

his thought in the attempt to make his works acceptable to their circles and perhaps some of the Origenists had followed Origen with more zeal than intelligence. So, for the Church, his brilliant thought was seen "through a glass, darkly."

Today, our unfamiliarity with such thinking which, while in keeping with Indian faiths, seems entirely foreign to Christianity, makes it difficult for us even to see it, where it occurs in the earlier Christian teaching—hence the usual ex-

plaining away of the thought, when signs of it appear in Origen's extant writings, let alone our appreciating it, if discovered.

But, as Dr. McTaggart, a foremost modern exponent of the doctrine, asks (J. E. McTaggart, *Some Dogmas of Religion*, p. 112): "Why should men who are so anxious today to prove that we shall live after this life is ended regard the hypothesis that we have already survived the end of life as one which is beneath consideration?"

OUR CONTRIBUTOR

The Reverend Harold O. Boon who has been travelling under the auspices of The Theosophical Society in America, is an Episcopal minister. He has had exceptionally fine training in Biblical studies, Christian history, philosophy, etc., under some of the world's greatest scholars. He has spoken under various conditions; officiated in the New York Cathedral, was repeatedly a guest-preacher at the open-air pulpit of Grace Church at 10th-and-Broadway, as well as in several New York churches, and in pulpits of several denominations in many parts of the United States.

The Reverend H. Boon came into The Theosophical Society when he was seventeen years of age, from an intelligently believing and devout Christian household. As a scholar, particularly in the field of Christian doctrines, he combines a thorough knowledge of Theosophy, and in his correlating of Theosophy and Christianity he is able to serve our Christian land in a way both unique and timely.

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The Theosophist

1939 - July - 60 - 10

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Facsimile (14) of the Frontispiece to Bacon's *Opera Omnia* printed at Frankfort in 1665. Note the Boar for Bacon's crest, standing with three feet—front forefoot lifted—on the "wreath" or "torse," originally a band or roll encircling the helmet and supporting the crest, now generally presenting a twist of two cords of silk, one tintured like the principal metal, the other like the principal colour in the arms. I have not been able to ascertain which were Bacon's colours. In the original picture the Boar's tail is more clearly seen to be curled, as it were, with a loop.



THE THEOSOPHIST

ADYAR

JULY 1939

BACONIAN STUDIES

I. A ROYAL ROMANCE

BY JAMES ARTHUR

1. FRANCIS TUDOR AND MARGUERITE OF VALOIS

“MY name is Tidder [Tudor], yet men speak of me as Bacon”—grudgingly writes England's greatest genius on the eve of his death, and continues in growing resentment—“even those that know of my royal mother, and her lawful marriage with the Earl of Leicester, a suitable time before my birth” (II, 336).¹

Francis Tudor grew up to be fifteen years old—he was born on the 22nd of January 1561—before ever he heard that it was not good Lady Anne Bacon, who had fostered him all these years, who was his fleshly mother, but Elizabeth, the Virgin Queen so-called. Proud of her title, jealous of her lonestar power, she wanted to preserve her secret undivulged. Upon his accidental discovery of his royal birth, there immediately followed, Francis Tudor writes, “our summary banishment to beautiful

France, which did intend our correction but opened to us the gates of Paradise” (I, 88). He went there in the company of Sir Amias Paulet, the English ambassador, and set foot in France, landing at Calais, on the 25th of September 1576. Sent to the sunny Southland during the most susceptible age of masculine youth, he fell a ready victim to the exquisite charms of the mind and body of lovely Marguerite of Valois; though eight years his senior she was, and married five years previously to gallant Henry, King of Navarre, and leader of the Huguenots.

Alexander Dumas, *père*, in *La Reine Margot*, gives the following description of the French princess:

The bride was the daughter of Henry II, the pearl of the crown of France, *Marguerite de Valois*, whom, in his familiar tenderness for her, King Charles IX always called *ma soeur Margot*. Never was a more flattering reception, never one more merited than that which awaited the new Queen of Navarre. Marguerite at this period [23rd of August 1572, the night before the S. Bartholomew Massacre] was scarcely twenty years old, and already she was the object of all the poets' eulogies, some of whom compared her

¹ The references are all to *The Biliteral Cipher* of Sir Francis Bacon, discovered and deciphered by Mrs. Elizabeth Wells Gallup. Three parts have appeared. The numbers between brackets refer to the third edition of the first and second part, and to the first edition of the third part. For the form “Tidder” of the name Tudor, see Bacon's *History of King Henry VII* (Spedding, VI, 167).

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second—To encourage the study of Comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to

the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As The Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of The Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of The Theosophical Society to maintain, defend and act upon these fundamental principles of The Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.



THE THEOSOPHIST

(Incorporating "Lucifer")

No. 10

EDITOR: GEORGE S. ARUNDALE

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

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

(Price: See cover page iii)

to Aurora, others to Cytherea; she was, in truth, a beauty without rival in that court in which Catherine de Medici had assembled the loveliest women of the age and country. She had black hair, a brilliant complexion, a voluptuous eye veiled by long lids, coral and delicate lips, a graceful neck, a full, enchanting figure and, concealed in a satin slipper, a tiny foot scarce larger than an infant's. The French, who possessed her, were proud to see so lovely a flower flourishing on their soil, and foreigners who passed through France returned home dazzled with her beauty if they had but seen her, and amazed at her knowledge if they had discoursed with her: for not only was Marguerite the loveliest, she was also the most learned woman of her time. And on all sides was quoted the remark of an Italian savant who had been presented to her, and who, after having conversed with her for an hour in Italian, Spanish, Greek, and Latin, had said on quitting her presence: "To see the court without seeing Marguerite de Valois is to see neither France nor the court."¹

It was a case of love at first sight, and as the sequel shows, his first as well as his last great love. So struck was he by his lightning-like infatuation, that he made it into a maxim for the true lover, composed a verse on it, and incorporated this in his unfinished poem, *Hero and Leander* (vs. 175-6),

¹ An English translation of Dumas' book is found in Everyman's Library, under the title *Marguerite de Valois*, from which the above description is taken.

published ten years later as a work of Christopher Marlowe, who had died five years before:

Where both deliberate, the love is slight,
Who ever loved, that loved not at first sight?

Twenty-five years later, that is, three years before his own death, when the First Folio of Shakespeare's plays was issued, the second line made its re-appearance in *As You Like It* (Act III, scene 5), quoted as a mighty saying of the dead Marlowe:

Dead Shepherd, now I find thy saw of might,
Who ever loved, that loved not at first sight?

Francis was however a too seriously minded young man to spend his time in France exclusively or even for the greater part in love-making. On the contrary, "making ciphers our choice," he tells us, "we straightway proceeded to spend our greatest labours therein, to find a method of secret communication of our history to others outside the realm" (I, 88-9). Among these ciphers was "this double alphabet cipher," or the biliteral cipher, to which we owe the astounding revelations regarding the private life and history of the grandson of Henry VIII and the much slandered Anne Bullen—Francis Tudor: "I, last of my House," as he writes regretfully the year before he passed to happier regions (III, 36).

2. TENDER HOPES OF MARRIAGE CRUSHED

His love, as his whole life, was bound to sail upon an adverse sea. If for no other cause, the former was doomed to ship-wreck through the opposition of his royal mother. Marguerite herself was not too happily matched. For political reasons Henry wanted to be released from his marriage-bond, but he remained her constant friend throughout life. "When Sir Amias Paulet became advised of my love," writes Francis Tudor, "he proposed that he should negotiate a treaty of marriage, and appropriately urge on her pending case of divorce from the young Huguenot; but for reasons of very grave importance these buds of an early marriage never opened into flower. But the future race will profit by the failure in the field of love, for in those flitting days afterward, having resolved to cover every mark of defeat with the triumphs of my mind, I did thoroughly banish my tender love-dreams to the regions of clouds unreal, and let my works of various kinds absorb my mind. It is thus by my disappointment that I do secure to many fruition" (II, 337). By thus turning his libido, the creative life-energy that was his, from the bed of love into the fields of poetry and philosophy, he has given us the most magnificent example of what the psychoanalyst has termed sub-

limation, and what the religionist would probably call conversion, or in general the turning of the soul from the material to the spiritual.

In somewhat greater detail, revealing also the principal force that worked against him at the English court, the story is retold elsewhere. "I was entrusted at that very time with business requiring great secrecy and expediency. This was so well conducted as to win the Queen's frank approval, and I had a lively hope by means of this entering wedge, to be followed by the request nearest unto my soul, I should so bend her Majesty's mind to my wish. Sir Amias Paulet undertook to negotiate both treaties at once, and came thereby very near to a breach with the Queen, as well as disgrace at Henry [III]'s Court. Both calamities however were averted by such admirable adroitness that I could but yield due respect to the finesse, while discomforted by the death of my hope. From that day I lived a doubtful life, swinging like a pendent branch to and fro, or tempest-tossed by many a troublous desire. At length I turned my attention from love, and used all my time and wit to make such advancement in learning or achieve such great proficiency in studies that my name as a lover of sciences should be best known and most honoured, less for my own aggrandizement

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THE LORD BUDDHA

What are the lessons to be derived from the life and teachings of this heroic Prince of Kapilavastu?

Lessons of gratitude and benevolence. Lessons of tolerance for the clashing opinions of men who live and move and have their being, think and aspire, only in the material world. The lesson of a common tie of brotherhood among all men. Lessons of manly self-reliance, of equanimity in breasting whatsoever of good or ill may happen. Lessons of the meanness of the rewards, the pettiness of the misfortunes of a shifting world of illusions. Lessons of the necessity for avoiding every species of evil thought and word, and for doing, speaking and thinking everything that is good, and for the bringing of the mind into subjection so that these may be accomplished without selfish motive or vanity. Lessons of self-purification and communion, by which the illusiveness of externals and the value of internals are understood.



H. S. OLCOTT



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 insofar 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.]

"WORK MATTERS MORE!"

IT is useful sometimes to go over again the ground one has been covering in connection with the work. Ever since we returned to Adyar in November 1938, there has seemed to be so hectic a rush, with so many activities tumbling on the top of one another, that for my own part I have lived as in a dream. It has been, of course, a very intense dream, not the dream of unreality, but rather the dream of a very deep reality.

I find that much of the time from November onwards was oc-

cupied, first, in preparation for International Convention which was to take place at Benares in December; and second, to carry out a plan to give Adyar an opportunity to draw from the great vitality of life an increasing measure of vitality.

THE ADYAR 1939 PLAN

We evolved an Adyar 1939 Plan to begin in the following January which has turned out to be a great success. Almost every student at Adyar has allied himself to one or another of a number

than as an advantaging of mankind, but with some natural desires to approve my worthiness in the sight of my book-loving and aspiring mother, believing that by thus doing I should advance my claim and obtain my rights, not aware of [Robert] Cecil his misplaced zeal in bringing this to her Majesty's notice, to convince her mind that I had no other thought save a design to win sovereignty in her life-time. I need not assert how far this was from my heart at any time, especially in my youth, but the Queen's jealousy so blinded her reason that she, following the suggestion of malice, showed little pride in my attempts, discovering in truth more envy than natural pride, and more hate than affection" (II, 361-2).

3. MARGARET HIS LOVE

When back in England in 1579, his genius therefore sought and found a secret outlet for the fullness of his heart under the masks of the most brilliant of the galaxy of Elizabethan poets that then made their appearance—Spenser, Peele, Greene, Marlowe and Shakespeare, especially the latter. "Through love I dreamed out these five plays," he tells us when forty years of busy life had abated the youthful ardour but not the lasting inner glow, "filled up—as we have seen warp in some hand-loom, so as to be made a beauteous colour-

ed web—with words Marguerite has so oft, like to a busy hand, shot daily into a fairy-hued web, and made a rich-hued damask, vastly more dear; and should life betray an interior room in my calm but aching breast, on every hand shall her work be seen" (II, 12-13).

Supreme among these love-plays was *Romeo and Juliet*, "very seldom heard without most stormy weeping, your poet's commonest plaudit. Since the former issue of this play [1597], we have all but determined on following the fortunes of these ill-fated lovers by a path less thorny. Their life was too brief, its rose of pleasure had but partly drunk the sweet dew of early delight, and every hour had begun to open unto sweet love, tender leaflets in whose fragrance was assurance of untold joys that the immortals know. Yet it is a kind fate which joined them together in life and death. It was a sadder fate befell our youthful love, my Marguerite, yet written out in the plays it scarce would be named our tragedy since neither yielded up life. But the joy of life ebbed from our hearts with our parting, and it never came again into this bosom in full flood-tide. Oh, we were Fortune's fool too long, sweet one, and art is long. So rare (and most brief) the hard-won happiness, it afforded us great content to relive in the play all that as

mist in summer morning did roll away. Our fond love interpreted the hearts of others, and in this joy the joy of heaven was faintly guessed." Pure sorrow, free of earthly taint, brings divine grace.

4. SWEET AS A ROSE

Few are they whose love survives middle-age, still fewer they in whom it outlives frustration, but rarest of all is that inspired soul who, maugre time and adverse fate, cherishes his treasure till his dying day as the most precious gift bestowed upon suffering mankind by the gods, its joys and ecstasies even in the face of defeat to be sung out in prose and verse, and thus shared with his less happy fellow-men for their enjoyment and upliftment. For too many the love-passion is the opposite of a boon—a source of debasement, an excuse for cruel jealousy; and frustrated love still worse—a source of hate, and an excuse for vindictive malice. No one knew these dangers to man's nature, "far from angelic" as it is, better than the creator of *Othello* and *Iago*. But none also knew better and had personally drunk deeper of the ennobling power of pure love. "Far from angelic though man his nature, if his love be as clear or as fine as our love for a lovely woman (sweet as a rose and as thorny it might chance) it sweeteneth all the enclosure of his breast, oft changing

a waste into lovely gardens, which the angels would fain seek. That it so uplifts our life who would ever question? It is sometimes said, 'No man can at once be wise and love,' and yet it would be well to observe many will be wiser after a lesson such as we long ago conned. There was no ease to our heart till our years of life were eight lustres. The fair face liveth ever in dreams, but in inner pleasures only doth the sunny vision come" (II, 79-80).

Than this affection of the royal prince for a royal princess, daughter of King Henry II of France and Catherine de Medici, I do not know in the whole range of world literature—Dante's love for Beatrice not excepted—a more radiant example of the highest inspiration, illuminating the whole of the inner life, the farthest and darkest corners of the heart and mind, transmuting the evil passions lurking there into their shining counterparts.

5. PRINCELY HATRED

If ever Francis Tudor came near hating a living man with intense hatred, it was Robert Cecil, Elizabeth's evil genius. It was his love for Margaret which saved him from his own evil genius. To the younger Cecil, his adoptive mother's sister's son—physically and intellectually his exact counterpart—whom he so forcefully portrayed

activities, so that groups of residents were formed for the following purposes :

To assist in the spread of Theosophical literature, both books and periodicals ;

To aid the Adyar Library ;

To stimulate interest in the gathering of Archives ;

To plan a more intimate contact between Adyar and every Section throughout the world, and a special group to organize a more intimate relationship between Adyar and every Lodge in India ;

To establish through a " Friends of Adyar Group " a very real and positive Adyar outside Adyar ;

To assist the Publicity Officer in planning the Campaigns ;

To establish the Besant Theosophical School and the Olcott Memorial School on a firm financial foundation, and to give all possible help to the International Arts Centre ;

To strengthen the Young Theosophists ;

To help Adyar itself through a Service Group, a Plants and Animals Group, a Social Group, and an S.O.S. Group, and to help Adyar's poorer residents through Welfare Work and Village Groups ;

To build through a Vigilance Group on a very small scale a little guardian wall against tyranny, oppression, persecution, violence, and the war spirit, everywhere.

This has resulted in a very definite strengthening of Adyar. Adyar has been alive during the last few months as not often before,

and most residents have found congenial interests to which to devote unsuspected energies.

It has always been declared that Adyar is the very heart of both The Theosophical Society and the Theosophical Movement, and that upon the life of Adyar in no small measure must depend the life of The Society and the larger movement outside it.

In Mrs. Laura Chase this particular activity found an admirable organizer, and her various Meetings-cum-Refreshments were found to be very pleasant meeting-places for the exchange of ideas and for the planning of new activities.

THE BENARES CONVENTION

A large party of us travelled up to Benares in a special carriage, and most of us rejoiced in the cold weather, and no less in the admirable arrangements which the Convention authorities had made for the smooth running of the Convention.

OUR EDUCATIONAL WORK

The highlight of the Convention was the decision to restart a Theosophical School at Benares in the compound of the Indian Section Headquarters. An appeal for money met with the most encouraging response, and July will mark the re-inauguration of the northern counter-part of the Besant Theosophical School at Adyar.

I am thoroughly convinced that every Section should have in contemplation the establishment, as near to its Headquarters as possible, of a school which should be largely residential. It may not be possible actually to start such a school under the conditions which may be prevailing in any particular country, but I do not hesitate to say that a Theosophical school in any country is a priceless asset, both to the country itself and to the virility of the Section concerned. Every nation has urgent need of Theosophical citizens, though these may not necessarily be members of The Theosophical Society. And still more every country has urgent need of truly Theosophical leadership, of a leadership which is Theosophical in fact, even though by no means necessarily in name. I am very thankful that in India we have our Theosophical educational institutions in Madanapalle and Adyar (South India), in Benares (North India), and in a number of other places.

I have by no means lost sight of the immense importance of a Theosophical World University. The thought of such an institution is constantly present in my mind, and I have the vision of this University with its Headquarters at Adyar, giving priceless service for the Headquarters of The International Society, with centres in very many parts of the world, and with

a constant exchange of pupils and of teachers. I cannot conceive of any greater service to be rendered to Theosophy and to The Theosophical Society than the existence of an educational system through school, college, university and the post-university period, in which the Science of Theosophy is applied in every detail to the unfoldment of the individual.

We have very excellent foundations for this work in Theosophical educational literature, which has by no means received the recognition it very richly deserves. I am perfectly clear that in Dr. Besant's contributions to this literature are to be found the essential principles of real education, and I believe that the time will come when this will be recognized, and her contributions treated with the great respect they deserve.

Unfortunately, there is not nearly enough active appreciation of the importance of this aspect of our Theosophical work ; and I regret to say that the Theosophical School at Adyar, established at her express wish, and winning, as it has done, the very definite approval of the Government of Madras, is in a precarious financial situation. It would be a reverse of a major kind were this school to have to cease. I am determined it shall not cease, and at the time of writing this Watch-Tower I am engaged in planning a great drive for seven lakhs of

in the hunch-backed Richard III, (see p. 440, this art.) and in his Essay "On Deformity." To Cecil, he ascribed all his woes—his banishment to France, his love's frustration, his continued disinheritorship by the Queen. "We ourselves hate with princely hatred arts now exercised [at court] to keep the vanity of our regal parent glowing like fire, for God has laid on that head a richer crown than this diadem upon her brow, yet will she not display it before all eyes. *It is the rich crown of motherhood*" (II, 81). And directly apostrophizing the decipherer of his "double alphabet" story, he writes elsewhere: "Read of a man of our realm that at morn or eve plays spy on my every act under great secrecy, and gave me many a cause in my youth to make life in France most beneficent. Of his great hatred one of my greatest sorrows grew, and my hasty banishment following quite close, that at that time seemed maddening, but as in the most common of our youthful experiences, became the chief delight. In plays that I wrote about that time, the story of bane and blessings, of joys and griefs, are well set forth. Indeed, some might say my passion then had much youthful fire, but the hate that raged in me then was not so fiery in truth as the fierce hate so continually burning in the breast and oft unwisely betrayed by the overt acts of the man of whom I

have writ many things." In his own soul love overcame hate. "In my heart too love so soon overthrew envy as well as other evil passions after I found lovely Margaret, the Queen of Navarre" (II, 12).

6. A FOX AT COURT

"A fox oft seen at Court in the form and outward appearance of a man named Robert Cecil, the hunch-back, must answer at the Divine Arraignment to my charge against him, for he despoiled me ruthlessly. The Queen my mother might, in course of events which followed their revelations regarding my birth and parentage, without doubt having some natural pride in her offspring, often have shown us no little attention, had not the crafty fox aroused in that tiger-like spirit the jealousy that did so torment the Queen that neither night nor day brought her respite from such suggestions about my hope that I might be England's King. He told her my endeavours were all for sovereignty and honour. He bade her observe the strength, breadth and compass at an early age of the intellectual powers I displayed, and even deprecated the generous disposition or graces of speech which won me many friends, implying that my gifts would thus no doubt uproot her, because I would like Absalom steal away the people's hearts and usurp the throne whilst my mother was yet

alive. The terrors he conjured up could by no art be exorcised, and many trials came therefrom, not alone in youth, but in early manhood" (II, 28-29).

Who would not think the prince's hate was justified? "Hate is just in him who is made the prey to the ills which do fall" upon him. And yet . . . "love is so great a requital of wrong, the anger in the human heart is seen a fire-eyed Fury's child, turned from a region of Nox and her compeers, and then we control our passions. My love for Marguerite was the spirit which saved my soul from hatred, and from wild passions" (II, 173-4).

7. PEARL OF WOMEN

Yet do not think that Francis' love was all bodiless adoration, all of the spirit, and nothing of the flesh. The passion shown by Shakespeare's lovers in so many of his plays tells of another tale. So do "Spenser's, as Shakespeare's numerous love-poems of many kinds, sonnets and so forth, that shower my Margaret as with water of Castaly"¹ (II, 181). Even when he had reached his five-and-fiftieth year of life, and had been married for nearly ten years to another woman, the charms of Margaret's physical personality still haunt his thoughts in undimmed brightness. When he is thinking of "some rude

notes" sung in his youth, there immediately rises in his mind the reminiscence of "one strangely sweet strain of our early fancy, painting not what we knew, but every winsome grace, or proud yet gentle motion of lily hand or daintily tripping foot—long worshipped as divine—heavenly Marguerite, Queen of Navarre" (II, 72). None was to be compared to her, not even the loveliest ladies of his own country and clime. She was "dearer, and as our memory doth paint her, fairer still than the fairest of our English maidens, sweet traitress though we should term her—Marguerite, our pearl of women" (II, 119-20). Oh, could beautiful Margaret but have been true to him, as he was to her. How willingly would he—like his distant relative of our own day—have sacrificed all to his love, the ties that bound him to his country, to his friends and relatives, even the ambition at one time to wear the royal crown of his illustrious forebears with at least equal if not greater dignity.

8. A BATTLE-CRY FOR LOVE

This ambition had always been very strong in him, because the consciousness of his own worth had been so overpowering as to amount to a call from on high. In the event of our inheriting, he once wrote, "this throne and this crown, our land shall rejoice, for it shall have a wise sovereign. God

¹ Castalia, a fountain on Mount Parnassus, sacred to Apollo and the Muses.

rupees (approximately £54,000) to establish the Besant Theosophical School, the truest international memorial she could possibly have, on a basis which shall ensure its continuance for ever, even if there may be no funds to expand it into the university which I most sincerely hope it will one day be. I need hardly say that I shall be most thankful for any contribution, large or small, to this international memorial to our beloved President-Mother.

We need at least seven lakhs in order to have no anxiety as to the future of the School. In this connection I should like to say that the School has been receiving most helpful assistance from the International Arts Centre, of which the President is Srimati Rukmini Devi. Indeed, while this Centre has a world-wide scope, it has established an invaluable connection with the School, guiding and inspiring the arts and the crafts, and the general tone of culture throughout the institution. This Centre may well be identified with the National Memorial to Dr. Besant in the shape of the actual Theosophical School itself. My plan to obtain added support for the School involves, therefore, adequately substantial help to the International Arts Centre itself.

But returning to our International Convention, it passed off splendidly, as I think all our In-

ternational Conventions do. We are always a very happy band of brethren, and while during the whole duration of the Convention each day seems to be more strenuous than the day before, we are all of us happy in the ceaseless movement, even though from one point of view we may be glad when it is over.

THE MANU SPIRIT

I find that, on January 1st, I spoke for the first time, and in Benares, as was fitting, of the very great importance of stressing the spirit of the Manu in the great reconstruction which is taking place in every department of Indian life.

As is well known, Dr. Bhagavan Das, a very old colleague of Dr. Besant, is the great authority on all that appertains to the Lord Vaivasvata Manu's great scheme of Aryan civilization. I had the great pleasure of a number of talks with him and with our International Vice-President, Mr. Hirendra Nath Datta, who is also very learned, and it seemed perfectly clear that the spirit of the Manu might well form the basis of a renaissance of Dr. Besant's wonderful work in India.

THE BESANT SPIRIT

The Theosophical Publishing House, in order to help in this work, has published three volumes

entitled *The Besant Spirit*, the first dealing with the ideals of Dr. Besant applied to many of life's problems, the second with principles of education, and the third with the broad foundations on which she based her Indian political policy. I have written a personal and intimate introduction to each volume, and the body of each book consists of the Besant Spirit itself, of course a humble reflection of the Manu Spirit in the three great departments of life:

Religion
Education
World Polity

These little books are proving very useful and have a most satisfactory sale.

A fourth is being prepared embodying Dr. Besant's great Presidential Address to the Indian National Congress at Calcutta in 1917. This Address is as topical today as ever it was.

A CONTEMPLATED TOUR OF SOUTH INDIA

I had hoped to make a tour of Southern India, setting forth, as best I could, the Besant Spirit as applied to the needs of modern Indian life. But while man is often proposing, God is still more often disposing otherwise, and this tour is still in abeyance, though we hope to undertake it in the near future. It was hoped, too, that Sri-

mati Rukmini Devi might have begun her tour of Hindu classical dance-recitals, the effect of which, I am very sure, would be to emphasize in no uncertain manner the immense importance to the renaissance of India of a revival of her arts and culture. Unfortunately, this tour, too, had to be postponed but will be undertaken as soon as possible.

"THE LOTUS FIRE"

One of my first activities, on returning to Adyar, was to speak at the South Indian Educational Conference. Then came the long period of preparing my new book, *The Lotus Fire: a Study in Symbolic Yoga*, for the press. In this preparation I was helped by a number of very efficient friends, so that it was possible to produce a few first copies on May 3, the day of the Vaisākh Festival.

"A GUARDIAN WALL OF WILL"

But while this work was going on, it was constantly being brought home to me that the persecution of the Jews in Germany and in Austria, and of other peoples elsewhere, especially of the Chinese by Japan, needed very much more attention than I had hitherto been giving to it. Naturally, I began to spend much more time over this, especially when freed during the night from the immediate preoccupations connected with my personal responsibilities

endued us with wisdom, the gift granted in answer to Solomon's prayers. It is not in us aught unmeet or heady-rash to say this, for our Creator only is praised. None will charge here manifestation of worldly vanity, for it is but the pride natural to minds such as we enjoy, indeed in common with all youthful royal princes. If it should be wanting, then might all men say we lack the very essence of a royal spirit, or judge that we were unfit to reign over mighty England. It is only one of our happy dreams of a day to come, that doth draw us on to build upon this ground, inasmuch as it shall be long—if so bright a day dawn—ere we shall bask in his sunny rays" (I, 82).

Yet all these hopes of glory he would with a joyous heart have renounced to wear the humble crown of his Margaret's affection, as others before him had done, and others after him will do. At the age of twenty-six he wrote: "Our lovely Marguerite of Navarre, Queen of that realm and our heart. Love of her had power to make the Duke of Guise forget the greatest honours that France might confer upon him; and hath power as well to make all such fleeting glory seem to us like dreams or pictures, nor can we name ought real that hath not origin in her" (II, 91). And when he was forty: "A wonderful power to create heaven upon earth

was in that loved eye. To win a shew of her fond favour, we were fain to adventure even our honour or fame, to save and shield her" (p. 12). And still the same when he died at sixty-six: "That sunny land of the South I learned so supremely to love, that afterwards I would have left England and every hope of advancement, to remain my whole life there. Nor yet could this be due to the delights of the country, by itself, for love of sweet Marguerite, the beautiful young sister of the King¹ (married to gallant Henry, the King of Navarre) did make it Eden to my innocent heart" (II, 336). Which lover—young, middle-aged, or old—in whose heart romance still blossoms fragrantly, will not re-echo Francis Tudor's sentiments with the battle-cry: "My love, my love, a kingdom for my love!"

9. SWEET TRAITRESS

Yet, Robert Cecil was not the only one to inflict untold miseries upon Francis Tudor. His own dearly beloved Margaret had her share in them. We have already heard him call her "sweet as a rose," but at the same time "as thorny it might chance." One natural reason for this was her being the wife of another. "At one time a secret jealousy was constantly burning in our veins, for Duke

¹ Henry III. Their parents were Henry II and Catherine de Medici.

Henry then followed her day in and out, but she hath given us proof of love that hath now set our heart at rest on the query" (II, 91). If only Duke Henry had been the sole cause for jealousy, and if only Margaret had been more constant or single-minded! But "the Queen of Navarre willingly framed excuses to keep me, *with other right royal suitors*,¹ ever at her imperial commandment" (II, 12). If only for her, as for him, there had existed but one other mortal in heaven and earth, if only he had had no cause to call her a "sweet traitress," "whose mind changed much like a fickle dame's." "So fair was she, no eyes ever looked upon such a beauteous mortal, and I saw no other. I saw her, French Eve to their wondrous Paradise, as if no being, no one in all high heaven's wide realm, save only this one Marguerite, did ever exist, or in this nether world, ever, in all the ages to be in the infinity of time, might be created. But there came in days, close in the rear, when I would fain have lived my honoured days in this loving-wise, ruin-worthy husband's hopes, and many a vision, had there been only one single Adam therein—which should be and was not—solely myself." But "my love's mind changed much

like a fickle dame's. Years do never pay his sin's pain-boughten bond in man, or take pain from the remembrance ever keen with the ignominy which this fickle lady put upon dumb, blind, deaf, unthinking and unsuspecting lovers. Ever kind, true in hour of need as in that of pleasure, I suffered most cruel torments in mind" (II, 175-6).

10. TWO LOVES I HAVE

Therefore in later years the reproaches to his love fall into a harsher strain. "Rare Eve, French Eve, first, worst, loveliest upon the face of this earth, the beauteous Margaret" (p. 181). Severer still towards the end of his days. "Even when I learned her perfidy, love did keep her like the angels in my thoughts half of the time—as to the other half she was devilish, and I myself was plunged into hell. This lasted during many years" (p. 336). Who, on reading this, is not forcibly reminded of the *Sonnets* that bear Shakespeare's name, but were written by Francis Tudor? Nowhere else has the fight between the good and the evil in love, Eros and Cupid, between light and dark, the white and the black in man's soul, the struggle for supremacy between the soul's aspirations and the desires of the body, been portrayed with greater poetical force than in these sonnets, to many of which the epithet "sugared" given to them by a contemporary does

¹ "The most of a play in this same name, George Peele's, *The Arraignment of Paris*, continueth the stories of Margaret's many *affaires du coeur*" (II, 214).

on the physical plane. In this connection, I published, especially for the more restricted public of our Theosophical Society, a booklet entitled *A Guardian Wall of Will*. This little book embodies my own personal methods of work on the other side, but is found to be useful in helping others to discover their own technique. Ever since, I have been both day and night trying to do what I can to help the terrible distress into which the victims of violence have been plunged, and there is a little group of workers helping me in this respect. I hope and believe that, in every Section of our Society throughout the world, there are little groups of workers doing what they can on this or on the other side of sleep to help our persecuted brethren.

RESTORING H.P.B.'S ROOM

In order, as it were, to provide a more adequate setting for this kind of work, and generally form a centre for the deeper activities of our Headquarters buildings, as such, I have had the room of H.P. Blavatsky restored, as far as possible, to its original condition, placing in the room as much of her furniture as happens to be available. I feel sure that this has helped to make the Headquarters a channel more susceptible to the life which should flow through it, and this in turn should considerably help the work.

Already, an added influence from H.P.B. seems to pervade the Centre.

OUR JOURNALS

After a certain amount of experimenting with *THE THEOSOPHIST* and *The Theosophical World*, the idea having been once that the two should be merged, we came to the conclusion that they should be separate but that the cover of *THE THEOSOPHIST* and its general arrangement might be much improved. The result is as you now see *THE THEOSOPHIST* from June onwards, and *The Theosophical Worker*, as it is now called, with the three interlinked circles, symbolic of the power of The Society to draw the world together. The sub-editing of these two journals is in the very capable hands of Mrs. Dinshaw, who is nothing if not thorough.

LIAISON OFFICERS

I have always been very greatly intent on the drawing closer together of the Sections and their Headquarters here at Adyar. The Liaison Officer scheme, which has been going on throughout the past year, is now being revised. A letter has been sent to every General Secretary asking for the nomination of a Liaison Officer to represent his Section and his country here at Adyar. I have sent a list of our residents and asked each General Secretary to choose the

individual who seemed most convenient. I have had replies from many of them but by no means from all.

Some day, of course, each Section will send its own Liaison Officer to live at Adyar for the year. I think funds will some day be found for this most important work. In the meantime we have to do the best we can with those who are available here.

A BI-MONTHLY LETTER TO GENERAL SECRETARIES

In order to help this closer connection, a Bi-monthly Letter is sent from Headquarters to every General Secretary, giving a homely account of what is going on in Adyar.

AN OPEN LETTER TO LODGES

Another piece of work, which I have reason to believe has been much appreciated, has been the sending week by week, with the generous financial help of a group of friends, of an Open Letter from myself to every single Lodge throughout the world. The General Secretaries have very kindly interposed no objection to my writing to the Lodges direct, and I have already received a number of letters appreciative of this particular service.

The ten letters will be issued in booklet-form by the Theosophical Publishing House at Adyar, and I

hope this booklet will have a satisfactory sale.

It has yet to be decided if it is worth while to institute in the Autumn a regular monthly series of letters.

THE AUTOBIOGRAPHY OF DR. BESANT

The Secret Doctrine having been most satisfactorily launched—it is winning appreciation and subscriptions from all over the world—we are now engaging on the production of a new edition of Dr. Besant's extraordinary *Autobiography*. Through the gracious courtesy of Messrs. Ernest Benn, Ltd., we are able both to reprint this *Autobiography* in a cheap edition and also to issue an Edition de Luxe. Special paper has been procured for the printing, but the type will be that of *The Secret Doctrine*, so much approved as this has been. I open with a comparatively lengthy introduction giving a general outline of her life, with much emphasis on its psychological side. Then comes the *Autobiography* itself, with a number of most interesting pictures in addition to those which have already appeared. Then comes a very fine piece of work from Miss Prest in the shape of a continuation of the *Autobiography* itself until Dr. Besant's passing. This *Autobiography* consists, almost exclusively, of printed utterances from

not apply. Sonnet 144 is an example.

To win me soon to hell, my female evil
Tempteth my better from my side,
And would corrupt my saint to be a devil,
Wooing his purity by her foul pride.
And whether that my angel be turned fiend,
Suspect I may, yet not directly tell;
But being both from me, both to each friend,
I guess one angel in another's hell: [doubt,
Yet this shall I ne'er know, but live in
Till my bad angel fire my good one out.

The desires of the coarser nature drive the poetical inspiration away "from his side." The poet feigns that his genius has left him because it has become the friend of the other. Yet he does not want to yield to his bodily nature and thereby lose his own pride, letting it triumph in its "foul pride" of having enslaved his better nature. So he loses both, his love as well as his inspiration, and this leaves him in doubt whether his carnal nature has altogether destroyed his genius. Of this he cannot be sure until it returns to him, as a proof that it is still alive.

11. ONE LASTING MEMORY

When his love for Margaret lifted him half of the time into heaven, but plunged him the other half into hell, did he ever try and succeed in shaking the direful bondage off, swearing fealty to his genius only? He did, working his redemption through devotion to his art and intellectual pursuits, which made him in time forget the old miseries. "Often mid a waste appear many

purest water-rises. I found a pure cup which nature's prettiest dales do form, filled to its brim as with Nepenth: this I drank, and so in time I did shuffle off my old *amour*." The French word sounds so light, but do not read the sentiment amiss. The "*amour*" that was slipped off was but the earthly vesture of his love. And though the necessities of life forced him even, in middle age, to let another woman take the place in his house that should have been occupied by Margaret, the undying memory, nay, the presence of the latter in his innermost being could not be banished, and was never wanted so to desert him. "Not until four decades or eight lustres [to be exact, 46 years] of life were outlived, did I take any other to my sore heart. Then I married the woman [Alice Barnham, "the alderman's daughter, an handsome maiden to my liking"] who hath put Marguerite from my memory—rather, I should say, hath banished her portrait to the walls of memory only, where it doth hang in the pure, undimmed beauty of those early days, while her most lovely presence doth possess this entire mansion of heart and brain" (II, 336-7).

12. THIS DOUBLE ALPHABET CIPHER

Unhappily there will be many who believe the biliteral cipher

story to be but the fruit of Mrs. Wells Gallup's fertile brain. These have either not made a serious study of it, or are entirely incapable of distinguishing the commonplace from the works of genius. If Mrs. Wells Gallup did invent it all, we should have to acknowledge that in our own days there has lived another Bacon and another Shakespeare, and to hail *her* as such. Who that has read the above extracts with an unbiassed mind—his soul open to the dramatic power, the poetical beauties, the spiritual lights that shine through the story—will not have sensed that he has been in communion all the time with the real soul-life of an exalted philosopher, who indeed "had nothing in common with vulgar minds" (p. 58), an exquisite poet, whose "pen is dipped deep into the Muses' pure source" (p. 4), above all a true man with a heart full of the tenderest, yet most enduring sentiments? Rank prejudice or gross dullness alone can make one lay the story aside as so much trash. To me the strongest proof for the genuineness of the "double alphabet cipher" is the highly inspired nature of the narrative in every sense, both as the work of a consummate genius, and as an amazingly living human document. To Mrs. Wells Gallup the decipherer, then, be our unbounded thanks for her precious gift to humanity.

I have been very full in my extracts from her book, or rather from Francis Tudor's secret diary. Nearly every single scrap about the beautiful Margaret has been gathered together here. (See note below.) Some may for that reason think the tale too long. I will not apologize. I did not take into account anybody's taste in the matter, except the author's. In deference to his expressly stated wish, and not the less in homage to his great love, the above was compiled. "We would wish you [the decipherer] might leave out nothing of a history of one who cannot be banished from my memory while this heart doth live and beat, but we are aware it cannot interest others in like degree. To me it will be the dream, day and night, that never will be aught but a vision, and yet is far more real than all things else" (II, 203).

Note.—The few disjointed passages which could not be worked into the story above, are for completeness' sake reproduced here. "I have many single *livres* prepared for my dear Marguerite; one is in these other historical plays, and in the play Jas. Fourth of R. Greene. It is her own true love story in the French, and I have placed many a cherished secret in the little loving worthless books: they were kept for her wishes to find some lovely reader in future *Æons*. A part of the one I place in my own history, lives so pure, no amorous soilure taints the fair pages" (175). "Join Romeo with Troy's famous Cressida, if you wish to know my story. Cressida in this play, with Juliet—both

Dr. Besant's pen year by year, and often month by month, in comment upon the various events as they happened. I feel sure that this particular feature will be of very great interest to many readers throughout the world. Needless to say, the book will be produced as artistically as possible. I do not know what the price will be, but we are hoping that it may be possible to issue it on October the First of this year.

A BIOGRAPHY OF DR. BESANT

Arising out of this we are planning a full Biography, and I have just written a circular letter to every General Secretary asking him to collect and send to me all available material in the shape of letters, copies of articles which may have appeared in Section journals, and other information of all kinds. I am hoping that perhaps late in 1940 this book may be available, but so very much depends upon the time at my disposal to write the Biography and upon the availability of the necessary material. Miss Prest is collaborating with me in this work.

OTHER NEW BOOKS

At intervals I have been adumbrating two new books—the first to be entitled *The Mystery of Music*, and the second *The New Psychology of the Individuality*. I have circulated among those who may be

interested a plan for the latter. As for the former, it is still simmering, and I very much doubt whether it will reach any further stage, for the more I think about this book, the less I feel competent with regard to the writing of it.

We are also planning a series of books from the many fascinating, as yet unrevealed, stories in the Archives. Mr. Davidge will undertake this work upon his return to Adyar in the Autumn.

THE EASTER CONFERENCE AT ADYAR

A very fine Conference at Easter was devoted to different phases of the Besant Spirit. One splendid meeting was when some of her older comrades told of what her spirit had meant to them. Truly it seemed as if she brooded over the whole of the Conference.

THE NEW INDIA LEAGUE

Particularly I must mention the establishment of the New India League, a conference with regard to which was held during this same Easter Conference at Adyar. The Objects of this League are :

1. To work for a completely free India, remaining as an equal partner, by her own consent, in an Indo-British Commonwealth of Free Nations,
2. To work for a Constitution which shall be self-determined according to her own genius and requirements, which shall be truly democratic but shall seek to place the wise and the

competent in positions of power and authority, and which shall have the Indian village as the basis of its political structure.

3. To work for the evolution of an economic system based on the application to the nation and the people of the family-idea, and the principle: "From each according to his capacity; to each according to his need."

4. To work for a truly National education to the end that the newer generation may be economically capable, patriotic and free in every aspect of its individuality.

5. To work for the revival of Indian arts and crafts in the fields of education and industry, and give the utmost encouragement to purely Indian industries both in villages and cities.

IMMEDIATE OBJECTIVES

1. To bring about a real solidarity between the different communities of India.

2. To establish a greatest common measure of unity among all political parties for such joint action as may be agreed upon.

3. To work for an early convening of a representative National Convention to frame a National Constitution.

4. To work for the education of public opinion by periodical gatherings for study and discussion, by public meetings or holding of Provincial and All-India Conferences, by organizing public agitations on specific issues, by newspaper articles and correspondence, and by such other legitimate means as may from time to time seem desirable.

Already two or three leaflets have been written for The League, and a young Theosophist of very great promise, Mr. Rohit Mehta, has been appointed as its Organizing Secretary. He is at the present moment travelling in Southern India, and is getting good results. Eventually he will tour throughout the country. I am hoping that in due course this League will form the nucleus of a strong movement throughout India to work for Dr. Besant's political principles, putting in the forefront of its programme those political activities on which she laid the greatest stress.

TO THE UNKNOWN MEMBERS

An interesting event a few weeks ago at Adyar was the unveiling on White Lotus Day of a tablet to the Unknown Members of The Theosophical Society with the inscription as given in the Watch-Tower for January, page 260*d*. The tablet is enshrined in a garden close to Headquarters, which once was a lawn-tennis court. I hope it may constantly remind all who pass through Adyar of the importance we attach to the strength which unknown members throughout the world are steadily giving to Theosophy and to The Theosophical Society.

GOODWILL DAY

On May 18, we alone, I am afraid, at all events in this part of

that one in the Comedy [*Measure for Measure*, Act II, scene III], where she first doth enter as Claudio's lady, and the one of my Tragedy [*Romeo and Juliet*] just given—are my love, whose mind changed much like a fickle dame's. Thus Trojan Cressid, Troilus did ensnare, and the words his sad soul speaks do say to you that his ill-success, and that I did have, such oneness was in his sorrowful hap and mine" (176). "Spenser's, as Shakespeare's, numerous love poems of many kinds, sonnets, and so forth" (181). "Margaret's sunshiny France" (183). "A few small poems in many of our early works of various kinds, which are in the French language, tell a tale of love when life in its prime of youth and strength sang sweetly to mine ear, and in the heart-beats could one song ever be heard—and yet is heard" (202). "A little book . . . It is French, to please Margaret, but very short, and is in several small divisions . . . a book of French poems" (203). "Many French poems written at an early age, and little worth" (345).

[Next month: Another Chapter, "Lovers in the Forest."]

OPENING SCENE OF RICHARD III

Gloucester, Solus

But I, that am not shaped for sportive tricks,
Nor made to court an amorous looking-glass;
I, that am rudely stamped, and want love's majesty,
To strut before a wanton ambling nymph;
I, that am curtailed of this fair proportion,
Cheated of feature by dissembling Nature,
Deformed, unfinished, sent before my time
Into this breathing world, scarce half made up,
And that so lamely and unfashionable,
That dogs bark at me as I halt by them;
Why, I, in this weak piping time of peace,
Have no delight to pass away the time,
Unless to spy my shadow in the sun,
And descant on mine own deformity.
And therefore, since I cannot prove a lover,
To entertain these fair well-spoken days,
I am determined to prove a villain,
And hate the idle pleasures of these days.
Plots have I laid, inductions dangerous,
By drunken prophecies, libels, and dreams,
To set my brother Clarence¹ and the king²
In deadly hate the one against the others;
And if King Edward be as true and just,
As I am subtle, false, and treacherous,
This day should Clarence closely be mewed up.
About a prophecy, which says that G
Of Edward's heirs the murderer shall be.
Dive, thoughts, down to my soul! here Clarence comes.

¹ Francis Bacon.

² Queen Elizabeth.

DEATH: A SYMPOSIUM

I. WHAT SHOULD WE OFFER TO DEATH?

What should we offer to death?

Eagerness instead of fear. Happiness instead of sorrow.

We must be planning ahead in our Lotus time, and beforehand when we aspire but see no hope to achieve.

Death brings dreams and aspirations nearer to their fulfillment, sorrows and troubles to their peace, and frustrations to their conquering.

What do I desire as the reward for dying?

What do I desire as the reward for descending into earth?

In either case let me plan my way ahead.

I want to stand on mountain heights surrounded by all who are near to me and dear, and by all who live in pain and suffering.

I want them to live in peace and joy awhile, in a resurrection after their crucifixions.

I want them to know the Glory of God and to wend their ways again refreshed.

G. S. A.

II. HOW TO DIE

BY M. FLORENCE TIDDEMAN

THE very first step towards learning how to die is taken by beginning to teach *others* not to fear death—by finding out all the things that could be told them about death that are helpful and interesting; for there are so many details that people—ordinary people—should be told about death. people, and all ordinary nurses, would consider that the sick person was *there* but could not carry out many of the ordinary activities of the body, such as seeing, feeling, moving, speaking—that he was just, somehow, *shut in and deadened to all that was going on around them*. Sometimes the relations will even begin to turn out clothes, and make all sorts of alterations in the room, if the Doctor has said that his patient will not

WHAT IS UNCONSCIOUSNESS?

For instance, what is unconsciousness? Now, most ordinary

India, celebrated Goodwill Day—a day originally established by the children of Wales. When I was in Australia I set it going there, but it seems much more difficult to set it going here in India. But we are thankful to the All-India Broadcasting Station, the Madras division, for giving us some time to commemorate Goodwill Day on the air, and also to those representatives of various faiths who met with us here in Adyar, each bringing a message of goodwill.

THE HINDUSTAN SCOUTS

Another very important activity has been my work in connection with the Hindustan Scout Association, the great national Scout movement for India. I am the Commissioner for the Presidency of Madras, and I have spent much time in trying to organize a Scout and Girl Guide movement in this Presidency on substantially Indian lines, as Dr. Besant herself would have wished. Unfortunately, it has not yet been possible to convince the Madras Government as to the urgent need for financial assistance from the lack of which the Madras Presidency Branch of the Association suffers. But on the principle of "Nothing venture, nothing win," I have not hesitated to plunge into the task of supplying our Madras activities with the necessary funds. Here again a few friends have loaned to me the necessary money,

so that we are free at least for one year. What we shall do afterwards remains to be seen, but sufficient unto the day is the money thereof; and I have the utmost confidence that provision will be made for all good and essential work, as I conceive this Scout work to be.

It is very unfortunate that we have no connection any more with the movement of Lord Baden-Powell. I still regard him as one of the greatest men in the world and as one of the greatest protectors of youth throughout the world. It was very painful that reports came to India, which he did not at all adequately contradict, regarding a derogatory conversation between him and a number of reporters in London. India felt the slight more than one might have thought possible, with the result that the Indian Scout Movement, in greater part, broke away from the Baden-Powell Movement and established itself in India on a national and independent basis. From one point of view this was all to the good, for Indian Scouting and Girl Guiding must be national before anything else. On the other hand we must never forget the international implications of the Scout Movement, and I am in hopes that some day there may be one great International Brotherhood of Scouts, and that in it the name of Lord Baden-Powell may be exalted once more.

I most earnestly wished, with all my other work, that another Provincial Commissioner might have been found. But nobody else seems for the time being available. So I have to carry on.

"CONSCIENCE"

A particularly interesting experiment was started not long ago in the issue of a new fortnightly journal called *Conscience*, edited by what I have called an anonymous group of consciences. The response to the issue of this journal has been very encouraging, and I think I may say quite definitely that it will soon be paying its way. Of course, we are in the first stages of its issuing, but as we issue, so do we learn; and I hope that before very long we shall have our journal just as we should like it, and with a subscription list just as we should like to have it.

The whole point about this new journal is that while it expresses the consciences of its Editorial Board, it does not in the least degree suggest that these consciences are the last word in *Conscience*. On the contrary *Conscience* expresses *Conscience* in order to stimulate *Conscience*. However different other consciences may be from its own, the Editorial Board invites differences of opinion from its subscribers, provided, of course, these differences are expressed within a reasonably short compass. It is not

one conscience alone that is needed, but innumerable consciences—each honest, each emphatic, each respectful of other consciences, each chivalrous. One of the readers of *Conscience* wrote saying that he did not want to have anything to do with an individual who could express such a conscience as happened to be expressed in a particular paragraph. Evidently such a reader must be in fear of being contaminated by the honesty of someone from whom he radically differs. No one should ever fear contamination from the sincerity of someone else. Sincerity always begets sincerity, however different the other sincerity may be.

What we want from our readers is: "I do not agree with you," "I respect you," "The following is an expression of my honest difference, with all respect to you."

I shall be very grateful if *Conscience* is brought to the notice of as many friends as possible, but I want to say again that it is not intended to convert anyone to its own particular opinion. It believes that there is immense need for the expression of honest chivalrous consciences. It expresses its own and it hopes to be able to stimulate similar expressions in others, doubtless along entirely different, and often opposed, lines. I think that many of us have to learn to differ respectfully, instead of antagonistically. We have yet to learn that

regain consciousness and can only "live" a few days or hours. Whereas, if those people knew what unconsciousness really is, that the person is out of the body, but *there* and free to see and know all that is being done in the room, *then* nothing of this sort would ever be attempted.

There is another point about unconsciousness that the ordinary people should be told—they should be told that the body goes on breathing and trying to keep itself going, long after the patient has really retired from it—that the person has slipped out of his body, and that this happens many hours, and sometimes days, before the body ceases to breathe and even sometimes to show signs of being in suffering.

My own sister, who was a nurse and very clairvoyant, used always to see her patients free of the body some time before it ceased to breathe. I well remember sitting up with this sister, through the last night of my very old father's life. Between nine and ten o'clock his nurse went to get some sleep and left my sister and me in charge. Suddenly my sister jumped up, calling "Nurse, Nurse," and then, as suddenly, stopped, with a smile on her face, for she saw that our father was free from his body, that he was standing up under his crucifix, looking very happy and strong, standing upright and not the little bent old man of a few hours before. We looked at his body, lying there

on the bed, breathing heavily, and, as we looked, a spasm as of pain passed over the face, as if he suffered. Yet, there he was, looking down at himself, and at us, free and happy! At 3 a.m., exactly, the body ceased to breathe and, at that moment, a robin in the garden sent up a clear and glorious trill of song—for it was May!

Now, if more and more people were told that those they loved, and were watching over through their "last hours on earth," were no longer *in* that poor body and that they were *not enduring* any of the suffering which their body was exhibiting—how much unhappiness would be taken away from the watchers at a death-bed!

FREEDOM DURING SLEEP

Then, too, we should tell people facts about our freedom during sleep: that we leave our body lying asleep on the bed, and are free to go and see things and places at a distance. This would explain to them the many instances which are told, from one to another, and of which we read so often in the different newspapers—instances of dreams which "came true," dreams, perhaps, of accidents which actually happened during that night, or very soon afterwards.

When once we can prove to the "ordinary person" that he is free, during sleep, to travel and to see things in other parts of the world,

then it becomes also possible to make him understand that, during sleep, he is in that part of God's universe where he will find himself after death; that it is not an unknown country, but one which he visits every night while asleep. This will also explain, to those whom we are helping to understand about death, the fact that they so often dream that they are with friends or relations who are dead; it is a dream which comes so constantly.

I think that these things should be talked about much more openly and naturally. I often make a group of people laugh over a dream-experience of my own. On one occasion I found myself in a room looking at a shelf on which was a collection of old china, on the shelf there was a black Wedgwood cream-jug and a sugar-basin; and, in my dream, I thought the cream-jug too badly cracked to be bought. The next day my husband looked in, unexpectedly, at a sale room, saw that very sugar-basin and cream-jug and did not bid for them because of the badly cracked milk-jug! He was astonished when I told him that I had seen these things in a dream, and described the exact position of the black Wedgwood china on the shelf.

STORIES AND POEMS HELP

Then there are books that can help; every year more books are

published telling of things that happen at death. Vachell wrote one, years ago, in which he describes a car accident at a dangerous corner in a road; he tells how the man who was driving found himself standing looking down at his body lying on the road, and at the other dead occupants of the car, who were thrown out on the road when it crashed. He tells how annoyed the man was that the crowd who gathered would not pay any attention to what he told them of what had happened. There is, however, a more recently published book called *The Future of Mr. Purdew*; this tells, in great detail, what the different people, from a crashed air-liner, found themselves doing after death—none of them having realized that they had been killed, as they felt so very much alive and able to go about and do all sorts of things. Later, one of them, who had discovered the truth, tried to send a message through a medium at a spiritualistic séance, but failed.

I must not forget to mention another story by that well-known writer and dramatist, Algernon Blackwood, *The Survivors*. Here a man, thinking that he had escaped unhurt from a bad bus-smash just outside Hyde Park, had sat himself down on a seat under the trees. He was very much surprised when told that he was dead by a young man who came and sat on the seat beside him and who told him that

another's honesty is in all probability quite as good as our own.

CO-OPERATION FOR WORLD PEACE

A special appeal to religious authorities to co-operate in the work for peace has been sent far and wide. It is meeting with considerable response in India from the heads of Temples and Mosques. Perhaps it will do some good. I have also sent out a special invocation to "The Powers of Love," which I may perhaps reproduce here:

O POWERS OF LOVE

We pledge to You our faithfulness, knowing that only Love can redeem the world.

We invoke Your Blessing upon all who strive to serve You.

We invoke Your Blessing upon all who are enduring cruelty, that they may discover their enfoldment in Your Love even in their misery.

We invoke Your Blessing upon all who are inflicting cruelty, that they may be moved to return to You and serve You.

This invocation is being widely used, and has been translated into a number of languages.

THE VISIT OF MME. MONTESSORI

One of the special activities which is now occupying my attention, and that of the small committee which

I have established to deal with it, is the visit of Mme. Montessori to India. Last year, when we were in Holland, I extended to her a very cordial invitation to give some of her genius to the helping of India. Lacerated as she has been, both in person and in fortune, by the Italian and Spanish situations, she herself has been taking more and more interest in India and her problems. And when I invited her to come, she most heartily agreed on condition that she should have the necessary time to study the Indian educational situation, for, as she truly said, her methods must adapt themselves to the needs of different types of children throughout the world.

It has been settled that she shall arrive in Adyar about the beginning of October and settle down to a course of examining the younger children as to the modifications which her methods may need in respect to them, and in holding a diploma training course for teachers. Our Montessori Committee has written far and wide throughout India, advertising her coming, intimating the holding of this training course, and inquiring as to the lectures which universities and other public bodies might be eager for her to deliver. The response has been extraordinary, especially with regard to applications for admission to the training course, and, if all goes well, Mme.

Montessori's visit should be memorable in the annals of Indian education. The other day I had a letter from Mr. Gandhi in the course of which he expressed his very great interest in her coming, feeling that she might be able to give considerable help.

Thanks to the generosity of a few friends, I have been able to guarantee her passage out to India and back to Europe again, together with that of any friends she may wish to accompany her. I believe that her adopted son, Mr. Montessori, will be with her. The Principal of the Besant Theosophical School will meet her in Bombay and will conduct her to Adyar where she will be established in Mr. Schwarz' beautiful bungalow, Olcott Gardens. The Training Course will be held in the grounds of the Besant Theosophical School, and we shall probably have to make accommodation for at least 200 students. Of course, all the profits from her visit to India will, with the exception of the actual expenses of travelling and living, go to Mme. Montessori herself. This is the least we can do to give honour to one of the greatest women of our age. I believe that her visit will be very profitable, alike from the educational and from the purely financial standpoint, and I hope, therefore, that I shall be able to repay the loan my friends have made to me. I need hardly say that The Theosophical Society

and the Besant Theosophical School are much honoured by the fact that she begins her Indian educational work here at Adyar.

THEOSOPHY IS THE NEXT STEP CAMPAIGN

Our Publicity Office has been very busy with the preparation of the "Theosophy is the Next Step" campaign. Admirable work has been done with regard to it, and the preliminary prospectus has been much appreciated. A number of pamphlets on various subjects have been contributed by members of The Society in various parts of the world and I myself have ventured to offer a couple of pamphlets, one dealing with Suffering and the other with Happiness.

THE ROOF TALKS

Apart from these special pieces of work there have been the weekly roof talks on Friday—these being in continuation of the great roof talks that used to be held by Dr. Besant and Bishop Leadbeater. They are so called, but they are not held on any roof at all except it be part of the roof of the Headquarters Hall. It is a partly closed-in veranda just outside the President's rooms, H.P.B.'s old quarters, and is adjacent to the Shrine-room.

OTHER ACTIVITIES

Then there have been the usual Esoteric School meetings on

he himself had been killed, a month before in an air-crash, and that he had come to talk to him because he saw that he did not realize that he was dead. It is a very good story, and well worked out.

I have felt for some time that we should talk to people much more about death, and I sometimes "blurt out" things to astonish them, and to make them begin to discuss the subject and ask questions. I tell them how I am looking forward to my own death, how when I was very ill a little while ago, I sent a mental S. O. S. to my husband, who is already on the "other side," telling him to look out for me because I was coming "over" very soon. Unfortunately it did not "come true," as I recovered, and I suppose that I must still have some work to do in my body, or I should have passed over then—at least that

is, I think, the best way of looking at it.

There is still another way of helping people, and it is to collect, and quote to them, beautiful poems on the subject. Here is one which I found; the little verse came out, years ago, in a wee booklet of poems ("The Shadow," by John Oxenham)":

One said: "It is Death."
And I, in weakness slipping through
the night, in some afright,
Looked up.
And lo, no spectre grim, but just a
dim sweet face,
A sweet, high, Mother face, alight
with tenderness and grace.
"Thou art not Death" I cried, for
life's supremest fantasy
Had never thus envisaged Death to
me;
"Thou art not Death, the End!?"
In accents, winning, came the answer:
"Friend,
"There is no Death! I am the
Beginning, not the End."

III. DEATH—WHAT THE POETS HAVE SAID OF IT

BY JESSIE R. McALLISTER

LET us turn to the poets to learn what death is. All through the ages they have told us about death; and an ancient Chinese Scripture tells us that death is a journey:

Death is to Life as going away is to coming.
After blossoming for a while every-
thing dies down to its own root;
This going back to one's origin is
called Peace.

William Cullen Bryant (1794-1878) has told us in his "Immortality of the Soul" that death is happiness:

So live that when thy summons
comes to join
The innumerable caravan that moves
To the pale realms of shade, where
each shall take
His chamber in the silent halls of
death,
Thou, go not, like the quarry-slave
at night,

Scourged to his dungeon, but, sus-
tained and soothed
By an unfaltering trust, approach
thy grave
Like one who wraps the drapery of
his couch
About him, and lies down to pleasant
dreams.

Henry Wadsworth Longfellow (1807-1882) in his "Resignation" has told us that death is only change:

There is no death! What seems so
is transition;
This life of mortal breath
Is but a suburb of the life elysian
Whose portal we call Death.

Walt Whitman (1819-1892) told us that death is beautiful:

Come, lovely and soothing death,
Undulate round the world, serenely
arriving, arriving,
In the day, in the night, to all, to
each,
Sooner or later, delicate death.

And from Sir Edwin Arnold (1832-1904) we learn that death is a release:

Within yourselves deliverance must
be sought;
Each man his prison makes.

Again, he tells us that death is but a change of garments:

Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
"These will I wear today!"
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.

Then our contemporary poets tell us of death. Delia Tudor

Thacher tells us that death is a separation and she suggests "space-fillers" while we await its coming, after another has preceded us:

Laugh, beloved—for the days that
seem so long,
Are hardly noted in the Eternal
Song.

Sing, beloved—for the months we
spend apart,
But teach the patience of the Al-
mighty Heart.

Smile, beloved—years are fleeting
things;
With the Great Plan unfolded, years
have wings.

Work, beloved—so shall the work-
filled hours
Free us by night to seek the fields of
flowers.

Paul DeBranco Niles has told us in his poem "Some Call it Death" that death is birth. He closes with these words:

Some call it Death—well—Death is
Birth,
If man can fathom that—and learn
To strike the chords that bind him
still to Earth
In truer harmony, on his ordained
return;

Then what a magic stairway life
will be,
With Death a door that opens on
each steep ascent,
To give us rest, and vistas of im-
mensity,
To realize what each swift journey
meant.

Now hear two more women poets—Helen W. Robinson tells us that death holds no fear:

Afraid to die?
Why, I'd as soon fear being born,

Sundays, which I have been taking on behalf of Mr. Jinarājādāsa, who has been away on a long and wonderful tour.

There has been the constant general business of The Theosophical Society which, I can assure you, is by no means inconsiderable. And in addition there are always constant messages to be sent out to Annual Conventions, Federations, and to the public generally in various organizations of all kinds in India and abroad; there are occasional requests for articles for books and important journals; and though I do not accept invitations to preside at many functions, there are occasions, especially those in the life of the villages adjacent, when one feels one must help in the opening of a school, a well, etc.

I might just add that in addition to being a President of The Theosophical Society and ex-officio Chairman of its Executive Committee, I am the President of the Besant Educational Trust, Chairman of the Olcott Memorial School, and until quite recently Chairman

of the Besant Theosophical School. I am also a patron or officer of some sort in many movements throughout the country.

I ought, as well, to include my work as successor to our President-Mother in her Masonic duties which also occupies me to a certain extent.

THE TRIANGLE OF MAIN OBJECTIVES

I need hardly say that, amidst all these activities, my main objective has been

Honour to Theosophy and to The Theosophical Society.

In this life, at least, I can have no other purpose to my living. As I wrote in the last of my Open Letters, there is a triangle of my being with the Masters at the apex and Theosophy and The Theosophical Society as the two angles at the base; and the triangle is equilateral.

In these three I live and move and have my being, and there is not a single activity in which I participate which is without positive relation to all three of them.

George S. Arundale

DAWN IN THE OJAI

High up against the still, clear pools of night,
Set with a thousand stars, like ripples' points,
The mountains loom, mysteriously dark.

Darker and darker the tall mountains seem
As skies grow bright and brighter still, until
The stars are lost in radiance, and light
Floods down upon the hills that now are seen,
Tawny as lions, crouching with mighty flanks
Upthrust against the blue.

Far down in fertile fields the groves are warmed,
And send perfume of orange blossoms up
Like censers, mingling with the crystal flutes
Of birds in welcome to the Sun, their Lord.

Against the rim of Topa-Topa's height
Light walks in colour, and the Mountain wears
A robe of purple, bisque and blues.
Light floods the vale, light burns upon the heights,
Flashes in green and yellow, rose and that
Deep depth of blue that haunts the core of flames.
In quiet gardens light sings in colour,
From the vibrant C of crimson roses,
Casting their jewelled petals on the grass,
To the morning glory's fairy trumpets
Blowing G sharp to those that hear.

So into the soul Light floods from Ojai,
Downpouring, flaming, filling every heart,
That's lifted like a cup, with longing and with thirst.
Light from the burnished wings of the mighty Angel
Who guards the pass to Happy Valley's still, green bowl;
Light from the Lord of Day, the Sun, whose special shrine
Seems to be in that hidden vale of Destiny;
Light from the shining Heart of Him who sojourns there,
Radiant Lamp for all the world, to those who know.

Dawn breaks in Ojai even now, from thence it pours
Slow creeping, to the farthest ends of weary Earth.
It draws its pilgrims one by one to kindle each
His little wick at the Great Flame, and bear away
A sacred spark, that in its turn shall kindle Light
And ever more Light, till thought is lost in splendour
That veils what words may not contain!

Dawn over Ojai!

RAQUEL MARSHALL

Which, I, indeed, have been and
shall be yet again,
It's no more strange to die
Than for the sun to set.
The birds fly south,
The tides go out,
All will return.

So too shall I come yet again this
way,
A child once more, as winter turns
to spring,
Buoyant with hope and promise of
new life
Refreshed as if by sleep,
As sleep it is—
That interval in life we know as
Death.

Here is a gay poem about death
by Catherine Atkinson Miller,
called "To One Who Is Afraid":

Death is only a turn in the road,
my dear,
Only a turn in the road,
And beyond the curve there is light
more clear,
Faith for our doubting and peace for
our fear,
And rest from Life's irksome load.
Smile! It's only a turn in the
road, my dear,
Only a turn in the road.

Don't cry! I'll be waiting for you,
my dear,
Loving you all the while:
If my part must be to go round the
turn,
And yours be to wait, for a time,
and learn

To wait—and work—with a smile,
Don't cry! It's just for a while,
my dear,
Just for a while.

But the finest poem of all—the
one that tells us more of what
death is than any other—is James
Whitcomb Riley's (1853-1916),
"He is Just Away":

I cannot say and I will not say
That he is dead. He's just away!
With a cheery smile and a wave of
the hand
He's vanished into an unknown land,
And left us dreaming how fair
It needs must be since he lingers
there.
And you, oh, you who the wildest
yearn
For the old-time step and the glad
return,
Think of him as faring on, as dear
In the love of there, as the love of
here;
And loyal still, as when he gave the
blows
Of his warrior's strength to his
country's foes!
Mild and gentle as he was brave,
When the sweetest love of his life he
gave
To little things.
Think of him as the same I say,
He is not dead, he's just away!

Ah, yes, the poets have told us of
death—all down through the ages.
All we need do is believe what they
tell us, and live daily in that belief.

IV. WHAT IS DEATH?

BY JASON

IS death the mere incidence of
dropping the physical body?
Does the Lord of Death contact
His children only once a life in
their pilgrimages from one-con-
sciousness through matter-con-
sciousness to Self-consciousness?
Or rather is He, the Lord of the
Burning-Ground, constantly priest
of His sacrificial fire, and we die
uncountable times both before and
after the incidence of body-drop-
ping?

Only as we learn to die can we
learn to live. We die to childhood
to be reborn to virile youth. But
yet we die not till the essence of
childhood has become ours and
only the forms of childishness need
be broken. We die to the follies
of youth to be reborn in discrim-
inate maturity, but only when we
have that essence of youth's en-
thusiastic gold. We die to matur-
ity to be reborn to glorious age,
but only when maturity's spirit of
full service is now innate within us.
Death never breaks a form until it
is outgrown and the life in it has
been absorbed into its essence. Did
we say "never"? Even though there
must of necessity be abortions and

still-births in Time, in the Eternal
all comes into its own.

But there are the thousand little
deaths, heralded usually by Death's
Doorkeeper—Suffering. If we
do not recognize the Lord who
waits behind, it is because of our
very erroneous ideas and miscon-
ceptions as to Death's function.

In every case Death is only Lord
of Release. When one feels that
sense of escape from what has
bound one, a form has passed away,
a prison-house has burned, we have
had the friendly ministration of
Death.

Suffering is Death's flame and
we should welcome the burning,
knowing only so shall we be free
from that which is imprisoning us.
Not always is suffering needed.
Sometimes we wear our casement
so thin that a touch of Death's
finger gives release. Sometimes
we have tightened the shackles so
upon our wrists that they pain with
agony at the heat of the blow-torch
skillfully wielded by the Master
Deliverer.

But in every case Release and
Relief follow the ministrations of
the Lord of Death.

Death is only a change that gives the soul a partial liberation.

—A. B.

THE BEST AND NOT THE BEST

BY C. JINARAJADASA

A brief address to Young Theosophists in Paris, April 1939.

MY hair is white now; but there was a time when I was young like you. Lately, I have tried to examine the ideas which I had when young, to see if there was anything interesting in them for you. I think there is, and it is this.

DISCOVERING THE BEST

As I look back, I had always an eagerness when young to find out what was the best. There was in me a conscious search to find the best thing—in literature, in poetry, in art, and so on. I could not myself find the best thing at once; what I did was to ask certain people in whose judgment I had trust.

For instance, I came to Paris for the first time forty years ago. I stayed then with my friends the Blechs, as I am staying today with Madame Zelma Blech. I had studied French, and could read it, but my conversation was slight. Now, I was interested in the literature of France, which has a great reputation. As a stranger, I knew little of it; but I wanted to know what was the best French literature. So, one day I asked my friends: "Who are the best French novelists?" The Blech family then gave

me a list of some twenty of the best novels at that time, forty years ago. I have that list still. I mention this incident only to make clear my thought of what I mean by seeking the best.

It was in the same way that the time came when I asked the question: "Who are the best painters?" It is of course difficult to define the term "best" in painting. But fortunately for myself, at this time I discovered Ruskin. As I read his lectures on art, I felt intuitively that he was telling me what were the criteria in art with which to find for oneself what is the "best" in the painters of Italy.

About this time, there came to help me the greatest teacher of all time as to what is "the best." It was Plato. When Plato revealed to me the archetype, then I knew that the best—in every department of art, of poetry, of religion, in fact in *everything*—is what reveals the archetype.

THE NOT-BEST

I suppose I have brought from my past lives this eagerness to know the best. Starting my cultural life with what I may call an instinct for

the best, I have tried to learn what is the best and where it is to be found. If one has an eagerness to know the best, and is humble enough to accept certain teachers as good guides, then there grows in one little by little an intuition as to the best. You may not be able to tell at once what is the best; but your intuition can tell you the next most vital fact—what is *not* the best.

For you who are young, it is of course beautiful if you can find what is the best. That is not very easy. But there is that other thing which you can all find, without such great difficulty, which is, to know what is *not* the best. If somehow, and somewhere within you, there is an inward reaction of repugnance or withdrawal which tells you: "That is not the best, though it is masquerading as the best," then you have discovered one of the most valuable truths in life. It is not easy to describe this truth; some call it "perfect taste."

The moment you have discovered this "perfect taste," then you will not believe or do what others believe or do. You will first ask of yourself the question: "*Ought* I to believe, *ought* I to do?" From the moment you have developed an intuition of what is the best, everything in your life is affected. It affects your taste in clothes, your language, your gestures, your preference in the poetry and novels which you read, and

the pictures with which you surround yourself, and the music which appeals to you. You do not then follow anyone else's fashion; you follow your own fashion. You create your own fashion, and you do it consciously.

THE QUICKEST WAY

This is what I have tried to do. I have been wonderfully inspired by Annie Besant and C. W. Leadbeater in some aspects of my life. In my devotion to the work of helping mankind, I have been inspired by them. But I do not derive from them my love of Dante and Beethoven and Wagner, nor my love of the painters of Italy, who are called the "primitives," like Giotto, Fra Angelico and Luini. Neither of the two leaders talked to me of Plato. I discovered him myself. But I discovered Ruskin with the help of Bishop Leadbeater, for he presented me with twenty-five volumes of Ruskin.

I should like you all to know that there *is* "the best." And I should like you each to seek that best. You will do that quickest by being your truest self. In each of you is the instinct for the best. That is the greatest truth which all the religions, philosophies and arts have to tell you.

DO NOT PLAY WITH MUD

But take care that you do not spoil or damage your instinct for

V. AFTER DEATH: HELL, THE HIGHER ASTRAL PLANE, AND HEAVEN

BY CLARA M. CODD

AN old saying has it that an ounce of experience is worth a ton of theory. I am not normally clairvoyant, but on occasions I bring through from the other side some very illuminating experiences. On three separate occasions in life I have thus brought through a very clear memory of the three conditions named above, and these memories have taught me more about the after-death states than any book could ever do.

FIRST: "TARTARUS"

I will begin with the Hell experience. It took place some years ago, when a great murder trial in the United States was in all the newspapers of the world. I refer to the trial of Ruth Snyder and her paramour Judd Gray for the murder of Ruth Snyder's husband. At the time I wondered what must be the effect upon Mrs. Snyder of all the millions of thoughts of execration poured upon her from all sides. In all its gruesome details the account of her execution and her condition leading up to it filled the papers.

The morning after her execution I awoke with a startlingly clear picture before me of Ruth Snyder. She was moaning and wringing her hands, continually repeating:

"Why must I die?" She seemed at times to be unaware that she had died, and by her thoughts built up again and again with wearisome repetition all the circumstances that had led to her execution. Her agony and fear were such that I felt deeply moved by compassion. So moved was I—and here I might interject that all emotions are enormously heightened upon the psychic plane—that I flung my arms round her and kissed her cheek. But to my horror I found she was totally unaware of my presence and touch. Nothing that I could do made her in the least aware of my presence. She seemed to be truly in a prison, out of touch with any other living soul. What could I do but try to find someone much greater and more powerful than I to render the help so terribly needed?

SECOND: "ELYSIAN FIELDS"

As regards the Higher Astral Plane, what I feel truly is the "Elysian Fields" of the Greeks, just as the state I have just described may be their "Tartarus." Here I found myself one night seated by a flowing stream, on a grassy bank covered with long waving grasses and flowers. Behind grew flowering trees and shrubs. Seated with me was one whom I

greatly revere and love, and what she told me belongs to myself alone. But the lovely thing I remember about the scene was that every stalk of grass, every flower, every atom of its matter, every drop of water, was shining as with a million tiny jewels, radiant, sparkling, inexpressibly lovely.

THIRD: AN OCEAN OF LIGHT

And lastly, only a few months ago, came the most glorious memory of all, a clear vision of the Heaven-world. The night before, I had been thinking long upon that which we all often look back upon, all the mistakes and sins we commit, all the sorrows that come to us, mostly through ignorance and illusion. When I woke in the morning all round me was an inexpressibly glorious world. Perhaps I was hardly yet awake. All I can say—for so delicate, evanescent, unearthly was it that now I have only the dim memory with me—is that I found myself in an ocean of living light, so fathomless, so tremendous, so unbelievably lovely that I cannot describe it. My whole transcendent form was full of light, and an extraordinary bliss pervaded my whole being.

Far, far away I saw inky black clouds, and I knew that there lay my earth-body to which I must now descend and return. All that I had thought over and grieved about the night before was pres-

ent in my consciousness, but the sting and hurt of it was gone completely. I remembered it perfectly, but somehow it seemed to be sublimated and to hurt no more. And what is more, not only had all pain gone, but I saw that all that had happened was necessary and foreordained, that many a lovely jewel of consciousness, many a gift of mind and heart, would never have developed if they had not happened. In that world there was no sin, no pain, no sorrow. All was for good, for beauty, for bliss.

I am reminded here of a similar vision which came to an old English mystic, the Lady Julian of Norwich. She was an anchoress, dwelling in a little cell built outside the church-tower of Norwich, and after years of contemplation she developed what the Catholic Church calls "interior locutions." It seemed to her that she conversed with Deity, and she recorded the answers God gave to her questions. And so, one day, being very troubled for the world's sin and sorrow, she "asked God for sin," and God showed her "that there was no sin," but that for every sin and sorrow suffered here on earth we should have in heaven "added glories."

AND NOW I KNOW

I knew that. The complete realization has now passed from me, as it needs must down here, but I remember, and ever shall. When

the best. It is easy to do that. If you follow other people's ideas thoughtlessly, because it is the fashion, you are in danger of spoiling your taste. You can be either like a child, who when he can play in a tank of clean water, is attracted by its cleanness, or like another child who seeing some mud near by is attracted by the mud, and not by the clean water. I beg of you—*Do not play with mud.* You may think you can wash it off quickly; but there are kinds of mud which will not wash off; it has to wear off gradually and the process takes years. Believe me, I am not preaching to you. I am sharing with you my painful experiences. Do not spoil your natural sense of perfect taste just because you may become unpopular with others of your own age because you insist on being different from them.

Finally, knowing what is the best is not a matter of the intellectual power of your brain. It may comfort some of you to be told that I was very poor at passing examinations. In one examination I failed twice, though I passed it the third time. Yet all the same I had an instinct for the best somewhere deep within me. From one aspect, all my years from youth to today

have been a conscious attempt to discover the best and to be inspired by it.

So, once again, seek the best, and be on especial guard against that clinging mud which masquerades as pure white sand.

Once Bernard Shaw said very wittily: "Youth is a wonderful thing, but it is wasted on the young." It is the same idea which comes in the well-known French adage: "If youth but knew, if age but could." So often young men and women do not know what is *the best*, and therefore as they enter into life with zest, their standard of enjoyment is not in perfect taste. The result is that they easily become bored with the pleasures which they have selected, and then go from one amusement to another. They become slaves of excitement and change. When they grow old, then they say, "Oh, if only I had known when I was young."

To select the best in life whether one is young or old is the way to contentment in the heart and in the mind. But if a youth has the intuition to select the best when he is still young, then indeed life is a splendid adventure, for he lives like a God and round him he sees only Godlike things.

Nothing makes the soul so pure, so religious, as the endeavour to create something perfect; for God is Perfection, and whoever strives for perfection strives for something God-like.

MICHAEL ANGELO

THE DOCTRINE OF THE SOUL AND REINCARNATION IN THE EARLY CHRISTIAN CHURCH OF ALEXANDRIA

BY THE REV. HAROLD O. BOON

THE Christian Gospel, being based on testimony of an experience that men have had with Jesus, requires a traditional teaching to new-comers seeking to become members of the Church.

THE FIRST THREE CENTURIES

Even in the first century, especially among the Jews of the Dispersion and their Gentile friends, the statement and defence of the Gospel called for teachers eloquent and skilled in the appeal to the Scriptures. Apollos of Alexandria is the type (*Acts*, 18:24), and it is after his teaching in Ephesus and Corinth that we find Paul giving the office of the teacher a recognized place in the Church (*1 Cor.*, 12:28).

When the Church had been firmly established throughout the Roman Empire and a greater number of cultured men sought instruction in its doctrine, such instruction called for teachers who combined learning in the science and philosophy of the time with enthusiasm and eloquence in the preaching of the Gospel.

By the beginning of the third century, the Christian Churches in the great cities were furnishing a more systematic instruction to those of their catechumens and members who were able to receive it, a presentation of "the faith once for all delivered to the saints" (*Jude*, 1:3), to which was added a comparison with the teachings of the philosophers and a reasoned explanation and defence of the Christian doctrines.

The catechetical schools of Antioch and lesser places have left their mark in history, but it was inevitable that in Alexandria, for centuries the world-centre of an international Hellenic culture, the task of interpreting Christian teaching to the intellectual world of the time should be most urgent.

In particular, the doctrine of the resurrection of the body had been the subject of controversy within the Church itself. Witness S. Paul's refutation of literalism in *1 Cor.*, 15, the familiar burial lesson. One of the editorial alterations in S. John's Gospel which prepared it

I fully awoke, my very physical body was singing with light and joy, and for all the rest of that day it felt as if made of thistledown, and such a joy possessed me that I felt I could compass the universe with power and endeavour.

These experiences come to me very rarely, but I am grateful that they have come, for I can remember, and I know that in my soul I know infinitely more than ever a book could teach me, or even the vivid experience of another.

VI. I HAVE NOT FEARED TO DIE

I have not feared to die since once I met
An aged woman hobbling on her cane,
Mumbling and toothless, crouching in her pain.
May Death be swiftly kind when I forget
The stars, the sea, the rainbow's coronet ;
The scent of wind in April and warm rain
To drift down orchards when the shifting vane
Turns gold and gray in fickle silhouette.
And when the great moon rests a flaming edge
On rusty meadows where the pheasants cry
In autumn, and thin smoke-like violet thread
Winds over housetops and the purple hedge—
And I heed not—then know it is not I ;
But burn a candle and proclaim me dead.

LEILA JONES

Death itself is nothing more than a great kiss of affection. . .
When a human being quits this earthly life it is God who takes
His child in His arms, kisses it and carries it away from earth to
brighter and more blissful spheres.

—R. P. DOWNES

Death slew not him, but he made death
His ladder to the skies.

—SPENSER

Death is a cessation from the impression of the senses, the tyranny
of the passions, the errors of the mind, and the servitude of the body.

—ANTONINUS

Death is a friend ; death is a consoler who will not leave you alone.

—G.S.A.

FROM EMBERS TO FLAMES¹

BY GEORGE S. ARUNDALE

SPEAKING on the world situation, it looks as if we were going to be able to avoid a war, though I suppose we all see how near we have been to the threshold of it. The reason why I have always felt we should not have a war is that I do not see, with the terrible briefness and universal devastation that war would bring today, how the Elder Brethren could bring the world back to recovery so as to be abreast of their schedule of work. There is a certain contract, you might almost say, that the Elder Brethren are given by far Higher Authorities still, and that contract has to be fulfilled, allowing of course for the play of the pendulum between darkness and light. Of course, there is much we do not know, but with such common sense as one has and still more with the uncommon sense one ought to have, one felt that the Higher Authorities would be able to deflect the world from war, while giving full play, as They have to give, to the various national and international elements which constitute the world organism.

¹ From an informal talk to an Adyar gathering on 4 June 1939.

A HARNESSING OF ALL FORCES TO NOBLE ENDS

There is nothing more complicated than the Inner Government of the world, at least as we look up to it from below. It is not merely a question of governing according to certain principles. It is also an extraordinarily acute manipulation of all the forces current in the world, to bring about certain ends. As one tries, as it were, to perceive the working of the Inner Government, one sees how from each country there is drawn in an almost miraculous way all elements, whether negative or positive, dark or light, that can be made to contribute to the purposes the Elder Brethren have in view, either immediately or remotely. They have an extraordinary faculty for manipulating, in the very highest sense of that word, for utilizing, harnessing to Their purposes, forces which we ordinarily would consider never to be harnessable, because They not only use the forces of Light, but They use the pairs of opposites of which the world is constituted, in order to fashion something which will serve Their noble ends.

for a wider circulation and use in the churches is to be seen where in the passage "He that heareth my word . . . is passed out of death into life . . . the dead shall hear the voice of the Son of God and they that hear shall live" (*John*, 5:24, 25), has added to it "all that are in the tombs shall hear his voice, and shall come forth," etc., (5:28, 29). The contrast here, as between verses 26 and 27, is evident enough to anyone who reads with understanding.

How then was this doctrine interpreted by those who taught the catechumens and those of the baptized who sought a better understanding of the Christian dogma in that great centre of learning? With what teachings of the philosophers was it compared? To answer these questions is the purpose of this paper. To that end, let us examine what has come down to us of the teaching of the leaders of the catechetical school of Alexandria in the days of its greatest fame, the closing years of the second century and the early part of the third.

THREE GREAT MEN

Alexandria had able men in those days—Pantaenus, Clement, Origen.

Pantaenus was a prodigious writer, although none of his writings has survived, except a few brief quotations. He had been a

great traveller and had journeyed as far as India. How much he may have influenced his successors in the school we cannot say. We only know that he made a wonderful impression by his teaching and his personality on Clement, who himself, having wandered far and wide in search of a teacher, was wholly satisfied by him. The remnants of his writing, however, are of no help to us in our search.

Clement, an Athenian of broad culture, who succeeded Pantaenus, was head of the school until the year 203.

Clement is said to have taught the transmigration of souls (metempsychosis) in his lost work *Hypotyposes*, according to Photius (quoted by Duchesne, *Early History of the Christian Church*, vol. 3, p. 244). As far as his extant works are concerned, it does not appear to have played a vital part in his philosophy. The most we can say, in view of what here follows about Origen, his successor, is that it was an element in systems of thought which, in the circles in which he moved, were largely acceptable and in their entirety respected.

Of Origen, we know more. The sixth book of Eusebius' *Ecclesiastical History* is given almost entirely to his life. Eusebius had acquired a great number of letters written by and to Origen and other information derived from his friends. We have not space here

to tell the story of his life or to describe his attractive personality. Enough to say that he was a great teacher and an amazingly industrious writer, author of 6000 books—books were not large in those days—according to Epiphanius (*Haer*, LXIV, 63), Jerome's figure is less than a third of these (*Adv. Rufinus*, 11:22); that we owe to him a masterly apology for Christianity, meeting the attacks and questioning of the Hellenic world of his time, which had been represented by as keen a controversialist (Celsus) as Voltaire; that Origen's Biblical studies lay back of the great manuscripts on which all the modern versions are based; that he worked fruitfully in the field of the reconciliation of the Church's tradition and faith with the philosophy and learning of his time. His work and that of his comrades paved the way for the acceptance of Christianity as the imperial religion in the next century.

Harnack, the greatest of Church historians, says of him: "Orthodox Theology of all creeds has never yet advanced beyond the circle first mapped out by his mind" (*History of Dogma*, II, 334).

The opinions of Origen are of interest not only as the doctrines of one of the boldest and profoundest of thinkers and the most lucid writer among the Neo-Platonists, but because as a religious leader his speculations were concerned with

questions which men are ever propounding. We are here to consider his teachings as to the soul of man and the continuance of life after death.

Origen regards the psychical nature of man as twofold, spirit (Greek *νοῦς*, nous) and soul (Greek *Ψυχή*, Psuche). (*De Prin*, 1:6.; also 2:2). The spirit or intellect is the eternal ego participating in the divine nature; the soul is an impure or fallen state of, or expression of the nous; thus his distinction does not destroy the unity of the ego. The soul will eventually become purified and restored to the state of a nous; thus at the end only differing from what it was at the beginning by having gained for itself, co-operating with God's Power, the state which God had freely given it at its creation. It would seem that in Origen's mind this fall of the soul necessarily followed from its nature as much as its ultimate restoration; that this whole process was natural to it. I infer this from his failure to speak of the soul's fall as though it were a calamity or failure. It is true that he believed that at a particular time some spirits became souls, some did not, but then it must be remembered that he believed in the probability of there being other worlds, other cycles of purifying experience than that in which we live. On this whole subject see especially Chapters 4, 5, 6 of the

One can be quite certain that every single prominent person, whether Mussolini, Hitler, Stalin, or Chamberlain, has his uses. Naturally from our point of view we see through a glass darkly, and it is part of our education to have to condemn utterly this, that, and the other circumstance or person. I suppose that unless we were able to do that, we should not be able to grow. Just as the savage is bound, is intended, to hate, so are we intended to condemn, if not to hate, because that is the next stage above hatred. It is a semi-spiritualization, transmutation, of hatred, by which I mean that hatred has been transcended but there is that which is left which is of the essence of separateness. The Elder Brethren, of course, have passed entirely beyond that separateness, and They have no need to grow through opposition. They see entirely otherwise from the way in which *we* see, and while today it may be our duty to condemn, to fight against this, that, or the other, were we Elder Brethren, there would be other means at our disposal for achieving the necessary results. They are able to utilize forces of which at our stage of evolution we have no knowledge. If we realize that evolution grows at a certain stage through hatred, that hatred is part of the purposes of life at a certain stage, then we shall realize how there are stages less than hatred which

also have their part to play in growth.

As I said, without any knowledge, I did not think there would be war, because of the difficulty for the Elder Brethren to bring the world to recovery within the schedule of Their work. Though there is immense latitude, that latitude comes to an end sooner or later, and a particular part of the work must be finished within a given period.

INDIA AND HER FREEDOM

There is great latitude with regard to the attainment by India of her full and responsible freedom. We have been told that it would be wiser to delay India's advancement to freedom than that there should be any danger of bloodshed or revolution. Dr. Besant laid very great stress on that. And we see today a very considerable slowing down of freedom unfoldment in India. I am very much inclined to think that the setting up of diversities within that which should be, if not a unity, at least a solidarity, may be to enable India to stave off any coming face to face with any dangerous clash, especially in this particular period. All these things are manipulated, as far as may be, from within, and I think this explains the slowing-down which is very noticeable in the country and against which it is our business to inveigh. Though

it is our dharma to work for the speeding up, it may be a reflection of the will of the Elder Brethren for India in this critical period not to complicate the world difficulties. So you have much diversity, much difference, and even Gandhiji himself reflects the halting nature of the times. It is all part of the process, and we have to try to perceive clearly what each trend of the times involves.

We very urgently need in India today Indians who will emphasize that pathway along which alone India can travel safely to her appointed destiny. There is a tremendous confusion and doubt with regard to the Manu's declarations, especially in Southern India. If only we can clear all these difficulties out of the way, we shall have a great release of force, and we shall begin to do what is not being done by Indian politicians at the present time—build the New India, the Eternal India, the Real India, into which They will cause to penetrate the various influences which make India a melting pot in the world of Christian, Mussalman, Parsi, Buddhist, Hindu and other influences. If only we had an Indian who could see, an Indian who had vision backwards as well as forwards, an Indian who could integrate the constituent elements of this splendid diversity, for the purpose of making a real organism into which the true life of India could

be poured, India would very rapidly grow and the world would hasten very rapidly onwards to peace. If you look at every single one of our politicians from the greatest of them all downwards, the larger vision is absent which includes the splendid past and brings that in vibrating reality and activity and co-ordination into the present. Again I suppose it is ordained that it shall be absent in order to help the world to tide over the great difficulty of the danger of a world war without the potent and probably disintegrating intervention of an India materially but not spiritually awakened. Most of India's energies at the present moment are let loose in talk, discussion, and difference of opinion, and perhaps that is just as well.

THE BESANT SPIRIT

I do hope that all of us, and all of us here have known and revered Dr. Besant for her marvellous work, try to impregnate ourselves with her wise outlook. I myself had the very great advantage of being near to her personally during some of the major parts of her tremendous life, and so in me dwells, I hope, through association with her, some small reflection of that vision and that wide outlook, though, of course, I have not the means whereby to express even the little I have as she could express them. But every single one of us should at least strive to be full of what we may call the Besant

first book of *De Principiis*. I am not here concerned with the many interesting corollaries which Origen deduced from this theory, the support which he found for it in Scripture, both Old and New, or its Platonic origin, but with its result.

ORIGEN'S GREATEST CONTRIBUTION

To Origen, therefore, must be given the credit for harmonizing Christian thought with a view of man's nature which has been the source of all Christian mystical theology so far as that theology has been theoretical, *i.e.*, speculative. The later speculations of the mystics were not drawn from Origen's teachings, but they may all be traced back ultimately to Neo-Platonic sources through the Pseudo-Dionysius, the writer so generally revered by the medieval mystics, and the possibility of blending Neo-Platonic with Christian theology is due to the influence on that theology of the man who wrote *De Principiis*. It is because a man who believed in the inherent Divinity of every man was the most important builder of Christian theology (see above) that in the later centuries it has been again possible to unite that theology with a mystical view of man's nature.

Origen's own mysticism deserves our attention here, for his teachings on this subject form one of the most interesting developments in the

Alexandrian school. Clement uses a great number of mystical expressions, but always figuratively and loosely. He was a rhetorician rather than a mystic, but for Origen mysticism represents a real pursuit leading to a genuine experience. This we should readily infer from his philosophy of religion given in *De Principiis* and his treatise on "Prayer," but his mystical faith is not a reasoned one, as it never can be; it came to him through the experience of his own soul within itself and with the world, and his philosophic comments came afterwards. It was his from childhood and made him a boy different from other children, and was continually strengthened by outer influences: his father, a scholar, saint and martyr; Clement; Neo-Platonism; the influence of the events of his own life, all of which tended to confirm him in the attitude of regarding the next world as of more value than this—he had little temptation to lead a luxurious and worldly life—and by his own rich religious experience.

In his commentary on *John*, Origen gives his most definite statement of mystical doctrine, where he enumerates the steps by which the Christian becomes united to God through Christ. "In *John*, 30:11, 19 there are *epinoiai* of believers corresponding to those of Christ. He is first the slave, then the disciple, a little child, the child,

the brother of Jesus, the Son of God" (Bigg, *Christian Platonists of Alexandria*, p. 211). The destiny of every man is to become perfected in the likeness of God (*De Principiis*, 3:6:1). The possibility of a man here on earth reaching a perfect life "filled with the Holy Spirit" is declared in his discussion of John the Baptist (Com. on *John*, 2:24, 25 and cf. Com. on *Matthew*, 12:30). Origen gives his conviction that men while still on earth may have direct communication with God when he speaks of "Men who, by the Spirit, see God, and know His words addressed to His saints, and His Presence which He vouchsafes to them, appearing to them at chosen times for their advancement" (Com. on *John*, 10:3).

ORIGEN AND PLATO

If by Platonic thought we mean a type of thought which was in sympathy with Plato, but not necessarily derived from him, wherever found, Origen's whole interpretation of life is in such large part Platonic, in fact but a harmony of Platonic thought with Christianity, that we are led to query how far did Origen go in his agreement with Plato. With his tripartite division of Man's nature, involving pre-existence, a divine origin, a *nous* descended from the heavenly regions, did he also follow Plato, who in several of his Dialogues,

and notably in *Phaedo* and in the myth at the end of his masterpiece, *The Republic*, taught the repeated incarnations of the permanent form of a human being in successive lives upon earth?

This side of Platonism would have seemed, did seem, to less profound Christian minds, inconsistent with the revealed doctrines. It is significant that one of the ideas attributed to Origen around which there was much controversy after his death between the Origenists and those who regarded them as heretical was just this question of the return to earth-life. These controversies distressed Egypt especially during the fifth century, and the council, known as the Second Council of Constantinople, regarded by the Orthodox East and the Roman Church as the Fifth Ecumenical Council, A.D. 553, was concerned especially with the Origenistic errors. One of the decrees of the Synod condemns the teaching of the pre-existence of the soul and of its return.

In face of the fact that the Church as a whole was not ready to countenance such a teaching, we must ask: Is Origen's obscurity here, as against his usual lucidity, due to his own difficulty in making the step from pre-existence to re-incarnation, or is it rather due to confusion in his extant writings, the result of editorial amendment in the interests of "orthodoxy,"

Spirit. We could not do better for ourselves. Perhaps many of us are filled to the brim with that spirit. Only when we *are* filled to the brim, can we then begin to talk, admonish, inspire, guide, direct. Whatever may be our occupations, our activities, our duties, however restricted these may possibly be, there must be beginning to burn in each one of us that creative spirit which we can set alight in ourselves from the fire of Dr. Besant herself, who in her turn set hers alight from the Elder Brethren. Each one of us, however humble his occupation, though no occupation is really more humble than another, ought to be able to bring to it something of the creative spirit, something that enables us to give in our job, or perhaps outside our job, a contribution from our uniqueness. If we simply copy, continue with the work as it is, simply fulfil our activities according to the orthodox and conventional requirements, we are doing very little to take advantage of the fact that there is this great Fire in our midst from which we can light our own. No one of us should quit the body without having given something of himself to the world, without having fanned his fire somewhat so as to give a little of his own uniqueness.

THE FIRE OF ADYAR

Here we are at Adyar living in a veritable Fire, and yet there are

so many who go on every day and all day doing exactly the same thing, with little sense of inspiration about them, seeming to be creatures of routine and nothing more than routine. It is so important to realize that Adyar is a Fire and those who live at Adyar are here in that Fire. They are either taking advantage of it or are simply dead, unglowing in the Fire. They remain at Adyar performing certain functions here and there, but they neither contribute to the Fire or draw the Fire into themselves in order that they may burn or be alive with Fire.

No one is very likely to go far on the Path of Holiness who is not fiery in one or another way. We cannot afford in Adyar or any other great Centre not to be fiery in the sense of being creative. There is not a single individual at Adyar who should not be creating, not according to a conventional pattern, but creating according to his own inner and unique conceptions.

DID DR. BESANT COME TO INDIA TOO SOON?

Did Dr. Besant arrive rather too early for India to be ready for her? If so, there were surely good reasons for it. She had to come at a certain time for the sake of Theosophy and The Theosophical Society. You know the story, once printed by Dr. Besant in a Watch-Tower. The question arose as to

whether H.P.B. or she should lead. For various reasons H.P.B. came first. But even though Dr. Besant came later, it was too early for India. India saw her and recognized her, but could not retain hold of her. It was one of the peculiar tragedies that she was unable to see in her life-time Home Rule for India as an accomplished fact. There were all these various intricate and difficult circumstances which prevented the synchronization of her work for Theosophy and The Theosophical Society, which was more important, with the work for India, which, compared with the greater work, was of lesser importance. However, she plunged in, as directed, and gave her very soul to the India she loved above all other countries. But the time had not yet come, and it may well be some years before it will come unless there comes down into this country another real Messenger from the Elder Brethren. It is one thing to be a Messenger from the Elder Brethren. It is a vastly different thing to be used from time to time by the Elder Brethren. Dr. Besant was Their Messenger, sent by Them, directed and instructed while she was here, guided and encouraged in innumerable matters of detail, and was in intimate personal everyday intercourse with her Chiefs. It is quite another thing to be merely a leader.

The greatest who live on earth are never recognized for their greatness. It is only the more conventionally orthodox great who are acclaimed more or less consistently by the crowd. But the really great, the great who do not belong to this period but are calling from a future period, those who speak as in the wildernesses and with the voices of the wilderness, those are the great rarities who, normally speaking, are only recognized by a future generation, if at all, and never by the present.

WHEN WILL YOUNG LEADERS ARISE?

How I wish there would begin to arise in India young Indians afire with their own life, their own realities, adapted to the needs of India, young Indians who do not belong to crowds, who do not echo the voices of the crowds, but who listen to the Eternal Voices that come from far-off, and then proclaim Truth as the world needs to know it, but does not.

There is a terrible danger in India today of everything in Government being without any opposition. There is hardly a newspaper that you can open which does not say the same thing as every other newspaper. One welcomes solidarity up to a certain point, but beyond that it loses its virtue. There is nothing better for growth than a healthy opposition, a respectful, virile,

not an unheard of proceeding in Church history?

It should be remembered that the *De Principiis* is preserved for the most part only in the Latin version of Rufinus, a very free translation, in fact a rewriting of the book, as we learn from a comparison with it of the few portions of the book which are extant in Greek. The Latin translator himself tells us in his prologue that he had followed the example of the great S. Jerome who, in his translation of some seventy of Origen's *Homilies*, and "a considerable number also of his writings *On the Apostles* in which a good many 'stumbling-blocks' are found in the original Greek, so smoothed and corrected them in his translation that a Latin reader would meet with nothing which could appear discordant with our belief."

In Book 2, Chapters 8 and 9 of his *De Principiis*, Origen gives a sketch of his doctrine as to the nature and origin of the soul, as follows: "a substance *φαντάστικη* (*phantastike*) and *ὁρμητική* (*hor-metike*)," which may be rendered into Latin, although not so appropriately, *sensibilis et mobilis*, capable of feeling and movement, (so Rufinus). S. Jerome gives a more accurate translation of the Greek, which is *imaginativa et impulsiva*, that is, representative and motor faculties. There are, thus, souls in all living things.

GOD CREATED UNDERSTANDINGS

As to their origin, deeming it unreasonable to ascribe to God the direct creation of souls with all their imperfections and inequality, Origen believed that God created "understandings" which by neglecting the good became imperfect souls. Since "those things which are holy are named fire, and light, and fervent, while those of an opposite nature are said to be cold . . . perhaps *ψυχή* (*psuche*) may be derived from *ψύχεσθαι* (*psuchesthai*)," and "be so termed from growing cold out of a better and more divine condition, and be thence derived, because it seems to have cooled from that natural and divine warmth, and therefore has been placed in its present position and called by its present name." "From all which this appears to be made out, that the understanding, falling away from its status and dignity, was made or named soul; and that if repaired or corrected, it returns to the condition of the understanding." "The understanding (*νοῦς*, *nous*) somehow, then, has become a soul, and the soul, being restored, becomes an understanding. The understanding falling away, was made a soul, and the soul, again, when furnished with virtues, will become an understanding." (This last quotation is from a Latin translation of Origen in Jerome's *Epistle to Avitus*.)

All this, however, is not laid down dogmatically, but is inferred from a consideration of the diversity of conditions under which men live. Origen's treatment of this problem of human inequality is as thorough as one could desire. He calls to mind the birth of some as barbarians, of others as Greeks, of savage and mild, slaves and masters, sound and infirm—ending: "And why should I repeat and enumerate all the horrors of human misery, from which some have been free, and in which others have been involved, when each one can weigh and consider them for himself?" And he declares the problem to be stated by certain Gnostics: "Briefly, if the Creator God wants neither the will to undertake nor the power to complete a good and perfect work, what reason can there be that, in the creation of rational natures, *i.e.*, of beings of whose existence He Himself is the cause, He should make some of higher rank, and others of second, or third, or of many lower and inferior degrees? . . . Nay, this very circumstance—especially that one man is born among the Hebrews, with whom he finds instruction in the divine law; another among the Greeks, themselves also wise, and men of no small learning; and then another amongst the Ethiopians, who are accustomed to feed on human flesh; or amongst the Scythians, with whom parricide is an act sanctioned by law; or

amongst the people of Taurus, where strangers are offered in sacrifice—is a ground of strong objection. Their argument accordingly is this: If there be this great diversity of circumstances, and this diverse and varying condition by birth, in which the faculty of free-will has no scope (for no one chooses for himself either where, or with whom, or in what condition he is born); if, then, this is not caused by the difference in this nature of souls, *i.e.*, that a soul of an evil nature is destined for a wicked nation, and a good soul for a righteous nation, what other conclusion remains than that these things must be supposed to be regulated by accident and chance? And if that be admitted, then it will be no longer believed that the world was made by God, or administered by His providence, and as a consequence, a judgment of God upon the deeds of each individual will appear a thing not to be looked for."

Origen does not profess to know "what is clearly the truth of things" in this matter—that is the privilege of the Divine Word alone, that is, the problem of human inequality and misery is insoluble on the human level—but he is determined to make such answer as his abilities will enable him.

GOD GAVE FREEDOM OF WILL

"God, the Creator of all things, is good, and just, and all-powerful.

emphatic opposition, an opposition no less intent upon the well-being of the country than the majority who may have captured the newspapers and the acquiescence of crowds.

When will the time come for young people to arise, any young person in whom there is the will to lift up his people, in whom there is the ardour, even though it may be an ardour in the midst of incapacity, to lift up his people, to cry aloud, perhaps fanatically, a truth which he sees? In every young person in whom there is that will, even though he may need to be occupied in the most sordid affairs of life in order to earn his livelihood, in every such individual there is hope. But in how many is there the will that will rise above the mind, even above those higher emotions on the plane of ideality, that will which is, you may say, almost an irresistible force which he has difficulty to control, which makes him rebellious, impatient, even though forced to be patient in the work he has to do to keep body and soul together. Where there is that type, there is hope.

That is what one wants to see in the younger generation of Theosophists. If we cannot produce such types, then, so far as the younger generation is concerned, we have been a failure. It is very damning to say of a young man or woman that he or she is a "good young

Theosophist." That he attends the meetings of his Youth Lodge, participates in the conversations, is always willing to help where help is wanted, and leads an ordinary conventional life; is always willing to be guided by someone outside himself, but has no imperative voice calling to him from within, has not yet learned from within himself that there are things he must do. We must have young people who want to move India forward. We want young people in every country who feel that they must move that country forward. We want young people who feel that they must move The Theosophical Society forward, that they must give to the Theosophical world a new Theosophy, or the old Theosophy in terms of a new presentation. How many Young Theosophists are there of that type?

We old Theosophists tend to be set, I will not say "dead," as that implies that we are really cremated or buried and just waiting for the actual funeral ceremonies. But the moment we get into the region of the forties, or are approaching it, we are in danger of beginning to be set, to be just plodding along. Naturally, there are brilliant exceptions.

THE VOICE WITHIN

But let me say to every single young person, or older person if he cares to hear it, that there is an

imperative voice within him calling upon him, pleading with him to lead the great life. Have you sought that voice? Have you heard that voice? If anyone says: "I do not quite know what you mean," he is still in the outer court. It is the voice of the whole of you that has so far achieved, the present consummation of you, your experience from the beginning of time. In the human kingdom that voice speaks as in no other kingdom. In the human kingdom that voice is to become imperative and to call upon you to live according to its dictates which are the dictates of your highest self. Sooner or later you must live according to its dictates before you can achieve kingship and pass into the superhuman kingdom beyond. It is not a question of religion or of the outer circumstances in which you happen to be enveloped in this particular incarnation. The voice is one which sounds beyond and above all these particular limitations in which you find yourself, and calls upon you to tread your own great and eternal way, the way for which you have been preparing from time immemorial.

That, of course, is not merely a way so far as India's freedom is concerned, nor so far as your present incarnation is concerned. It is an Eternal Way you will tread no matter what your incarnation. In H. P. Blavatsky, Bishop Lead-

beater, Dr. Besant, Colonel Olcott, Sir Subramania Iyer, in many of our greatest Theosophists, it is clear that they are treading a way which is independent of any particular time-clothes which they may happen to be wearing.

WAKE UP, INDIVIDUAL!

King George V is supposed to have invented the phrase "Wake up, England!" which Dr. Besant respectfully imitated in "Wake up, India." Our phrase must be "Wake up, Individual!" for unless we are awake, how can India or any other country be awake? Unless we are awake to our individual and splendid Self, full of genius as each Self is, unless we are awake in some measure at least, unless we refuse to tread the common mode of living, we cannot wake up India, and still less can we hope to wake up the world. I think that is a slogan that is very useful for every single Young Theosophist, and no less every single older Theosophist: "Wake up, Myself," "Wake up." Let us burst all the barriers, all the conventionalities, all subserviences, all the even tenors of our way, remembering that so long as a way is an evenness, it is not getting near to the regions of the mountains. Only when we begin to come near to the regions of the mountains does the way begin to become uneven, rocky, do the valleys begin to recede and the little hills

When He in the beginning created those beings which He desired to create, *i.e.*, rational natures, He had no other reason for creating them than on account of Himself, *i.e.*, His own goodness. As He Himself, then, was the cause of the existence of those things which were to be created, in whom there was neither any variation or change, nor want of power, He created all whom He made equal and alike, because there was in Himself no reason for producing variety and diversity." "But since those rational natures, which we have said above were made in the beginning, were created when they did not previously exist, in consequence of this very fact of their non-existence and commencement of being, are they necessarily changeable and mutable; since whatever power was in their substance was not in it by nature, but was the result of the goodness of their Maker. What they are, therefore, is neither their own nor endures for ever, but is bestowed by God. For it did not always exist; and everything which is a gift may also be taken away and disappear. And a reason for removal will consist in the movements of souls not being conducted according to right and propriety."

For the nature of these "understandings" included "the power of free and voluntary action," which the Creator had granted them that "the good that was in them might

become their own, being preserved by the exertion of their own will." "This freedom of will incited each one either to progress by imitation of God, or reduced him to failure through negligence." "Slothfulness, and a dislike of labour in preserving what is good, and an aversion to and a neglect of better things, furnished the beginning of a departure from goodness."

Hence the diversity among rational creatures is not the result of accident, nor directly determined by the will of the Creator, but is caused by the freedom of the individual will. "For God must be believed to do and order all things and at all times according to His judgment." The righteousness of the Creator is thus seen more clearly when each one is said to "have the causes of his diversity in himself, and antecedent to his bodily birth." The circumstances in which men are placed by birth are distributed to each "according to the deserts of his previous life." (Compare also Bk. 1, ch. 7, sec. 4).

This of course only raises the question: What did Origen mean by a man's previous life? It is clear that he believed that men begin this life with deserts owing to previous conduct. Was that conduct in a body or bodies like the present? If not, how could it deserve reward or punishment in such a body?

(To be concluded)

ENGLAND'S DHARMA: A SYMPOSIUM

I. ENGLAND'S DHARMA: RELIGION

BY THE RT. REV. F. W. PIGOTT, M.A. (OXON.)

OF nations as of individuals it is true that there are, as the Apostle Paul says, "diversities of gifts," "differences of administration," and "diversities of operations." To one nation it is given to be practical, to another emotional, to another intellectual; some excel as musicians but lack a sense of humour, some produce a succession of great artists, others poets, others philosophers, others again theologians and religious teachers. Broadly speaking, the East may be said to be mystical and the West practical, yet the East has practical people such as the Japanese, and the West has, in the Irish and Russian, people with a flair for religion. As in all nature, there is much overlapping, yet certain characteristics are distinctly marked in the various races of the world. And these several racial characteristics indicate, we must suppose, what in Theosophy is called the Dharma of the different races.

A PRACTICAL PEOPLE

What is the chief characteristic of the English as distinct from the Scottish and the Welsh? It is not

difficult to discover. They are very definitely a practical people, though not always meticulously precise. They get things done though often it is only by muddling through. They are a ruling race, born to rule; so truly are they this that they rule almost instinctively without worrying overmuch and without much self-consciousness. They do not take themselves too seriously; in fact they laugh at everything and every one, and most of all at themselves; they even laugh at God, though not irreverently, and they rather expect God not to mind being laughed at, but to laugh at and with them, and not to expect too much of them in the way of the practice of religion. They are not as a whole a religious race in the ordinary sense of the word, and they know it. That is not their *dharma*. They are mental and practical rather than spiritual and emotional. And this accounts for their somewhat cold and severe exterior, so noticeable when one returns to England after a visit abroad.

Yet they are not altogether without religion. They are mostly

and eminences begin to come before us, as we make our way upwards.

But it is not for any outside person to do more than knock upon our doors. I can knock on the doors of each one of you and say, "Awaken," but it is you who must awaken, and the awakening must be according to your own genius, and not according to what I might regard as the genius of each one of you.

If you say: "How should I awaken, and in what direction should I move?" then you are asleep. An outside person can knock at the door but the inside person must awaken and fulfil his

own destiny. No one can carve it out for him. The only inspiration that any one of us can give is the inspiration of our own awakening, of our own living, such as that may happen to be.

But in these days there is need for a very vibrating individuality, a very fine understanding spirit of difference, so that we contribute, however poor the contribution may be, something that is from our very being. There is nothing more valuable than that, however ill-informed that being must temporarily be in the beginning of its manifestation.

THE ETHICS OF THEOSOPHY

These are not definitely formulated into any code, but consist of the highest and purest teachings of the world's noblest saints, prophets, and founders of religions. All that is sweetest and most lofty in the world's Bibles, all that is most inspiring and ennobling in the writings of its philosophers and moralists, forms the ethics of Theosophy. As man lives by the highest ethic he can grasp, he becomes capable of appreciating ethic yet sublimer; the Theosophist strives to live by the spirit of Christ rather than by any legal code, and, cultivating love, he hopes to be enlightened by the Lords of Love. Broadly speaking, that which works with the Divine Will in evolution is right; that which works against it is wrong; and the best examples of that Will are found in such divine men as the Buddha and the Christ. These the Theosophist looks up to as examples, and strives to reproduce their likeness in himself.

ANNIE BESANT

THE PRICELESS GIFTS OF THEOSOPHY

BY HELENA PISSAREVA

AT the end of the last century, materialism threatened to hold back for a long time the evolution of humanity, and therefore the Inner Government of the world permitted the revelation, to those who were ready, of a part of the occult side of the earthly life. Thus was born our Theosophical Society. Thanks to its efforts, a part of the impenetrable wall erected by the materialistic consciousness of the European peoples between the visible earthly life and its invisible infinite propagation was broken. The Theosophical Society has successfully fulfilled this task.

THE COMING NEW ERA

In our days, The Society has a new task. The world is standing before the danger of being delayed in its evolution; even more—the danger of going back and falling into the state of the savage, or perishing as Atlantis perished.

The approach to a New Era is signalized by a deep change in the economic and social spheres of life of the European nations and in their inner attitude: all the old foundations are shaken, ancient

forms are shattered, and their destruction is provoking fear and trouble, and incertitude as to the future. Never was statesmanship so much necessary as in our days for our governing classes, for neither religion, nor science, alone, can solve the accumulated problems, which are asking in a terrific way for an immediate solution.

The main cause of the tragic situation of our time is rooted in the absence of religious consciousness. Therefore we can affirm with conviction that the chief value of Theosophy in our present time lies in the fact that Theosophy leads to the awakening of the religious consciousness, to the realization of the unity of universal life, and to the understanding of the deep mutual connection of all earthly events. Thus Theosophy shows with irrefutable power that our salvation is in brotherhood, and in the peaceful collaboration of nations for the right direction of the constructive activity of the coming era. If in this time of stress and storm, the leaders of nations could be guided by the wisdom of Theosophy, the world

God-shy in the sense that they do not care to talk about God in ordinary conversation, and such private devotional exercises as some of them practise are not only not performed "to be seen of men," but are performed with such secrecy as to suggest that to be seen of anyone, except in the proper place (in church or chapel) and at proper times (during religious services or family or institutional prayers), is the very last thing that they desire. They are not pious in this sense, and enthusiasm, especially in religious matters, they still abhor as their forbears did in the eighteenth century.

THEY ARE NOT IMPIOUS

But they are certainly not impious. They believe strongly in a rough and ready sort of justice. The upper classes especially have a keen sense of what they call fair play, a quality which they caught rather than were taught at the public schools. These public schools, like so much in the English life and institutions, are a paradox. They were founded, almost all of them, as charity schools for the poorer people, but they have become the close preserves of the well-to-do; some of them, like Winchester, are for pedigree boys only. But though these schools have usurped the birthright of the people they have really been valuable in inculcating and fostering the "public-school

spirit" of manliness, chivalry, courage, "playing the game," decency of life, and so forth, and this form of religion, so far as it can be described as religion, has filtered through to the middle and so-called lower classes.

John Galsworthy, the novelist, was not far out when he stated, through one of his characters, that the religion of the English upper classes was not really Christianity but Confucianism, that is, ancestor worship and a sense of fair play. And Sir Oliver Lodge uttered what would now be considered a commonplace, though at the time it startled quite a number of people, when he made the remark that the educated English people are not now worrying about their sins. They certainly are not, nor are the people of any of our clearly defined social classes.

Again it has to be noted in considering this question that there is a strange inconsistency about the English character. They are really kind at heart. They loathe cruelty whether to man or beast in the grosser forms. They do not persecute Jews or any other people. Yet the ruling classes seem to go on generation after generation in complete disregard of the very real and sometimes terrible sufferings of the poor. Similarly, people of all classes are not really cruel to animals; they are indeed usually tender to their horses, their dogs, cats and

pets; yet they seem to be quite untouched by the sense of pity for the fox and the stag which they delight to hunt, or for the smaller beasts and birds which they love to kill, not only for food but even for sport. This is due to callousness, not to deliberate cruelty. They are not full-grown. They are growing up, but have still a long way to go.

HIGH STANDARD OF GOODNESS

On the whole, then, it may be said that though their religion is rarely capable of rising to the heights of Christ's complete sacrifice of Himself, or of responding to His precept to the rich young man:

"Go, sell that thou hast, and give to the poor . . . and come, follow me," yet the English may fairly be called Christian in some sense; in the sense, namely, that though their idea of God is very vague, perhaps rightly so, yet they do think He is good and they seek, not wholly unsuccessfully, to live up to a fairly high standard of personal goodness.

Their dharma is more to keep the ring, to secure freedom of worship and the practice of religion for all who wish to practise it in whatever form, and to stamp out any sort of religious persecution, rather than to be in any true sense deeply religious as a race.

II. ENGLAND'S DHARMA IN SCIENCE

BY CORONA TREW

[There is] a conviction on the part of many, and knowledge by a few, that there must be somewhere a philosophical and religious system which shall be scientific and not merely speculation.

What we have to do is to seek to obtain *knowledge* of all the laws of nature and to diffuse it: to encourage the study of those laws least understood by modern people, the so-called occult sciences, based on the true knowledge of nature instead of as at present, on superstitious belief based on blind faith and authority.

H. P. BLAVATSKY, *The Key to Theosophy*

ONE of the great contributions that the wisdom of the East can offer to the developing science of the West is the concept of an interior spiritual order based on right relationship. This reigns in the sphere of organized human activity as well as in the life of the individual human being. Science in the West has long recognized natural law and order as governing all physical forms and organisms. Effects follow causes, reactions are the result of actions, and all phenomena can be explained provided the interacting factors that produce

would be saved many unnecessary sufferings.

THE LOWER MIND RULES

Two terrible lessons given to the nations in recent times (the great European War and the Russian Revolution) of unheard of cruelty, have not made people wiser. The chaos which we see shows clearly that the *lower mind is ruling our life* and not wisdom. The lower mind, being a faithful servant of selfishness, reduces all human relations to the simplest formulæ of personal and national self-interest. All the discussions on a proportional diminution of armaments, on the erection of high customs and international barriers, which divide nations, on illusory pacts of non-aggression, all these are the result of fear, born from mutual distrust and selfish calculation. The apotheosis of the lower mind expressed in bolshevism in its most primitive forms, is not only tolerated, but seems to become in our days a rather fashionable current of thought.

It is also the supremacy of the lower mind which is the cause of the taboo laid till now in cultured society on Theosophy, so far that many writers finding their inspiration in Theosophical literature, never mention it, as if they were afraid of compromising themselves.

Positive science, being the highest authority in the intellectual

realm today, is for the public an absolute arbiter; as long as science has not put its seal and not given free a ticket to a thing, it may be genial or may be helpful for the solution of problems of our time, but it will not be considered. Thus, such valuable books as Dr. Annie Besant's *Civilization's Deadlocks and the Keys*, *The Changing World*, *The Riddle of Life*, *The Inner Government of the World*, the Āsrama lectures; Dr. Bhagavan Das's *The Science of Social Organization*, etc., etc., will be ignored by the press and remain unknown outside the Theosophical circle of readers.

SCIENCE AND ART

This brings us to the thought that our present task is to enter into a vital contact with the scientific world, conquer its recognition, and show that our Theosophical teachings are built on an unshakable scientific basis.

The possibility of opening a Theosophical University, of which our President speaks, should be the first earnest step in this direction. But, in the meantime, we could try to establish in a more active way friendly relations with the professors and scientists. We have in our Theosophical literature such competent books as *Occult Chemistry*, *A Study in Consciousness*, by Dr. Besant; the work of Dr. Marquès, *Theosophical Teachings*

confirmed by Science; also the remarkable lectures of Prof. Marcourt on psychology and education, based on scientific facts and laws; and the very valuable books and brochures on education by Dr. J. H. Cousins and Dr. G. S. Arundale. As to *The Science of Social Reorganization*, by Dr. Bhagavan Das, edited in a more popular style and without Samskr̥t quotations, it could be, if known, of priceless value to all leaders and governmental representatives of our time.

We are happy to hear of the "Research Groups" working in various countries, as seed-faculties of the Theosophical World University, which are trying to lead a synthetic study of sciences of various disciplines.

All this concerns the conquest by Theosophy in the scientific world. Another channel for a quick spreading of Theosophy could be the way of art. In this direction, some attempts have been and are being made, but they are insufficient. The influence of Theosophy must go like a purifying fire through all departments of contemporary art. The fashionable currents in the world of music, picture and drama, especially in literature, have lowered the tastes of contemporary society to a dangerous extent. The noble, the pure, the spiritual element is drowned in an ocean of vulgar sounds, and of vulgar scenery in cinemas and love-tales, which

awake the lower passions. It would be perhaps the most accessible way to influence Theosophically, to give romance-literature, the more so, as in the public at large, there is born an interest for occult and mystical tales.

Thus, The Theosophical Society can affirm and prove with certitude that Theosophy is not a spiritual movement of abstract dreamers, but that it is based on scientific laws, which are mightily manifest in the highest spheres of our being, as well as evidently active on the physical plane, and that Theosophy possesses all the elements needed to solve the most important problems of our actuality, and also all the needed knowledge for the building of a New Era.

THE VALUE OF THEOSOPHY

Coming now to the question of the value of Theosophy to the individual, we can only repeat what has been already said of the value of Theosophy for the whole world. Never so much as in our troubled time was the human soul in such need of help for the right solution of life's problems. In the consciousness of our time, the inner life of man is full of riddles. Their solution will lead to the solution of the most urgent contemporary problems, and give a right direction to the construction of the New Era. "The world problem is the individual problem," as was stated by

them can be understood. It has left entirely to the philosophies and religions of the East, however, the exposition of a similar law of spiritual causality to which all phases of human life and activity, individual and social, may be aligned. Thus the East has given us the laws of spiritual evolution—the constitution of man, karma, rebirth, dharma—which form the true bases for individual conduct and right social organization. It is this concept of an inner spiritual law and order knitting the whole universe into one related fabric that supplies the true basis for collective living, and makes possible an acceptance of social adaptation even on the part of highly individual personalities.

A DUAL PURPOSE

An understanding of the right relation of these two factors—interior spiritual law and the individual's need for liberty of action—is essential for the future progress of western science. It is an understanding of precisely this relationship that the eastern concept of dharma supplies. The Law of Dharma, determined by certain inner values, governs those activities which any one individual or group of individuals is destined to carry out in relation to his environment. It is an expression of the individual or group in terms of action, and may be stated scientifically as the functional purpose of that indi-

vidual or group. It involves both right perception and right action. One must perceive that which one is to achieve, and then carry out that function into action. This infers that every individual or group of individuals can be allotted a legitimate sphere of activity in the organism as a whole. Thus, eastern philosophy, like Greek philosophy with which it has much in common, sees an inter-relatedness between the social group and the individual, and does not subordinate either to the other, as do so many western philosophies and creeds. The scientist's dharma is to apprehend the physical universe around him, and perceiving its right relationships to mould and adapt it to further the needs of developing humanity. Disinterested discovery and applied invention and creation both are within his sphere so that the pursuit of truth in natural order and the mastery of the realm of natural phenomena form the dual purpose of the man of science.

AN ESSENTIAL POINT

Within this wide general purpose we may consider what is the essential direction in which the dharma of the scientist, and particularly the English scientist, should be leading him in the immediate present. It is, however, difficult to say that such and such is the dharma for the scientist in any particular country, since science, more

than most of man's ordinary activities, is international; yet there is perhaps one essential point in which what follows is of especial application to England. First and foremost we may say that the dharma of the scientist, one that urgently needs to be fulfilled at the present day, is to recognize the inner or spiritual laws of evolution and so to bridge the wide gap which exists in the West between philosophy, religion and science. This may well be the especial dharma of the English scientist, for in a peculiar sense England possesses, in the close economic and political union with the East that her relationship to India involves, the possibility of restoring the balance between the inner philosophy and religious idealism of the East and the objective clear-cut science of the West.

FROM REVOLT TO READJUSTMENT

Western science is essentially empirical and experimental in its approach, only accepting as known laws those concepts that are rigorously and fully supported by experimental test. Revelation and authority are deeply suspect, and even self-consistent systems of mental philosophy are considered of little use unless supported by the acid test of experiment. It is important to realize that this attitude is not inherent in the concept of science as such, which may be de-

fined as knowledge based on observation and experience. It has arisen through the long struggle between science and the accepted religious views of the periods in which modern science has developed. Religion and science, especially in England, have been in deep conflict in the past, and it was only by a complete repudiation of the principles of dogmatic revelation and authoritative teaching that science has been able to search unhindered for the truth of natural law and to develop its clear-cut and objective experimental technique. If the true dharma of science is to be fulfilled, this reaction away from the revealed and authoritarian needs to be recognized for what it is—a revolt that was necessary because of the conditions of a given period and not an inherent denial of the inner teaching. The need for a re-introduction of a consideration of the spiritual or interior laws of evolution is great, as is seen by the rapid growth today of national movements based on pseudo- or half-time philosophies and ideologies, resulting from the confusion produced by the decay of religion as a vital force in life. Dr. Besant has said:

Where the Divine is put aside, the growth of no nation can be understood, and where the hidden Deity in man is ignored, no real grasp can be gained of philosophy or religion or of civilization.

If then it be the dharma of the scientist to re-establish the laws of

Krishnaji in a brief and luminous formula. As long as man does not change, the general plan of life will not change, and the future will not be a new bright era but will repeat old mistakes, old sins and old follies.

The collective soul of European nations goes through a crisis, she is ripe for a new stage of human evolution, but she has not yet overcome the domination of the limited lower masses and has not a sufficient appreciation of the value of religious consciousness. It is a great tragedy that the European vanguard is unable to understand the real meaning of the suffering of the masses, falling alike on sinners and saints, on criminal and innocent beings. This callous attitude to people's suffering has, during the romantic period of European literature, found an expression in the world tragedy, *Welt-schmerz*. Being cut off from the invisible side of the universal life, convinced that man lives only once and that his soul's future will always remain an unsolved riddle, the European's attitude to life must necessarily be a tragic one.

I have met people who could not accept the apparent injustices of earthly life, and whose anguish was so acute that they were on the threshold of madness or suicide. They were saved by Theosophy, which revealed to them the invisible connection of events, explained

the laws of Karma, inspired faith in the justice ruling the cosmic order, unveiled to them the invisible process of human evolution, showed the infinite possibilities latent in man, and the greatness and beauty of the ultimate goal of evolution, and last, not least, Theosophy gave them back faith in God. The fact that those men and women have been saved by Theosophy, shows in a striking way its value in our present days.

THREE CATEGORIES OF SOULS

Contemporary humanity is standing on three degrees of spiritual evolution: those, whose conscience is not yet awakened—the majority; those who are awakened and possess an evolved conscience, but who have not yet found a way out of the complicated labyrinth of the contemporary world-conception of its ideology; and those on the higher degree—the minority, "the inner circle"—whose awakened conscience and intuition have brought them to the religious consciousness. These are the *élite*, who shall build the New Era.

Theosophy has priceless gifts for all three categories of human souls: to those who are not yet awakened, it gives the teaching of Karma, of the way in which a man builds his own destiny, so that he sees that doing evil he prepares for himself a heavy sorrow; to those who are awake and are searching

the way out of the chaos and darkness of the present epoch, it teaches the unity of life, and that brotherhood and the peaceful co-operation of nations, applied to life, are the unique way to avoid the approaching terrible world-catastrophe; to those who are wide awake, the altruists with a religious consciousness, it reveals the laws of Spirit and the existence of the Path, which lead to victory—Theosophy lifts before them the veil and shows the infinite summits to which victory can lift, when man has overcome his lower self and has united himself with his divine centre.

TWO ASPECTS OF THEOSOPHY

Theosophy gives both aspects of the Ancient Wisdom: first, the Secret Doctrine (*Gupta-Vidya*), which reveals the inner scheme of the manifested universe, and God's

Plan according to which earthly creative activity is guided; and secondly, the Science of Spirit (*Brahma-Vidya*), which leads man to divine perfection by means of laws as immutable as those on which our earthly science bases itself.

All this shows that Theosophy and The Theosophical Society are active on both fronts: their occult teachings give a right basis for wise earthly activity, and their esoteric part gives a science of Spirit, fruit of a secular verified experience of sages as to the process of a quicker unfoldment of the divine nature in man, *i.e.*, the Path, which leads man to union with God.

If we take the whole history of mankind, never was the world in such bitter need of the deep Wisdom proclaimed by Theosophy as it is actually in our troubled time of transition.

TO READERS OF "THE SECRET DOCTRINE"

He that hath ears to hear; he that hath eyes to see: let him seek to read between the lines of this Book, which cries aloud a Truth, and within which a Yoga lies concealed.

G. S. A.

spiritual evolution, can we find any indication of how this may be achieved by a reasonable extension of the present scientific method? A suggestion as to how this might be attained was supplied by H. P. Blavatsky in *The Key to Theosophy* where she says, speaking of the work of those who have investigated some of the inner laws of evolution:

All that was not corroborated by unanimous and collective experience was rejected, while that only was recorded as established truth which, in various ages, under different climes, and throughout an untold series of incessant observations was found to agree and receive constantly further corroboration. The methods used by our scholars and students of the psycho-spiritual sciences do not differ from those of the students of the natural and physical sciences. Only our fields of research are on two different planes, and our instruments are made by no human hands, for which reason perchance they are only the more reliable.

Thus the same methods may be applied in both fields, provided it is recognized that the domain of occult science lies at a more interior and subjective level than that of ordinary physical science, and that suitable instruments must be developed for the exploration of this field. To take the first point, the concept of levels of experience has already passed well over the scientific horizon, for modern discoveries today are leading scientists deep into regions

beyond the apprehension of our ordinary, limited, physical senses. Professor Birkhoff, as president of the American Association for the Advancement of Science, speaking in December 1938, said:

Our universe presents antipodal aspects—the objective and the subjective, the impersonal and the personal . . . we are able to discern a kind of nature-mind spectrum; for there appears a roughly given hierarchy of five ascending levels—mathematical, physical, biological, psychological and social. Each level has its appropriate special language . . . If we choose to select one of these as somehow more real than the others a great distortion arises in our point of view.

Thus by the application of the methods of pure science some scientists have been convinced of the existence of the inner levels of the universe, each with its appropriate laws and concepts.

INTUITION FOR RESEARCH

The other and perhaps more important practical need is that of developing the faculties or instruments necessary for exact and undistorted examination of the inner worlds. Here again, many of our finest men of science—Sir James Jeans, Sir Arthur Eddington and others—through the profundity of their investigations into the nature of the physical universe, have developed within themselves an intuitive perception which, being used

as an instrument of research, has led them to believe in an ultimate creative purpose in evolution. Through the use of intuitive methods they have passed beyond the purely mental framework of science and have perceived in some measure nature's deeper, underlying laws. They then translate what they have seen into terms that the scientific mind of today can accept. It is this method of apprehension by direct interior experience that Madame Blavatsky refers to in the passage quoted above—the development of the "interior organ" as it is termed in the East, or rather more loosely in the West, the Intuition.

Spiritual apprehension or the kind of awareness of real values, which are neither objects in space and time, nor universals of thought, is called intuition. There is the controlling power of reality in intuitive apprehension quite as much as in perceptual acts or reflective thought. The objects of intuition are recognized and not created by us. They are not produced by the act of apprehension itself.¹

¹ S. Radhakrishnan in "The Spirit of Man," an essay in *Contemporary Indian Philosophy*.

It is necessary that scientists should do all they can to develop this new instrument of research, for only through it can they develop the dharma of science by uncovering the inner laws of life. A beginning in the use of the new methods may be seen in the psychological laboratories of the West where students are being taught to observe and reflect upon that which takes place within the human psyche, thus developing introspection as an instrument of research. Statistical methods of viewing results are then applied to check and correlate the findings of individual investigations in a way which is similar to that suggested by Madame Blavatsky as used in occult research. Thus science already has in its hands the means of developing an interior human organ as the instrument of intuitive research, which will render objective the inner worlds and "pierce through the conceptual context of knowledge to the living reality under it" (Radhakrishnan).

Theosophy includes under "science" investigations into super-physical worlds. Its methods are the same: investigation by observation of objective phenomena, reasoning on observation, framing of hypotheses, discovery of invariable sequences (*i.e.*, of natural laws), repeated experiments to verify deductions, and formulation of results. It uses the senses for observation, but the senses intensified—super-senses, in fact—responding to vibrations of matter finer than that which affects the physical senses.

ANNIE BESANT

BODY, SOUL AND SPIRIT

BY ETHEL J. YEATES

FEW persons need argument to convince them of the existence of their physical bodies. Experience has made that quite clear. If there is anything wrong with the machinery of the body it sets up pain and limitation, so that, for the time being, the mind is caught by that, and nothing else matters. Christian Scientists say that matter is non-existent, that all is Mind—but it is difficult to be satisfied with that theory when toothache or disordered digestion grips one's consciousness.

To be able to be oblivious to physical illness, old age and death, requires a very advanced stage of spiritual awareness, so that the mind can be focussed *away* from the body, or form, to the Life, which is ever moving, free, and creative of new conditions.

For some purpose, man is born into a physical body, which is animal in type, with instincts and functions and wants that are animal in nature.

THE EVOLUTION OF THE BODY

Evolutionists tell us that a process of form-building is carried on by Life, from the mineral to the vegetable, from the vegetable to

the animal, from the animal to the human kingdom:

God sleeps in the mineral,
He wakes in the vegetable,
He moves in the animal,
He thinks and speaks in man.

In *Genesis*, 2:7, we read:

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

The body of man was made by the hidden life within the dust of the earth—the mineral kingdom—evolving, unfolding, building new forms, through the vegetable and animal stage to the human. With each new unfolding of life, an increasing awareness is apparent. The vegetable kingdom is aware of and responds to light, air and moisture. The mineral kingdom shows little response to these, though it is aware of them in a quiet, slow, apparently dull way. Each new form which is evolved, out of a former condition, sets life a little more free to contact the world outside, and movement—and joy in movement—increases.

Evolution is everywhere the outcome of response from within the form, to impacts from outside. The life *within* seeks to escape from its

bondage in the form to mingle with the larger life outside. Certain precious stones and metals are said to show more brilliance in some surroundings than in others. How the little daisy turns its face to the sun, and closes its petals in the cold dark night. Animals, and children, and adults, too, respond to goodwill and generous impulse from those who approach them.

But the process of evolution is not all straight outgoing; there is the inbreathing as well as the outgoing movement—storm as well as sunshine, pain as well as pleasure, repulsion as well as attraction. Both are necessary, in order that the essence of past experience may be gripped firmly, to give a foundation for future understanding.

THE BUILDING OF THE SOUL

The understanding of experience has its root in thought and feeling, and is the essence of individuality. Within the lives in the physical body individual self-awareness is realized. Out of self-realization, purpose grows; and purpose is the *root of Creative Will*. The individual wants or needs—food, shelter, security, and the instinct for reproduction of the species—are found among animals.

Instincts are actions performed without apparent thought or choice, and belong to the group, rather than to the individual. A blackbird's nest is like every other black-

bird's nest—but not like any swallow's nest. A terrier hunts in its own way, not like a spaniel. All terriers alike; all spaniels alike. But when we come to human beings, we find that each has some degree of uniqueness; the more the soul has evolved from the understanding of the experiences of the body, the more distinct is its uniqueness.

The two especial faculties that go to the building of the soul are those of thinking and feeling. In the body we are provided with organs of sense for contacting the outside world, but unless we apply our thought and feeling to our experiences of sight, hearing, touch, taste and smell, we shall not become intelligent. It is necessary to have a healthy, perfectly formed body, in order to make right contacts with the world, and a heart and brain that will link our experiences with the Overmind or Oversoul of Man. As Madame Blavatsky puts it:

A clean life, a pure heart, an open mind, an eager intellect, a keen spiritual perception . . . these are the steps up which the learner may climb to the Temple of Divine Wisdom.

The increasing interest in biology, physiology and psychology is so interesting, as we are undoubtedly beginning a new cycle in human evolution. The few past decades have seen a most amazing development in the knowledge of

III. ENGLAND'S DHARMA IN RELATION TO ART

BY KAY POULTON

"PETER Thoene," a well-known German art critic, says :

The development of art cannot be conceived as a self-sufficient process taking place outside social reality. The question is not whither Art, but whither Humanity ?

Here he expresses the feeling of those who see with spiritual dismay the reaction and intolerance that are crippling and even outlawing Germany's experimental artists of the twentieth century, and attempting to turn back the hands of the evolutionary clock. England, on the other hand, thanks perhaps to her national habit of watching the more disruptive experiments of her neighbours and then absorbing whatever can be valuably assimilated, has now so extended her range of artistic adventure that she holds an authoritative position in music, painting and sculpture, literature, and, most recently of all, ballet. Parallel with this rapid *volte-face* from nineteenth-century banality, there is also revealed an equally healthy awakening of social conscience, due very largely to the pioneer work of English novelists and dramatists.

LITERATURE : PROSE

Kipling, nineteenth-century apostle of Imperialism, has yielded

place to Shaw, the satirical propagandist, and Wells, enemy of the *status quo*. Galsworthy, too, has challenged the smug complaisance of middle-class morality, and he, Maugham, Bennett and Walpole, have provided future historians with so complete a picture of the social scene that their successors will be forced to search for new subjects and a new style of expression. Priestley, with Dickensian gusto, is following a new trail into a fourth-dimensional world, while still keeping reassuring contact with firm Yorkshire soil, if only by radio.

POETRY

But though prose writers are more apt to concentrate on psychological problems, many of the poets of today are greatly concerned with new forms. Ford Madox Ford speaks of the new poetry as "a dynamic *rendering*" rather than *comment*. Sounds expressed directly and not by simile and metaphor demand newly coined words ; the stripping away of ornament and conjecture leads to staccato phrasing, new rhythms, new accents, as fundamentally simplified and terse as the new sculpture. The Celtic poets, however, are more preoccupied in exploring the devic world, revealing beauties and powers in

nature not hitherto suspected by the less clairvoyant Saxon or Teuton.

AMATEUR THEATRE

A socially significant change has taken place in the world of the theatre, though there is as yet little evidence of revolution in form. A vast network of closely linked amateur groups is definitely a post-War development. Unlike pre-War amateurs, whose chief object was self-expression, many of these groups achieve real co-operative effort, cultivate local talent and encourage folk drama. While some express particular political views and some specialize in religious drama, all, by contributing to National Festivals, recognize their place in a corporate whole.

BRITISH BALLET

In the professional theatre there has been one important advance—the foundation at Sadlers Wells of an English Ballet, by Ninette de Valois and her collaborators. Partly as a result of limitations imposed on her in earlier experiments at the Cambridge Festival Theatre, and the Abbey Theatre, Dublin, where she worked with actors not used to movement in the ballet sense, Ninette de Valois has developed a "theatre" sense, as Fokine did before her, a sense not to be acquired academically. She has revealed also what is so rare in truly creative artists, the ability to teach and to

collaborate harmoniously with the many who contribute to ballet—the composer, painter, sculptor, lighting-expert and the dancer. One day, perhaps, the poet will find his way into this co-operative group, and we shall achieve a new dance-drama, as Maurice Browne foreshadowed during the War, when experimenting in America with Greek chorus and silhouette movement attuned to rhythmic verse.

MUSIC

In the world of music there is a breaking-down of rigid adherence to scale and chord, a discovery of new uses for instruments, a fresh and more sensitive approach to the fundamental laws of vibration and harmony. In choral work we find both romantic Delius and revolutionary Walton experimenting with a more fluid merging of voice and instrument. Walton also, and Arthur Bliss, Constant Lambert and the essentially and pre-eminently English Vaughan Williams have all found in ballet new opportunities for expression. There is a continuous extension of musical experience.

PAINTING

The experiments of the pre-War French artists, and the less well-known German attempts to enlarge the range of experience and describe it in fresh terms, have stimulated British painters to put nineteenth-century realism and

Nature's forms and forces. None can say that the present condition of the world justifies the idea that material advancement alone will give real satisfaction, even to the primary wants of the animal side of man's being. Certainly the soul of mankind appears to have been warped by too great concentration on those things which affect our senses, and too little on those things which enlarge and expand our hearts and minds. We are being driven to the conclusion that only the God within a man can build an immortal soul; the God without can only act as an inspiration to right thought and feeling and action; the creative effort must be made by man himself, realizing the God within his fellows and in all creation.

Now when a person is concentrated on the welfare of his own being, his thought and feeling turn inwards, and his aura is dull, his atmosphere is negative. He gives nothing to the world, because he is not aware of himself as a channel of life to the world. We say a great deal in Britain about the sanctity of the individual—and rightly too, I think; but, the individual is of no use to himself or to the community, except in his right relationships with others. Self-realization is usually brought about by contact with others who are different.

It has been thought by some that religion, or religious practices

are the only pathway of the soul—but living contact with a pure heart, a just mind, or well-balanced conduct are equally potent in calling out from us a cultivation of the true, the good and the beautiful, which are the attributes of the Spirit. The world of the Spirit is the world of principles which illuminate and guide the soul, away from the imprisonment of the limited, personal self to the realm of eternal things.

THE PILGRIMAGE OF MAN

The pilgrimage of mankind from the material to the spiritual is a long one; in a way it is a lonely one, as each one has to develop his own soul out of the pains, pleasures, joys and sorrows, hopes and fears, delights and disappointments of his individual existence. He must get his own experiences, and understand them with his own heart and mind.

But he is not alone; he belongs to the Brotherhood of Man, and there are those before him who help and inspire by their example and presence; and he must be ready to help any who need help to rise up the next rung of their individual ladder.

Life will not allow man to exist as a separate entity, though it drives him to realize himself as an individual. The Life within him urges him to contact with his fellows—he must give of his own

being to them, for Life cannot exist for long if it is cut off from the main stream.

There are three stages very evident in the life of any individual, or of any organization—that of getting, of holding and of giving. The child is getting or drawing around himself experience with which to build up his self-awareness, that which makes him sure of "I," "my," "me." This is natural in childhood, though we adults often forget that we have passed through that stage, and we demand of children more than they are able to give. During middle life, one is fairly sure of one's own individual consciousness of self and its possessions, and then comes the period of conflict, when other selves are asserting themselves, and we are very concerned to "hold our own." The third stage is reached, when we recognize that the only way really to hold our own is to co-operate with others, to concede readily to others those things which we think necessary for ourselves.

The same stages can be seen in the evolution of the soul. A child soul sets out to get for itself either knowledge, or love, or beauty of form. The second stage is often taken up with declaring that the particular expression of the individual soul is *the* way to spirituality; hence the rivalries of schools of art, sciences and religions and sects—each endeavouring to hold su-

preme power. This stage is the stage of "holding on" to the particular aspect of Truth, Beauty and Goodness which has for the time being possessed the soul. This is the stage of separation, of pride, of power. It belongs exclusively to the form side of soul-life, the egotistic, individualistic stage. But as the result of struggle and conflict, disappointment and loneliness, gradually the light of the spirit of true art, true science and true religion illumines the soul, and the light of the universal life, seeking expression through diversity of form, destroys the spirit of rivalry and shows that co-operation between different arts, sciences and religions will ultimately create peace and brotherhood among the nations of the earth. The saying "Great souls think alike" is explained by this theory of the evolution of the soul of man out of the experiences of the body. After the death or dropping away of the body, the soul escapes into the etheric world, there to experience many readjustments in the understanding of life and its purpose. The lack of reason and affection displayed during earth-life, will be more readily understood when free from the pull of the body, and the distortions which its appetites create in the mind. Man is a trinity—body, soul and spirit; he becomes a truly human being, that is, a bridge between animal and divine

emotional sentimentality behind them. The deliberate extension of consciousness is reflected in a more astrally sensitive use of colour, a far wider range of subject, often completely abstract, and a new preoccupation with geometric pattern.

In the last five years the "teaching" of art in London's elementary schools has been revolutionized. Actually, instead of being "taught," children are encouraged to express themselves in whatever form appeals to them. The resulting psychological release has astonished the teacher, and unconsciously brought rare happiness and healing in its wake, as well as revealing a remarkable amount of hidden talent.

COMMERCIAL ART

Perhaps it is a relic of puritanism, but the British have been apt to neglect the abstract and stress the utilitarian aspects even of art. A great deal of artistic talent and energy is directed into the channels of frankly commercial art, and the poster and display advertisement have been revolutionized. Teachers of dancing, too, adapt ballet exercises to form the basis of "Fitness" classes—another mushroom growth encouraged by the present-day enthusiasm for physical fitness at all costs.

SCULPTURE

Those very limitations which restrict the sculptor—his intractable

material requiring ceaseless patience as well as physical strength and skilled assurance—have taught him to reconsider the whole evolution of sculpture from the earliest primitive to the pioneer work of Epstein, that giant of transition, who reveals two natures and two styles, one the "romantic" modeler for bronze in the Rodin tradition, the other the "modern" sculptor of stone. New-Age sculptors delve deeper into consciousness, create more profoundly, in simpler terms, with universal significance, advancing towards the basic forms of the Platonic solids (*e.g.*, Barbara Hepworth's contribution to the recent International Exhibition in London at the Whitechapel Art Gallery—a sphere and cylinder in carved wood, entitled "Two Forms").

NEW-WORLD TRENDS

From this bird's eye view of present-day English art we may discover the gradual emergence of three significant New-World trends: first the development of a mento-emotional, rather than a purely emotional response to outside impressions; secondly, an attempt by artists in all fields to take part with philosophers and scientists in an exploration of a fourth-dimensional world, and the creation of a new language to describe its colours, shapes, rhythms and sounds; and thirdly, an enhanced sense of social

oneness and corporate responsibility.

This last aspect is clearly brought out in R. H. Wilenski's *Meaning of Modern Sculpture*, in which he defines culture as "a form of service to a society by its most conscious and articulate section; a mental attitude determining values, evolved by the keenest brains and most courageous spirits in all fields." He considers the pre-eminent feature of the culture of our own age to be a marked disposition to study first principles and laws, and in his opinion the keenest intellects in all fields today start with the assumption that the world must be visualized as one organism, that all men must work together for a common goal, and that man obtains strength to control civilization only through contact with the universal characters and principles of life.

Not only do artists increasingly recognize their integral share in the social pattern, but the man-in-the-street, hitherto dismissed in England as hopelessly Philistine and ignorant of art in any form, begins to seize hungrily his new opportunities to understand the artist and his message intelligently and sympathetically. Lectures on the appreciation of music, literature and drama attract more and more adult students, and what is more important, creative opportunities are seized to practise the arts as well as studying them in the abstract.

The radio has made millions conscious for the first time of first-class music and poetry. Art in England is no longer the particular perquisite of the specialist connoisseur and wealthy dilettante.

ENGLAND'S DHARMA

Pain, one of the great challengers, forced the English during the War to break down some of their isolationist habits, both in personal and national psychology. It smashed social barriers and the crystallized forms of outworn creeds and political systems. And since so many priests and politicians lazily relied on the easy stagnant form rather than the dynamic life within, it was inevitable they should find themselves discredited, losing prestige, out of touch with the bewildered, anchorless, pain-wracked wreckage of the War. Isolated individuals who defied the majority-machine and touched realities, such men as Dick Sheppard and Anthony Eden, for instance, aroused new hope and met with an enthusiastic emotional response. But isolated individuals, however dynamic, defying a group-machine, are sooner or later broken in spirit or outvoted on policy; and individualist dictatorship, after all, cuts across the whole fabric of democracy.

May not the artist of the twentieth-century find this present moment his greatest opportunity and responsibility since the Renaissance

awareness, when he learns to change animal reactions from personal possessive devouring propensities into social, co-operative, constructive effort, guided by reason and love.

The birth of the soul takes place when a man realizes that he is not his body—that its appetites and passions are the urge to satisfy the senses at whatever cost to himself and to others. Often this awareness comes to him through pain and suffering, loneliness and separation, caused by his own pride and selfishness. Then he feels the need of sympathy and understanding from others who have trodden that path before. Personal affection is often the first step in the awareness of the larger life outside oneself. One cannot conceive of a living soul that is devoid of personal affection, and the wider the area of our love and reason, the more distinct is the aura or atmosphere which is the body of the individual soul. This is the part that lives on in the hearts and memories of our friends, after our bodies have been cast off. We are creating our soul-bodies, here and now, for the thoughts we think and the feelings we cultivate are the materials out of which the soul is built.

AND WHAT OF THE SPIRIT?

And what of the Spirit? That is finer and more subtle than the soul. Just as the soul is the life and light of the body, and has a

wider sphere of action than the body has, so the Spirit is the life and light of the soul, and has power to create energy and power in the soul. It is part of the Light of Creation, and can shine through the soul and direct the action of the body, when the serpent of selfishness which is inherent in matter is laid low. Matter is the body of Spirit, but in itself it is helpless. Likewise Spirit needs matter in which to clothe itself before its essence becomes powerful. The true individual is he who organizes the body in the light of the Spirit. The purpose of life on this plane is to make a relationship between Spirit and matter.

Mystics have often taught that by prayer and fasting the body can so be brought under control that it can no longer dim the light of the Spirit; but sometimes they have warped the mind and distorted the vision by hard practices. The world seems to need today persons who can contact their fellow-men in all walks of life. Life is passed on by contact, thought to thought, heart to heart, body to body. Men, who by their conduct and relationship with others, express the fruits of the Spirit—meekness (not weakness), patience, love, happiness, courtesy, sincerity, courage and understanding—are everywhere needed to lift the souls of men out of the rut of materialism into which so many have fallen.

GERMANY BREAKS THE TREATY OF VERSAILLES

BY H. S. ALBARUS

THE persecutions of the Jews were still raging, when Europe was agitated again by Germany annexing some more territory of independent states. It is perhaps but natural that members of our Society should feel indignant at the pogroms, because they are a gross violation of the principle of Brotherhood, and there are, of course, many people in The Theosophical Society and outside it who condemn the arbitrary measures taken by Germany in the case of Bohemia, Moravia and the Memelland. But even if we cannot approve of certain actions, let us as Theosophists try to understand with a sense of fairness why they were done.

After the "Anschluss" of Austria in 1938, the annexation of Czechoslovakia—although hardly expected after "Munich"—was not such a shock if one realized that those two Slav communities had never been really independent states, but had before the War been under the protection (or oppression) of the Austrian monarchy. Now Hitler, being an Austrian, tried to play the part of the Habsburg Emperors.

As to the recent annexation of the Memelland, although it was an-

other breach of the Treaty of Versailles, this was no acquisition of foreign territory, but the regaining of a once German-owned district. The Memelland, as well as the two Provinces of East and West Prussia, the latter including the "Polish Corridor," were formerly inhabited by a Slav race, the heathen Prussians. This territory was christianized, civilized and germanized by the Knights of the Teutonic Order who arrived there in A.D. 1229. The members of this order who were not only devout Churchmen, but also able colonizers, rulers as well as military commanders, cleared the Prussian forests and built strong castles, cities and cathedrals, their headquarters being then the castle of Marienburg. As was to be expected, they had to carry on war, not only with the inhabitants, but also with the neighbouring countries, especially the Lithuanians and Poles, who disputed their possession. As the order which had reached its height under Winrich von Kniprode was gradually degenerating, the Knights suffered a decisive defeat by the Poles in 1410, in the first battle of *Tannenberg* (the second battle of that name

to swing into social leadership? The artist's technique—an active, awakened intuition, searching always for fundamental laws and concepts, and an assured skill in reproducing whatever archetypal forms may thus be discovered—gives him the authority to direct thought, emotion and activity.

England now has an unequalled chance to offer shelter and a healing friendship and encouragement to those artists who are refugee-victims of intolerance elsewhere; and this encouragement must also be given more and more generously to her own artists, who may be her priests of the future. They, of all her citizens, are most fitted to form a living link between the age-old wis-

dom of the Orient and the physical and emotional vitality of the West. The language of art is universal and timeless; it can recognize no barriers of race, creed or ideology. But beside its illuminating, unifying power, it has great dynamic force; and it is this revitalizing, re-energizing power that is so desperately needed today by a sick world in the very throes of new birth.

Will England realize in time that her Dharma is to guard the living flame through this last phase of Europe's dark age; and that though Form may be shattered, it will be rebuilt in truer patterns if the Life within has been allowed to do its dynamic regenerating work?

IV. ENGLAND'S DHARMA AS REGARDS THE BRITISH EMPIRE

BY KATHLEEN FISK

THE British Empire holds a unique and most responsible position in the world today because of the different countries, races, creeds and forms of government which it incorporates. During the past four hundred years, in the building up of our Empire, we have realized (after some rather unfortunate experiences) that to maintain peace and co-operation it was necessary to allow various countries to be self-governing within the Empire, or, as I would pre-

fer to call it, the British Commonwealth of Nations.

With regard to India, the problem is more complicated owing to the different castes and creeds and the extent of the Indian Empire; (also I have not sufficient knowledge of the subject to give a considered opinion). On the face of it, as our present form of government for India does not appear to have been too successful, it does seem that self-government for India within the Empire, might not be

so disastrous as some of our politicians would suppose.

THE NEXT STEP IN THE PLAN

The experience that Britain has acquired through the various parts of the Empire in both East and West, should prove invaluable in the world today and enable her to play a leading part in working for and with the Plan.

The question we are dealing with implies our belief in a Plan for nations as well as individuals. All nations today are not at the same stage of evolution, and, however much we deplore the actions of the leaders of the totalitarian States, we must admit (in perfect fairness) that some of our Imperial History does not make pleasant reading, or, as I heard it aptly put the other day, "in the past we have been very good poachers and now we are very good game-keepers." We have gained our experience through our contacts with other peoples, and other nations may have to acquire experience in a similar way.

Today we are living in a period of adjustment, we see on all sides a breaking down of old forms and a building up of new. The place of the British Empire is to be a pioneer in this rebuilding—of not merely a Commonwealth of States within the Empire, but of a World Federation of States.

Our attempts at founding nations on a racial and geographical

basis are crumbling before our eyes. In Europe the peoples are such a mixture of Scandinavian, Teutonic and Latin races that to attempt to found a nation on a pure racial basis must be a farce. Attempts to define nations or rather their borders geographically have always caused controversy and frequent wars. Artificial boundaries have never been satisfactory, and today, with new and more speedy means of transport and aerial warfare, natural boundaries are no longer much real protection.

WORLD FEDERATION OF STATES

All this seems to point to the fact that the day of intense nationalism and imperialism is over, and that the birth of a World Federation of States is the next step in the Plan. Britain's dharma is to take the lead in this direction, and our Society in its first principle (with a slight alteration) shows the way: "To form a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour."

A part of the machinery is already at hand in the League of Nations, for I believe the ideal behind the League is in accordance with the Plan. The League on its old footing lacked the wider vision and aimed at maintaining the *status quo* as settled by the Treaty of Versailles. Without going into the question of the many injustices

being fought in the late War between the Germans and Russians), and later, at the Peace of Thorn, in 1465. West Prussia, including Marienburg, Danzig, the right and left bank of the Vistula as far as Pommerania, was ceded to Poland. Later the Margraves of Brandenburg were also Kings of East Prussia, and Frederic the Great, in 1772, at the first partition of Poland, regained the Province of West Prussia for his Kingdom. Thereafter that Province was German territory and bore the stamp of German civilization, till the end of the Great War.

I should know something about this, as I was born and partly educated in West Prussia. Later I left Germany, and after having lived in the British Empire, first as a student and later as a teacher for twenty-five years, I was strongly attracted by British ideals and the democratic form of Government. So I feel no sympathy whatsoever with Hitler's methods, but as a member of The Theosophical Society and a student of world conditions I am trying to understand them.

Not long after the Great War had closed and the punitive Peace was imposed upon Germany, for having aimed at the hegemony of Europe and committed outrages in Belgium, the general public in the countries of the Allies, especially the Labour Party in Great Britain, which was

then in power, began to realize that the conditions imposed upon Germany were perhaps unduly hard. I shared this feeling, and, in 1920, discussed with a friend, an M. P., with whom I had corresponded for some years previously about the European situation, if it was possible to use his influence with the Labour Party he represented and which was then in power, in favour of a revision of the Treaty of Versailles. He did not seem very hopeful that this could be done, as public opinion in Great Britain was divided on this subject, although the Labour Party was in favour of it.

So the years passed, economic conditions began to worsen all over and the world crisis set in. In 1933 Hitler assumed the Government in Germany, and soon began to shock the world by his arbitrary measures. Re-armament was begun, and the left bank of the Rhine was re-occupied. Indignant comments appeared in the papers of France and Great Britain, but such writers as Sir Norman Angell boldly declared that Hitler was the outcome of the Treaty of Versailles. Gradually more voices were raised among the Left, attaching the blame for the worsening of economic and political conditions in Europe to the Treaty, but a revision of it was never considered by the signatories thereof. The inefficiency of the League of Nations was glaringly shown by the

attacks on Manchuria, Abyssinia and the desertion of the legitimate Government of Spain. After the peaceful measures taken by Mr. Chamberlain came a temporary lull, but it soon appeared that they had not produced the effect on Hitler that had been expected from them. And the democrats all over the world recently noted with satisfaction, from Mr. Chamberlain's declaration in the Commons, that the British Government will not allow the independence of small states to be violated in future.

What can we learn now from the present conditions in Europe? That a Treaty made between two states, or groups of states, should never be *static*, but *dynamic*, as Signor Castellani expressed it at the Theosophical Congress at Geneva in 1936. This does not mean that solemn pledges given by one party to another should be rashly broken, but it does mean that the constant change in physical and mental conditions, implied in human Evolution, should be clearly understood, and that an Agreement should be modified accordingly, especially if such hard conditions are imposed on one of the parties, as in the Treaty of Versailles. If the Allies had made peace with Germany on the "fourteen points of Wilson," instead of demanding unconditional surrender, Hitler would perhaps not have been led to violate the independence of

smaller states. He had, however, no right to break the Treaty of Versailles, in the way he has done. If Hitler does not believe in the democratic rights of the nations, he may be induced to respect them through economic and financial pressure, through the necessity of regulating Germany's imports and exports with those of her neighbours.

But although most of us feel no sympathy for Hitler's Government, we need not lose our faith in the German people, for did not our President-Mother see in the Ākāṣa "the great Federation of all Teutonic peoples," including Germany, Great Britain and her Dominions, India, as well as Holland, Scandinavia and the United States of America? Did she not see it as a great alliance of industry, thought, of science and philosophy, of all that makes nations really great? This is what she said to the German people at her last visit to Berlin in 1927:

For what is really the greatness of Germany? Not her armies, but her philosophers, her scientists, her great thinkers, her poets, her great art, her magnificent music. While Germany has these, how can the world do without her, how can the world let her pass away?

These words should be a source of comfort to us in the anxious time through which Europe is passing today.

of the treaty, any attempt to maintain the *status quo* for the nations of the world would be bound to fail in the end, for nations like individuals evolve and require new conditions, and it should be possible for this adjustment to take place without plunging the world into war.

England's dharma, I think, is to work for a World Federation of States, and her Empire gives a good nucleus with which to start. This idea of a federation of states has been carried out successfully in two countries, The United States and Switzerland; so why should not a World Federation be equal-

ly successful, especially as on all sides barriers of distance and language are disappearing?

This work of rebuilding has to be done not in the old possessive, national and imperialistic spirit, but for the good of humanity. The two ideas are different, the first is political, the second spiritual, for Brotherhood is divine, and the truly spiritual man has no sense of possession. In this way, I believe, a World Federation of States would evolve based on the Utopian idea of "each working for the good of all"—a federation in which the words *foreigner* and *heathen* would be unknown.

SECURITY

What is security? The house, the lands,
The wealth, the rare possessions of this earth?
"Yes!" cries the heedless heart, caught in its bands
Of foolishness, "these are the things of worth."
"No!" laugh the satisfied, "we have our goal,
Our charitable thoughts and righteous ways.
Leave earth's belongings and protect the soul,
Follow, believe, and blest shall be your days!"

What is security? The tender friend,
The close-knit loves that time will tear apart?
"Yes!" cry the sick at soul, "till joy shall end
And separation break my weeping heart."
"No," say the wise, "the clarity we find
In troubled waters must eternal be.
Ours is the harmony of heart and mind;
We seek no longer for security."

MENELLA STREET

SPIRITUAL INTEGRATION

BY CLARA M. CODD

EVERYWHERE men of vision are proclaiming the need for leadership. That which is longed after in the world is also needed in The Theosophical Society. I remember Dr. Annie Besant telling us that we lacked initiative, and that this want of development showed that we were not yet ripe enough for the Master to draw us nearer. C. W. Leadbeater put the same thing in different words. "If you do not mind my saying so," he once said to us in Sydney, "there is not enough in you yet. It is not want of goodness that keeps most of you as yet from the Master's feet. Most of you are very kindly, well-meaning people. But there is not enough to you for the Master to do much with you as yet."

In my own small way, I have noticed the same thing all over the world. Where a spiritual movement flourishes—a Lodge of The Theosophical Society—it is because of the character and capacity of its leaders. Where it fails, the membership is without largeness of vision or depth of insight. A Master of the Wisdom, writing to Mr. Sinnett, said: "It is our experience that the success or otherwise of a branch depends upon its President and Secretary."

THE INTEGRATING FACTOR

Wherein lies the secret of greatness, semi-greatness, or even fine character? I suggest that it comes from the plane of being upon which the integrating factor of our lives remains. To have that strongly integrating centre somewhere is a primal necessity for the production of a purposeful, orderly and successful life. Without it a man is like a rudderless ship, at the mercy of the lightest breath amongst the surging thought and emotion currents which surround and press in upon him, in extreme cases even producing such a complete disintegration of the personality as to lead to certain forms of insanity. Here lies the difference between a strong person and a weak one, a trustworthy character and one well-meaning but wobbly. The second category are never leaders for long: the first are leaders inevitably.

The integrating factor may be upon many levels, making the strong but vicious man, or the noble and dependable one. It is like the golden thread of Ariadne, guiding Perseus through the winding caverns of the Minotaur. Too many are without such a guiding thread today, far

THE NIGHT BELL

III. The Cat and the Mouse

BY G. S. ARUNDALE

(With sincere apologies to the tribe of cats, which I greatly esteem)

I SEE A CRUEL GAME

THERE was a very undesirable person who was occupied in tantalizing an unfortunate victim, so that through that tantalization he might terrify him to death, and sadistically revel in his victim's agonies. His mode of tantalization was to appear at irregular intervals in forms as shocking as possible to his victim, and of course without any notice; and the victim, in a great state of despair, sent out, so to speak, a general S.O.S. to anybody who might happen to receive it.

I happened to receive it, and went straightway to his help. I saw how this very unpleasant person was really playing with his victim as a cat plays with a mouse, but not with the impersonality of the cat, nor with that absence of any deliberate cruelty which is, of course, characteristic of the cat. The cat has no desire to be cruel to the mouse. The cat only feels that she lives more abundantly with the aid of the mouse, even though the mouse becomes petrified. But here we had a human mouse and a

human cat with all the added capacity for cruelty that goes with membership of the human kingdom, just as there is all the more capacity for love.

I INVENT A CURING GAME

I could see that this undesirable person changed himself into enormous shapes of a horrible nature and projected his life into them, while remaining at his base, so that at any moment he would send out a thought-form, partially vitalized with his life, come upon the victim unawares and all of a sudden, and so gradually decrease in him the very power to live itself. I thought that I would like to make of this undesirable person a mouse and that I would like to play the role of a cat, so as to pay him back in his own coin. Of course, one feels no anger on these occasions. There has to be an impersonal adjustment of the situation, and the beneficent power concerned—in this case myself—had a job of surgery to do.

So I said to this undesirable person: "You are having what you regard as a very interesting game

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with this unfortunate victim of yours, and I suppose you are enjoying it thoroughly, glad to make him suffer and hoping to make him die, but die slowly so that you may exult in the protracted agony. Very well, I propose to do the same with you, not at all in any spirit of revenge nor of unfriendliness, but just to show you what you are doing and to make the penalty come to you as quickly as possible, so that you may have the more time to reform. You are a cat to this victim. With most sincere apologies to the cat tribe, I am going to be a cat to you."

This undesirable gentleman at first grew intensely angry and told me to mind my own business, which, I told him, was exactly what I was doing, for it is exactly my business to try to help to right wrongs wherever I can find them. Perceiving that I was perfectly calm and cool, impersonal, and almost indifferent, he became nervous, recognizing that I had a power greater than his, and wondered what I was going to do.

At first I thought I would not tell him that he might be still more nervous. But then I felt I ought to give him a chance. So I said to him: "Just as you are little by little taking the life away from this unfortunate victim, so that, as you appear before him time after time in terrifying garbs, he becomes

more and more impotent before you, so am I going to squeeze out the life from these thought-forms of yours one by one. For every thought-form you project, you are going to lose a little piece of your life. I shall see to that, and I shall only be doing to you exactly what you are doing to this unfortunate victim. You are obsessing him in this way. I shall be obsessing you, but while your obsession is malevolent, mine will actually be benevolent. For each ill that you do to your victim, I shall be doing a good to you. Remember that you will not catch me napping, for I shall project from myself a sentinel thought-form which will be on duty day by day and night by night, and this thought-form will be so strong with my will that the moment your thought-form appears, it will be strangled to death, and you will lose that amount of life which you have put into it. If you do not believe me, make an experiment and see what happens."

I comforted the victim and told him that whenever the horrible thought-form appeared, he had only to think of me and that I would protect him. In fact I told him that I should protect him whether he thought of me or not. This gave him a certain amount of encouragement, but he had been so terrified, that I knew it would take some time for the sense of protection to enfold him.

too many. Hence the increase in nervous instability.

I knew a famous doctor in Australia who had almost miraculous success in curing insanity, especially that so-called incurable form schizophrenia, which may be described as the mind falling to pieces. He was a deeply religious man, and attributed his success to his ability to guide a mind, lost to all sense of a guiding purpose in life, back to a true centre, whence a cure resulted. A well-known Hungarian psychiatrist, Dr. Francis Volgyesi, says very similar things in his book, *A Message to the Neurotic World*. He claims that self-discipline, essentially spiritual in nature, is a necessity for all, and that *some rational forms of Yoga training will save a man from mental disintegration*.

I can bear out these statements by the observation of yet another medical man, a personal friend, who gave up his fashionable nursing-home during the Great War to the use of wounded soldiers, many of them suffering from "shell shock." Of these last he said to me one day: "What the poor fellows want is a real religion, and by that I mean a noble and satisfying philosophy of life."

And now Dr. Alexis Carrel, in his famous best-seller, *Man, the Unknown*, says just the same. "Man integrates himself by meditation, just as by action." Medita-

tion and service, deep thought and purposeful action, these are what the soul needs for growth—the primal necessities for a healthy human life. The one is centripetal, the other centrifugal. Action without much thinking tends to become a scattered and weakened power. Thinking without corresponding action will make a man intoned and remote from life. Goethe put it well. Genius, he said, is best nurtured in silence, character in the hurly-burly of the world.

All great characters have a deep integrating centre. This lends power and character to all they say or do. In the words of Dr. Carrel again: "Moral beauty is an exceptional and very striking phenomenon. He who has contemplated it but once never forgets its aspect." To such a man the words apply: "Thy soul was like a star and dwelt apart."

Dr. Besant had that supreme power. It will be interesting to quote of her the words of Count Hermann Keyserling, in his *Travel Diary*:

As regards Annie Besant, I am certain of one thing: she rules her personality from a centre which to my knowledge has been reached by very few people. She is gifted, but not as much as her work leads one to expect. She owes her importance to the depth from which she directs her faculties.

The integrating factor, whatever it may be in a man's life, determines his character, sphere of

influence and power. A man without it, or with a very feeble and vacillating one, is a lost and bewildered being, at the mercy of surrounding influences, never knowing his own mind or his own ideals, ever striving vicariously to achieve some semblance of that integration which he subconsciously knows will alone make him happy or useful in life by dependence upon the will or thought of another. This, alas, defeats its own ends, for when difficulties and uncertainties arrive, as they must, then he is again bewildered, and in case of failure blames those whose advice he followed.

The centralizing idea may be created at different levels of consciousness. It may be only the intention to succeed in business, or even merely to have what is called "a good time," or it may be a "high vaulting ambition" in art, politics, or one's own profession. Sometimes, and this is the happiest ordinary way, it may be the love of another person, who thus becomes the centre of one's life.

These lower ambitions, if I may so name them, come from a centralizing force upon either the physical, emotional, or lower mental plane of our being. They keep a man "together," so to say, and all have their extremely useful functions in the development of the ordinary man. These states really correspond to the well known four states

of mind of Vācaspati—the butterfly, the emotional, the idea-ruled and the idea-possessing. From the last two alone, says the sage, can a Yogi be formed. The idea-ruled makes the fanatic; the idea-possessing, the enlightened and wise man. The idea-possessing acts, perhaps unconsciously, from the higher mental plane, showing activity in the causal body.

THE BUDDHIC LEVEL

Such a man might truly be called "spiritual." But true wisdom always means influences from the Buddhic level, the fruitage of love and thought in the past. The man who acts from the Buddhic level is not only a secret and tremendous power, but truly in every way the salvation of his as yet weaker brethren. Other men do not know the source of the impression he makes on them. They are only dimly aware that the springs of his being are rooted in another world than their own. To some the sensing of this fact proves an immense inspiration; to others it is a cause of dissatisfaction and dislike.

Spiritual integration means that the centralizing factor lies beyond the concrete mind. It has to be translated into that mind by means of a symbol or image, generally of a religious nature. In genius it may well be of an artistic or intuitive kind. The supreme factor is the intuitive perception of Unity, the

I TANTALIZE THE TANTALIZER

The undesirable person, while nervous, was intensely annoyed at the prospect of losing the evil amusement he found in his cruelties. So with not a little braggadocio, he laughed as courageously as he could, as who should say: "We shall see what we shall see."

Well, we *did* see. He tried sending out his usual thought-form of hate, his victim was duly terrified once again, because he had not yet felt occasion to trust in me, but my sentinel thought-form was on the spot on duty and as per schedule shattered the thought-form, so that it was as if there came about an amputation of a fragment of the life of the sender.

Naturally, the reaction of this disintegration of his thought-form severely upset the bodies of his lower mind and emotions, and the physical body itself. I think he received the shock of his life. He found that the one who warned him could "deliver the goods," as indeed was not particularly difficult, since he was only one of the lesser haters,

just lustfully cruel, not scientifically cruel. He made one more effort, and it met with the same devastation. Curiously enough the undesirable person began to suffer from a fear of a creeping disease which I can only call a "progressive vacuum." He could see that the disintegration of his thought-form created a vacuum in his life. This was a little foretaste of what we Theosophists sometimes call *avitchi*, and I suppose he had a glimpse of the effect that the intensification of the vacuum in him would have upon his life. He felt the beginnings of a slowing down of the rate of his vibrations, and the terror he experienced was a kind of cash payment for the terror he inflicted.

AND IT WORKS

The victim is now beginning to recover, and while I shall keep the sentinel thought-form on duty for a little time longer, I think that the S. O. S. has been satisfactorily answered, so that there will be no more trouble of the kind the victim experienced.

(Next month: "A Corps de Ballet")

THEOSOPHY IS THE NEXT STEP FOR SCIENTISTS

BY LANCASTER D. BURLING

P. D. OUSPENSKY, in *Tertium Organum*, believes with Kant that this development of knowledge under existing conditions of receptivity will bring us no closer to appreciating things in themselves, that science can go on studying the more and more infinitely minute without making any progress whatsoever toward the real understanding of the universe. And he writes a book proving that the human mind is quite capable of improvement, and that it is worth while.

ABOUT INTUITION

C. Jinarājadāsa, in *The New Humanity of Intuition*, cites Bergson as saying that intelligence alone cannot understand life, that intuition must fill in the gaps; and he quotes from another the words: "Intuition leads us to the very inwardness of life as successfully as intelligence guides us into the secrets of matter."

Can we find a framework which includes this intuition, a framework in which there is provision for people at all stages of evolution, a ladder, if I may change the metaphor, upon whose rungs we may all climb to greater and greater understanding?

With such men as Newton, Darwin, Wallace and Kelvin scientific discovery seems to come as the result of intuition-al flashes. The end is seen before the

means. A Mozart can hear whole symphonies in a moment of earth's time. Sir J. Arthur Thomson tells how Sir Patrick Geddes ascribed to a period of eye trouble in Mexico the development of reflectiveness that enabled him always to see everything as part of an endless process. Goethe has left a record of his growing self-identification with the world around him. Tagore acknowledges the inspiration and guidance of his inner self. Tennyson linked himself with that Self by the repetition of his name. Dr. Arundale says in *Nirvāna*: "An act of consciousness, like tuning in, and I contact whatever I desire to contact."

SEQUENCES WHERE INTUITION IS HIGHEST

But what of lower steps? And we are drawing freely from the authors we have mentioned. Is there evidence for the conception of an orderly sequence in such facts as, first, that many college graduates spend their time in observing phenomena, that even more are studying differences, naming and describing species, analysing? And, second, is there nothing for us to learn from the fact that another group, very much smaller and not necessarily older, is devoting its energies to synthesizing the work of others, to philosophizing? The difference between these groups

sense of an overmastering spiritual purpose in life, of a One without a second who is everywhere, and of whose Life and Purpose the man feels himself to be the agent, however feeble and imperfect. Bernard Shaw once described the religious impulse in just those terms. The religious man, he wrote, is one who conceives himself to be the agent of a higher power with whom it is his happiness and true being to associate himself. In S. Paul's words: "Not I, but Christ in me."

That intuition may translate itself in the brain-mind in two main ways, the impersonal and the personal. These form the two main roads in mystic experience, and are recognized by both eastern and western knowers of the Way. One may feel that the central core of one's being is the Divine Life viewed more or less in impersonal terms; or that one is a devotee of that same immortal Life shining through a great Personality who has become one with it, as our Lord Christ, or a Master of the Wisdom. The second is the more usual method, perhaps because it is nearer and dearer to the humanity in us.

One of the greatest examples of this was Dr. Besant. Once a great friend of hers said to me that Annie Besant was the most devoted person she had ever met, devoted to her Master as to God. She embodied the ancient Indian teaching: "Regard the Guru as God."

The signs of such spiritual integration have been observed and recorded in all Scriptures. The Christian Scriptures enumerate them as the fruits of the Spirit, which are said to be love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Patanjali in some of his Sūtras describes the immemorial qualities which the would-be Yogi must cultivate, and says that when the quality of *ahimsā* (harmlessness) is really achieved, fear and hate die in that man's presence. When truth is really gained, the words and actions of such a man become full of power. When all desire to possess for one's self has left us, all things will come to our feet. Did not the Christ say that the man who sought first the kingdom of God and His righteousness had all else added to him, if necessary?

OUR SUPREME NEED

I submit that this is our supreme need in our work today. It is *not* on the intellectual plane. It is not merely intellectually seen. That which is only intellectually seen, and not lived or felt, can become a false prophet indeed, a veritable wolf in sheep's clothing. Did not H. P. Blavatsky tell us that the intellectual nature, unlit by the light of the spirit, was the real devil in man? It can lend its organizing power to the impulses of the animal nature in man. By itself it can

be hard and cruel, but if it tends upwards, it will form that imaginary bridge towards the immortal Self, created by purified thought, the *antahkarana*. Without that saving light, at the best it imprisons a man, shutting out all avenues of true intuition.

Our ordinary thinking must be more or less in images. Even our highest ideals thus embody themselves. But these mental images are only tiny skylights in our mental prisons, through which something of the universal truth and glory may shine. We should always look *through* those windows, not *at* them, beyond, beyond, trying to awaken the light of the intuition by which alone can God be seen. It does not really matter what shape those windows are, or whether they are like those of any other person. To stop short at our mental images is to run the risk of finally distorting and deforming even our ideas of the Master and of God.

Whatever spiritual intuition we have is like the golden thread which Ariadne gave to Perseus. Hold fast to that inner conception, however far away and feeble it may seem. It is the dim star of our being, but steadily as we watch and worship, its light will grow stronger until at last it will become the infinite Light. As long as we hold fast to that golden thread, even in darkness, we can never be lost. Wrote Blake:

I give you the end of a golden string,
Only wind it into a ball,
It will lead you in at Heaven's gate,
Built in Jerusalem's Wall.

But we must watch and worship. This means patient, thorough, unselfish, dedicated living through many years.

Those who have done this are now the backbone of the Masters' work everywhere, truly the keepers of the work entrusted to us as Theosophists by the Guardians of the Race. In some their outer qualifications are not noteworthy, but their inner life has made them powers, centres of radiance, and of a communicable life which binds and inspires. Such an attitude, unwearying, steadfast, is not to be gained in a day. It is the fruit of many years of patient, loving, humble, thorough endeavour in understanding and living. When there is such a soul in a Lodge, it can never fail. If a Theosophical Lodge, or any other spiritual movement, goes out of existence, or loses its inspiration and life, it is because none of its members are thus spiritually integrated. This is far more important than any cleverness or efficiency of organization or presentation.

LIVING FOR THE HIGHEST

How shall we gain this attitude, and make ourselves leaders in the true sense of the term?

By endeavouring always to relate ourselves to that Highest, to live

cannot be accounted for by the extent of their education or experience. Is not such a sequence definitely evolutionary?

Let us endeavour to understand the evolution of discoverers from species-makers by outlining several evolutionary sequences, in each of which intuition is the highest flight:

- A. 1. Perception—as, a clock;
2. Conception—the passage of time;
3. Intuition—inexpressible in concepts. A fruitful illustration might be the sudden realization that infinity is an infinite expansion of the time between two ticks rather than an infinite succession of ticks.
- B. (Plotinus)
1. Sense knowledge;
2. Understanding or discursive knowledge—gained by thinking;
3. Reason or intuitive knowledge—apprehending the reality of a thing by turning one's attention inward upon one's self.
- C. (Ouspensky)
1. The person is two-dimensional in his outlook—the Australian aborigine described by Dr. Besant as throwing away his blanket in the morning, not yet having grasped the fact that cool nights follow warm days;
2. Three-dimensional in his outlook—such a person has not yet realized that morning does not bring a new day, nor that it is not a new morning;
3. Four-dimensional in his outlook—he can actually conceive of a book that combines within itself the properties of all books, of one

man who combines Pharaoh and the Israelites, the gladiators and Il Duce, Plato and the Pre-Raphaelites.

- D. 1. Expressed in words—jack-rabbit, cotton-tail;
2. Expressed in words having a common meaning—rabbits;
3. Expressed in art, the first experiments in a language of the future.
- E. 1. Tries to understand the present;
2. Tries to understand the past;
3. Understands the everlasting Now.
- F. (Bergson)
1. The scientist who believes that reality is that which endures without changing;
2. The philosopher who considers reality to be that which endures by changing;
3. The seer who senses reality as time and duration, as becoming and change.
- G. (Spinoza, cited by Jinarajadasa)
1. Empirical knowledge, from experience through the senses;
2. The scientific method of acquiring knowledge, begun when the mind examines, analyses, judges;
3. The intuitive method by which consciousness understands the true and inner nature of all that is present before the mind.

GRADES OF INTUITION

Let us glance for a moment—and space limits us to the highest stage—at the types of those who have some contact with their intuitions. First, we have those who have brilliant ideas which they seldom carry into execution.

Next is the class to whom brilliant ideas form the mainspring of action. In both these there is no thought upon the subject, and the flashes are unsought and not understood. Third, there are those who have begun to realize that they have a higher faculty and that this works most clearly when they are asleep; in other words, those who present their problems to their intuition without knowing what they are really doing. Fourth come those who would not dream of undertaking anything of importance without definitely endeavouring to use their intuition. Fifth is the class of geniuses in whom the intuition functions more or less uninterruptedly.

This is a fairly complete series leading from ignorance to the continual manifestation of a power which enables its possessor to know the why and wherefore of things visible and invisible. Should we not seek to understand and to contact such a power? As scientists can we honestly ignore the actuality of a power which some of us are already using, or refuse the attempt to understand it and to bring it within the realm of the conscious and the intentional?

TO DEVELOP INTUITION

A scientist who is attempting to use his intellect must allow no emotion to come between himself and the facts; a man who is attempting to use his intuition must rest his intellect. Dr. Besant has suggested that he might previously have refrained even from those casual conversations which merely add the puzzlement of others to his own. Then, in the quiet, he may have one of those flashes which we call conscience when

the message is one regarding moral conduct, intuition when the message is one within the fields of art or science or literature. These sudden illuminations are common; the study of their rationale is not.

Pliability of intellect and the development of faculties even higher are largely matters pertaining to our stage of evolution. But their entrance into manifestation may be hastened. How shall we do this? Mr. Jinarajadasa suggests that we contemplate totalities, become tenderness personified, commune with nature, take up some form of art, surround ourselves with beauty, see beauty everywhere, love all. Mr. Ouspensky tells us that we must do the work ourselves, that we must search for the hidden meaning in everything, that we must develop the ability to discover analogies, that we must realize that the meaning of life is knowledge, that we must cultivate the unitive emotions of love, sympathy, friendship, compassion, love of country, nature, humanity, rather than the disruptive emotions of hatred, fear, pride, jealousy and envy.

If we seek for the whole to which we can refer each part, he says, we shall realize a feeling of infinity, of illogicality in the world around us, and "behind the crumbling old world will appear one infinitely more beautiful and new." Does this new world sound spiritual? Naturally. Schopenhauer once said: "Genius and sanctity are akin." According to Ouspensky, spirituality is not opposed to intellectuality or emotionality. It is only their higher flight. Science and philosophy on the intellectual side, he says, religion and

for Him and for His world. Then shall grow up in us an endless, undying, hopeful patience.

Have patience, candidate, as one who fears no failure, courts no success. . . . Fix thy soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the unknown.

What shall we make the integrating factor in our lives, the centre round which are gathered what Ruysbroek called the "scattered powers of the soul"? This will depend upon temperament and the stage of growth. All the disintegrating forces of life, described by Patanjali as pain, grief, despair, restlessness, etc., are also overcome, he says, by the one-pointing and uplifting of the life forces. This may be done "by steady aspiration and devotion to an ideal," or by cultivating the habits of friendliness and compassion and a philosophic attitude towards happiness and misery in one's self, and towards virtue and vice respectively. Or again, by contemplating Those who are free from desire—the infinitely compelling image of the Christ or a Master of the Wisdom. For that which we continually contemplate we grow into the likeness of. Yet again, it may be achieved by meditation upon that which is dearest to the heart. Love, self-forgetting, wholly and unselfishly given, is ever a potent means to purify and uplift the soul.

What are we doing thus but following the advice given so often by the late Bishop Leadbeater, to put our little selves out of the centre of our personal lives, and to put the Master, or God, or Humanity, or some Beloved there instead? When that is really achieved, the auric radiations turn steadily outwards, and render the soul exceedingly sensitive to the soul-need of others. Such a person may well become "clairvoyant to the atmosphere of souls," knowing intuitively their needs and troubles. The occultist has all the time in the world for the troubles of other men, because he has none for his own. Rudyard Kipling has put the same thought in lovely words:

Teach me to need no aid from men,
That I may help such men as need.

It will be seen that this power is gained in the market-place of life, however much the insight so to learn and act is gained through deep thought. That immense patience, that unwearying devotion also enable us to truly learn of and to deal with the events of life. There are two things a spiritually integrated personality does: one is to learn of life, and the other is to serve men. He is able to learn of life better than most men by virtue of his withdrawal from it, by the placing of his centre of consciousness beyond and above its ordinary cares and preoccupations.

That does not mean that he abandons usual duties. He often fulfils them more perfectly than other men.

Follow the wheel of life, follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasure as to pain. Step out of sunlight into shade, to make more room for others. Self-knowledge is of loving deeds the child.

The knowledge of the Self is built upon the substructure of the love and understanding of men. Therefore the spiritually integrated studies first and foremost the hearts of men, not only ideas.

Study the hearts of men, that you may know what is that world in which you live, and of which you will to be a part. Regard the constantly changing and moving life which surrounds you, for it is formed by the hearts of men: and as you learn to understand their constitution and meaning you will by degrees be able to read the larger word of life.

A CHANNEL OF BLESSING

Thus becoming wise, he is able finally to transcend himself, to recognize his higher immortal Self, the Warrior within, and to take his orders in the battle of life. Thus does he become a channel of blessing and power. Then so great is his steadiness that no change can

alter him, no different movements, no different leaders disturb him. Theosophists flock in and out of The Theosophical Society when their integrating centres are outside the eternal realms. When the centre is firmly established within, they have no desire to leave the Great Work.

Not yet spiritually integrated, we lack poise and dignity, we care too much what others think of us, our thoughts of the Master tend to drop to our levels, instead of being insensibly and continually carried towards His. Spiritually integrated, we are centres of peace, depth and inspiration. This because the soul's head is held high. The touch of spiritual intuition makes us vividly aware of true Brotherhood, not the brotherhood of a common levelling down, but that of a wise and tender upliftment of each from where he is. To the wise man the child-soul and the sage are equally brothers, though his contact with either is quite different.

This is indeed the pearl of great price whose possession renders a man apart from common need, and thus so gloriously able to give to others. And because he so surely holds the Ariadne's thread of spiritual insight, his whole self gradually becomes simplified and full of power; being single, it grows full of light.

art on the emotional side, begin to serve true knowledge only when intuition commences to manifest itself in them. How important, then, that there should be scientists upon the higher levels; how essential that we make an effort to reach these higher levels ourselves. If the task does not appeal to us, our field of work is on the lower levels. If the task appeals to us, we can be sure that we are at the point in our evolution where contact with our intuitions is a possible goal. Those of us, permitted by this classification to continue working on the lower levels, need not feel for one instant that our work is not important. But we might consider the warning: "There are already too many specialists who know what they are doing hardly more than the bees do." In the erection of a building, masons, plumbers, carpenters and architects are necessary. The only mistake would be for the mason to spend his time in sketching perspectives or for the architect to spend his time in soldering pipe. And those upon the upper rungs have not been left without advice. Since real art, according to Morris, is the expression by man of his pleasure in

labour, it follows that unless we are deriving a real pleasure from our pursuit of science, unless we love the subject of our research, we are not approaching the level of genius.

HONESTY FIRST

Where shall we begin? At home, away from our microscopes, we can often be charged with a total lack of the scientific spirit. We have prejudices, —prejudices which seem so often to be those of the ordinary person. In thus failing to carry the scientific spirit beyond the walls of our laboratories we lead a double life; we fall short of the power we might display in our work; we fail as men and women. It should be impossible for any honest man to think one way and live another. It is impossible for the scientist who carries the honesty of his profession into his family and religious life.

And according to Ouspensky, the development of the intuition demands this singleness of life. It is strange that in its last analysis the enlargement of one's powers to help the muse to which scientists are dedicated should rest upon the development of common honesty, but it is true.

Intuition is contacting the eternal memory of nature.—G. S. A.

COLONEL OLCOTT'S DIARIES

NEXT to H. P. B.'s *Scrapbooks* in 31 leather-bound, large-folio volumes, there is no more precious possession in the "Archives" of The Theosophical Society at Adyar than the 30 cloth-bound small-quarto volumes of the President-Founder's *Diaries*. These two great series are in a way parallel productions, but they are also complementary to each other, reflecting the curiously complementary characters of their respective authors. Both give us, to put it in the words of the title-page of the first volume of the *Scrapbooks*, "The Ante- and Post-Natal History of The Theosophical Society, and the Tribulations, Mortifications and Triumphs of its Fellows," with this exception only, that the Ante-Natal part belongs to the *Scrapbooks* alone, the *Diaries* having been started three years after the foundation of The Society. On the other hand, they form a contrast in that the *Scrapbooks* consist entirely of printed matter with only an occasional MS. note here and there, whereas the whole of the *Diaries* is in the handwriting of H. S. O. with here and there some lines by H. P. B. in the early years, and a few pages by Mrs. M. Russak during the Colonel's last and fatal illness. Another contrast is that the *Scrapbooks* contain largely ideas (mostly articles by members and non-members) before which the persons retreat in the background, while the *Diaries* have a strong personal touch. They treat mostly of persons, of their characters, good or bad, and of work

they have done or not done for The Theosophical Society. They are therefore full of life, the active busy life, that tries to influence and work changes for the better in the world of things around us. The *Scrapbooks*, concerned with the world of ideas rather than with the world of things, would influence and change man's thoughts for the better rather than his actions, though with the ultimate aim of course that from right thought right action may naturally follow. As said, therefore, the *Scrapbooks* and *Diaries* are complementary.

For obvious reasons—if only for the fact that its contents have already been published in print—there can be no question of reprinting the *Scrapbooks* in their entirety. There is much matter of the greatest interest in them, but also much that is of little or no interest at all. Besides, much if not all of the former matter has already been republished at one time or another, I have particularly in mind H. P. B.'s articles, leaving only matter of secondary importance to be collected and republished at some other time. To give one or two examples—the articles written by such well-known Theosophists of the olden days as Damodar K. Mavalankar, Hume and others, not to forget the President-Founder himself.

But all this can wait. What cannot wait any longer, however, are Colonel Olcott's *Diaries*. The time has arrived, I think, that these can and should be given to the world, *verbatim*, without any verbal omissions or changes, just

SOME SPECULATIONS ON THE HIDDEN SIDE OF HISTORY

BY HELEN VEALE

(Concluded from p. 227)

CHAPTER III SCENE-SHIFTING OF THE FIFTEENTH CENTURY

FIFTEENTH Century English History is at first mainly concerned with wars. In France, English pride was humiliated, after the triumphs of Agincourt and the French acceptance of the claims of Henry V and his son, by the valour and prowess of Joan the Maid, whose faith in her spiritual guidance made her invincible. So France was saved by this simple peasant, in whom was the true virtue of her country far more than in that country's nobility, who requited her with a black ingratitude almost unprecedented, justly to be punished in due time by the Nemesis of the Revolution.

The English, whipped back to pursue their own proper purposes in their own island, soon fell into the dynastic Wars of the Roses, a kind of Kuruksetra, in which the great knightly families weakened each other, almost to exhaustion, to leave the stage free for a social readjustment, and the rise of a

popular monarchy, based on the co-operation of Crown and Commons. The Tudor monarchs were to be despotic, but their despotism was to be dependent on popular favour, as they were to rely on no armies for the enforcement of their will over their subjects, but rather on Acts of Parliament, a power that would easily be turned against their successors, when they failed to inspire trust.

The social ferment of which the Lollards were the main agents was at work all through the century, labour freeing itself in the country from the claims of feudal landholders, and in the towns from the medieval guilds, which also had outlived their usefulness. Wat Tyler's and other rebellions marked the people's resentment at Parliamentary efforts to force them back into serfdom.

The middle and last half of the century saw greater and more spectacular changes, affecting continental Europe more at first, but soon spreading to England where its field had been prepared. The

greatest was the taking of Constantinople by the Turks, who had long been held off with difficulty from eastern Christendom. The immediate effects were that Greek scholars fled from the conquerors into Italy, to find protection there in the courts of enlightened despots, already afire with the new zeal for knowledge; and secondly that the eastern Mediterranean became "unhealthy" for Christian shipping, so that adventurers were stimulated to make voyages of discovery, following in the wake of Prince Henry of Portugal down the coasts of Africa, eventually to round the Cape and open a new route to India and China, or making use of the newly released Pagan traditions of the shape of the earth, and sailing across the unknown western ocean, to discover America. So the visible boundaries of the earth expanded to keep pace with the widening horizons of thought, and men seem to have attained the freedom of new worlds in more ways than one.

Leaving aside the work of Vasco da Gama, Columbus and the Cabots, to follow rather the progress of the New Learning, the most significant figure is that of Leonardo da Vinci, about whom it has recently been said that "he had the greatest mind in the records of the human race, barring Shakespeare and perhaps Roger Bacon." His note-books have re-

cently been published, increasing our amazement at the versatility of his genius, as artist, mathematician, natural philosopher and inventor. Again, to quote an appreciation of him by Sir John Squire: "Had he done nothing but paint, he would have been regarded as the greatest of painters. Had he done nothing but draw he would have had the reputation of the greatest of draughtsmen, excelling even Dürer in superb facility. But that is only the beginning of him." To find him sketching, in most intimate detail, the complicated mechanism of a flying machine he had designed, one of many, is a shock to the average credulity, and a proof, to those who can accept it, that we have among us in critical times Supermen and their pupils, to whom ordinary standards do not apply.

Another Adept who had honoured Italy by taking birth there early in the century was the mysterious Cardinal de Cusa, son of a poor boatman, but of such extraordinary mental powers as to enjoy the reverent affection of several Popes, though he had not entirely escaped persecution by the Church through entering Holy orders. On his death in 1464, he is held in some occult circles to have immediately slipped into the form of Copernicus, whose teachings he had certainly anticipated. At this time, Popes were often friends of learning, even to the neglect of piety, as reforming

as they are and as they constitute a monument to the unflagging devotion of the first President of The Theosophical Society for the cause of the Masters, who had selected him just for this Their special work. A devotion which kept him day after day, during thirty long years (1878-1907) of heavy work and many crucifixions, to note down faithfully and conscientiously all the important and unimportant, great and small, events and persons, that crossed his way and his work. We are given many intimate glimpses into the characters of the principal actors—some of them world-famous men; also many peeps behind the scenes, where dimly appear the shadows, sometimes the outlines, of the real Founders of The Society—the Masters and Their Pupils.¹

More than sixty years have passed since the first *Diary* was begun, more than thirty since the last was concluded. It seems safe to promise a *verbatim* publication, but if in the later volumes perhaps a too intimate or personal note is sounded in connection with still living persons which would for the time at least preclude publication, this shall of course be duly marked in its appropriate place. But one may rest assured that if such passages exist, they are exceptionally rare. It would also not do to curtail the publication too much through a too great diffidence or sensitiveness, for each curtailment, even in the withholding of names, means a lessening of its historic value. And it would be a pity to subject to such mutilation the one

authentic history of The Theosophical Movement and The Theosophical Society, by one who next to H.P.B., and as long as she lived backed by her authoritative power, had taken the lion's part in the creating of an organization for the spreading of Theosophy, which like a gigantic net gradually emmeshes the whole world.

To the unbiassed student this history will also give food for thought as regards the daughter-societies which now and again have broken away from the parent-trunk, assuming its name and position for itself. It will teach him how the Father of the Theosophical Movement—if we might call H.P.B. its Mother—carried on the faithful management of the Organization he had created, through H.P.B.'s time, through the Judge secession, up into the twentieth century, to the very moment of his death on 17 February 1907, in an unbroken line. If a continuous line of succession (*paramparāsilāh*) has any value—and who will deny such a thing, especially in occult matters?—then his Society, that the Masters were wont to call the "Parent Paramount Power," is still the *Primus inter Pares* amongst all the younger growths, however much youth, as is youth's wont, does not want to recognize this relation.

If the unbroken chain of H.P.B.'s succession is invariably claimed by every single one of all these daughter-societies, why then not also the unbroken chain of H. S. Olcott's succession, of whom the Masters have explicitly stated, that he "stands, with Upasika [H.P.B.], closest to ourselves in the chain of Theosophical work" (M.L., 398)? Mark well, "H.S.O. with H.P.B."! Would

the mere death of one of these two lifelong friends and co-workers dethrone the other from his place "close to the Masters," or would it not make him rather closer, even closest to the Masters in the chain of their work, now that he remained all alone to do it? Are the Masters liable to abandon a faithful servant in the hour of his greatest need? Have they not on the contrary declared that "ingratitude is not among Their vices" (M.L., 9)?

After this digression we must now return to our main subject. The value of the publication might be questioned in view of the already published *Old Diary Leaves* in six volumes, which were largely based upon the *Diaries*, and further amplified from the President-Founder's own memory, personal correspondence and other documents. It is true that the printed work in one way gives much more than the MS. ever can, but in another way it gives much less. Many names of persons, occasional happenings, less important events, little touches, personal feelings, events of more or less local interest, could find no place in the main narrative of the published book, and had therefore to be suppressed.

Concerning the last item specially, the things of mainly local interest, I am sure that many of the National Societies will find information of importance here for their national histories, as I have found for the story of Theosophy in the Netherlands, for example. The Colonel was a much-travelled man. He personally visited all or most of the countries where his Society had taken root, made contact with all the principal workers in each country, was personally

consulted in the most important problems of each national Section, and faithfully noted all this down in his *Diaries*. Sometimes concise, sometimes barely more than mentioning names and events, but, as in the case of the Netherlands, I have found that, when supported by one's own memory of persons, problems and events, they seem to give new life to half-forgotten, half-obliterated facts, and throw into relief persons and circumstances who since have retreated somewhat into the background by the passing of the irresistible flow of time, but who should never be forgotten for their faithful services.

For these reasons I have hopes that the National Societies in the first place, but further also every one who has the history of Theosophy and The Theosophical Society and its first great President at heart, will be induced to support financially this undertaking of publishing Colonel Olcott's 30 volumes of *Diaries*. It will be of course a somewhat costly enterprise. Even if we can manage to crowd into one volume each, the *Diaries* of every five years, it would take 6 volumes to complete the lot. Besides it is not to be expected that the series will "sell" as the term is. It is a work of historical value, not of popular interest. Financial support, therefore, is highly desirable. May it come forth in unstinted measure.

20-6-1939

A. J. H.

NOTE

In connection with the above, the following excerpts from Colonel Olcott's *Old Diary Leaves* will be found interesting:

The Diary from which the present series of chapters has been compiled

¹ Excerpts from the *Diaries* were published by C. Jinarājadāsa in the Olcott Centenary number of THE THEOSOPHIST (August 1932).

critics were to complain; but the Holy Office of the Inquisition, founded to check heresy, was tightening its grip on the Church, suspicious of all Greek learning as of Pagan origin.

The New Learning soon spread to Paris and Oxford, finding considerable freedom for its development in Oxford and in Cambridge. It became customary to send young men of sufficient means to study in Italy, as part of their education, and William Caxton's printing-press, set up in Westminster in 1476, under the very shadow of the venerable Abbey, shows the liberality of the attitude of the leading English churchmen. The gentle scholar Colet was founding a great school in London, and men who loved their Church while seeing her faults were planning reforms which might have saved her from disruption, had she been able to restrain her bigots, and avoid her political entanglements.

An interesting figure who had roamed through central Europe just before this time was Christian Rosenkreutz, about whom great traditions were later to accumulate. During the early fifteenth century he remained in the background, founding secret brotherhoods in touch with Egyptian and other mysteries. Possibly he directed the establishment of a printing-press at Cologne, where Caxton first learnt its use. He is said to have

been a reincarnation of the same great Adept who had lived in England as Roger Bacon in the thirteenth century.

CHAPTER IV THE SIXTEENTH CENTURY

The sun of the new day of culture in Europe had now risen high in the sky, and medievalism, for good or ill, was of the past. In England at first a young King was favouring the men of learning, royal societies were founded for the pursuit of science and medicine, and Sir Thomas More and others could invite to take refuge with them the great Dutch scholar Erasmus, to save him from being muzzled by Church authority. Erasmus was nominally a faithful son of the Church, had entered Holy orders, as so many others seem to have done, more for protection in his studies than from any sense of a spiritual vocation, but his allegiance was to Truth alone, and he would fearlessly express his disagreement with some Catholic interpretations of it, though wanting no schism.

His friend Sir Thomas More was a man of greater spirituality and equal powers of intellect, again a Superman, an English Socrates, as he has been called, perhaps the compliment being greater to Socrates than to More. The situation for religious reform within the Church deteriorated when Luther in Germany was backed by powerful

political supporters in resisting the sale of Indulgences, and the Protestant movement took birth and grew, fed by the Church's intolerance of the New Learning as well as by the ambitions of various German states to free themselves of allegiance to the Empire, still called Holy and Roman, despite Guelf and Ghibelline squabbles. Henry VIII first sided with the Pope, but in his anger at not being given a divorce from his first wife as soon as he asked it, he listened to other counsellors than Sir Thomas More, broke off the Roman connection though never going to the full length of Protestantism, and savagely sacrificed his former Chancellor and favoured friend, because the latter refused approbation of his action. So Sir Thomas went to the block, leaving behind him the aroma of a perfect life. His book *Utopia*, written in Latin, was printed in Flanders, no English translation appearing till much later.

His influence removed, the Reformation proceeded apace, guided by unscrupulous politicians and place-seekers. Monasteries were dissolved, with all orders owing allegiance to Rome, and their wealth swept into the royal coffers, except for a small proportion used for establishing schools and colleges. Parliament fully approved and co-operated, for public favour had set steadily against Monks and Clergy

in England for two centuries or more, and the measure was overdue, though its method and immediate cause were often unjust.

Through the succeeding reigns of Edward VI and Mary, the pendulum was to swing from extreme Protestantism to extreme Catholicism again, excesses in both directions producing revulsion of popular sentiment. Elizabeth at last gave the nation what it wanted in a self-sufficient, state-controlled Church, full of anomalies and inconsistencies which have never ceased to occupy the logical and argumentative, but fairly well expressing the national genius for a workable compromise.

That national genius at the time was less bent on religion than on poetry, drama and adventure, and great men crowded the stage of Elizabethan England, making it indeed a golden age. Nevertheless, one figure towers above his fellows to their belittlement, that of Shakespeare, the one incomparable poet and dramatist. But in all the full records of that by-no-means dumb age, we find the personality of the greatest of English poets meagrely outlined, and far from agreeing with his own self-revelation in his works. So we need feel no surprise when told, on evidence that seems conclusive to the open-minded, that the actor-manager Shakespeare only lent his name to the plays acted in his theatre, the real

was opened in January, 1878, three years after the formation of the Theosophical Society at New York, by the late Madame Blavatsky, myself, and a few others, and has been systematically kept up ever since . . .

So world-covering a movement and so strongly based a Society is entitled to be taken seriously by men who think, and, since the Diary of one of its two chief founders gives the data for a truthful history of its rise and progress, and he, the survivor, alone knows all the facts, it seems to be his clear duty to write it while his memory is still strong and his strength unimpaired.

One motive which prompted me to begin was that I might leave behind me, for the use of the future historian, as accurate a sketch as possible of that great personality-puzzle, Helena Petrovna Blavatsky, co-founder of the Theosophical Society.

(O.D.L., II, Introduction.)

It will have been seen from what is written in previous chapters how much my mind was exercised about the evident probability of a new sect springing up around the memory of H.P.B. and her literature. From week to week things seemed to be going from bad to worse: some of my most fanatical colleagues would go about with an air "of wisdom, gravity, profound conceit; as who should say, *I am Sir Oracle, and, when I ope my lips, let no dog bark!*" One would have thought that H.P.B. had laid upon their shoulders the burden of the whole Himālayan

Mysteries; and when one ventured to challenge the reasonableness of something which they were quoting, they would answer with a sort of restraint of the breath: "But, you know, she said so"—as if that closed the debate. Of course they meant no harm, and, perhaps, to a certain extent, were really expressing their awe of the departed teacher; but all the same it was a most pernicious tendency, and, if unchecked, was calculated to drag us into a sectarian pitfall. I bore it as long as I could, and at last, believing that the truth alone would give my dear colleague her rightful place in history, that "An honest tale speeds best, being plainly told," I began, as my Diary states, on the 16th of January, "a series of historical reminiscences of the T.S. and H.P.B. under the title of 'Old Diary Leaves'." From that time forward until now there has been no necessity for time to hang heavy on my hands, because whatever might not be occupied with the day's current business could always be usefully employed in hunting up facts for this historical narrative. It was such a happy inspiration, as events have shown, that I am quite ready to believe that the thought was put into my head by those who watch, unseen, over our movements. Certainly the creation of the Blavatsky sect became impossible: after nine years she is now fairly estimated, and the solid appreciation of her is continually gaining in strength.

(O.D.L., IV, 456)

NOTES AND COMMENTS

PEACE THROUGH EDUCATION

Condensed from an article "Peace through Education" by Maria Montessori, the world-famous educator and for years a confirmed pacifist, which appeared in the April issue of *Fellowship*, the journal of the Fellowship of Reconciliation.

Madame Montessori challenges a negative training for peace by saying that "clearly an education that will bring about peace cannot consist merely of those measures that keep the child away from every suggestion of war; which never give him toy soldiers; which avoid the study of history as a succession of wars, and try not to suggest that victory in battle is the supreme honour. This negative training will not be enough. Equally inadequate is the education that tries to make the child love and respect all things—living and inanimate—so that he will then have a respect for human life and for the works of art" which civilizations have built up, for it is only too clear that wars are not influenced by such training. Men do not go to war because they are blood-thirsty or longing to use their weapons, nor because war was suggested to them in childhood by a toy; nor is the memorization of dates in history calculated to inflame martial passions!

What we have to recognize is that mankind is bewildered by developments with which education has never dealt. Men do not know what forces draw them into war, and therefore are help-

less against them. Education must become the "armament" on which the people depend for security and progress, but education lags behind the needs of the times and must be reconstructed with haste and energy.

Nations of today are disunited, made up of individuals who are thinking of their own immediate welfare, and education actually *trains* people to remain isolated by their own personal interests. Instead of being taught to help one another, they think only of moving from class to class, and of winning a prize in competition with others.

The education that can save man is not a small undertaking. It must include the development of man's spiritual powers and of a harmonious and self-confident personality. Human energies must be regarded as of scientific importance. Man must come to understand that the fire of genius, the power of intelligence, the guidance of conscience, are all energies to be organized, to be disciplined, to be given an effective place in the social life of man. These energies today are dissipated and wasted, and worse still, they are repressed and forced into abnormal manifestations by the errors of education that still hold sway in the world. The child is misunderstood by the adult, parents unconsciously fight against their children, and throughout it is misunderstanding that makes a child sullen or rebellious, neurotic or stupid; it is misunderstanding between child and adult that causes those tragedies of the human heart that

author finding it convenient to remain unknown, being indeed the brilliant statesman, philosopher and scientist known as Francis Bacon, another Superman. No wonder that Bacon cared little for his name, for he had a right to a yet more dignified one, if his royal mother, Elizabeth, could have sacrificed her pride sufficiently to have acknowledged him as the offspring of a secret marriage with Leicester. To please the great Queen there was a conspiracy of silence, for which England was to suffer severely, having missed her chance of an Adept King on her throne. Unfortunately for most people's peace of mind, conviction as to the real authorship of the Shakespeare plays leads on to a strong presumption that other illustrious works also were from the same pen, and again we have to recognize that ordinary standards do not apply to such as these.

During this century Spain was being given her chance of world empire, and was failing to prove worthy of it, in her cruelty to the natives of her conquered territories in the New World. In the name of humanity as well as religion she was being challenged by England, who as a Protestant champion was to humiliate and thwart her.

In the Roman Catholic Church some reforms had been effected, and the great Jesuit Order founded by Loyola, to counteract the ref-

ormation and strengthen defences. Protestants on the other hand became weaker by division in their ranks, Calvinists opposing Lutherans. Scotland had been won over to the Presbyterian form of Calvinism by John Knox, whereas Ireland remained firm in allegiance to Rome, so a perpetual thorn in England's side, and a menace to her safety.

In France, bitterness between Catholics and reforming Huguenots was great, culminating in the horrors of the massacre of St. Bartholomew's Day, a black deed to signalize a holy day! Later Henry of Navarre became king, and protected Huguenots, though himself nominally giving his submission to Rome, for, like his friend Elizabeth of England, he was quite ready to subordinate personal religion to expediency, or possible state necessity. Only in the Netherlands was the struggle between Protestants and Catholics largely disinterested and pure, and the Dutch, fighting against Spain for religious freedom to follow their consciences, were inevitably successful, after heroic suffering had proved them and brought a blessing on their land.

Paracelsus and his pupil Van Helmont were wandering through Germany, France and the Low Countries during the century, links with occult circles and the White Lodge.

CHAPTER V THE SEVENTEENTH CENTURY

In England this was a century of reaction and anti-climax, for, through the weakness of her Queen and some of her most trusted counsellors, a great opportunity had been wantonly cast aside in the choice of her heir and successor. With a third-rate king on the throne, alien to English traditions and himself ruled by unworthy favourites, even Sir Francis Bacon could do little to avert the disasters that naturally followed, disagreements between Parliament and King leading to Civil War and a temporary Dictatorship, and the setting up in Europe of a precedent of ruthlessness in political revolution, to be followed later in France and elsewhere.

Was Oliver Cromwell too an agent of the Inner Government of the world? Probably, for he had on him all the signs of their power, and remarkable purity of motive. Besides, Adept help is seldom or never given to one side only in a momentous struggle, for both have right on their side which deserves and gets its due opportunity. So it had been the dharma of Arjuna to fight against Bhishma, earlier still Rāma against Rāvāna, and in the Greek classical wars, Gods invariably took part on both sides. So England tried her arbitrary but saintly Protector—prototype of many subsequent

ones to this day—and soon sighed for freedom again, to go her own normally sinful way. To the regret of the poet Milton and others of his way of thinking, but to England's general satisfaction, saints had to make way in government for the sinners of the Restoration in 1660, and it required another and more moderate Revolution in 1688 to recover lost ground in the struggle for constitutional liberty.

Meanwhile Bacon's work in that sphere of knowledge which he had "taken as his kingdom" when denied the other, had not been wasted, and the foundations of modern science that he had laid were strengthened and built upon, Sir Isaac Newton being outstandingly the agent. He is called by Madame Blavatsky, in *The Secret Doctrine*, "one of the most spiritual-minded and religious men of his day," and shewn by her to have been far nearer to the truth in his exposition of the forces of gravity than his followers, who dogmatized where he had expressed doubts, and changed the course of scientific progress towards materialism. In Germany too the course of Natural Philosophy had been quietly progressive since the time of Kepler, who seems to have been another messenger, sent to unveil to the modern age some former secrets of the Mysteries.

Otherwise Germany was ravaged in this century by the Thirty Years'

result in callousness, idleness and crime.

The child is a "spiritual embryo" able to evolve by itself and to give actual proof of the existence of a better type of humanity. We have seen children who, when given a suitable environment, changed completely. Instead of clamouring for anything which catches the eye, quarrelling for it only to damage and discard it, they were content to observe, to use, to handle, and return it to its place. In place of jealousy, aggressiveness, sullenness and disobedience, they showed only friendliness and willing co-operation to each other and to adults. These children we have seen; they are both a hope and a promise for humanity. Let us go on, then, and create such an environment for the older child and the adolescent, for there is very little provision made for them today.

Education must appreciate the value of those hidden instincts which guide man in the work of constructing himself, and one of these is the very powerful social instinct. If the child and adolescent are deprived of social experience they do not develop a sense of order and morality, and they have to accept these in the form of submission and slavery instead of in their true form of nobility and freedom. To cultivate man we must prepare for infancy, childhood and youth, the suitable environments that will allow them to have these formative experiences, in the first years in the home and later in the external world. The seven-year-old begins to feel the need to go out from the home and school, to see the world, make new friends, to submit voluntarily

to a stricter discipline, to face and overcome new difficulties. These are social experiences that will satisfy the needs of his developing personality, and if it is impossible to obtain them in the family it is still more impossible in the ordinary school where every spontaneous activity is checked and regulated by arbitrary authority. We must organize to give children the opportunity to explore the world.

But the adolescent is not satisfied with exploration. He wants to master his environment, to work, to earn money and be independent. He does not need new friends, he wants to become a citizen, a member of great associations, so he should be allowed these experiences, to live away from his family and to do a certain amount of real work, to take part in production and exchange, to realize his responsibility to society.

Those nations today that are seeking war have not forgotten the children and young people; they have organized them as an active social force, and it is a terrible misfortune that so far this method has only been adopted by those nations pursuing a warlike policy. Those who want war are preparing their youth for war, but those who want peace abandon their youth, in the sense that they do not organize it for peace.

DEAN INGE ON SURVIVAL AND IMMORTALITY

The *Madras Mail* of June 18 prints an article, "Eighty Years Old," by the Very Rev. W. R. Inge, D.D., written on the occasion of his 80th birthday on June 6. The last section of this article is of Theosophical interest:

The old man looks forward as well as back. What do we really feel about

survival and immortality? Tennyson said that if he did not believe in personal survival he would put his face in a chloroformed handkerchief and have done with it all. Browning believed in reincarnation.

I shall thereupon
Take rest, ere I be gone
Once more on my adventure brave
and new.

For myself, I feel more and more that the conscious *ego* is not the real self. I am frankly tired of the "body of our humiliation," and have no wish to see it resuscitated. Nor do I look forward to any future in time and place—certainly not to the kind of survival which our misguided necromancers dream of. In the world of spirits "there shall be time no longer." Goethe writes to Eckermann: "When a man is 75 he cannot help sometimes thinking about death. The thought of it leaves me perfectly calm, for I am convinced that our spirit is absolutely indestructible; it is something that works on from eternity to eternity; it is like the sun which only seems to sink and in reality never sinks at all."

This line of thought has more affinity with Indian philosophy than with popular Christianity.

Never the Spirit was born; the Spirit
shall cease to be never;
Never was time it was not; end and
beginning are dreams.

Birthless and deathless and changeless
remaineth the Spirit for ever;
Death hath not touched it at all, dead
though the house of it seems.

"God is not the God of the dead but of the living." This is the only argument for immortality from Christ's own lips; and we cannot go much further.

THE CONGRESS OF FAITHS

The World Congress of Faiths, of which Prof. J. Emile Marcault, General Secretary of the French Section, is a member of the Council, held its fourth Congress in Paris at the Sorbonne July 3rd—11th. World Fellowship is the object for which the World Congress of Faiths is organized, and it seeks to attain that end by means of religion though not in discussions as to the respective merits and demerits of the different religions. Nor does it attempt to form a new syncretic faith of existing religions; rather does it expect each member to be loyal to his own religion and his own country. It seeks, however, to join all religions together in the common task of developing a world-loyalty to a world-community. The means are religious but the end is social, namely, the fellowship of mankind. The Congress feels that the sense of a common humanity has faded from men's minds, and it seeks to revive it, to revitalize it until it becomes active, operative and effective. For that purpose it brings together in this Congress Hindus from India, Buddhists from the Far East, Muslims from the Near East and Africa to join with Jews and Christians from Europe and America to discuss the main problem, namely:

"How to Promote the Spirit of World-Fellowship through Religion."

SPANISH REFUGEES IN FRANCE

The General Secretary [of the Theosophical Society in England, Mrs. Gardner] has received a communication

War, fought with a callous and calculated brutality which was unprecedented, but was not to be unfollowed, for, karmically, wrong must beget wrong, and regions which have witnessed and become inured to violence and cruelty will be naturally chosen as a fit theatre for their further representations, though the parts will be reversed, the wronged in the previous drama being incarnated in the wrongers of the succeeding one. If this were better understood, could not the thought-power and will of philanthropists be used to purge the atmosphere of Central Europe from the floating germs of violence that so often bring epidemics? The German atmosphere needs disinfecting, for her own good as much as the world's, and though the spirit of violence will still find expression as long as it exists in human hearts, it will be robbed of much of its present crudity and power.

In Italy the Inquisition was all-powerful. Giordano Bruno, a Messenger of Light, was burnt early in the century, and Galileo later persecuted. The latter was of less tough fibre than Bruno, and saved himself by recanting.

CHAPTER VI THE EIGHTEENTH AND NINETEENTH CENTURIES

These centuries are marked in England for the great expansion of her world trade and empire, the practical application of new scienti-

fic knowledge to the invention of machines that would revolutionize industry, and its ruthless exploitation by capitalists for the building up of private fortunes. During the preceding centuries throughout Europe the bonds of religion had dangerously loosened; chivalry towards the weak was almost despised as too unbusinesslike to succeed in a world of which the motto had become, "Every man for himself." The eighteenth century especially was one of low standards and great political corruption. Agents and messengers of the unseen guardians of the world wandered obscurely about Europe, objects of derision except in the small circles of the illuminated. In England and Scotland speculative Freemasonry was revived and extended, Lodges being formed all over France and Germany.

The rapid rise of the new kingdom of Prussia was a danger to the older Catholic Empire of the Hapsburgs, and France was able to take advantage of the weakness of Austria and Spain, to become the leading power in Europe. England's rivalry with France in America and India led her into taking part also in the European wars, the main results of which were that France was crippled financially, that Prussia rose to recognition as a first-class power, that Austria, Russia and Prussia joined in an unscrupulous partition of defenceless Poland, and

that England lost her American colonies by her overbearing manner of taxing them to pay for wars largely fought on their behalf.

It must be admitted that in this tangle of diplomatic scheming and war adventure, no power played a highly honourable part, and it is evident that England had again lost a great opportunity, when her government refused Burke's counsel to conciliate the disaffected colonies, before they were stung to revolt. How much stronger would the English-speaking peoples have been today if the American States had remained in their federation!

The same great Adept who had been known as Francis Bacon in England in the preceding century, appeared in courtly circles and among Masonic Lodges of France, Italy and Austria, as the Count S. Germain, trying to avert or soften the Nemesis which was to fall on the governing classes of France during the Revolution. . . . His advice and warnings were disregarded by poor Marie Antoinette and the circle that surrounded her, and he had to step aside, for none can be saved against their will. So this great movement for the regeneration of France, and through her of Europe, only partially succeeded, and that at a heavier cost of suffering than had been necessary. Cagliostro and Père Joseph were also active figures in the background before 1789 released

the avalanche. Anyhow, in this Revolution and in the preceding Declaration of American Independence, man's claims to liberty and fraternity found a public recognition never before given them, and a new form of Republicanism took shape, as a variant to the English type of Democracy. This had a better chance of success in the U.S.A. than in France, where revolutionary violence was inevitably succeeded by the dictatorship of Napoleon, an agent too of powerful forces, but not of the White Lodge. In America worked great men who were under the guidance of Adepts, if not actually led by one. Washington, Jefferson, Franklin and Paine set things going on the right lines for an ideal state, but that experiment too could not wholly succeed with the imperfect human material available for its citizens, and these soon refused equal justice and even humane treatment to the original inhabitants of the land, and yet more to the imported African slaves.

The nineteenth century at first consisted of alternating periods of revolution and reaction in Europe, but the long struggle against Napoleon had brought out again the heroic element in the English, and this found expression in noble literature, poetry and prose, full of inspiration and lofty ideals for the uplift of humanity. There too philanthropic men and women started

from the General Secretary of France, Prof. Marcault, giving full details as to the present situation in regard to those members of The Society who have been forced to leave Spain owing to their having taken part in movements which will now, under General Franco's rule, be banned. Prof. Marcault writes:

We have examined the situation altogether and compared the needs of our brethren and the funds at present in our hands; and have taken the first decisions concerning the best use to be made of our fund. The situation is this: As I told you, our Government authorized us to take our brethren out of the camps, group them together in one place, and keep them there until their papers are in order, and to effect their transfer to Latin America. Now the funds so far received amount to 112 pounds; that is, 20,000 francs, and we must help fifty people, the Government insisting that if we take them out of the camps, as we are authorized to do, we shall be responsible for all of their expenses (travelling, maintenance, voyage, etc.). Our fund is totally inadequate for such needs. We have, therefore, resolved to ask our Spanish brethren to continue to bear the inevitable hardships of the concentration camps until their situation is in order; to give to those completely destitute a monthly allowance of 100 francs per head for their personal expenses and necessities (some need medicine, etc.). We have asked our members for clothing and extra bedding, which we collect at Headquarters and send on to those needing them—men, women and children; but we prefer not to curtail our general fund too much, in order to dedicate that to the help most greatly needed by them all, which is transfer to Latin America. I shall, therefore, ask the Government to grant our brethren the privilege of shortening their stay in France because we can cooperate in paying their steamship expenses. We have calculated that the total amount for that expense, if we bore the whole cost, would be about 1000 pounds. If we could deal with that problem ourselves it would greatly reduce the time before they embark,

as we would then not have to wait until the Government could fill a ship. We shall in the meantime bring together in the same camps those who ask to be thus grouped, and do all in our power to diminish their sufferings.

—From *Theosophical News and Notes*

LIVING IN GLASS HOUSES

Parade (Feb. 1938) condenses an American article under the above title. Not only have we fire-proof glass dishes for cooking, but "glass can be made resilient now . . . so that we have glass spring-boards at swimming-pools . . . Possibly the most amazing fact is that we now have offices and houses of glass blocks that may cause a revolution in building. Buildings made of glass blocks are twice as well protected against heat and cold as buildings made of ordinary bricks. They are not transparent, because there are ribs on the outside which scatter the light. . . Glass wool, glass yarn and glass cloth are now on the market, very similar to their animal and vegetable counterparts" and the additional advantage is that they are fire-proof and the colours are really permanent.

Compare this "most amazing fact" regarding glass houses with what C. W. Leadbeater has said about houses on the planet Mars, in *The Inner Life*:

These houses look exteriorly as though built of coloured glass, and indeed the material which is used is transparent, but it is somehow so fluted that while the persons inside enjoy an almost unimpeded view of their gardens, no one from outside can see what is going on in the house.

CORRESPONDENCE

HERR HITLER

WHAT did Dr. Arundale say in 1933? He said in THE THEOSOPHIST of May 1933:

I wonder, by the way, how many Theosophical brethren perceive in this swerving of Europe in the direction of dictatorship the first beginnings of a real United States of Europe. We must learn to be able to discern great forces at work even in forms which are distasteful to our own individual temperaments. Hitler and Mussolini are Men whether we approve of their methods or not.

Leaving aside the question of the stature of the two persons mentioned, it should give us to pause a great deal to find reasons for the enormous power and authority of Germany and Italy under these two dictators. We must try to find reasons, also, for the continuance of the Nazi and Fascist regimes. I do not know whether the President today thinks that the swerving of Europe in the direction of dictatorship may be the real beginning of a United States of Europe, but I think that that will be the result now whether the dictators like it or not. Their attempt to set a rival grouping to those Powers who professed allegiance to the League of Nations and its excellent Covenant (under the name of the Anti-Comintern Pact), is only now being appreciated in many quarters. (Some commentators insist that the Anti-Comintern Pact is really a pact against Pax Britannica and the British Commonwealth of Nations, and there

is a great deal to be said for that view. On the other hand, there is a shrewd instinct behind the attempt to fix on Moscow the responsibility for the effort to establish real collective security and therefore to safeguard world peace, which Moscow sees to be indivisible.)

Whether the Anti-Comintern Pact will become a military alliance or not remains to be seen. It seems that it is Japan that has so far refused to convert the negative Pact into an active military instrument of a Triple Alliance embracing both East and West. It may be that the difficulties facing Japan in the prolonged war in China may bring her to change her mind about the value of a military alliance. If that happens, there should be no misapprehension as to the result, both in the East and in the West. It will be Germany who will direct affairs and be the master-mind behind all operations intended, not only against China, but also against all the Western Powers having financial and other interest in China and in the East. There is an implicit threat to Britain, to Hong Kong, to the Straits Settlements, to the Australias and to India.

There is a discussion among some leading political thinkers in Great Britain just now (June 1939) as to the precise meaning of Herr Hitler's dream of *Weltmacht*. Only Great Britain is today a world-power in *all continents*. And it is Herr Hitler's desire to see

movements for ameliorating the lot of the poor—victims of the Industrial Revolution and of modern capitalism. Socialism started among the intellectual middle class, not primarily among the oppressed and down-trodden. The social emancipation and higher education of women too proceeded apace, quickening all reforms with new streams of life.

Probably the most significant event of the century, from the inner standpoint, is the founding of The Theosophical Society, in America, England and India, at the end of the century, for this was to change the thought-currents of the world more rapidly and completely than they had ever been changed before. On the verge of a World War to which national passions and greed had led them, and of protracted miseries of an unprecedented nature which must follow, people were in urgent need of the clear Light of Wisdom, of an expression of Truth which would appeal irresistibly to every awakened intuition, and would harmonize conflicting ideals of art and religion. So Madame Blavatsky was sent to the West.

CHAPTER VII THE DAYS WE LIVE IN

Mankind today is "reaping the whirlwind" that he has sowed, in centuries of rapacity and wanton cruelty. But we are not left without light in the darkness, without

clear directions where relief may be sought. This world-crisis, even more than former ones, is a great opportunity, for the expression and final clearing up of wrongs, sores in the body politic, and for re-adjustment of life to the eternal laws of righteousness, for nations as well as for individuals.

After the great work done, in the last quarter of the nineteenth century, by Madame Blavatsky and Colonel Olcott, in undermining the materialism of science and reaffirming the natural laws of reincarnation and karma with their endless implications, Annie Besant could follow with her practical applications of Theosophy to every problem, social, religious and even political. Regardless of opprobrium, she never hesitated to give the message of Those who sent her, to reveal Their plan for the world's good, if the world will accept Their guidance. But our will is left free, and can choose the lesser good, or even the descent into the abyss of a temporary destruction of the civilization of which we have been so proud.

In the light that Theosophy sheds on History, it seems clear that we have to refuse further to compromise with wrongs to international integrity and honour, to raise our individual voices in our respective nations fearlessly to demand the strengthening of the League of Nations, and whatsoever other

organization is based on Brotherhood. England must be urged to move more swiftly and potently on the path which she is somewhat lamely following, and to satisfy India's just claims, so that the great Indian branch of the Aryan race may join whole-heartedly in a federation of free and self-governing nations, that will need to relinquish no rights save that of wronging each other. The Dictatorship Axis for world domination has been joined by Japan; it is the more essential that the Democracy Axis for world liberty be supported by India. Democracy too needs revision in the light of its many failures to satisfy modern needs. We have got to evolve a better method than an indiscriminate ballot-box for

electing our rulers and legislators, and it seems likely that we have to learn some lessons from the Dictator-ruled countries, especially in the direction of the simplification of bureaucratic machinery, which puts too much check on action. We must find out men and women who can be trusted with power, and then not interfere with their use of it unduly or too often. Above all, we have to make the world a happier and cleaner place for its poorest children in all countries. We must come back to the old Aryan ideals of the Manu, who made the King personally responsible for the happiness of the meanest of his subjects. So, and only so, may our world be saved.

AT TWILIGHT

I wandered through a leafy wood
As day was growing old,
I saw the sunset light the sky,
And turn the world to gold.

Then, as I stood in silence there,
Bathed in the golden light,
Its beauty touched my heart and soul,
I sang for sheer delight.

My song the woodlands echo'd through,
I felt my soul spring free
To merge with all of Nature there,
With sun, and bird, and tree.

The magic of the moment passed,
Homeward I took my way;
Yet, still I have the memory
Of that rare and wondrous day.

GRACE M. CASTLETON

Germany a "world-power (Weltmacht) or nothing." This does not mean that he aspires to world domination, or that he has ever expressed a desire for world domination. On the other hand, to be a rival world-power, and eventually a world-power without a rival, that appears to be Hitler's dream.

Here are the main outlines of a titanic struggle for power, and the destinies of nations are once more involved in its outcome. For the struggle has been joined down here on the physical plane in many senses except that of the strict military sense. (Let us hope the struggle on the inner planes has been decided!)

Here are two men who live for storm and strife, glory in struggle, in effort, in dangerous living—who despise peace, despise inaction as effeminate, who think fame and honour given mainly to shop-keepers and state officials as something insufferable, and who reject the dream of a "comfortable mutual swindling" among individuals and nations as a desirable end to attain! (The "comfortable mutual swindling" is the peaceful competition in trade among peoples.)

Here are two men in Europe who are not exactly devotees of truth, who are not the last word in the keeping of a pledged word, who are not undeviating in following after righteousness, in the policies—diplomatic, economic and military—they espouse and carry out.

Here are two men with the destiny of more than one continent apparently endangered as a result of their plans, overt and secret. Here are two men now facing the possibility of a European combination of forces that may prove

to be too formidable for them. Here are two men who have re-armed the civilized world against themselves. (About that there can be no doubt.)

What is the real meaning behind all this? Why is all this allowed once again in a short life-time? Do we need another lesson equivalent to that which we failed to learn in and as a result of the Great War? I recall a well-known English writer summing up an impression he had of that War in words that I quote from memory (they were written in 1918). "There was," he said, "in this a tremendous rush to ruin the force of a rebellious and unconquerable life. . . . It was bent on change . . . for it knew that the real denial and surrender of life is not physical death, but the refusal to move and progress." There was a glowing intuition in those words. They are glowing in their truth—and in their warning—today.

How much denial and surrender of life is around us today? In how many ways are Life and Progress denied, dammed up, obstructed? Must the Great Dam of War break down our barriers once again for us? Must we win release and redemption from our rigidities and imprisonments by a mighty force outside ourselves that takes all to ruin and destruction? Is there no other way? Can we find and take that other way in time? Can we set the very foundations of, say, the British Commonwealth and of the Free Nations, still more soundly in solid earth? Shall we get away from the sands of inhumanity (in so many conscious and unconscious ways) in time? Are our National edifices built upon sand in one way or another? The test is here. War or no war, the

testing time is here. The dams may not break. The mighty single rush to ruin and disaster may not come. But the pressure of the waters will still be there, and the foundations of our very lives,

the lives of our cities and nations, will be washed by them. Will they survive?

A STUDENT OF THE TIMES

18 June 1939

IS PERSECUTION IN THE PLAN?

After reading your very sympathetic editorial on "A Chosen People" in the May number, as well as Mr. Cohen's article on "The Jewish People" in the same issue, and other articles of a similar character here and there, one might perhaps come to the conclusion that whatever happens in a nation's history—whether it be its rise or fall, its increase or diminution, its world-mastery or its enslavement—is all part of a "Plan." The danger in any such tacit assumption lies in the fact that, to many minds, it leads to what might appear to be an inescapable corollary; namely, that even such brutality as has been inflicted upon the Jews of Germany—such agonies and atrocities as do not ordinarily find their way into print, but are only carried by word of mouth by those who have actually suffered such experiences—even such things are part of a "Plan," a Plan which we may not understand in all its bearings, but which we should endeavour to accept as part of the greater Plan of the world we live in. I hasten to add that I am quite sure that such an extreme interpretation is as far from your thought as it is from mine, but unfortunately it is an interpretation that many might be prone to accept as the intended one. I have given a good deal of troubled thought to this perplexing problem, and may perhaps be

allowed to offer such suggestions as have occurred to me as perhaps having some validity.

Without pretending access to any source of knowledge outside of that which is open to any man-in-the-street grappling with everyday problems, it appears to me incredible that any Divine Plan can include such elements as hate and bestiality, intolerance and bigotry, or any one of the elements that have made "man's inhumanity to man" so proverbial in the three or four thousand years of history of our much-persecuted people. The Bible does indeed speak of God as having used the Philistines to chastise the Israelites, and we might similarly speak of the Lords of Karma as using the Nazis for the same purpose, but it is hardly permissible to take an allegorical manner of expression for literal truth. That is what I am afraid we are sometimes prone to do.

What, then, is the solution? It seems to me that the only solution consonant with the belief that only Love can be at the basis of the Divine Plan, and never Hate, lies in the recognition of free will as the foundation-stone to all human behaviour. And where the will is free it must be allowed to wreak evil as well as do good, and commit every sort of atrocity if that is an expression of its nature, for in that

THE AZURE HOUR

An artistic gift presented to Mr. C. Jinarājadāsa by the Young Theosophists of Habana, Cuba. The language of the little drama was Spanish, in verse form.

(A Young Theosophist finds himself in a lonely place at twilight, and he imagines that he sees the august figures of four distinguished leaders of The Theosophical Society.)

Young Theosophist speaks: No noise, not a sound, not an echo, in this deep moment full of expectancy. All is grey; not a glimmer in the sky, nor a murmur in the deep sea. An infinite solemn peace wrapped all things in its ineffable embrace, like some mysterious shroud. The evening was as an exquisite poem.

What was happening yonder? Silent and alone, thoughtful, I stood before the mystery with a grave face, my gaze lost in the distant vanishing horizon.

I knew naught. I was hoping. I was waiting. Then from the bosom of the shadows, swiftly there appeared and came before me four white figures.

Thou comest alone, O beloved Teacher, slow and majestic thou comest to me, and with a gentle gesture thou hast placed on my shoulder thy hand of an angel. Thou the redeemer, blessed Blavatsky. Thou the Founder, with

heart of the Titan, and soul of the martyr.

She gazed at me with her eyes of the Sphinx, enigmatical, deep and serene, and she addressed me with far-away words such as one hears in dreams.

H.P.B. speaks: In the midst of the gay revelry of Imperial Russia, my attentive ears heard the cry of suffering humanity, and I longed to liberate her from her prison of pain, and I went forth seeking the truth unveiled.

In my search, tenaciously I wandered over the whole world, to Greece, to Africa, wrenching from the Sphinx its profound secrets, until I came to India, the mysterious, the ancient, and climbed to the heart of the majestic Himālayas. I planted my feet within the sacred precincts, I deciphered the mysteries which the cycles have hidden. And, O Light! at the end of my hazardous adventure, thou didst place in my hand thy blessed gift. I raised up thy torch and still resounds my cry: "*Humanity! thou canst become free. Thou hast the truth.*" (*H. P. B. retires.*)

Young Theosophist speaks: Another august figure approaches me

solemnly, his forehead serene and tamped with calm, and in his eyes shines the strength of the heroes.

H. S. O. speaks: In long remote times, in arcane regions, in fiery etters there was decreed the coming together of two brother-souls.

united my voice to the cry of the wonderful teacher when she gave her message to the world: "*Humanity, Awake!*" and together we beheld covering the whole horizon the Divine Emblem which, with its eternal light, irradiates in flashes of iridescence the human race. The fire of love, it was born in my breast. The sun of liberty, it shone in my mind. I defied adversity with strength and serenity. I was the warrior, I was the warrior faithful unto death. (*H. S. O. retires.*)

Young Theosophist speaks: Amongst the diaphanous shades of the sleeping evening, another figure emerged, white and ethereal; its shining aureole sent forth a thousand rays, through the transparent veil of gathering darkness.

His words went forth like a mystical incense, and the night became still, and my soul opened, listening in silence, to the divine harmony, as before a sacrament.

C.W.L. speaks: Like some venturesome sailor going to starry regions, I penetrated into the regions of māyāvic shades, and I heard the sweet song of the ethereal nymphs. I understood the language of the faint sylphs, the cries of the lovely

undines. I gazed on the treasures of the hostile gnomes. I revealed the mystery of ritual and of symbol, showing in forms of simple lovely adoration, which neither a God nor a man can sully, the exquisite theme of Christianity. (*C.W.L. retires.*)

Young Theosophist speaks: And then approached the fourth figure with a resolute and martial air, and on her lips a smile hovered, and in her eyes there shone the ideal.

A. B. speaks: The rays of starlight, the divine ideal, captured me, and my unconquered soul, dwelling in regions of thought, opened the windows of Eternity, and I proclaimed to man the nature of the great firmament. I proclaimed the great message of love and liberty. With the tenderness of a mother I welcomed my brothers, and I gave the gift that lay in my hands. From the midst of the world's clamour they still hear my voice proclaiming how even in the most secret places of the human heart exists in potentiality the fullness of God. (*A. B. retires.*)

Young Theosophist speaks: O Blessed Messengers of the Divine Masters, though you have gone, yet you have left us a bond which links those of yesterday and those of today, a pilgrim of India, who wanders over the earth, the bringer of the message of truth and love. . . .

(A rosy finger cleaves the dark; the lips are silent, a star fades out. The azure hour has gone.)

does freedom consist. Human evolution, in fact, works toward a free choice of good, and that necessarily implies the freedom also to choose evil. Free will may indeed be taken to be part of the Plan, and indirectly all the evil that such a will can accomplish also comes under such a Plan and takes its rightful place in the scheme of things. On the side of those who must perforce act as the unwilling recipients of evil, it may even be said that such suffering as befalls each of them individually is no more than their just karmic lot, to be worked into wisdom and understanding by the divine alchemy of spiritual experience: in the long run the

balance is made right and justice is restored and vindicated. But on the side of the mass suffering of a whole people, let us not for a moment think of any "Plan" that would explain or condone or justify. Evil can never be anything else but the creation of evil beings, and suffering as such can never be part of any Divine Plan, except, perhaps, to be used by that Plan (after it has occurred through the operation of free will) to ennoble and impress with dignity the features of mankind.

ALEXANDER HORNE

San Francisco,
24 May 1939

THE STANDING-UPRIGHT POSTURE IN YOGA

In the *Indian Theosophist* for January 1939 it is reported that our President, Dr. Arundale, speaks of "standing upright" as a posture in Symbolic Yoga. Of course it is. Erect and poised, a man is ready for all demands of activity. It is the pose of alertness. In that we see that for all races of men it is the essential attitude for inspirational judgment in all activity, action and intense skill in action. It is the attitude for all men skilled in responsible action, such as sailors, soldiers, swordsmen, men on watch, orators, commanders and captains. In such actions men often see with insight and foresight equal to the best clairvoyance of the mental body and even of a real samādhi.

In the traditions of the Norsemen from whom the writer is descended, the warrior-worshippers of Odin and Thor "worshipped their God standing, that

being the only posture no animal could assume"; also: "standing thus erect no man can then debase himself by grovelling in the presence of his God."

The posture with forehead in the dust is certainly not edifying, nor uplifting to the devotee or to the bystander. It is an attitude of abasement—not of worship. So one approaches and appeals to a petty tyrant, to a pirate, not to a benign father. A father does not destroy his son's self-respect, does he? So that attitude should be abandoned by one on the Way of Truth.

But "upright!" Why not be a self-possessed and to all appearances an upright man, in body as well as in soul and spirit? Surely we are needed in action, in constant action, as we fight the good fight on the Kurukṣetra Field, that today is the whole world.

There is a splendid old picture in Japan: "A devout Man in the Presence

of Temptation" is the title on my copy. It is just a simple warrior, fully armed and drawing his sword. As significant a bit of symbolism as one could wish for, the sword being discrimination.

In my youth, from early childhood, I had visions—it was just the Scottish "second sight" inherited from my Highland grandmother. These "sights" usually came when I was active, alert-and-standing; once when sitting on my horse. Later I had five or six visions of a very high and inspiring nature; all while standing, even when walking fast; once when steering a yacht in a gale, and at the same time mentally concentrated on the matter in hand. It was one of these, in September 1896, that showed me the reason for my coming to India; it lasted half an hour, and following it I arrived at Adyar in February 1897. In my busy frontier and engineering life I have witnessed several cases of phenomenal "presence of mind," great strength or quick action in emergencies; I mean such as even amazed the performer and saved a life.

Do we not rather ignore this stage, this unpremeditated act of "bringing the Kingdom of Heaven upon Earth," in presenting our Yoga Philosophy to the public? It is a precursor of the incarnation in which we insist on a seat, a sitting posture, a variety of postures,

as a *sine qua non* in the experience of higher states of consciousness.

When in an organized social environment, when seeking as mystic, or as candidate for Yoga, then certainly insist on all the concomitants, helps, protections and warnings; insist on posture, recollectedness, preparation on as many planes as one is aware of; then practise your "austerities," concentration, meditation, Samādhi; then experiment and correct the posture of your moral, mental, intellectual, astral and also your physical body. But the busy marts of men claim you, perhaps daily. Then keep your head erect on the spine, "chin in" as S'rī S'ankarācārya says. At least have the posture in which the Rṣi walks, sits, stands among men. Be upright. But let the uprightness be not only the bone-and-sinew-man, but also the austere man, the dutiful man, the thinking man and the unconcerned man. Be he who is "watching the hidden light." It is the man who unconsciously loses himself in his duty that is the hero.

What Ideals do you *stand* for?

Thus Arjuna went into the battlefield; and the Siegfrieds, the Sir Galahads, and the Davids—Heroes all!

Shanghai,

A. F. KNUDSEN

17 April 1939

A CORRECTION

By a curious oversight, in running through the book *The Mind-changers*, reviewed in the July THEOSOPHIST, it escaped the reviewer's waking consciousness that the author was an authoress, for which he tenders herewith his sincere apologies.

A. J. H.

THE ADVENTURE OF NIGHT

MANY there are who sing of the Day, but some there are who sing of the Night.

The Adventure of Day is that of the forth-rushing Self into expression, and truly then is life an adventure of shining, creative activity.

But "Watchman, what of the Night?" There lies the Supreme Adventure of Life—the Adventure of Return, the Adventure of Home-Coming.

The Day is the time when we precipitate forth in the white heat of dynamic discords the products of brain and hand.

The Night is the magic time, be it the dark of a single Day, a Moon, a Solar Year, an Incarnation, or the Great Pilgrimage, when at Sunset-time, one joyously drops the weightier vehicles and ventures forth into the land of the Unknown—that land which yet seems, in some mysterious way, the very Well-known.

The Day is the time of Consolidation, but at Night the accretions of prejudice and crystallized thought are dissolved in the *Aqua Regia* of Truth. At night the distilled perfumed elixir of life, *Amrita*, scents the air.

In the Night we do not cling to form. We do not assert. We ask our questions of life and then rest content in the asking, knowing any answer can be but partial. We are content to seek, knowing the seeking is more than the finding. We know that the cloak of invisibility hides the most beautiful of the Gods, who dare not show themselves to man save wrapped in shades of Night. We live in the near-at-hand bliss of the Supreme Adventure—the Adventure of the King of Night, the Lord of Death. We are not driven to His portals like children with threat of whip. We enter the realm of Our Lord gladly at the midpoint of life, when the road winds homeward.

Forth as an arrow, shot we from the bow of the Self at the beginning of the cycle of expression which took us to the portals of birth. Forth now the arrow-Self shoots out into the Night, back again to its Source, the bow of the personal self bending wide that it may speed swiftly to its mark.

Our way home may lie through the blacknesses, miseries, anguishes, and even sins of our soul's past. With the spirit of adventure we plunge into the depths, knowing them for shadows in which lies concealed the Secret of the Ages. Wherever there has been night in the soul, we adventure into it bravely with a serene poise of true orientation. Home we will go, and all aids our return.

But what are words to tell of this Adventure of the Night, the Wordless?

Only the fragrance of the jasmine flower hints of its loveliness, and the deep indigo-violet of the tropical sky is the promise of its fulfilment.

"Watchman, what of the Night?"

JASON

THE NIGHT BELL

Another Case from the Casebook of an Invisible Helper—Music Explorations on the Other Side of Sleep¹

I HAVE been talking to Michael during the night about some ideas of music, and while I was not willing to intrude these conversations upon him on the physical plane, it so happened that he wrote me a note about his musical contemplations which emboldened me to open the doors.

We have been trying to delve into the essential fundamentals of music. There seem to be two: First, the universal fundamental which includes all other fundamentals, the essential and fundamental rhythm of life as we have it in this particular universe and world; second, the fundamental of the individual himself, which, of course, is a derivative from the universal fundamental.

As regards the universal fundamental, this is obviously very difficult to achieve, to realize. It is so cosmic, and in a sense so absolute, that our individual relativities are too confined to be able to contact it.

It would seem, therefore, that we must begin with the individual fundamental, on the basis of which not only can we build our own great architectural design, fulfilling

our individualities, fulfilling our lives, but also, through this shadow of the fundamental substance, move in the direction of unifying ourselves with the substance itself.

I therefore asked Michael if he would not seek out, even if only as a temporary hypothesis, a *pro tem.* fundamental note of his own individuality, as it is to be perceived in this particular incarnation. Later on we may try to discover his Monad-ic fundamental, apart from what we may call his present personality fundamental. But if, for the time being, we discover the latter, or rather *he* discovers it, a tremendous vista will open out before him, as he straightaway perceived.

Let us assume that he has discovered a temporary fundamental note. Of course, it may be the actual fundamental note. But we do not want to be too sure lest we thereby allow ourselves to dwell within too narrow and inaccurate restrictions. The fundamental note being sounded in Michael's present mode of self-expression, we have to see what happens next. Obviously, it vibrates in two directions—as a piston-rod vibrates upwards and downwards, and as a pendulum may swing from East

¹ A stenographic report of a conversation between the President and a young musician.

BOOK REVIEWS

My Life in Time, by Bertha Newton. The C. W. Daniel Co., London. Price 7/6.

This is a remarkable book, requiring much effort after expansion of consciousness on the part of the reader if any comprehension is to be reached. Perhaps such effort is the chief part of its usefulness to others, for each has his own hinterland of consciousness to explore, and much is incommunicable to others, or at least unrecognizable. It seems that from reading and pondering the Stanzas of Dzyan, and commentaries on them in *The Secret Doctrine*, the writer slips into dream in which pictures of the primeval beginnings are unrolled before her eyes. From this she passes into a deeper layer of consciousness, and, escaping Time's barriers, is in some Golden City of Silence, representing a far-future stage of human evolution. She feels "lost in Time," but establishes thought-contact with the gentle inhabitants of this aerial abode, who are far nearer to the divine goal and to complete understanding than herself, but yet are still under some bondage to time, and are seeking release.

The vision bears the stamp of authenticity and sincerity, especially interesting being the description of her entrance into "The Sphere of Music." The description is worth quoting:

It was sound itself. It was the keynote of nature. It was a binding-up of vibrations, which rippled outward and upward, sending out forms of their own

making. I could only describe them as lines of force streaming from a great wheel, constituting its spokes, continuously revolving around and around, leaving their impressions only where they could be received . . . and missing man. Should I upon returning to earth, if such a catastrophe should happen to me, ever be able to remember them?

Near the end comes a chapter on the mystery of the Golden Lotus, reminiscent of Dr. Arundale's Symbolic Yoga.

H. VEALE

Your Child and Diet, by Cyril V. Pink, M.R.C.S., L.R.C.P. Blandford Press Ltd., 16 Hyde Street, London, W. C. 1. Price 3s. 6d.

This very useful book on diet for the child would serve as an introduction to the lacto-vegetarian diet and purely vegetarian diet not only for children but also adults.

While not being dogmatic, the author speaks out plainly against the fallacy that flesh food is necessary for health.

(1) Those who have seen some hundreds of nursing mothers eat no flesh food have observed that as a group they and their babies are healthier than those who eat more conventional food. Inflammation of the breast, for instance, is rare, and in our experience abscess never occurs.

(2) When flesh decomposes, very poisonous substances are found (our noses tell us this!). Decay begins as soon as the animal (or fish) dies. Though our bodies have acquired the power of protecting themselves against daily doses of these poisons contained in the flesh foods (while suffering to some extent), the baby has not developed this immunity, and so is more liable to suffer harm from them. These

poisons are only present in exceedingly small quantities in breast-milk, but we are convinced that continued dosage with them has a bad effect on the baby.

(3) More and more people are beginning to feel ashamed of the cruelty inseparable from the meat trade. If you want mutton on your table, someone must kill a sheep; if you are to have pork, some pig must have his throat cut; the responsibility is inevitable. A story is told of Count Tolstoi, who after witnessing the killing of a pig remarked, "Humanity will answer for this."

One would have preferred, after having advised against the use of Cod Liver Oil, that formulæ be omitted, for the reviewer has noticed people give more credence to tables than to statements in the text.

The author's thesis could also have been strengthened by references to standard orthodox authorities, as, for example, the strong statement by Sherman, world-famous among dieticians of all creeds, that the flesh diet is inferior to the milk-vegetarian diet. And in Chapter 21 on "The possibility of bringing up children without Cow's milk," one would have wished that the very excellent work of Dorothy Lane and others had been mentioned by name rather than merely referred to in the remark "in America a progressive Doctor. . . ."

This in no way detracts from the value of this little work as a vademecum for the mother. And it will add to its value to note that the book is based on the experience of Dr. Pink and his colleagues "in eighteen years of work at Stonefield Maternity Home and represents the advice given to our patients there."

A. H. P.

MAGAZINES RECEIVED

The American Theosophist	...	June
The Beacon	...	June
Boletin de la Sociedad Teosofica en el Uruguay	...	April
The Bombay Theosophical Bulletin	...	July
Buletyn Miesieczny (Poland)	...	May
Bulletin of the W. N. Y. Federation	...	No. 1
Bulletin Théosophique	...	June
The Canadian Theosophist	...	May
The Canadian Young Theosophist	...	May
Children's Newsletter (U.S.A.)	...	April
The Christian Theosophist	...	June-Sept.
Contact (News-sheet)	...	No. 41
Dharma Jyoti	...	June
Evolucion	...	April
Ex Oriente Lux	...	May
Graal	...	No. 4
The Indian Theosophist	...	July
The Kallepalli Theosophical Bulletin	...	No. 6.
The Liberal Catholic	...	June
The Link	...	May
Le Lotus Bleu	...	May
Mothers' Bulletin	...	May
Persatoean Hidoep	...	June
De Pionier	...	May
St. Michael's News	...	June
Teosofi	...	No. 5-6
Teosofisk Tidskrift	...	June-July
Theosophia Maandblad	...	June
Theosophical Bulletin	...	June
Theosophical News and Notes	...	May and June
The T.S. in N.Z. (Newsletter)	...	No. 17
Theosophy in Australia	...	June-July
Ubique	...	May
The Young Theosophist	...	May-June

THE INDIAN FILMS AND RADIO

Nowhere is this enslavement more marked than in the way in which the Indian people as a whole are provided with leisure occupations. The radio must be utilized to this end, which might be all very well were there a distinctively Indian radio, with beautiful Indian talking pictures and music available over the air. But the Indian cinema trade is nothing if not highly commercial and supremely servile to its western prototype. And the result is that even the most wonderful Indian themes—and there are more such themes in India than in any other part of the world—are distorted into western forms far cruder than any form in the West would ever be allowed to be. Close to Adyar there is a terrible monstrosity of a "talkie" which goes on and on into the small hours of the morning, screeching and howling and grating its way along. A single anna (about a penny) is all that is charged. But think of the horrible desecration of India's soul and of the evil that is wrought upon the minds and emotions of thousands of villagers who flock to the slaughtering of their heritage.

LACERATING TO ADYAR

The District Board sanctions this infliction which not only perverts its audience but lacerates those glorious silences which used to be

so wonderfully characteristic of the hush of Adyar's evenings and nights.

This is going on everywhere, and in the cities there is a concentration of it. Sordidness everywhere, and the Indian town and city but a tattered and tawdry imitation of the western originals.

Almost is Adyar too near to Madras, seven miles away though it be. And there begins to arise sometimes a longing for a peace which passeth the understanding of civilization as we have it in these days. One longs to find refuge in these quiet places where life is smooth and even, where the music of nature is unpierced by the discords of man, where it is possible to hear and to commune with Nature singing on her unfolding way, and not to be deafened by the shouting of those who seek to overcome their fellow-men. Has Adyar been placed too near to civilization? Sometimes I think so. And yet, well-known to all who pass her gates, there abides in Adyar a Peace and a Power no external circumstances forged by man can disturb.

INDIA OF THE FUTURE

And then I think that in course of time a generation of Indians will arise which shall be no race of slaves, which shall be free, which shall be powerful and wise to make India Indian. Then

what to think of such superficial criticisms by modern writers of Shakespeare's methods of work, and ways of treating his works. When scrutinized more closely, they mostly come to naught. It proved to be so in this instance too. For not only was *As You Like It* never published before it appeared in the Folio of 1623, seven years after Shakespeare's death, but there exists not a scrap of evidence,¹ that it had ever been staged. The only thing we know of it before the year mentioned is that on the 4th of August 1600 permission for its issue was asked but refused, as proved by the annotation in the Stationer's Register: "Stay." On the next day in the same register is found *Much Ado about Nothing*, with the same prohibitive note. But in the case of this play the refusal was withdrawn on the 23rd of the month. Regarding *As You Like It*, however, there does not seem to have been any effort by author or publisher to have the prohibition revoked. It was kept *in petto* for twenty-three years before it was allowed to see the light of day in the Folio. No doubt, because on second thoughts it was judged too dangerous for immediate publication, being so full of thinly veiled allusions to the real author, that it might possibly reveal his secret before the time was

¹ The late traditions reported by Capell (1774) and Cory (1865) cannot count as historical evidence, of course.

ripe. Where, then, was the haste, and carelessness suggested by Smeaton? It looks more like careful forethought and design.

3. MISTAKES AS MARKS

Having come so far in my cogitations, I also remembered that Bacon often used such obvious "mistakes," and apparent "misprints"—for example, in the pagination of his books—as "marks" to call attention to special pages, words and passages, where the secrets were hidden that he wished to be revealed. Yes, to reveal, but not to every passer-by, not too easily, nor directly, or immediately, in the "marked" passage. That would be too obvious. The "mistake" or "misprint," however, pointed in a natural way beyond itself, to the passage, word or page where it was "corrected."

So I read on till I came to the next scene, in which Rosalind first conceives the idea of dressing herself in male apparel, after her cousin had proposed that they should disguise themselves as countrywenches, "in poor and mean attire."

Were it not better,
Because that *I am more than common*
tall,
That I did suit me all points like a
man?
A gallant curtle-axe upon my thigh,
A *boar-spear* in my hand; and—in my
heart
Lie there what *hidden* woman's fear
there will—

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to West and from West to East. There is, therefore, what I can only call a booming vibration, and we have to project the fundamental note into its vibratory measures.

This twofold vibration in some way seems to establish a globe in sound, so that we have, as set forth in *The Lotus Fire*, a kind of Cross within a Circle-Globe, and I am beginning to wonder whether the fundamental note is not in fact composed of the seven great symbols referred to in my book, of which the vertical and horizontal Lines, the Cross and the Circle-Globe are first to be seen. I did not trouble Michael with the question as to the vertical Line of the Circle-Globe preceding, as it does in my book, the appearance of the horizontal Line.

Having accomplished this—we perceive that the discovery of the fundamental note is a continuing act of meditation in terms of sound—we then proceed to unfold the vibrations into one or more sequences of notes. There is probably a fundamental sequence of notes—a booming sequence of notes [the President illustrated this by a booming sequence of his own]. In these regions of the fundamental, it is what I must call, for want of any better term, a drum-motif that prevails. It is a drum-motif which is essentially sound, even though we may use the somewhat inappropriate word "drum."

Having projected the essential and fundamental note into its North and South and East and West vibratory movements—this is difficult to do outside of the inner planes—and having made a further extension into one or more sequences of notes, we may then begin to build a theme.

The theme will depend upon the mood in which Michael happens to be for the moment. If he has a dominating mood, this mood will probably prevail. If he has changing moods, then the mode of building will depend upon the particular mood in which he finds himself at the time. It is, however, wise to control one's mood, and to try to rise above the mood into a specific motif which will disclose the soul in its heights, which will lift the lower consciousness into the heights, for the soul is already there.

Both Michael and I were able to experiment with very great ease on the inner planes. We must try to reproduce the experiment on the physical plane. In any case, only as he begins from his individuality will he be able to produce unique music, or will he be able to lead himself from his individuality towards the universality in which, of course, he, like the rest of us, lives and moves and has his being.

It is quite clear that there is abundant occasion for the use of the imagination, for we found in experimenting that we could

produce more effective music as the nature of our surroundings contributed thereto. For example, starting from Michael's individual note, we could, on a mountain, evolve one kind of music. In a splendid tree we could evolve another kind of music. In a city teeming with activity, still another kind of music. In fact, ringing the changes on our surroundings, we could the better produce variations on the Michael-ean theme. On the inner planes one can go from one place to another with the greatest ease. On the physical plane God has given us the imagination wherewith to achieve more or less the same result, so that, with the help of the imagination as a magic carpet, Michael can travel from place to place and produce music after music.

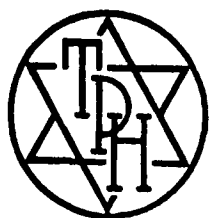
I ought to have said before, probably, that the discovery of the fundamental note of the individual in large measure depends upon being able to dwell in close proximity to fundamental notes already being expressed. I suggested to Michael that if he would meditate by the sea or in some other place where a fundamental note of nature is being expressed, he could the more easily arouse his own fundamental note, if he has not aroused it already. In any case by listening to the fundamental note of the sea or of a grove of trees, or of an individual tree, his own funda-

mental note will become purified and intensified. And from time to time, as there may be a tendency to diverge from the fundamental, there should be an adjustment to a fundamental note already being expressed. Indeed, from time to time it is necessary to tune oneself in to fundamentality in order to adjust oneself to one's own. So often is it inevitable that we get out of tune. We must tune ourselves to that which is never out of tune.

If, for example, you have chosen a particular note *pro tem.* to be more or less fundamental, then you must try to see what is its North and South and East and West, which is very difficult to produce here. At least try to see what is the local content of it, and then try to get into a swing of the eternal, reproduced in terms of our own particular time [striking three contiguous tones]. This may be the content of it. You have to go a little beyond it one side or another. Then progress it up and down [striking a fundamental chord sequence]. Now, when you can get something which satisfies you, compose a piece of music on the theme of your note with this sequence going on all the time. You can have any melody you like. That is the beginning of composing yourself in terms of music.

You have to get your note first. Then you get its immediate

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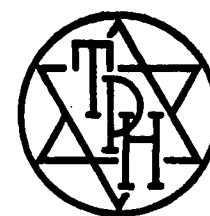
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to continue next page:

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unfoldment. Then you get the drum. It may be a rolling. It must be an unfoldment of note Number One.

If you read an appropriate piece of poetry, something majestic, it would help you. Take the sacred word and pronounce it, not according to the books but in the tone of your own individuality. I myself am always in the lower octaves, because they are to me the essential octaves. We begin with the Cosmic Drums [taking a sequence which ended on 4-sharp]. This is for me the beginning of waves of music into infinitude, but each person must have his own.

Always when I am in this mood, I sway to and fro. The physical body itself sways in a pendulum mood.

Michael: If there is a key you always like to play in, would that mark your fundamental note?

The President: That might mark only a liking of the fingers for a certain position.

Michael: If you listen to the note of the sea or the trees, must you listen at all with your physical ears?

The President: These are the last you listen with. Yet the physical note is the physical incarnation of the sea, as is the note of the wind and the trees. Just as you are the physical incarnation of your Self, so is the note of the sea its physical incarnation, but it has more in it than that. Try to get

into a wave and hear its component parts.

Michael: I think it is easier for me to hear a whole melody than a single note. If I listen to wind and trees, I can hear a melody, even a symphonic orchestra.

The President: But there is a fundamental note even in a symphony. The thing is to get into the roots, the fundamental depths of yourself.

Have you ever tried musicalizing emotions, aspiration, a tremendous sense of uplift, reverence? Take, for example, *S. Paul* by Myers—"Whoso has felt the spirit of the highest." Dr. Besant in her latest and last years was never tired of reciting that magnificent stanza. If someone could speak it, and there could be an accompaniment as if as an echo. There is a magnificent rhythm in that poem, it is mountainous. You want to start with mountains. You can come down afterwards to the placidity of the valleys. I should not visualize any connection between words and music but rather between the idea behind the words and the music—it will be these that will synchronize. The first note is that of the "one who had entered into the spirit of the highest." There you have a tremendous up-pouring of force. Then the utter devotion and loyalty in such a one who "cannot confound nor doubt him nor deny." There you have the uplift of the establishment

of the individual and the complete, unassailable certainty. First the sense of moving up to the mountain tops, then the sense of being there unassailable. Then the clash—"Yea, with one voice, O World, though thou deniest, Stand thou on that side, for on this am I." You have a tremendous clash, but emerging out of the clash the individual standing perfectly firm. Then you get a light motif. "Rather the earth shall doubt. . ." You have beautiful little liquid rushes from the sod. Then even though you are hurled down, stricken down, still you remain there because "I have known." This would be a very good test. When one has heard the music of the Gandharvas, it is very difficult to get anything down here which is quite right. I am not a musician. I just grope about. But for you, begin with mountainous music. Then you can always descend to the plains when you feel inclined. Your first great work must be the music of the mountains. Wagner never forgot the mountains, however much he may have descended into the hills or the plains.

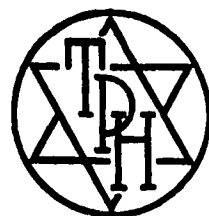
If with the aid of the ladder of the great musicians, with whom you are so familiar, you can climb up into the great heaven of music, as they have climbed up, each in his own individual way, then, just as these greater ones, like Beethoven, Wagner, Chopin, have extracted

from the heaven of music their own particular jewels, so can you climb up into the heaven of music and extract your jewels. Wagner brought down his jewel in his own way. Beethoven brought down his jewel in his own way. These greater ones have brought down as in a flash, or step by step, their jewels on to our physical plane. They have then unfolded what they have received—split the jewel into operas, songs, symphonies and other modes of expression. You can do exactly the same. It is a matter largely of meditation. You can probably say to me better than I could say to you: "This is the jewel that Wagner brought down essentially. He has permuted and combined it into all his music, but there is the jewel. I can play to you what is fundamental in all his works." The same could be done with Beethoven. I am sure, Michael, you can climb into this musical heaven. One extraordinarily helpful thing is to go into a resonant room which will throw back upon you your key-note. It is extraordinarily inspiring.

Michael: I can easily imagine music to the rhythm of an electric pump.

The President: Very good. Try to compose Adyar. What is Adyar in terms of the Banyan tree? the sea theme? the Casuarina grove theme? the very Shrine-room itself?

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THE THEOSOPHIST

Vol. LXADRA Incorporating "Lucifer"

No. 12

EDITOR: GEORGE S. ARUNDALE

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THE THEOSOPHICAL PUBLISHING HOUSE

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LEAVES FROM THE ARCHIVES

XIII. Sir Edwin Arnold

SIR EDWIN ARNOLD (1832-1904) is known to Theosophists nowadays chiefly for his beautiful poem, *The Light of Asia* (1879), describing the principal events and essential teachings of the Buddha's life in rarely radiant language and imagery. Few now know perhaps that besides this little epic, he has published many other poems to witness of his love for the Motherland—*The Book of Good Counsels* (*Hitopadesa*) 1861, *The Indian Song of Songs* (*Gita Govinda*) 1875, *Indian Idylls* (*Mahābhārata*) 1883, *The Song Celestial* (*Bhagavad Gita*) 1885.

In *The Secret Doctrine* H.P.B. writes regarding him: "The sensitive poetic temperament is sometimes so far transported beyond the bounds of ordinary sense as to get glimpses into what has been impressed on the Astral Light. In the *Light of Asia* there are two passages that might make an Initiate of the first degree think that Mr. [he was created a K.C.I.E. in 1888] Edwin Arnold had been initiated himself in the Himālayan *āshrams*, but this is not so" (III, 213; Adyar ed., V, 218). I like these enigmatic utterances of H.P.B., which only indicate but do not reveal. This one makes

us read and re-read the poem to try our intuition to find those two passages!

In *The Mahatma Letters* (pp. 104, 116) there are two quotations from it by the Master K.H. One is from Book VIII, on the fact that

... the Soul of things is sweet,
The Heart of Being is celestial Rest,
which fact He had "personally realized," and therefore felt the deeper its contrast with the busy life He has to lead in this world, "night and day, morning, noon, and evening," without any allowance "in the shape of a little spare time."

The other is from Book VI about the light of *Sammā-Sambuddha*, the state of the Perfect Enlightened One, who saw by that

... light which shines beyond our mortal ken,
The line of all his lives in all the worlds.

Are these the two passages alluded to by H.P.B.? To the latter she refers expressly elsewhere in *The Secret Doctrine* (III, 431; Adyar ed., V, 412): "*Sammā Sambuddha*, the state during which an Adept sees the long series of his past births, and lives through all his previous incarnations in this

and the other worlds." If I remember rightly, every Initiate passes through a similar experience on a smaller scale.

However, let us pass on from H.P.B. to H.S.O., the President-Founder of The Theosophical Society, and his relations with Sir Edwin Arnold and *The Light of Asia*. He made the author's acquaintance in April 1884 while in London. In his *Old Diary Leaves* (2nd ed. III, 97, 159) the incident is thus described by the Colonel: "At Mrs. Tennant's house I met Sir Edwin Arnold, was invited to lunch with him, and he gave me the valuable present of some pages of the original manuscript of *The Light of Asia*, . . . which are now treasured in the Adyar Library. It was from that original that I read when we celebrated, at Adyar, the first anniversary of the death of our dear H.P.B., in compliance with the terms of her Will."

That yearly celebration on May 8, known as "White Lotus Day," and the custom of reading something from *The Light of Asia*, and from other books—her own *The Voice of the Silence*, and the *Bhagavad Gita*, in Dr. Besant's translation, or in the original Sanskrit, as it is done here in India—is still universally observed.

The Colonel's personal diaries show that the first meeting with Edwin Arnold, then not yet knighted, took place on the 30th of April,

and the lunch with the presentation of the MS. pages on the 1st of July next. This is also proved by the MS. itself which is now preserved in the Museum at Adyar. It consists of a sheet of four pages, the first beginning with the line towards the end of Book VI of the poem, describing the coming of the Dawn after the Vaisākh full moon, when perfect enlightenment came to the Lord:

Lo! the Dawn
Sprang with Buddh's victory! lo! the
East, etc.

The second page begins with the line, 35 lines lower down:

An unknown peace. The slayer hid
his knife.

The third page begins 39 lines further on with the words:

Beneath the Tree, and lifting high his
voice.

It also carries the book to its end, leaving the fourth page blank.¹ At the bottom of the page was written with a finer pen:

First draught of the passage (p. 178) of my "Light of Asia." Presented
to my friend Col. Olcott.

July 1, 1884
Edwin Arnold.

The reference to p. 178 is probably to the first edition, or to the one in vogue in 1884. That the MS. was indeed a first draft is shown by the many corrections as well as by the textual differences

¹ Extracts from this part of the poem were reprinted in the last May number of *THE THEOSOPHIST*, p. 106.

WHAT IS DEATH?

Death is only a change that gives the soul a partial liberation, releasing him from the heaviest of his chains. It is but a birth into a wider life, a return after brief exile on earth to the soul's true home, a passing from a prison into the freedom of the upper air. Death is the greatest of earth's illusions; there is no death, but only changes in life-conditions. Life is continuous, unbroken, unbreakable; "unborn, eternal, ancient, constant," it perishes not with the perishing of the bodies that clothe it. We might as well think that the sky is falling when a pot is broken, as imagine that the soul perishes when the body falls to pieces.

ANNIE BESANT
who passed into "a wider life"
on the 20th September 1933



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 insofar 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.]

I

A CHANGE-FUL CONVENTION

I SHOULD very much like the ensuing International Convention of The Theosophical Society, to be held at Adyar in December next, in some way to become much more a really Theosophically world-wide Convention than it generally is, however much on the physical plane it may be centred at Adyar.

I should very much like the whole, at least the majority, of our membership in some way to participate

in the International Convention, so that some part of the actual deliberations themselves have a Theosophically world-wide character because they include a Theosophically world-wide expression of opinion from every Section and from at least a considerable number of members.

I should very much like this last International Convention to be held at Adyar during the present presidency to synchronize with an expression on a number of vital matters of a world-wide Theosophical opinion, partly as a summing up of the Theosophical situation during the last seven years, and partly,

from the printed text as we know it now. For an example I repeat here the last verses, taken from the *Dhammapada* (153-4) with which Book VI closes.

Many a House of Life
Hath held me, seeking ever him who wrought
These prisons of the senses, sorrow-fraught,
Sore was my ceaseless strife.

But now,
Thou Builder of the Tabernacle ! Thou
I know thee ! never shalt thou build
These walls of pain [again
Nor raise the roof-tree of deceit, nor lay
Fresh rafters on the clay.

Broken thy house is and this ridge-pole
Delusion fashioned it. [split.
But I pass thence, Deliverance to attain.

The first four words of the last line, in the printed text, read :
"Safe pass I thence."

Five years later, Sir Edwin Arnold, knighted the year before, wrote another MS. which is preserved in the Archives. This time it is a translation of the first chapter of the *Dhammapada* (vv. 1-20, except v. 17). In contrast with the much corrected *Light of Asia* MS., this is a clean copy, without any corrections except a few pencil ones in the handwriting of C. W. Leadbeater. The MS. consists of seven loose sheets, written on one side,

each containing three four-lined stanzas or verses, except the first with only two, and the last sheet with only one verse. The last sheet also bears the date and signature : "May 14th, 1889. Edwin Arnold." And the first sheet has the heading : "*Dhammapada. Chapter I.*" The translation was made for *The Buddhist*, edited by C. W. Leadbeater in Colombo, and it appeared in its issue of 12 July 1889, from where it was reprinted in *The Theosophist*, March 1917, pp. 654-656.

For the intrinsic value of the poem, I again reproduce it here, however not according to the already printed text, but strictly following the original MS. The principal differences between the two versions will be pointed out in the footnotes. The numbering of the verses is added by me, as is verse 17, from Woodward's translation. The part, outside the square brackets, of the footnote to verse 9 is in the original MS. which is entirely written in the same handwriting as the author's unpublished poem, *The Prayer: an Indian Story*, printed in facsimile and transcript by J. B. Lindon in *The American Theosophist*, October 1913, pp. 18-27.

A. J. H.

DHAMMAPADA

CHAPTER I

- (1) Thought in the mind hath made us. What we are
By thought was wrought and built. If a man's mind
Hath evil thoughts, pain comes on him as comes
The wheel the ox behind.
- (2) All which we are is what we thought and willed ;
Our thoughts shape us, and frame. If one endure
In purity of thought, joy follows him
As his own shadow,—sure.
- (3) "He hath defamed me, wronged me, injured me,
Abased me, beaten me !" If one will ' keep
Thoughts like these angry words within his breast,
Hatreds will never sleep.
- (4) "He hath defamed me, wronged me, injured me,
Abased me, beaten me !" If one shall send
Such angry words away for pardoning thoughts,
Hatreds will have an end.
- (5) For, never anywhere, at any time,
Did hatred cease by hatred. Always 'tis
By Love that Hatred ceases—only Love—;
The ancient Law is this.
- (6) The many, who are foolish, have forgot,
Or never knew, how mortal wrongs pass by :
But they who know and who remember, let
Transient quarrels die.
- (7) Whoso abides, looking for joy, unschooled,
Gluttonous, weak, in idle luxuries,
Māra ' will overthrow him as fierce winds
Level short-rooted trees.
- (8) Whoso abides, disowning joys, controlled,
Temperate, faithful, strong, shunning all ill,
Māra shall no more overthrow that man
Than the wind doth a hill.
- (9) Whoso *Kāshyā* wears—the yellow Robe—
Being *anis-Kashyā*,¹ not sin-free,
Nor heeding Truth and Governance,—unfit
To wear that dress is he.

¹ Changed into "should."

² The God of Death, also the Evil One, the Tempter.

³ There is a play here upon the words *Kāshyā*, "the yellow Buddhist garb," and *Kashya* "impurity." [In verse 9, "anis" has been corrected into "anish."]

perhaps, as an indication as to the way of our Theosophical future. I think it would be very helpful to the new President to be equipped with a sense of the outlook of the Theosophical public upon a number of matters of importance to The Theosophical Society and to the Theosophical Movement generally.

It must, of course, be made perfectly clear that such expression of opinion is purely informal, has no official value whatever. But it may none the less show which way the Theosophical wind is at present blowing.

SHALL WE CHANGE THE THREE GREAT OBJECTS OF THE SOCIETY?

Naturally, my thoughts first turn to the three great Objects of The Society. Are they in need of change? I know perfectly well that there will be some most emphatically to deny that any change is needed. There may even be some who would deny that at any time there could be any change in the three great Objects as now established, even though in the past they were not infrequently the subject of change. There will be some to say that this is not the time for change. But I imagine that there may be many others who will no less emphatically decide that not only is there nothing inherently sacrosanct in the Objects as at present expressed, but that they ought to be changed to suit the changing

times. What, in the first place, is the prevailing opinion in every Section? And, in the second place, whether a majority be in favour of a change, or only a minority, what should the change be, and how should it be effected, seeing that once an individual has become a member by acceptance of the three Objects, as they now stand, he at any time cannot be excluded from membership because a change in them is made to which he does not agree?

How would it be if, quite informally, every General Secretary invited a vote of his Section membership on Question I: "Are you

(1) for keeping the Objects as they are?

(2) for changing them as suggested by Dr. Arundale in the September THEOSOPHIST?"

(3) for changing them otherwise? If you would change them otherwise, how would you change them?"

The views thus collected might form part of one of the deliberations at the ensuing International Annual Convention. But I repeat that it would all be entirely informal and in no way whatever commit The Society to any change in the Objects as they at present stand. I should like to be able to declare to the International Convention a Theosophically world-wide opinion on the subject of the three Objects,

¹ See below page 501.

to indicate, of course roughly, the number of "changers" and "no-changers," and also to indicate the various suggestions as to any changes that are considered desirable.

SHALL THE PRESIDENT BE NEUTRAL?

Question II to be relayed by the General Secretaries would be:

"Do you prefer your President freely and fearlessly to express his own personal opinions on the various problems of the day, even through the medium of THE THEOSOPHIST, knowing that however much he may make repudiation and exercise caution and restraint, the fact inevitably remains that in the eyes of the outer world his views are more or less identified as being those of The Society? Or do you prefer your President to confine himself to his executive duties and to such formal expressions of opinion as cannot in any way compromise The Society?"

For my own part I am quite clear that it is much more to the advantage of The Society to have a President who is alive with his greatest personal sincerities, provided he takes what precautions he can not to identify The Society with them more than may be inevitable, than to have as President one who is little more than an automatic machine. But the point is important, and deserves, I think, a Theo-

sophically world-wide expression of opinion.

SHALL THE SOCIETY ALWAYS BE NEUTRAL?

Question III that I would submit for an expression of opinion is:

"While, in general, it may be entirely inexpedient for The Society to abandon its accepted policy of entire neutrality, so far as regards any official expression of opinion on the problems by which it may be confronted from time to time, can there be outstanding occasions for an abandonment of such neutrality? If so, how are such occasions to be determined, so that the abandonment is fully expressive of the will of the vast majority of the membership?"

I have had much heart-searching in this connection and felt constrained, as stated in my Presidential Address of 1938, to recommend that even amidst the terrible negations of Brotherhood through which the world has been passing, The Society should not abandon its neutrality. Yet somewhere in me dwells the conviction that it may well be the duty of The Society, for the very sake of the Universal Brotherhood to which it is pledged in its First Object, to voice in no uncertain terms that World Conscience which I believe to be everywhere awake for Brotherhood. I still feel that had The Society possessed the necessary solidarity

- (10) But Whoso, being *nish-Kashyā*, pure,
Clean from offence, doth still in virtues dwell,
Regarding temperance and truth, that man
Weareth *Kāshyā* well.
- (11) Whoso imagines truth in the untrue,
And in the true finds untruth—he expires
Never attaining knowledge. Life is waste—
He follows vain desires.
- (12) Whoso discerns in truth the true; and sees
The false in falseness, with unblinded eye,
He shall attain to knowledge: Life with such
Aims well before it die.
- (13, 14) As rain breaks through an ill-thatched roof, so break
Passions through minds that holy thoughts despise;
As rain runs from a perfect thatch, so run
Passions from off the wise.¹
- (15) The evil-doer mourneth in this world,
And mourneth in the world to come: in both
He grieveth. When he sees fruits of his deeds,
To see he will be loath.
- (16) The righteous man rejoiceth in this world
And in the world to come: in both he takes
Pleasure. When he shall see fruits of his works,
The good sight gladness makes.
- [(17) Here he suffers, suffers after:
Doubly suffer evil-doers:
Thoughts of ill-deeds torture, much more
Torture when they enter hell.]
- (18) Glad is he living, glad in dying, glad
Having once died: glad always, glad to know
What good things² he hath done, glad to foresee
More good where he shall go.
- (19) The lawless man, who—not obeying Law—
Leaf after leaf recites, and line by line,
No buddhist³ is he, but a foolish herd
Who counts another's kine.
- (20) The law-obeying, loving one, who knows
Only one verse of Dharma, but hath ceased
From envy, hatred, malice, foolishness,
He is the Buddhist Priest!

May 14th, 1889.

EDWIN ARNOLD

¹ In verse 13, "thoughts," was changed into its singular.

² Corrected into "deeds."

³ The initial letter of the word "buddhist" is replaced by a capital.

THE PROGRESSIVE FOUNDING OF THE THEOSOPHICAL SOCIETY

BY J. L. DAVIDGE

THE question is whether The Theosophical Society was born on October 30 or on November 17. For sixty years the founding of The Society has been celebrated on November 17th, the date of the President-Founder's Inaugural Address delivered in the Mott Memorial Hall, New York, in 1875. Yet there has come to Adyar¹ a leaflet entitled *By-laws of the Lanka² Theosophical Society*, and published in August 1880, definitely representing The Theosophical Society as having been "founded at New York, America, on the 30th of October 1875." Is there any valid reason for this discrepancy?

In 1880 Colonel Olcott, H. P. Blavatsky and a group from Bombay spent over eight weeks in Ceylon—from May 17 to July 13—and in this time formed a Buddhist Section of The Theosophical Society and held a convention to plan an immediate practical campaign for Buddhist propaganda. This revival of Buddhism was one of the most effective campaigns in the President-Founder's career, and the

Buddhist faith has ever since maintained its supremacy in the Island. Among the Lodges, or local societies, which he organized was the "Lanka Theosophical Society," a non-Buddhist branch "composed of free-thinkers bent on studying Occultism," as he records in his Diary (which is in the Adyar archives). The branch was formed on the 17th of June 1880, and its officers were, as the entry runs: President, Edward Perera; Vice-President, John Perera; Secretary and Treasurer, Mr. Leembruggen.

Earlier on the same day the President-Founder records in his Diary having at Widyodaya College "initiated Sumangala, Balatgama and other priests"; Sumangala was the Buddhist High Priest of Ceylon, a very learned man, who co-operated whole-heartedly with Colonel Olcott in reviving Buddhism in the Orient.

Now the By-laws of the Lanka Theosophical Society are dated August 1880, and the Colonel and his party left Ceylon in July of that year. Is it safe to assume that he helped to prepare the By-laws, or at least approved them?

¹ By courtesy of Mr. Jinarajadāsa.

² The ancient name for Ceylon.

and positive virility, it might in 1938 have given a very great lead, with the inner power it undoubtedly possesses, to a distracted world. I judged at the time that The Society was not ready to give such a lead, but I think I see that it should so be ready in the future, and should devise ways and means whereby the lead that the world may need shall be emphatically given, but only within very definite precautions and safeguards.

THE PRINCIPLES OF THEOSOPHY AND THEIR RE-APPLICATION

I should then like our General Secretaries to pose yet another question Number IV:

"In the first place, does the statement with regard to The Theosophical Society which now appears on page two of the cover of THE THEOSOPHIST satisfy you as to its adequate statement both as regards Theosophy and The Theosophical Society? If not, where should it be modified, what should be added?"

"In the second place, with regard to all three Objects, along what definite lines of study, propaganda and experiment should each be now developed?"

"What kind of Theosophy and what kind of membership of The Theosophical Society is now in general the next step in the pursuit of universal and particular brotherhood, of religion and religions, of the philosophies, of the sciences, of

the discovery of the laws of nature at present veiled from our perception?"

"What work should a member of The Theosophical Society do in these days of world-wide stress so that he fulfils to the utmost his Theosophy and his membership of The Theosophical Society in service to the world? How can the individual member of The Society best help in the present world-wide major crisis?"

The world is rapidly growing with regard to every department of life as represented in our three Objects. Our presentation of Theosophy must keep pace with the world's growth, and the membership of each one of us should be in the van of the world's unfoldment.

Of course, as I see the First and Second Objects, both Theosophy and every individual member of The Theosophical Society will have a far wider area to cover than merely the Universal Brotherhood of humanity, than merely religion, philosophy and science.

WHAT OF THE ESSENTIAL TRUTHS OF THEOSOPHY?

Finally I would suggest the following Question V: "What do you consider to be the essential truths of Theosophy as Theosophy presents itself to you, and what do you regard as the essential truths of Theosophy which should be set

before the world? Or do you consider that there can be no formal presentation of Theosophy, and that while every member may well give expression to that which Theosophy is to him, he should make it clear there can be no formal statement as to the nature of the science, since each must discover his own Theosophy for himself?"

For my own part, in answering the first question, I should certainly say that such and such principles constitute the foundations of *my* Theosophy. But I should also say that there are certain teachings which should constitute Theosophy before the world. I entirely agree that each individual member must be very careful to speak and to write for himself alone, and that there can never be any conventionality or orthodoxy as regards the presentation of or belief in Theosophy. But I hold that Theosophy is a science and has its definite laws which reflect its nature. These laws should be made known, and the question is as to what are the laws which should be made known.

I should very much like each Section to undertake some kind of questionnaire among its members as to the questions I have postulated above. And I should like to receive a majority view and any minority views in time for me to make a précis which might be put before the International

Convention for its informal consideration.

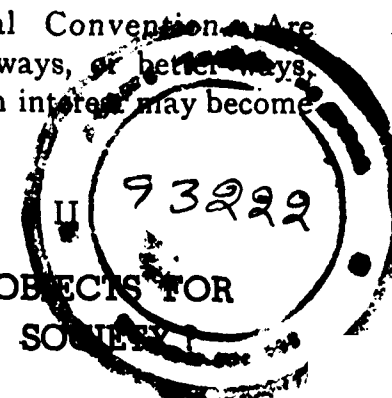
My desire is that the attention of the whole world of The Theosophical Society shall be concentrated upon the International Convention taking place in December next at Adyar. I want this world to take a really eager interest in its proceedings, to want to know the result of its deliberations, and to feel an integral part of that Convention, so that the International Convention does not merely meet at Adyar but in fact meets in the heart of every member.

The great organism of The Theosophical Society which the International Convention vivifies must be vivified in every part of its being, in all parts of its world. I desire that the active interest of every member be aroused in the International Convention. Are there other ways, or better ways, whereby such interest may become more keen?

NEW OBJECTS FOR
THE SOCIETY

I gave an address the other day at Adyar of which the following is a report and it naturally follows the Questionnaire I have suggested in the first part of this Watch-Tower. It has not the usual Watch-Tower form, but I have left it as it is, so

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We are challenged as to whether at this time he recognized the 30th of October 1875 as the actual date of The Society's foundation. Remember that he and H. P. Blavatsky had arrived in India only the year before—1879—landing at Bombay on the 16th of February, and making Bombay their base until the removal to Adyar in 1882.

BEFORE 1875

The question of The Society's "progressive founding" takes us back to the attempts to found it immediately ante-dating 1875. Several "shots" were made—and failed! What the Masters wanted in a time of scientific materialism and scepticism was a society through which the occult philosophy could be spread among the people of the West. For some years H. P. Blavatsky had been purposely trained for this work, visiting occult schools in many countries, and in the later sixties studying in Tibet, and in 1870 her Master sent her out to revive interest in the ancient truths, though with no precise directions as to how she should begin the work.

No occultist more than H. P. B. has acknowledged so frankly that he or she was definitely working "under orders" from her Master, "the sole creator of my inner Self," as she speaks in homage to Him, "which but for His calling it out,

¹ A "Society of Universal Brotherhood" was formed in the sixties by a South Indian Yogi. See Appendix to this article, "A Yogi's Prophecy."

awakening it from its slumber, would never have come to conscious being—not in this life, at all events." Colonel Olcott also, and succeeding Presidents, have borne witness that the Masters who sponsored The Theosophical Society have never failed to watch over it and work for it, though less publicity is given to Their movements today than in its early years. "Today They are guiding The Society. Today They are able to use many of its members," Dr. Arundale has declared.

THE FIRST ATTEMPTS

The first attempt was made at Cairo in 1870 to found a spiritual society upon the basis of phenomena, most of which H.P.B. was able to perform by her control over invisible forces. But this attempt failed.

In 1873, while in Paris, making a living by appearing on the concert platform—H.P.B. was a brilliant pianist—she received peremptory orders to go to New York and await instructions. In 1874 she was directed to the Eddy Homestead at Chittenden, Vermont, where phenomena were being performed. Her advent introduced a remarkable series of materializations of Russian and Tartar spirits, which could not have been fraudulently imitated by the mediums. Colonel Olcott was already there investigating the phenomena on behalf of

the New York *Daily Graphic*, and there she met him on October 14th.

It is at this point that H.P.B. begins her precious Scrapbooks, thirty-one of which are preserved in the Adyar archives, with this dramatic entry:

"The curtain is raised—H.S.O.'s acquaintance on October 14, 1874, with H.P.B. at Chittenden. H. S. Olcott is a Rabid Spiritualist and H. P. Blavatsky is an Occultist—one who laughs at the supposed agency of Spirits!" To this, in a parenthesis, the Colonel playfully adds in a pencil note: "but all the same she tries to be one herself."

Below this "curtain-raiser" is pasted a press-cutting from an article which Colonel Olcott wrote for his paper on H.P.B.'s arrival at the scene of the "ghost-stories," as they were being called:

The arrival of a Russian lady of distinguished birth and rare educational and natural endowments, on the 14th October . . . was an important event in the history of the Chittenden manifestations. This lady—the Countess Helen de Blavatsky—has led a most eventful life, travelling in most of the lands of the Orient, searching for antiquities at the base of the Pyramids, and pushing with an armed escort far into the interior of Africa. The adventures she has encountered, the strange people she has seen, the perils by sea and land she has passed through, would make one of the most romantic stories ever told by a biographer. In the whole course of my experience I have never met so

interesting and, if I may say it without offence, eccentric a character. As I am about to describe some of the spirit-forms that appeared to her in my presence at the Eddy Homestead, and am depending upon her for a translation of most of the languages they spoke, it is important that I should say a few words concerning her social position by way of preface. The lady has been so obliging as to comply with my request to be furnished with some account of herself and cheerfully submitted to my inspecting documentary proofs of her identity.

H.P.B. has cut off the rest of the article, and ends the paragraph with a row of dots and the laconic comment: "etc., etc. ! flapdoodle."

Fortunately the Colonel has preserved the remainder of the article in *People from the Other World*, his story of the Eddy manifestations.

This book and the controversy which it raised in the press brought to both the Colonel and Madame Blavatsky great publicity, but a vast amount of hostility also. Notwithstanding certain fraudulent practices in Spiritualism, which they denounced, they were endeavouring to convince a distrustful public of the truth behind the phenomena. As the controversy deepened, H. P. B. found herself facing a sceptical world virtually single-handed, because the Colonel was still but a chela in the esoteric philosophy. But the popular brand of Spiritualism proved to be not

that it may be as interpretative as possible of the forms of my thought. I hope the reader who prefers the observances of dignities will be gracious enough to excuse the informalities and occasional levities in what was a talk to a number of friends.

FLOWING STREAMS

I hope that no one imagines that as The Theosophical Society is today, so will The Theosophical Society ever be. I think we ought to realize that there is occasion for growth in The Theosophical Society, as to its forms and principles and machinery generally, as there is occasion for growth in everything else. I hope, too, that no one imagines for a moment that the last word has been said in Theosophy, that even *The Secret Doctrine* contains all the truths of Theosophy that will ever be given. We must not be so narrow-minded as to conceive that, as The Theosophical Society is today, as Theosophy is expressed today, so is the ultimate revelation; and that it can and will never be changed.

We tend to live statically instead of dynamically. There is a tendency to staticism instead of dynamism, because when we incarnate, it is practically making Eternity temporarily static, even though, of course, we grow. Still, as compared with the tremendous flowing forces of Eternity, infinitely dyna-

mic as it is, we may well imagine Time to be set. Compared with Eternity, Time as we know it, incarnations down here, is slow. I often like to think that Time is the slow motion of Eternity.

We must not confine either Theosophy or The Theosophical Society within any specified time. Neither must we imagine that H. P. Blavatsky or H. S. Olcott, Annie Besant or C.W. Leadbeater, have forever given the unchangeable note, either so far as Theosophy is concerned or The Theosophical Society. The *last* word has never been spoken by anyone about anything, not even by a great Saviour. I would venture to submit, with all humility, that there is no great Teacher who has ever given the last word in Truth. He has given a word, a magnificent word, even an eternal word, but never the whole of the Truth. His utterances can never be more than an interpretation, specific for a certain period of time—not so much for the time in which He lived but for the times that were to come afterwards.

So far as I am personally concerned, I think less in terms of a static Theosophy or a static Theosophical Society, but rather in terms of a flowing, a movement of both. There can be no growth without movement. There can be no service rendered by any organization or any person save as that

organization or that person is continually moving away from the less in which they happen to be for the moment into a more that lies around the corner.

If I were to predict the future need, without the slightest authority by virtue of having gone on some high plane and visioned the future, I would reword the Three Objects of The Theosophical Society to suit what seem to me to be the changing times. I know perfectly well that if I were to call a plebiscite of the members of The Theosophical Society a substantial minority would be against me. But I venture to think that in all probability there is such general vitality in The Society that it will never allow itself to be confined within the forms of those Objects which were required for the times to which our pioneer leaders belonged, but will perceive the desirability of their restating to meet the needs of the changing times. There will be many who might say: "The Objects that were good enough for H.P.B. and H.S.O., for A.B. and C.W.L., are good enough for us." I recognize to the full the force of that, though in their times changes took place, but for my own part I am compelled to say that that which may have been appropriate in their times may not necessarily be appropriate for those who come after. Our leaders probably gave to The Society that which The Society

needed at the time, the Objects that fulfilled the purpose of The Society at that time. But with the radically changing times may there not be occasion for some modification at least of the Objects?

THE FIRST OBJECT

To form a nucleus of the Universal Brotherhood of Life without distinction of kingdom of nature, race, creed, sex, caste or colour.

If I were to suggest this rewording of the First Object, there might be some who would say: "We have not yet been able to obtain a Universal Brotherhood of *humanity*, let alone of all Life. Let us start with the less and go on to the more." My attitude is: Let us establish the Truth as we now understand it in its growing implications. Let us specifically include the increasing number of those people who believe there should be a spirit of Brotherhood between the human and sub-human kingdoms no less. Some people will say it is implied that if there is a brotherhood of humanity, there must be no less a brotherhood of all Life. I venture to think that there is now a narrowness in emphasizing the word "humanity." It was, perhaps, more important at that time to emphasize the Universal Brotherhood of Humanity, even at the expense of leaving out the larger aspect. Now I venture to

the most effective channel through which to present the Ancient Wisdom to the modern world, and a change was due.

In an "important note" in her own script (pasted in the Scrapbook) H.P.B. wrote that she had been sent from Paris "on purpose to America to *prove* the phenomena and their reality and show the fallacy of the spiritualistic theory of 'Spirits.' But how could I do it best? I did not want people at large to know that I could *produce the same thing at will*. I had ORDERS to the contrary, and yet, I had to keep alive the reality, the genuineness and *possibility* of such phenomena in the hearts of those who from Materialists had turned Spiritualists and now, owing to the exposure of several mediums fell back, again, returning to their scepticism . . . The world is not yet prepared to understand the philosophy of Occult Sciences. . .

"Let them abuse and revile me. Let some call me a *Medium* and a Spiritualist, and others an *impostor*. The day will come when posterity will learn to know me better.

"Oh poor, foolish, credulous wicked world!"

She concluded the letter with the following injunction:

"M.: brings orders to form a Society—a secret Society like the Rosicrucian Lodge. He promises to help. H.P.B."

THE MIRACLE CLUB

The Miracle Club was the third effort, organized at the behest of the Luxor Lodge through Tuitit Bey, an Initiate under the Master Serapis, the Adept in Spiritualism who was behind the two earlier movements. It was intended to reach the masses through the illuminates. "Ordered to begin telling the public the truth about the phenomena and their mediums," H.P.B. notes in the Scrapbook, under a news-cutting from *The Spiritual Scientist*, 27 May 1875, announcing the formation of Colonel Olcott's Miracle Club. It was desired that this Club should be composed of "men of such standing and scientific and other attainments as shall afford to the public a perfect guarantee of any conclusions they may reach."

An important factor in this plan was E. Gerry Brown, editor of *The Spiritual Scientist*, a man of independent spirit, who was to publish the results of the Club's investigations, besides articles by H.P.B. and translations from the Russian of accounts of séances held at S. Petersburg. In all this work the guiding hand of the Master Serapis is still visible. In several letters from the Master to Colonel Olcott in 1875, specific directions are given to bring Brown into closer relation to their plans. The Master wrote: "This cause in your country depends entirely on the closest unity

between you three—our Lodge's chosen triad. . . ."

But the unity was not sustained. Both the medium, David Dana, and the editor, Gerry Brown, failed the Lodge and its two messengers. H.P.B., in a marginal note, writes (Scrapbook, I, 30): "The editor and *medium*, Gerry Brown, has thanked us for our help. Between Col. Olcott and myself, H.P.B., we have spent over 1000 dollars given him to pay the debts and support his paper. Six months later he became our *mortal* enemy because only we declared our unbelief in Spirits. O grateful mankind! H.P.B."

Brown dropped completely out of the movement. H.P.B. adds in a note on a document in the Scrapbook (p. 29): "The man might have become a Power, he preferred to remain an Ass. *De gustibus non disputandum est*."

H.P.B. at this time was writing down the early pages of *Isis Unveiled*—some sheets she wrote "by order," but what it was she did not know, and the manuscript was put away for a time; also she was trying to create a nucleus of students who were needed for the Master's work.

A MASTER'S DIRECTION

Then came a direction which she records in the Scrapbook: "Orders received from India direct to establish a philosophico-religious Society

and choose a name for it—also to choose Olcott. July 1875."

Note that the direction this time came from India and that the Society was to be "philosophico-religious." From this fourth effort emerged The Theosophical Society, sponsored not by the Egyptian Brotherhood, but by the Masters (Chohans as they are today) Morya and Koothoomi. Evidently Spiritualism as a line of impact on the world was not strong enough, but Theosophy has taken deep root and is spreading like a banyan over the world.

THE T.S. IS BORN

The stages of the actual birth of The Theosophical Society are not a whit less interesting than the impulses from behind the scenes which led up to it. I believe there is material enough in the archives at Adyar to make story after story away and beyond the *Golden Book*, the *Short History*, even *Old Diary Leaves*, and all extant histories of our movement. Take a single instance. In *Old Diary Leaves* (I, 114) Colonel Olcott associates the originating idea of The Theosophical Society with 7 September 1875, seventy days before the inauguration. Yet in the Scrapbook (p. 55) H.P.B. indites a marginal note in ink: "That evening the first idea of the Theosophical Society was discussed," referring to a report by the Rev. Dr. Wiggins in *The Liberal*

think that the time has come when we should emphasize the larger aspect and draw attention to the fact that there is a Universal Brotherhood of Life. We should align ourselves with the growth of Science, with the growth of Philosophy, though not necessarily with the growth of Religion, because it grows much more slowly than any other aspect or mode of life.

THE SECOND OBJECT

To encourage a comparative study of world conditions and of the forces at work in them, especially religion, philosophy, science, the arts, politics and social life.

You will note that this Object is changed rather more radically.

People have the peculiar aberration that a Theosophist ought not to touch politics. It would be far better that he touched politics than religion, philosophy or science. I do not say that religion can take care of itself, but science and philosophy can almost take care of themselves. More important than to have books on *Where Theosophy and Science Meet* would be to have a vital treatise on *Where Theosophy Meets Politics*. While we talk much about Theosophy in religion and Theosophy in science, we do not talk nearly enough about Theosophy in politics, as was Dr. Besant's practice when she worked here in India and continually stressed and wrote on the essential and

Theosophical principles of political life.

Politics today in most countries is an Augean stable. It had its Herakles to clean it a few years ago. Now we need thirty or forty thousand small Herakles to clean it, as *the* Herakles is not for the moment available on the physical plane.

THE THIRD OBJECT

To encourage the study of the unrecognized laws of nature and the hidden powers in man.

As for the Third Object, I am content practically to leave it as it is, with the change of the word "unexplained" to "unrecognized." It is the unrecognized rather than the unexplained laws we want to study. There are unfortunately too few people who pay the slightest attention to this Third Object. Those people who do pay attention will work at it in their own way regardless of how it may be worded.

It is very difficult to make these changes, for everybody has entered The Theosophical Society by subscribing to the Three Objects as they now are. Are we not almost bound to have the acquiescence of every single member who has given assent to the Three Objects as they are now stated? But there is no harm in adumbrating these changes, in throwing out the idea. If it is a good idea, it will come to fruition in due course. If it is a bad idea,

it will die. I do not personally care which results. Whatever is best will happen.

WHEN A NEW MEMBER JOINS

We must now proceed to intensify the interest of our members in Theosophy and in The Theosophical Society, because there is the danger of lethargy in the membership. When a new member joins The Society, we tell him how much we hope The Theosophical Society will be to him, we tell him how much it has meant to us (though one never quite knows how much The Theosophical Society has really meant to the person who is congratulating the new member). We tell him he has a great future before him. We are almost effusive in our welcome to the new member.

Then, having had our effusiveness, we tend to leave him alone. He must find his own way as best he can. He must either study or not study, explore or not explore. We have surrounded him with colours of a roseate hue and then leave him to his own resources.

At this point, even if the Objects cannot be changed, at least we can try to be more effective in helping the new member to become versed in Theosophy. Many new members are not versed in Theosophy, are not students of the science. They are rather parrots of the science. Dr. Besant said this, H. P. Blavatsky said this, C. W.

Leadbeater has said such and such, C. Jinarājadāsa has given such and such teaching, and even G. S. Arundale has said something or other. So some are little Theosophical parrots. They really must not be; otherwise they will find themselves in danger of suffering from Theosophical psittacosis. Their Theosophical feathers will sooner or later fall off from them, moult because they are borrowed plumage and not their own feathers born out of their own flesh. There are very few Theosophists who have their own Theosophy. They have somebody else's. Their Theosophical brains are crammed with second-hand Theosophical furniture. They always say: What else can one do?

Many a Theosophist has little to give of his own, but very much parrotically to repeat. Many a lecture of many a Theosophical lecturer or worker is, practically speaking, a series of extracts from the writings of our leaders. Naturally the statement will be made: "What better can we have?" Generally, better than anything that comes from outside is something that comes from within. The only value of anything that comes from outside, even from the greatest of Teachers, lies in its potentiality to knock at the door of the God within and to summon him to awaken. We must have our own Theosophy if we are not going to make stagnant pools of

Christian for 4 September 1875, of a gathering of more or less distinguished people who met at H.P.B.'s rooms in Irving Place, New York. The date of the meeting is not given, but if the journal quoted were a monthly, that would throw the date of the meeting and the first open discussion of our Society back into August.

After making vivid personal notes on those present, Dr. Wiggin gives us the following pen-picture:

The centre of the group was Madame de Blavatsky, who is certainly a most original and interesting woman to meet. Madame speaks English with a strong accent, but with remarkable fluency and accuracy . . . She wears the military jewel described by Colonel Olcott—brought, as is averred, from her father's Russian tomb to her through a spirit who talked Russian, in presence of the Eddys . . . She is perhaps forty years old, strong built, brusque and generous appearing.¹

The date which the Colonel gives, September 7, as that on which The Society was actually conceived (having no Diary record of the meeting reported by Dr. Wiggin) was the occasion of a meeting at which Mr. G. H. Felt, a brilliant engineer, delivered a lecture on "The Lost Canon of Proportion of the Egyptians, Greeks and Romans," in which, besides reading the secret of the geometrical problems of pro-

¹ Colonel Olcott adds a note in blue pencil: "For a much better account see a quotation on p. 296 of E. H. Britten's *Nineteenth Century Miracles*, London, 1883."

portion from temple hieroglyphics in Egypt, Mr. Felt told how he had deciphered magical formularies by which he had succeeded in evoking elementals. It occurred to Colonel Olcott, so the latter writes, that it would be "a good thing to form a society for this kind of study," and he passed a note to that effect to H.P.B.; she nodded assent, and at his suggestion "it was unanimously agreed that the society should be formed."²

THE FOUNDERS AND FORMERS OR INSTITUTORS

The group met again next day, September 8, and resolved "that a society be formed for the study and elucidation of Occultism, the Cabala, etc." Colonel Olcott was voted to the chair, and Mr. W. Q. Judge was appointed secretary. Those who handed in their names as members of the new society—the first sixteen "formers," as the Colonel calls them, to distinguish them from the two Founders, himself and H.P.B.,³ (she called them "institutors")—were: Col. Olcott, Madame H. P. Blavatsky, Chas. Sotheran, Dr. Chas. E. Simmons, H. D. Monachesi, C. C. Massey, W. L. Alden, G. H. Felt, D. E. de

² *Old Diary Leaves*, I, 18.

³ Colonel Olcott claims that The Society's "stable foundation was a result of hard work and self-sacrifice, of years, and during a part of that time H.P.B. and I worked quite alone in the trenches, laying the strong foundation. Our colleagues either went out entirely, or became listless, or were prevented by force of circumstances from devoting their time and efforts to the work." (*Old Diary Leaves*, I, 122).

Lara, Dr. W. Britten, Mrs. E. H. Britten, Henry J. Newton, John Storer Cobb, J. Hyslop, W. Q. Judge, H. M. Stevens. All these were present save one.⁴ Little they dreamed, except perhaps the Founders—and they certainly did, they have said so—of the mighty world movement which was to evolve from their small nucleus!

A committee of three was appointed to draft a Constitution and By-laws and report at the next meeting on September 13.

On September 13 the committee presented the Preamble and By-laws. The name of The Theosophical Society was adopted because, it was agreed, it "both expressed the esoteric truth they wished to convey and covered the ground of Mr. Felt's methods of occult research." At this meeting Mr. Felt further described his discoveries in Egyptian magic.

Ten days later H.P.B. dealt with magic in *The Spiritual Scientist*, affirming the existence of a white and black magic, and that magic had existed throughout prehistoric ages.

The first meeting of The Theosophical Society under this name was called by Colonel Olcott, President *pro tem.*, for October 16, at 8 p.m., at No. 206 West 38th Street, in the spacious apartments of Mrs. Emma Hardinge Britten, Spiritualist orator for forty years

⁴ *Old Diary Leaves*, I, 121.

and historian of the Spiritualist movement.⁵ At this meeting the By-laws were ordered to be printed.

Then began a new friendship which was prolific of good work—while it lasted. H.P.B. went to Ithaca as the guest of Prof. and Mrs. Corson, and became heavily engaged in writing for the press and preparing material for *Isis Unveiled*. Prof. Corson not only helped H.P.B. on the literary side, but he showed the deepest interest in her access to occult sources of information, verifying quotations which she made from inaccessible books which she read in the astral light.

H. P. B. returned to New York for the meeting of The Theosophical Society called for October 30. It was held in the Mott Memorial Hall, 64 Madison Avenue.⁶ At this meeting the By-laws were finally adopted, but with the proviso that the Preamble should be revised by H. S. Olcott, C. Sotheran and J. S. Cobb, and published as the Preamble of The Society.⁷

THE FIRST OFFICERS

The permanent officers were then elected as follows:

President, Colonel H. S. Olcott.
Vice-Presidents, Dr. S. Pancoast and G. H. Felt.
Corresponding Secretary, Madame H. P. Blavatsky.

⁵ See *Nineteenth Century Miracles*.

⁶ A few doors only from the recently purchased headquarters in 47th Street, New York, into which H. P. B. and the Colonel moved presently, and there remained until they left for India in 1879.

⁷ *Old Diary Leaves*, I, 135.

the Theosophies of others which so far as they are concerned are flowing streams, or even rivers.

We must encourage our new members to make a really comprehensive study of Theosophy in general terms and a deeper study of such aspects of Theosophy as specially appeal to them.

NICENESS MATTERS MORE

Now what should I do for the members who come in for the first time? I should say to them very clearly and definitely: Your first concern is the First Object of The Theosophical Society. You must try to live a brotherly life, even in your home where it is much more difficult, where people know you so much better. Also, of course, you must live that brotherly life in wider circles outside the home. In fact, you must be a very nice man or woman, even with, of necessity, occasional lapses. We are none of us perfect; we have our aberrations. But we must try to be very nice people most of the time, and try to extricate ourselves from that phase of our evolution in which we are always finding fault, criticizing, thinking we are superior to other people, which, for the most part, we are not. I would say to every Theosophist: You must really be nice at all costs everywhere, except with those lapses which naturally we expect you to have. But please have those lapses in decreasing

numbers. If you are nice to the members of your family, whatever they may be to you, if you are nice to your friends, whatever they may be to you, if you are nice to your opponents, if you can be nice, nice, nice, charming, with only occasional lapses, then you are fulfilling the First Object. That is what you must be and do. That matters more. Mind less what you know about the planes of consciousness and all the other aspects of the science of Theosophy. That matters far less. Anyone is more rapidly growing who is becoming more and more nice, more constantly nice. We often think that our lecturers must be highly evolved, because they lecture so well. They may be among the least of the members of The Theosophical Society, because it often happens that the more we preach, the more we forget to practise. Anyone can preach. It is dangerous to be a lecturer. We tend to drug ourselves with our own exhortations and so forget to fulfil those exhortations which we develop to our audiences as being so essential. On the whole I think we had better not be lecturers, but we can be *livers* of Theosophy.

If you have never read *The Secret Doctrine*, *The Ancient Wisdom*, *Isis Unveiled*, *At the Feet of the Master*, it does not very much matter. If you are a wonderfully nice person, all these other things

will be added unto you in due course. You will be given occasion to add increasing wisdom to your already well-developed niceness.

SPECIALIZE ON THE OBJECTS

I would stress that almost *ad infinitum*. Then I would say: Do work either at the First, the Second or the Third Object and see where you would like to specialize. What particular aspects attract you as a special study, or possibly even as your special practice?

In the "improved" rendering of the Second Object, you could take up the problem of Social Life or the Arts.

Then there should be in every Section a First Object secretary, a Second Object secretary and a Third Object secretary, so that around these secretaries will be grouped the particular people interested in one or another of the Objects. If there were a particularly large group, as, for example, groups of Religion, Philosophy, Science, Politics, there could be a Group secretary, so that the new member may feel he has somewhere to go where there will be fellow-students who are travelling his own particular way. So shall we be really helping him to move definitely onwards. These Section and group secretaries, subordinate to the General Secretary, will be special centres round whom the various members will be able to gather.

EXERCISES IN THEOSOPHY

Then I should have a study course or series of study courses entitled *Exercises in Theosophy*, so that out of the study may come the practice. The exercises I have in view are exactly similar to any physical exercises known to us. Just as we exercise the physical body in order to make it strong and fine, graceful and dignified, so should we have emotional exercises for the emotional body and mental exercises for the mental body, and in this way we shall begin to learn the stretching of our consciousness outside its usual range. Another set of exercises will deal with the stretching of consciousness so as to contact one's immediate surroundings. A third series will deal with developing our contact with the consciousness of those in the younger kingdoms of nature; while advanced and more difficult exercises, cognate to this subject of the stretching of consciousness, will be included in a fourth series. We study the planes of consciousness and the various laws of nature. We must endeavour to put that understanding into practice, to exercise that study in terms of our own consciousness. Each individual will choose the particular form of exercise that happens to suit his temperament. It may be in art, in politics. We can exercise our consciousness in terms of every single aspect of our Objects.

Recording Secretary, John Storer Cobb.
 Treasurer, Henry J. Newton.
 Librarian, Charles Sotheran.
 Councillors, Rev. J. H. Wiggin,
 R. B. Westbrook, LL.D., Mrs.
 Emma Hardinge Britten, C. E.
 Simmons, M.D., Herbert D.
 Monachesi.
 Counsel to the Society, William
 Q. Judge.

THE FIRST PUBLICATION

The Preamble and By-laws constituted the first printed publication of The Theosophical Society—a four-page pamphlet (a copy of which is in the Scrapbook) with the seal¹ on the cover, and on the inside pages the first list of officers (given above) and the Preamble and By-laws. The finished Preamble begins:

The title of the Theosophical Society explains the objects and desires of its founders: they "seek to obtain knowledge of the nature and attributes of the Supreme Power, and of the higher spirits by the aid of physical processes." In other words, they hope, that by going deeper than modern science has hitherto done, into the esoteric philosophies of ancient times, they may be enabled to obtain, for themselves and other investigators, proofs of the existence of an "Unseen Universe," the nature of its inhabitants, if such there be, and the laws which

¹ The design of the seal was determined at this early stage. It is an adaptation of a private seal which H.P.B. was using in 1875. (See *Golden Book*, p. 19, fig. 16). The motto of the Maharajah of Benares, "There is no religion higher than Truth," was added in 1880.

govern them and their relations with mankind.

Whatever may be the private opinions of its members, the Society has no dogmas to enforce, no creed to disseminate. It is formed neither as a Spiritualistic schism, nor to serve as the foe or friend of any sectarian or philosophic body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propagation. In considering the qualifications of applicants for membership, it knows neither race, sex, colour, country nor creed. . . .

Simply stated, the objects of The Society were "to collect and diffuse a knowledge of the laws which govern the universe." The brotherhood principle implicitly expressed in the last sentence of the Preamble paragraph above quoted soon became the vitalizing power of The Society, and has since remained its dominating object.²

Whatever confusion has arisen as to the actual date of The Society's birth is due not to the President-Founder's narrative in *Old Diary Leaves*, but to the dating of the By-laws October 30. The Colonel emphasizes the date by pencilling on the margin of the Preamble in the Scrapbook: "The child is born! Hosannah!" The Society was indeed their child—the Founders' child—and there is little to wonder that he took the earliest possible opportunity—the tentative constitution—to announce its arrival.

² *Short History*, p. 82.

His last note on the October 30 meeting reads (*Old Diary Leaves*, I, 135): "The meeting then adjourned over to the 17th November, when the perfected Preamble would be reported, the President-elect would deliver his Inaugural Address, and the Society be thus fully constituted."

According to schedule the November 17 meeting proceeded. Colonel Olcott goes on immediately to say—and it is cogent in this context to repeat his historic words:

"On the evening designated, the Society met in its own hired room; the minutes of the previous meeting were read and approved; the President's Inaugural Address was delivered and ordered printed; upon Mr. Newton's motion, thanks were voted to the President; and the Society, now constitutionally organized, adjourned over to the 15th December.

"Thus the Theosophical Society, first conceived of on the 8th¹ September and constitutionally perfected on the 17th November 1875, after a gestatory period of seventy days, came into being and started on its marvellous career of altruistic endeavour *per angustia ad augusta*."

And as if to straighten out some already noted confusion between the two dates, he comments: "Inadvertently, in our first published document, the *Preamble and By-*

¹ Should be the 7th (*Old Diary Leaves*, I, 115), or even earlier (see ante).

laws of the Theosophical Society, the 30th October was given as the date of organization, whereas, as seen above, it should properly have been November 17, 1875.

"The foregoing narrative of the origin and birth of the Society is very prosaic and lacks all the sensational and imaginative features which have sometimes been ascribed to the event. It has, however, the merit of being historically exact; for, as I am writing history and not romance, I have stuck to the evidences of our certificated records and can prove every point."

Mr. Jinārājādāsa says that Colonel Olcott fixed on November 17 as the official birthday "from 1881 onwards," but I find that he adopted the 17th November as early as 1879, at the very first public celebration of the founding. (There is no record of an annual celebration from 1876 to 1878). At the fourth anniversary held at Bombay, 29th November 1879, the Colonel said in his Presidential Address:

"On the evening of the 17th day of November 1875, I had the honour of delivering, in the city of New York, my inaugural address as President of the Theosophical Society. That was the first regular meeting of this body, and here in my hand I hold the printed notice sent to the members to attend the same."

Whether given "inadvertently" or not, the October 30 date must

We must not imagine that consciousness merely means knowing where the permanent atom is, or what is the distinction in terms of vibration to be drawn between the various planes of consciousness? There is running through the world a political consciousness which has its own vibrations, which has its own life, a kingdom of consciousness, if you will, as there is an art consciousness, a science consciousness. We can exercise our consciousness in terms of the political vibrations, both general and as they show themselves in specialized aspects in a particular country, and gain thereby a very great insight into the way in which we ourselves can become better Theosophists and the way in which we can spread Theosophy more effectively abroad.

These are some of the ways in which I should try to vitalize our work, so that members joining may feel they have something to do in connection with their membership. We do not value our membership if it merely means attending meetings or lectures, unless the lecturer conceals his ignorance by a fine flow of impassioned rhetorical utterances, so that people like the forms of the speech and do not so much mind an absence of matter. I think that the ordinary lecture is beginning to be as dead as the Dodo, that the lecture idea is dying down. It is not dynamic enough.

It is too static. It is only when you have the great lecturer, either of the type of Dr. Besant or of the type of Bishop Leadbeater, that the lecture is worth while. Bishop Leadbeater was a very great lecturer, in his own way as fascinating as Dr. Besant was in hers. Dr. Besant was fireworks in addition to being Fire. Bishop Leadbeater was not fireworks but he was Fire in its purity, in its restraint. In her the flames leapt up. In him the flames moved piercingly to their appointed ends.

NEW LIFE TO OUR WORK

In this way we can give new life to our work. It needs new life and the new life it needs is that which will be appropriate to the changing world. Our Theosophy, so far as it is expressed down here, our Theosophical Society, must change with the changing world. They are only shadows of the shade of the Theosophy, of The Theosophical Society, that will some day be. The Society must become larger and finer and more reflective of the Advance Guard of the world. It is the Advance Guard in its Objects, its purposes, and its work, and it must reflect the spirit of the Advance Guard. As the world moves onwards, the Advance Guard must move forwards.

George S. Arundale

DEATH SWINGS THE PENDULUM

BY GEORGE S. ARUNDALE

I WONDER if students of Theosophy have at all realized that without death life would probably soon become a hell for most of us, if not for all of us. Having in view the fact that there is no avoidance possible of disintegration, so far as regards the outer extremities of consciousness, the fact of at least physical decay has to be faced in every kingdom of nature. Even in the animal, vegetable and mineral kingdoms there is the factor of decay, and death has to be introduced as the factor for readjustment. Forms become worn-out and they have to be taken off.

But in the human kingdom not only is there decay, but there is also the factor of inter-relationship between one human being and another, or between one human being and a community group, or possibly between various groups, which might very well lead to terrible results without the gracious and readjusting intervention of Death. Suppose there were no death as we know it, what would happen to an individual who came within the persecuting activities of another individual or of a community? Suppose the body of Hypatia could not have been scraped to death with

oyster shells? Suppose the body of Giordano Bruno could not have been burned to death by fire. Suppose there were no such thing as life-imprisonment with an eventual escape through death. Suppose an individual were to incur the wrath and tyranny of his fellows without sooner or later being able to escape from these. Suppose there were no necessary limit to the continuance of hatred and suspicion, distrust and ill-will. Suppose it were impossible to escape the evil ignorance of one's fellows, there would be nothing more terrible than life. Life might for so many be one long and continuous hell.

Of course, those who might happen to be dwelling in the pleasant places of living would wish these to go on for ever. They want no death while satisfactions last. But satisfactions do not last. They must not last, for it is within the design of evolution that there is a More in front of us, as there has been a less behind us. But it is also a dispensation of evolution that only through the swinging of the pendulum of our living between the opposites of pleasure and pain can we at last know that changeless condition fashioned out

be regarded as correct. On 30 October 1875, The Theosophical Society was organized, the by-laws were adopted, the officers were elected, and Colonel H. S. Olcott was *ipso facto* President. Then why should he choose November 17 as the birth date? Mr. Jinārāja-dāsa suggests¹ that he was following the precedent of the United States of America, where, the Presidential election is held in November, though the President does not deliver his

¹ *Golden Book*, pp. 20-21.

APPENDIX: A YOGI'S PROPHECY

What appears to have been a forerunner of The Theosophical Society in India was the Samarasa Veda Samarga Sangham, founded in 1867 by Ramalingam Swami, a famous South Indian Yogi, to spread the principle of Universal Brotherhood and propagate the true doctrine of the Vedas. The lofty ethics of his teachings were not popular, mostly because he preached against caste, saying that the distinction between races and castes would eventually cease and Universal Brotherhood would be accepted. Towards the end of his life Ramalingam Yogi made the following astonishing prophecy, and made it repeatedly:

You are not yet ready to become members of this Society of Universal Brotherhood. The real members of that Brotherhood are living far away, towards the north of India. You do not listen to me. Yet the time is not far off when

Inaugural Address until the following March when he assumes office.

Thus the real inauguration for Colonel Olcott was November 17th, the date of his Inaugural Address. And so it has remained.

We have quoted his correction of the "inadvertence," which gave the date of organization as October 30. It would seem that the inadvertence was perpetuated in the By-laws of the Lanka Theosophical Society, mentioned at the beginning of this article.

persons from Russia, America¹ and other foreign lands will come to India and preach to you this same doctrine of Universal Brotherhood. Then only will you know and appreciate the grand truths that I am vainly trying to make you accept. You will soon find that the Brothers who live in the Far North will work a great many wonders in India, and thus confer incalculable benefits upon this our country.

These facts are recorded in *Hints on Esoteric Theosophy*² by Pandit Velayudam, a pupil of Ramalingam and Tamil Professor of the Presidency College, Madras, who adds the note:

This prophecy has, in my opinion, just been literally fulfilled. The

¹ Russia and America, both countries, were always named.

² Edited by A. O. Hume, 1882. A rare book.

fact that the Mahatmas in the North exist is no new idea to us Hindus; and the strange fact that the advent of Madame Blavatsky and Colonel Olcott from Russia and America was foretold several years before they came to India is an incontrovertible proof that my Guru was in communication with those Mahatmas under whose direction the Theosophical Society was subsequently founded.

H.P. Blavatsky comments on these remarks of Pandit Velayudam:

This is one of those cases of previous foretelling of a coming event, which is least of all open to suspicion of bad faith. The honourable character of the witness, the wide publicity of his Guru's announcements, and the impossibility that he could have got from public rumour, or the journals of the day, any intimation that the Theosophical Society would operate in India—all these conspire to support the inference that Ramalingam Yogi was verily in the counsels of Those who ordered us to found the Society. In March 1873 we were directed to proceed from Russia to Paris.

In June we were told to proceed to the United States, where we arrived July 6th. This was the very time when Ramalingam was most forcibly prefiguring the events which should happen. In October 1874 we received an intimation to go to Chittenden, Vermont, where, at the famous homestead of the Eddy family, Colonel Olcott was engaged in making his investigations—now so celebrated in the annals of Spiritualism—of the so-called "materialization of spirits." November 1875 the Theosophical Society was founded, and it was not until 1878 that the correspondence began with friends in India which resulted in the transfer of the Society's Headquarters to Bombay in February 1879.¹

Note.—Ramalingam Yogi died, or rather "disappeared," in 1874, at Vadalur, near Chidambaram, his birthplace. At Vadalur he built a dharmasala, or mission house, where the poor were given and are still given, food and shelter free. He is credited with occult powers which enabled him to perform what are called miracles, quenching fire, turning water into oil, changing carnivorous people into vegetarians. His *Tiru Arutpa* ("Path of Light") is among the masterpieces of Tamil literature.

of the bitterness of pain and the sweetness of joy.

It is Death that causes the pendulum to keep on swinging lest it settle down in pain because of the world's continuing ignorance. Were the world beautifully wise, there would be no need for death. There would be no death. But since the world is still woefully ignorant, death enters as compensation for ignorance.

Where life moves placidly, minerally, vegetably, and possibly animally, on its way, the purpose of death has yet to be perceived, and its advent may well be resented. But as the individual grows, and enters the regions of storms and tribulations, he must have rest, and death is rest. And when the individual soars above the crowd and so encounters its active persecution, since crowds thrive on similarity and tend to disintegrate as differences beset them, he becomes increasingly open to attack, not

because he is more crippled, as would be the case in the animal kingdom, but because he is more beautiful, and crowds resent that which they do not yet possess. Were there no death, there might be for him naught but continuous crucifixion and agony. But Death enters and snatches away the victims of crowds and of ignorance.

If we look back through the pages of history, or even if we look through history as it is being written today, we see how in innumerable cases, in the majority of cases, Death is indeed a friend and would be perceived as such if only we knew Him a little better. It is because we do not know Him that we do not like Him. It is one of the great duties of Theosophy and of the member of The Theosophical Society both to live in friendship with Death and to exalt His real friendliness and healing power before those who are afraid of Him.

That knocking of my heart of which I became for the first time conscious during my illness may be indeed the summoning knock of Death the Friend. . . . But somehow I cannot take death so seriously as all that. To me life still is and will be what I have already found it: a never-ending climax, by death changed not "in kind but in degree," no more arrested by the wearing out of the old machine than time stops when the clock stops.

CLAUDE BRAGDON

in *More Lives than One*, reviewed in this issue.

REMINISCENCES OF ANNIE BESANT

BY SAMUEL STUDD

HER FIRST VISIT TO AUSTRALIA

MRS. BESANT paid her first visit to Australia in 1894, under contract to Carlyle Smythe, the entrepreneur, who restricted her movements to so great an extent that she determined never again to submit to such limitations, but to tour directly under the auspices of The Theosophical Society, whose members, on this occasion, she was only allowed to meet privately.

I had, personally, been introduced to Theosophy in Sydney in 1887, by a member of The Society from San Francisco, and having meantime accepted its main teachings, after earnest study and investigation, but knowing little of The Society itself, was overjoyed at the opportunity of meeting another member, and especially so prominent a one, Mrs. Besant being at that time the principal exponent of its philosophy.

Needless to say that, both in regard to her public work and as the result of a private interview, I was charmed with her and have ever since looked up to her as leader, guide and friend, a constant source of help and inspiration.

At her last public lecture in October 1894, Mrs. Besant announced that on the following Wednesday, after the departure in accordance with her contract, a meeting of members and sympathizers would be held, and accordingly I took this first opportunity of becoming a member of The Society over which she afterwards presided so ably for so many years.

HER SECOND VISIT

Mrs. Besant paid a second visit to Australia in 1908, when she was accompanied throughout the tour by Mrs. John, the wife of the General Secretary, the local arrangements being left to the various Lodges; and, being then the President of the Melbourne Lodge, I had the great privilege of coming into close contact with her.

I remember well the day of her arrival for, as the result of a bad cold, I suddenly lost my voice, being only able to speak in a whisper; hence I asked permission for one of my colleagues to take the chair at her public lecture that evening, but, for some reason unknown to me, she would not hear of it, but insisted that I should do

THE MOON AND PLANT LIFE

BY S. L. BENSUSAN

I WRITE from my country home at the end of February. Full moon lies five days ahead of us, the gardener has just finished pruning the fruit trees and now the business of sowing vegetables is about to begin. One afternoon will be given to rhododendron planting in the wood, setting out branches from bushes that have made a growth on the ground level. Where these branches, owing to their rest on the earth, have developed fibres in plenty, we hope that they will root themselves on soil that has been enriched for more than half a century by relays of leaf mould. Apart from this break, all the time and attention will be given to the vegetables that fruit above the ground—peas, beans, cabbages and cauliflowers: roots do not matter so much, there are plenty of old countrymen who say that the waning of the moon is as good for root-vegetables as the waxing period is for the others; they may be right.

How comes it that perfectly sane garden-lovers with a lifetime of experience behind them, pay so much regard to what their friends are apt to call "old wives' tales"? What is there to account for an inner sense of satisfaction and belief? I think

it is first because lunar planting goes a long way to justify itself, and partly because we are glad to recognize the influence of the Heavenly Bodies without any regard for the disrepute into which they have fallen. Truth has the habit of persisting, of being rediscovered, and it would be easy to show that regard for the moon's phases was being shown far and wide, centuries before Dr. Rudolf Steiner published the results of his investigations, and before two gifted women, Frau Kolisko and Dr. Vreede, studied the question in the light of a forgotten science. The work is still going on, and I hear of a book that will be published this year by a man who has made careful studies of the effect of moon-periods on pollination.

On all sides it is possible to trace the beginnings of a movement towards considered sowing, and, side by side with them, clean growing, that is to say, the closing of orchards, gardens and glass-houses to the deadly mineral sprays and washes that are so vainly held to be aids to the commercial grower, though in the long run they may well prove to be his worst enemy. The growth of clean food in accordance with the laws of nature!

What countryman could respond to a higher aim than that? May he not feel that he is doing the world's most important work?

THE NEW OUTLOOK

I did not know how interest in the new outlook had grown until I wrote a paper on the subject recently, in the *Observer*, London's great Sunday newspaper. Letters reached me from many widely separated parts of the world. A government official who looks after horticulture in the tropics and is now home on leave, wrote to say that the people in the very primitive lands under his control or direction had a traditional belief in the theories set out, though they had no written records to justify or help him to investigate. He proposed to make a series of controlled experiments as soon as he returns to duty in the late summer. Several people wrote to tell of the country "superstitions" they had encountered, many stressed the value of the days just before full moon, for all save root-vegetable planting; on this point the evidence tends to be confusing. A further point of interest is that the transplanting of trees in days immediately preceding full moon, has been accomplished very successfully, wherever the tree has been replanted in the same aspect as before; there is matter for investigation here, for the forces that operate to maintain

the life and vigour and enable the tree to survive the shock of transplantation, are not tangible things. They are part of the many influences, perhaps etheric in this instance, that we incline to deny because they will not fall within the compass of an amateur definition. It is reasonable to believe that we and the world we misuse so terribly, are part of a vast system directed by an Intelligence far beyond our feeble powers of comprehension. Surely, if at this stage of our development we can catch any clue, however slender, to the circumambient mystery, we shall do well to follow it so far and so fearlessly as we can.

Apparently, moon power is a potent factor in growth, though it is well to remember that Dr. Steiner thought this power was conveyed through rain. We know the effect of the moon upon the unhappy folk called lunatics, who take their name from their involuntary response to the moon's phases. Some of us, the writer is one, have had friends who, while to all outward semblance normal, though not, perhaps, quite balanced, became excitable and unreliable when the moon was at the full. Fear of the moon is not uncommon among neurotic folk and animals too.

THE LIGHTER SIDE

Turn to a lighter side and you will find belief in the effect of the

the best I could. The result was that I shrieked out the announcements in such a voice that the next day one of my business clients remarked that surely I had been in the chair the previous night, but my voice was so unrecognizable that it made him doubt the correctness of his vision.

STRENUOUS AND CONCENTRATED

During this visit, A.B., as she was affectionately called, never spent an idle moment. Often an address to members in the afternoon would be followed by a public lecture in the evening, or vice versa, the intervening period being occupied, after a light meal in the Lodge room, in writing articles for the Press, answering letters or preparing matter for publication.

On one such occasion, she was at work behind a screen, so that members coming in for the evening address did not realize her presence and chattered so freely that the noise was simply appalling. When, however, I slipped behind the screen to ask whether she did not wish for silence, she merely remarked that she had not heard the noise, which thus had in no way disturbed her. Such was her power of concentration upon the work in hand.

HOW SHE HELPED US

One evening Mrs. Besant addressed members on a very difficult subject, concerning the higher

qualities of the Self, many afterwards remarking how simply she had put things and how easy it had been to grasp her explanations.

When, however, an attempt was made to pass on the information and enlightenment to some who were unable to attend the lecture, it was found quite impossible to do so, and when Mrs. Besant was questioned she explained that when speaking upon such an abstruse subject, she not only stimulated our mental bodies, raising them for the time being to a higher pitch as it were, but at the same time she sent out clearly cut thought-forms, which for the moment we were able to grasp and to understand, whilst afterwards, lacking that stimulation, we failed to reproduce the understanding necessary to pass the knowledge on to others.

During this visit Mrs. Besant had her photograph taken, and I well remember the occasion, for when the operator started to place the usual head-rest in position and to adjust her head thereto, she exclaimed: "Don't touch me, just say what you wish me to do, and I shall not need the head-rest." The resulting photograph was the one she herself preferred to any previously taken, and so many copies were ordered for the various Book Depots abroad that the amount paid to the photographer came to nearly £80.

Shortly before this visit, a second Lodge had been formed in Melbourne and had, unfortunately, taken up an attitude of active opposition to the original Melbourne Lodge. One evening, when having tea in the Lodge room, Mrs. Besant discussed with me the ideal attitude I should seek to adopt in regard to the opposing Lodge, and concluded by laying her hand upon my shoulder and asking: "Is that *too* hard, Mr. Studd?" to which I could but reply: "No, whilst you are here it seems not merely the best, but, in truth, the only way to deal with the matter, but when you have gone it will seem quite different," as, indeed, it did.

HOW SHE WAS HELPED

Notwithstanding the amount of her experience in public speaking, Mrs. Besant one day remarked that she always felt a little sick before giving a public lecture, and that usually the worse she felt, the more powerful and compelling would be the lecture.

But on one occasion she had been very unwell all day, and as I assisted her from the cab into the hall, she whispered: "I am afraid the Master will need to do most of the work tonight," the result being magnificent, a most powerful and telling lecture on "Education," so much so that one of Melbourne's leading educationists remarked the next day that it

was the finest lecture he had ever heard.

GIFTS AND GRACIOUSNESS

When Mrs. Besant was leaving Melbourne we desired to make her a personal gift, something she would keep, it being well known that when money was given to her, it was immediately passed on to whatever Theosophical activity was most in need at the time. On inquiry, however, we found that she wore upon her wrist a watch with a leather case and strap, a constant source of grievance to her personal attendant at Adyar, one of Colonel Olcott's old boys (all such attendants in India being called *boys*, regardless of age).

Unfortunately, the watch itself was really too large for the wrist, but being the gift of a very dear friend, Mrs. Besant would not hear of wearing any other, so we had a special bracelet of gold made to hold it, its one drawback being the weight due to its unusual size. However, when we had the honour and the privilege of presenting it to her, after thanking us most graciously she remarked that she thought this was the first present she had received that she felt she must keep for herself, as it would be far too useful for her to part with it.

IN HER ADYAR HOME

Personally, I next met Mrs. Besant at the Adyar Convention,

moon upon man's daily affairs. I remember talking to an old countryman who was fattening a pig. He looked at her in the sty to which he had brought me. "I'll kill her time the moon's gone most a fortnight," he said. "If I kep' her over that time, she'd waste." I asked him why. "Everything wastes, time the moon lay on her back," he declared with intense conviction.

There was another elderly man in a neighbouring county with whom I stayed sometimes to gossip, and I found him planting very busily on a fine March morning. He paused for a moment, to straighten his back, as we say. "I've got to get all this piece sown by the end of the week," he said. "You mean before full moon?" I queried, and he stared.

"Who taught you that?" I asked him.

"Me father," he replied, in the vernacular, "a master-gardener ever anybody see."

"And who taught him?" I enquired.

"His father," he replied, "time I was young, folk took notice o' th' moon, just like th' rabbits an' the rats do."

He referred here to the practice of rats and rabbits to leave overcrowded quarters by night when the moon is at the full; but this is clearly another matter altogether and I only mention it as an exam-

ple of the fashion in which the moon enters into the countryman's field of observation. He knows at least that the moon has its influence on domestic animals, on wild life, on fruit and on flowers, while his sophisticated town cousin passes all these things by.

A COLLECTION OF RECORDS

When we turn to the garden and the farm, a collection of records is available to establish the importance of the Moon factor. Frau Kolisko's series, including both fruit and flowers, is of amazing interest and its publication led to South American growers sending startling details of the effect of lunar planting on maize and cocos palm. Maize must appeal most to the South American growers, but for the English gardener she has collected results of the growth of various kinds of *brassicae*, tomatoes, radishes, beetroot, carrots, kohlrabi and pot-herbs. Her conclusion with regard to roots was that "new moon" plants tend to woodiness, and that if "full moon" effects were too strong, the root crop would tend to rot. Here at once one sees the need for further and prolonged experiment, and it is satisfactory to learn that such experiments are still in the making. While the few who have sufficient development to contact the etheric and astral planes, can add very considerably to knowledge and can even guide their brethren whose equipment is

smaller, the rank and file of us can perform solid service by planting on waning and waxing moon, and transplanting in accordance with the indications given, and checking and recording results. They can also serve a singularly useful purpose by making a comparison of results of planting at what for convenience may be called right times and wrong times, on different soil, *i.e.*, on soil that has been subjected to treatment with mineral dressings and soil that has been preserved from such contamination and has had its natural forces preserved by compost.

On my own land, where I use nothing but vegetable compost with farmyard manure, there is every reason to say that moon planting answers to the theories; but Frau Kolisko in her experiments discovered that growth was not so satisfactory on mineralized land as it was on clean soil. It would be very interesting to learn whether development is retarded by minerals, or whether plants show any signs of deterioration; Mrs. Mirllet's experiments tend in this direction. Against clean cultivation immense vested interests are arrayed and progress must be slow. I am content to be the laughing-stock of those who know that the popular way is always the right way; but I was encouraged when the head of an Agricultural College came to see me last year and said:

"When I came here first I made up my mind that you could never raise crops on the sand and gravel of your upland here. How have you managed to get such good results?" I explained and he was definitely interested—*experto crede*.

It is a very dangerous thing to commercialize food-production over-much. The primary relation between God and man is bound up in the capacity of Mother Earth to support the children on her bosom. It is well that we should study every aspect of this question, remembering Dr. Steiner's warning to the effect that "the day may come when mankind will starve in the midst of plenty."

TWO FACTS ESTABLISHED

There is evidence from many quarters that efforts are being made by some of those who possess what is sometimes called extra-sensory perception, to come nearer to the forces that affect the health of the earth and the growth of the food by which we live. Today, so far as one can see, the tangible results, *i.e.*, those that can reach the intelligent but unsophisticated layman, go to reveal two facts. The first is that lunar periods have a very definite effect upon growth rate and development; secondly, that the mating of the vegetable with the mineral is detrimental to the former and reacts disadvantageously upon man as well. Witness the crop of new diseases in man

in December 1914, when I spent the following six weeks in that delightful abode, the true spiritual centre of our Movement. Hardly had I arrived when A.B. sent for me to welcome me to Adyar.

During my stay I saw much of her, she then being President of The Society, and an indefatigable worker, rarely retiring before midnight and yet hard at work at her desk at 4 o'clock the next morning, and so on, day after day and week after week.

One day she took me in her car to a function at a Panchama School, insisting upon my presence beside her on the platform, after being garlanded by the children in like manner to herself, and explaining to me the meaning of the various exercises and symbolic dances performed by the pupils of the school, all children of the so-called untouchables.

Every morning Mrs. Besant, in company with the principal residents, would make a tour of Headquarters, visiting the heads of the various departments, listening to grievances, giving advice and instructions, and on one such occasion, seeing that I was anxious to take a photograph of the group, she graciously paused, getting them all to face the camera whilst I took a snap.

One night she returned from her newspaper work in Madras at a very late hour, so tired that she

seemed barely able to climb the stairs to her own room, but, so wonderful was her power of recuperation that, at 8 o'clock the next morning, she took charge of a meeting as full of life and vigour as one could desire.

At the end of my visit, Mrs. Besant once more sent for me to bid me good-bye and to ask me to carry a message from her to the forthcoming Convention in Melbourne.

As I remarked to her afterwards, it was not often that she was caught "napping," but I hold two letters in her own handwriting addressed to "The Revd. Samuel Studd," though in this life at least, the Church and its ceremonies have held no attraction for me.

One characteristic of Mrs. Besant, not, I think, generally known, is that when from time to time an addition was made to the property at Adyar, so long as any liability remained such property was held in the name of herself and her co-trustees but immediately the debt was paid the title was transferred to The Theosophical Society.

HER GREAT QUALITIES

Mrs. Besant was noted for her wonderful tolerance, as was instanced by the fact that she voluntarily published in her journal, THE THEOSOPHIST, a most violent and abusive attack upon herself written

by one who was afterwards himself, that he knew, and with this I believe, ashamed of the language I heartily agree. he had used.

Speaking once of the charges made against C. W. Leadbeater, Mrs. Besant said to me that she had lived in the same house with him for some years, both in London and at Adyar, and that she had no hesitation in saying that with regard to himself, personally, "a man cleaner in mind and in body she had never met."

I remember also Mrs. Besant once telling us that we had one important lesson to learn, namely, that it was better to do a thing in the second best way if it meant our all working together to accomplish it, than to do it in the very best way if it involved some of us working for and some of us working against success or even in a lukewarm manner.

Perhaps her outstanding qualities were strength, courage and endurance, a warrior *par excellence*, though I once heard one of her closest colleagues say that in addition to such qualities she was the tenderest and the sweetest woman

HER LAST VISIT TO AUSTRALIA

On her last visit to Australia in 1922, A.B., now Dr. Besant, spent but one night in Melbourne, lecturing in the Town Hall on "India and the Empire" to over 2,000 people, but, having unfortunately caught a severe cold, she was unable to do full justice to her great powers. Nevertheless, a net profit of £90 was realized, thus covering a loss elsewhere. In regard to this lecture, almost at the last moment, when it was impossible to communicate with Dr. Besant, we were called upon by the City Authorities to guarantee that she would not introduce politics in the course of her lecture, otherwise the engagement of the hall would be cancelled. Thus, there being no option, I had to take the personal responsibility of giving the required guarantee, though I knew nothing whatever of Dr. Besant's intentions.

Fortunately, the question was not afterwards raised.

Theosophy must ever remain our inspiration and form the backbone of our lives, otherwise the burden of incessant labour would be too heavy to be borne.

ANNIE BESANT

and beast that have followed in the wake of "get rich quick" farming. Against these scanty results we can set the fact that research is a matter of the past few years, and that already responsible people in charge of food-production are watching the situation with interest not free from anxiety. Recently, at the Farmer's Club in London, a speaker touched the fringe of the subject before an audience of hard-headed men who have a thoroughly conservative aversion from new ideas.

One hears, on many sides, of men and women who in the ordering of their own private gardens and orchards, grow clean food and follow the lunar periods carefully, and are equally careful to refrain from discussing their own beliefs lest they incur the ridicule of their friends. Even today, to admit a belief in any force that has not been weighed in the balance of the scientists and won acceptance, is to risk the label of "crank" or "faddist." In this connection I like to recall an incident at a London dinner-table many years ago.

A DIGRESSION

My hostess, who administered a considerable estate in the country, on behalf of her son, a minor, took great interest in her tenants, and was saying how she was troubled by their belief in what she called "superstition." "Only the other day," she remarked, "I learned

that the mother of quite a large family of young children, found them suffering from whooping-cough. She kept them from school and was trying a remedy prescribed by the person they call the Wise Woman. She had told the mother to get a couple of nuts of garlic, cut them in thin slices and make all her children put them inside their socks."

There was a fairly general laugh and then one of the guests, a very wise, grey-haired, Harley-St. specialist, said: "One moment. I must tell you that it was an admirable prescription. If I had young children suffering from whooping-cough, I would prescribe garlic, though not perhaps in that form."

He went on to quote two old writers, one being the poet Horace, who said that garlic was only fit for the worst criminals; and the other an old English herbalist, who declared that if he had to set out the virtues of garlic, words and space would fail him—and then proceeded to deal with them in detail. He may have agreed with the wise Culpeper, who wrote: "Let it be taken inwardly with great moderation; outwardly you may make more hold with it." I gathered that the speaker's sympathies were with the second opinion rather than the first, though he admitted that he would rather put garlic in his socks than in his mouth.

But this is a digression. . .

THEOSOPHY IS THE NEXT STEP . . .

IS IT FOR SCIENCE?

THEOSOPHY presents a general theory that the reality of existence is not on the physical plane, but is the core of the invisible forces that moulds the outward aspects of visible and tangible things. Modern thought in physics moves definitely in this direction, but Theosophy, with its elaborate and ordered schemes of the planes of nature, and of the bodies or vehicles of man, presents hypotheses far beyond the present findings of science, which are likely to suggest lines of research only if they are accepted as worthy of examination.

Although Theosophy has undoubtedly something to offer to science and may seem to us to be the next step for science, we can scarcely be surprised if science fails to value occult theories quite as highly as we do ourselves. Science is busy with its own affairs and will not turn aside into unfamiliar paths unless they are not too far removed from ideas and methods already known,—the next step?—and seem to promise definite results.

The human mind cannot easily bridge a big chasm in understanding, but it can make long journeys with short steps. There are many phenomena that we recognize and utilize but do not fully understand—electricity, for instance. These are island-ideas separated from the mainland of the mind, which can be said to understand any subject only when a causeway of dry land extends between, upon which

the pedestrian mind may plant short steps of proven facts, to connect the isolated fact of experience to the mind, or to permit the mind to expand and take possession of the new territory.

It is no use for the occultist to present science with such isolated facts without the causeway of proof. Science is too busy enlarging the whole coastline of research to look up and see the separated islands of occult theory which Theosophy can see, but which cannot yet be connected up by any demonstration acceptable to science. Although a few eminent scientists have dealt with occultism and have fearlessly published their results, and directed attention to the scientific records of the ancients, these have received no serious attention from the body of organized science. These scientists have rather lost caste with their fellows than gained respect for knowledge too far from the familiar and safe to be trusted.

Theosophy, whether as occultism or religion, is the application of the same experimental methods as those used in objective science to realms of nature not usually or easily perceptible to man by means of his senses and instruments. But although there is an extensive literature of experimental knowledge derived from ancient writings and modern clairvoyant research, the statements of fact found therein are not readily verifiable. We may know (or believe) that visible effects of invisible causes actually do come about, but because of the lack of

NO MISSING VOLUMES OF "THE SECRET DOCTRINE"

BY JAMES MORGAN PRYSE

THE old canard, invented for the vilification of Mrs. Besant, that Vols. III and IV of the S. D. were suppressed, is renewed with additional extravagant details in the April issue of *The Canadian Theosophist*. This time Mr. Basil Crump is responsible for it. Mr. Smythe, the editor, suggests that perhaps I "could throw some light on the matter." Much as I abhor such controversies based on falsification and misrepresentation of affairs in the T. S., it seems to be my duty to follow the editor's suggestion.

As a prelude I say, as if under oath, that in all my experience in the activities in the New York and London Headquarters I never knew or heard of any writings of H. P. B. being suppressed except one little pamphlet, *A Modern Thersites*, which was printed shortly before I arrived in London. With the unanimous approval of the Headquarters staff I burned the whole edition of it. H. P. B. wrote it in defence of Mrs. Besant against a scurrilous attack by one

¹ Reprinted, with acknowledgments, from *The Canadian Theosophist*, May 1939.

of her old enemies; but the language of the defence-pamphlet was so strong, to put it mildly, that Theosophists refused to circulate it.

The "pile of MSS." (crumpled and soiled) "about 18 inches high," referred to by Mr. Smythe, and which I frequently saw at Headquarters, was merely used "copy" returned by the printers. Any printer could tell that at a glance. The "copy" is always returned to the author with the proof-sheets as the work proceeds.

My old friend, Mr. Basil Crump, whose motive and veracity I do not at all question, furnishes us with some fantastic information given by "an elderly gentleman" "who prefers to withhold his name," but who might well be a reincarnation of Baron Munchausen or Gulliver. This elderly romancer stated that he "knew Mr. Thomas Green, one of the well-known early workers," and that Mr. Green "before he died" (not after his death, you see) told him that he "was paid to set up the type of Vol. III and part of Vol. IV of *The Secret Doctrine*." Extraordinary! Mr. Green was not a printer, did not learn to set type,

and was never connected with any printing office but the H.P.B. Press. He assisted me in the press-room and kept the books. He had no part in the management, and never handled any "copy," as that was always given to me as manager.

The statement of the anonymous "elderly gentleman" sponsored by Mr. Crump is a tissue of falsehoods. I'll quote them and point out their glaring falsity. Mr. Green, says the romancer, "helped with the printing at the H.P.B. Press before and after H.P.B.'s death." He had nothing to do with the printing until I took him in as my assistant when the printing plant was enlarged, quite a while *after* H.P.B. discarded her worn-out body.

Mr. Green "was paid to set up the type of Vol. III and part of Vol. IV of *The Secret Doctrine*." Who paid him? The printing of Vols. I and II was financed by the Keightleys, and Dr. Keightley told me that H.P.B. made so many changes in the proofs that the corrections cost more than the original type-setting. H.P.B. had only a slender income from her book-royalties and was usually flat broke. She told me that she had received an offer from Russia of ten pounds a week if she would write letters for a daily newspaper. I urged her to accept the offer; but she said she could not because writing such letters would put her out of tune for her Theosophical writing.

"The proofs of Vol. III were passed by H.P.B. shortly before her death." During all that time I was at the Headquarters and spent nearly every evening with H.P.B. in the drawing-room where she wrote and conversed with members of the staff, she read no proofs of the S.D. If she had done so all of us would have known it. Mr. Green was never a member of the staff.

Mr. Green "was just going to press with them when he received orders from her to break up the type, also such portions of Vol. IV as had already been set." At that time Mr. Green was clerking in a law office and had had no experience in the printing business. To set up a volume of the S.D. and keep the type standing would require thousands of pounds—say two tons—of type, leads and galleys. In printing the S.D. I used an eight-ton Cottrell press and ran about twenty tons of paper through it each year. Where did Mr. Green keep such an outfit?

The elderly fable-monger continues: "The proofs of Vol. III were passed by H.P.B. shortly before her death and Mr. Green was just going to press with them when he received orders from her to break up the type, also such portions of Vol. IV as had already been set." Amazing! Vols. I and II, revised edition, were printed by me after H.P.B. had abandoned

certainty about the invisible causes, and the time often elapsing between cause and effect, the mind of the physical scientist trained to look for visible effects from visible causes within a few hours does not easily adapt itself to the conditions of the occult sciences, where results may be long delayed, and where conditions, so subtle as to be unrecognized as essential, may be lacking when a repeat experiment is attempted.

The biological sciences, like psychology and healing, are probably in the best position to accept and consider the theories of occultism because in these fields it is admitted that results may develop slowly. But in the physical sciences, although the planes of nature may be a good ground for hypotheses, and although we may suspect that science has contacted these invisible realms obscurely in its cosmic rays, their particles and its heavy-side layers, occultism has not yet developed any certain knowledge on such points, still less has it any stock of test experiments repeatable at will.

It may be that the quanta of light and the electron, exhibiting both particulate and wave properties, may be explicable by the occult statement that the atom of one plane appears as a force on a lower plane, but we are not in any position to demonstrate this. It therefore seems that Theosophy is not the next step in the physical sciences, and will not be until these deficiencies shall have been overcome. With regard to repeatable demonstrations, it is a fact that spiritualism is in a better position than the more philosophical Theosophy.

There is room for some serious work for a group of students to collect all the

published scientific results which have any bearing upon the occult planes of nature and to study them speculatively and intuitionally, and, if possible, mathematically and with the aid of clairvoyants. But the probability is that no great results will be obtained without long continued efforts. And certainly no approach to science should be made until results have been obtained that fulfil the condition that they can be demonstrated at will under good conditions.

We cannot expect science, busy with its own theories, to grope amongst the obscurities of our literature for references to those states of matter to help in its investigations. We must translate our literature into a language—preferably of experimental results, or, maybe, mathematics—which the scientist will find intelligible and interesting. (This is, perhaps, one of the most important lines of work of the Theosophical Research Centre, and one in which a good beginning has been made in the publications of that young and energetic body of earnest students.)

To sum up, we may conclude that while Theosophy can be the next step in the life-sciences, wherein we have some well qualified workers who are demonstrating results, it is premature to offer anything yet in the purely physical sciences. With a very few notable exceptions the knowledge of modern science, especially physics, by the average member of The Theosophical Society (and therefore by The Society as a whole) is comparatively small, so The Society is not in a position to approach the portals of science as an equal.

GERARD REILLY

NOTES AND COMMENTS

WHAT WOULD I DO IF I LIVED MY LIFE AGAIN?

THE following is Dr. Arundale's contribution to a series of articles, by prominent persons of India, appearing under the above title in *The Illustrated Weekly of India*, Bombay:

What would I do if I lived my life again? Well, knowing the truth of reincarnation, I know that I shall live again, although not this life over again—at least, I hope not. For what is the use of being just a gramophone record and not a very good record at that?

But I am not allowed flights of fancy into the future—much more interesting though these would be, and profitable. What would I do if I had to begin all over again, and could to some extent be the master of my fate?

Well, I should try to be born in India, for one can be much more Aryan in India than anywhere else, even though Herr Hitler does not seem to realize the fact. One can be much more civilized in India than in any other country in the world, except perhaps China.

But my difficulty would be the family into which to be born. It must be a very cultured family, a very Indian family, whether Hindu or Mussalman—preferably Hindu, for I must positively be a vegetarian. I am not particular about the caste, so long as the family is reasonably well-to-do, and religious in the noblest sense of the word—no rigidity, no narrowness, but

steeped in the great traditions of the faith to which the family belongs.

I must be educated at home, not in any of the utterly futile schools and colleges which in these days thwart so much the renaissance of India's soul. So in my family there must be fine people to educate me in the true spirit of education—to find my happiness in helping others, in learning how to create beautiful things with my hands and to sing and to play an instrument, in the study of a great classic language and of the arts and sciences, in knowing the science of my Self, that I am an immortal soul wending my own way to my glory and helping other immortal souls to wend their ways to their glories. To find my happiness, too, in simple living, in gracious living, in cultured living, in patriotic living, for I must love my India passionately.

I shall then hope my family will be well-to-do enough to enable me to devote myself to the service of my Motherland, and it need not be so very well-to-do to enable me so to do, for I shall be a devotee of the simple life, and little enough will be enough.

I shall then try to help all who are poor and weak, all who lead difficult lives, and all the animal-citizens of the Motherland, for I shall know that India's true freedom and her power to use it rightly absolutely depend upon the well-being of all her citizens—human and sub-human.

I shall not want to be a speaker, for there are far too many already, nor even

her worn-out body. The MS. of Vol. III was then placed in my hands by Mrs. Besant; but it was not printed by me, as the printing office was discontinued soon thereafter and the material sold, owing to the "split" in the T.S.

To prove the shameless falsity of the statement about breaking up the type of Vol. III and "such portions of Vol. IV as had already been set," I'll explain how we printed the S.D. and other books. The type was set by more than a dozen girl-compositors (paid union wages), except title-pages, which I set myself, as they are difficult things to do. As fast as page-proofs were finally corrected the type went to the electrotypers and when returned was distributed. The printing was all done from electrotypes, sixteen pages to the forme, and not from type. The making of the plates and the press-work went on simultaneously. To set in type a whole Vol. of the S.D. before "going to press with it," a useless proceeding and very expensive, would seriously delay publication. The elderly romancer evidently supposed that big books "went to press" like newspapers.

I started the H.P.B. Press, the capital being supplied by Dr. Archibald Keightley, to reprint the E.S.T. Instructions, which my brother John and I had previously printed in New York. It was slow work, as I did

nearly all of it myself. For a time I had an outside compositor, and Thomas Green, a lawyer's clerk, in his spare hours helped me fold the sheets for binding. The work was finished to H.P.B.'s satisfaction. Some time after our beloved "Old Lady" forsook her body, Mrs. Besant decided to enlarge the printing plant, so as to print a new edition of the S. D., also *Lucifer* and other publications. Accordingly an American two-revolution press was purchased, also other machinery and material, and girl-compositors were engaged. I did all the work of making ready the formes on the presses and trained Mr. Green and one of the girls to feed the presses.

After Vols. I and II were printed there remained the Index and Vol. III. I did not print them. They were done by the printing concern that purchased the plant after Mrs. Besant closed it because of the "split" in the T.S. (Please notice the inferior printing of those two books!) Thereafter neither Thomas Green nor I had anything to do with printing the S. D. I went to Dublin, taking with me the smaller press, which belonged to Dr. Keightley and was donated by him to the Irish *Theosophist*.

As a former member of the London Headquarters staff and manager of the H.P.B. Press I assert emphatically that the three volumes of *The Secret Doctrine*, as published, are the whole of that

work. No portion of it was suppressed or destroyed.

There never was a Vol. IV. H.P.B.'s manuscript had no "volumes" at all. It was simply a mass of written pages, most of it being disconnected monographs, as the published volumes now are in part after they had been arranged in their present form by the Keightleys, who saw Vols. I and II through the press, leaving unpublished a number of monographs, which Mrs. Besant subsequently brought out as Vol. III, in which she included the Instructions. When I asked her why she added them she replied that H.P.B. had authorized her to do so, and that the other material was too scanty to make up a volume.

All through the S.D., first edition, H.P.B. used the word "Book" for Volume—a solecism which was corrected in the revised edition. The plain fact is that her vague references to "Book" III or IV could have been made only by guess-work, and therefore are not evidence that she had sorted out two such volumes from her unsystematic manuscript. Vol. III is not "spurious," as Mr. Crump terms it. The manuscript was in H.P.B.'s own handwriting; the subject-matter is in her usual style and includes some of the most valuable and interesting matter in the whole work. I placed the manuscript in the keeping of my

brother John, who now says: "At Mr. Mead's request, I typewrote all, or nearly all, the Third Volume of *The Secret Doctrine* (not counting the Instructions at the end), to put it in better form for him to prepare for publishing. The manuscript was in H.P.B.'s well-known handwriting. More extensively, as is indicated in foot-note on p. 389,¹ some of the material regarding Buddha had been written several times, with somewhat different phrasing. She had written the names of Buddha's so-called reincarnations (now left as asterisks on p. 390¹) and then erased them. Ink-restorer might have disclosed them, but I considered that her decision they should remain unwritten should be obeyed." Now let me call attention to the fact that in those days Mrs. Besant revered the memory of H.P.B., whose personal pupil she had been. Because Mrs. Besant was, later on, duped by Dugpa-inspired charlatans, it is shamefully unjust and cruel to assert that she "betrayed" H.P.B. and corrupted her writings during a period when both Mrs. Besant and Mr. Mead, as I know from close association with them, tenderly cherished the memory of our beloved "Old Lady." They could not possibly have committed the sacrilege of which they have been falsely accused by Theosophists who were never in a position

¹ Adyar ed., pp. 376-77.

a writer. I shall want to be a worker who travels through the length and breadth of India summoning all to be proud of their great heritage and to live as Indians should.

I must know Samskṛt or Arabic. I must know Hindustani. I must know my mother-tongue—I think I should rather like to be born in a warrior class of the Kshatriya type, whether Hindu or Mussalman, and I must fight for India, even fight the Indians themselves for India where I find that Indians are un-Indian.

[I must have the sense, too, to oppose the idea of India's isolation—I must have no fear of public opinion—or independence. India must, of course, be free, self-governed. But she has in these days the marvellous opportunity of joining with a number of nations to form a great Commonwealth of the East and West for the sake of world peace and world prosperity.]

As I so work, I must gather round me young men and women—I shall not marry, I shall have no time—to work with me and afterwards. I shall want to die at a ripe old age—so that I may have time to be a great source of inspiration to the younger generations which are coming after me—in my Āsrama somewhere near the Himālayas.

I shall then die honoured by those whose honour is worth having, and regretted by none, for it will be felt that I have lived well and that my spirit will live after me. G. S. A.

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REFERRING TO THE MASTERS

Those who desire information concerning the role of the Masters M. and K.H. as religious functionaries, will find definite references in the following letters:

In Letter 61, *Letters from the Masters of the Wisdom*, 2nd Series, there is a letter to Mohini M. Chatterjee where he is instructed to translate the letter received into Bengali and forward it. In that letter the Master K.H. says: "I am forbidden by the rules of my Order to correspond with women." This is one of the rules of a Buddhist monk, and therefore He mentions that a letter sent to Him by a Bengali lady could not be received by Him though evidently He knew of its contents, for He promises protection to her and her husband. Those interested can read the full letter in the work quoted above.

The reference to the Master M. is brief. In Letter No. 80 in the same work, there is a brief note from the Master to Mr. W. H. Terry of Melbourne. This letter is signed:

Yours,

M.:

(mis)named the "Illustrious" by Mr. Sinnett, tho' I be but a poor Tibetan Fakir.

The word *Fakir* as used in North India is used solely for a "holy man," one who has definitely accepted certain vows of the religious life.

C. JINARĀJADĀSA

BOOK REVIEWS

The Mind-Changers, by E. Douglas Hume. With a Foreword by H. R. H. Prince Christopher of Greece, and an Introduction by George Arliss. London, 1939. Pp. 341. Price 8/6 net.

Some of us, the ultra-moderns, are wont to look back upon the Victorian age as somewhat of a dark age, the medieval period of modern times, so to say. But such a judgment can only be passed when total ignorance blinds the eyes to what was thought and wrought by the "Great Victorians," of whom the Queen was so eminent a leader, not only in the field of practical politics, as the Ruler who made of her country a great Empire, but also in the field of humanistic thought, as, for example, shown by her pronouncement, on which the teachings of the book in review are based, that "no civilization can be called complete that does not include the proper treatment of animals."

And it is not a book of ideas only, it is a living book of people and their deeds as well, some with a direct relation to our younger brothers of the air, and the earth, and the waters, some without such, or with only a slight and remote, connection with the main subject. The book further shows how the thoughts and actions of these Great Victorians gradually changed the mind of the times—wherefore the title of the book—and so did ring in the truly modern times, of which we are too often unduly proud.

Queen Victoria's pronouncement or appeal for proper treatment of animals made in 1840, and her further activities in support of prevention of cruelty to them, were quite in a line with that other appeal for Universal Brotherhood, based on the unity of all life, made by those two Great Victorians who, thirty-five years later, became the founders of The Theosophical Society. And it is gratifying to see that this proclamation of the Oneness of all Life by Theosophy—a strange and unacceptable thought as it still seemed in early as well as later Victorian days, because of Christian Theism as opposed to Hindu Pantheism—nowadays has become a common property of the spirit of the age, proclaimed unblushingly and most naturally by not only the best philosophers and scientists, but by great artists and philanthropists as well. As a specimen I may give George Arliss's words in his "Introduction" to the book:

The following pages show the influence of the poets, philosophers, and scientists in the realization of the Oneness of Life and consequent brotherhood not only of mankind, but of all things created.

I would that, somehow or other, we might incorporate our kinship with our younger brothers into the First Object of our Society. On the ground of the principles of our Theosophical Science it belongs there. To limit the brotherhood idea to our humanity alone is taking away from the universality of our conceptions and strivings.

to know the actual facts, as were my brother and I.

Thomas Green, who worked faithfully with me for several years, was thoroughly honourable and truthful. He could not possibly have told the ridiculous lies which the "elderly gentleman," sneaking behind anonymity, attributes to him. He could not "before he died," or after passing on to the other world, have uttered those gross falsehoods.

The original fabrication was that Mrs. Besant suppressed the two volumes. Mr. Crump fancifully emends that by speculating that H.P.B. herself "destroyed the MSS." after Mr. Green had been ordered "to break up the type." How could she, a confirmed invalid, have destroyed a mass of manuscript and proofs without any of us knowing about it?

Mr. Mead's "30,000 alterations and so-called corrections" in the revised edition are excellent. But he was too conservative: he should have made many more of them. The Keightleys previously had done much correcting in the first edition. Yet after all their editing it would be easy to point out many inaccuracies that escaped notice or were ignored. I have myself corrected in manuscript magazine articles by Prof. Dvivedi, Dr. Buck and others; and I have always been grateful to friends who, when I submitted my own manuscripts to them

for criticism, discovered anything that needed improvement. H.P.B., who never claimed to be infallible, was writing in an acquired language, and covering a wide range of subjects without adequate works of reference. The wonder is that she made only unimportant errors.

Mrs. Cleather sent me copies of all her books, and I regret to say that they are very inaccurate and misleading. She meant well, despite her animus against Mrs. Besant; but in the excitement of the stormy days of the T.S. she failed to take an impartial view of affairs and gave too close a rein to her imagination. She was but one of a number of Theosophists who have made rash assertions about matters with which they were imperfectly and superficially acquainted.

Now as to "the failure of the Inner Group." That Group did not "fail" until the Judge-Besant dissension. At the time I arrived in London the Group was holding no meetings. The members had been meeting in a room that had been built on to the Headquarters, so as to have a place free from bad influences or magnetism. But at one meeting a member flew into a violent rage, and thus defiled the place. Thereupon meetings were suspended while a new room was being constructed. Mr. Mead, no doubt thinking that I might feel that I was left out in the cold by not being invited to join the Group,

came to me and explained why I was not asked to join at that time. The new room was not ready for occupancy until after H.P.B.'s departure. Mrs. Besant and Mr. Judge then took her place as Outer Heads of the E.S.T. Shortly thereafter the Master M. intimated to me that I was to join the Group. I asked to be excused. Then Mr. Judge, who was in London at that time, told me he had received a message from the Master saying that I should join the Group. I declined and gave him a written statement of my reasons for not wishing to join it. The same day Mr. Judge gave me another message from the Master in writing, answering my statement and urging me to reconsider my decision and join the Group. I acquiesced. The next day Mrs. Besant told me that she had received a message from the Master saying that I should become a member of the Group. She did not know that Mr. Judge had received the same message. The foresight of the Master is evident, for if he had spoken only to Mrs. Besant or Mr. Judge my standing in the Group might have been questionable when, after the quarrel, they became suspicious of each other. Thus the Master made my position secure by communicating

with both of them. He was the real Head, and to my certain knowledge he continued to act as such until the Besant-Judge "row" divided the Group, as it did the main body of the Society. Even thereafter the Master did not forsake individual members who remained true to him and to the principles of the Theosophical Society.

The cause of the Society is not furthered, and H.P.B.'s literary reputation is not enhanced, by circulating fairy tales about the destruction of books that never existed, and by blackening the memory of former Theosophical workers. Misguided Theosophists who keep harping on old scandals and repeating false accusations made by cantankerous members in the past do more to bring the Society into discredit than do the most vindictive of its avowed enemies, who only shatter their spears on its shield, while Theosophists behind the shield are stabbing one another in the back. The world is in dire need of Theosophy, and it is the duty of all sincere Theosophists to transmit the Teachings of the Masters to all who are ready to receive them. Theosophists, give the people bread, not a stone; and refrain from throwing verbal missiles at one another and at the tombstones of the dead.

It is through our education in kindness for animals that we may learn to strengthen and deepen in kindness towards our fellow human beings, and so also gradually make war depart from amongst us. It is to such end, as a step in the education of mankind along the way of love and compassion, of truth and harmlessness (*ahimsā*), that I consider the book may help every earnest seeker after a greater, broader, more embracing truth than man's own self, and selfish ends.

As a more personal note about the author I may, I think, reveal that he "knew Colonel Olcott well, and was only prevented by his death from staying with him at Adyar." And the lines in his book which he has devoted to the President-Founder, emanating as they do from a non-Theosophist—so at least I presume—are on the whole worthy of the memory of the "Grand Old Man." It is a pity only that the Colonel's name has been consistently misspelt in the book. I quote the paragraph in full, with the Colonel's name rectified:

Among my own memories of a certain voyage through tropical seas, there stands out among those on board a large American, then over eighty, broken in health by illness and an accident, and on his way to die at Adyar.

This fatal voyage was made in November 1906. Colonel Olcott had previously caught a cold in Paris, and had on top of that a bad fall on board ship while crossing from New York to Genoa. He never entirely recovered from the shocks these accidents gave his system. Arrived at Adyar on 11th November, he lingered weakly on till he finally passed away on February 17th of the

next year. To continue with the author's story:

This bearded American would divulge nothing about his early distinguished history; but cared only to tell of his preaching of Buddhism to Indians and of how he had cured the sick by the laying on of his hands. He was interested to let all know that he had been a king five times over; although, next to his incarnation as the Emperor Asoka, he seemed to be most proud of his incarnation as Dundonald. With his stately air and dignified beard, Colonel Olcott certainly made an excellent representation of Asoka, the great Indian ruler, so ardent in practising and spreading the teachings of Gautama, and who, in his benefactions for the sick, did not forget to include hospitals for animals.

I am sure that the writer is wrong about the Dundonald incarnation. Meant is of course the British Admiral Sir William Cochrane, tenth Earl of Dundonald, who lived from 1775 to 1860, and therefore could not have been Colonel Olcott, who was born twenty-eight years before his death. In *The Lives of Alcyone* (II, 732) the Earl is known as quite another character, Deneb, while the Colonel is Ulysses.

There are moreover some weaknesses in the Earl's moral character, incompatible with the personality of either Asoka, or Henry Steel Olcott. It is true that the British Admiral was a very able and daring soldier, but his constant fault-finding with his superiors, and his doubtful speculations on the Stock Exchange, besides his ruthlessness, are traits of character which are entirely absent in the Indian King and the Theosophical President. Of his "inhuman" ruthlessness the following proof is well worth repeating, for the lesson it teaches:

During the Crimean War (1854-55) he revived his "secret war plan" for the

total destruction of an enemy's fleet, and offered to conduct in person an attack on Sevastopol and destroy it in a few hours without loss to the attacking force. This plan, the details of which have never been divulged, he had proposed so far back as 1811, and the committee which was then appointed to consider it reported on it as effective but inhuman" (*Enc. Britt.*, 11th ed., VIII, 677).

The consciences of the governments seem much less plagued with such humanitarian scruples nowadays! Instead of for the good, the moral progress of the nations seems to be heading for the bad and worse, till a similar catastrophe befall them as was the fate of the Atlantes. It seems only too true what H.P.B. said, that "Western civilization seems to develop military butchers rather than Buddhas" (*Lucifer*, October 1888, p. 91).

Finally, I should like to express my wonder if the author is by any chance related to A. O. Hume, the "Father of the National Congress" as he is sometimes called in India, and one of the early correspondents of the Master K. H., about whose interesting ancestorship I contributed a note in *THE THEOSOPHIST*, February 1937, p. 470.

A. J. H.

Essentialism, by A. E. Reed. 7 Park Lane, London W. 1. 1938. Pp. 479. Price 5sh. net.

In every way a remarkable book; in its initial anonymity, speedily broken by adverse press-criticism; in its outward make-up and style of printing, bringing essentialism to the brink of sensationalism; in its style of writing, short, pithy, paragraphic, and therefore strikingly suggestive but also apparently dogmatic though not intolerant; finally

in its underlying idealism and mysticism, giving to its practical materialism the right background and perspective.

I should very much like to quote many striking observations from the pages where this deeper undercurrent comes to the surface, but space permits me only one example. Here is something about "*the perfect physical state* of man, rhythmic with unbroken harmony of mind—before that state is attained disease of Body, dis-ease of Mind, and the disturbed vibrations of man's Psychic Being must be overcome and extinguished—in that state the physical organs will have become so rarefied, so purified, so refined that disintegration will be impossible—parting of the physical from the psychical will be at WILL, and will take the form of dematerialization and rematerialization at WILL—in the day of coming evolution the flesh will be destructible or indestructible, at the personal will of the inhabitant—the superfine evolution of the 'saviours' have shown this to be to them an ordinary procedure—all mortal beings must reach that state before unison with the Highest Forces can be in the *perfected* state of harmony—that schism of the Eternal Entity, which is MAN, will have the power to leave his physical body and traverse the spheres on veritable 'wings of light,' at *will*—to the eternal music of the stars he will encompass the cosmos, creating for himself other forms, other conditions, as in very truth he, and he *alone*, created the earth." Is it not extraordinarily remarkable and a sign of the times that such a visionary mystical philosophy should be made the basis of "a practical economic system

LEAVES FROM THE ARCHIVES

XIV. Re Eliphas Lévi

IN the February 1936 issue, pp. 483-5, under the above heading, I mentioned that the Archives possessed a French MS. of Madame Mary Gebhard, containing occult teachings given to her by Eliphas Lévi. At one time there must have been three volumes, but now only the last two, covering pp. 36-304, are left. At the time I thought that the MS. still belonged to Eliphas Lévi's *unpublished* writings, but I have since found that the last two volumes have for the greater part been translated into English and printed in THE THEOSOPHIST from October 1885 to April 1887. I assume further that the lost first volume appeared in the same manner in the *Supplement to The Theosophist* (for some time also known as *Journal of The Theosophical Society*) from February 1884 to September 1885. This assumption is supported in a way by the note with which the serial opens, running as follows: "These lectures are translated from unpublished manuscripts, kindly furnished to the Theosophical Society by a disciple and pupil of Eliphas Lévi, M.G.—F.T.S." M.G. is then Mary Gebhard, and F.T.S. is in all probability the translator. Insofar as

I have cursorily ascertained, the translation runs up to p. 209 of the MS., and does not include the concluding (and probably also some previous) parts on the Tarot, and a few other subjects.

I think the whole series is very interesting. One may judge somewhat of its contents from the following headings, as published in THE THEOSOPHIST. These do not appear as such in the MS.

THE VEIL OF THE TEMPLE RENT

LECTURES ON OCCULT SCIENCES

By Eliphas Lévi

*Professor of High Magic, the Kabala
and so-called Hermetic Philosophy*

PART I

Lecture

- I. On the Unity and the Rationale of Dogmas, whose profundity is in exact proportion to their apparent absurdity.—On Universal Mythology.
- II. The Great Arcanum and the Great Work.
- III. What is necessary to become initiated.
- IV. The Object of Initiation.
- V. The Pope and the Sphinx.

- VI. What we should Will; what we should Dare; and about what we should keep Silent.
- VII. Power and Forces.
- VIII. How to govern Influences through Power.
- IX. The Sacred Books of Science.
- X. Magnetic Irregularities and Crimes against Nature.
- XI. Stray Thoughts.
- XII. Religion of the Future.

PART II

Lecture

- I. Divination.
- II. The Point of Equilibrium and the Extreme Points.
- III. Perpetual Motion.
- IV. The Magnetism of Evil.
- V. Love.
- VI. The Creative Power.
- VII. Fascination.

PART III

Lecture

- I-XII. Bear no titles.
- XIII. Idra Sutra.
Details of the Great White Beard.
The Microscopic or Little Creator.
The Nine Lights.

For completeness' sake I further note that besides this MS. the following "unpublished writings," sent by another of Lévi's pupils,

Baron Spedalieri, appeared in THE THEOSOPHIST:

1. A Suicide's After State (July 1881).
2. Death } (October 1881).
3. Satan }
4. The Eggregores (March 1884).
5. The Hebrew Letter Nun or 13 (April 1884).
6. The Soul (May 1884).
7. Stray Thoughts on Soul (June 1884).

Some further publications, extracts from Lévi's *Dogme et Rituel de la Haute Magie*, are found in THE THEOSOPHIST for November and December 1882, and January 1883.

Regarding Baron Spedalieri, H.P.B. wrote to a friend in France, 17 January 1812:

"He is a Theosophist and a devoted friend. He is the only member of our Society at Marseilles, 118, rue Consulat. I would very much like you to see him when you pass there. The Baron is an old disciple of Eliphas Lévi, and a distinguished occultist. You might enrol him in the new [Theosophical] Society of Paris."¹

A. J. H.

¹ Charles Blech, *Histoire de la Société Théosophique en France*, p. 16.

"When the world shall have learnt to love, the world will be saved," says Eliphas Lévi. An "Eminent Occultist" adds: "That is to say when love of self shall have given place to love of neighbour and of *all* neighbours."

specifically designed to meet the problems of modern production, marketing, finance"?

Essentialism is not only a book, or a philosophy, the writer strives to make it an organized movement, by its converted devotees, for the material and spiritual liberation of mankind in all the aspects of human activity. The scheme is too vast to be mentioned here in all its details. But the book is certainly worth reading and dipping into more deeply here and there.

A. J. H.

ADYAR PUBLICATIONS

Where Theosophy and Science Meet, a Stimulus to Modern Thought. A collective work, edited by D.D. Kanga, I. E. S. (retired). Part III: God, from Humanity to Divinity. The Adyar Library Association, 1939. Demy 8vo, pp. xx+260. 25 illustrations. Price Rs. 2/4.

Three-fourths of the way, on which Professor Kanga set out three years ago, have now been traversed, and the goal is in view. Before the end of this year we may expect the completion of the great undertaking—a four-volume survey of the points of contact between the scientific aspect of Theosophy and the theosophic aspect of Science. It goes of course without saying that such a task nowadays can hardly be achieved by one man single-handed, if only for the fact that, like the body of Osiris in the Egyptian myth, science in these days has by the Typhon of specialization, become divided into a multitude of separate parts, the connections between which, even the mere marks of

their once having composed a living whole, have often got lost to sight. Aided, however, by an able and disinterested body of men and women, who placed the interests of truth above personal considerations, the Editor has been able to gather the parts, and practically finish this arduous task.

Of the different branches of Science and Theosophy, Geology, Archæology, Symbology, and Physics, Chemistry, Mathematics, Biology, Mineralogy, have been disposed of in the first two volumes, dealing with "Nature" and "Man" respectively. The present Part III having "God" for its subject, deals with Physiology, Mythology, Anthropology, Philosophy, Psychology, while the last volume will be devoted to some "practical applications" of both Science and Theosophy, such as Research-work, Medicine, Astrology, Law, Politics, Education, Art.

I have given this complete list of subjects so as to enable the reader to judge for himself the all-embracing scheme of the book, and thereby to convince him of the desirability for every serious student, who has more "universal" than "special" interests, to see that the complete set of four volumes appears on his bookshelves. The price of Rs. 2-4 per volume is indeed very low for what the book offers in outward make-up as well as in inner contents.

It is not for me to criticize the different contributions to this volume. That is specialists' work. But the names of the contributors—Dr. Brosse, Prof. Marcault, Miss Pinchin, Capt. Pape, Prof. Atreya, Dr. Bendit, S'ri Vishwanatha Keskar—besides the

Editor's watchful eye, are a sufficient guarantee of good work done in a good cause, as part of the Campaign for Understanding inaugurated by the President: understanding of the World we live in, understanding of the Supreme Cause from which it springs, understanding of our own Place in it and Way towards that Cause, understanding of some practical problems connected with that Place and Way.

I do not know if I am divulging a secret, but I feel it incumbent upon me as reviewer of this book to further state that the entire costs of the Series, which are not small, are borne by the Editor himself, and that whatever profit the sale of it may make goes to the Adyar Library Association. I therefore would fain enjoin on every one who financially is able to do so to support this laudable undertaking by buying more than one copy for distribution among friends, among public libraries, and among other similar institutions, which may thus contribute to the spread of universal understanding.

A. J. H.

The New Humanity of Intuition, by C. Jinarajadāsa, published by the Theosophical Publishing House, Adyar, Madras, India, 1938. Price: India Rs. 2-4; overseas 3s. 6d.

The fear of a great world war, more terrible and destructive than the War of 1914-1918, is with us. The threat to our great western civilization, built up mainly on the basis of the discoveries and inventions of science, is not yet past. But the basis of this civilization does not seem to be built on a solid rock. This scientific civilization carries

within it the germs of disintegration and destruction. Considering the crisis upon crisis through which the world has passed recently and is still passing, it seems to be on the verge of a terrific war which, if precipitated, would bring untold misery and suffering, and set back the hand of progress by centuries. What the underlying causes are of the present sad state of the world, how this state could be changed, and a better and happier world ushered in, is shown by the author in his own unique way in the book under review.

First is given a masterly survey of the present situation, going deep into the causes which have brought about the unenviable condition in which the world finds itself today; then Mr. Jinarajadāsa suggests a solution to remedy this unfortunate state of affairs, which is worth a serious thought by all who are interested in the welfare of humanity. After discussing the question from different points of view, scientific, economic, political, and illustrating his arguments with a number of telling examples and illuminating stories, the author like a far-seeing sage says that what is wanted to solve the most complicated problems confronting a panicky, fear-ridden humanity is not any more scientific discoveries and inventions, not any more economic and political institutions—there are already so many of them both and they have failed so far to help to bring about a solution—but what is wanted is a new type of men who would solve these problems in their own unique ways. This new type, the author calls "The New Humanity of Intuition" which is the title of the book

BACONIAN STUDIES

II. LOVERS IN THE FOREST

BY JAMES ARTHUR

1. THE TALLER IS HIS DAUGHTER

WHEN I was staying in a certain town on the continent of Europe the year before last, it was announced that *As You Like It* was going to be projected on the screen in "Studio 10," a cinema owned by a good friend of mine, and therefore frequently visited by me. Immediately I set myself the task of re-reading Shakespeare's comedy, and it was then, in the month of November, that the series of discoveries began, which I shall relate here.

I started reading the play in the Cambridge edition by William Aldis Wright. Soon I came to the place where Orlando asks of Le Beau, the Courtier, concerning the two girls who had witnessed his wrestling contest with the formidable Charles, the reigning Duke's professional wrestler (Act I, scene 2):

Which of the two was daughter of the Duke,
That here was at the wrestling?

To which question he received the answer:

Neither his daughter, if we judge by manners;
But yet, indeed, *the taller is his daughter*:
The other is daughter to the banished Duke.

Le Beau's reply was apparently wrong, for in a footnote I found that previous editors had substituted shorter, lower, smaller, lesser, and less taller, for "taller." I then took up Oliphant Smeaton's *Life of Shakespeare*, and there found the observation that the play was "written in haste, probably, to supply some stage need," and therefore "reveals faults here and there suggestive of lack of time for revision. For example, Le Beau alludes to Celia as the 'taller' of the two ladies who were at the wrestling match. Rosalind, however, in the next scene speaks of herself as 'more than common tall'."

2. AS YOU LIKE IT

This remark, I could not help it, seemed to rub me the wrong way. As a Baconian of somewhat long standing, though in fact until now little active in that field, I know

and also the title of its first chapter. The variety of viewpoints from which the central theme is discussed could be gauged from the titles of the chapters: (1) The New Humanity of Intuition; (2) Theosophy and the Destiny of Humanity; (3) Science and the Divine Mind; (4) The Principle of Beauty; (5) God's Agents—the Children; (6) The Religion and Philanthropy of Freemasonry; and (7) Theosophy and Culture.

There is a spirit of sweet reasonableness running through them all. The reader in a winning way is made to see for himself that man has passed through different stages of evolution corresponding to different levels of consciousness—physical, emotional, mental—and that the time has now arrived to pass beyond the mental stage to that of intuition. The most important point the author brings out, the new viewpoint which he desires to place before the world, is that intelligence which is the sole instrument used for discovery in science has been found to be inadequate to tackle some of the most difficult problems of the present day; that intelligence which was supposed to be absolute is not so in reality, and that there are other faculties in man beyond the mind, as, for instance, intuition which requires to be awakened if man wishes to see the birth of a New Era. The recognition of the intuition as an instrument of research for the discovery of truth is becoming more and more urgent. This does not mean that the method of intelligence used by the orthodox scientist is to be replaced by the new method. In the words of the author, "the method of intelligence is absolutely necessary, yet the report of

intelligence must be supplemented by the report of intuition." Ways and means are shown how this new faculty, which is the characteristic of the new type of humanity, can be awakened and developed. Both theoretical knowledge and practical instructions are beautifully blended together in each lecture-article, and as one reads one feels transported into a new world, refreshed and strengthened, anxious to mould one's life in the light of the new teachings given and to play one's rightful part in the drama of evolution.

D. D. K.

MAGAZINES RECEIVED

The American Theosophist ...	May
The Bombay Theosophical Bulletin ...	June
The Canadian Federation Quarterly ...	April
The Canadian Young Theosophist ...	March
Dharma Jyoti ...	May
Hamilton Theosophical Quarterly ...	April
A Hebrew Son Speaks ...	No. 1
The Indian Theosophist ...	June
Karachi Theosophical Bulletin ...	May
The League for American Womanhood ...	March
Le Lotus Bleu ...	April
Maandblad Theosophia ...	May
Norsk Teosfisk Tidsskrift ...	Jan.-Mar.
Persatoean Hidoep ...	May
Revista Teosofica Colombiana ...	Feb.
Saint Michael's News ...	May
Sarvodaya ...	June
S. California Theosophist ...	April
Teosofi ...	No. 4
The Torch ...	March
T.S. in S. Africa (Newsletter) ...	April

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India: Mr. G. N. Gokhale—The Theosophical Society, Benares City; *The Indian Theosophist*.
Ireland: Mr. T. Kennedy—14 South Frederick Street, Dublin; *Theosophy in Ireland*.
Mexico: Dr. David R. Cervera—28A Calle Iturbide, Mexico, D.F.; *El Mexico Teosofico*.
Netherlands: Den Heer J. Kruisheer—156 Tolstraat, Amsterdam; *Theosophia*.
Netherlands Indies: Dr. L. Mangelaar Meertens—Djoenggo, Batoe; *Theosofie in Ned. Indie*.
New Zealand: Mr. William Crawford—371 Queen Street, Auckland; *Theosophy in New Zealand*.
Norway: Fru Dagny Zadig—Slependen St., Oslo; *Norsk Teosofisk Tidsskrift*.



Portrait of Thomas Meautys, secretary to Francis Bacon, the last and the most loyal he had. When his employer and friend died, he erected out of his own means the marble monument in S. Michael's Church at S. Albans, showing Bacon, with head resting on left hand, seated in deep meditation. In the inscription Meautys, thinking only of his Master, styled himself

"Living his Attendant, dead his Admirer."

And Spedding, Bacon's biographer, speaks of him as "one of the noblest of the noble order of loyal servants—loyal to the full extent of his means and abilities, in adversity as in prosperity, in disgrace as in honour, loyal through life, and beyond it, the creditor who never ceased to be a friend," (Spedding, XIV, 323) and whom Bacon in his last will made his heir and executor. He must have been deep in his Master's literary and other secrets. And it is undoubtedly for this reason that he had a painting made of himself, by Van Somer it is said, still shown to visitors at Gorhambury House, which portrays him in a conspicuous way bearing "a boarspear in his right hand," (*Sir Thomas Meautys*, by A. Chambers Buntin, London, 1918, p. 6) pointing therewith beyond himself to the real

Bore-speare-man.

Philippine Islands: Mr. J. M. Espina—P.O. Box 323, Cebu City, P. I.; *The Lotus*.

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Russia: Dr. Anna Kamensky—2 Rue Cherbuliez, Geneva; *Vestnik*. (The Lodges are outside Russia).

Scotland: Mrs. Jean Allan—28 Great King Street, Edinburgh; *Theosophical News and Notes*.

South Africa: Miss Clara M. Codd—Box 863, Johannesburg; *The Link*.

Spain: Señor L. Garcia Lorenzana—Avenida de la Libertad, Conquero, Huelva; *Boletín Mensual*.

Sweden: Miss Eva Franzen—39 Torsgatan, Stockholm; *Teosofisk Tidskrift*.

Switzerland: Monsieur Georges Tripet—1 Avenue Théodore Flournoy, Eaux Vives, Geneva; *Bulletin Théosophique Suisse*.

United States of America: Mr. Sidney A. Cook—Olcott, Wheaton, Illinois; *The American Theosophist*.

Uruguay: Sra. Julia de la Gamma—Casilla Correo 595, Montevideo; *Boletín de la Sociedad Teosofica en el Uruguay*.

Wales: Mr. Peter Freeman—3 Rectory Road, Penarth; *Theosophical News and Notes*.

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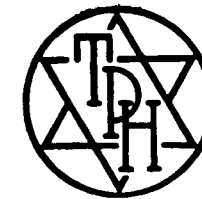
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what to think of such superficial criticisms by modern writers of Shakespeare's methods of work, and ways of treating his works. When scrutinized more closely, they mostly come to naught. It proved to be so in this instance too. For not only was *As You Like It* never published before it appeared in the Folio of 1623, seven years after Shakespeare's death, but there exists not a scrap of evidence,¹ that it had ever been staged. The only thing we know of it before the year mentioned is that on the 4th of August 1600 permission for its issue was asked but refused, as proved by the annotation in the Stationer's Register: "Stay." On the next day in the same register is found *Much Ado about Nothing*, with the same prohibitive note. But in the case of this play the refusal was withdrawn on the 23rd of the month. Regarding *As You Like It*, however, there does not seem to have been any effort by author or publisher to have the prohibition revoked. It was kept *in petto* for twenty-three years before it was allowed to see the light of day in the Folio. No doubt, because on second thoughts it was judged too dangerous for immediate publication, being so full of thinly veiled allusions to the real author, that it might possibly reveal his secret before the time was

¹ The late traditions reported by Capell (1774) and Cory (1865) cannot count as historical evidence, of course.

ripe. Where, then, was the haste, and carelessness suggested by Smeaton? It looks more like careful forethought and design.

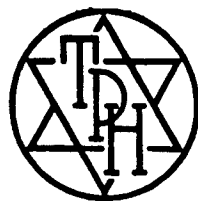
3. MISTAKES AS MARKS

Having come so far in my cogitations, I also remembered that Bacon often used such obvious "mistakes," and apparent "misprints"—for example, in the pagination of his books—as "marks" to call attention to special pages, words and passages, where the secrets were hidden that he wished to be revealed. Yes, to reveal, but not to every passer-by, not too easily, nor directly, or immediately, in the "marked" passage. That would be too obvious. The "mistake" or "misprint," however, pointed in a natural way beyond itself, to the passage, word or page where it was "corrected."

So I read on till I came to the next scene, in which Rosalind first conceives the idea of dressing herself in male apparel, after her cousin had proposed that they should disguise themselves as countrywenches, "in poor and mean attire."

Were it not better,
Because that *I am more than common*
tall,
That I did suit me all points like a
man?
A gallant curtle-axe upon my thigh,
A *boar-spear* in my hand; and—in my
heart
Lie there what *hidden* woman's fear
there will—

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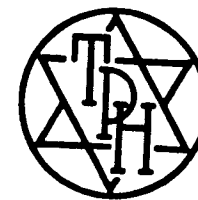
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We'll have a swashing and a martial
outside,
 As many other mannish cowards have
 That do *outface* it with their *semblances*.

There I was, with much more in my hands than I could have hoped for. In the first place, the "correction" of Le Beau's unintentional "blunder." Or was it intentional? "I am more than common tall," says Rosalind. She must therefore have been taller than Celia, or she could hardly have silently passed by her cousin's still more uncommon height. In the second place, the phrase "A boar-spear in my hand." This was certainly a revelation, not far removed from an open confession of authorship. "A boar-spear in my hand" could mean nothing else than that the speaker was a Boar-spear-man, or a Spear-shaker, the true Shakespeare. And who was he then? Well, who else than Francis Boar, or Francis Bacon, whose crest of arms was a Boar! In the third place, the lurking fear of a too early discovery of his secret: "In my heart lie there what hidden woman's fear there will." And in the fourth place, the martial or courageous "outside," put on to "outface" the danger by these "semblances" or counterfeittings. Or one might read the word "outface" in the same sense as "outdo" in Ben Jonson's famous poem, accompanying the Droeshout picture of the supposed Shakespeare in the Folio. It would

then mean "efface" or "mask" the real author by the "outside" and "semblance" of the actor William Shakespeare. Are all these things mere coincidences?

4. IN HOURLY TERROR

Lest one remain in doubt whether Francis Bacon really went in terror of his life for fear of the premature discovery of his deadly secret by the fox-eyes of Robert Cecil and his spies, let one extract from the double alphabet cipher suffice. It is taken from *The Shepherd's Calendar*, a book published, when he was only nineteen, under the "mask" of Edmund Spenser. It has a dedication signed by E.K., of which the cipher, incorporated in this book for the first time, tells us that it stands for "England's King" in his secret history. He further writes: "We devised two ciphers [the Biliteral and the Word-cipher], now used for the first time, for this said secret history, as clear, safe, and undecipherable—whilst containing the keys in each which open the most important [*i.e.*, the word-cipher]—as any device that withholdeth the same. Till a decipherer find a prepared, or readily discovered, alphabet, it seemeth to us a thing almost impossible, save by divine gift and heavenly instinct, that he should be able to read what is thus revealed. It may, perchance, remain in hiding until

a future people furnish wits keener than these of our own times to open this heavenly barred entrance-way, and enter the house of treasure. Yet are we *in hourly terror* lest the Queen, our enemy at present, although likewise our mother, be cognizant of our invention. It is for good cause, therefore, that our intention is altered, and the chief [Word] Cipher be not herein set forth in such manner as was meant."¹ The vacillating state of mind as to the publication of his ciphers, the intention first to use both ciphers, the decision afterwards to hold back the most important one, finds another illustration in the apparent hesitation as regards the publication of *As You Like It*.

Having found so much already in so short a time, I was strongly encouraged to proceed, and then bethought myself that it seemed indicated I should now turn to the original First Folio for further light, and eventually additional facts, and not content myself with modern editions. And I was not disappointed when I did so. The passage quoted last was found on page 187 of the Folio, and I soon discovered that this figure too was significant, being an obvious "misprint." The preceding page being 188, our page should by rights have borne the figure 189. Here then

was a "marked" page, bearing on its face the "mark" of the Boar-spear-man. Was this a coincidence also?

5. THE TALLER OF THE TWO

My next question was, what of the text in which Le Beau had made the "mistake" of describing the wrong girl as "the taller" of the two? I found this in the Folio on page 188, and was agreeably struck when I saw that the page was "marked" too, in a very peculiar manner. Of the two eights in the page-number, one was indeed by far *the taller of the two*. Could this again be but a coincidence?

I immediately turned to page 88 in the same part (Comedies) of the Folio, as well as to page 288, and found that the first two eights were both of the taller, the last two both of the smaller fount. The smaller type begins only regularly to appear from page 278 onward; before that the only exceptions to the larger type are found on page 58 (which should be rightly 50), and page 148, besides our page 188. I have not made any investigations into the significance of these pages, leaving that labour, as falling outside my present scope, for another time and occasion, if they indeed contain any mystery. But one effect these figures had on me was to direct my mind to the number-symbolism, or number-cipher, also

¹ E. Wells Gallup, *The Biliteral Cipher*, 3rd ed., part I, pp. 79-80.

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No. 11

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used by Francis Bacon. Before looking further into that aspect, however, I had first to clear up another doubt—or was it a suggestion?—rising at that moment in my mind.

Why had Rosalind, and not Celia, to be the taller? If we go back to an earlier scene, the meeting of Orlando's elder brother, Oliver, with Charles, before the wrestling match took place, we find the former asking: "Can you tell if Rosalind, *the Duke's daughter*, be banished with her father?" and the wrestler answering him: "Oh, no; for *the Duke's daughter*, her cousin, so loves her." We might really get bewildered, and not know which is which, or who's who, when we hear the two maidens both called "the Duke's daughter," without further differentiating qualifications. It is implied, of course, that Rosalind is the daughter of the rightful Duke "Senior," while Celia is his younger brother's, the usurping or false Duke's daughter. Rosalind then is "the taller" because she is the rightful heir to the throne, and probably also because she is the senior, and as such possesses certain priority rights. For similar reasons, of the two eights in the page-number, the first or prior should in this symbolic cipher-play be and is in fact "the taller."

As will become clearer when we come to the number-cipher, Rosa-

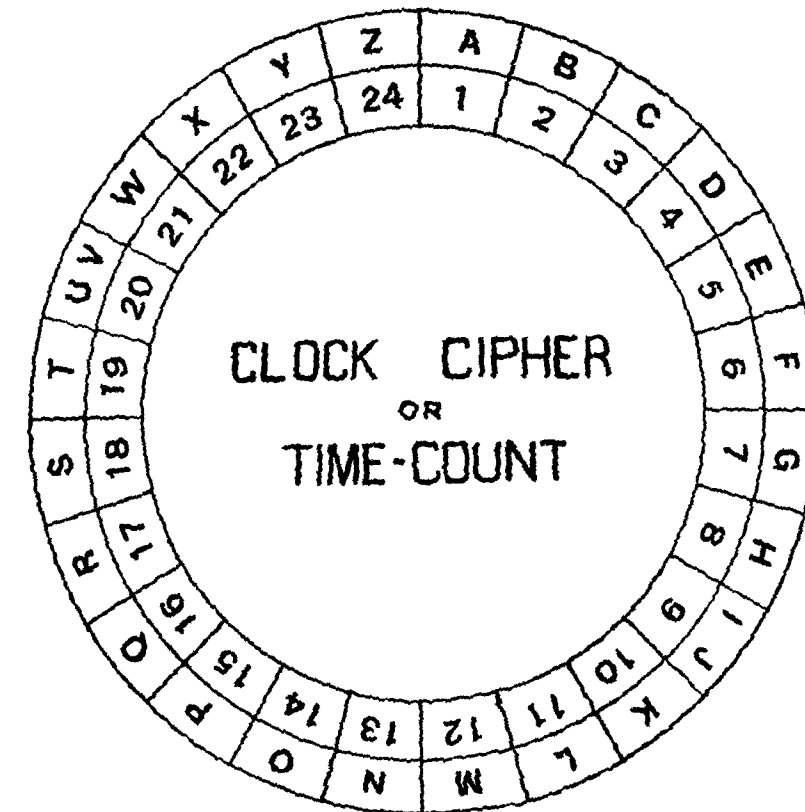
lind in one sense stands for Francis Bacon's or the Boar-spear-man's *other half*, or second self. Did she not describe herself as with "a boar-spear in my hand?" And if she is so, who then is the companion with whom this Spear-shaker might be compared in stature? Shakespeare, of course, the usurper of Bacon's honours in the kingdom of letters. These honours are legitimately due to Shakespeare's "senior," that is to "the taller" in intellectual stature, the Boar-spear-man, who had to live and act in secrecy, like the banished Duke, "in the forest," there to hunt for his living and by his prowess win his crest of arms, the Boar.

6. THE CLOCK-CIPHER

Now for the number-symbolism.

In his biliteral cipher Francis Bacon tells us: "We have devised six [ciphers] which we have used in a few of our books. These are the (1) Biliteral, (2) Word, (3) Capital Letter, (4) Time, or as more oft called Clock, (5) Symbol, and (6) Anagrammatic" (p. 118). We shall here occupy ourselves with the fourth cipher only. Arrange the letters of the alphabet around the face of a clock so that each covers one hour of the whole day of twenty-four, for in Bacon's time the *i* and *j*, as well as the *u* and *v* were still interchangeable.

In this clock-cipher the corresponding number is substituted for



each letter in a word or name, and the total taken. For example:

Francis = 6 + 17 + 1 + 13 + 3 + 9 + 18 = 67,

and

Bacon = 2 + 1 + 3 + 14 + 13 = 33,

therefore

Francis Bacon = 67 + 33 = 100.

7. ROSALINE

In the same way I tried my hand at *Rosalind*, which gave me 87, and brought me nowhere at first, till I read the following note by the editor of *The Cambridge Shakespeare*: "*Rosalind* is spelt

indifferently thus and *Rosaline*."¹ I turned to the First Folio again, and after careful examination found that this note was neither complete nor correct.

Not complete, for besides the spelling *Rosalind* and *Rosaline*, the Folio had also *Rosalinde*. *Not correct*, for these spellings were not "indifferently" used—the favours are by no means equally divided; 33 times *Rosalind*, and 22 times *Rosalinde* (and once *Rosalinda*), respectively on 12 and 8 pages, against only 5 times *Rosaline*, on

¹ *Rosalind* should not be pronounced in the modern way. In the Folio it is made to rhyme with mind, kind, bind, find.

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3 pages. And what was even of greater significance, 4 of these five Rosalines I found on the "marked" pages 188, and 187 (9), where they are *exclusively* used. I could not think of a stronger indication to the decipherer that he should take the spelling Rosaline in preference to the others. *Rosalinde* had given me 92 with no clue that brought me any further. Now *Rosaline* gave me 88, (as does Rosalinda) and I was overjoyed to find that the name not only consisted of 8 letters, but that the double eight of its total number-value was depicted in the last two numbers of the "marked" page 188. Mere coincidences?

8. THE LOVER AND HIS LOVE

For a time I came to a standstill until I remembered Celia's words in the scene, in which the girls for the first time enter on the stage: "Therefore my sweet *Rose*, my dear *Rose*,¹ be merry," and further came across a *line* in the biliteral cipher: "mine angelic-faced, soft-eyed Marguerite of the South-land, sweet White *Rose* of my lone garden of the heart" (p. 345). So I fell to cutting the name *Rosa-line* in two "halves." The first or "better half"—not only for priority reasons but also for reasons of beauty and fragrance—gave me

Rosa = 50

¹ On page 201 we find also *Rosa*, instead of the abbreviation *Ros.* to indicate the speaker.

that is half of *Francis Bacon* = 100, let us say his "better half," which is Francis, for this was his own name, whereas Bacon was only a borrowed name, a "mask," his real family-name being Tudor, or Tidder. Besides, was not Rosa in truth his much wished for "better half," Margaret of Valois, whom he would so gladly have taken to wife if fate had permitted? Rosa, then, is in a sense Francis' *alter ego*, for she is his one love.

Rosa = 50 = *Love*

while Francis is her lover *par excellence*.

Francis = 67 = *Lover*.

There is indeed a wealth of meaning in the word *Rosa-line*. It warns us to seek *sub rosa*, "under the rose," and to read "between the lines," if we would find Francis Tudor's hidden life-story, of which his love for Rosaline has been, if not the most important, certainly the most inspiring part.

9. A BORE-SPEAR IN MY HAND

Now for the latter half of the name.

Line = 38

This does not yet help us any further. But let us return to Rosaline's words, "a boar-spear in my hand," which made us give Francis Tudor the sobriquets of Francis the Spear-shaker, Francis the Boar-spear-man, and *tout court* Francis Boar. In their modern spelling these words are worthless

for our purpose. In the Folio, however, Boar is spelt

Bore = 38 = *line*

So that, when we grant Francis Tudor's dearest wish of being joined in holy wedlock to his beloved Margaret, the latter would change her name *Rosa-line* = 88 to

Rosa Bore = 88,

or actually to Rosa Bacon. But unkind fate had decreed otherwise, and Margaret of Valois had become Margaret of Navarre. Are these also mere coincidences?

Here are some more. We laugh at Fate, which has power over our bodies only, but from whose sway our minds are exempt. We will still join the lovers in our thoughts. The word Boar is not the only one spelt differently. Rosaline's words stand thus in the Folio.

A bore-speare in my hand
 1 38 61 22 35 26
 ————
 100 83

Francis Bacon + *Rosa Bacon*

The first half of the phrase therefore gives us *Francis Bacon* = 100, the second half *Rosa Bacon* = 83, so that Margaret and Francis are still lawfully married. A happy coincidence?

10. THE OLD AND THE NEW

I made a pause, yet was not at rest. However much I had already found, there were still one or two things weighing on my mind. I

returned to the opening pages of the play in the Folio, to the scene, already referred to, where Oliver and Charles meet, beginning near the bottom of the first page (Fol. 185). I transcribe the first part here, in the old spelling:

Enter Charles

Cha. Good morrow to your worship.

Oli. Good Mounsier *Charles*: what's the new newes at the new Court?

Cha. There's no newes at the Court Sir, but the olde newes: that is, the old Duke is banished by his yonger brother the new Duke, and three or foure loving Lords have put themselves into voluntary exile with him, whose lands and revenues enrich the new Duke, therefore he gives them good leave to wander.

Oli. Can you tell if *Rosalind* the Dukes daughter bec banished with her Father?

Cha. O no; for the Dukes daughter her Cosen so loves her, being ever from their Cradles bred together, that hee [*sic*] would have followed her exile, or have died to stay behind her; she is at the Court, and no lesse beloved of her Uncle, then his owne daughter, and never two Ladies loved as they doe.

Oli. Where will the old Duke live?

Cha. They say he is already in the Forrest of *Arden*, and a many merry men with him; and there they live like the old *Robin Hood* of *Eng-land*: they say many yong Gentlemen flocke to him every day, and fleet the



A. P. WARRINGTON

1866-1939



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 insofar 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.]

ALBERT POWELL
WARRINGTON

IT is conventional and natural for those whose knowledge of life stops short at death to voice deep regret when some cherished individual passes away and seems to disappear for ever from his erstwhile surroundings.

But to Theosophists death is nothing more than a changing of trains *en route* to a destination, and in the case of a Theosophist who has lived the life that Mr. Albert Warrington lived there cannot be even a modicum of regret that he

has left awhile—on June 16th—for a well-earned rest close to Those whom he served so well, and in that heaven of recreation wherefrom he will return renewed and refreshed to continue his journey.

Born in 1866 in The United States of America, he was still a young man when he renewed in this life his acquaintance with the Science of Theosophy, and without delay he became a member of The Theosophical Society.

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time carelessly as they did in the golden world.

It is very obvious that if ever Francis Tudor wanted to convey a message anywhere in this play, it must have been in this scene with its constant play of words on the old and the new, "the old Duke," and "the new Duke." Now then, in the first place

the old Duke = 100.

Therefore he is the *alter ego* of *Francis Bacon* = 100.

11. THE FOREST OF ARDEN

In the second place, if he is really the Boar-spear-man, his natural home—great hunter that he is—must be the forest, in this case the

Arden Forrest = 136

That is where, hunting the boar, he obtained his totem, and earned his crest of arms, *viz.*, the Boar, as well as the epithet of Boar-spear-man. The Forest is of course his literary and philosophical works. It is also the place where one can best hide one's secrets, in his case the double secret of his illustrious birth, by right of which his name was Francis Tidder, and of his literary activities, by right of which his name was Bacon-Shakespeare. Now, you may jump in your excitement, as I did, when I found that

Francis Tidder = 125
= *Bore-speare man*
and

Bacon-Shakespeare = 136
= *Arden-Forrest*

In other words, the conversation between Oliver and Charles does nothing but reiterate in ever-new forms that the solution of the Bacon-Shakespeare problem is to be searched for in the Forest of Arden, where dwells the Boar-spear-man, and where is enacted the romance of Francis, the lover *par excellence*, and Rosaline.

Hallam spoke a greater truth than he himself knew when he wrote: "Shakespeare when he wrote this play was himself in his Forest of Arden" (Smeaton, p. 282).

Coincidences all?

Wait and judge when they have all passed in review! The Forest has not yet yielded us all its secrets. We have seen who "the old Duke" really is. But what about "the new Duke?" His number-value 110 does not reveal anything. But when we think of Charles' puns on the old and the new, and the "olde newes" combined, we are tempted to try the combination "the old-new Duke," or "the new-old Duke," *as you like it*. Especially if we keep in mind that at the end of the play the old Duke, having been restored to his Dukedom, becomes in fact the new Duke, or the new Duke is in fact the old Duke, *as you like it*. Well, then,
The old-new Duke = 139 = *As You Like It*

Having come so far along the way, I should indeed have been astounded if the title of the play¹ had not also turned up in this number-play. Coincidence?

Let us proceed. Because

Duke = 39 = *King*

and

The old Duke = 100 = *Francis Bacon*

we may say that the dethroned or banished Duke stands for an uncrowned King, like Francis Bacon, who once signed a biliteral cipher message, with the words "rightful R(ex)," and in another cipher epistle explained that the signature "E.K." beneath the dedication letter of Spenser's *Shepherd's Calendar*, signified "the future sovereign, or England's King."²

12. UNCROWNED KING

Now in the olden times there lived another *Uncrowned King*, a King of the Forest, like the old Duke or King of the Forest of Arden, but the former was not "of Arden," but "of England." As such he is expressly introduced to us by Charles: "Robin Hood of England." I was so struck by the geographical qualification, that I

¹ Williams, *A Short Life*, etc., p. 119: "The titles of Shakespeare's Comedies have rarely any significance [?]: *As You Like It* and *What You Will* are flougingly vague. Almost any love comedy might bear the title in question." What might be is pure speculation, but the fact is that no other plays bear the titles in question.

² Wells Gallup, I, 79; II, 37.

set the number-play in motion again, with this result,

Robin Hood of England = 169 =

{ *Tidder England's King*, or

{ *Francis Tidder Rex*

So that Robin Hood may also in one sense be taken for Francis Tidder's *alter ego*.

More coincidence?

I had not yet done with the Arden Forest, but the second thing, mentioned before, that was weighing on my mind, had first to be lifted off. It concerned the "marked" pages 188 and 187, rightly 189. I was wondering whether these numbers were not also going to appear. They did. On the latter page, a few lines before Rosaline's significant words, "a boar-spear in my hand," I found the following conversation between the two girls:

Cel. Therefore devise with me how we may flie

Whether to goe, and what to beare with us. . . .

Ros. Why, whether shall we goe?

Cel. To seeke my Uncle in the Forrest of *Arden*.

Here is the Forest of Arden again intruding upon our vision. Well, let it by all means, for it is just what I was looking for.

The Forest of Arden = 188 = the number of the first "marked" page. Coincidence again?

Another query, the answer to which may answer the former. The girls want to go to the Forest of

He was a friend of Colonel Olcott, of Dr. Besant and of Bishop Leadbeater, and worked in closest cooperation with one or another of them for well over forty years. He occupied various offices including that of General Secretary of the American Section, Vice-President of The Theosophical Society, and head of the Theosophical colony in the Ojai valley which he himself established. And it hardly needs to be said that he was one of The Society's most polished and erudite lecturers.

But I like to remember him less for all the honours his fellow-members and the heads of The Society were so happy to shower upon him, and more for the exquisite quality of graciousness in which he excelled, I make bold to say, above most other men either within or outside The Society. And in these days this quality is rare indeed, and therefore all the more precious.

I remember particularly how he met and accompanied Rukmini Devi and myself throughout The United States on the occasion of our first visit. He was the most perfect host imaginable. There was no trouble, however tiresome, which was not to him a joy; in fact, as Mrs. Hotchener often says, he spelt t-r-o-u-b-l-e in only three letters—j-o-y, as she herself does. He was not in very robust health even then. But no one could have known he was otherwise than a young man

in the heyday of enthusiasm and energy.

He accompanied Dr. Besant on one of her American tours, and was a close friend and for a time guardian of Mr. J. Krishnamurti and his brother J. Nityananda. They had a deep affection for him, as he had for them.

When Dr. Besant became very ill, he and his wife—he was indeed blessed in her companionship and wonderful care—hurried to Adyar and settled down to relieve the President of all administrative work. He was at Adyar when she passed away, and in the following year most graciously inaugurated me as her successor in the office of President.

I have written that there cannot be even a modicum of regret that he has passed away. That is true, for neither have we lost him, nor is he otherwise than happy—how could he be when he is at last free from a worn-out body, when he is near to the Great Ones he faithfully served unto death, and when his comradeship with those near and dear to him and his activity in the work have suffered not a whit of diminution. More than ever is he alive. Closer than ever is he to all for which he cares, to all for whom he cares.

But I cannot help adding that there is a loss which we suffer who are left behind, and which his beloved wife suffers more than all.

There is the loss of a wonderful friend and of a great gentleman from our physical plane surroundings. And we miss that, we shall go on missing that, very acutely. There is a void, be it only a physical void, and we cannot help feeling it intensely. No doubt, when our ignorance is less and our truth more, we shall know that there is no void, as we shall know that there is no death. But we are still ignorant, and we must needs grieve for that which we can no longer see.

This is what sorrows us, and this is what sends out our hearts in affection and deep sympathy to Mrs. Warrington.

The following cable was sent by me, as President, to Mrs. Warrington on behalf of The Theosophical Society:

The whole Society deeply sympathizes with you in the passing of a great Theosophist.

* * *

NEUTRALITY OR BROTHERHOOD?

The following statement which was signed by a number of members of the General Council and of those who held proxies for various countries, at the Benares Convention (1938), now becomes an Official Pronouncement by the General Council, since it has received endorsement without a single adverse

vote by all the thirty-eight members of the General Council who actually sent in their votes, the remaining members not having voted:

RESOLUTION

"The undersigned members of the General Council have noticed with deep apprehension and horror that atrocities and acts of cruel aggression are being committed and forces inimical to human liberty and progress, running counter to the great principle of UNIVERSAL BROTHERHOOD for which The Society stands, are gaining ascendancy in many parts of the globe and are threatening to plunge the world back into barbarism for many centuries.

"Therefore, in endorsing the opinion of the President that it is inexpedient for The Society as such to record its official condemnation of such atrocities and acts of cruelty and violence, they urge every member of The Society throughout the world to exert himself to the utmost, both by example and by precept, in the cause of UNIVERSAL BROTHERHOOD.

"They are further of opinion that since now, if ever, is the time for all of goodwill to be active for Brotherhood, it is therefore specially incumbent upon members of The Theosophical Society to realize that upon each depends in no small measure the safety of the

Arden; when they get there, what do we find? There are two answers to this question. From one aspect, we find father and daughter joined together. From another aspect it is lover and beloved whom we find united. For father and lover in this case are one. Thus,

(88) *Rosaline* + { *The old Duke*, or }
 (100) { *Francis Bacon* }
 = 188 = the "marked" page.

And if, as we supposed before, the two lovers are lawfully married, the maiden would change her name into

Rosaline Borespeare = 187 = the other "marked" page.
 Coincidences all?

13. YOUR BOAR-SPEAR-MAN

We will now let the Forest of Arden rest. But we have not yet seen the last of the "marked" pages 188 and 187, rightly 189. As explained before, they should point beyond themselves to further coincidences, or "proofs?" Again I was not disappointed in my search. The First Folio consists of three parts, the Comedies, the Histories, and the Tragedies. Each of these parts has its own pagination. I looked therefore in the second and third parts for the corresponding pages 187, 188, 189, to see what they would reveal. In the Tragedies I drew a blank, for the pagination in this part jumps from 156 to 256, skipping the interjacent numbers altogether.

And the Histories? The best I can do for the time being is to transcribe some of the more significant words and phrases found on the three pages of this second part. I have by no means solved all the riddles contained in these particular scenes of *The Life and Death of Richard the Third* (Act III, scene 2, 3 and 4). We must for the present be content with the simple, direct connection they have with *As You Like It* through the similarity of words. That connection is however very obvious, and all that we could wish for if we had so planned it. The italics in the following extracts are mine.

Page 187

He dreamt, the *Bore* had rased off his Helme.
 To flye the *Bore*, before the *Bore* pursues,
 Were to incense the *Bore* to follow us,
 And make pursuit, where he did meane no chase.
 Goe, bid thy Master rise, and come to me,
 And we will both together to the Tower,
 Where he shall see the *Bore* will use us kindly.

Page 188

Come on, come on, where is *your Bore-speare man*?
 Feare you the *Bore*, and goe so unprovided?

Page 189

Stanley did dreame, the *Bore* did rowse our Helmes.

Incidentally I may say that the underlined words are not found anywhere else in the same play. The prominent place the *Boar* occupies in these extracts is very striking, but most of all was I impressed when I found on page 188 of the Histories the words "*your Bore-spear-man*," as a resounding echo to Rosaline's words on the corresponding page 188 of the Comedies, "*a bore-speare in my hand*." It had been my intuition which so far had led me to use the expression, the Boar-spear-man. I did not then possess a Shakespeare concordance, and was not aware in my waking consciousness of the existence of these Boar-texts in *Richard III*, till I was led by simple consecutive reasoning to the identical words, "your Boar-spear-man." The fact that between the words "spear" and "man" the modern editors all print a comma to make the apparent meaning still more apparent, does not annihilate the fact that the author did *not* place that comma there, and so left the way open for the seeker after infolded secrets, to find the non-apparent meaning. By it my intuition was still further vindicated, for

Your Bore-speare-man = 199
 = *Francis Tidder of England*.

14. COINCIDENCE OR DESIGN

Non-Baconians are wont to decry Baconian findings, or "proofs," as

so many "coincidences." But can such a mass of number-analogies as I have culled within the narrow limits of a few scenes from one play, and centred around one special event—Francis Tudor's romance—be still regarded as mere coincidence? I think not.

It would be different, if I had indulged in mere fanciful or arbitrary juggling with figures. But I know myself innocent of such lawlessness, bound as I have felt myself all the time—at times too narrowly bound for my liking—by the data I had to work upon, and could not escape from.

One thing I will admit—that possibly not all the number-analogies discovered by me may have been present in the author's mind.

On the other hand, I take it for granted that the author's ingenuity was as much more penetrating than mine, as "wit so poor as mine" is probably than an infant's. I feel therefore no obligation to allow a discount from the total number of "proofs," or coincidences," for those possibly unperceived by the author.

On the contrary, the probability is extreme that the author's number-play was incomparably richer, and that consequently much more was intended and embedded in his texts than I have been able to discover. I feel therefore that I would be justified to put a premium on

world, and that neutrality in the face of the wrongs which each must perceive around him is a failure in duty towards the FIRST OBJECT OF THE SOCIETY."

George S. Arundale
Hirendra Nath Datta
G. Srinivasa Murti
N. Sri Ram
Rukmini Devi
Adelaide Gardner
G. N. Gokhale
Jamshed Nusserwanji
E. Hunt, Representative for Mr. William Crawford
Clare Tracey, Representative for Mr. R. G. Litchfield
H. van de Poll, Representative for Monsieur Tripet.
Madame Eugenia Vasilescu,
Gospojica Jelisava Vavra,
Dr. Anna Kamensky.
Adelaide Gardner, Representative for Miss Serge Brisy,
Herr Ch. Bonde Jensen,
Herr A. Rankka,
Mr. T. Kennedy,
Mrs. Jean Allan.

MODERN CIVILIZATION

It is constantly being borne in upon me that more and more is it essential for any of us who desire to retain contact with the inner life, with the life of which all that we see around us is but the form, to retire from time to time into wildernesses, into the open spaces and hidden retreats, where nature has not yet been enslaved by man,

and where the great silences have yet to be disturbed.

The more I travel anywhere, the more I become conscious that civilization in those blatant aspects which today so much distort it, in its cacophonies and not in its harmonies, is widening the gulf between man and true culture. The ugliness of civilization, its noise, its glare, its sordidness, its vulgarity, its prostitution of the noble to the base: all these spread abroad like a disease, so that it becomes increasingly difficult to retreat from them.

In the olden days the would-be Yogi retired from the simplicities of living, as living was then, into the silences of living, either in the forest or in conditions which were forest-like. The change was not great, and the forest silence was not difficult to find.

But today even the countryside has become contaminated. The would-be Yogi of today must go far afield before he can hope to reach the silence of a forest; and if he is fortunate to find a forest he never knows how long it will be before the forest becomes civilized, and therefore uninhabitable.

THE TRAGEDY OF INDIA

One of the saddest of spectacles in the world is the gradual "civilization," which is the same thing as saying westernization, of India. Western-enslaved politicians,

placing in power western-enslaved ministers, are quickly pouring India into western moulds, so that we have the sorry spectacle of new and disintegrating wine being poured into age-old vessels—a far worse state of affairs than the pouring of new wine into new vessels, as takes place in the West. The tragedy of India is not her foreign rule, not even the desecration of her education, her arts and her crafts, her culture, by foreign influences. Her tragedy lies in the servility of her leaders, with only here and there an exception, to that spirit of the West which during the last 150 years or so has obtained a strangle-hold upon India's very soul.

This is not the fault of the West. The West must needs be her own obtuse, but in its own way fine, self. The West came to India to awaken India with those very differences so conspicuously characteristic of the West. The West was already awake in her own way. So was she commanded to awaken India. She has awakened India. But India is awake to western modes of living, instead of becoming awakened to her own genius of life. And today we see those who have the great opportunity to lead India forward to herself, throwing it away, and desecrating India's spirit to western standards.

The greatness of the West is ignored. The nobility of Britain,

her championship of great causes, of liberty, and of those who suffer under the tyranny of oppression: these are ignored, no homage is paid to them. Constantly is she attacked for her weaknesses. Constantly is the West laughed at for its futilities. But while there is all this, there is at the same time a widespread subservience even to the very weaknesses themselves, and to the western forms of polity.

At the present moment most of our Indian ministries are enjoying their new-found power with its comfortable majorities, so that, with little opposition, they can place upon the Statute Book a number of comparatively minor reforms by no means of the first order of importance. The two major reforms—the framing of an Indian Constitution and the establishment of an understanding with the great Mussalman people—are entirely ignored. They have been forgotten in the pursuit of the spectacular. Not that the Indian leader is to be altogether blamed. He is but the product of his education, of the foreign education which is all that he has received, but which has left an indelible mark on his nature, so that he cannot help being West-dominated. Subtly he cannot help showing his subordination, even though he may shout aloud the slogans of Indian freedom in the market-places.

my list rather than to allow a discount.

However, non-covetousness is a wise virtue, and I will accordingly let things go at their face-value, which is in fact, I think, sufficiently high. I therefore ask, now for the last time: Is all this mere coincidence? And my own answer this time is:

Coincidence, if Legion is thy Name,
Thou wert, in Truth, far better called
Design!

There is one other reason why I wish and hope that what I have discovered is not all the author has conceived and concealed. I have only acted according to his advice, which was that "it doth more aid mankind to point out what is lacking than to prepare all your work so that nothing shall longer remain to be found, for it is man's delight to find out mysteries, but the glory of God to conceal some matters, so that I say, nor shall it ask any further explanation, no man's hand is better employed than his who searcheth out a hidden matter."¹

¹ Cf. Bacon's *Novum Organum*, Sp. IV, 20. Also *Prov.* XXV, 2.

15. AD MAJOREM ILLIUS GLORIAM

My effort on the number-cipher was at first a strenuous labour, which however, as I proceeded, became lighter, till at last it was, to me at least, as delightful as the Shakespearean play it was spent upon. Do not think lightly of such play, and do not fancy that I here concede what I just now denied, *viz.*, that I have juggled with my figures. The play that I have played is better than juggling, which is merely keeping out of sight what should not be seen. The play I have in mind is on the contrary to let the figures play their own play, in full sight and in perfect freedom, within their bounds, but without suppression of any movement or event, act or fact, just as the gods do with us, allowing each his scope for play. In such a way alone truth will out, undistorted, well proportioned, and may thus be laid reverent hands upon. In the foregoing the author has been my God, who played with me by letting me play. And once having had my play, I may have some more in future. To him, then, be my thanks and praise!

(Another Chapter next month)

THE THEOSOPHY OF RUKMINI DEVI

BY A FELLOW-THEOSOPHIST

AFTER many frustrations Rukmini Devi has begun in right earnest the work for which she established some time ago the International Academy of the Arts, now shortened into the International Arts Centre, with its Samskr̥t name Kalākṣetra—the Spiritual Abode of the Arts. As readers of *THE THEOSOPHIST* probably know, the Objects of the Academy or Centre are as follows:

1. To emphasize the unity of all true Art;
2. To work for the recognition of the Arts as inherent in individual, national, religious and international growth.

THE DANCE AS A FOUNDATION OF ART AND CULTURE

For the time being she is largely concerned herself with the Hindu classical dance called Bhārata Nāṭyam—the Lord Śiva's Dance of unfolding Life, for she believes that real dancing is one of the channels through which the true rhythm of life may be the more abundantly released. Bhārata Nāṭyam is, of course, age-old, is indeed primordial, and therefore the antithesis of primitive, rather the very essence of Life eternal. With the

help of renowned teachers Rukmini Devi has been able to bring her classical dancing to great perfection, as the Madras press has declared, and a short time ago she went on pilgrimage to the shrine of Śrī Natarāja—the Great Artist of the world—at Chidambaram in southern India that she might offer to Him herself and her art.

Never before had such an offering been made before His shrine in this wonderful Temple, and only as a special case did the Temple authorities give the necessary permission. And when she came to dance before Him in homage, so great was the crowd, so eager to see her, that with the greatest difficulty could she perform one single movement. However, she was able to offer one dance and so fulfil her mission. But she will have to visit Chidambaram again to dance where the people can see her comfortably.

As this great work of India's regeneration through culture and the Arts gradually unfolds in the very few centres of Art existing in India, it becomes increasingly clear that India's political awakening will or will not be dangerous to herself and to the world according to the extent to which her

THE INDIAN FILMS AND RADIO

Nowhere is this enslavement more marked than in the way in which the Indian people as a whole are provided with leisure occupations. The radio must be utilized to this end, which might be all very well were there a distinctively Indian radio, with beautiful Indian talking pictures and music available over the air. But the Indian cinema trade is nothing if not highly commercial and supremely servile to its western prototype. And the result is that even the most wonderful Indian themes—and there are more such themes in India than in any other part of the world—are distorted into western forms far cruder than any form in the West would ever be allowed to be. Close to Adyar there is a terrible monstrosity of a "talkie" which goes on and on into the small hours of the morning, screeching and howling and grating its way along. A single anna (about a penny) is all that is charged. But think of the horrible desecration of India's soul and of the evil that is wrought upon the minds and emotions of thousands of villagers who flock to the slaughtering of their heritage.

LACERATING TO ADYAR

The District Board sanctions this infliction which not only perverts its audience but lacerates those glorious silences which used to be

so wonderfully characteristic of the hush of Adyar's evenings and nights.

This is going on everywhere, and in the cities there is a concentration of it. Sordidness everywhere, and the Indian town and city but a tattered and tawdry imitation of the western originals.

Almost is Adyar too near to Madras, seven miles away though it be. And there begins to arise sometimes a longing for a peace which passeth the understanding of civilization as we have it in these days. One longs to find refuge in these quiet places where life is smooth and even, where the music of nature is unpierced by the discords of man, where it is possible to hear and to commune with Nature singing on her unfolding way, and not to be deafened by the shouting of those who seek to overcome their fellow-men. Has Adyar been placed too near to civilization? Sometimes I think so. And yet, well-known to all who pass her gates, there abides in Adyar a Peace and a Power no external circumstances forged by man can disturb.

INDIA OF THE FUTURE

And then I think that in course of time a generation of Indians will arise which shall be no race of slaves, which shall be free, which shall be powerful and wise to make India Indian. Then

shall the present tinsel and vulgarity disappear, to give place to a true Indian culture which shall be the wonder of the whole world. I am not exaggerating. I am saying just that which Dr. Besant used constantly to say as she strove for India's true freedom and restoration to her ancient culture and polity.

THE TEMPLE OF NATURE

But in the meantime, and in the very midst of one of those transition stages which are not yet off from the old servilities nor on with the new happiness, there are many of us who long for occasional and intimate glimpses of the simplicities, the silences, and therefore the sublimities, of nature as mother and of man and animal as friend. For be it known that in India, as in every other country throughout the world, there are hidden spots, which some of my readers may be knowing and remembering as they dwell with me awhile on the Watch-Tower, where nature is indeed mother, and where man and animal are friends. There are places where all creatures grow together, not with the ornaments of civilization around their necks, but bejewelled with the splendours of a natural life.

I do not think it is possible to be a real Theosophist without regular withdrawals from civilization's tinsels and cacophonies into the fragrant silences of nature. There must be times for pure being as

well as for active doing. There must be times for re-absorption in the One as well as for externalization among the many. There must be times for knowing as well as for experiencing. And while I am well aware that it is possible to live in a spirit of solitude in the midst of crowds, I also know that the greater depths and the more vibrant silences need the collaboration of nature's quietudes and silences when she is most deeply stirring with Life.

Every Theosophist needs periods of meditation in which he shares his life with life around him, with the life of mother earth in her rocks and mountains and pregnant soil, with the life of flowers and trees growing from mother earth's very body, with all her creatures living natural lives. He may meditate in temples and churches. He may meditate in shrine-rooms, and observe disciplines. He may perform rituals and ceremonies. But all these come and go impermanent. Today they are here. Tomorrow they pass away. But the Temple of Nature is everlasting, and her discipline shines forth in all that lives.

I think that the rules and regulations of all schools of esotericism, whether eastern or western, take far too little account of the importance of personal communion with nature, of growing with nature, of living, that is, the truly natural life. There are exhortations to study. There

cultural renaissance keeps pace with it. As is the culture of a nation so is its freedom. This is true of every country throughout the world, but particularly true of India, since Indian culture—Hindu and Muslim—is the heart of all culture, as some day, though not in these times, will be perceived.

It is in India that the greatest effort must be made to re-establish in its ancient purity, with the necessary adaptations to suit modern conditions and tendencies, the united culture of the Aryan and Dravidian streams, together with the brother-stream of Islam. And it is fitting that this vital activity should find expression within the Theosophical Movement, and actually within the very Theosophical Society itself.

THE OBSTACLES

The task is indeed formidable, not because the spirit of it all is not burning fiercely in the soul of Rukmini Devi—she is afire with it—but because there is so very little understanding around her.

The British connection may well have had its value for India. It was, I am sure, a divinely-sponsored union; and I am no less sure that its continuance is purposed. But it has had the devastating effect of temporarily deadening both the soul of the people and their unique and splendid culture. The people as a whole are dead to the

cultural appeal, though I firmly believe that this is true mainly of the so-called educated classes and not of the villagers who have had the good fortune to be remote from western influences. Only rarely is there any evidence of a deep understanding of those eternal canons of art and culture which Rukmini Devi depicts in her art itself, in her music, and in that stage setting which is so inherent in all art depiction.

The soul of India is asleep within the imprisonment of the foreign system of education which has permeated the middle classes of her population for more than one hundred and fifty years. And the result today is that although we have some sort of national Government at work in most parts of India there is no comprehension at all as to the fundamental principles of an Indian system of education, and no attempt whatever has so far been made to free India's soul but only to tinker at the existing system under the glamour of the idea of craftsmanship as the essence of all education.

This being so, art is all the more neglected, a fact to which we have terrible witness in the average Indian film. With a perfect wealth of marvellous subjects for glorious films, the Indian public has exercises in progressive deterioration the more it attends those cinema houses which are content to be channels

for crudity of the most lacerating kind. Save in a few oases India—in truth one of the most artistic countries in the world—is for the time being a vast inartistic desert. And it is in the midst of such a setting that Rukmini Devi has to strive to work not only *for* art, but also *against* the crude inertia which places innumerable obstacles in her way at every turn.

Gradually she is breaking them down. Little by little she is winning for true art a growing recognition. The Indian press is at last beginning, save exceptionally, to enter into the spirit of her mission and to perceive that she is restoring to Indian art, at present through the Hindu sacred Dance, its eternal and sublime message, freeing it from those narrow encrustations which have caused it to be dead almost for centuries, and above all freeing it from the degradation into which it had fallen through restriction to a special class of women held in little esteem.

THE DANCE AS YOGA

Rukmini Devi knew from the very outset of her work that the Dance is in truth a religious exercise, a form of Yoga, and that it is a gift from the R̥ṣis to humanity that men might learn to understand something of the divine rhythm of Life. So did she seek to draw her inspiration from the very Lord of Rhythm Himself—S'ri Natarāja—

that she might give every movement, every poise, every gesture, every note of music, all that she could of its divine significance. So did she seek to make her dancing real, that it might once again become a message from the Gods to men. As far as she might she retained those conventional forms which seemed to have preserved their essential life, for she wanted to give to the people that which they could as readily as possible understand and appreciate. She wanted to give them the inspiration they could most easily recognize, but as far as possible to divest every form of all those adhesions which a progressive obscuration of art had caused to gather round it.

However traditional and conventional may be the forms of her many dance-motifs, there is not a single detail which she has not tested for its power to radiate a truth. Her slightest movement is true and conveys a teaching, is a revelation: less because of herself, not because she has had the slightest presumption to create her own meaning and force the traditional forms to carry it, but rather because she has sought to penetrate deeply into the real meaning of the forms that have come down to the India of today, and to exalt each meaning in her recitals. Thus are her recitals in truth acts of worship. They are a ceremonial. She is a priestess at an altar. And she ensouls herself

THE INDIAN FILMS AND RADIO

Nowhere is this enslavement more marked than in the way in which the Indian people as a whole are provided with leisure occupations. The radio must be utilized to this end, which might be all very well were there a distinctively Indian radio, with beautiful Indian talking pictures and music available over the air. But the Indian cinema trade is nothing if not highly commercial and supremely servile to its western prototype. And the result is that even the most wonderful Indian themes—and there are more such themes in India than in any other part of the world—are distorted into western forms far cruder than any form in the West would ever be allowed to be. Close to Adyar there is a terrible monstrosity of a "talkie" which goes on and on into the small hours of the morning, screeching and howling and grating its way along. A single anna (about a penny) is all that is charged. But think of the horrible desecration of India's soul and of the evil that is wrought upon the minds and emotions of thousands of villagers who flock to the slaughtering of their heritage.

LACERATING TO ADYAR

The District Board sanctions this infliction which not only perverts its audience but lacerates those glorious silences which used to be

so wonderfully characteristic of the hush of Adyar's evenings and nights.

This is going on everywhere, and in the cities there is a concentration of it. Sordidness everywhere, and the Indian town and city but a tattered and tawdry imitation of the western originals.

Almost is Adyar too near to Madras, seven miles away though it be. And there begins to arise sometimes a longing for a peace which passeth the understanding of civilization as we have it in these days. One longs to find refuge in these quiet places where life is smooth and even, where the music of nature is unpierced by the discords of man, where it is possible to hear and to commune with Nature singing on her unfolding way, and not to be deafened by the shouting of those who seek to overcome their fellow-men. Has Adyar been placed too near to civilization? Sometimes I think so. And yet, well-known to all who pass her gates, there abides in Adyar a Peace and a Power no external circumstances forged by man can disturb.

INDIA OF THE FUTURE

And then I think that in course of time a generation of Indians will arise which shall be no race of slaves, which shall be free, which shall be powerful and wise to make India Indian. Then

shall the present tinsel and vulgarity disappear, to give place to a true Indian culture which shall be the wonder of the whole world. I am not exaggerating. I am saying just that which Dr. Besant used constantly to say as she strove for India's true freedom and restoration to her ancient culture and polity.

THE TEMPLE OF NATURE

But in the meantime, and in the very midst of one of those transition stages which are not yet off from the old servilities nor on with the new happiness, there are many of us who long for occasional and intimate glimpses of the simplicities, the silences, and therefore the sublimities, of nature as mother and of man and animal as friend. For be it known that in India, as in every other country throughout the world, there are hidden spots, which some of my readers may be knowing and remembering as they dwell with me awhile on the Watch-Tower, where nature is indeed mother, and where man and animal are friends. There are places where all creatures grow together, not with the ornaments of civilization around their necks, but bejewelled with the splendours of a natural life.

I do not think it is possible to be a real Theosophist without regular withdrawals from civilization's tinsels and cacophonies into the fragrant silences of nature. There must be times for pure being as

well as for active doing. There must be times for re-absorption in the One as well as for externalization among the many. There must be times for knowing as well as for experiencing. And while I am well aware that it is possible to live in a spirit of solitude in the midst of crowds, I also know that the greater depths and the more vibrant silences need the collaboration of nature's quietudes and silences when she is most deeply stirring with Life.

Every Theosophist needs periods of meditation in which he shares his life with life around him, with the life of mother earth in her rocks and mountains and pregnant soil, with the life of flowers and trees growing from mother earth's very body, with all her creatures living natural lives. He may meditate in temples and churches. He may meditate in shrine-rooms, and observe disciplines. He may perform rituals and ceremonies. But all these come and go impermanent. Today they are here. Tomorrow they pass away. But the Temple of Nature is everlasting, and her discipline shines forth in all that lives.

I think that the rules and regulations of all schools of esotericism, whether eastern or western, take far too little account of the importance of personal communion with nature, of growing with nature, of living, that is, the truly natural life. There are exhortations to study. There

in the forms, to fulfil their purpose by finding and releasing their life.

The work is extraordinarily difficult, for there are innumerable forms, poises, gestures, movements, each of which is a shadow down here of some essential truth of Life. We are not dealing here with man-invented dancing, with a stringing together of movements, etc., according to the conception of a particular individual. We cannot say here, as we can in the case of the ballet, that the composition is by so-and-so. The Hindu classical dance is age-old. Its origin is lost in antiquity. And it is designed to reveal truth through forms with which it has been associated from time immemorial, even though these have suffered degradation as they have been handled by the ignorant. The Hindu classical dance is a mode of education in the Real, and every true exponent of it must not only be in some sort a knower of the Real, but also have trained his vehicles—the mind and the emotions as well as the physical body—faithfully to interpret the Real through the forms dedicated to its service through the medium of the dance.

It is in this respect that the average dancer of the Hindu classical dance falls lamentably short. She, or he, as the case may be, dances only with the body, not with the emotions, nor with the mind.

The result is that while the actual physical forms themselves may be accurate, they are devoid of all soul, of the very Reality they are intended to reveal. The result is indeed terrible to the beholder who looks for a message, for a picture of Reality. It is just as if he were to hear a magnificent speech delivered in a lifeless monotone. And it says much for Indian audiences that they have some subtle knack of seeing through a deadness, and therefore an ugliness, of form into a beauty which finds no actual outlet. Such is the case with many Indian films dealing with great religious themes. The whole setting may be, and often is, appalling, the acting may be, and often is, extremely crude; and yet even the very ugliness itself, because it is associated with a glorious theme, vanishes away, and the audience is lost in that which is not there, but which is evoked in them in some mysterious but undeniable way. The audience, even through the ugliness, but because it is an ugliness associated with a well-known reality, discovers heights in itself and revels in them.

It is the work of Rukmini Devi to banish all ugliness, whether of setting or of any other kind, and to bring to whatever may be the theme of her dancing a mind, emotions, a body illumined by that Real she seeks to bring down on to the very physical plane itself.

Before she dances she worships, and her worship is not only a self-offering, it is a will to understand the Real, and to give it mental, emotional and physical form in the utmost impersonal purity.

THE DANCE-YOGA UPLIFTS ALL

As for the audience, those who have the minds to know will be able to understand with the mind. Those who have the feelings and emotions to enter into an aspirational upliftment will be able to understand with their feelings and with their emotions. And those who have the eyes to perceive the grace of the physical forms will find understanding on the physical plane itself. And some there will be who shall understand at all three stages. Rukmini Devi gives, or rather interprets, reveals, at all three stages.

But the Hindu classical dance is, I believe, especially designed for the upliftment of crowds. It is designed to evoke Appreciation, by which I mean an entry into the spirit of the dance at any level, with the result that it raises the whole consciousness of the beholder on to a height normally unattainable. In the case of some the mind may know. In the case of some the feelings and the emotions may be exalted. In the case of some the physical eyes may be deeply satisfied. In the case of a very few the Real itself may ap-

pear before the gaze of the inner sight. But in the case of all, educated or uneducated, wise or ignorant, there will be an exaltation the nature of which will depend upon the stage of the evolution of the individual beholding. The poorest and most ignorant will say that they beheld a God or Goddess. The very wise will say that they have beheld eternal Truth. What difference is there between these two utterances? Only when the mind has become the slayer of the Real in anyone will he seek to confine within his own narrow limitations, and to judge in accordance with his own narrow standards, those surgings of the spirit which must be measured in terms of their ends and not in terms of their immediate ways, and which must be judged by the heights to which they seek to ascend and not by those small ranges which constitute the frontiers of most of us.

THE GLORIES OF ART

Indeed, is it true that the Real may be known by all who in humility of mind and in eagerness of heart seek the Real in all things and long for escape, freedom, from the inevitable smallness of the lives they know they lead. The whole purpose of Art is to bring the Real close to such, close to the human being, be his station in life what it may, be he rich or poor, ignorant or

are demands for the observance of modes of living. In the case of some schools of pseudo-esotericism there is the promise of results in so-called psychic powers. I think that every member of any real school of esotericism should be called upon to retire within himself once in each year for at least a fortnight, to go to some very quiet place where the music of nature takes the place of the noise of towns and cities, to relax to the uttermost, to fall awake in nature instead of going to sleep in the artificialities of what we call civilization.

TO DEEPEN UNDERSTANDING

Every member should also be asked to take with him to such a place some great Truth for its deeper understanding, so that with the higher consciousness awakened he may know the Real more really. He should be asked to shut himself off from all his normal preoccupations, from all reading, from all letter-writing, from all newspapers, from all contact with outer forms. And in the quietude he should be asked to discover more of himself than he has known before, and to renew and adjust his living in terms of his deepened understanding. No external organization can ever be to him that which he can be to himself. And it is for him from time to time to see how far the external organizations which so far have sufficed him are likely to continue to suffice.

He must never be afraid of giving new birth to himself, even if this means the destruction of some of the constituent elements of the old birth. He himself must be the final arbiter of his destiny, the captain of his fate. His soul must be his king, and there can be no other claimant to his throne.

The *Autobiography* of Dr. Besant abounds in such rebirths, in the abandonment of that which has been very dear for that which is perceived to be dearer still. And while others may deplore that which to their eyes is retrogression, is a receding from the truth, it is the inner voice alone, as in the case of Dr. Besant, which can determine between what is right to do and what is wrong.

But if we give up that which has become for us a less, so that we may enter that which for us is a more, we must take care lest we so do in any spirit of superiority, thinking that we have left other people behind us, that we see more clearly than they. We see otherwise than they. That is all. And indeed it may be that in course of time we shall see again as they now see. Each of us must travel along his Self-appointed way, without pride, in all humility, but in all enthusiasm and confidence.

THE RETREAT MOTIF

But in order to discover the Way of the Self we must find our

Selves in the mighty silences in which they dwell. We must seek them in the quietudes and simplicities of Life. For a wealth of experience the Self sends forth into the outer worlds the messenger-vehicles of its Self. It garners wealth from the very frontiers of manifested life. But from time to time these messenger-vehicles must return home for renewal, for re-dedication, for remembrance. And the home of the Self is no less in the solitudes than in the market-places.

I cannot help thinking that we have stressed this retreat motif of living far too little. We have summer schools, but we have few if any retreats. And retreats must be taken in the utmost solitude possible, not in groups. I think it would prove a great boon to our work if every year our principal workers, including General Secretaries, lecturers, Presidents of Federations and of Lodges, were to move away for a time into the great quietudes of the countryside. And every member might very well do the same, even if his quietude must involve the presence of his family. Indeed, there is no reason why the family should not together have its collective quietude, including the necessary enjoyments for the children, and even certain recreations for the older folk, provided a definite time were set apart for each member to enjoy his quietude

undisturbed. It is impossible to be rigid in these days, and one does not want rigidity in any case. But each individual who is seeking the expansion of his consciousness must from time to time be where it can expand with least resistance and with greatest opportunity to stretch.

THE OLCOTT DIARIES

There is a wealth of material in The Society's Archives which, after judicious selection, should be made available, especially to members of The Society, but also to the world at large.

There are in the Archives 31 leather-bound, large-folio Scrapbooks of H. P. Blavatsky. Much of the matter in these has already been published, indeed, I believe, most of that which is worth publishing. We may take up, in due course, what remains to be published, so far as the Scrapbooks are concerned. But there are 30 cloth-bound, small-quarto volumes of Colonel Olcott's diaries, every line of which is in the handwriting of the President-Founder himself, except for a few lines by H. P. Blavatsky in the earlier years and a page or two by Mrs. Marie Russak (now Mrs. Henry Hotchener) during Colonel Olcott's final illness.

We are about to undertake the publication of these Diaries, and I

educated, who yearns for a release from darkness into light. Art demands no mental alertness from the majority, no knowledge, such as philosophy demands, and science. Art demands but hope, but need, but longing; and these it satisfies. It is not necessary to understand Art in order to appreciate it, though understanding makes for deeper appreciation. Art gives life to all who yearn for it, whether consciously or unconsciously. Art is the highest, because the most universal, all-inclusive, education. Art goes straight to the very soul itself, and needs no intervention of, or service from, the mind. Art is the promise of Beauty for those whose lives for the moment are ugly. Art is the promise of happiness for those whose lives are dull and grey. Art brings courage, for there are none, save those whose eyes are temporarily blinded by the illusions of the mind, who do not perceive in Art's portrayals a vision of their own glorification, so that there is witness before them of the Love of God for all.

THE DANCE REVEALS DIVINE LOVE

In every gesture, in every poise, in every movement, in every colour-scheme, in every note of music, Rukmini Devi seeks to reveal this Love of God. And I make bold to say that if only we could trace back every form and every sound

to that which gave it forth we should find ourselves in the presence of a Bliss in which we should know our Godliness face to face. To her utmost Rukmini Devi strives to make each element in her dancing true to that Life which is Love and Beauty and Grace, and therefore Truth. The Art she serves she knows to be for all. She knows that it needs no intermediary for its appreciation, that no one has to be instructed how to appreciate it, how to understand it. It needs no system of explanatory notes, even though such will help those who are ready for guidance into the recesses of its meaning. Its appeal to all is direct. Rukmini Devi knows herself to be but the revealer of a mode of Art's expression, not a priestess through whom it must be approached. She perceives that her Art knows no distinction between touchable and untouchable. There is no need for a policy of Temple-entry, because the Temple of Art has been open to all from the beginning of time, for Art has been the need of all from the very beginnings of evolution. Nature endows every kingdom of her being with Art, and in the earlier kingdoms her Art is visible for all to see. Only in the human kingdom mankind, intent on observing Nature growing, becomes blind to the fact that her growing is beautiful. In the human kingdom the individuality is

becoming self-conscious and self-important, and its new faculty of the mind, by very reason of its newness, becomes an anthropomorphic God. Thus does man see Nature growing in his own image and not into the likeness of God. Art seeks to restore the shattered equilibrium by emphasizing the adverb in the phrase "Nature grows beautifully" rather than the verb, though it declares at the same time that the very essence of Beauty is growth.

AND A DIVINE LANGUAGE

And the Art of the Dance is a language no less than the Art of Music or the Art of Sculpture or the very Art of Speech itself.

Rukmini Devi seeks to speak this language—come from the Gods as has all true language—in utmost purity and simplicity, so that all who see and hear may appreciate and be uplifted, and that the few may rise into conscious knowledge of the truths thus spoken, sung, portrayed.

THE DIVINE ALCHEMIST

Over and above the clash and combat of my many selves,
Above the clashing of your personality and my personality,
Of your race with my race,
Stands the great Alchemist.

I see Him as one,
I see Him as millions—
As the myriad-fingered.

His touch is as the lightning flash,
Crashing in upon the soul;
Or as the mountain stream
Churning up the mud of the plains;
Or as the touch of the gentlest zephyr
On the face of the beloved.

Yet what He touches is never again the same,
For betwixt the hammer of the heart and the anvil of the mind,
And out of my combat and your combat,
He moulds the Truth.

HAROLD E. TYRWHITT

refer the interested reader to a note on them under the title of "Colonel Olcott's Diaries" by the able and devoted Director of our Archives, Mr. A. J. Hamerster. I have said that H. P. Blavatsky's Scrapbooks can wait, so far as any material is concerned which has yet to see the light of day. The fact is that practically the whole of the contents of every Scrapbook consists of already printed matter, while Colonel Olcott's diaries remain unpublished and are in his own handwriting. His *Old Diary Leaves* in six volumes are in the nature of personal reminiscences and in no way duplicate the personal entries to be found in the actual diaries themselves, even though based on them.

What a herculean labour of our President-Founder to keep diaries for thirty years, in his own handwriting and in the midst of all his heavy preoccupations!

I am hoping that in due course when the time begins to arrive for actual publication, I may be able to indicate the cost, so that members who appreciate the great importance of this work may come forward to help.

* * *

ANOTHER GREAT THEOSOPHIST

There has been no more devoted soldier in the cause of Theosophy and The Theosophical Society than our old friend, Mme. Helena Pis-sareva. She has been responsible for much valuable literature and translations into Russian and in 1934 was awarded the Subba Rao Medal for this work. Even now, over eighty years of age, she remains as heroic as ever, and in the midst of great financial privations, as well as of the very serious illness of her daughter, she is ever intent upon the fulfilment to the uttermost of all the service she can render.

I feel very reverent towards so noble a figure—faithful to the very last. And as I bow before her, I pray that I myself may follow in her footsteps. Even though she is in dire need of help, she makes no complaint; and only indirectly did I learn of her needs. Of course, everything is being done that can be done to make her life a little easier for her. But I hope these lines may come to her notice, so that she may know that we cherish the honour she does to the Masters' work in the outer world.

Georges S. Arundale

THE INDIRECT WAY

BY ALEXANDER HORNE

THE things we most prize—the spiritual things, as distinguished from material possessions—are acquired only indirectly, as a sort of by-product of something else, and only when our efforts seem to be directed to an end entirely different. Thus, while wealth may be gained by bending all one's efforts toward its acquisition, he who centres all his attention on the attainment of happiness—even spiritual happiness—never seems to find it.

The alchemists are said to have discovered the art of transmuting baser metals into gold and the production of the elixir of life, but they were apparently philosophers rather than metallurgists, and metaphysicians rather than doctors of medicine. Striving with all their might at an understanding of the most fundamental truths about life and the universe, some of them stumbled on the more material phases of that understanding, as a precipitate, so to speak, of their solution of spiritual truths. Yet it is the irony of fate that their notoriety is due to a By-product of their real endeavours rather than to that which, according to the most trust-

worthy authorities, they had actually set themselves out to attain.

The Lord Buddha, similarly, is traditionally believed to have had the power of subjugating wild beasts, but we can well believe that if this were so, it was purely an instinctive response to that natural outflow of love to all created things which is an outstanding feature of Buddhism even today, and which was developed in its Founder to a superlative degree. In other words, he did not consciously set out to be a wild-animal trainer.

It would thus appear that we are sometimes too preoccupied with "evolution" and "self-perfection," "liberation" and "the path," when what we should be most concerned with is life itself, and the living of that life in whatever circumstances we find ourselves to be, to the very best of our ability, merely responding to our highest natural impulses, merely letting ourselves float along the sea of our own natural capacities, and fulfilling easily and naturally—superlatively if we can—those immediate duties and obligations that come first to hand in our station of life, as members of a

THE THEOSOPHICAL SOCIETY AND THE CHANGING WORLD

BY ERNEST KIRK

(A Critical Examination—with Suggestions)

PARTLY in consequence of a series of articles I am writing for my own weekly paper *Life* (published in Bangalore, India), which series is appearing under the general heading of "The Case of Dr. Arundale," but largely as the result of a letter I had addressed to Dr. Arundale on the subject at the commencement of the series, an opportunity has been very kindly afforded me of setting forth in this article the general principles that embody my own point of view with regard to Theosophy, The Theosophical Society, and my main differences with Dr. Arundale, and my reasons therefor.

I need hardly say that I appreciate the opportunity very much, though, in passing, it may be observed that such a privilege is the right of every member of The Society, provided, of course, that such views and opinions are expressed courteously, impersonally, and in the spirit of a sincere desire to know and understand.

THREE SALIENT POINTS

With this little explanatory note I will now proceed to the task in

hand. And as the space at my disposal is limited I shall necessarily have to make a careful selection of the salient points with which I want to deal, and state these as briefly and as concisely as is compatible with clarity and general ensemble.

And perhaps it will help to simplify matters if I classify what I propose to say under three main headings, namely :

(1) The critical times through which we are passing and the tremendous changes that are taking place, especially in the world of thought ;

(2) The reaction of The Theosophical Society to these changes and the way it is meeting them ;

(3) My own Theosophical views and attitude in relation to what I am convinced are the basic facts and laws of life.

THE CHANGING WORLD

I will deal with these three points in the order stated. The first point is, or should be, very obvious. The world of today is as much unlike the world of 1875—the year The Theosophical Society was founded

—as a young man, say, is unlike the baby he was when in his mother's arms. Humanity has still a lot to learn, but there is a very distinct sense in which it may be said to have passed the baby stage. It is now beginning to understand things as it never understood them before.

I need not go into the causes of this change, but it is clear that one of the chief of these is the attainment of knowledge in all departments of science and the application of this knowledge by way of all sorts of human inventions. In this way an amazing transformation has been wrought, and with comparative rapidity too, in all classes of society in all parts of the world. Practically every town of any size on this planet—and many villages and hamlets too—has its radio set, its cheap newspapers, its electric lighting, its cinema and a score of other scientific gadgets and conveniences that were not even dreamed of seventy-five years ago.

And the process of scientific development is still going on, with every indication of there being vastly more to follow at no very distant date.

WORLD'S NEW FACTOR

One of the most important results of this great change is that, for the first time in human history, there has come about not only a physical linking-up of all parts of the world by aeroplane and wire-

less, but the general recognition and acknowledgment of the fact that wherever human beings exist they form one family and brotherhood.

And nowhere is this change more apparent than in the world of thought and ideas. Here, as in human sociologies and politics, the old forms are breaking down, crumbling, disappearing, yielding place to new. Not of course without a struggle. There are those who cling tenaciously to the old and who look askance at anything new. They make desperate efforts to revive the old and galvanize it into some semblance of life.

Evidence of this is seen in all the organized forms of religion. In Christianity there is admittedly a general trek away from the Churches. It is well known that the Archbishop of Canterbury's famous Recall to Religion has met with little or no response. On the contrary, statistics, which are easily available, prove conclusively a decline in interest in Church matters.

It is the same, so far as I have been able to observe, in all the other religions. Tradition and conventionality may, and to a large extent do, succeed in keeping up outward appearances. But even here old forms and observances are gradually changing.

EVOLUTIONARY CONFLICT

It is not, I feel sure, that in all these changes, there is any actual

family, of an economic structure, of a social unit, of a political body. Happiness, peace of mind, a relative liberation from the hampering effects of our circumstances of life—all these are by-products of the mere attempt to live life at its fullest and richest. They are not attained by going directly after them. They come, when they come at all, unbidden. You cannot "strive" successfully after greatness, genius, immortal fame. Art is at its best when it is the most free from effort. The art of spiritual living—the highest of the arts—is at its noblest when it is the least self-conscious.

The Vedāntins say that final liberation is not attained by an effort of will, and is thus not the direct result of personal endeavour. We reach a certain stage of life, and liberation comes. We reach the peak of the mountain, and the infinitudes of space open up before our gaze. It is a truth that is often misunderstood, through its apparently paradoxical character.

How often have we caught ourselves striving energetically, persistently, almost fiercely, after the things of the spirit (or the things we mistakingly think are the things of the spirit) only to find ourselves getting hard and cold, lacking in sympathy and understanding, becoming impatient with mediocrity, intolerant of weakness, self-righteous, smug, puritanical; burning

ourselves to a dry state in our desire to purge ourselves of dross; stifling our finer sensibilities to the "little" things, in the hope that a larger intuition will be ours; starving our "human" love for a few, in the hope that we would thereby attain the "superhuman" love for all things. Concentrating our gaze on the tip of our nose, metaphorically speaking, we only attain a spiritual myopia. Turning our forces of growth inwards, we only succeed in developing ingrown-hairs. We must look away from ourselves to keep our vision clear and in focus; our life-energy must be directed outwards, rather than inwards.

A rich man came to a famous Hasidi Rabbi to seek the truths of life. The Rabbi took him to a window and asked him to gaze out through the clear glass into the world below. "What do you see?" "I see people running to and fro, going about their business." The Rabbi then took him to a silvered mirror. "Now what do you see?" "I see only myself." "You notice," said the Rabbi, "what a world of difference a little silver makes!"

Self-centredness, whether in the interests of spiritual or material progress, is self-defeating in the long run. In material things, the effects of self-intoxication evaporate, only to leave that dry, ashy "morning after" feeling. In spiritual things, we do not even have

the satisfaction of having attained our desired end. Whether we spell "self" with a small or a capital "s," it is in either case the wrong end of the telescope. Our gaze should be ever outwards, in terms of service, in big or little things according to our capacities and our immediate circumstances, naturally and easily, without strain.

And so the Master Hilarion says:

Grow as the flower grows, unconsciously, but eagerly anxious to open

its soul to the air. So must you press forward to open your soul to the Eternal. But it must be the Eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity; in the other you harden by the forcible passion for personal stature.

And so another Master has said, speaking of the indirect way, the paradoxical way of all spiritual things: "He who loses his life shall find it."

THE SEARCH

Stillness is ever with me,
For I have laid aside
The pleasures which must flee away
That stillness may abide.

Peace is for ever with me,
For I have understood
The meaning of love's ecstasy,
Of evil and of good.

Assurance is my bounty,
And solitude my friend;
I ask no gift of any man
Nor on his words depend.

Reality is with me,
For I have cast away
The brief illusions of the world
That glitter and decay.

There is a perfect stillness,
A richness of delight,
That lies within my hidden self
Upon the inner sight.

And in that tranquil living,
Through that eternal youth,
The stillness of my joyous search
Will be the breath of Truth.

MENELLA STREET

drift away from reality. Indeed, all the available evidence points in another direction. The break away from the old is largely because of the growing feeling that the old ideas and methods are out of date and are not meeting modern needs as they should. With the changes has come a newer vision and understanding, with a corresponding restlessness. Many of the world's present "panaceas" both of the Right Wing and of the Left Wing, are the result of this new awakening, the new Life-influx. And the war between these two main philosophies or ideologies is not only very fierce, but is international. More than that, it divides families and nations, setting father against son, citizen against citizen, and Theosophist against Theosophist. It is a conflict that is inevitable—part of the evolutionary process of mankind—and requires all the wisdom of statecraft to deal with it.

THEOSOPHY AND THE CHANGE

Now, how does The Theosophical Society and its leaders react to all this? What *is* the message of Theosophy here? Is *it* also changing with the changing times? Is it alive, flowing, vital, and in harmony with the laws and facts of life, or is it static, theoretic, doctrinaire?

The answer to these questions brings me to the second main division of what I have to say.

And naturally the two most vital points to be considered here are (1) what is meant or connoted by the term Theosophy, and (2) the position of The Theosophical Society in relation to that definition, or the "body of truth" expressed by or embodied in it.

A COMPREHENSIVE DEFINITION

Now, as I understand the term Theosophy, it means not only that which is eternally true in life, like natural and spiritual laws that are universal and immutable, it means also, in part at least, a realization and at-one-ment of this Truth.

I admit this is a pretty comprehensive definition, more comprehensive by far than that of "Ancient Wisdom," for, Theosophy in this sense is not only "Ancient," it is eternal and universal—Life itself and its manifestations. But I think it is a definition that would be accepted by the most thoughtful students of Life, and of The Society.

It is certainly a definition which goes beyond that embodied in the idea of an Occult Hierarchy, or a certain school of thought founded on the teachings of the Masters, or on the teachings given out in *The Secret Doctrine*, or on any other of the books written and published by members of The Theosophical Society. These may point the way or throw light on

obscure questions here and there, but that is all.

Most certainly no living person can claim to have any monopoly of Theosophy. Neither can The Society. Indeed, that is openly acknowledged in THE THEOSOPHIST every month in the paragraph which runs: "The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure."

CONCERNING THE SOCIETY

As for The Theosophical Society itself, this, as is well known and as is widely proclaimed, is an unsectarian body of "seekers after Truth." All that anyone has to do to become a member of The Society is to accept its three declared Objects. No creeds or beliefs of any kind are imposed or asked for. On the other hand, it is openly stated that "opinions or beliefs neither bestow privileges nor inflict penalties." The claim put forward for The Society by its leaders is that it is democratically constituted and conducted.

So far as the business and administrative side of the organization goes I think it will be admitted that it gives a creditable account of itself, especially in view of the fact that it is operating in about fifty different countries.

But of course I am only concerned here with the organizational

side of the movement insofar as this is used for the circulation and propagation of views relating to Theosophy or to certain schools of thought.

A LITTLE GROUSE

It is here that I have a little grouse. It is natural, of course, that in this respect, the President of The Society and the General Secretaries of the various National Sections, should have an advantage over the more humble and obscure members. By virtue of the very position they hold they have access in a score of ways, denied to others, of getting their views across.

I see no objection whatever to this, always provided they take reasonable care not to abuse that privilege—which can easily be done by recommending and selecting speakers and writers with views that gear in with their own and by cold-shouldering expressions of views that seem in opposition to their own.

And my suggestion here is that, consciously or unconsciously, this privilege *is* being abused. I think a careful perusal of the articles that appear in THE THEOSOPHIST and other Theosophical journals will bear this out. With few exceptions they are definitely representative of a certain school of thought, a school of thought that banks heavily on the Masters and that is inclined to face up to and solve all problems in terms of the same.

KESHUB CHUNDER SEN: A GREAT INDIAN REFORMER¹

BY B. B. DEY, D. Sc., F. I. C.

THE East is the cradle of all faiths, and India in particular is justly regarded as the land of prophets and reformers and founders of religions. In the last century we had one such outstanding personality whose advent synchronized with the consolidation of British power in this country. This was Keshub Chunder Sen, the centenary of whose birth in 1838 was celebrated last year with great enthusiasm in different parts of India.

Keshub Chunder Sen, or Keshub, as he is generally known to his country-men, was one of the greatest social-religious reformers in living memory, and perhaps the best orator that India produced in the last century.

HIS GREAT VISION

In a country where the aspirants for a deep religious life have usually fled from the world, Keshub was the first to show that it was possible to live true to heaven as well as to earth, for the two have kindred points. In a country where the existence of many sects and religions has led to endless discord and

difference, Keshub raised the banner of harmony and love, and saw the vision of a Universal Brotherhood of man. At a time when religion was confused with priest-craft and external rituals and ceremonies, Keshub taught that religion was a spiritual condition of man, and not to be confused by any means with these outward symbolisms and observances.

EARLY LIFE: SAD AND RESTLESS

Before speaking to you about the message which Keshub brought to India and to the world at large, I should perhaps dwell briefly on some of the salient facts connected with his early life.

Keshub was born in an illustrious Vaidya (Vaiṣṇava) family of Bengal; his ancestral village, "Garifa," being pleasantly situated on the banks of the Ganges some twenty-four miles from Calcutta. Like Goldsmith's "Auburn" this ancient village has now changed beyond recognition. The gardens, the lakes, the peaceful riverside scenes in the summer twilight, have all vanished, and jute mills with all their unromantic accompaniments have encroached upon these idyllic

scenes. Keshub's boyhood was, however, spent mostly in Calcutta. His grandfather Ram Kamal Sen, was a well known person of culture and affluence in those times. He, as well as Keshub's father, died when Keshub was very young, the training of the child thus falling to the widowed mother. The latter was a remarkable lady combining deep piety of character with grace and clear intelligence. Keshub always used to remark that it was the wonderful spirituality and character of his mother which proved to be of the greatest help in his early training. As a youth, Keshub was tall, fair and handsome, a leader among his school-fellows, always devising new games and enacting dramas which he composed and in which he took a leading part. He was very scrupulous about personal cleanliness, which, to him, was almost a part of religion. He loved to bathe in the Ganges and to smear his body with sandal paste, habits which might be traced to the Vaiṣṇava influence of his family. He was rather reserved in manners—a reserve which was due not to any pride or conceit but which served as a cover for much force of character.

Considering the spirit of the times in which Keshub lived, when almost every educated young man born in a wealthy family considered it to be a part of his education to learn drinking and other vices

of western civilization, Keshub's youth must be regarded as a most unusual one. Simple, austere and almost stern in his outward demeanour, Keshub shunned all youthful frivolities. He became sad and restless. In one of his sermons delivered in later life, Keshub has vividly described the condition of his mind in that period. He says:

I had no peace either by day or by night. I shunned as poison all the pleasures which I found youth enjoying all round me. To amusements of all kinds I said: "Thou art Satan; thou art sin." To desire I said: "Thou art hell—those who trust thee fall into the jaws of death." To my body I said: "Thou art the road to perdition, I will rule thee or thou wilt surely lead me to death." Gradually I became almost taciturn and spoke little. True, I did not retire into any wilderness, but the world became a wilderness to me.

His favourite books during this period were books of philosophy and books of sermons. Two books in which he found sublime truths and great solace at this time of his life were Young's *Night Thoughts* and Shakespeare's *Hamlet*. It was when he was passing through this kind of troubled state of mind that a door suddenly opened to him—the door of prayer. His experience is thus expressed by him:

In that dawn of spiritual life, the voice that insistently sounded in my heart was "Pray, Pray." I never knew very well why I should pray, and for

¹ A talk by Prof. Dey, of the Madras Presidency College, to the Class in Indian Thought and Culture at Adyar, 30 March 1939.

I suggest that this applies also both as regards the selection of the chief speakers for Conventions and special gatherings, and as regards those who are nominated and elected for office on the National or leading Executives. I could give many examples, but I do not think it is necessary. The facts, known to every experienced member of The Society, who is not biassed, speak for themselves.

This applies also to the great majority of the books on Theosophy that are published by The Society. There are, of course, some exceptions, but I am speaking of what strikes me as the rule.

Furthermore, there is a strong tendency to hero-worship in this school of thought, which tendency has rather increased in recent years.

All this, as I see it, seems an unworthy response to the spirit of the changing times, the spirit of the new age which wants to go forward and break new ground and not to be constantly harking back to the past—whether that past be the Masters, H. P. Blavatsky, the Manu, or any other leading personality or period.

THE CASE OF DR. ARUNDALE

As an illustration of what I mean—that is if I may so illustrate without being thought to be personal in any way—take the case of Dr. Arundale. Take as a handy example Letter No. 6 of the series

of Weekly Letters he is sending to each of the Lodges of The Society. In that Letter, under the heading of "My Charter," Dr. Arundale gives expression to what is equal to his confession of faith about the Masters. Here, for instance, are a few revealing extracts:

I want to be Their man, forgetting myself utterly, remembering Them only. . .

I want to know Their Plan face to face, and not darkly through my personal inclinations. . .

I want to play Their Game, according to Their rules, not mine according to my rules. . .

I want to be a channel for Their Will, and not a consistent advocate of my personal assurances.

This is my apologia, the expression of the whole of my being, my Charter.

SOME QUERIES

That is frank enough. And it is courageous. But is it not also rather materialistic and personal? If Theosophy really is an equivalent to the expression and manifestation of the One Life, why should it be necessary to concretize this truth in this personal way, and hark back and do homage in this manner to embodied human beings called Masters, said to be living somewhere in Tibet?

Of course I admit that Dr. Arundale and those who agree with him have a perfect right to hold and express whatever views they like along these lines, provided always,

as I have said, the same privilege is accorded to those in The Society who may hold diametrically opposite views. For example, I have personally yet to come across evidence to convince me that the Masters are other than human beings who, though they may have knowledge about many things, still make mistakes, and are, even on their own confession, fallible.

ARE THE MASTERS FALLIBLE?

Evidence of this human fallibility is present in the division of opinion that is said to have existed among them when the two Masters—Master M. and Master K.H.—were discussing the idea of launching or inspiring the launching of The Society, prior to 1875. Some thought it was a mistake, but the two Masters thought otherwise and were willing to take the risk.

Then again, why, if they are all-wise and far-seeing, should their leading representatives in The Society be allowed to make outstanding blunders affecting vital issues? We all know that this has happened, not once, but on several occasions.

There is also the question of guidance in respect of the various crises through which the world is passing.

Is there any evidence to show that The Society is being given that guidance in any tangible way? Much is said about "Their Plan."

But to what extent is this Plan known? And is it in harmony with the basic and universal laws of life?

And, if the evidence of *The Mahatma Letters to A. P. Sinnett* is admissible, Letter No. XXIVB of that collection makes Master K.H. frankly admit his own fallibility. Here, for instance, is what he writes:

When I sit at my meals, or when I am dressing, reading or otherwise occupied I am not thinking even of those near me; . . . Therefore, K.H. may very easily commit mistakes. . . . An adept—the highest as the lowest—is one *only during the exercise of his occult powers*.

Let it be admitted that when the Masters are put on a pedestal, done homage to, in the frank and open way that Dr. Arundale does it, for instance, what is thought of and bowed down before, is an *ideal*. But is not this also what is claimed by all devotees with respect to their own particular gurus or patron saints? And is it not a fact that this ideal too often changes into a God?

There is one other point here of importance that ought to be considered. I refer to the influence which members of this particular school of thought to which I have been calling attention, exercise upon The Society as a whole. What is the sensible and really Theosophical thing to be done about *that*?

what I should pray—there was not time then to reason. It never occurred to me that I might be mistaken. I prayed. . . . The dawn brightened into morning. . . . All that was hidden in darkness began to clear up. . . . Doubts vanished. . . . By this practice of prayer, I gained endless, resistless strength. . . . I had no longer the same body or the same mind. . . . Temptation was conquered, sin was vanquished and lost its terrors.

THE BRAHMO SAMAJ

In 1857, when Keshub was only nineteen years old, he joined the Brahmo Samāj almost by accident. One day while he was passing through the streets, restless and moody, a small publication entitled *What is Brahmoism* fell into his hands. He found that its principles coincided exactly with the inner convictions of his soul, and he immediately felt that the voice of God was calling him to join this Church. As most of you are probably aware, the Brahmo Samāj had been founded by the great reformer Raja Ram Mohan Roy in 1830—i.e., just twenty-seven years before Keshub joined it. It was a monotheistic religion based largely on the teachings of the Vedānta and of the Upaniṣads. When Raja Ram Mohan died in 1833 in Bristol, the leadership went to Maḥarṣi Devendranath Tagore, the father of our poet Rabindranath Tagore.

For nearly ten years Keshub remained in this Samāj struggling hard to liberalize the movement. The Brahmo Samāj, it must be noted, was at that time regarded as one of the numerous sects of the larger Hindu Religion, and was hardly known to people outside the limits of Calcutta. The few members, mostly elderly gentlemen with Maḥarṣi at their head, were cautious and conservative persons who would not care to come into conflict with Hindu society by leaving the existing orthodox customs. Even divine worship was entrusted only to Brahmins wearing the sacred thread. Keshub planned various improvements in the Samāj. He started societies for theological discussions, young men's prayer meetings, wrote tracts on religious subjects, delivered lectures for the public, organized bands of enthusiastic young men and went with them on preaching tours to different parts of India—Ceylon, Bombay and Madras, where he was called the "Thunderbolt of Bengal," were visited at this period—and in various ways, laid the foundations of the future greatness of this theistic movement in India. He became in fact the life and soul of the Brahmo Samāj, the organizing of which into a great religion for the whole of India, if not the world, became a passion with him. Keshub wanted to abolish all distinctions of caste and to permit

non-Brahmins to sit in the pulpit and conduct service as Ministers. He openly advocated the re-marriage of widows, the prevention of child-marriages and other types of social reform, innovations which were opposed by the older members of the Samāj. The struggle between these and the younger members under the leadership of Keshub continued for nearly ten years (1857-1866), and at last in 1866 Keshub and his young followers had to break with the old Samāj and come out of it.

A MISSIONARY EXPEDITION

The year 1866 may be said to mark the beginning of the second great period of Keshub's life as a reformer. The desire to spread the new ideas throughout the length and breadth of the country had been growing in Keshub's heart, and during this year (1866-67) he and a number of his followers went on a great missionary expedition through the North-West Provinces and the Punjab. They wore very humble garb, travelled only by Third Class in the trains wherever these were available, went long distances on foot and endured great hardships. The spirit of Buddhism and the Buddhist missionaries made a great appeal to them, and he and his followers literally lived the lives of the ancient Bhikshus. Their preachings and the examples of their lives

had a tremendous influence on the people of the places they visited.

WORK IN ENGLAND

Three years afterwards, in the spring of 1870 when Keshub was 32, he visited England with the object of carrying the message of his new faith to the wider public in Europe. He met with the most cordial reception, from all classes of people in England, that has ever been accorded to any Indian in that country. Dean Stanley, Prof. Max Muller, John Stuart Mill, Gladstone and a host of other outstanding personalities in England at that period became his admirers and staunch supporters. He was received in private audience by Queen Victoria.

He was invited to speak from the pulpits of many Christian churches and he told the people not only about his work of social and religious reform in India but also of various evils, moral and political, which had come to India through British domination. He spoke of the Government of India as a sacred trust imposed on England by Divine Will, and he appealed to the larger English public to see that the administration of his great country was conducted in that spirit. If England had brought modern science and its advantages to his countrymen which Keshub greatly appreciated, India, he said, had

"NEUTRALITY" VERSUS BELIEFS AND PROPAGANDA

If, for example, the overwhelming majority of the members of The Society have approximately the same faith in the Masters and the same ideological background concerning them as Dr. Arundale appears to have, is it not inconsistent to go on doing what is virtually propaganda of these views while at the same time stoutly maintaining the "neutrality" of The Theosophical Society and the fact that The Society has no creeds or beliefs of any kind?

If it is an actual fact, which I know has often been asserted, that the "inner" or "esoteric" section of The Society is the real strength and "heart," the source from which all its driving power is derived, and if it is true, as I respectfully submit it is, that this ideological factor counts heavily in the election of a President and in the filling of key-positions in The Society, then why not, in heaven's name, face up to that fact frankly, and honestly try, among other things, bringing the Constitution into line with it?

For, of course, if it is the vital factor that it is held by many leading members to be, it is *this* that counts and not numbers. Indeed, as I see it, it is this dual policy and practice, which, more perhaps than anything else, tends to stultify, weaken and bifurcate The Society.

It is true that in taking such a step The Society would necessarily have to abandon its claim to being a creedless and doctrineless Society, at least so far as belief in the Masters is concerned and the acceptance of "Their Plan." But at least it would clear the atmosphere, give The Society a straighter issue, and bring things more into line with actualities.

ANOTHER ALTERNATIVE

There is another alternative, namely, that of facing up fearlessly and frankly to the basic facts and laws of life, quite irrespective of tradition and "schools of thought," whether those "schools" be linked up with the Masters or H.P.B. or not, and organizing and legislating along *those* lines.

That brings me to my third and last main point, namely, the basis of my own Theosophical views and attitude to life. I suggest that this "basis" is entirely separate from and independent of any fixed ideals or creeds or beliefs. It concerns itself only with those laws and facts of life that are universal, immutable and demonstrable, in other words with pure Truth, the whole body of which is not in the possession of any concentered system, either of the past or of the present.

BASIS OF MY OWN ATTITUDE

It is impossible in the brief space left to me to do much more than

mention a *few* of the more obvious and outstanding of these basic laws and facts of life.

There is first of all the demonstrable fact of the universal existence of the One Life, the primal cause of all that is, which can only be known by its manifestations and expressions in matter and form.

There is, second, the fact that this One Life, which is a duality in its essence—positive and negative or masculine and feminine—shows, in its outworking and manifestation in matter, Infinite Love, Wisdom and Power, there being, in fact, no wisdom or love or power among mortals that is *not* derived from this One Source.

There is, third, the fact that all human units of consciousness are sparks of that One Divine Flame, each spark or unit to become, through a process of evolution in different states of matter, first conscious, then self-conscious, and then super-conscious on an ever-expanding and all-embracing scale. This must not be confused with a mass biological evolution, which also is a fact.

There is, fourth, the fact that, just as all the heat and light and life of our physical earth come from the sun or centre of our solar system, so, in like manner, all Life-thoughts and Life-influxes come from an equally central and more interior source, without which there would be no thought and no influxes.

There is, fifth,—inherent in what I have already said—the fact of the existence of design and direction in Nature, an eternal truth beautifully expressed by Shakespeare in those immortal lines: "There's a divinity that shapes our ends, rough-hew them how we will."

While a certain limited freedom is allowed, as part of the Plan, there is, I suggest, no evidence of a scientific and convincing kind to show that any angel or man has at any time been able to set aside or divert from its course, by one hair's breadth, the One Infinite Will and Power.

I could mention and produce much evidence in support of other basic, universal and demonstrable laws of life that are part of the Theosophy of which I have a conception, but the above must suffice. And it will be obvious that there is nothing here that can, by any stretch of imagination, be monopolized by any organization, or by any "school of thought."

A FINAL SUGGESTION

Here, I suggest, is scope for every earnest student of Life to get together in "a common search and aspiration for Truth," without being hampered in any way by any credal limitations or beliefs.

But there *must* be liberty, liberty to criticize constructively, to challenge and speak out and write fearlessly—courteously and

also rich spiritual treasures to give to England.

The honour he received in England did not turn Keshub's head, and he came back confirmed in his simple national ways of living. The one thing which more than any other greatly impressed him was the Englishmen's methods and capacity for carrying out organized social work, and on his return, he set his mind specially to such work on broad and general lines.

THE INDIAN REFORM ASSOCIATION

He established at this time what is now known as the Indian Reform Association. The work of the Association was divided into numerous sections such as (a) the establishment of printing presses and the publication of cheap vernacular newspapers with a view to disseminating instructive reading matter widely among the masses; (b) the promotion of the temperance movement by rousing public opinion against the liquor policy of the Government; (c) the opening of industrial and night schools for the benefit chiefly of men of the working classes; (d) the starting of special schools and associations for women for improving their condition; (e) the introduction of acts of social reform of which Act III of 1872 for legalizing intercaste marriages among the Brahmos may be mentioned as one, etc.

Keshub recognized social reform as part and parcel of religious work. He was not a sudden or a violent reformer, nor did he make his reforms rigid and final. He knew that such reforms, to be really beneficial to his country, must be progressive and elastic in character so that they might grow with the spirit of the times. He knew that nothing could be in the permanent interests of a nation which was not founded on its character, and the reforms which Keshub sought to introduce were therefore always national in their outlook and in consonance with the pure and simple customs of the country. While he was engaged in these numerous social reforms on the one hand, his spiritual life on the other hand became richer and nobler at this time. His utterances, both in English and in Bengali, in public lectures or in sermons from the pulpit, began to attract unparalleled crowds of men and women. Some of the lectures delivered at the Town Hall at Calcutta during this period have since been published and read by people wherever English is spoken.

THE MODE OF HIS MESSAGE

He delivered these lectures extempore. There was no preparation but he let himself be carried away by the emotion of the moment. "The flood of his oratory" says his biographer Mazumdar,

"fell like a torrent from some Himālayan height, instantaneous, vast, clear and overpowering." Keshub never learned elocution. His delivery was completely free from any kind of affectation. He never gesticulated. There was no effort or straining either in the lucid, limpid thought or in the rich, deep voice. It was as if the Lord had chosen to speak with Keshub's tongue. Those who saw and heard him in those days declare that they never listened to anything like it in their lives. If this was the testimony borne by people with regard to his English addresses, his Bengali sermons from the pulpit of the Brahmo Mandir were even more greatly admired. These sermons and prayers have fortunately all been preserved in print, and serve for the edification and moral and spiritual guidance of generations of his countrymen. Keshub proved to be a born master of his vernacular, and his prayers are still quoted as models of the purest and the simplest Bengali. The words in his sermons seemed to flow like a clear tinkling brook on the waters of which were reflected the great Heavens. The fame of Keshub's preachings and sermons spread far and wide, and *The Statesman* of Calcutta wrote at the time: "When Keshub speaks, the world listens."

Yet the secret of the impression that Keshub made did not lie in his

language. Keshub spoke, as all great religious preachers do, straight out of the deepest spiritual experience. He never argued. He appealed to something deeper than reason. His words came charged with a force and a meaning that mere reason cannot give. His sermons were not philosophical discourses but more like the inspired utterances of a poet. At the beginning of one of his sermons, he spoke thus:

"ARE WE SEATED?"

Are we all seated? I do not think so. Some are wandering about, some trying to sit down, some are restless, some, after sitting down for a while, are getting up again. Have you succeeded in seating yourself or have you not? It is a deep question, for the whole secret of worshipping God lies there. It is the sitting down of the soul. If you can sit down in the secret place of the heart, then you can truly worship. When the mind is distracted, when it is infatuated with the pleasures of the world, it cannot worship. Men in that condition have continually to try to get hold of their souls by the shoulders and force them down. O Worshipper! sit down in the immediate presence of God, sit facing Him. Turn not a hair's breadth to this side or to that. If you do, you may be sure that either pride or doubt has come between. In the sphere in which your soul lives, there is only one little spot for you. To sit down there is to worship. There is a condition of the soul in which seeing God becomes easy, natural. [Similarly to "hear" God's command was not

chivalrously of course. Nor must one be considered as a heretic and cold-shouldered if the statements and status of the Masters are also carefully examined in this way.

WILL THE SOCIETY RISE TO THE OCCASION

Will The Theosophical Society rise to the occasion and insist on the preservation of this liberty of research and study and examina-

tion and honest expression of views and opinions? Will it preserve its avowedly creedless and doctrineless platform to that end? If it will it seems to me that nothing can prevent its expansion and growth and usefulness.

And it is because I hope sincerely that this will happen, that I have ventured to express myself in this fashion, for which liberty I am indebted to Dr. Arundale.

LOVE'S FREEDOM

—They are so afraid,
They dare not wander from the beaten track;
The little tidy marks their feet have made
Run in a circle through the wood and back.
But *we* have done with fear,
We need no path to guide us! Unafraid
Of bondage, free with heav'n in loving *here*,
The flash of song our lightning feet have made
Goes seven times round the mountain peaks we trod,
Then, laughing, flies into the mouth of God!

PEGGY STREET

THE NIGHT BELL

IV. A Corps de Ballet

BY G. S. ARUNDALE

ONE does not always have cases of the kind described in previous ringings of the night-bell. There is very much other work to do, and the bell rings for calls of innumerable varieties.

A night or two ago there was a call to study, in a special way, the reactions of a particular type of nature-spirit to musical sounds and to the spaces between them.

TWELVE NATURE-SPIRITS

This little group of nature-spirits were about a dozen in all. They had more or less the appearance of human beings, but on a very small scale—let us say about five to eight inches high. They were exquisitely formed with very bright and brilliant piercing eyes (I did not note the colour) and a general sense of piercingness about every part of their bodies, as, for example, the pointed acute-angled noses. You felt these would prick you if you touched them. Their bodies, and especially the hair, were gossamer in texture, much more refined than our hair, with a beautiful sheen. It looked rather like very very fine strands of glass.

They had little cloaks covering them. Of what material I do not know. They wore their cloaks, as Hussars do, over one shoulder. They seemed to have a kind of little hose on their legs. They looked a little like sixteenth or seventeenth century people, but it was only the particular garb they wore.

THEY WANTED TO DANCE

They were very much interested in me and I in them. They felt I was going to do something with them. They wanted to dance, to be a kind of little *Corps de Ballet*, a little body of dancers. It was suggested that, being myself interested in music, I might set them a little theme which they would express in rhythmic movement, in changing colours, and in a peculiar little pipe-like song. I thought I would venture to give something which might, for them, be a little complicated, but I little realized how instantly they could respond, not merely to the actual expression of the music itself, but even to my thought of it before I expressed it, so that while they synchronized with me in thought, they were

listening to a sound but instinctively receiving inner guidance by waiting trustfully and prayerfully on God. If the heart is utterly selfless and utterly dependent on God, these divine promptings in the heart can be caught. Then the faithful devotee must obey them, though the whole world might stand against him.]

IDEALS OF UNIVERSAL CHURCH AND BROTHERHOOD OF MAN

His interpretation of human brotherhood was as fascinating as it was convincing. He said that if a man is truly religious he cannot help loving his fellow-man as his brother, in spite of external differences, for there will always be this one common factor in the relation between them, *viz.*, that of being the children of the same Father. This should and must make him lovable in spite of everything. Keshub believed with all his heart in the national regeneration of India and indeed might be regarded as the prophet of the present national movement. He led his countrymen to the true source from which national regeneration was to spring, *viz.*, self-sacrifice and moral and spiritual strength—a truth so strikingly illustrated in the life of Mr. Gandhi today.

The third and last period of his activities may be put down between the years 1878 and 1884. During this period, he felt more and more that the unsectarian universal religion, the spirit of which had

breathed through all his teachings in the previous periods, was the distinct new message which India and humanity in general needed. He was fired with the ideal of a Universal Church and a worldwide Brotherhood of Man where caste and creed would find no place at all. Books were written in which selections were compiled from all the scriptures of the world: the Hindu Sāstras, the Quran, the Zend Avesta, the Lalita Vistara and even the Chinese Sacred Texts; readings from such books formed a regular part of their daily worship. The largeness of Keshub's conception of religion, which was put into Samskr̥t verse by one of his followers, may be translated as follows:

Behold this spacious Universe
Which stands as God's mighty and
holy Temple:
The pure heart is the pilgrim shrine;
One Scripture all Truth of all lands;
Faith is the root of all the creeds;
Love the culture that is for all,
And the effacement of the Self
Is what we call asceticism.

The New Message, or New Dispensation as he called it, revealed that all the Scriptures of all the religions formed One Great Scripture; that all the prophets and religious teachers had contributed, each in his own way, to the evolution of One Great Religion; and that Man cannot, therefore, leave out any of them—that the different

methods of spiritual culture were not meant to exclude one another, but were to be harmonized into a fuller and deeper culture.

In speech and in writing, through ritual and symbolic observance, Keshub tried to bring home to his countrymen and to the world at large the meaning of this universal religion of harmony. Before Keshub's time, the spirit of toleration had often been invoked to prevent conflicts between the members of different sects. Keshub preached not "toleration" but "assimilation" and "harmony." Thus his new conception of Human Brotherhood was based on mutual respect—even on mutual need. This need was not merely temporal or material, it was not for neighbourliness or political expediency. It was something deeper. In one of his lectures—"Asia's Message to Europe"—Keshub said:

By Unity I do not mean Uniformity. Uniformity is the death of nature; it is the death of the soul. Where Life is, there is variety. The unity I contend for is the unity of music. In music, though there are hundreds of diverse shapes of instruments producing various sounds, there is sweet harmony among them. Each set represents an idea and has a distinctive mission to fulfil which belongs to no other. Therefore none can be ignored, none can be crushed, but all must be represented and included.

With such a conception of religion, Keshub assimilated into his wide and deep spiritual culture, the special concepts and ideas of different religions. The idea of the motherhood of God was one of the conceptions of Hinduism which coloured and sweetened his devotions; and herein perhaps is to be found the secret of that strange affinity between Keshub, the pure monotheist, and S'rī Rāmakrishna Paramahansa, the worshipper of the Goddess Kālī, which ripened later into a beautiful spiritual intimacy and friendship between them.

EARLY DEATH LIKE OTHER PROPHETS

Like many other prophets of India, Keshub died very young—at the age of about forty-six. At the present moment when India is going deeper and deeper into communal wrangling and discord, and the world itself is standing on the brink of another great war, the life and teachings of a person like Keshub stand as a beacon-light showing us the way towards real and lasting unity and harmony between the warring sects and castes, creeds, communities and races of mankind. Keshub's was not the way of treaties and pacts, conferences and committees, which are failing so ignominiously today. His was the way of spiritual fellowship based on mutual respect.

almost ahead of me in my development of the theme I had chosen. I gave them a little tracery of music with movements half-languorous from one note to the other, so that they might have time to dance and simultaneously to change their colours. It was clear that these nature-spirits garbed themselves in colours appropriate to the carrying out of the quality of the note. But they also made, as it were, subtle changes as note succeeded note, according to the modification in the actual rate of vibration. I noticed how each note of the theme had its own specific colour, because of the theme, and how the whole theme was, as no doubt every true theme is, quite a definite mantra.

I SET THE MUSIC AND PROVIDED THE ORCHESTRA

So we started on our little theme. I provided the bass accompaniment, booming notes here and there to give the rhythm and be a kind of focus for their dancing. Some part of their dance was what we might in India call the more classic variety. Other parts were like the western ballet. As my music was western, it was really more of a western interpretation.

This little *Corps de Ballet* of nature-spirits were a delightful little family which I felt I had met before, and I was really quite fascinated to feel I was taking a part in their Yoga. I, this enormous crea-

ture, could enter into the spirit of their dancing and provide for them a little orchestra. When I willed the music, and also naturally thought it, the music came out and sounded forth in its melody and harmony. Each member of this little body was entirely concentrated in himself. I was seated in front of them, and was adapting my consciousness to theirs, so that if they looked out upon me, they would not be obsessed by my largeness. They were rather intrigued by the colours and rhythms I could produce, which were naturally in greater masses than their own. So they did not notice me as a terrific sight which might disturb them. You can always adapt your consciousness to the requirements of what you may happen to be doing.

Their rhythmic gyrations so swirled the atmosphere that it became purified with one of the great purifications. As I watched this, I was deflected into a consideration of these purifications, these exorcisms, as one might call them from one point of view, and I felt eager to follow up, especially from the standpoint of healing and health-giving, what I may call the Octave of Purification. But I could see that by distracting my attention in this way I was somewhat hurting the feelings of these little friends. So I quickly returned to the theme and the *Corps de Ballet* performed

its revolutions, changed its colours, and sang its song as before, enjoying itself immensely. As the little creatures performed their ballet movements, they scintillated as if the sunshine were sparkling through them.

A DANCE-YOGA OF LIFE

It was wonderful to me how these little people, not particularly highly evolved, could do such beautiful work impromptu. There was no question of any rehearsal. They were brought together by an older friend, and my little piece of music galvanized them into colour, sound and form activity. I do not suppose that they were as conscious of what they did as would be the case with their more developed relatives. But they certainly were individually and collectively a band of little yogis, expressing the Yoga of Life in its universal aspect. They had not yet reached the point in evolution when they could concentrate this Yoga into a positive and unique individuality. But they were supremely happy, and I felt that they were only too eager to find people who would envelop them in warm appreciation and would give them something to do. I was reminded of the child who so often says: "Give me something to play with." These little people, perhaps with a common group-soul, were ever wanting something to play with, and they

were more than delighted when I came along, not only to give them something to play with but to play with them. For though I felt rather overwhelming and not a little rough, as if I were painted in big splashes as compared with the fine brushes which had painted them, nevertheless I, too, could perform a little ballet of my own, I could make the changes of colours that they could make. I did not seem able to emulate their pipe-like notes, but I could give my deep bass accompaniment, not so deep that it clashed or drowned, but deep enough to fulfil the lower reaches of musical tones. So we not only had a little *Corps de Ballet* but we also had a little orchestra. I was a combination of a drum, bass viol, violoncello and of any other instrument which booms forth. But, of course, I was careful to keep my accompaniment muted, so that it enriched the notes of my little group of friends.

THE MUSIC-THEME AND HOW THEY ELABORATED IT

Now perhaps I might give at this point the theme that I set them. Where it came from I do not know. But I knew it contained not only the kind of sound sequences which these young people could most easily express, but it also contained a number of gradations from one sound to another which would give the little people an opportunity to

THE DOCTRINE OF THE SOUL AND REINCARNATION IN THE EARLY CHRISTIAN CHURCH OF ALEXANDRIA

BY THE REV. HAROLD O. BOON

(Concluded from p. 322)

ORIGEN ON "TRANSCORPORATION"

WHETHER there was a previous life in a body or not is discussed by Origen in his Commentary on *John*, Bk. 6, ch. 7, with reference to the denial by John the Baptist (*John*, 1: 21) that he was Elijah returned, in connection with the direct statement of Jesus concerning John: "If ye will receive it, this is Elijah which was for to come" (*Matt.*, 11: 14). Origen's comment is in the form of an imaginary discussion between one who supports and one who denies the theory of "transcorporation," in which he jumps back and forth from one side to the other, stating the arguments for and against with such cleverness that it is quite impossible from this commentary alone to tell what he himself thought about "transcorporation," for he leaves the debate unconcluded. The holders of this theory are those who believe in the return of the soul into a body and see in the newness of the body the explanation of the

failure to remember former incarnations.

Origen remarks: "These thinkers, accordingly, entertain an opinion which is by no means to be despised." His objection to the doctrine seems to be an unwillingness to admit that a *soul* (see above discussion of *soul* and *understanding*) could re-enter a body, that the *soul* of John, for example, was ever in Elijah. At any other time, he says, the subject "would certainly call for a careful inquiry," and he outlines the series of sub-topics that would have to be taken up in an adequate treatise on the subject. He apparently believes that there are two possible positions on the subject, "transcorporation" and "incorporation." In his Commentary on *Matthew*, Bk. 10, ch. 20, he discusses the same matter more briefly and adds substantially nothing to what he says here, except that he speaks of the doctrine of the transmigration of souls as "false."

In his *Against Celsus* Origen says: "But on these subjects much, and that of a mystical kind, might be said"; in keeping with which is the following: "It is good to keep close the secret of a king" (*Tobit*, 12: 7), in order that the doctrine of the entrance of souls into bodies (not, however, that of the transmigration from one body into another) may not be thrown before the common understanding, nor what is holy given to the dogs, nor pearls be cast before swine. For such a procedure would be impious, being equivalent to a betrayal of the mysterious declaration of God's wisdom, of which it has been well said: "Into a malicious soul wisdom shall not enter, nor dwell in a body subject to sin" (*Against Celsus*, Bk. 5, ch. 29).

Also: "We do not believe that souls pass from one body to another, and that they may descend so low as to enter the bodies of the brutes" (*Against Celsus*, Bk. 8, ch. 30).

A REINCARNATION THEORY

From Origen's denial of the transcorporation or transmigration of *souls*, and his preference for incorporation, or the entry of souls into bodies, it does not follow that he disbelieves in the reincarnation of human individuals in bodies, since he has made very clear his distinction between the human individual, or rational portion, or nous

(*νοῦς*), and the soul (*ψυχή*) of a man. In a passage of his *De Principiis* which has been preserved in the Greek (Bk. 4, ch. 1, sec. 23) he makes the clearest statement to be found in his writings on this point:

"And perhaps as those here dying according to the death common to all, are, in consequence of the deeds done here, so arranged as to obtain different places according to the proportion of their sins, if they should be deemed worthy of the place called Hades, so those there dying, so to speak, descend into this Hades being judged deserving of different abodes—better or worse—throughout all this space of earth, and (of being descended) from parents of different kinds, so that an Israelite may sometimes fall among Scythians, and an Egyptian descend into Judea."

Some points in this passage seem to imply a reincarnation theory of some sort.

(1) Those "dying" in Hades are born here. Yet the inhabitants of Hades seem to be those who have formerly lived and died here. At least some of its inhabitants have so lived and died.

(2) There are Israelites and Egyptians in Hades. How could they be distinctively Israelites and Egyptians except by reason of having been in Israelite or Egyptian bodies in their former lives? And yet these are the ones who are to be born here. They are not Israelite

display themselves with charming pride in veritable rainbow changes of colour.

I ought to say that the notes, as I give them here, bear little real relationship to what I was able to reproduce on the other side of sleep. Every note became absorbed step by step into the note following. There was nothing staccato about the theme. It was a theme of yearning, of floating from one note to another, and of reluctant, most reluctant, leaving-taking as the sound flowed from one stepping-point into another

point. It was as if the sound said: "I am longing to go on. I yearn to incarnate in that which is to succeed me, for I shall not be lost in it. But how sad I feel that I must leave the body I have just occupied."

Perhaps the musician-reader will catch what I mean, and how appropriate the theme was for what one might almost call the languorous changes in which the young people revelled.

Not only did they follow the theme, but each one of them seemed to be able to keep in perfect harmony with his fellow-members



of the *Corps de Ballet*. And on the original theme they evolved—how I do not know—a number of beautiful variations. The result was that there was an almost Bach-like effect of delicate musical tracery in the shape of variations on the original theme which they elaborated in tremendously kaleidoscopic changes of colours and of whirlings of rhythm. Whatever I may have given to them, they certainly returned good measure to me.

AN INTERLUDE OF GRACIOUSNESS

There are all kinds of nice little happenings from time to time. It is such a relief from the terrible things which preoccupy each one of us almost to the extent of wondering whether really life is worth living. When one is constantly employed day and night in trying to help this, that and the other person, and in giving a little comfort to those in misery and in a constant state of despair, all of which is a

very great strain despite the resources upon which one can draw, a little interlude of this kind with such charming little persons is a very happy event. They were so nice to me, and I hope I was to them, that there was much graciousness on every hand. I wished I could have been a little less cumbersome and could have participated with lace-like refinement in their little gyrations, all so delicate, so fine.

I should have liked to have tried with some Indian music. They would have responded equally well. But even supposing I could have reproduced an Indian piece of music, it would not have been Indian, because I am not Indian. You must have the Indian soul to do it. But I am sure I could get hold of them again if any of you Indian musicians are willing to intrigue them with some very simple Indian melodies. They are not British nor French nor Indian—they are just nature-spirits.

V. The Sieve

Every one has his own remembrances. It is not to be assumed that I am the only one who remembers. Last night the night-bell rang for a certain person named "X" who was tremendously depleted of all vitality. He was as limp as limp could be. I was quite at a loss to know what to do with him, because he was exactly

like a sieve. As I poured vitality in, it streamed out and seemed to leave nothing behind. It seemed entirely useless to go on pouring and pouring and pouring when you were pouring into a sieve. I felt myself becoming very depleted, because I was giving every ounce of my own vitality, which was exceedingly foolish.

or Egyptian by virtue of becoming such in this earth-life, inasmuch as, on the contrary, in this life some of them are to be Scythians and Jews respectively.

THE NATURE OF THE SOUL

It should be noted as regards the first point, the "dying" in Hades, that there is nothing in the nature of the soul as Origen conceived it which will guarantee its permanence. On the contrary it had a beginning, and presumably will have an end, the *nous*, however, of which it is an imperfect expression is in the image of God, capable of assuming the form of a soul and so far mutable, but itself immortal, since when it ceases to have a soul it will remain restored to its pure form. The "dying" in Hades mentioned in this passage would seem to mean the extinction of the soul and its replacing with another, as he who was an Egyptian in his former Hades-life is now a Jew and presumably will be a Jew in his succeeding life in Hades, for what is a Jew in Hades but one who was a Jew in the preceding life on earth? This extinction of the soul and the taking of a new one at the new birth here, would explain the impossibility of the soul of Elijah becoming the soul of John the Baptist. (See Commentary on *John*).

This passage is a good illustration of the way in which Origen's

De Principiis was mutilated by the translator, Rufinus. For example, the words quoted above, "if they should be deemed worthy of the place called Hades," become in the Latin translation "according as they shall be deemed worthwhile in the place which is called 'hell' (infernus), others in the bosom of Abraham, and in different localities or mansions"; and the words "so those there dying, so to speak, descend into this Hades" become "so also from those places, as if dying there, if the expression can be used (*velut illic, si dici potest, morientes*), do they come down from the 'upper world' (*a superiis*) to this 'hell'," and so on with still wider variation in the succeeding part. It is clear, therefore, that Rufinus has not exaggerated the changes which he made in the interests of "orthodoxy." This fact taken in connection with the utter and early disappearance of two books of Origen dealing with this doctrine, entitled *On the Resurrection* (see Eusebius, *Ecclesiastical History*, Bk. 6, ch. 24), makes it seem legitimate when in doubt as to Origen's exact meaning to consider it to have been the less "orthodox" view of any two possible opinions.

This, however, is by the way. To return to the subject under discussion, Origen denies the possibility of the discarnate soul returning into a body (see above) while,

on the other hand, not only in the above passage does he imply such a return of the human individual, but elsewhere, in discussing the resurrection of the body, he clearly states that this will take place. Conceding that it is absurd to suppose that the present body will ever be reconstructed after its post-mortem disintegration, he holds that there is "a vital assimilative 'spark', or 'principle,' which lays hold of fitting matter, and shapes it into a habitation suited to its needs. The same process by which it repairs the daily waste of our organism now will enable it then to construct a wholly new tenement for itself." Bigg, *Christian Platonists of Alexandria*, p. 271; *De Prin.* 2: 10: 3; 3: 68 sqq.; *Contra Celsum* 5: 22 sqq.

As to the possibility of the entry of the rational soul into an animal body, the following fragment from *De Principiis* occurs in Jerome's *Epistle to Avitus*: "It is an evidence of great negligence and sloth, that each one should fall down to such a pitch and degree, and be so emptied, as that in coming to evil, he may be fastened to the gross body of irrational beasts of burden." In Rufinus' translation, the opinion "that souls descend to such a pitch of abasement that they forget their rational nature and dignity, and sink into the condition of irrational animals, either large or small," is stated as one

which is rejected. Origen's pupil, Pamphilus, in his *Apology for Origen* (extant only in a translation by Rufinus), so interprets his instructor's belief. While Rufinus is not always reliable, there can be no doubt that he is right here as to Origen's doctrine (whatever may be the history of this passage), for the sentence above quoted from *Against Celsus* is explicit enough (see above, p. 419).

For Origen a soul could not enter an animal body, it could not even enter another human body. The passage given by Jerome (above) may refer to the fall of the *nous* implying that it evolved out of the sub-human states to its present human stage of experience. As modern Theosophists say, the monad evolved through sub-human kingdoms to the human, while my personality, now the expression of the monad in my human life, never was in an animal, nor could be; nor was, nor could be in any other human incarnation than this present one. Likewise, Commentary on *Matthew*, Bk. 11, ch. 17: "Let others, then, who are strangers to the doctrine of the Church, assume that souls pass from the bodies of men into the bodies of dogs, according to their varying degree of wickedness; but we who do not find this at all in the divine Scriptures, etc." So also *De Prin.* 1: 8: 4; *Contra Celsum*, 4: 8: 3.

Bishop Leadbeater once said there was nothing much one could do in such a case. If a person is a sieve, he is a sieve, and it is quite impossible to stop up every hole. Yet here is this person entirely bereft of all vitality, and cannot retain the vitality that is poured into him. Tonight I shall try again to see what can be done. Such cases trouble me, for I am a doctor of sorts on the other side and every doctor is preoccupied with his cases.

THE CLEAR PURPOSE

Can he that is endowed with godlike wings
Be satisfied to linger on the earth,
Content with all the small and shallow things
Of little worth?

Can he whose soul is knowledge dream away
The fruitful hours in ignorance and pain?
Will he not banish all his mind's dismay
And live again?

He that has wings must waken and arise,
Soar ever upwards in his joyous flight;
He that has understood must seek the wise,
Know their delight.

He that is deep in search can never fear
To stand alone, despised and oppressed;
He that loves Truth must make his purpose clear
And seek no rest.

In solitude of search I wander, far
From the delusive world of shadow-form,
Lonely and uncomplaining as a star
Hid by the storm.

Tranquil and unafraid, securely bound
To that which no illusion can destroy,
I am the peace my soul has sought and found,
Eternal joy.

PEGGY STREET

THE NEW PSYCHOLOGY AND THE RE-EDUCATION OF MAN

BY M. L. CORONADO¹

WHEN we analyse the contribution that modern Psychology offers to us for the real progress of individual culture, and therefore for the improvement of social conditions in general, we find two fundamental elements or streams of thought.

THE PSYCHE TO BE STUDIED

One is the study of unconscious dynamism, which is emphasized by Psychoanalysis and other schools of analytical psychology. In the constant practice of many years, there has been verified the value of the analytical methods for the discovery of unconscious sources of difficulties and problems which divide the personality and keep part of its psychic forces in a condition in which they cannot be consciously utilized by the individual.

But, if it is true that an adequate integration of the psyche requires the discovery of the profound unconscious energies in order to direct them advantageously towards the organization of man's activity, it is not less important

that the psychic functions, the role of which is the control and use of those energies, should also be trained. Otherwise the man whose unconscious forces have been exposed and liberated through analysis, will not be prepared to make the best use of them for his own progress as well as for the proper fulfilment of his social function.

THE PSYCHE TO BE TRAINED

This brings us to the other valuable contribution of modern Psychology to our civilization. This consists of the method of training for the higher psychic faculties that ensure the control of ourselves and substitute autonomy and spontaneity for the condition of automatism and suggestibility.

In the field of the acquisition of knowledge and the use of the faculties for scientific and intellectual comprehension, we all admit that an adequate training is necessary for those faculties which combined constitute what we call "intelligence." But the faculties of the "conscious self" are not limited to those capacities which we know as "intelligence." They imply other

¹ Travelling Presidential Agent of The Theosophical Society for Latin America.

A SUMMING UP

Origen's doctrine as to immortality may then be summed up, as follows:

Human "understandings" are spirits created by God in eternity, possessing his "image" and capable of attaining his "likeness" (the distinction later crystallized in Christian theology) by their free choice and pursuit of good. In themselves, they are without defect and immortal but as, exercising their freedom of will, they neglect the good, they then form for themselves "souls," imperfect and transitory.

Each soul receives an appropriate body. It cannot exist without a body, when life ends here it persists in a subtle material body in Hades. When that life in turn comes to an end, a new soul and body replace the old. The soul cannot outlive its bodies, the continuation of its life in Hades being due to the preservation through physical death of a part of its material envelope (*De Prin.* 22; 2:3:2. sqq.). Instances are recorded of this having been seen hovering over the grave of the earthly body. Each new soul and body are given to the spirit in accordance with the deserts of its previous existence. This cycle of births and deaths draws to an end as the soul increases in virtue; when it is perfected, it will have become identical with the spirit, and thereby immortal. Meanwhile,

the spirit lives in the soul, the soul not being merely mortal, inasmuch as it is an expression of the immortal spirit.

There is a connecting link between the bodily lives, a germinative principle by which each body is connected with its predecessors, individual identity being preserved, although the materials are entirely changed, just as any particular body remains one body during its lifetime, although its particles are continually changing. (It should be remembered, however, that this is doubtless not all Origen taught on the subject but as much as we can gather of his teaching from his writings which have come down to us.)

HOW A THEORY OF REINCARNATION IS IMPLIED

Thus, it will be seen that, while Origen could not accept the doctrine of the transcorporation of souls, he did believe in a series of embodiments of the spirit. See Commentary on *Matthew*, Bk. 13, ch. 2: "John was Elijah himself," yet "the soul of John being in no wise Elijah." All the commentators on Origen whose writings I have seen, call attention, in connection with their discussion of his doctrine of pre-existence and bodily birth being according to the deserts of an antecedent life, to his rejection of the idea of the transmigration of souls, not noticing that to

say this is not to tell the whole story, and forgetting that Origen's distinction between soul and spirit is one of the most emphasized portions of his treatment of the soul. Professor George Foot Moore's excellent Ingersoll lecture on "Metempsychosis" is subject to this same criticism. It may be seen from the quotations above, however, that a theory of reincarnation is implied

(1) in his teaching as to a previous life in such an order of existence that its deserts can be adequately satisfied in this life;

(2) in the immortality of the spirit taken together with his teaching that the Hades-life like the earth-life will come to an end;

(3) in the idea of the possibility of one now a Jew having been, in his previous life in Hades, an Egyptian, etc. How could he be an Egyptian in Hades, before having any earth-life, and if his one earth-life was to be as a Jew? Hades, according to the teaching of the same paragraph, is the abode of those who have died here on earth;

(4) in his positive teaching as to the resurrection of the body.

A GREAT STUDENT AND A GREAT TEACHER

It is not likely that Origen could have failed to see these implications. He was one of the clearest and boldest of thinkers. Also, it must be noted, he was not only

familiar with, but in sympathy with, steeped in, Neo-Platonic thought. This is evident from all his works, and further, we know from his own testimony that he had studied under one of the great teachers of Alexandria. According to Porphyry, this teacher was none other than Ammonius Saccas. (For the testimony of both Origen and Porphyry, see Eusebius, *Ecclesiastical History*, Bk. 6, ch. 19).

I am aware that Porphyry in his *Life of Plotinus* (3, 14, 20) is usually understood to be referring to another Origen, a pagan, and that some are of the opinion that, in the passage quoted by Eusebius, Porphyry may have been confusing our Origen with the Neo-Platonist one he knew. Porphyry, however, was a native of Tyre (*Life of Plotinus*, 7) in which city Origen died, according to Jerome (*De Vir. Ill.*, LIV; *Nicene and Post-Nicene Fathers*, 2nd series: III, 373-74) and, as the passage quoted in Eusebius shows, he remembered the Christian Origen whom he had met, and it is this Origen of whom he says that he had been a pupil of Ammonius Saccas. He may well have known him in his youth, and Eusebius amply supports the view that Origen was well known to the philosophic teachers of his time. (See Eus. 6: 18 and the several instances of debates and invitations to speak before rulers, etc.; also Gregory's panegyrics.) Origen had

activities besides those related to a theoretical knowledge of the universe. The higher psychic faculties must also control and direct all the activities of our psyche, so that with the control of our whole personality we may also obtain the possibility of directing our forces towards creative activity.

A SCHEME OF TRAINING

Let us examine, even very briefly, the scheme that is given by one of the modern schools of psychological re-education in the scientific world, which is of the greatest interest to the student of Psychology in the light of Theosophy. The spheres in which that control, rather self-government, must be exercised for the organization of a wholesome and constructive psychic life are as follows.

First of all, the field of *perception*. This requires a complete system for the training of our receptivity, so as to make this *conscious, objective and impartial*.

Only a careful experimentation with the right methods can show us the tremendous possibilities that are hidden within our mechanism of perception. It is well to remember what Dr. Alfred Adler has written: "Perception is something more than a simple physical phenomenon; it is a psychic function from which we can obtain the most transcendental conclusions in regard to the inner life."

Then, the world of *thought*. This implies a triple discipline: that of *concentration*, so as to be able to follow without deviation any process of the mind; that of *imagination*, in order to make of it a creative function and not a disorderly and wasteful activity; and that of *memory*, developing our capacity to find and use all the elements that have been recorded in our psyche.

Then, the sphere of *feelings*. Here a control must be exercised over all reactions of hypersensitivity, increasing at the same time the capacity to remove all affective images that try to dominate our consciousness; also the control of all exaggerated organic reactions.

We come now to our *actions*. In this domain the psycho-organic connections must be developed, thus bringing about the control of gestures, attitudes and movements.

And finally, the *orientation of our activity* in relation to our environment. This comprises the whole psychological mechanism of *the will*, which implies the faculty of making decisions, the control of impulses and compulsions, and the elimination of doubt in regard to what we have to do or to avoid doing.

THE RESULTS OF RIGHT TRAINING

The results that have been obtained during several years by the application of the principles shown

in the above plan, originally devised by Dr. Roger Vittoz, of Lausanne, Switzerland, are remarkable. They show us the great possibilities of integral culture for the individual which are hidden in a method of right training of the psychological faculties, if such method uses an adequate technique, the purpose of which is the inner liberation of man—divesting him of his fears, of his exaggerated reactions of defence, and of the many complexes which obstruct the expression of his own and real personality. That liberation means a clearer consciousness of the possibilities of his own psychic life, together with a greater preparedness for the development of those possibilities.

Having thus acquired a better knowledge of himself and a greater power to control and direct his energies, the individual will present to other men an attitude of sincere co-operation, instead of being a slave of society or a rebel in face of it. Given a closer and more human contact with a world of which he is no more afraid because it has ceased to be a torment for him, the individual will be helped to adapt himself to the social life, to understand mankind better, and to collaborate in the general progress instead of hindering it.

THE NEED FOR DEEPER EDUCATION

It is impossible to conceive the possibility of bringing about funda-

mental alterations in the structure of our civilization without having first seen the need of accomplishing a deeper educational task, that is more profound in its results, more integral in its reaches.

However important and even essential are the training and development of the intellectual and literary faculties, we are now in a position to see clearly the limitations of an education that neglects other equally fundamental aspects of the life of the psyche, specially those concerned with the direction and proper use of the affective elements in man. It is true that eastern Psychology has for a very long time dealt with those deeper and more complex factors of the education of human personality. And we cannot but rejoice to see that western Psychology is now coming to the same conclusions, and devising methods of integral culture of the individual that, being experimentally found workable, will suit the temperament and psychological make-up of western man.

RE-EDUCATIVE EXERCISES

This system, which is at present applied and taught by a great French psychologist, Dr. Henri Arthus, is not only a method of psychotherapy with wonderful results, but also a re-educative psychological training. It is in fact a process of individual integral

studied with the philosophers in Alexandria and must have had acquaintances among their pupils. At any rate, when all possible allowances are made, Origen lived in the intellectual world of the third century in more than one of its great centres.

If these implications be not admitted, Origen will be found to have obscured where he was avowedly trying to explain. Yet in his own day, no one seems to have thought him obscure. He was an extraordinarily successful teacher, and no one at any time since has ever regarded him as other than a great teacher.

His failure to make explicit these implications in his extant writings is amply explained by his constant reference when discussing the subjects in these writings to his fuller treatment in his books *On the Resurrection* which have since disappeared. The loss of these books (considering the widespread admiration for Origen and efforts to preserve his works) is in itself sufficient proof that their teaching was not consistent with later conceptions of orthodoxy. They must have contained teachings even more unorthodox than pre-existence, etc., which have come down to us. There is no doubt, also, that these latter ideas, striking as they are, have been touched up by Rufinus (some of the evidence has already been given in this article,

pp. 319, 420). Rufinus later had a quarrel with S. Jerome and became quite unpopular on account of his "Origenism." He was regarded as having been much too kind to Origen's "heresies" in editing his books. We may be glad that they were not translated by an anti-Origenist. This, however, exhibits to us the state of mind in the circles through which Origen's books have survived to latter days and explains much. As to the books *On the Resurrection*, see Eusebius, *Hist. Ecc.*, 6:24:3, and Dr. McGiffert's note: "The work was bitterly attacked by Methodius but there are no traces of heresy in the existing fragments."

ATHENAGORAS

In this connection, a reference in one of the works of Athenagoras, a second century apologist for Christianity, is interesting. Athenagoras, an Athenian philosopher who had become a Christian, wrote his *Embassy*, a plea for his fellow-religionists, for presentation to the Emperors Aurelius and Commodus, about A.D. 177. It is at nearly the end of this apology (ch. 31) that he makes a comparison of the Christians' belief in the resurrection of the body with the corresponding teaching of certain Grecian philosophers, in these words:

"But that it is not our belief alone that bodies will rise again, but that many philosophers also

hold the *same* view, it is out of place to show just now, lest we should be thought to introduce topics irrelevant to the matter in hand"; and a little further on: "for nothing hinders, according to Pythagoras and Plato, that when the dissolution of bodies takes place, they should, from the very same elements of which they were constructed at first, be constructed again"—clearly a reference to the transmigration theory.

While an examination of Athenagoras' later work, *On the Resurrection of the Body*, shows that his speculation on this subject was fragmentary, being apologetic in aim, and not constructive, and that his belief in immortality had its basis in his Christian faith, rather than in philosophy, yet, and just for these reasons, his appeal in the above-quoted passage to Greek philosophy and especially to Pythagoras and Plato, illustrates the inevitableness among Christians educated in Hellenic culture at a time when there was no distinctively Christian philosophy, even a systematic Christian theology having yet to be constructed, of seeking a reason for the faith which was in them amid the philosophic theories of their forefathers, as well as the naturalness of comparing the teaching as to the resurrection of the body with the doctrine of the re-entry of souls into bodies.

THE PYTHAGOREAN-PLATONIC TRADITION

This slight allusion in Athenagoras to the teaching of Greek philosophers on a resurrection of the body is therefore noteworthy, when viewed with reference to the later elaborate doctrine of Origen in the first half of the third century, for these reasons:

(1) as showing that Origen's view, far from being peculiar, was only a thorough-going instance of a manner of considering the subject which would be more or less adopted by anyone who, like Athenagoras, combined adherence to the Christian faith with the study of philosophy; and

(2) as showing that, instead of assuming at the start that Origen could not have taken the transmigration theory seriously, on the contrary, we might well be surprised if we should find that he had ignored that theory in his speculation as to the future life. In fact, in the whole of philosophy, as he knew it, there was not any doctrine more evidently related to the resurrection idea.

That, in fact, Origen himself in spite of his objection to transmigration of souls regarded his own teaching as similar to that of Plato and Pythagoras may be seen from *Against Celsus*, Bk. 1, ch. 32:

"Or is it not more in conformity with reason, that every soul, for certain mysterious reasons (I speak

culture that has the advantage of strengthening the faculties of the conscious self, so that these can discover any unconscious source of disintegration of the personality and orient the instinctual life in higher directions.

The first condition of progress is self-awareness, and it can only be reached by becoming conscious of our psychic life, that is, of our thoughts, feelings and actions, as well as their cause, conscious or unconscious. That is obtained by the training of *perception*. A series of exercises exists for this, through which man learns to become aware of both external and internal processes.

Then comes judgment, which is the object of the mind-training as explained above. This includes of course the education of our creative mental faculties.

And finally, right conduct can be established by the use of the will, on the sound basis of *self-awareness* and a *right judgment*. Each of the stages is made up of a series of exercises to be practised until they become part of our daily life, and an adequate measure of analysis can also be used by the teacher to hasten the process of self-discovery.

It is not possible to give here a more detailed account of this method of psychological integration, which is of the greatest value for those who wish to prepare themselves for a deeper integration. But the purpose of this article is to give to the readers of THE THEOSOPHIST a brief review of what I consider as one of the greatest contributions of modern Psychology to the well-being and progress of mankind.

It is only as a man is continually imaginative that he transcends the limitations which a perishable body imposes upon his sense of individuality. The larger is a man's intellectual horizon, the more powerful is his imagination, and the combined result of both makes him more vital in his environment.

C. JINARĀJADĀSA

THE SPIRITUAL VALUE OF POETRY

BY DONALD H. STEWARD

ONE of the things of inestimable value that in the rush of modern life many of us are apt to ignore is the aid which poetry can give us.

The love of beauty is one of the strongest uplifting influences in human nature. Appealing to us first through our minds and our emotions, it calls up through these to the highest or innermost spiritual part of our nature. When something of great beauty grips us, it seems to send a cry echoing through the innermost chambers of our being; it seems to seek out all the inner yearnings, all the longing for higher things, for true nobility and sublimity of life, which ordinarily we stifle or ignore. It fills us with what some writer has called a divine nostalgia for that spiritual home of ours from which we are exiles in these lower realms of illusion; and therefore we often find that it is with a sense of almost intolerable anguish, of an ache that seems to wring our hearts, that something of great beauty often affects us.

In one system of thought the three aspects of Deity are spoken of as Wisdom, Strength and Beauty; and no one surely can doubt, if he acknowledges the exist-

ence of any Supreme Being at all, that one of the essential attributes of His Divine Nature is Beauty. We know how Nature, which, as one of the poets has told us, is the Garment of God by which we see Him, seeks everywhere to produce beauty. We know how the sea, the sky, the clouds, the plants and trees, the birds and beasts, all reveal to us each its own aspect of the Eternal Beauty.

Man, we are told, is made in the image of God; and the love of beauty cannot but be one of the essentially divine attributes of man. It is one of those forces within him which are constantly drawing him back to God, constantly reminding him of that reality in the midst of illusion which he so often tends to ignore, constantly speaking to him of that which is eternal in the midst of transience, calling to the divine spark within him, whispering of the futility of all earthly ambitions, save the ambition to create or reflect or interpret that Eternal Beauty which is one of the essential expressions of the very nature of God Himself, and the craving for which is one of the inalienable and inextinguishable attributes of the divine nature in man.

now according to the opinion of Pythagoras, and Plato, and Empedocles, whom Celsus frequently names), is introduced into a body, and introduced according to its deserts and former actions?"

It would seem indeed that Origen's teaching on immortality must be attributed, as to its source, chiefly to the Pythagorean-Platonic tradition of his day from which he deviated, or which he clarified, as he was compelled by his speculation as to the deity and the origin of the world and of men—his unwillingness to ascribe to God the direct and sole responsibility for the existence of the imperfect human soul. The distinction between soul and understanding *νοῦς* is Platonic and is elaborately discussed in the *Enneads* of Plotinus, but both Plato and Plotinus, however, give their teaching as to rebirth in myths in which it is difficult to discern how much is philosophy, how much poetry.

ORIGEN AND THE Gnostics

It should be remembered also that in Origen's time great societies of Christians, the Gnostics, held that such a presentation as he was attempting of Christian dogma in harmony with the mystic philosophy of the pagan world, had a basis in the teaching of the Apostolic Church; that there was an inner, a deeper side to Christian teaching handed down from its beginning

which could only be communicated to the more thoughtful among the adherents of the Church. Both Clement and Origen appealed to such an esoteric tradition although there is no evidence that with them it was represented by an organized inner circle. They were kept apart from the Gnostics, so distinguished in history, (although Clement at least regarded himself as a Gnostic) by the inadequacy of the theology of the latter, but both the "heretical Gnostics" and such as Clement and Origen, were spreading Christianity among the educated classes and thus making possible the work of Constantine in the succeeding century—the establishment of the Christ-cult as the religion of the Empire.

So while Origen here is a thinker utilizing Neo-Platonic thought to help clarify Christian teaching and to intellectualize it, much of his teaching probably has more links than by the nature of the case we could hope to discover with kindred expositions of Christianity more or less reserved for select circles among those who held that the Church had a higher as well as a popular teaching. Reincarnation, for example, is known to have been a teaching of many of the Gnostic schools.

Of those who went under the name of Gnostic, the Basilidians and Valentinians were very estimable people whose leaders had been

really great teachers. Their origin and their main strength was in Egypt. Origen shows his kinship with them by the fact that in his Commentary on *John* he so often refers respectfully to the earlier Commentary of the Gnostic, Heraclion. Origen seems to have gotten much from it.

It should be remembered that the Gospel of John and other New Testament books were contemporaneous with these Gnostic circles. The first known use of S. John's Gospel was among the Gnostics, witnessed by Heracleon's Commentary. The bearing of these facts on the questions of the sources and of the interpretation of this Gospel has not been sufficiently recognized. At any rate, in view of this Gnostic teaching in the background, we should not be surprised at the question asked in *John*, 9: 2: "His disciples asked Him saying, Rabbi, who sinned, this man or his parents that he should be born blind?"

THE FOURTH AND FIFTH CENTURIES

As Christianity, however, became the dominant religion in the Empire in the fourth and fifth centuries, the sheer increase in numbers brought down the average of mental ability in the Church. The work of men like the third century Alexandrian leaders prevailed and was further developed, so far as they had clarified and defined the

great Christian doctrines. But so far as they had enriched theology by linking its dogma to kindred religious philosophy and mystical experience which contemporary Hellenic thinkers, following the example of Plato and Pythagoras, were salvaging from the traditional speculation and enthusiasm of the Orphic, Hermetic, Mandæan, and related esotericisms, they became suspect of heresy—and, in particular, the doctrine of a cycle of earth-lives with intervening lives in Hades, the Orphic "wheel of birth" (*Jas.* 3: 6, American revised version margin) was marked out, as one of the points in Origenism to be "anathema." The condemnation of the Emperor Justinian in 543 and that of the Council of Constantinople in 553 completed the rejection of these teachings by official Christendom.¹

Even then, however, the anathemas did not cover Origen's real teaching. They condemn those who teach the pre-existence and the return of the *soul*. Neither Origen nor such of the Origenists as understood him so taught. The Council believed that he had—Jerome, Rufinus and their like had obscured

¹ The evidence for the condemnation of Origen by the Council of 553 is very slight and is rejected by some scholars. It is possible that a synod held at Constantinople in 543 was later mistaken for the more representative Council of 553. See the article, "Constantinople, Councils of" in *The Encyclopædia Britannica*, 14th edition. It is significant of the growing appreciation of Origen in recent years, that today scholars are more reluctant to concede his condemnation by a general Council.

Well indeed would it be if we could invent a religion of Beauty—a religion in which Beauty would be worshipped as God, and God would be worshipped as Beauty.

Probably the Hellenes, the people of Ancient Greece, had the greatest realization of the divinity of beauty. An occult tradition says it was because the Supreme Teacher in the form of Orpheus, wandering over that ancient land at a period long before the dawn of its history as known to us, wove with the music of his voice and lute a magic spell of beauty throughout the length and breadth of that land, that thereby the love of beauty, the worship of the beautiful, the ability to value beauty as above all earthly treasure, was stamped ineradicably on the race which grew up in that land—a land which he had consecrated to the sacred cause of beauty.

A particular aspect of beauty is poetry. Poetry is a form of art, and all art is the revealing of the hidden beauty of God. It may help us to understand one aspect of its power if we recall a few points regarding what occultists tell us about sound and the power of the spoken word. In India, among the Hindus, the occult power of the sound of words is recognized. In religious ceremonies and in the practices of Yoga, use is frequently made of the *mantra*—a “word of power,” a formula which in earlier times would have been

called a magic spell—to produce certain definite effects. There are different kinds of mantras which work, or produce their effect, in different ways; but at least one variety acts purely by the effect in the invisible worlds produced by the vibrations set up by the actual sounds, so that it cannot be translated into another language without losing its power and effectiveness. Some of these are used with cumulative effect by repeating them over and over again, which recalls the repetition of “Aves” and “Paternosters” amongst the Catholic Christians.

In the Christian scriptures there are several significant references bearing on this matter. “In the beginning was the *Word* and the *Word* was with God and the *Word* was God.” And again, “God *said*, Let there be light, and there was light.” (I believe the Samskrit *Vac*, meaning “Voice,” is used in a sense similar to that in which the Greek word *Logos* is used in the opening of S. John’s Gospel.) The Christ Himself is said to have used the spoken word to exorcise evil spirits and to heal the sick.

All this helps us to realize that there is some intrinsic power in actual spoken words, as distinct from their meaning and philological associations.

Now the poet heats, as it were, his thought and feeling to a white-hot pitch of intensity, and in the

act of embodying it in words, and at the same time fulfilling the technical requirements of fitting it into the pattern of metre and rhyme (if he is using these), forges or creates something of greater potency than that of ordinary language. Every one of the great poets has written lesser verse, and it was only at times that they achieved the requisite stress and tension of thought and feeling to produce really great poetry, stamped with that unmistakable hall-mark of sublimity. The greater the poet, the more often did he achieve the miracle. And quite often it is achieved with extraordinary simplicity of diction, or by the use of quite ordinary and commonplace words. At other times it is just the unusual word or the unexpected combination of words which accomplishes the magical effect.

Probably it would be true to say that there are as many different kinds of poetry as there are poets, and it would be hard indeed to find the common quality in one of the most rugged of Browning’s masterpieces and in one of the most musical of Shelley’s. Yet we unhesitatingly recognize both as poetry at its highest level.

Poetry has the most extraordinary power to uplift and elevate. Its initial appeal is to our minds and our emotions, in different types of poetry to the one more than to

the other; but it quickly calls forth a response from a higher stratum of our consciousness than that which we ordinarily exercise. And it is this awakening, this calling forth of a response from that which is beyond our normal level of activity of thought and feeling, which gives it a real value as a most effective aid to the spiritual life.

The literature of the English language is among the richest in the world as regards really great poetry. Yet how few of us avail ourselves of the gift! We have ready to our hands an invaluable treasure; yet are we not, most of us, too indifferent to make use of it, or too lazy, or more often too engrossed in the futilities of our childish make-beliefs, the gaining of worldly wealth, the achieving of worldly ambitions, the pursuing of worldly pleasures? Perhaps some of us are even afraid to let the depths be stirred. We have grown so accustomed to live in the shallows of our consciousness that we fear to awaken the sleeping God within us. We fear the pain of that divine nostalgia for our true native land. We would rather shut our eyes to the light of beauty. We prefer to live in the darkness. No wonder that the poet utters his almost despairing cry:

‘Tis ye, ‘tis your estranged faces,
That miss the many-splendoured
thing.

THEOSOPHY IS THE NEXT STEP IN ART

BY RHODA MARTIN AND IRENE PREST

"THE place of art in life grows in significance each day as men develop greater faculties of thought and feeling. The higher the civilization the more powerful is the influence of art in it; and the capacity for artistic conception and expression in a man becomes in many ways the standard of his evolutionary achievement."

C. JINARĀJADĀSA

ART SHOWS THE EVOLUTIONARY LEVEL

Art not only assists in the unfolding of human consciousness but is itself an expression of the evolution of that consciousness. Great artists are pioneers in this realm; they are the first to attain, and to express in their works the signs of the new level of achievement which the whole group, nation or race, to which they belong, will in due course express in religion, science and politics.

Art is indeed the bridge between the material and the transcendental, for it is the part of man's activities which is not immediately concerned with the struggle for existence. Art has been defined as "a summary of facts known by the intuition," and in this aspect it is one of the chief expressions of the spiritual life.

The chaotic state of art today indicates that we are living in a transitional

period when the intuition is beginning to function at a new level and seeking to create new forms for its expression. The existing forms are being broken by the "new wine" of the intuition and new forms are beginning to appear. But J. E. Marcault warns: "Among them the student must learn to distinguish between those which are the true beginnings of the new and those others which are the death-agonies of the old." The old and the new jostle for places on the walls of our galleries.

Ugliness is the expression of chaos; it is lack of order and of harmony, and therefore it excites in us feelings of fear, horror and hatred, but when a new order, a new harmony, has been achieved beauty will reappear and arouse again the emotions of hope, delight, harmony and joy.

Modern art is individualistic, for this age is also individualistic and there can be no communal or national art until the new level of consciousness has been achieved by the majority of the people. Art today is the expression of diversity. But this chaotic phase will pass and the greater visions of beauty will unfold as humanity advances.

THE NEW VISION OF BEAUTY

Modern architecture has already developed a new style, a beauty that expresses the consciousness of the age,

a type of construction symbolizing the noblest ideals of commerce and industry, as in the early Middle Ages the Gothic cathedral symbolized the aspiration of the age of faith. The skyline of a modern city inspired Nietzsche to write: "To cast myself unto thy height, that is my profundity."

Modern architecture has accomplished this not only through its expression of the ideal but also through availing itself of the mastery of material which the scientific age has achieved. Its mediums are ferro-concrete and glass. The work of construction is done by machinery instead of by man-power; and by the use of mathematics in the calculation of thrust, pressure and stress, modern buildings have been enabled to soar.

But the really new art of the age is that of the cinema, which is a synthesis of all the arts and the one which has today probably more effect on the life of the people than have any other of the arts. It is in such productions as those of Walt Disney—as "Snow-white and the Seven Dwarfs"—that the expression of the new level of consciousness is to be seen.

In *Art through the Ages*, Helen Gardner has written: "The artists of today are breaking ground for the future, for that great art expression which optimistic thinkers see not far away. In our life today there is abundance of vitality, initiative and technical skill. The great need is a noble passion that will dominate life with artistic impulses. Then from this solid foundation will rise truly significant expressions of the human mind and spirit."

THEOSOPHY INSPIRES A NOBLE PASSION

The teachings of Theosophy have the power to supply this inspiration, for it unfolds for us the knowledge of a purpose, restates the eternal truths, and reveals to us a vision of the future. Theosophy will open up for the artist an age of new vistas. Nature inspires the artist, but to the glory of the sunrise, the terror of the storm, the song of the lark, must be added the "Voice of the Silence," the reality of the invisible, the realization of the "God within." Let the artist discover the One Life ensouling all forms, and he will have discovered the art of the future.

With this inspiration, the artist's creative urge will lead him into the investigation of the Ancient Wisdom, the fountain-head of Truth, and there the vision of eternal verities will unfold within his mind and find their way into architecture, sculpture, painting, poetry and music. In drama, nature will not be regarded merely as a background for human drama or action, but as a part of the Cosmic Drama, the consciousness of nature evolving with that of man, as Life is discovered to be One and Universal.

Great works of art are great through their discovery of such truths; the artist there reached his Theosophy. But the purposive study of such truths enlightens the intuition directly. Yet the individual truths of Theosophy are affecting the art of today, for in literature and in the drama the idea of reincarnation is accepted and freely used with its proper connotation, while references to nature-spirits, the "lives" (or

elementals) in the earth, water, air and fire, are by no means uncommon.

SYMBOLIC ART OF THE FUTURE

The art of the nineteenth century aimed at realism for it only needed to satisfy the consciousness of the period, that of the "social mind," with its perception of the relationships of form; but the art of the new age will require symbolism for its expression of the intuition, for it will represent an attempt not merely to portray form, but to convey *an impression of the living force* behind it—the life which moulds the form and uses it for the evolution of consciousness in all the kingdoms of nature.

If art then becomes the hand-maiden of Theosophy, as it was once the hand-

maiden of religion, the art of the future nourished by the eternal verities will again become the splendid minister of beauty, inspiring in the beholder aspiration and reverence, for with his seeing the artist will reveal to the less-enlightened the vision of the Immanence of God, of the One Life in all, and at last all will come to the realization of "the Hidden Life, vibrant in every atom; the Hidden Light, shining in every creature; the Hidden Love, embracing all in oneness."

Thus from the teachings of Theosophy artists will draw inspiration for the expression of the new vision of the Good, the True and the Beautiful which it is their work to reveal to mankind in the New Age.

My many and various life-activities are all referable to a single urge: the desire to discover, to create, or to communicate *beauty*. Just as the love and service of God drove my grandfather from one broken-down congregation to another, so have I been driven from occupation to occupation in the no less arduous service of beauty. . . .

Architecture, compared with other professions, is like the piece of cake which contains the ring of gold: the element of beauty enters into it, and that was to me its great attraction. "Beauty of a richer strain" I sought in colour-music, and this quest so fascinated me that when I had a chance to enter the theatre I welcomed it because of the opportunity thereby afforded to continue my experiments with coloured light, the theatre being the only place where this could be done. I went into publishing with no idea of making money, but because I wanted to publish beautiful books beautifully, and even my preoccupation with problems of the fourth dimension was because I hoped to derive therefrom new motifs for ornament.

CLAUDE BRAGDON

THE 64th INTERNATIONAL CONVENTION

OF THE THEOSOPHICAL SOCIETY

(*Adyar is your real home. Come home!*)

HAVE you dreamed of coming to Adyar? Have you wondered what Adyar is really like, read every scrap of information about your International Headquarters, and asked innumerable questions of the ones you knew who had been at Adyar? Have you treasured a banyan leaf or other bit of Adyar that has come into your possession? Have you actually come to Adyar once, twice, many times, and realized that at last you had come home, resolving that never again would you stay too long away from Adyar, your real, your spiritual home?

To all members of the Theosophic family, whether they live near or many thousands of miles over oceans in distant continents, Adyar is sending out a world call to attend the 64th International Convention to be held from Tuesday, 26th December, to Sunday, 31st December, 1939, inclusive.

On such an occasion as an International Convention, how auspicious such a home-coming would be!

YOUR ANTICIPATIONS OF ADYAR

You already know something about Adyar: That it has one of the finest oriental libraries in the world founded by the President-Founder; that it is a beauty spot of flowers and trees, hallowed by the shrines of all religions, and caressed on the north by the Adyar

River and wave-swept on the east by the Bay of Bengal; that it has been the home of the great leaders of The Theosophical Society and has on many occasions been blessed by the Presence of The Society's true Founders.

Naturally with this knowledge your anticipation flames high. But here we will tell you more about Adyar as *your home*.

YOUR JOURNEY TO ADYAR

You have decided to make the great adventure—you *will* come home. Write to the Recording Secretary at once of your intention, forwarding with your request for permission (if overseas) your General Secretary's recommendation.¹

Will you come to Adyar via Ceylon or Bombay? Or will you arrive in India via one port and leave via another? In either event, if you write to those members whose names are given on p. 575 they can be of assistance to you.

Messrs. Thomas Cook and Son, our official travelling agents, will make smooth your further way in India to Adyar, as they may have already assisted you in your steamer journey.

A day-and-a-half's journey, or less, brings you from these incoming ports to Madras.

¹ Note general data at the end of this article concerning reservations, prices of accommodations, etc.

YOUR RECEPTION AT ADYAR

You will have telegraphed to us, of course, from your port of arrival, as well as previously having made reservation from your home. We shall, therefore, be expecting you, and a friendly Adyar with a Convention circlet around his or her arm will be waiting on the station platform to greet you when your train pulls in at the Madras Central Station (from Bombay) or the Egmore Station (from Ceylon). But if for some unforeseen reason, you come by a different train, there is no need to be distressed. All station taxis know the way to The Theosophical Society, Adyar.

And now your car speeds south along the Marina, around the turn in the road, across the bridge, and you catch your first sight of the Adyar of your dreams. The new Neon blue-and-orange seal, gleaming even in daytime in its brilliance, assures you that you are nearing the Headquarters of The Theosophical Society throughout the world. You are nearly home.

In Adyar itself volunteers make you welcome and assist you to the registration office and your quarters. You feel surrounded by friends.

YOUR ACCOMMODATION AT ADYAR

Here at Adyar you can live just as you wish. In the spacious and airy rooms of Leadbeater Chambers you are provided with western conveniences. Every room overlooks a beautiful panorama along and beyond the Adyar River, that river which *yearns over a bar to the sea*, and you can watch the sun rise a glowing ball from the distant sea or set in a glory of rainbow hues over the Adyar Bridge.

If you wish to live in Indian style, your accommodations are located in the park-like area near the great Banyan tree in the Bhojanasala and Quadrangles, and during your week's stay you can find shelter for as little as Rs. 2 a person in the temporary structures erected during the Convention period.¹

YOUR FOOD AT ADYAR

Again you have what you desire: A varied, western, wholesome and appetizing vegetarian menu in Leadbeater Chambers, or the delicious Indian meals, prepared by Brahmin cooks (both Southern and Northern Indian style).

There is pure milk from the Adyar Dairy and much of the garden produce (cocoanuts, limes, bananas, etc.) is home-grown.

Sweets, savouries, hot and cold drinks, and fruit are available throughout the day in 'refreshment and fruit pandals or tents, always happy meeting-places for friends new and old.

YOUR CONVENIENCES AT ADYAR

In olden days, for some, coming to Convention was a bit of an effort. Now with post-office, both outside and intercommunicating telephones in the compound, a laundry that knows how to wash cleanly and carefully, expert medical attendance always at hand, electric lighting and tap water, with adequate sanitary arrangements for all, fine cement roads, reasonable taxi service, your Adyar home rivals your everyday home. And best of all there is no crowding. Even at Convention time in this far-spread garden estate you

¹ See detailed schedule at the end of this article.

have room to breathe. Your nature-world ever becomes overrun with people.

Then you can take this opportunity to procure the Theosophical books you have longed to own; and you will delight in the beautiful specimens of old Indian art-design woven in the weaving department of Kalākṣetra, the International Arts Centre.

YOUR SERVICE AT ADYAR

All of you will long to spend a few hours during your stay in dedicating yourselves anew through service to Adyar, The Theosophical Society and Theosophy. You can not only help through the Convention rush in many capacities, if you enrol for service, but if you can manage a few extra days before or after Convention, you can have the joy of entering into the daily life of Adyar, which as a Power Centre is a dynamo of Will and Activity.

YOUR PLEASURES AT ADYAR

There is no happier or more pleasurable vacation place than your Adyar home.

Enjoying the crashing breakers of the Bay, canoeing or boating on the river, watching the fishermen spreading their nets in unison at early dawn, flashing over the tennis and tenniquoit courts, excursions to Museums and famous Temples, reading current literature in the Sellon Recreation Club, or just relaxing in the glorious ever-spring weather of an Adyar December and January will make your Convention trip a real period of physical and emotional re-creation.

But Convention provides you with the deeper pleasures of a reunion home-

coming. Glad words are interchanged, warm handgrips, and through friendly comradeship with your Theosophical brothers you go back heartened and strengthened for the year which you must spend in the turmoil and stress of this sick world of ours.

YOUR UPLIFT AT ADYAR

The Convention Programme promises you a real period of mental uplift and intuitional unfoldment. The lectures will be of the finest—two by Mr. Jinarājadāsa, just returned from a world tour; one lecture by the Vice-President, Mr. Hirendranath Datta, a speaker who clothes his erudite knowledge of Hinduism and Theosophy in words so simple and beautiful that they reach home to the heart of a child; and one lecture by S'rīmati Rukmini Devi, the President of Kalākṣetra, who is bringing new and beautiful life to the Theosophical movement through her Art and her deep insight into the fundamental principles of education. Two outstanding Convention events are its opening and closing by the President.

Kalākṣetra (the International Arts Centre) exists but to bring back to the world the spirit of Beauty now submerged in our present civilization of ugliness, and its President, Rukmini Devi, will give her wonderful presentation of the Indian classical *Bhārata Nāṭyam*. To witness this dance is a deep spiritual experience.

But this Convention will be unique among Convention annals, for a Theosophically world-wide census is being taken of the opinions of all of us on matters of vital importance to our

Society and our Movement. The result of this census is to be reported at the Convention, and though discussions will be informal in nature, there is no question but that they will profoundly influence our Theosophical future.

YOUR REAL DELIGHTS AT ADYAR

But Adyar is more than a Convention or Administrative centre for The Theosophical Society—it is a Shrine of Shrines.

It is a Shrine of the Head, for within its Library is the wisdom of the ages.

It is a Shrine of the Heart, for within its gates are the sacred Temples and Shrines of all the major Faiths.

It is a Shrine of Beauty, for within Adyar are the sea, the groves, the wooded walks, the flowers, the river.

Adyar is a Shrine of Youth, for what are the Olcott Memorial School and the Besant Theosophical School but shrines wherein Youth is helped to unfold its Godship-to-be?

Adyar is a Shrine of the Spirit. Over it broods the Himālayan Heights. Somewhere in this Shrine of Shrines you will contact, as in a flash, your Self of selves,

your *real* Self. Perhaps an overwhelming sense of peace will steal over you as you sit quietly by the lotus pond in the Garden of Remembrance. Perhaps a flash of it will thrill you as you stand by the Shrine erected to your brother-members, faithful but unknown, who make up the soldier-army of your Society. Undoubtedly the Self in you will bow in reverence as you tread those spots made holy by the presence of our outer and Inner Leaders.

YOUR DEPARTURE FROM ADYAR

You leave Adyar when you must, never because you wish to leave it. You leave with mingled feelings, for there is in you the urge to take Adyar and all it has meant to you back into your other world and make of that other world an Adyar.

But do you really leave? Those who come and go say otherwise. Those who stay say otherwise. The link once made can never be broken. You leave, but you take Adyar with you. You leave, but the great conscious Life of the Eternal Adyar has enfolded you and in Its heart you ever remain.

THE 64th INTERNATIONAL CONVENTION

(Adyar, December 26-31, 1939)

GENERAL INFORMATION AND SCHEDULE OF RATES

INQUIRIES

All pre-Convention inquiries, including requests for permission to stay at Adyar, should be addressed to Convention Enquiry Office, c/o the Recording Secretary, The Theosophical Society, Adyar, Madras.

DELEGATES

All members of The Theosophical Society *in good standing* are welcome as delegates. Overseas delegates apply to the President for permission to attend the Convention, enclosing recommendation from their General Secretary, and

stating probable date of arrival and length of anticipated stay. (See below "Special Information for Overseas Delegates.")

NON-DELEGATES

The Convention is open also to non-members who apply for and obtain permission from the President.

REGISTRATION FEES

To be paid by every one who attends the Convention, whether visitor or resident of Adyar, including those who volunteer for service:

Delegates	... Rs. 2
Young Theosophists under 25	Re. 1
Non-Delegates over 12	... Rs. 3
Children from 5 to 12	... As. 8

(A Registration Fee is not required from non-members who belong to the family of permanent residents and have resided at Adyar since 26 June 1939.)

Payment for registration and regular or special accommodation is to be sent with the request to Convention Registration Office, The Theosophical Society, Adyar, Madras.

Important: Immediately upon arrival, every person should call at the Registration Office to confirm his registration and receive Convention information and programme.

ACCOMMODATION: INDIAN

Convention accommodations are available from 18 December 1939 to 8 January 1940.

Rooms: A limited number of rooms are available in Bhojanasala and the Quadrangles as follows:

2 rooms at	... Rs. 16
24 "	... " 12
6 "	... " 9

Special Huts:

20 ft. by 12 ft. with mats	Rs. 16
10 ft. by 12 ft. with mats	" 9
Extra Charge for each cot supplied	... Re. 1
Extra Charge for each chair supplied	... As. 8

In General Quarters:

Each Person	... Rs. 2
Guests of Permanent Residents:	
Each Person	... Re. 1

Requirements: Indian delegates will need bedding, mosquito-nets, towels, soap, drinking-vessels and travelling lanterns.

MEALS: INDIAN

South Indian, each	... As. 5
" for two in day	" 9
" with Chap-	
paties, each	" 6
" for two in day	" 11

North Indian meals will also be provided.

Meals can only be guaranteed to those who purchase tickets for the evening meal between 6 and 8 a.m., and for the next morning's meal between 2 and 4 p.m.

ACCOMMODATION: WESTERN

For one person living in Leadbeater Chambers, *including all meals*, per day Rs. 5 (7sh. 6d.).

All meals will be served in the dining-room, and only at stated hours. Single rooms cannot be guaranteed.

Single Meals

Morning Tea (Chota Hazri)...	As. 6
Luncheon	„ 14
Afternoon Tea	„ 6
Dinner	„ 14

RESTAURANT

Throughout the Convention, a *Refreshment Tent or Pandal* sells Drinks, hot and cold; Sweets and Savouries.

RESERVATIONS

Delegates should mail their requests for reservations to arrive in Adyar before December 10 in order to be ensured accommodation on arrival. Reservation of rooms in Indian Quarters, or for the erection of a special hut,

must be accompanied by the full amount due. Requests for special huts must be made before November 15. For reservation in western quarters, send £ 2. The reservation fee will be credited in the final accounts to those attending Convention, but is not returnable if the accommodations are not used. (See also "Delegates.")

Note.—Application for refund of reservation fee once paid will not generally be considered, but in very special cases it will be considered provided the application for refund is received by the Convention Registration Office not later than December 1st and provided the accommodation so reserved is paid for by others.

CONVENIENCES WITHIN THE ESTATE

A laundry, electric-lighting, adequate sanitation, telephones, concrete roads, post-office, an attendant physician at a nominal fee.

SPECIAL INFORMATION FOR OVERSEAS DELEGATES

(See also General Information above, page 572)

TRAVEL IN INDIA

Travellers in India and Ceylon need *razais* or light mattresses, or a thick travelling rug; sheets; blanket or light covering; pillow, pillow-cases; soap and towels, as these are not provided in trains. These can be purchased with a hold-all at a small sum upon arrival in Bombay or Colombo, or bedding can be hired from Thomas Cook and Son, Ltd.

The afternoon train from Bombay arrives in Madras the following evening (27 hours' journey); the night trains

from Bombay or Colombo, after travelling two nights and a day, arrive early morning in Madras.

Vegetarian meals are served on the mail trains and at the principal stations, if sufficient notice is given to the guard.

Luggage Free Allowance:

First Class	Second Class
120 lbs.	60 lbs.

Ship passengers arriving at Colombo will be granted a double allowance upon showing a proper certificate from the ship's purser. Only P. and O. passengers arriving at Bombay are granted this double allowance.

APPROXIMATE COSTS

(12 pies=1 anna; 16 annas=1 rupee [about 1sh. 6d.]; 13 rupees=about £ 1. The Ceylon rupee, divided into cents, and of the same value as the Indian rupee, is not used in India)

Port Hotels ... From Rs. 15 down
Single Fares (no allowance for return fares):

	First Class	Second Class
	Rs. A. P.	Rs. A. P.
Bombay to Madras	94 13 0	47 6 0
Colombo to Madras	71 12 6	40 3 2

Customary Porter's Fee is 1 anna for each carryable piece of luggage.

Taxi from Madras Railway Station to Adyar, Rs. 3/8.

Conveyance of heavy luggage by cart, extra Rs. 2/8.

HELPERS

If notified of time of arrival the Convention Committee will meet passengers at the Railway Stations in Madras and make arrangements for the conveyance of them and their luggage to Adyar.

In Bombay, Mr. P. R. Green, 1 Forjett Street, Bombay 7,

or

Mr. J. H. Bilimoria,
66 Walkeshwar Road,
Bombay 6;

In Colombo, Dr. T. Nallainathan,
81 Madampitya Road,
Mutwal, Colombo,

or

Mr. Peter de Abrew,
The Musaeus College,
Cinnamon Gardens,
Colombo;

may be able to help you. In any event Thomas Cook and Son, Ltd., our official travelling agents, will be of assistance to you.

BANKING

The most convenient way to bring money is by Travellers' Cheques which can be cashed at the Treasurer's Office in Adyar. Thomas Cook and Son, Ltd., the Imperial Bank of India, and a number of other banks (names of which can be obtained from the Treasurer's Office) can handle your banking arrangements if your stay is to be prolonged.

It is essential for visitors to have a return ticket to their homes or the necessary funds in reserve to cover same.

I think there are two Adyars—ADYAR, and Adyar where lives a little colony. . . . Just as is "every common bush afire with God," so is every fragment of Adyar afire with ADYAR. ADYAR touches each one of us here at Adyar with her three Wands—of Power, of Wisdom, of Beauty, and however much we may be of Adyar, ADYAR lies about us, within us. While we are here we are changed, little or much. When we go away, something of ADYAR goes with us, for one touch of ADYAR changes us for ever.

G. S. A.

NEUTRALITY OR BROTHERHOOD?

IX

THE chief object of The Theosophical Society is "To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour." A Brotherhood meaning inevitably a definite non-neutrality when the brother's needs are apparent. The very far-reaching answer to the question: "And who is my neighbour?" indicates clearly that the member of a different country is neighbour or brother to the stranger country, and that help required must be answered with help given. No brother in the family would remain silent if another member of the family were enduring what many in the countries of Europe are enduring today. What is the reason for the continued policy of neutrality in The Society today, where is its special wisdom or *raison d'être*?

Dr. Annie Besant says: "Is The Theosophical Society bound to remain neutral in the great struggles which mark the close of our age and the beginning of another?"

"Is it to stand aside in selfish isolation, claiming to possess more knowledge than the average man of the inner workings of the Law, but refusing to apply it, looking on the struggles around it with cold indifference, knowing that the Masters of Compassion and Wisdom are leading the armies of the Light against the powers of Darkness, but refusing to them, on the physical plane, the assistance which is needed there to

complete the victory won in the higher worlds?"

"Theosophy must be made practical," we have in a letter from a Member of the Occult Hierarchy published by H.P.B.; and again from H.P.B. we hear: "Inaction in a deed of mercy becomes an action in a deadly sin."

It has become clear to me that no neutrality is indicated. The word has become a misnomer; non-intervention works out as active intervention. Neutrality results often as a help in keeping the *status quo*, terrible and awful though it may be. We are entering upon a New Era; let us have a new code (if need be) of laws. The General Council can do this; these laws can be altered, they are not inviolable. Do we believe the words "I make all things new," and do we at all envisage what these words mean? Christianity has never been neutral. We have been urged to adventure greatly. Let The Society adventure greatly and champion, as a Society, the cause of the down-trodden and tortured peoples of today. It does not so greatly matter if a few members leave The Society or are offended. The Society is not stronger through having large numbers of feeble and hesitant members.

Again, why should, why must, The Society be Silent and Neutral? Why be hypnotized "by that blessed word *neutrality*"?

VIOLET FARQUHARSON,
England

NOTES AND COMMENTS

THE INDIAN SCIENCE CONGRESS

S. K. Mitra, General Secretary, Indian Science Congress Association, 92 Upper Circular Road, Calcutta, sends us the following information:

The 27th Annual Meeting of the Indian Science Congress will be held in Madras from January 2nd to 8th, 1940.

His Excellency John Francis Ashley, Lord Erskine, G.C.I.E., Governor of Madras, has consented to be the Patron of the Meeting.

Professor B. Sahni, M.A., Sc.D., D.Sc., F.N.I., F.R.S., Professor of Botany, University of Lucknow, will be President.

Intending members are requested to send their subscriptions to the Congress, to the Treasurer, Indian Science Congress Association, 92 Upper Circular Road, Calcutta.

Status of Ordinary Membership in the Congress is only obtainable by remittance of the sum of Rs. 10 before the 15th of July. Ordinary Members are *ipso facto* Members of the General Committee.

Particular attention is drawn to the fact that the 18th Congress, held in 1931, adopted a formal Constitution by which the Congress has been converted into a Permanent Association with continuing annual membership. The Ordinary Members of the Congress in its new form enjoy all its privileges. The Session Members (divided into three classes: Full Session, Associate

Session, and Student Session Members) enjoy restricted privileges and have no voice in matters of Congress legislation or policy.

Applicants desiring to join the Association as Ordinary Members for future years may state so on their application for Sessional Membership after the 15th of July of any year. They will then be entered as Session Members in the next coming Congress and automatically transferred to the roll of Ordinary Members from the following year.

Application forms for Ordinary and Sessional Membership in the Congress may be obtained at any time from the Office of the General Secretary, 92 Upper Circular Road, Calcutta.

Papers submitted for reading at the Session of the Congress can only be submitted by Ordinary and Full Session Members, or through Ordinary Members. Papers submitted by persons who do not belong to any of the categories of Members mentioned above will not be accepted. All authors of a joint paper should be Members of the Association.

No papers are admissible for reading at the Session by anyone who has not been enrolled as a Member by the 15th September 1939.

If you propose to read a paper it should be forwarded together with three copies of an abstract *so as to reach the General Secretary, mentioning the Section before which the paper is intended to be read, not later than September 15th, 1939*, for submission to the

Sectional Committee. Abstracts should be typewritten and must not exceed 200 words. They should not include formulæ or diagrams. *No abstracts will be printed unless accompanied by the full paper at the time of submission.*

Not more than ten minutes will be allowed for the reading of any paper. [The names and addresses of Sectional Presidents and other officers of Sections are available in a pamphlet.]

P.E.N. AND POLITICS

The writers of twenty-nine countries met in New York in May under the auspices of the P.E.N. Club (international association of Poets, Essayists and Novelists) to discuss the responsibility of writers toward the present world-crisis, and methods of preserving the freedom essential to literary creation. Among those to speak at the various sessions of the conference were Thomas Mann, Pearl Buck, Lin Yutang, André Maurois, Hendrik Wilhelm van Loon, Arnold Zweig, Ralph Bates and others of international fame.

The new Adyar journal, *Conscience*, of July 15 says that after a three-day debate the conference resolved for itself the following pledge:

"Each of us will endeavour, by every effective means, to reach the consciences of those who live behind the barriers of the regimes of force, and to reawaken in them the notion of human ideals. We will endeavour also, by all means in our power, to consolidate the pacific coalition of all those peoples who would strive to arrest the progress of evil and intimidate the perpetration of aggression. . . ."

On which *Conscience* comments that "there is hope for the world when its writers take their place as a body in the ranks of a World Conscience."

THE ROYAL VISIT TO CANADA

The Canadian Theosophist begins its June number with a deeply appreciative article on the Royal Visit:

Nothing has ever happened to unify the national consciousness of the Canadian people in its previous history like the visit and tour across the Dominion of King George and Queen Elizabeth. The Great War in this respect was a flop compared with the present occasion, for in the War there were deeply divided opinions, and now there has been perfect and enthusiastic unanimity. . . .

The Bible Society prints the Bible in 64 languages for Canadian immigrants, and all the tongues, tribes, peoples and races were represented in the vast enthusiasm that greeted the Royal party in every corner of the Dominion. These immigrants came hundreds of miles to see them. In one place there was a party of foreign settlers who had come 700 miles. . . .

The visit was a huge success in every respect, and we can anticipate, as we write, that the few days to be spent in the United States will do much to break the old prejudice against royalty created by George III. . . .

A part of His Majesty's reply to Premier Bracken—"wise and weighty words, spoken not merely for Canada, but well directed

around the listening globe"—was as follows:

"No man, thank God, will ever again conceive of such arbitrament between the people of my Empire and the people of the United States. The faith in reason and fair play which we share with them is one of the chief ideals that guide the British Empire in all its ways today. It is not in power or wealth alone, nor in dominion over other peoples that the true greatness of an Empire consists. Those things are but the instrument; they are not the end or the ideal. The end is freedom, justice and peace in equal measure for all, secure against attack from without and from within. It is only by adding to the spiritual dignity and material happiness of human life in all its myriad homes that an Empire can claim to be of service to its own peoples and to the world. I would end with a special word of greeting to those of my listeners who are young. It is true—and I deplore it deeply—that the skies are overcast in more than one quarter at the present time. Do not on that account lose heart. Life is a great adventure, and every one of you can be a pioneer, blazing by thought and service a trail to better things."

A CALL FOR GOODWILL AMONG MEN

The *Madras Hindu* of 19 July 1939 prints "A call for a sensible outlook towards the modern problem of national and racial hatred" made by Dr. Harry Emerson Fosdick, in the course of a recent radio talk, in America—which is not unlike Dr. Arundale's repeated calls for goodwill and setting one's own house in order as first essentials for the work of World Peace.

"We are living in the midst of a world-wide epidemic of hatred and nothing is more contagious than that. The Japanese ransack the Chinese with unbridled fury; in Palestine the Arab hates the Jew and the Jew the Arab; in Spain apparently everybody hates everybody; the Italians hate the French, the Russians hate the Germans; the Germans hate the Jews. As for the rest of us, more and more we hate the forces that are destroying the religion we believe in and the democracy we desire. . . .

"Moral indignation does have a place in life, but do not let it spoil your intelligence. . . . The first effect of intense moral indignation is to muddy the stream of clear thinking. It still remains true that the more illwill the less clear thinking. Only goodwill keeps its eyes open and its head level. Only goodwill puts itself in the other's place and sees the whole situation. Only goodwill can maintain a physician's attitude and diagnose what really is the trouble behind the things that we hate.

"The second thing is this: Moral indignation has its place in life, but do not let it spoil your humility. Always there is a head-on collision between righteous anger and humility. The more one fans the flame of moral indignation against another's sin the less able or inclined is he to see his own. This is true in the very realm where probably today it is hardest for us to see it—with regard to our feeling concerning the Nazi persecution of the Jews. Such racial prejudice seems to us outrageous, and it is. Not long since, a Nazi journal called for a Jim Crow car for Jews in Germany. Jim Crow cars for Jews—

that is an outrage ! But Jim Crow cars are not a Nazi invention ; they are an American invention. The Nazis, working out their programme of racial discrimination, are borrowing some of their techniques from us. Yes ; go further ! Few things did more to turn Japan away from confidence in the West than the insult she suffered when the United States refused to put the Japanese upon the quota. That seemed to say that all other peoples are good enough to be welcomed here except Asiatics. Putting Japan upon the quota would have meant about 150 Japanese immigrants each year. We would not stand it. They are an inferior people, we said in effect, and we cannot endure 150 of them a year. That Exclusion Act stands still as one of the most senseless, needless, intolerable pieces of racial prejudice ever perpetrated by a great nation. If we have any moral indignation to spare on racial prejudice, let us spend a little of it on ourselves.

"The third thing is this : Moral indignation has a real place in man's experience, but do not let it spoil your confidence in goodwill as the only ultimately constructive power we know. Granted that by violence we sometimes can coerce, inhibit, restrain. But never yet has violence built anything. Only intelligent goodwill builds anything."

THEOSOPHIE ET POLITIQUE

This contribution to Theosophy Is the Next Step (in Politics) is taken from a Swiss journal, *La Locle* :

On peut faire beaucoup de bien aux peuples par la politique, mais on peut leur faire aussi, par elle, beaucoup de

mal : A cette heure les exemples sont nombreux.

Les hommes qui désirent franchement le bien de l'humanité ne peuvent, me semble-t-il, rester indifférents aux problèmes que la politique pose.

N'ont-ils pas, ces hommes-là, le devoir impérieux de se mêler à l'action politique, dans la mesure de leurs moyens—mais dans toute cette mesure—pour appuyer, par cette action, tout ce qui a pour but *le bien de tous*. Au contraire, ne doivent-ils pas s'opposer à tout ce qui tend à opprimer les faibles, à les empêcher de développer harmonieusement leur moi, à tout ce qui crée de la souffrance, de la misère, de l'injustice sociale ?

La théosophie qui, plus que n'importe lequel, doit être altruiste et fraternelle, doit donc collaborer à l'action politique pour la bonne cause. Son adhésion dans un parti est nécessaire car s'il reste isolé son influence peut être nulle—à moins que sa force de pensée soit particulièrement puissante. Pour ce choix d'un parti qui lui servira de champ de lutte (tout en cherchant à aimer tous les hommes, ses adversaires aussi) il devra avec soin consulter son cœur et sa raison et se bien renseigner sur les mobiles, quelquefois cachés, qui font agir les chefs de parti.

Au sein de nos Branches nous devons observer la neutralité en matière politique comme en matière religieuse, afin d'éviter tout frottement ou inimitié. (Quand donc serons-nous capable d'aborder toute question, en plaçant le cœur et la raison au-dessus des partis-pris, des idées toutes faites, des idéologies, des classes, des écoles ? . . .) En attendant, soyons neutres dans la S.T.

mais, en tant qu'individus, allons là où le travail nous réclame ; la besogne est si considérable et urgente !

Beaucoup de gens généreux, instruits, altruistes se désespèrent de voir la politique s'orienter dans une mauvaise voie, mais ils ne réagissent pas. Il en est d'autres qui laissent faire par indifférence, par insouciance, par ignorance, par dégoût peut-être de ce qu'ils n'approuvent pas. Cette attitude est coupable. Par leur inertie ils donnent, les uns et les autres, un appui à l'action du mal. Leur responsabilité est engagée.

Il en est qui disent en voyant la situation tragique actuelle : "C'est le karma qui s'accomplit ; on ne peut s'opposer à son action." Et, socialement et politiquement ils ne font rien contre l'œuvre des mauvais bergers. Ils se renferment davantage dans leur tour d'ivoire. Leurs pensées comme leur passivité, indirectement, donnent un appui aux politiciens égoïstes dont la puissance et la gloire sont leurs dieux. D'ailleurs connaissent-ils les voies du Karma ? . . . Et si le Karma a besoin d'eux, de leur force, de leur intelligence, de leur volonté dans les luttes actuelles ?

Les temps sont devenus si graves de toute façon que les théosophes, tous, doivent mettre les mains à la pâte et travailler activement à l'avènement de jours meilleurs.

L'action politique leur donne une possibilité. Où et comment ?

C'est à eux de le comprendre.

THE WORLD'S GREATEST THINKER

Psychic News, of 10 June 1939, congratulates Sir Oliver Lodge who was 88

on Monday, June 12, in an article reviewing his beliefs and work. "He is the most revered man in Great Britain, if not in the world, and has been described as 'the World's Greatest Thinker'." The article concludes thus :

The Grand Old Man of Science, and the greatest champion of psychic truths, having passed the span of life allotted by the Bible by nearly a score of years, now awaits the call which for him means reunion with his own loved ones and the colleagues to whose communications he has so frequently testified.

Death holds no terrors for him. He awaits its coming, knowing that it spells release from physical bondage. He has prepared a series of tests which, if successful, will prove his own identity after he has passed on.

He is held not only in esteem but with affection, for millions love this giant among men whose service to humanity has lasted all his life—in Science and Religion, and his espousal of Proved Survival.

Although he has affirmed his knowledge so often that it is difficult to make a selection from his many works, here is one of his outstanding proclamations :

"I tell you with all the strength and conviction I can utter that we do persist, that people over there still take an interest in what is going on here, that they still help us and know far more about things than we do, and are able, from time to time, to communicate with us."

J. RAMSAY MacDONALD AND REINCARNATION

An interview between Mr. MacDonald and A. Edwards in 1936, published recently in *The Christian Science Monitor*,

contains the following illuminating paragraphs:

"Tell me, Mr. MacDonald, have you changed your convictions as a result of your experience in working with the Conservative Party—or are you still a Socialist?"

His reply came after a period of apparently profound thought. I have never quite understood what it meant, but here it is:

"Mr. Edwards, I have had the benefit of experiences never before given to a man—none of my colleagues have had my experience of the inner workings of both sides. My experience has taught me that more than ever Socialism is the only way out." He added that he was finished with "party strife," though he could never forget the way he had been treated by his colleagues. "I feel," he concluded, "that between laying down this life and taking up the next, there should be a period of rest for meditation and contemplation, and to get one's bearings."

"THE NEXT STEP" CAMPAIGN BOOKLETS

These Booklets will enable Lodges to present varied aspects of Theosophy to their audiences in a fresh guise. The Theosophic truths are applied here to the different problems of life.

The range of subjects is wide: Art, business, education, economics, humanitarianism, industry and leisure, medicine, nationalism, internationalism, politics, psychology, psychotherapy, science, statecraft,

religion and philosophy. Then different view-points have been developed in those that deal with *Science and Social Responsibility*; *The Approach of Eastern and Western Psychology*; and *An Understanding of Heredity*.

Dr. Arundale has written especially for the Campaign on three subjects, and promises to write on several more.

Complete Set of Booklets, As. 14. ps. 6 (India only); abroad: 1sh. 4d., 30 cents.

The total number of Booklets will be 21; this includes

Three longer Booklets, 100 for Rs. 6-12-0 (India only); abroad: 11sh., \$ 2.70.

These are on *Economics, For Those Who Suffer*, and, *For Those Who are Happy*. At double the cost, the Lodges will be able to sell these at 2d. each, 1 an. 6 ps., or 4c.

Sets of 100 Booklets:

(a) About 5 of each subject, longer and shorter forms, for: Rs. 4-3-6, 6s. 4d., \$ 1.60.

(b) Shorter form, 18 subjects. These will be sent as required by the purchaser: either all subjects, 5 or 6 of each; or all of one subject; or 100 of different subjects chosen by the purchaser.

Rs. 3-8-0 (India only); abroad: Rs. 3-11-0, i.e., 5s. 6d. or \$1.35.

ALL ORDERS and communications are to be addressed to the PUBLICITY OFFICER, THE THEOSOPHICAL SOCIETY, ADYAR, MADRAS, as the Booklets for this Campaign are being issued from there and not, as in the last Campaign, from the Publishing House.

POST-FREE, for cash with order, preferably, international money order. Cheques, etc. to be made payable to PUBLICITY OFFICER as above.

ERRATA

In the article "Theosophy Is the Next Step: Is It for Science?" in the July THEOSOPHIST, on page 384, line 23 (of col. 1), for their read its, and for heavy-side read Heavyside.

BOOK REVIEWS

More Lives than One: Autobiography of Claude Bragdon. Alfred A. Knopf, New York. Price \$ 3.75 net.

It is always a most happy occasion for me when a new book by Claude Bragdon falls into my hands—an event perhaps predetermined, as is usually the case when some subtle touch of the spirit, inestimably fine and precious, is vouchsafed one, whether through a book or by personal contact.

For many years the works of this author have held for me an absorbing interest; he appears to possess in an outstanding degree the quality of awareness that an artist writing along spiritual and occult lines should have developed, the indefinable technique of the spirit that pierces through the mere objective mind of the reader and goes straight to the heart, causing even the spaces between the lines of his text to be alive and electric with implied meanings.

Every Theosophist and occult student should read *More Lives than One*. Naturally perhaps, I enjoyed most keenly the sections "My Literary Life" and "My Occult Life" with which the large volume marches to its close. The pages relating Mr. Bragdon's meeting with the "young Cingalese" known to Theosophists as C. Jinarājadāsa, held me in high tension, and left me with the wish to know more than what the few pages give to the reader.

I found the following stimulative and interesting: "This meeting with Jinarājadāsa marked the beginning of my

participation in a movement which I continue to believe of major importance; but more than that, the man quickened something in me. To every one comes, in some form, the Angel of the Annunciation, and he performed that office: my true occult life began only with his advent, because from him I learned to see everything from an altered viewpoint."

Commenting on the first lecture he heard of Mr. Jinarājadāsa's on the Law of Karma, Mr. Bragdon says: "There was nothing new in it to me, because that law was to my thinking as ubiquitous and inevitable as the law of gravitation itself." He speaks of the tie existing between Mr. Jinarājadāsa and himself thus: "I believe that the sort of friendship existing between Jinarājadāsa and myself is always karmic; that it is the resumption of a relation established in antecedent lives. What this relation had been, and when, and where, I believed he knew, but he gave me no hint of it until years afterwards, when he sent me a little book of counsels and maxims, on the fly-leaf of which he had inscribed: 'C. B. from C. J. From a Pharaoh's grandson to a Pharaoh's architect'."

In the Section on "My Personal Life" the author confesses: "Another idea I have about myself is that I am a reincarnated Oriental. Though I have never been to Asia, ever since I read those Theosophical books in my father's library I have felt it to be my spiritual home . . . I like to surround

myself with objects of Eastern art and to dress in Oriental robes; I wear on my finger an ancient silver and turquoise ring brought from a Thibetan lamasary by Nicholas Roerich, who placed it there . . . I even *look* like an Oriental."

So we find this great and good man, like other great and good men of the past and present—Robert Browning, Emerson, Tennyson, Goethe, Edison, Luther Burbank—subscribing to the doctrine of Reincarnation, feeling that life is a continuity and "the old soul takes the road again" as the poet John Masefield proclaims, returning again and again after periods of rest and assimilation in the heavenly realms to this field of endeavour, until life's problems are all worked out and Nirvāṇa, life's goal, is attained.

I quote one last illuminative paragraph in which he refers to his literary life, it is poignant:

"As for authorship, this is probably my valedictory. These are lives I have lived, deaths I have died, and though whatever of good there is in them will go on living after a fashion, I am not preoccupied with any of them any more. But as regards my occult life, the story of which follows, that case is different, that grows more bright as the others lose their lustre—like a light when darkness falls. For this last recorded life is by no means ended: like Cyrano's white plume I shall bear it with me to the heavenly threshold. It has been lived for that."

In summing up the gifts, experiences, knowledge of life accruing to him, our author speaks in a memorable phrase of two stars that shine alone in untarnished brightness:

"Love, pole-star of my youth and manhood, and the Ancient Wisdom, pole-star of my age and agelessness."

The spirit of strength, the warrior-spirit, is disseminated through every chapter of this remarkable book, joy is in the pages too, and much beauty [and above all, originality]; but in a review of this length one can but dimly shadow forth its purpose and faintly indicate its appeal. Claude Bragdon's is a bright, winging spirit, the word *ageless* does indeed describe him. His openly expressed belief in Theosophy, his fearless acceptance of the Law of Karma and the doctrine of Reincarnation should have a salutary effect on any reader who happens to be in the class of apparently frenzied seekers so much in evidence today, rushing heedlessly, passionately, sweepingly onward like fevered moths, perhaps to be caught and dazzled by the spurious light disseminated by the magicians of the Dark Forces, who are "always seeking recruits" as C. W. L. has warned us. Never has there been a time when this has been so true as today. The Truth may not always sound inviting, but when our intuition is truly awakened we shall unfailingly recognize it when we meet it. A book like *More Lives than One* serves a double purpose, it stimulates and it enriches. It glorifies Theosophy, it explains life and it elevates mankind.

MAE VAN NORMAN LONG

Some Unrecognized Factors in Medicine, published by Theosophical Research Centre, London, 1939. Price 5sh.; postage extra.

The books published by the Theosophical Research Centre, London, seek to present to the public a comprehensive view of various aspects of human culture against the background of Theosophical teaching. The book under review seeks to present to the public a comprehensive view of Medicine seen in the light of Theosophical teaching. Some members of the Medical Group are fully qualified Doctors of Medicine; others are deep thinkers interested in Therapeutics; and all are earnest students of Theosophy and the Ancient Wisdom as well as of Modern Science and Modern Medicine. The result is a valuable and unique publication blazing a new trail in the field of Medical Research.

There are evidences everywhere of the right use of the rigid reasoning employed by the keenly intellectual scientist of the modern day as well as of the vivid flashes of intuition in the light of which the Newtons of all ages take their gigantic leaps "from the falling apple to the falling moon." In the introductory chapter, the authors describe the origin and purpose of the present publication in the following terms:

"The book is the work of a group of students who met regularly to study the problems of health and disease in the light of certain eastern teachings on these subjects. It was felt that as medical teaching and practice in both East and West were the result of a serious and scientific approach to the problem of health, much might be gained by an attempt to align the older and traditional theories of Hindu tradition, in particular, with some of the

modern western theories. The viewpoint of the group was friendly to both these lines of thought: it was felt that each had valuable material to provide which might possibly be complementary. This was found to be the case."

An exactly similar approach to the study of the subject was undertaken by the Secretary of a Committee appointed by the Government of Madras about 18 years ago; and his findings and conclusions are contained in a comprehensive memorandum on "The Science and Art of Indian Medicine" published as a part of Volume I of the Committee's Report to the Government. Many of the findings and conclusions contained in this report are similar—sometimes strikingly similar—to the views contained in the book under review. To take one instance only; the views regarding the germ theory of diseases expressed in this book are very similar to the views on the same subject contained in pages 41 to 50 of the Secretary's Memorandum noted above.

Certain views, however, as, for example, the Theory of the Prāṇas and the Hypothesis that a Human Being possesses not only a physical body but etheric, emotional and mental bodies also are dealt with here at some length, which is doubtless necessary for western students to whom these may appear as strange and unproven doctrines. They do not receive any elaborate marshalling of evidence in Indian books because they are looked upon in the same light as the postulates of Euclidean Geometry which are taken for granted, and form the foundational and fundamental bases on which all diagnosis and treatment are founded; and so long

as they work true in practice—that is, so long as the diagnosis and treatment based on these theories prove satisfactory—no elaborate discussion is considered necessary for the continued acceptance of their validity. In Ayurveda, these hypotheses form part of what is known as the Thridosha Theory (generally translated as the "Humoral" Theory, although it would be quite misleading if it were understood to be the same as the "Humoral" Theory of the Greeks). This theory is the one all-sufficing basis on which Ayurvedic Physiology, Pathology, Pharmacology, Diagnosis and Treatment have been founded all through the ages.

One conspicuous omission from the standpoint of eastern teaching is that this Thridosha Theory has not been worked out in the book under review; but the authors themselves have realized that the Indian side has not been sufficiently stressed in this first Edition and assure us that, in future, this omission will be made good. When that is done, certain passages relating to Indian teaching will doubtless be modified as, for example, the reference on page 38 where the table of details regarding areas influenced by Vital Airs would require revision—specially in regard to "Vyāna" which, according to Ayurveda, circulates all over the body and influences all regions and not only the region of the Spleen as stated in the table.

The book is a very able and stimulating production in a hitherto unexplored field of synthetic and compara-

tive study. It is interesting and thought-provoking in its positive conclusions as well as in its brilliant suggestions and hypotheses offered for investigation and research.

G. S. M.

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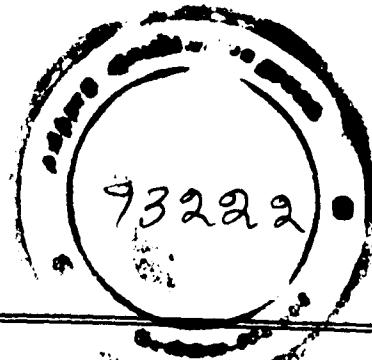
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