



THE THEOSOPHIST

ADYAR

JULY 1940

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.

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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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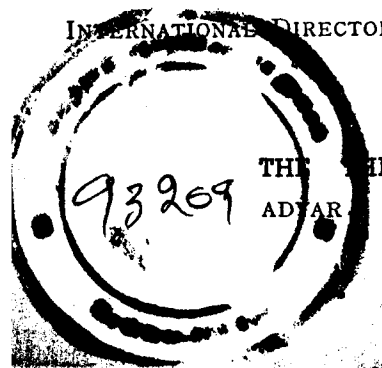
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ON THE WATCH-TOWER

BY THE EDITOR

IMPORTANT: 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.

HOMAGE TO U. S. A.

THIS July issue of THE THEOSOPHIST is reverently dedicated to the United States of America, in homage to the spirit in which she was conceived more than a century and a half ago, and to the spirit of that future she was aforesaid called to embody. The United States of America is an experiment in Brotherhood on the part of the Inner Government of the world, as is also the British Empire. The American experiment is a new experiment. It has proceeded along new lines, with one particular feature similar to the experiment we know as the British Empire. Each experiment is in the

nature of a melting-pot into which are poured a number of diverse elements for adjustment. Each is a mixture for the production of a new type of individual and of a new type of government. Each belongs to the future more than to the past, although in the case of the British Empire, which may soon be called by another name, the world-wide sacred traditions cradled in ancient India will become, through an active comradeship of the East and of the West, the foundations of the new civilization-to-be.

GREAT BACKGROUND OF BROTHERHOOD

No new country, starting on her way in the world, could wish for a greater background than has had

the United States of America. Her Declaration of Independence ranks among the greatest Charters of Liberties the world has known, and those who fashioned it need yield to none in spiritual or practical worth. The great objective of the new nation—the pursuit of happiness—showed that those who declared it had plumbed to the depths of the purposes of life. The result is that while America's traditions may not go back into the dim distances of time yet are they nonetheless splendid on that account. Their inspiration may well cause the United States to become one of the greatest forces for good throughout the world, as each young citizen is brought into the most intimate possible contact with them, so that they affect the very details of his or her individual life.

That they are very much alive today is evident to all who have the privilege to visit America and to come into friendly contact with her people. As in the case of that other young country, Australia, and, in a different way, New Zealand, the spirit of Brotherhood is abroad, despite all that may seem to negate it. We hear much of lawlessness in connection with America. Perhaps this is inevitable as a phase of her unfoldment, though we may contrast such lawlessness with other lawlessness in other parts of the world, and wonder if after all there is so very much more in America.

But let us remember that—even if there be, and I am not the one to admit this—there is on the other side a very real brotherly spirit in the heart of every American who ever he may be, and in the very lawlessness itself there is a saving grace of the brotherly spirit.

My visits to America have always been visits of refreshment, however strenuous they may have been, and while I have, of course, mainly moved in the fine atmosphere of the American membership of The Theosophical Society, I am sure that the brotherly spirit is universal throughout the land; and this is a priceless asset for the whole world, while a lever of supreme value for the lifting up of the American people to the heights they are intended to achieve.

BRIDGE BETWEEN MATERIAL AND SPIRITUAL

I am very conscious of the exaltation of material values and comforts generally which it has been the opportunity of America to display. America is the abode of a comfort which is not reserved for the few and for the well-to-do, but is for the people as a whole, so that every American home, even though the family be poor, may have a standard of comfort nowhere else in the world to be perceived. India reconciles simplicity with comfort—simplicity is the ancient word for comfort. America writes

comfort otherwise. But we have no cause to accuse her of materialism on that account. On the contrary, there is no crude or vulgar materialism in her home comforts. They are right. But perhaps their spiritual contents have yet to be disclosed, so that more and more they may help to identify the spiritual with the material, to show that essentially there is no distinction between the two, if each is well conceived. So is it that I feel one of the purposes of the United States of America to be the fashioning of a bridge between the so-called material and the so-called spiritual, that life may be perceived as one in all its veriest details, that all days, all times, may be Sundays, and all activities offered to the glory of God and to the service of man.

America is spiritualizing the material in everyday life conveniences, and the time will come when she will spiritualize leisure, though she has yet to go a long way from much of the kind of leisure her people at present "enjoy." But for the modern world the art of leisure is still in its infancy and therefore in a certain crudeness, from which incidentally poor India suffers dangerously as there are poured into her cinemas films essentially anti-Indian in their treatment of life-episodes which in India are sacrosanct and beautiful. We look to America with all her wonderful film technique someday to give to the world a code of refine-

ment both delightful and inspiring through an order of films which shall be amusing, uplifting, instructive, fanciful, but never coarse, and never unmindful of that stirring to greatness which is the most glorious incentive in life. We look to America, too, to identify spirituality, that is brotherhood, with business, so that business may become one of the greatest of the arts and one of the principal manifestations of life's creative spirit. And we no less look to America to show us unmistakably that what is called the materialistic spirit is truest to its nature when it is permeated through and through with reverence—that quality so lacking everywhere. I should like to speak of the three qualities of Faith, Hope and Reverence, and to declare that the greatest of these is Reverence. May America lead the world to a new exaltation of reverence.

EXPERIMENT IN BROTHERHOOD

I wrote at the beginning of this Watch-Tower that the United States of America is an experiment in Brotherhood on the part of the Inner Government of the world, that Government of the Wise which is forever shaping human and sub-human evolution to finer and finer ends, rough-hew the approaches to these ends how we will. Let me now add that the founding of The Theosophical Society in New York in 1875 was a reinforcement of that

experiment, for The Theosophical Society is nothing more nor less than an insistence upon the universality of Brotherhood.

From all parts of Europe and elsewhere fine types of humanity have been poured into America that their very differences may make stronger and richer the Brotherhood that ever is but which mankind has yet to acknowledge. Into the melting-pot devised by the Wise Men, and which we know by the name of the United States, have innumerable diverse elements been poured and they are commingling to emerge as a new human order. For the moment there may seem more confusion than order, more antagonism than understanding. But there is youth. And this youth is the saving grace of the United States, as it is ever the saving grace of most lands throughout the world.

Thus to young America came from the Wise Men the precious, however little recognized, gift of the birth in her midst of a great movement for Brotherhood, founded by two great American citizens—one American by birth, Colonel Henry Steel Olcott, the other American by adoption, Madame Helena Petrovna Blavatsky. It is true that the International Headquarters of The Theosophical Society is now at Adyar, Madras, India. But there must be a very close link between the birthplace and the centre as finally estab-

lished; and I am always hoping that just as gradually we are in India establishing a Theosophical triangle with Adyar as the apex and Benares and Bombay as the angles at the base, so in the United States there may arise a triangle composed of Wheaton, New York (the east) and California, though I will not commit myself to the respective positions these centres will occupy. In any case the New York angle would have to be outside the actual city itself.

America is fruitful soil for the seeds of Brotherhood. I shall never forget my own tours throughout the country. Everywhere the warmest of welcomes, and visits from enthusiastic members, often living far away, to the various stations at which my train might halt for a brief moment, so that they might catch a glimpse of the President of their Society. Sometimes I go through these tours with the aid of memory, and I see how sincere was the welcome wherever I went, without a single exception, from different types of people, but all with the same unaffected and kindly friendship. At the Headquarters of the American Section, Olcott, Wheaton, Illinois, I felt as if I were at another Adyar, at home in another dynamo. I want very much to return to the United States, and would have so returned this very year itself, with the invitation of the National President,

but for the war and for the difficult situation in India. For the same reason The Society's Recording Secretary, Mr. N. Sri Ram, has had to give up his projected tour in the States. But we both hope, and so does Rukmini Devi, that when the world has achieved this readjustment we may have the happiness of coming.

HAVEN OF REFUGE

Through a long period of reaction and intolerance the soil of America has been a Haven of Refuge for the oppressed and persecuted, for all who were denied that freedom of belief and of opinion which is the life-breath of progress and the heart of all true prosperity. The spirit of freedom in the West was born in England and was nurtured by England through stormy times, so that England was a Haven of Refuge for every victim of bigotry and selfish pride. In the seventeenth century the seed of freedom was planted in America, and under the shelter of the century-old tree of Liberty the then colonists preserved freedom from the onslaught of tyranny, and their own successful defence inspired the oppressed in France to shake off their fetters and so to kindle throughout Europe the fire of the freedom of peoples triumphant over the tyranny of unworthy rulers. That liberty in France went into orgies of excess was no fault of America, where the growth of free-

dom has been attended by so great a sobriety in action. Is not modern liberty in Europe largely due to the example and inspiration of America?

And since that time America has been a wonderful refuge for the destitute, for her home has been open, freely open, to all, until for the time being she can hold no more if the Spirit of America is to dwell in the heart of each of her citizens. For the moment she must needs close her doors save to a comparatively small number, that she may be about the business of setting her own house in order, seeing to it that her own people forget not her glorious traditions and her high purposes.

HOME OF FREEDOM

Yet thus so rightly concerning herself with her domestic affairs, let her never forget that she must ever be a Haven of Refuge from tyranny, intolerance and oppression not merely for those without but no less for those within. Let her seek everywhere for fetters, in every aspect of her manifold life, and with the fine courage descended to her from mighty forefathers break them into pieces.

The air American citizens breathe today must be as free as the air in which the great Declaration of Independence was born, as the air breathed by the master-souls who gave it birth as a precious inheritance for all who came after them.

In 1917 the spirit of Freedom triumphed over all elements of difference, and America entered nobly into the conflict to preserve for the peoples of the world, for all peoples no less than for those in central Europe, that freedom which the forces of oppression were making once again an effort to destroy.

She will be on her guard against all attacks on freedom no less from within than from without. She will see to it that no opinion, no custom, no habit, no convention, no belief, no conviction, no assurance, ever tyrannizes, is ever allowed to coerce, though the will of the majority of the people must ever be joyfully fulfilled by all save those whose conscience and passionate love for the Motherland compel them reverently and by all law-abiding means to stand against such will.

For every citizen liberty, a liberty eagerly accorded by all. For every citizen liberty of opinion, liberty of spirit, liberty of action, so long as a similar liberty for others is not endangered. For every citizen liberty of courteous and respectful opinion, liberty of courteous and respectful speech, liberty of honourable action, for courtesy, respect, honour are of the essence of true freedom. America must ever remain a Haven of Refuge not alone in the physical plane, but on the lanes of thought and feeling. Free thought, free speech, free activity, at everywhere the harmonization

of the freedom of the smaller with the freedom of the larger, and from each individual a definite contribution to the ordered freedom of the whole. Living in an ordered freedom himself, each citizen must add this to the ordered freedom of others, to the ordered freedom of the Nation as a whole. And better the limitation of the freedom of the one than the limitation of the freedom of the many. Let him be willing to have his own freedom restricted if thereby he may aid the finer expression of a collective and co-operative will on the part of the many. And let him remember that while heretofore the world needed freedom to *live*, today freedom must be dedicated to *service*. Freedom to live is the lower freedom, which most enjoy. Freedom to serve is the higher, the true freedom, which must be the privilege of all who love America and find their happiness in adding to her own.

EXAMPLE TO THE WORLD

The American citizen will set an example to the world of placing duties before rights. Let but the duties be fulfilled and the rights will take care of themselves. For those who have the advantages and status of American citizenship the most cherished right should be the happy duty of service.

The citizenship of all in every land must be a citizenship of constructive and positive activity and

not of negative and passive acquiescence.

* * *

THE PRESIDENT APPRECIATES SINCERITY

I very gladly append to this issue of the Watch-Tower a letter I have received from some fellow-members who are in sharp opposition to myself regarding the war. I am all the more glad because the pacifist outlook is essentially the outlook of us all, and it is indeed well that some of us should have the courage to stand for it when the majority of us may well be in the process of being carried off our feet by the tremendous waves of public opinion surging through the belligerent countries. It is easy to be infected by the war spirit. It is much more difficult to extricate oneself from the crowd and to cherish opinions which expose the holder to ridicule, contempt and often to persecution.

I well remember how in the last war Mr. and Mrs. Baillie-Weaver, those great humanitarians who honoured our Society with their membership, heroically fought for the conscientious objector, and made superhuman efforts to save him from the persecution to which he was subjected by the insensate prejudices and evil propensities of those who lived on brutality. And I had the happiness of helping them a little.

So I honour the writers of the letter which follows, and give them and it the best prominence I can, declaring that there must ever be freedom for every member to speak his honest word:

DEAR PRESIDENT,

We, the undersigned members of the Northampton Lodge of The Theosophical Society, feel we must protest against the pamphlets and writings you are publishing from Adyar in support of the war. The type we refer to are such as those entitled:

The High Purpose of War,

A Theosophist Looks at War, etc.

Whilst we appreciate that these writings are supposed to be only your own personal views, we are afraid these pamphlets are being turned out in such a manner as would lead the public to believe that such were the ideas of Theosophists generally which we do not believe to be the case.

We understood that the first and foremost object of The Theosophical Society was to form the nucleus of Universal Brotherhood. We, ourselves, fail to see how one can make a brother of another by charging at him with a rifle and bayonet. Neither do we take too much notice of a part of *The Bhagavad Gītā*, alluded to by some Theosophists, as Krishna did not appear to indicate that this particular teaching was for the promotion of brotherhood.

If a man supports war, all well and good if he considers that the best policy. We have no wish to interfere or criticize. But if he at the same time belonged to a Society whose professed object was that of promoting brotherhood he might

be regarded by a good many people as a humbug or hypocrite.

It would therefore be much appreciated by the likes of us if you would make it abundantly clear, especially in view of the fact that you are the President of The Society, that these writings are not by any means intended to represent the policy of The Theosophical Society, as you are aware that there

may be quite an appreciable number of members of the Society who are pacifists.

Yours sincerely,

RUTH SHELTON
C. H. SHELTON
GRACE GOLDING

Northampton, England,
27 March 1940.

George S. Arundale

WHICH NATION WILL LEAD THE WORLD?

The majority of men on the earth today are men of the Fourth Race, but the Fifth Race—the keynote of which is individualism—is leading human development.

The dawn of the Sixth Race is yet afar in the future, and of that the keynote will be unity not individualism, brotherhood not combat, service not oppression, spirit not intellect. And the birthmark of the spirit is the longing to pour itself out in sacrifice, never asking what it can take but only what it can give.

The fundamental unity of mankind is the central truth of the coming race, and the nation which first grasps and practises that great conception will lead the future, humanity falling into line behind it. Those who see it, who teach it, may fail for the moment, but in their failure is the seed of inevitable success.

ANNIE BESANT

EMERSON'S ODE TO AMERICA

4 July 1857

O tenderly the haughty day
Fills his blue urn with fire ;
One morn is in the mighty heaven,
And one in our desire.

The cannon booms from town to town,
Our pulses beat not less,
The joy-bells chime their tidings down,
Which children's voices bless.

For He that flung the broad blue fold
O'er-mantling land and sea,
One-third part of the sky unrolled
For the banner of the free.

The men are ripe of Saxon kind
To build an equal state,—
To take the statute from the mind
And make of duty fate.

United States ! the ages plead,—
Present and Past in under-song,—
Go put your creed into your deed,
Nor speak with double tongue.

For sea and land don't understand
Nor skies without a frown
See rights for which the one hand fights
By the other cloven down.

Be just at home ; then write your scroll
Of honour o'er the sea,
And bid the broad Atlantic roll
A ferry of the free.

And henceforth there shall be no chain,
Save underneath the sea
The wires shall murmur through the main
Sweet songs of liberty.

The conscious stars accord above,
The waters wild below,
And under, through the cable wove,
Her fiery errands go.

For He that worketh high and wise,
Nor pauses in His plan,
Will take the sun out of the skies
Ere freedom out of man.

TWO NOTES ON THE UNITED STATES OF AMERICA

BY ANNIE BESANT

"THE LAND OF THE FREE"¹

TODAY, one hundred and forty-three years ago, thirteen States in North America declared themselves "free, sovereign and independent," and broke the bonds that fettered them to an England made unworthy by her unworthy King. It was on June 7, 1776, that Lee of Virginia offered to the American Congress the resolution "That these United Colonies are, and of right ought to be, free and independent states"—a resolution which drew from Benjamin Franklin the famous witticism: "Yes, we must indeed all hang together, or assuredly we shall all hang separately." On July 4th was adopted that outstanding literary and constitutional masterpiece—the Declaration of Independence. On September 3rd, 1783, peace was signed at Paris between the United Kingdom and the United States, and on April 6, 1789, George Washington became the first President of the United States of America under a system of Government revised to meet the needs of State autonomy

¹ From *New India*, 4 July 1919.

combined with a definite measure of federal authority.

Close upon three hundred years ago, the beginnings of a new world were made by those pilgrim fathers who travelled to a new continent in order to found a new civilization. Says President Wilson:

A mere sea Captain's ambition to trace a new trade route gave way to a moral adventure for humanity. The race was to found a new order here on this delectable land, which no man approached without receiving, as the old voyagers relate, sweet airs out of woods aflame with flowers and murmurous with the sound of pellucid waters. The hemisphere lay waiting to be touched with life—life from the old centres of living surely, but cleansed of deplement and cured of weariness, so as to be fit for the virgin purity of a new bride. The whole thing springs into the imagination like a wonderful vision, an exquisite marvel which once only in all history could be vouchsafed.

Since then the United States of America have been finding themselves, and for one hundred and forty-three years the American citizen has been the pioneer of a new world in the midst of a world outworn. A virgin heart was set on

virgin soil, and the two grew up together in a manner all their own, each reacting happily on the other.

Surely can the hand of Providence be traced in the wonderful growth of the American Nation, and in the part it has recently played in compelling the old in every country to make way for the new. By a series of epoch-making declarations and actions the United States have justified their mission. The Quakers in America were the first people in the world to abolish slavery, full twenty years before the British Parliament declared it to be unlawful. The Civil War was a war between the vestiges of the old world surviving in the new and that new spirit which had been so magnificently cradled and nurtured amidst the grandeur of the natural scenery of the continent. Half a century ago one of America's greatest pioneers—Abraham Lincoln—kept the new race on the course set for it by his mighty predecessor—George Washington. And now, a little over half a century later, another great pioneer, Woodrow Wilson, has helped to make the new world a reality, not merely in the new world of America but throughout the rest of the world as well.

That the Allied powers would have fought magnificently to the bitter end, would have gone under with flags flying, had Germany been permitted to triumph, goes

without saying. The spirit of Liberty is abroad in the West as well as in the East—its home is everywhere—and had it been in the design of Providence that Freedom must suffer eclipse until a more favourable moment for its emergence, at least the Allied Nations would have gone down with it. But the death-cry of the old world was at last to be heard, and America, the symbol of the new, was to be in at the death, to hasten it, to make it complete. The Allies might have conquered alone. Indeed, does it not look as if they were left to struggle alone that they might experience supreme suffering in the great cause to which they were committed, that they might dedicate themselves to it with unalterable and unswerving purpose? This they did, and then America, held back until it was clear that the forces of righteousness in Europe could know no diminution or weakening of purpose, was given her place in the struggle. . . .

How the great transition stage which has now come upon us will work itself out we can only guess. It has not begun as well as could have been wished, although, perhaps, no other immediate conclusion to the World War was to be expected. However much we may make a festival of Peace, each one of us knows that there are times of grave and anxious trouble ahead before the world can hope to settle

down to a Peace that is harmony and progress. The real end of the War will not be until we begin to put into practice those ideals for which the Allied Powers and America have fought so bravely and so long. The enemy without the gates has been driven back into the past, never to emerge. But there is an enemy within—prestige, whether of rank or wealth or class or creed or race—which must now be fought and conquered. This enemy lives in every country. In America it may be the prestige of monopolies and trusts, in France and in England it may be the prestige of one class against another, in India it may, with the European, be the prestige of race; with the Indian, the prestige of caste. Everywhere it lives and paralyzes all true freedom. But signs are not wanting that, belonging to the dead past as it does, it too has almost had its day, is about to cease to be. And if there be one champion in the world to fight it, one S. George to fight the dragon of prestige, it is Woodrow Wilson, President of the United States of America. He is the one man whom the world believes to be without a shadow of ulterior motive. He is the one man we can trust to go on until he goes under; and we are convinced the American Nation will not allow him to go under until his task is done. And in this confident belief *New India* salutes today in the United

States and their President the new spirit of a new age which three centuries or so ago began its life in the world, and this day one hundred and forty-three years ago deliberately consecrated itself to its mission.

THE FOURTH OF JULY¹

If proper valuation has to be assigned to the two most important days in the history of America there is little doubt that the Day of Independence would be given the place of honour in preference to the other—the day on which Columbus discovered the New World. The latter event extended the boundaries of the then civilized world, but that extension is nothing as compared to the widening of the intellectual horizon and the expansion of moral purview that the Day of Independence brought to humanity. The story of the struggle, in which the Declaration of Independence occupied a unique position, has been narrated many times; also the full text of that world-famous Declaration, given to humanity through the instrumentality of Thomas Jefferson, who later became President of the U.S.A. This great man based his life's labour on a teaching he conveyed in a few simple but sublime words: "The God who gave us life, gave us liberty at the same time." Thomas Paine it was who referred to the American crisis as "the times that try man's souls,"

¹ From *New India*, 4 July 1916.

and the inspiring story of Washington and his men, and we must not forget the heroic women, shows of what fine stuff they were made. Grievances there existed for a number of years prior to 1774, in which year the first meeting was held, consisting of a number of men chosen by the several Colonies in North America "for the purpose of discussing certain grievances suffered at the hands of the Mother-Country." The next day it was resolved that each Colony should have one vote, and thus began an organized struggle between the rulers and the ruled, which culminated in two years' time in the Declaration of Independence in 1776.

That serious objections were raised against the ruling authorities is evident from such an incident as this: In 1765 Patrick Henry made a speech in the Virginia Convention in which he said: "Cæsar had his Brutus; Charles I his Cromwell; and George III—"Treason!" cried the Speaker—"may profit by their example. If *this* be treason, make the most of it." The troubles and sufferings of the American people were many and varied, and so, when by organized effort on 4th July, 1776, the Declaration was given to the world, it produced the effect prophesied by John Adams. It was decided on July 2nd to assert the Independence of Americans, and John Adams wrote to his wife on the

3rd: "Yesterday the greatest question was decided which ever was debated in America; and a greater perhaps never was, nor will be, decided among men. A resolution was passed without one dissenting Colony, that those United Colonies are, and of right ought to be, free and independent states"; and referring to the "most memorable epoch in the history of America," he added: "I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the Day of Deliverance by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations, from one end of this Continent to the other, from this time forward for evermore." At the close of the last century the able author of *The Constitution of the United States* complained that the American people allowed themselves to be laughed out of the old-time celebration, and that "the day as a patriotic anniversary was almost lost, and a family picnic day or a base-ball day substituted. It is coming back and we ought to aid in reinstating it."

U.S.A. AND ENGLAND

What followed the Declaration can be read in history books. In the Mother-Country great excitement and stubbornness prevailed,

and it cannot be better described than in the words of the great historian Gibbon, writing privately to John Holroyd, later Earl of Sheffield: "In this season and on America, the Archangel Gabriel would not be heard." And still in the good old England there were people like Burke and the elder Pitt and Fox who struck notes of warning and tried "to instruct the throne in the language of truth." But British obstinacy, miscalled prestige, answered American challenge with attacks, and displayed the mood which Kipling has well described:

"Let 'em have it!" and they had it,
And the same was serious War.

The end of it all is known, and no more humiliating confession of defeat exists in the pages of English history than in passages of the Royal Speech of the King on the opening of the Session of December 5th, 1782. Edmund Burke criticized this royal expression as ascribing to a resolution of the House of Commons what "was clearly the hand of Providence in a severe punishment of our conduct."

Thus America separated from England to the everlasting loss of the British Empire. But out of it the British people learnt a lesson which stood them in good stead in the cases of Canada and Australia and South Africa, and which, let us hope, will not fail them in the great times that await us here. If Eng-

land had heeded the words of her great Democrats, and put the good of those whom she ruled before the greed and selfishness of her own sons, America would have remained an equal partner in the Empire, and by this time the world would have progressed faster, for war and plans of war would have already been abolished. There is a truth in the statement that history repeats itself, and a similar opportunity is being given to the British Empire in this day and generation in the case of India. . . .

U.S.A. AND INDIA

For us in India that is the lesson to be taken to heart from the story of the American struggle. We had our Patrick Henry in Pheroze-shah Mehta, our Samuel Adams in Gopal Krishna Gokhale; we have our sturdy Declaration of Independence in our Congress Constitution. . . .

Another great American, Hayne, once said: "There have existed in every age and every country, two distinct orders of men—the *lovers of freedom* and the devoted *advocates of power*." We have them too in this country of ours today. . . .

What the High Gods decree that must come, and we of India feel that the Gods have decreed that India shall be free, but in a way different from that of those whose sacred memory we salute today, as lovers of Liberty.

YOUR CUE, AMERICA!

BY JAMES S. PERKINS

ON the world's stage today the curtain has risen again upon a more serious phase of the drama of our times. The play continues to develop toward its critical solution and the denouement that shall suffice for the succeeding centuries. The players in the drama (the nations) are one by one assuming their definite roles. Yet one great nation alone appears uncertainly awaiting her cue. Yes, what of America?

WORLD ORDER, OR CHAOS?

Shall we name the drama "World Order, or Chaos?"? The stage is darkened with blackouts, the music is the rumble of drums and marching feet, the atmosphere is heavy with brooding depression and with stagnant indecision. The audience? The audience, watching intently for Truth and Light to prevail, are the many millions of souls who have gone before us, who have given their lives and their energies that the world may become an ever more ordered garden for human unfoldment; those, and the unborn millions who await the blessing or loom of the world into which they must be born.

The drama has developed, as it ever does. From age to age, in the

history of the world, change becomes necessary and the question arises: How shall it be brought about? Will it be by voluntary creative action, the action of a people spiritually strong enough in leadership to move forward upon the energies of vision and idealism, or by the involuntary action of inevitable destruction and slow, painful reconstruction? The world has become more lawless; might and force have spread terrorism, and those who would stand for an enduring order have known a period of fear, of doubt, of confusion, and of reticence. The increasing aggression of the lawless has precipitated a critical period when, for the moment, decision has rested in the balance. Suddenly the poise dissolved, the tide turned, the trend swiftly developed, the inevitable course was discerned, and the forces of Order, Justice and Freedom united and moved in concerted action.

THE CRISIS NEEDS A WORLD-LEADER

All this has taken place; yet there is a stalemate. Gathered for action, armies face each other, silently entrenched. Strange and significant is the quiet along the

major battle-fronts. Armies do not march without a goal, nor do men volunteer to die without a dream. Is it not the cue given for the next player to enter upon the stage—and shall he not be a S. George, armed with sword, a shield and a *Vision*? Shall he not sound the clarion call that will unite the world?

"World Order, or Chaos?"—the brotherhood of nations, great and small, or the jungle law of survival? What great nation in the world today knows more than all other nations that its destiny is the establishment of brotherhood as an ideal to be practically attained in orderly living? What nation more than America has learned through its own sorrow and disaster to see that such an order cannot exist half free and half enslaved?

America, the part was made for you! You have rehearsed it and in your heart of hearts you dream of playing it. Always you want to move to the aid of the down-trodden. Always you stir to the call of ancient wrongs righted, and of life made more abundant for all. The mantle of world leadership falls upon your shoulders—the royal purple that weighs heavily on youthful shoulders—and like a young King you tremble on the portal of awesome responsibility. You tremble because you are fearful, not knowing your strength and your power to achieve.

Look back, America! Frontier life taught you sternly to obtain knowledge that you might act. There was no superfluity of knowledge, no stagnation of action, no fatal break between knowing and acting. Today you falter, knowing so much more than you ever act upon. Your spirit languishes; the wisdom of the ages is at your hand to open your eyes to Light and to Vision. Yet it has become too easy for you to learn without knowing, to know without acting. The first step to manhood, as to Godhood, is discrimination, and the second step is right action.

Twenty years ago you brought forward the dream for a new world freedom, but you proved incapable of the necessary dispassionate action to establish it in the world. It is not difficult to see what peace and prosperity might have developed for the world had you taken a firm and leading party in the League of Nations.

DESTINY CHOOSES U.S.A.

In this hour of pause do we not feel the throbbing beat of a silent call around the earth? The people of the world are waiting. Destiny herself awaits a *Vision* with a will behind it. All await the will to order, the will to law, the will to greater generosity, to peace, to justice, and to federal unity. All await the vision that shall create the necessary machinery thereto.

You, America, once knew a decade of lawless disorder among your States, prior to the establishment of Federal Unity. Following its consummation a century and a half of undreamed of prosperity and growth developed. What you have done upon your national scene you can now propose for the world's wide stage. You know the pitfalls of self-government, the safeguards, and the necessary balances. Equipped with wisdom and power and knowledge, you cannot refuse the

call. You must create the forms of the Greater Vision and shape them to practical ends. You must call for world collaboration to adjust all points of view to a common purpose. You must never let that purpose—*the will to unity*—be lost.

Once again the cycle for great action has returned. The stage is set, the players are gathered, the lights burn low, the dirge is silent. All await intently. It is your cue, America!

LIBERTY FOR ALL

They tell me, Liberty! that in thy name
I may not plead for all the human race;
That some are born to bondage and disgrace,
Some to a heritage of woe and shame
And some to power supreme, and glorious fame:
With my whole soul I spurn the doctrine base,
And, as an equal Brotherhood, embrace
All people, and for all fair freedom claim!
Know this, O man! whate'er thy earthly fate—
God never made a tyrant nor a slave:
Woe, then, to those who dare to desecrate
His glorious image!—for to all He gave
Eternal rights, which none may violate;
And, by a mighty hand, the oppressed He yet shall save.

W. L. GARRISON
1805-1879

THE UNITED STATES IN THE WORLD TODAY

BY WILLIAM H. PITKIN

IT seems an indisputable fact that the attitude and action of the United States of America have an important bearing on the issues before the world today, and from present indications will continue so to have, in increasing measure, if and as the nations engaged in the widening struggles in Europe and Asia continue to reduce their resources, while those of the American continent as a whole are increasingly developed. It is true that Russia feels sufficiently isolated and self-contained to ignore any repercussions from America which her policies and acts may bring. It is true that Germany and Japan feel safe in ignoring for the present the effect of their actions on subsequent American action. Germany believes that the memory of the war "to make the world safe for democracy" and its disillusioning aftermath will maintain indefinitely the present desire of most Americans to "let Europe settle its own quarrels." Japan feels that the difficulty and cost of carrying on a war against her will deter America from attempting it.

NOBLE CAUSES—GREAT NATIONS
UNITE—RESULTS CERTAIN

Superficially correct as all three powers may be at the moment, they are making a serious error in not realizing the lengths to which a nation of free thinking, fair-play loving, strongly individualistic people will go when sufficiently aroused and united by a series of offences against everything it holds dear. It is a psychological factor which the totalitarian type of mind seems congenitally unable to grasp, to its own undoing, as the Kaiser's Germany found, for example, when the free France of 1914 failed to follow the defeatist pattern of the Third Empire France of 1870.

Free individualists find it very difficult to understand each other. This is apparent not only in the difficulty experienced in obtaining concerted action among democratic nations, but also in the difficulty of securing a majority agreement on any one policy for any length of time among the individuals who compose such a nation. But when something operates to make a nation of free individualists see eye

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to eye with each other on an important matter, all hesitation disappears, leaders spring to the fore supported by intelligent people who have deliberately placed their trust in those leaders, and there is a resultant power of united action exhibited which is out of all proportion to the mere numbers involved just because it is free thinking and intelligent.

Munich operated in just such a way to unify the intensely individualistic French and British peoples and to unite their governments in such a manner as to render the result of the approaching conflicts a certainty. Psychologically the war is already won; the achievement of victory physically is an inevitable consequence, just as was the Allied victory of 1918 when once those Allies at last achieved an united front for action under the command of Maréchal Foch. Munich helped to bring Americans closer together, even if their rallying cry was "let's keep out of it." The invasion of Poland aided the unification *and* the determination to "let Europe settle its own quarrels," and most subsequent actions in Europe have strengthened this determination.

The Russian attack upon Finland is the first factor which has brought a sharp swing away from the isolationist attitude, as shown by mass meetings, the collection of large sums of money to aid Fin-

land, and some agitation for severing diplomatic relations with Russia. There is a growing understanding in the United States that the totalitarian doctrines must be drastically modified in their international expression if democratic institutions are to survive, if the freedom and individualism so prized by Americans are to be safeguarded. This is a long step towards an unanimity with the English and French, although there yet remain many steps before unity of action could be achieved.

U. S. A. AND EUROPE

Europeans generally find the American attitude difficult to understand. America has, with rare exceptions, consistently declined to be a party to Europe's plans and arrangements, even those of American origin. There is in the average American an inborn distrust of Europe and its ways, an instinctive unwillingness to flow along a channel laid out by any European group or even to co-operate in planning a joint action. It is probable that most Americans themselves are not aware of the cause of their mistrust, yet it is a perfectly natural result of past causes. The vast majority of immigrants to the shores of America came here to escape some form of persecution or discrimination in Europe. Whether the motives were religious, political, social or economic, most of those

who tore their roots from the native soil, and braved the unknown to plant them again beyond the seas, did so because life in that native land was for some reason intolerable, and the prospect of equal rights in a new land, in a free country, under a popular government, outweighed all old ties and all possible hardships involved in the transition.

Generally speaking, the hopes of the immigrants have been realized, at least to the point where they and their descendants harboured no wish to return. The inevitable result has been a mistrust of European politics, motives and methods which has always characterized the average American. To enlist American aid in any joint project with Europe or with any European group, it is necessary that there be factors of sufficient strength and validity to overcome this basic mistrust.

U. S. A. AND THE WAR OF 1914—18

America did not go to war in 1917 because of unanimity with and trust for England and France, much as some of us would like to think so. As a matter of fact, most Americans mistrusted the Allies almost as much as they did Germany. America went to war in the hope of ending that war, of ending what seemed an interminable destruction which was fettering all humanity.

America hoped, if possible, to help bring about a settlement of Europe's quarrels in such a way that they would *stay* settled. That was President Wilson's intention; that was the general feeling of the American people, however much the issue may have been beclouded then and since by propaganda and self-interested thinking. When it became apparent that these hopes were vain, that the old politicians instead of the new idealists had written the terms of peace, the reaction of the American people was quick and pronounced. They rejected the Versailles Treaty emphatically, and with it, unfortunately, the League of Nations as well.

Had the American people possessed the necessary vision to enter the League, with the determination that, bad as it was, it was better than the old system and might possibly be improved as time went on, especially with America's strong voice and determined will to aid in that improvement, then some recent chapters of world history might have read differently. The American people did not have that vision, and the seeds sown by the politicians have been allowed to mature to the harvest.

U. S. A. AND THE PRESENT WAR

Some American thinkers realize the share of responsibility which America must shoulder for what has

happened, but the attitude of the majority is, that while it is hoped the existing policies of Russia, Germany and Japan will be overthrown, America should let the nations on the scene handle the matter. If they should fail, there is a division of opinion as to whether America should then go to their aid, or continue to hold aloof, with the majority still of the latter mind. Even military and naval estimates are being shaped about the possibility that the American Republics together may have to face a concerted attack by Russia, Germany, Italy and Japan at a time when France and England may be unable or disinclined to give effective opposition to such a move. So it is quite possible that America may pursue a policy of Western Hemisphere isolation. Certainly such a course may be expected at least until after the 1940 elections, whatever change of policy may come about subsequently. It will be remembered that Wilson was re-elected in 1916 on the slogan "He kept us out of war," and yet five months later he asked Congress for, and obtained, a war declaration against Germany. So the future action of America in relation to the present struggle cannot be predicted at the present time with any certainty, save that there is no likelihood of any deliberate, substantial aid from America to the totalitarian powers.

It may be the intention of Providence that America should keep her forces intact so as to be able to speak with greater authority when the time again comes for meeting around a council table to attempt a new solution of world problems. But if that is the intention, then much work remains to be done within America before she will be in a position to speak with *moral* authority as well as with that of armed might. For in spite of many efforts during the past decade, America has not yet solved her own internal economic problems, and until she does this she is not in any state to take the lead in world solutions.

HOME PROBLEMS

America is unique in that she is a little world within herself; she is a league of forty-eight "free and independent states" which are yet federated together in a now insoluble union; she is at the same time an empire in that she possesses considerable colonies which are ruled more or less arbitrarily by the central government. Widely divergent plans may be tested and proven on a small scale in the different States under their internal autonomy, while large-scale plans, often based on State experience, are more slowly developed and tried in the Union. And plans not depending upon "the consent of the governed" may be tried out in the colonies, such as the present one of

preparing the Philippine Islands for independence.

America possesses under her own flag almost all the resources at present essential for her whole economic life, so that it is possible for her to try out the most extreme ideas in internal economy without having that economy upset by any disapproving external forces, or by predatory interests seeking to make some gain by depressing her currency value in the world market or by withholding essential raw materials. With the experiences of the World War and the advances in scientific research made since, it is quite apparent that America can readily become completely self-sustained and can of herself produce all those things which are necessary for her life, as well as those luxuries and services considered desirable for the pursuit of happiness, in sufficient quantities for enjoyment by all her people, at least to the extent enjoyed at present only among the more fortunate fourth of the population. The only thing which prevents this enjoyment at present is the economic system in its function of distribution, which of course includes what is known as "paying for" the goods and services produced and distributed. It resolves itself into a question of finding some method of credits, of book-keeping, which will both enable the distribution to be made continuously and at the

same time be acceptable to the minds of the people.

The country is at present pulled in opposite ways by contending ideas. One, generally represented by the Republican Party of Hoover, Coolidge, Harding and their predecessors, is fighting for power in order to turn as far as possible away from experimentation in government and economics, but is largely discredited in the popular mind by its record prior to 1929 and between the crash of that year and its loss of power in 1933. The other, known as the "new deal" and headed by President Roosevelt and his advisers, and embracing most of the Democratic Party, is making experimental efforts towards a new system of economics, yet somewhat fearfully and timidly, like a skater testing new ice. A few individuals here and there are crying in the wilderness for a "real new deal," for a revaluation of the whole science of economics and the courageous establishment of a system which will permit the achievement of that production-and-distribution which is manifestly within the range of possibility. The great bulk of the people are in a state of inertia, feeling perhaps that changes should be made, yet unwilling to advocate or approve any drastic change lest in the process their own existing individual condition be adversely affected, even if only temporarily.

But that some change must be made eventually is evidenced by the fact that the increase of employment is scarcely keeping pace with the increase in adult population, leaving a block variously estimated at from six to twelve millions of individuals unemployed or on relief in some form or another, together with the fact that under the present credit system, the national debt is at an all-time-high point of nearly \$345.00 for every man, woman and child, to say nothing of state, county, city and private debts. What will be done about it remains to be seen—after the coming elections. Should Roosevelt "choose" to be a candidate and should he be overwhelmingly re-elected, the "new deal" type of experiment would thereby be ratified by the people as a whole, and may be pushed rapidly to some conclusive point where its practicability or impracticability will be unmistakably apparent. And if it shows a practicability, then there may be expected a trial of the logical ultimate conclusions in state capitalism and public responsibility for individual welfare (paternalism), coupled with the widest margin of private initiative, private business enterprise, private profit and personal liberty consistent with the regimentation necessary for the general welfare. If the anti-"new deal" party should win, there may be expected a rapid liquidation of much of the "new

deal" experimentation, a return of the control of gold and of finance to private interests, and a strong attempt to restore that state of things which existed prior to the crash of 1929, but which it is now claimed did not *cause* that crash. Under such circumstances it is not impossible that a state of affairs might arise which would produce internal chaos, while it is certain that America would not achieve for a long time any such internal economic security as would enable her to take a leading part in world restoration.

U. S. A. MAY LEAD THE WORLD

Two accomplishments stand out as strong indications that America will continue with a "new deal" type of solution for her economic problems. One is the capture and segregation of the gold and silver supply so that these metals can no longer be used to manipulate American currency values from outside; that is, "credit" is being shifted from a "precious metal" base to a goods-plus-services-plus-confidence base—the base on which British currency now rests. The other is the shift of the Supreme Court, ultimate interpreter of the Constitution, the Law, and the Policy of America, from a body basing its operations on the static theory that "government exists to protect property" to one basing its operations on the dynamic principle

that "government exists to promote the well-being of the people." These factors, coupled with the evident strong confidence of the mass of the people in the personal integrity and good sense of the President, may give him the ability, if re-elected, to carry out his economic reforms to their ultimate conclusion, aided by the experience of the past eight years. And if this is successful, it may place America in a position to demonstrate to the world how the wider problems can be solved, and to help in that solution.

In 1917-19, America endeavoured to help settle world problems without having solved her own. If at the conclusion of the present war she has placed her own economy on a firm footing, then whether or not she had been involved in the actual military struggle, she will be able to extend effectively the helping hand of friendship, and to inspire the peoples and convince the political leaders of the world that there is a practical basis for world co-operation, for world economic stability, and for world peace.

The United States of America is occupied, with her usual energy and publicity skill in putting her house in order; and under the intriguing leadership of Roosevelt seems to be achieving results.

She does not want war, has a profound distrust of European diplomacy and professions, and has no desire to become entangled in a League of Nations which she considers to be far more a League for diplomatic intrigue and wrangling; and if she wants the repayment of the debts due to her it is to no small extent because she feels that the money, if in her hands, is less likely to be utilized for war purposes. She does not see why her money should help to start again a war, the consequences of which to no small extent must involve her.

America belongs, in fact, far more to the future than to the present, and the present interests her far less than the possibilities in all directions of a future which she conceives largely to lie in her own hands. America, though inevitably part and parcel of the world of today, is not in her nature a present-day nation, built up out of the past. She has, of course, fine traditions from a couple of centuries ago, but her most potent traditions are those which are coming to her from the future and not from the past. She is a child of the future, and will go forward into that future provided she can get hold of her real self and ruthlessly crush all elements driving her down into disintegration. If she cannot do this, she must break into pieces, largely through allowing too many of her nationals to set an example of criminal indifference to the well-being of the State, and thus spreading far and wide a sense of irresponsibility.

G. S. ARUNDALE in 1934

AMERICA THE BEAUTIFUL—A SONG

O beautiful, for spacious skies,
For amber waves of grain,
For purple mountain majesties,
Above the fruited plain !
America, America, God shed His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea !

O beautiful for pilgrim feet,
Whose stern impassioned stress,
A thoroughfare for freedom beat
Across the wilderness !
America, America, God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law !

O beautiful for patriot dream,
That sees beyond the years.
Thine alabaster cities gleam
Undimmed by human tears !
America, America, God shed His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea !

WORD-PICTURES OF NATURAL BEAUTY

BY GEMINI

JEWEL-EPIISODES OF SPRING

IT is Spring in Washington, where the austerities of government are dissembled in the rosy halo of cherry blossoms, symbols of goodwill and friendship from the little Japanese island across the sea.

Spring in Kentucky, where the elves hold court beneath the enchantment of apple blossoms, heavy-hung with morning dew.

Spring in Alabama, where Mother Nature flaunts her lacy white petticoat of dogwood among the tall shapely pines and brilliant red maples.

Spring in Louisiana, the still bayous reflecting trees hung with drooping Spanish moss, like beards of ancient sages; the gray distances tinged with faint green.

Spring in Oklahoma, the brown grazing lands awakening to new life, the red-bud glorifying the meagre and stunted trees.

Spring in Kansas, pale young wheat blanketing the undulating plains. Spring in feminine Iowa, her soft curving lands a rich brown velvet of newly turned earth. Spring in the long masculine cliffs and hills of Nebraska.

It is Spring in California, where the smoke tree stands a misty sentinel over the divine beauty of a desert in bloom; where the wide valleys are carpeted in Persian pattern of pastel flowers, the brightest and boldest retreating to the hill-sides to be woven into modernistic design and crowned with the glory of yellow poppies, shining like the Nibelungen gold far out to sea.

It is Spring on white-crested Mount Tacoma where, from the elysian garden-basket creep all the gayest flowers of the Universe to dance downwards into every crevice and on every plain.

Spring everywhere in God's own land—beautiful flowers, brilliant skies, purple mountains, blue waters.

MASTERPIECES OF THE SOIL

Snow-capped Mount Helen floating like a dewy pearl in a sea of mist; strong, majestic Mount Shasta rising from the plain in mighty white grandeur; sapphire-blue Crater Lake, set like a gem in a green-gold cup whose surrounding prominences affect her passing moods, now light, airy, ecstatic,

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now deep, wise, fathomless—but always an ineffable blue.

Giant redwood trees, tall, tremendous in trunk, ringed with antiquity.

Yosemite Valley, a magic circle of loveliness: the peaks, born of catastrophic movement of Life; the valley where flows the stream, ever singing as it moves onward reflecting the leit-motifs of heights; the diaphanous, misty waterfalls, strong surging mountain streams rushing over precipitous cliffs; the small delicate flowers nestling in the tracery of leaves; the quiet deep lake mirroring the rugged mountains, the aspiring trees, the wafting clouds; the golden sunshine calling forth all the sweet fragrances of the enchanted Valley.

The Mount of the Holy Cross, holding aloft the white cross of creviced snow.

The Grand Canyon, calling the soul out into infinitudes of glorious colour, across great vibrant spaces, along the rim to the Painted Desert, down the Bright Angel Trail to the depths where rushes the turbulent Colorado River.

The Carlsbad Cavern, awe-inspiring in the immensity of giant stalactites and stalagmites like pillars in some mighty Cathedral,

in its great depths of vast unexplored darknesses, in the thrilling beauty of softly lighted aquamarine pools, the throne in the King's Chamber, the slender fingers thrust down by the slow dripping water of the ages. A cavern of unimaginable beauty.

Yellowstone Park, wreathed in eerie forms of steam bubbling up from underground boiling spring; Old Faithful, the giant geyser, gushing from the earth in a huge column every hour with clock-like regularity; the gleaming emerald lake beside its twin of deep azure; luxuriant meadow plateaux studded with fringed gentian and blue lupine; the silver river threading its way through the hazy depths of rugged gorge painted with Nature's most lavish brush; Yellowstone, encircled by mountains softly contoured and gently pine-clad, giants, bold, picturesque, rugged and snow-crowned.

The majestic Falls of Niagara, the jewelled necklace of the five Great Lakes, the tropical skies and brilliant foliage, the rolling plains, the sandy deserts, the Garden of the Gods, the misty blue Smokies, the massive Rockies—these are the glories of America, from sea to shining sea.

CREATIVE ATTITUDE

BY BEATRICE WOOD

I HAVE heard it said that if a man knew everything about a given subject, he would relate himself to the whole world. For instance, take a lead-pencil; to become familiar with the circle of activities surrounding a lead-pencil would be to amass expert information of many departments. One would have to learn about different kinds of wood, where grew the forest, about suitable lead and how it was mined. This would bring one into study of industrial centres, including knowledge of labour conditions and geographic suitability. There would be no end to the train of possible knowledge starting from around a lead-pencil. Therefore, it can be concluded, it hardly matters what a man chooses, as long as his approach is imaginative and enthusiastic.

Aside from the spiritual qualities of affection and understanding, Art is important to human development. Man finds fulfilment by expressions of beauty and gracious living, and the spiritual outlook and culture of a nation are more important than its economic supremacy.

A study of Art brings discrimination. One learns what is fine art

by associating with fine objects; one responds to the noblest in music by listening and becoming sensitive to good music; and one learns about simple and tender relationships by knowing friends who are pure in motive and singularly honest. Discrimination is absorbed experience, and comes from keeping free of the things one does not want.

The artist concerned with expressing beauty is related to a different thought-world than the manufacturer of death-dealing machines, or the financier, who builds sterile fortunes which decay in banks. Yet the artist is not a man set apart from the rest of man. His subtler problems of fear and hate go on just the same.

The creative attitude, wherever it be, directs man away from an environment given up to material exploitation. With it isolated meditation is hardly necessary, for it has the ability to continue throughout the day a poised awareness into every experience.

Some say Art is an escape. I do not know. For most of us life is an escape. But creative search leads to the real. Art is international. It speaks from man to

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man without language. When I see a fine work of art in a museum, I cannot conceive of killing the man who made it, even though he be my enemy. I have profound respect for a potter who threw a lovely bowl, a sculpture who chiselled a moving statue, a composer who wrote a compelling melody. Art, be it the significant form of a great bridge, or a masterpiece in painting, brings man a sense of cultural sophistication.

Therefore it should be a happy social duty for the public to buy modern works of art instead of antiquities of questionable authenticity and merit. For then artists would be able to live and release further dreams of an ideal world into the world of actuality. Besides, if reincarnation be a fact—and it pleases me to think it may be—far better to buy beautiful things today at reasonable prices than pay exorbitant sums for the same 500 years hence!

What prodigies of living could be accomplished if we were imaginatively alive in the present! An isolated example of creative intensity is the great genius dancer, Nijinsky, who possesses extraordinary powers of concentration. A friend of mine, watching him at a rehearsal, told me he practised a simple exercise of opening and rais-

ing arms with such intentness that there was a pool of sweat at his feet. Were we not lazy, we could prolong the pattern of existence into a passionate perfection.

We are put into the world, the vast sea of the universe is ours to do with as we want. The jewel of consciousness is ours because we have the power of thought. We can think anything we wish. Man is what he thinks. He is the sum total of his environment plus his own reaction to that environment. Only as we live images of glory and harmony do we crowd out ugliness and hatred.

A sensitive young artist, recently out of a job, wrote the following:

This wretched civilization of ours has gotten itself into a hopeless bungle. I almost think it had better be wiped out. I say almost, because I for one love being alive, love the world in spite of the muddle we have let ourselves in for.

The thing that makes me feel the ecstasy of life is that, in the midst of the awareness of all this misery, I can still sense the creative urge, the vision of new horizons mounting up and gleaming in the sun.

And that, I think, very well expresses the importance of the creative urge with its visions, in a world of unbelievably stupid and cruel relationships.

I DANCE

BY ELISE HURD

THE DANCE OF THE ELEMENTS

WITH the winds I dance high over trees, lakes and mountains. Whirling in circles of ceaseless energy I am merged into the essence of nature. I become as one with each element.

About me is a lovely garden of stately trees, delicate flowers and vines; a rock garden with a little pool of water mirroring the sky with its slowly moving clouds of fleecy whiteness. A triangular path is the way for my dancing feet. As I pass each perfect flower I see into its heart, reach towards it, and encompassing its fragrant beauty feel its stretching and curling rhythmic breath. Then I dance as the flower dances!

The stillness of the pool has a smoothly flowing rhythm of such harmony. It breathes peace and quiet, and I flow with it!

There is fire! Strong life in the sun creating energy. I hear martial music; I learn the Way of Conquest; I see the altar fires of many temples. There is purification by fire. I no longer have fear but feel intense power and strength. I dance with fire!

I am suddenly lifted from the earth and find myself floating over

my garden spot. The air spirits are carrying me with them, and soon I am dancing as they dance. Oh, the joyous freedom and lightness of it! My body is no longer heavy and earth-bound but is free and transparent and seemingly without essence. I whirl and whirl faster and faster till I can no longer see my garden below. I am only conscious of a silver spiral of which I am the centre. Then there is a moment of stillness when I remain poised in space. Air, air, air! I am *air*!

THE DANCE OF THE STARS

With the Worshipers of the Temples I dance. I am a part of the Ritual of the Star.

I feel as though I were a point on a star, an individual living in diversity and separation. There is illusion in the empty life of the physical senses, and I yearn for the Real.

I am conscious of my brothers at great distances from me, and I am lonely. As I travel through the realms of emotions and mind I begin to feel a little nearer to them. Still I cannot join hands with them. They are too far away.

As we all move from the points of the star to the centre our rhythm

becomes more even, we expand and grow, and are in accord at the point where the arms of the star fuse into the beginning of its centre. In the centre is unity. We join hands at last and blend gradually together into one perfect being. In the stillness we can feel the rhythm of that unity. It is a pulsing, a breathing, a heart-beat; an outbreathing and an inbreathing; so that in the outbreathing an expanding wave goes out from the centre and returns with the inbreathing.

We have come to the centre through form, but now that we are united there is no longer need for form. And so form ceases. Our bodies have disappeared blending into one perfect body; now that body also disappears till only the form of the star is left. We are immersed in an atmosphere of quiet. Then the star also disappears and there is no form. It is no longer necessary for we are one with the Life behind the form, the Life which created the form in the beginning.

THE DANCE OF THE ANGEL AND ANIMAL KINGDOMS

With all the kingdom of angels and fairies, of birds and animals I dance.

I dance with great angels of the mountains and lakes. They are strong, straight devas, ever the centres of great forces of protection.

I sense their stately dignity and know myself to be one with them.

Then there are many wood sprites, tree dryads, fairies, gnomes and elves—myriads of tiny folk who dance as they work and play. For dancing is rhythm, and these creatures are the very essence of rhythm. There is always life and movement here. As I cling to the trunk of a tree I feel the rhythm of the tree dryad. There is a gentle swaying from side to side, a lifting upward and a reaching out, then a slow, quiet return. I sit on an old tree stump and watch the busy insect life in the grasses at my feet. I walk on a shady wooded path, and see fairies and elves dancing on moss in circles and spirals weaving in and out of ferns and wood flowers. Soon I am small too, and find myself dancing with them, learning such lovely, delicate movements and funny, quaint, little elfin steps. Now along comes my own pretty kitten, all golden and white and ready for play. She jumps and frolics with graceful ways, and watching her the little fairies and elves all clap their tiny hands.

Leaving the wood I soon come upon a crystal clear lake. As I stand on its banks I see many seagulls flying from the south. I stand and wonder. . .

Longing to know I find myself soaring with them over the lake. With lilting wings in measured

time they vary by turns with flying and soaring. Birds of freedom, they know not earthly fetters such as I do.

THE DANCE OF THE CHILDREN

With little children I dance. We belong to the Great Out-of-Doors in our dance and express the atmosphere we feel about us.

Each tiny flower leans closer to the little fingers caressing it. Each wavelet from the lake breaks nearer to us on the shore. The fairies gather around and dance and dance: little gnomes at the foot of the forest trees, tree fairies from one tree to the next, air fairies overhead in small centres of motion, cloud fairies like cherubs floating.

The children laugh and sing as they dance and have such natural simplicity in their expression that all is joy. Here is one little golden-haired girl dancing high on her toes among the dandelions and watching them intently so that none will be crushed. Here is a boy expressing the strength of a great forest tree in his dance. And there are others in groups expressing the movement of the waves of the lake, and the billowy clouds in the sky.

There is ceaseless buoyancy and enthusiasm in the dance of little children, and from them I learn the greatest lessons in art, those of joy and simplicity.

LIVING STATUES

BY LUCIA MCBRIDE

ALMOST every one has had the privilege some time in his life of being lifted out of himself by the majesty of a great image. I remember myself standing for a long time before a noble statue of a mother at prayer, speechless before its power. I went round and round this work of art, awed by its grandeur.

This experience of upliftment applies of course also to supremely beautiful pictures, to nature, and to beauty in everything. The test of

true art is its reality. If a picture, or urn, or statue moves us to the very depths, then it has that imperishable quality of eternity which art expresses. Obviously all people do not react equally to the same works: it is a question of development. An exquisite composition may stir one individual profoundly, and leave another unmoved. Yet I believe that while people are not obviously inspired by masterful works, there is still an inevitable appreciation in the unconscious.

We are told that in the East the followers of a Master gather at his house, to sit in his aura and venerate him, leaving happy with his blessing. Even so do others find themselves before a Fra Angelico, a Corot, a Rodin, departing oftentimes with a sense of joy attaining almost to ecstasy. It is sometimes forgotten that the angels of beauty and art bless museums and other treasure-houses with their presence, and that there is a radiation of vast inspiration from works of real glory.

It is important to remember that while some of the noblest masterpieces were created by ancient artists, some wonderful results are and shall be achieved by the artists of today and tomorrow. When our hearts and minds become impressed with a sense of divine beauty, we shall be able to walk hand in hand with the angels and "give expression in our lives to the good, the true and the beautiful."

As people have various approaches to the worship of the One God, so does each one's idea of the artistic vary with his temperament. As a man becomes more cultivated, more aware of the wondrous in all

forms, his conception of the beautiful deepens exceedingly. Art may perhaps best be defined as the intuitive response to Beauty. Beauty, like Truth, is difficult of definition. Emerson has said: "Beauty cannot be defined. It can be seen. It can be felt. It can be produced, but it cannot be defined." It is that Kingdom to which we all are striving consciously or unconsciously. When we surround ourselves on all sides with the beautiful in every field of art—music, drama, literature, architecture, painting, pottery, dancing, sculpture and handicrafts—we shall grow into the image of the Archetype Himself.

Are we inspiring those around us with the glory of Art? Only then will the nation be conscious of its geniuses, acknowledging them as the Artists to lead humanity out of its suffering. We must all become as the great Living Statues of eternity radiating upon the world the splendour of Divinity. Then will the wonderful words of Keats become actuality, binding the whole world in a universality of purpose: "Beauty is Truth, Truth Beauty. That is all ye know on earth, and all ye need to know."

To Old Age: I see in you the estuary that enlarges and spreads itself grandly as it pours in the great sea.—WALT WHITMAN.

"HOME IS WHERE THE HEART IS"

An American's love for Home and for Nature and appreciation of "Olcott," the Theosophical Centre at Wheaton, are worked into this charming article.

WITH all the expectancy of an eager youngster going home for a holiday, one peers ahead for that first glimpse of "Olcott"—Headquarters of The Society in America—in its setting of spacious lawn and picturesque gardens. Impatiently the slow taxi driver is given his due at the end of the journey and one hurries into the friendly reception hall. Then come cheery voices calling greetings, perhaps a gay embrace, queries about this and that member of the Headquarters family not yet in evidence, and one is accompanied to one's room to get "settled" and look forward to pleasures of the morrow.

Could one ever forget the joy of discovering a summer morning at "Olcott," before the sun is a-stir? A cool breeze ruffles the surface of a pond where some of the birds are making morning toilets; other earlier risers are already melodiously engaged in the day's business. A small rabbit hops about in search of his succulent breakfast, and gaily-hued butterflies drift along, poisoning here and there over some floral nectar-cup. Now the sun looks over the eastern tree-tops and suddenly

on each grass-blade gleams a shimmering dewdrop diamond.

As the hours go by, a mid-summer languor steals up and the library appears cool and inviting. But the favourite author does not exert his old charm; through the lazily swaying curtains drift a drowsy, clover-scented breeze and the murmurous drone of bees. It is more pleasant just to day-dream or fall into a nodding doze.

Sometimes as the summer day draws toward late afternoon, storm devas suddenly marshal their forces, hide the sun, and sweep majestically across the sky on rolling, purple-black steeds, thundering and hurling jagged lances, then as rapidly disperse, not having carried out their threat of rain. There is no more inviting time for a stroll across the wide lawn, into the grove to tarry awhile beside the weeping willows and other special tree friends, and then wander to the pool presided over by a pixie with glance no less roguish for being cast in stone. A frog sitting on a lily pad is startled from his meditations, and bright fish dart near the surface of the water.

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"HOME IS WHERE THE HEART IS"

After twilight has come over garden and grove and myriad fireflies have lighted their courting-lanterns, another charmed spot calls. There stands gentle S. Francis, ghostly in his niche surrounded by shrubs and whispering trees, seeming to watch benignly the antics of two young rabbits who have come out to frolic in the starlit fairy circle of the garden. Almost one can see the "little folk" join them in misty dance to music played by cricket-fiddles and a tiny spring tinkling over rocks into a moss-bordered pool. Oh, surely summer is the best home-coming time!

Or is it? What of autumn which paints a golden archway of maples above the roadway through the village and at "Olcott" splashes grove and garden with every tint of gold, crimson and russet? Then are mornings of frosty sunrise and lawn rimed with white; evenings heavy with the scent of burning leaves and lighted by a brilliant moon which goes her serene way across the sky. The roof is the best spot for admiring her brilliance and the pictures she highlights, the silhouette of stately poplars bordering the highway to the east. How good to be home!

And winter home-comings—How welcome is that first glimpse of a dark building faintly outlined against drifting snowflakes in the deepening twilight. Yet not all dark, for here and there a cheery

light glows through a window. Very cosy is one's room on such a night. Outside the window a wintry wind lustily rattles the seed-pod castanets of the coffee-bean tree, and yonder in the snowy grove stark branches sway in restless measure. But who cares—within this house is warmth, above all, the warm atmosphere of welcome and affection. Certainly no home-coming could be richer than this in the night of the year!

But there is springtime, too. Mornings the sun rises from flame-tipped clouds to warm the earth and release the exciting fragrance of new grass-blades and bursting buds. One's ears seem almost tuned to catch the sounds of bulb and shoot and seedlet stirring from winter slumbers. Then must each favourite garden nook be visited to see which spring messenger has come out of hiding; interested attention must be given to the placing of summer homes for numerous feathered brethren already returning from the Southland; a reverent and admiring call must be paid to the shy gray turtle-dove brooding on her nest not quite hidden in the blue-green depths of a spruce tree.

The truth is they are *all* good—these home-comings. And the beauties of Nature alone do not make them vivid occasions; they are made more by the friendly and warm-hearted family that dwells at "Olcott." Sometimes one comes in on the ordered bustle of a workaday

world, with active typewriters and businesslike steps hurrying on duty bent. Yet there is never such engrossing activity as to overlook a welcome to the home-comer.

An after-dinner hour may see a general gathering in the living-room for reading, cross-word puzzles or conversation. Or there is a favourite radio programme which brings instead an invitation to settle into a comfortable chair in one or another of the cheerful quarters occupied by various members of the family. Or there might be a sudden decision to go to the village for a movie or a visit to the corner soda-fountain for quite unnecessary refreshment; then the family car dashes away, its doors all but bursting open from the load of passengers within.

Again, there are those monthly Sunday afternoons when "Olcott" is "at home" to friends and public. The family dons its best bib-and-tucker, but the smiles and welcome to guests are not "put on" for the occasion. With a lecture to feed the mind, a jolly tea hour to minister to the body, and music at twilight to satisfy the heart, "Olcott" is truly a perfect host. But what is this? After the last guest has gone, all roads lead to the kitchen where ice-box and pantry are systematically raided to reinforce the afternoon tea, amid much merry laughter and jesting.

Most unforgettable of all perhaps are those joyous and hectic days when "Olcott" is overrun during Convention and Summer School; when Theosophical relatives descend on the family, overflowing the hospitable rooms, and seeking inspiration and ideas for another year of work. The grove lends its shade for meetings in the tent, birds and insects are more musical, and the whole face of Nature is brighter. There are hours for work, for play, for inspiration, for taking up friendship's links where they were left off the year before; hours of re-creation, truly. At one time the lawn becomes a parade ground of strolling groups; at another, one of the garden spots is scene of a picnic supper or garden party; at still another, shady trees shelter a solitary student or a group meeting. The starry nights invite a sharing of visions or the understanding companionship of silence. All too quickly time speeds by, but there is next year.

Indeed "Olcott" is all these things that make a place dear to the heart. Always reluctantly one leaves its beauties and deep friendliness, and as one lingeringly nears the front door, it is cheering to hear added to family farewells the parting voice of the dignified grandfather clock in the hall: "Come back, come back, come back. . . ."



AMERICA—NATIONAL ODE

4 July 1876

Foreseen in the vision of sages,
 Foretold when martyrs bled,
 She was born of the longing of ages,
 By the truth of the noble dead
 And the faith of the living fed !
 No blood in her lightest veins
 Frets at remembered chains,
 Nor shame of bondage has bowed her head.
 In her form and features still
 The unblenching Puritan will,
 Cavalier honour, Huguenot grace,
 The Quaker truth and sweetness
 And the strength of the danger-girdled race
 Of Holland, blend in a proud completeness.
 From the homes of all, where her being began
 She took what she gave to Man ;
 Justice, that knew no station,
 Belief, as soul decreed,
 Free air for aspiration,
 Free force for independent deed !
 She takes, but to give again,
 As the sea returns the rivers in rain ;
 And gathers the chosen of her seed
 From the hunted of every crown and creed.
 Her Germany dwells by a gentler Rhine ;
 Her Ireland sees the old sunburst shine ;
 Her France pursues some dream divine ;
 Her Norway keeps his mountain pine ;
 Her Italy waits by the western brine :
 And, broad-based under all,
 Is planted England's oaken-hearted mood,
 As rich in fortitude
 As e'er went worldward from the island-wall !
 Fused in her candid light,
 To one strong race all races here unite ;
 Tongues melt in hers, hereditary foemen
 Forget their sword and slogan, kith and clan.
 'Twas glory, once to be a Roman :
 She makes it glory, now, to be a man !

—BAYARD TAYLOR

MESSAGES TO THE AMERICAN THEOSOPHISTS, 1888-91¹

FROM H. P. BLAVATSKY

THEOSOPHY has lately taken a new start in America which marks the commencement of a new Cycle in the affairs of the Society in the West. And the policy you are now following is admirably adapted to give scope for the widest expansion of the movement, and to establish on a firm basis an organization which, while promoting feelings of fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom and exertion in the common cause—that of helping mankind.

* * *

Since the Society was founded, a distinct change has come over the spirit of the age. Those who gave us commission to found the Society foresaw this, now rapidly growing, wave of transcendental influence following that other wave of mere phenomenalism. Even the journals of Spiritualism are gradually eliminating the phenomena and wonders, to replace them with philosophy. The Theosophical Society led the van of this movement; but, although Theosophical ideas have

entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight for recognition. The days of old are gone to return no more, and many are the Theosophists who, taught by bitter experience, have pledged themselves to make of the Society a "miracle club" no longer. The faint-hearted have asked in all ages for signs and wonders and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitively that the recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

* * *

It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufacture of Adepts. It was intended

to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by "materialism" is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism in conduct and action—brutality, hypocrisy, and, above all, selfishness,—but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than that in matter, into a blind belief in the *materialization of Spirit*.

* * *

But you in America. Your Karma as a nation has brought Theosophy home to you. The life of the Soul, the psychic side of nature, is open to many of you. The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is part of your work: to lift high the torch of Liberty of the Soul of Truth that all may see it and benefit by its light.

Therefore it is that the Ethics of Theosophy are even more neces-

sary to mankind than the scientific aspects of the psychic facts of nature and man.

* * *

Once united in real solidarity, in the true spirit of Universal Brotherhood, no power can overthrow you, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century.

* * *

Let us look forward, not backward. What of the coming year? And first a word of warning. As the preparation for the new cycle proceeds, as the fore-runners of the new sub-race make their appearance on the American continent, the latent psychic and occult powers in man are beginning to germinate and grow. Hence the rapid growth of such movements as Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and so forth. All these movements represent nothing but different phases of the exercise of these growing powers,—as yet not understood and therefore but too often ignorantly misused. . . . Already the so-called sciences of "Healing" are being used to gain a livelihood. Soon some sharp person will find out that by the same process the minds of others can be influenced in many directions, and the selfish motive of personal gain and money getting having been once allowed to creep in, the one-time "healer" may be insensibly led on to use his

¹ From a pamphlet, *Five Messages*, published by The Theosophy Co., Los Angeles, 1922.

power to acquire wealth or some other object of his desire.

This is one of the dangers of the new cycle, aggravated enormously by the pressure of competition and the struggle for existence. Happily new tendencies are also springing up, working to change the basis of men's daily lives from selfishness to altruism. The Nationalist Movement is an application of Theosophy. But remember, all of you, that if Nationalism is an application of Theosophy, it is the latter which must ever stand first in your sight. Theosophy is indeed the life, the indwelling spirit which makes every true reform a vital reality, for Theosophy is Universal Brotherhood, the very foundation as well as the keystone of all movements toward the amelioration of our condition.

What I said last year remains true today, that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practise, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theo-

sophical Society, but *through* it for Humanity.

* * *

Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose goodwill will never fail you, if you do not fail yourselves.

* * *

Every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, "Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy last; for its *practical* realization alone can save

the western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. My own span of life may not be long, and if any of you have learned aught from my

teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the Cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the World, and thus to let me see, before I part with this worn-out body, the stability of the Society secured.

May the blessings of the past and present great Teachers rest upon you. From myself accept collectively the assurance of my never-wavering fraternal feelings, and the sincere, heartfelt thanks for the work done by all the workers.

A CONTINENT OF TWO HEMISPHERES

BY ADELTHA PETERSON

AMERICA is very peculiarly favoured by being a land of both the East and the West. Flashing down from the great North Magnetic Pole, located in Canada, the neutral or "o" line bisects on the diagonal North and South America, passing through Florida at the present time, though these positions are continually shifting with the decades.¹ This throws all of western and southern North and South

America, together with Mexico and Central America and the major portion of Central North America, into the *Eastern Magnetic Hemisphere*, and leaves for the *Western Magnetic Hemisphere* the easterly-most portions of both the Americas.

Thus we have California and Mexico—lands which attract eastern people, for indeed they are oriental in hemisphere, and on the other hand we have the metropolitan East, a congenial magnetic location for westerners. Nor is it by

¹ See *Where Theosophy and Science Meet*, edited by D. D. Kanga, Volume IV.

chance that the larger Negro settlements first came from Africa to the south-east of North America and Brazil, for there indeed are the most congenial magnetic locations, the latter furnishing both the Southern and Western Magnetic atmospheres akin to Africa itself.

An understanding of the position of the magnetic hemispheres explains the strange statement that California, Australia, New Zealand are to be the home of a new sub-race. Why such widely separated lands to work together in a Plan which would seem to need unity for its successful fruition? Widely separated these lands may be in space. Magnetically they are closely linked, for they all lie normally undisturbed in the Eastern Magnetic Hemisphere, that hemisphere which is said by the Tibetan occultist to develop the wisdom of the "Mirror-Quality of Reflection and an All-embracing Love," surely qualities that will be needed in a sub-race which is to develop the reflective correlative synthetic power of the mind. If one adds to this eastern quality, the northern quality of Power to Perform expressed through Service, and the western quality of Discrimination and deep Affection—then the United States has a fine balance of potential virtue by reason of her magnetic location; the southern quality of Justice-Compassion will find emphasis below the equator, thus com-

pleting the four-square balance of the Americas.

As one looks at the magnetic maps of the world, one is impressed with the ganglionic appearance of the Americas—they seem like a mighty backbone in a World-Man, whose heart perhaps is India. And are not the Americas throughout as sensitively alert as the nerve-centres of the spinal cord are in the body of the individual? "As above, so below," but surely one has to be careful how one reverses the axiom, so perhaps this simile had best not be pushed too far, but rather left to the intuition of the student.

But there is no question but that this favoured position of the Americas should make her many peoples able to find the spot most congenial to them. Why, for example, have most of the Swedish people settled in an almost identical magnetic position to the one they left in Sweden? The present "o" line of Europe passes through Sweden; and Minnesota, the focal point for American Swedish people, is close to the "o" or neutral line of North America.

But, above all, this balance of East and West gives America the advantage of being able to understand her brethren throughout the world, and in these times of world-misunderstanding she has a wonderful gift to give, as well as a tremendous responsibility to fulfil.

THE FUNCTIONS OF THE PUBLIC SCHOOLS IN THE UNITED STATES

BY ALEXANDER J. STODDARD

OUR system of public schools in the United States has slowly evolved through the last century and a half, coincident with the growth of the nation itself. Their function in the scheme of our Government has been somewhat misconceived, or at least but partially understood. Certainly they exist to prepare the people to be better citizens, to so educate those who make up the democracy that they can understand its purposes and participate more intelligently and efficiently in its manifold activities. In other words, the schools help to protect and perpetuate the Government, and, in turn, the Government maintains and promotes the schools. But why do they exist, apart from this circle of reciprocity? They are both means to an end and not the end itself. The purpose of the Government is to guarantee certain rights to the people who compose it, and the function of the schools is to fulfil this promise of the democracy. Or again, the democracy is the instrument of the people in providing certain opportunities for each individual through the co-operation of all, while the schools exist not only

to interpret and perpetuate the democracy itself, but more fundamentally as the instrument through which its purposes may be realized. Those great thinkers who founded our nation a century and a half ago did not regard education merely as one of the incidental functions of the democracy. They spoke of the schools as the primary means through which the blessings of democracy were to become the common inheritance of all.

An educational system can progress only as rapidly as the curriculum and methods of teaching are expanded to meet new deeds. It was necessary for the early schools in our nation's history to use the curriculum and methods of the past and to attempt as best they could to meet problems and objectives of the new democracy. For more than a hundred years about all that could be done was to equip the children in the elementary schools with the common integrating facts, knowledge and skills necessary in order that people might live together in an expanding pioneer society; to offer a limited pre-professional course to the small proportion who went on to high school,

and professional preparation to the more limited few who attended college. Finally, the receding frontier reached the westward ocean, cities and towns and farms stretched across the continent, and the new country became established as one of the great nations of the world. The people began to turn their attention from building their homes and making a living to the attainment of those objectives of which their forefathers had dreamed a century before. Instead of a high-school education for a selected few, the curriculum was expanded to meet the needs and enrich the lives of an ever-increasing percentage of those of high-school age. Many types of colleges were established and the great State Universities, the colleges of the people, offered a widening variety of courses to enable an enlarging proportion of the people to profit from higher education. Today, we are on the verge of a great adult education movement and the next half century will probably witness the expansion of the educational facilities in this democracy to all ages and practically to all types of ability. Coincident with this vast expansion in the programme of the schools and colleges, other means of education have multiplied. Libraries and museums dot the land, every community of any size has its art associations and musical organizations, newspapers and magazines abound,

churches are an integral part of every community, the radio brings the world of entertainment and education to the very firesides of millions of homes, and innumerable other agencies, large and small, make the social inheritance and the culture of the race possible for every person who is fitted to claim them. This extension of educational opportunity to all the people in a great nation is literally a dream coming true and constitutes the most significant social phenomenon in history.

It has been emphasized that those who established the democracy realized that the mere guarantee of the right to pursue happiness would be but an empty gesture unless some means were provided to give effect to this promise, and the schools were established as the agency of society for this purpose. But merely the establishment of the schools did not settle the problem. First, occurred the struggle to make them free. Then came the battle, which has not been fully won to this day, to make the schools minister effectively to the varying needs of all the people. Other problems confronted each generation, and few if any have been finally solved because these schools must serve always a changing social order. But from the beginning the greatest challenge has been to select and make effective those methods and procedures and

that curriculum best adapted to make real for each individual his right to pursue happiness. The educational programme of the schools is so broad that many phases or sectors might be selected for emphasis. Only three questions have been selected for this discussion as transcending all others in importance and as fundamental to the whole programme. It is submitted that other questions are subsidiary to these three.

In the first place, what will be accomplished by giving a person the right to pursue happiness without the development within him of that wellspring of action known as initiative, so that he will make an effort to realize his right? Initiative is that priceless quality of the soul, that most important of human attitudes, that causes one to automatically hunt for a solution to the problem that confronts him, that causes him to want to proceed from where he is, that leads him to want to be something better and nobler than what he is. How futile it would be for an individual to be a citizen in a democracy and lack initiative. The very essence of the right to pursue happiness is that the person be willing to do something for himself. There are governmental systems where initiative on the part of the citizens is not an asset, but this is not true in our democracy! To paraphrase a famous question, "what shall it

profit a man to have the right to search for the riches of life and yet not have within himself the ambition, or the desire, or the will to spur him on, whatever may be the difficulties that beset his path?"

Is it possible to develop initiative through the educative process, and if so, how is it done in the schools? Without discussing technical aspects of the question, it is sufficient for this treatment of the subject to know that initiative can be developed through proper conditioning of the individual, just as other attitudes or tendencies to react grow as the result of certain kinds of experiences. It has long been known that some races of people are more resourceful than others, that certain types of environmental conditions produce greater alertness in the people living under those conditions, and that the initiative of the same individual varies greatly with his own mental and physical condition, with what is called his "morale," and with many other factors that may be changed through controlled experience.

But how can initiative be developed through education? In the same way in which any teaching takes place, that is, by confronting the learner with as many kinds of situations as possible that call for the exercise of initiative, under the guidance of an expert teacher. It is the same pattern that is followed in teaching a person a foreign

language, or to walk, or to swim, or to do problems in mathematics. Day in and day out, year in and year out, the growing child is surrounded by an environment that presents innumerable problems for solution. These problems should be as real as possible. The educator in this modern civilization, where so much is done for the individual, sometimes longs for the return of those pioneer conditions when the individual had to find solutions to the problems that confronted him or perish. One criticism of the old curriculum was that its problems were unreal and the student was uninterested in their solution and saw little use for the solutions when they were secured. The modern curriculum is more functional and its problems are more closely related to life as it is lived at each age-level and as it will be lived in the future. The learner is asked to participate in the selection of the objectives of his study in order that the learning may mean more to him and be more directly related to his interests. The problems that constitute his curriculum are so chosen that he will want to solve them, will be challenged to put forth his best effort to do so, and will understand the practical implications of the solutions when they are found. Of course, the problems are simple and concrete in the early years of life and expand in complexity as the activ-

ities of the learner become more and more complicated and abstract.

The educational method of the past was largely of the declarative and imperative sentence type. Today, the interrogative and exclamatory sentences have been added to the process. The learner is confronted by a situation that requires a solution; under some circumstances, he may be told the answer, but usually he is required to find it for himself. He is asked questions such as: "What do you suggest as possible solutions?" "What would you do about it?" "What do you think is the way out?" "Where and how do you think the problem should be attacked?" Or, his training has been such that he automatically begins to hunt for possible solutions without any questions being asked. He begins to think, act, study, that is, to use his initiative to start out on his search for happiness.

The second question that confronts the schools in this process of educating the individual in order that he will be so equipped that he may attain success in his pursuit of happiness, is equally important with this first one pertaining to initiative. This question is: What is to be gained by giving a citizen of the democracy the right to pursue happiness, by developing within him the desire and the tendency to begin the search, and fail to so educate him that he can and

will make decisions as to which choices to make as he comes to the sorting of the way time and time gain as he proceeds? As a matter of fact, he will find as he grows older that life becomes more and more complex and that he only finds his way at all through the maze of life by choosing as carefully as he can between an endless variety and succession of alternatives. This ability to pick and choose, to appraise and evaluate, has been called "critical judgment."

As before, the question may be asked: Can critical judgment be developed through the process of education, and, if so, how is it done in the schools? The answer is that this is an acquired ability which comes as the result of innumerable opportunities to make choices, to arrive at conclusions, under the guidance of an expert teacher. In other words, critical judgment is developed just as is the ability to play a game, to read a book, or to solve problems in geometry, that is, by long and continuous practice under the criticism of someone qualified to evaluate the decisions.

This process of developing the ability to choose wisely is very complicated and not easily or briefly described. However, there are two or three phases of it that are of practical interest. The child must be taught the value of evidence and its place in judging. He

must acquire a reverence for facts, must desire to find them, and must learn where they can most likely be secured. This is not the result of a special course of study nor of a particular part of the educative procedure, but rather it must result from every phase of learning and characterize every step in thinking. There are certain sources of facts, certain repositories of knowledge, that have been authenticated through the years. The student must learn what they are, acquire the technique of using them, and develop the tendency to turn to them when called upon to solve problems. He must learn to appraise evidence, to classify it, to array it on one side or the other of his question, and to pay attention to it in drawing his conclusions.

So often a person is tempted to short-circuit his judgment, to reach his conclusion through that most pernicious form of mental laziness, that universal cause of human misery, known as prejudice, which is a judgment that ripened too soon. Sometimes it almost seems as if the schools fall short of the development of critical judgment and produce instead a host of prejudices to burden the learner throughout his life. Some day, teachers may be examined as carefully concerning prejudices that unfit them for teaching as we now test their knowledge of subject-matter and method. Anyhow, the

point that concerns us in this discussion is that critical judgment, and not prejudice, must be the equipment of a person who sets out on his quest for happiness. An open mind and ability to judge relative values and to do independent thinking are necessary if the search is to be successful.

It will be recalled that the expression, "under the guidance of an expert teacher," has been used twice in this discussion. Initiative and critical judgment must be developed as a result of the most careful teaching that possibly can be provided lest irreparable harm be done. The unwise teacher often makes the mistake of furnishing the initiative for the learner, making the choices for him, or robbing him of his opportunity for growth. Real teaching that knows how much or how little to help is the greatest of all arts. Initiative and critical judgment will often be developed through the force of circumstances, but by the law of chance the wrong kind of individual may be produced just as often as the right kind. How often has society had cause to regret the ruthless individualism of that person whose initiative and judgment were formed by trial and error and who developed his own standards of action and sense of relative values.

It will have been seen that the first two questions have to do with method. The third and final of the three questions that the schools must face

in the preparation of the individual so that he can claim his right to the pursuit of happiness concerns the curriculum, that is, the types of experiences that will make probable the realization of this right. Somehow, the person must come to know what constitutes real happiness, must learn where it is most likely to be found, must desire to acquire it for himself and others, and must master the technique of claiming it when it has been found. For what is the use of establishing a democracy guaranteeing the right to pursue happiness, then through the process of education to develop the initiative to search for it and the ability to evaluate courses of action and choose the right from the wrong path, and yet leave the person unable to recognize happiness when he does find it, or to interpret its deeper meanings if he recognizes it? The first two of the steps in the educative process are insufficient without the third.

The ability to claim and live the abundant life is not innate in the human being but must be acquired through long and patient study. Therefore, the curriculum of the modern school gives a large place to those subjects and those types of experiences that mankind has long found to include the eternal verities of life, to satisfy the deeper longings of the soul, and to inspire the noblest achievement. Many phases of the curriculum are planned

to help the individual to supply his needs in relation to his physical existence; other phases include the skill subjects which enable one to use his environment and deal with his fellow-beings; still another phase has to do with the expressions of human beings in one way or another that constitute the culture of the human being. It is the experience of the race that it is this last form of learning that has most to do with true happiness. It includes our religion, art, literature, architecture, music, games, drama, and all other forms through which the noblest thought and emotion of each generation have been added to the social inheritance of the past and handed down through the centuries as man's tribute to his Creator and as his gift to posterity.

It is the function of the schools to give to every person, as far as it is possible to do so, the key to unlock and claim the riches that are the common possession of all who are willing to pay the price. Unlike some other inheritances, this one can be claimed only by those who will prepare themselves to be worthy of it. Merely dotting our land with buildings that point their spires heavenward, or hanging the masterpieces of art on our walls, or making countless books available through a thousand libraries, or bringing the drama of the ages

into every city, village and hamlet, or making the great music available to even the humblest man, does not mean that all will be able to claim the messages that these and a myriad other sources of happiness have for them. Only those who have acquired the techniques of interpreting, who have learned the meanings of the various languages through which the messages are spoken, who have attuned their eyes and ears, their thoughts and their emotions, to catch the messages that are all about us like the unsensed and uncaught radio waves which in the dead of night flood the world, only those can expect to succeed in this age-old quest for happiness.

Thus, it will always be that man will go on and on in his eternal quest for happiness. And no two will search for it in the same way. Some will find it while many will never come to claim even a small part of what life might mean for them. But this democracy and these schools constitute the noblest attempt ever made to achieve the destiny of man. They have been established in order that each one of us may, as far as practicable, have an unfettered opportunity to achieve his own best self, that is, to realize whatever worthy talent or noble aspiration he may have, with no other limitation than that which he wills to set for himself.

YOGA FOR THE WEST¹

BY CLAUDE BRAGDON

I FOUND it my sad duty the other day to visit the State Insane Asylum at Orangeburg, New York. Though expecting to find an institution of some magnitude, I found a whole city of insane people. The biggest building I passed in my entire journey up the length of Manhattan Island was the Medical Centre. Similarly, on a recent trip to the World's Fair by boat from the foot of East Forty-ninth Street, the largest buildings I passed *en route* were the New York Hospital and the Tuberculosis Hospital on Welfare Island. Are not these facts significant? Are they not evidences of the breakdown of our vaunted civilization? All of our panaceas have failed. Is there then no succour anywhere?

Yes! for countless centuries Asia has treasured in her brooding bosom a profound, practical, beneficent wisdom pending the time for the giving of it to the western world. That time is now, when, caught in the grip of an industrial slavery more devastating than any antecedent peonage, distrusting the very foundations of our knowledge, and

the direction of our aims, our proudest buildings are not, as in the past, temples, churches, shrines, cathedrals, but buildings for the housing of the ill, the afflicted, the insane.

What is this gift of which I speak, this Ancient Wisdom? It was given to man in the remote past by those Beings who preside over and direct human evolution. It has been called by different names in different ages, because it has ever been the secret spring of every religious teaching, but the name by which I prefer to call it is YOGA. According to the dictionary definition Yoga is the uniting of the personal self with the universal spirit of which it is an indissoluble aspect. It is based on the concept that every individual is like a corpuscle in one great organism, partaking of its life and consciousness, and that by the pursuance of a certain discipline, physical, mental, moral, this participation is realized so that in effect the *one* becomes the *all*—not only does the drop flow into the ocean, but *the ocean flows into the drop*. It is not *escapism* which it is sometimes reproached as being; call it rather the *science of release*, a very different thing,

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for when a man escapes from prison there is the prospect of some time having to work out his sentence, whereas *release* implies true freedom.

Though you may read a thousand books about it, Yoga can be known only through experience. The mental approach is no good—it must be *practised*. The thing which first caused me to become interested in Yoga was the personality and physical splendour of certain people I had met who had practised it—they seemed full of what I might call *coiled power*. But if you practise Yoga to gain power over your fellow-man, to increase your personal charm or to cure your diseases, you will get nowhere. The matter of *motive* is all-important. For Yoga is really the quest of the Oversoul—one's love-affair with God—and should be entered into as into the chamber of the beloved—with ardour, with joy, with gratefulness. It is an emotion of that deeper self which desires only to exercise its beneficence. As long as one is filled with worldly ambition, worldly longings, jealousy, hate, envy, resentment, pride, prejudice, he is not ready for the practice of Yoga; all such things must be cleared from the consciousness. One does not have to be clever, one does not have to be wise, but *good* one must be, in the simple, old-fashioned meaning of the word,

fulfilling every human obligation to the best of one's ability. Otherwise the practice of Yoga is likely to prove a trap. Like all powerful things, Yoga is *dangerous* if undertaken in the wrong spirit—like a new game, or a new fad. The only valid motive is *the transcendence of the personal self*, not its intensification. A man I know who had come into this thought and was desirous of taking up the practice of Yoga said to me: "I used to pray only when I was in trouble; now I pray every day that I may become a better man." He had the right idea.

In a sense every one practises Yoga all the time in one way or another without knowing it, because every human life is a growing approach to the realization of *the immanent divine*; but only when this approach becomes self-conscious and intensive, when one takes one's evolution, so to speak, in one's own hands, does the word Yoga assume the meaning in which I use it here.

Yoga should be practised in the early morning, because then one has been refreshed by sleep, and the vibrations flowing from earth and sky are at that hour most powerful and positive. Practice should be *regular*, always at the same hour and in the same place, if possible. Forget, if you can, all your worries and responsibilities, everything which preoccupies and

¹ Transcript of a talk given before the Psychic Forum, Inc., at the Hotel Iroquois, York, on the evening of October 5th, 1939.

oppresses you. Assume the cross-legged oriental posture, with spine, neck and head erect. This erect position is natural only to man. Thus he receives the vertical solar vibrations *longitudinally* along his spine, instead of *transversely*, as do the higher animals. Take deep breaths, because breath is lord of the body. At birth breath begins; when it departs, we die. Breathe deeply, rhythmically, regularly. This is achieved by a count of four for inspiration, sixteen for retention, and eight for expiration, using each nostril alternately. Before one can *meditate* he must learn to concentrate the consciousness on something *and keep it there*. This power of concentration is an excellent thing in itself, for the chief difference between competent and incompetent people is their degree of absorption in their task. Concentration can eliminate worry, because worry is thinking about a thing when you can do nothing to remedy it. When one has learned to hold his mind *on* a thing it automatically prevents his thinking of anything else—for the time being, at least. The *object* of concentration is not of the highest importance but preferably it should be something ennobling which is also agreeable. Concentration stills and steadies the mind, which is like a nervous dog, always running about, sniffing, pawing, barking. That dog has

to be made to obey, has to be silenced.

Only after a certain degree of success in concentration has been achieved should meditation be attempted, for this involves not only the control of the mind, but the "killing" of it, figuratively speaking. Because "the mind is the slayer of the real," the disciple is enjoined to "slay the slayer." Here we get into regions so remote from ordinary human knowledge and experience that to discuss them in a talk of this kind would be unprofitable. We have only the testimony of those who have entered these higher states of being to which Yoga is the door as to their reality, their beauty, their felicity, the wider outlook which they give on life, the sense of identity with all that lives, the assurance of immortality. "The rest is silence."

Yoga is that part of human evolution which has to do with the inner or subjective side of man's nature: it is the return journey—back to God, like the prodigal's return to the house of his father. The world today is full of people whom ordinary life in the world, whether it be of the will, the intellect, or the emotions, no longer contents. They long to experience the inner life of the spirit. But mere vague aspiration gets them nowhere: what they need is a *technique*. Yoga supplies that need.

AMERICA MARCHES ON . . .

BY ANITA HENKEL

THE Adventure of all adventures, and the most thrilling to contemplate, is Life embarking upon the stream called Evolution for the age-long voyage from God to man and back to God again. Forging the forms and the instruments for its own using at every stage of the journey, Life has steadily fashioned and traversed the great periods of geological history and the ever-rising and disappearing civilizations and cultures that have cast upon the shores of time their special genius to mark their course, and to leave an imprint on all succeeding passers-by.

Primeval man, through whose individualized form Life ran the gamut of physical satisfactions and pleasures, retired to the hinterlands; and in his place arose a man whose awakening emotions drew him into family and community life and formed ties of human love and affection; these emotions, increasingly refined and purified, have contributed to the beauty of the succeeding man of the mind, who today stands the victim as well as the benefactor of all the powers which have gone before.

For thousands of years now, the world has been set to the pattern

built by the inventive and penetrating human mind, until it has become congealed in the forms, the attitudes, opinions and beliefs which have guided all relationships of the past and which will resist every element of change until the age of the mind has been brought to its zenith of splendid scientific knowledge.

THE SIGNS OF PROMISE

But today there are upon us the stirrings of the next stage of the journey, and Life must prepare the forms for entering another phase of man's unfoldment, more nearly approximating the image of God. Out of the older civilizations has germinated the new seed in which is focussed the past and the future, and which awaits the upraising of a great nation, pliable to the task of cradling in their infancy the tendencies which await maturity.

It is to be this nation that America is destined, if she will. In her, in the temperament of her people, the geography of her land, are the elements of the New Age and the New Race. But is America approaching the fulfilment of that destiny whose dharma is to furnish the soil for the development

of the intuitional man, as past nations and past ages have developed the physical, the emotional and the mental man? What, in America, are the Signs of Promise?

To a world grown old with the burden of many generations America brings the dynamic spirit of youth, the spirit of ceaseless and restless activity, of challenge, of question; she brings a freshness of language, a quality of humour, a great surging of the creative spirit which is expressed in her varied and versatile life. She brings also the mistakes of youth, the immaturities and perhaps even the crudities of youth. But beneath the turmoil of her self-misunderstood structure is a young nation with her sails set according to the great spirit of her founders, a nation whose privilege it is to keep the world dynamic, to keep alive the spirit of challenge, to make it possible for the new to find expression.

Born under the ægis of the older civilization, America has brought the full power of the mind into focus and her particular genius has evolved an industrial and technological society through which the nation has developed at high speed. With her imagination and ingenuity and her infinite capacity for taking pains, she has built innumerable forms through which the life of the nation may flow. Through her capacity for business

organization, though motivated by a desire for personal profit, she has brought comfort, leisure, education and culture within the attainment of every citizen.

Radios were made to sell, and by clever advertising there is "one in every home" in the land; similarly, books, magazines, fine reproductions of paintings and sculpture, gramophones with recordings of the best artists, all of these, the results of which are finer than the motive which prompted them, have brought beauty and their own kind of wealth to the humblest man. And because it is to its own advantage, business has provided better housing, better furniture, more varied food, better sanitation, better modes of locomotion, to the whole nation. America's standard of living for all of her millions is high.

THE SENSE OF BROTHERHOOD

But throughout her effort to bring to its greatest efficiency and worth the civilization of the mind which she inherited from the past, America has responded to and striven to express those qualities peculiar to the new age of the intuition. Her recognition of brotherhood, arising from a realization of the Unity of Life, is expressed in appreciation of the integrity and worth of the common man, in recognition of his right to be judged by what he is and not by birth and wealth; in insistence that

"any human being has the right to aspire on the same terms as any of his fellows to any opportunity or status open in a free society on the basis of personal merits."

The ability to synthesize divergent elements, also a result of intuitive consciousness, and to utilize these differences, has run through American history like a golden thread since the earliest days when she welcomed to her shores men and women of every land and welded them into a united nation, which lives in peace and comradeship and in a common effort for the betterment of mankind.

In an increasing number have her men of wealth and large influence exemplified the spirit of brotherhood in practice, by sharing for the common good a large part of the wealth which they have amassed. For personal aggrandizement, often, perhaps. But not always. Not the little bobbin boy in the cotton mills who grew up to be Andrew Carnegie, the "steel king" who held it "to be the duty of the man of wealth to set an example of modest, unostentatious living, shunning display or extravagance; to provide moderately for the wants of those dependent upon him; and after doing so, to consider all surplus revenues which come to him simply as trust funds which he is called upon to administer, the man of wealth thus becoming the mere trustee and agent for his poorer brethren."

Not the Carnegie who established libraries free to the public in every city and town of any size, who has fostered the cultural improvement and well-being of man through museums and musical enterprises who has encouraged the advancement of teaching and research in the social sciences, who set aside millions of dollars for the advancement of peace, and to hasten the abolition of international war; after which the fund will be used for "what will most advance the progress, elevation and happiness of man and best aid him in his ceaseless upward march to higher and higher stages of development for we know as a law of his being man was created with the capacity and desire for improvement to which, perchance, there may be no limit short of perfection even here in this life upon earth."

From assistant book-keeper to "oil king" rose John D. Rockefeller who organized a system of philanthropic giving for the benefit of mankind which extends throughout the world. His millions have been given without restrictions to foundations which encourage the development of general health organization and medical and nursing education; the promotion of education in the United States without distinction of race, sex or creed; to endowments for developing teaching and research in the fundamental sciences, for public education,

industrial art, and Negro education, for work in the field of child welfare and social science. The Rockefeller Institute for Medical Research has sent out expeditions all over the world for studying disease in its natural conditions, and for the amelioration of its ravages.

The world of education, art and music has benefited by the Julius Rosenwald Fund, best known for its work in the upliftment of the Negro race, particularly in equipping the Negro schools in the southern states with modern buildings; by the Juilliard Foundation, which exists for the promotion of musical education and culture in the United States and has resulted in the establishment of a graduate school for students of unusual musical talent; by the Frick Art Reference Library, one of the most important and most complete in the world; and numerous other foundations and funds established throughout the country by men of wealth.

That this wealth has been made at the expense of the American people is beside the point. The spirit of co-operation which prompts the sharing of what, through their own effort as well as that of their workers, has been accumulated, is the spirit of the New Age, a spirit which is struggling for expression side by side with the worst type of competition. But the very intensity of the disaster wrought by

this competition is throwing the weaknesses of the system into such sharp relief that the best minds of the nation are protesting against the evil. Modern artists are depicting, not the idealized and privileged life of the old art, but the stark realities which are the lot of the common man, the grimness of the miner's life underground, the desolation of a large proportion of our rural life, the barrenness of industrial existence. Modern authors are no less emphatic in stirring the masses to a realization of the havoc being played by the abuses of our present way of life. Sinclair Lewis in his *Main Street* and *Babbitt* depicts the sterility of a supposedly highly successful civilization, and the kind of personality our business enterprises have produced. Theodore Dreiser's *Financier* has disclosed a picture wrought by financial ruthlessness, Frank Norris in his *Octopus* shows the devastation wrought by monopolies. These are only a few of the writers of today who are impressing upon the consciousness of the people the danger our civilization holds.

In other respects is this unity of Life recognized. Woman has taken her rightful place at the side of man as a comrade, unhampered by the restrictions which surround her elsewhere. The rights of animals are protected in every town and city by animal welfare societies; humane education is encouraged

through Bands of Mercy, and during the past year over 300,000 children were pledged to kindness to animals through the efforts of one organization alone. The Jack London Club, opposed to the cruelty involved in training animals for stage and screen, is gaining rapidly in membership, which now totals nearly 800,000. A representative of the American Humane Association is stationed in Hollywood for the particular purpose of controlling the treatment of animals in making pictures.

Compassion for the weak and oppressed, also a consequence of a developing intuitive consciousness, had its major expression in America in the freeing of the slaves. But few people realize that in the large majority of families those ties of love and affection, which bound the slave to his "white folks" and which kept him in the household a willing slave even after the severance of his bonds, were in response to the unceasing love, care and protection given him by his master and mistress.

In protection of her children America ranks high, with her extensive educational system, her child labour laws, juvenile courts, child guidance clinics, children's hospitals, children's tuberculosis preventoria, crippled children's associations, children's libraries, playgrounds and numerous other educative and protective measures

and institutions. That many of these efforts are faulty is due to lack of experience and a sufficiently deep knowledge of the child, but that the service reaches throughout the land and is available to rich and poor alike, is due to the spirit of compassion abroad in America.

Conscious of the fact that her crime is increasing, she also realizes that practically all criminals are the product of environment, and are not in themselves innately bad. This recognition is reflected in the widespread prison reforms and the earnest effort being put forth in all departments of life to solve this problem which is a blot on the honour of the nation.

THE SENSE OF FREEDOM

Freedom is another keynote of the New Age, freedom which releases Life within the forms, a freedom which demands forms flexible to the moving and changing Life. Untrammelled by the traditions of the past, America is building her own culture on a freer pattern. Struggling for the release of life into its manifold expressions she discards those inhibiting restrictions which surround her. Her customs are not deep-rooted, but change with the movement of life; her language is changing and becoming her own, imaginative, picturesque, vital. She rebels against the yoking of two human beings in the bonds of marriage from which the

life has departed, and although abusing the privilege of the divorce, in the maturity of her soul she knows that only those who are bound together in spirit can be truly married.

THE SENSE OF BEAUTY

America seeks constantly new release for the Beautiful. In all the art forms, whether the creation of an object of beauty, the rendition of the art of others, or the receptive enjoyment of art, she seeks new expression; not only in art of the ordinary conception, but in finely designed motor cars, harmoniously furnished homes, beautiful scenery. The American people have passed from the pioneer days which discouraged art in any form, to the days of economic security, shorter working hours, longer holidays which bring opportunity to every income level to own and enjoy art.

The depression years have brought their particular type of encouragement to the culture of the nation. The Federal Works Art Projects, initiated to give employment to artists in need, has seen the glorious blossoming of unsuspected talents. The method by which tax-supported institutions might sponsor and obtain permanent murals or monumental sculpture has revealed artists who laboured with enthusiasm to produce works of gratitude. Each

made what was in him. And the nation is heir to a public art tradition which presents a thrilling revelation "of maturing artistic quality, of clarified designing and style, of schooled power to communicate ideas." These last few years of Federal Art patronage have created a powerful movement in American art, and in music no less. For musicians and actors have been employed in groups who take their musical concerts and plays out into the small towns. Many municipal bands and orchestras have been formed, playing in the public parks during the summer. The Little Theatre movement has been greatly accelerated by the work of these government groups all over the country.

The release of the spirit through beauty is entering into the economic and everyday life of the individual. The new set-back architecture followed a change in building laws framed to insure sufficient light and air at street level in large cities. A sense of beauty and fitness in design has developed, which is seen in the mechanics of machinery, the increasing number of graceful bridges, attractive and colourful household equipment, washing machines, stoves, pots and pans. There has been a shift in the mind of the purchaser from price and durability to attractive appearance, in which national advertising has had its part, good and bad.

Department stores strive for beauty in the arrangement of their displays, and people have become colour-conscious, whether it be in tooth-brushes, towels or typewriters. They have also become form-conscious, and today the "eye" for a streamlined, colourful motor car or speeding express train is everywhere prevalent.

Industry has had to reckon with this growing spirit of the artistic, and the American Telephone and Telegraph Co. erects all new buildings to conform in style to their surroundings, and although more than 65% of all outdoor equipment is now underground, where poles are used they are chosen and set with regard to surrounding landscape, workmen are trained in most scientific methods in tree-trimming and indoor equipment is studied for beauty. Such industries as U. S. Steel, Bethlehem Steel, General Electric, Westinghouse Electric, Standard Oil, Pennsylvania Railroad and the telephone companies have fully manned art departments under competent Art Directors or Art Committees who are responsible for the artistic quality of the output of the business, as the mechanical departments are responsible for the mechanical fitness.

CLAUDE BRAGDON ON "NEW ART TRENDS"

Of this new stirring in the world of art and music, Claude Bragdon,

the well-known American architect writes:

"It is useless to seek new art trends in those subsidized, accredited and accepted manifestations which provoke no protests, and which soothe, rather than scandalize the conservative and conformer. Let us glance rather at modern youth in America and find out what excites them, for in them is the germ of the future. As never before they want to write, to draw, to paint, sing, dance, act, and play the saxophone. Not their ability, but the intensity of their desire is the fact of real importance.

"It is largely in response to this need for self-expression that the so-called Summer Theatre has arisen. Of these there are more than seventy in the New England States alone. Though often professionally manned and managed, these nevertheless give opportunity, experience and congenial employment to a host of young people, and in fields other than acting, for the theatre is today a nursery of many arts, just as the Church was in the Middle Ages. And from the crude, inchoate efforts of Summer Stock Companies a new and more vital theatre may arise.

"Two other absorptions of the youth of the land are in 'swing' music and the new kind of frenetic dancing it has developed. However rowdy, rude and negroid this order of music may be now, it

contains one element which is new: improvisation; and this is a product of *intuition*, the human faculty next in order of development. For a 'swing' orchestra may be defined as an organized and directed band of skilled improvisers on different instruments who depart from rigid patterns and printed texts, soaring upon the wings of their musical imagination—such as it is—impossible without the intuitive response of all to each.

"Although 'swing' is still outside the pale of the old accredited and academic music, the popular response to it has been so great as to have put new life into the gramophone record industry. The point is that the performances of the best 'swing' orchestras make credible the prediction that a group of players under the leadership of a conductor with whom they are in this kind of rapport will play music which they have never heard or rehearsed under the subjective compulsion of some master-musician.

"Young people as a rule like 'modernist' architecture and house-furnishing, however abhorred by their parents and grandparents. This is an indication that so-called 'functional' architecture is not the passing fashion some had hoped that it would prove to be. And indeed the consensus of opinion is that in the New York World's Fair the functional architect has

come off better than the sculptor and mural decorator.

"This Fair signallizes the emergence of a new art, Colour Music, which took form in the nightly symphonies of mobile illuminated water, flaming gas and fireworks, synchronized to fountains rising and falling in crescendo and diminuendo, forte and piano, producing a spectacle of such beauty and grandeur that it was the 'smash hit' of the entire Fair.

"With Mars in mid-heaven and universal economic depression, not much can be expected in the way of actual achievement from such a delicate bloom as Art. Nevertheless here is promise of an ultimate renaissance of the fine arts of an entirely unprecedented sort."

THE PIONEER SPIRIT

This pioneer spirit which seeks to release life into new forms permeates the whole of the social structure in America just as surely as the pioneer spirit of the early settlers released life into new lands.

There is this seeking in the field of Religion. Organized religion of the old order has lost its hold upon the people, and the churches have little interest for youth. But that America has ideals, that she responds to those ideals, few can deny. Why do the youth organizations attract the young if it is not that they stress the ideals towards which youth is groping? And what

else is the cause of the tremendous interest of the American people in religions and cults of every order but that, dissatisfied with the old form of religion, their essentially aspiring natures seek fulfilment in forms which promise that for which they are seeking? The fundamentalists who for so long have gripped the world are making their last long fight in America, and because it is the death-grip they needs must make a great disturbance, thereby giving the impression that they still retain a hold on the nation. America may have done with the old forms of religion, but for true religion, the religion which is a mode of release for the spirit rather than a set of dogmas, America is still groping.

The social order of the nation today is a great experiment, based on co-operation. The stated ideals of the present government are a job for every one who wants one; wages high enough so no one is in serious want; hours of labour to give every one time to enjoy life; adequate insurance for every one; comfortable housing for every one; planned utilization of lands; maintenance of free speech, free criticism, and free conscience, human life above profits.

America is moving steadily in her reforms, and she is taking the common man with her, as she approaches the task of national planning for the common good. Proj-

ects of flood control, soil erosion, soil enrichment and conservation, rural electrification, slum clearance, re-settlement projects where families are moved from unproductive to productive soil areas and settled into government built houses which they may buy on easy terms, these are only a few of the social reforms evolving throughout the nation.

Education in America is changing, based on the need for freedom of spirit by the child. New methods increasingly allow for individual requirements, and encourage co-operation, creative expression which will awaken imagination and will stimulate love of work, a sense of responsibility, self-reliance, initiative, naturalness. All of these needs of the unfolding child-nature are in the minds and hearts of the leading educational men and women of the nation. Most significant is the rapid development of adult education, whereby the ordinary school period is extended indefinitely throughout life. In order to aid unemployed teachers, adult classes were begun or existing work was increased, until today thousands of adults are enrolled in night school classes.

The substance of the new movement of life in the nation may be expressed in the words of H. A. Overstreet in his book, *We Move in New Directions*:

Some of us have the rare privilege of spending a lifetime developing what

we have it in us to be. It should be obvious that a society in which all individuals were given this same privilege would be one far more civilized and fruitful than any as yet realized. For in all past societies, as in our own, the greatest number of individuals have been compelled to forego most of what they have it in them to be, for what they are forced by life-necessities to do. More than ever we are concerning ourselves with the fulfilment of the individual. . . . We are beginning to attempt in some effective manner to reconstruct the individual so that he may learn to operate as a true personality. . . . And so the new pattern of life begins to emerge. The old pattern was one chiefly of life-defeat. . . . Our world is astonishingly rich in materials,

and now we ask that it should be rich also in mental and emotional life.

We make no brief here for America's shortcomings. Anyone who loves her wisely, who sees her glorious future, is also conscious of her failures. But that she is moving in the direction toward which her whole history points is obvious to those who know what are her ideals and who themselves approach her life with something of her own intuitive qualities of generosity and imagination.

"The world-stage is being cleared of its obstacles. The old-world tragedy will give place to a new-world drama of youthful life, dreaming, hoping, doing."

CO-OPERATIVES IN AMERICA

BY ALICE F. KIERNAN

THE Masters planned the organization of the Theosophical Society in America, in the last quarter of the past century, in order to stem the tide of materialism in the Western World.

The competitive system was at its height, and had contaminated every social institution, home, school, church, and government, and still is doing so, but to a more limited extent, because educators, churchmen and philanthropists of

vision have seen that we must no longer be "economic illiterates," but must face frankly the defects of the competitive system, and make a study of other more brotherly co-operative systems, which have met with success in other countries. The National Education Association, through its journal, has done a splendid piece of work along this line, and has recommended specially the Co-operative Movement. Indeed, in the State of Wisconsin,

the study of this movement is an integral part of the curriculum of every high school.

The Federal Council of Churches and the Quakers, of late years, have stood firmly for a just, brotherly social system, and have actively sponsored the Co-operative Movement, since Kagawa, the great Christian leader in Japan, came to America a few years ago, to enlist the interest of the churches in this movement; for largely as the result of his work, one-third of all the families in Japan are members of co-operatives. One of the outcomes of his visit was the founding of a co-operative colony in Mississippi by the Federal Council of Churches.

Comparatively recently, our National President, Mr. Roosevelt, sent a delegation to the Scandinavian countries to make a study of the Co-operative Movement. They brought back a very complete and favourable report, which has been published and can be secured upon request. But this report had very little publicity in the newspapers, for the capitalists who own the majority of American newspapers naturally have not favoured the movement, and have even declared that it is communistic.

Due to America's intense individualism, the Co-operative Movement was bound to have "hard sledding," as is shown by the following sketch of its history, gathered

from Ellis Cowling's *Co-operatives in America*.

The North American Indians, before the white man came to America, organized themselves co-operatively, and set up a tribal democracy in which each invested his goods and his man-power, and distributed to each member according to his needs. From distribution they moved back to production. All production and distribution were for service and not private profit. When the white man came, he tried to compel the Indian to adapt his ways. An Act was passed forbidding collective methods, and compelling the splitting up of tribal bands into individual small holdings, to benefit real estate speculators. At present, fortunately, measures are on foot to restore to the Indians the right to carry on their affairs co-operatively.

The Mormons, when they settled in Utah, organized many collective institutions, which were co-operative in nature. But gradually the profit motive crept in, and they dropped their co-operative practices, and now a few are rich, but most are poor.

Many co-operative colonies, started in the first half of the last century, prospered until they yielded to the profit motive of the outside world. A few old religious colonies have survived, due to their religious zeal.

The Co-operative Movement in one form or another was tried by a

number of National farmer and labour organizations in the latter part of the last century, but they succeeded only temporarily, for they did not use the Rochdale methods, and too often majored in strikes, and minored in co-operatives. Emigrants from Finland and Bohemia, early in this century came to America; and being well-versed in the genuine Rochdale methods, started successful co-operatives, which had a great influence, especially in the Middle West, in putting the Movement on a sound and permanent basis, for the Movement is growing steadily. One of the silver linings to the 1929 depression is the stimulation it has given to the rank and file of American citizens, in their role as consumers, to understand our economic system, our money system, and how to spend every penny wisely. Our Government has done a splendid service in this field by publishing free a monthly magazine *The Consumer's Guide*, which keeps our citizens informed about prices and quality of foods, clothing, housing, etc. and also about the growth of the Co-operative Movement.

The rapid growth of rural and urban co-operatives during the past two decades, necessitated the organization of wholesalers and finally of a national co-ordinating council. Two of these have been formed—the National Co-operative League,

with headquarters in New York City, and National Co-operatives in Chicago. At the 1938 Congress of the Co-operative League, efforts were made to bring the two national organizations together; and as a result, branch offices of the League have been opened in Chicago in connection with the offices of National Co-operatives, and an interlocking directorate insures co-ordination of activities and programme.

Twenty Regional Co-operatives and five District Leagues are affiliated with the National League, and nineteen with the National Co-operatives—many of them are wholesalers and deal in groceries, dairy products, oil, gasoline, electrical appliances, farm machinery, radios, clothing, and many other needs. Co-operatives now number hundreds of thousands in their groups. They are here to stay, because they provide the only just and brotherly way to produce and distribute the necessities of life, and to give everybody employment, security and leisure to enjoy the beauty of nature, art, literature, and to cultivate their talents. We are only beginning to live when we are fed, clothed and housed; and now that machinery can produce most of these necessities, the time has come for the dawn of the New Era, when co-operation will supplant competition, and peace and brotherhood and goodwill at last will reign.

THE BETTER CITIZENSHIP ASSOCIATION

Ordered Liberty! Universal Happiness! Right Prosperity!
I Pledge Myself!

AT the Theosophical Convention of 1938 at Olcott, Headquarters of the American Section, The Better Citizenship Movement was born, under the gracious leadership of Dr. Arundale.

A small committee met, as it chanced on July 4, American Independence Day, composed of members who felt that something more was needed to arouse citizens to the need for better citizenship as a bulwark of good government and the strengthening of the ideals of American Democracy.

Promulgated by the Founding Fathers, Washington, Franklin, Jefferson and others, advanced by Lincoln, Theodore Roosevelt, Wilson and other statesmen and leaders of thought and culture, these ideals and principles, despite the present enlightened leadership of President Franklin D. Roosevelt, are under severe pressure.

Inspired and in many cases directed from abroad, the philosophies of the totalitarian European States have been most strenuously promoted in America. The Institute for Propaganda Analysis recently calculated the number of Nazi and

Fascistic organizations operating in the United States as over eight hundred. Communistic organizations have been equally active in the sowing of seeds of racial hatred and intolerance and dissension of all kinds to gain their objectives. The world-wide economic depression with its dislocation of individuals and unemployment of millions, which America has shared during the past ten years, has furnished soil for these efforts.

Americans of all classes have recognized the situation, and many sincere patriotic groups are at work in many ways to strengthen and preserve the democratic principles and ideals responsible for past growth, and progress and bring about their more effective application to the present national problems.

It was proposed to issue a periodic bulletin, sponsored by the committee, which would examine our national life and its problems; seek out America's greatness as exemplified in her great men and women from the foundation of the Republic; study and endeavour to justly appreciate influences

which aid her quest for right prosperity and universal happiness; and, in general, seek to discover and present in a spirit of non-partisanship that which would further better citizenship.

Gratefully the New Citizen Pledge, as given by Dr. Arundale at the closing session of Summer School, was taken as the platform of the bulletin and statement of purpose of the movement, and The Better Citizenship Association with thirteen charter members was duly formed as a non-profit incorporation. Among these members are the National President of The Theosophical Society in America, Mr. Sidney A. Cook; the National Vice-President, Mr. James S. Perkins, Jr.; the National Secretary, Miss Etha Snodgrass; and another member of the Board of Directors of the American Section, our beloved Miss Marie Poutz. As stated in the articles of incorporation, the purposes are:

(a) To engage in, participate in and promote civic, patriotic, educational, charitable and benevolent purposes and activities of all kinds, particularly such activities as contribute to a better and higher type of American citizenship;

(b) To advance and promote the ideals and purposes set forth in the New Citizen Pledge.

The Preamble to the Pledge reads: "America and its citizens are

one. Our country in its political life, its problems, its reactions to them all, is largely a reflection of the collective living and attitude of its individual citizens. Therefore, to realize the America that is the ideal of every citizen requires the constant practice of the highest citizenship each American knows. Among a Summer School group gathered to study certain of life's problems, there resulted the unanimous determination that their citizenship at least should henceforth grow more and more worthy of America. The following Pledge was drawn to embody their resolve. As an act of good citizenship the group passes on its Pledge, hoping that others sharing their resolve may desire similarly to pledge themselves."

By the end of 1939, some 60,000 copies of the Pledge were placed in the hands of citizens of all classes: educators, including some 2,300 country superintendents of education; political office-holders including some 8,000 federal and state congressmen; ministers, rabbis, clubs and associations, editors and publishers, etc., as well as the man of the street without whose ultimate support all such efforts must fail.

The Pledge, which roused the Summer School members to instant enthusiasm when read by our International President, is as follows:

THE NEW CITIZEN PLEDGE

Deeply convinced that the United States of America was greatly conceived in the principles of Ordered Liberty to the end of Universal Happiness in Right Prosperity:

And honouring those who planted and those who have nourished these principles in the soil of this Land:

I Pledge Myself to do all in my power to uphold these principles in thought, word, and deed, whatever may be my party, religious or other affiliations, recognizing that my citizenship of the United States can owe no final allegiance save to my country and to my fellow-citizens.

I Pledge Myself to do all in my power to further the well-being of my fellow-citizens above all distinctions of race, creed or sex, ever seeking faithfully to guard them against all encroachments on the part of my personal interests of whatever nature.

I Pledge Myself to do all in my power to recognize, and wherever possible to co-operate with, all unselfish service to the end of the betterment of the American people, irrespective of all party or other origin, and while striving to fulfil my civic duties, never to impute unworthy motives to those whose activities I may feel constrained to oppose.

I Pledge Myself to do all in my power to minimize inter-party, inter-religious and inter-racial strife, as gravely detrimental to the pursuit of the solidarity of the American people.

I Pledge Myself to do all in my power to spread everywhere, especially among the young, an ardent and selfless love of the United States of America.

Signed.....

A small quarterly magazine, *The New Citizen*, beginning with 8 pages was shortly increased to 12 pages. The subscription price is but 20c. a year. Dedicated to a new America, *The New Citizen* carries regular columns and contributions from members of the Association, timely reprints from newspapers and magazines, editorials and articles on matters of national interest. It

endeavours to inculcate and foster abiding patriotism, keen sense of responsibility for and vivid awareness of not only internal problems and progress, but also the mission of our country as one of a community of nations, in the spirit of the New Citizen Pledge. The first issue was on October first, celebrated by Theosophists the world over as the birthday of our great leader and

advocate of enlightened democracy, Dr. Besant. The forthcoming issues will be of some 2,600 copies, about two-thirds of which are for free distribution with an insert of the Pledge.

A series of booklets of some 4000 words each, which might be called a "Wake Up America" series, was planned as a joint production of the Association members. An edition of 7,500 of the first, entitled "Wake up America," under the sponsorship and production of Mr. Perkins, was printed in the summer of 1939 after previous appearance in two issues of the magazine, and has been largely distributed. Much appreciation of it has been expressed by several patriotic organizations awake to the needs of the times. A second in the series was prepared by Mr. Ray Goudey for publication in the spring of 1940 and a third, under the sponsorship of Mr. Eugene Wix, is to follow.

These beginnings of work for better citizenship in our country, have been inspired by a deep sense of the need for the searchlight of Theosophy on the pressing problems of national life. Most truly, Theosophy is the next step in extending aid to the forms of the new race and era which are struggling for birth or continued existence, but which are destined to supplant those which now seem all-powerful.

The beginnings will be carried on to, we hope, a fruitful end, enlisting the aid of Theosophists who, in almost every Lodge of the Section, sprang forward to aid in the distribution of the New Citizen Pledge.

But the new outbreak of war between the democracies and those countries whose leaders would hold back the hands of the clock of evolution and the threats of further embroilment of the small democratic nations, has aroused this country as never before to consideration of the issues involved. There is no question as to where the sympathies of the great mass of the people are directed; in the necessary proclamation of neutrality of the President the impossibility of remaining neutral in thought and feeling was heartily recognized.

More and more, events indicate that, whether in the state of nominal neutrality or the perhaps inevitable and wiser state of declared war, the same aroused conscience which expressed itself so vigorously in 1898 and 1917 will respond as vigorously to the present battle-cry of the forces of Light against the powers of Darkness.

HERBERT A. STAGGS,
President,

The Better Citizenship Association

ON BEING YOUNG—AND A THEOSOPHIST

BY HELEN PALMER OWEN

THE only thing that is better than being a Theosophist is being a young Theosophist. I know, for I am a Theosophist, and I am young.

I share the dreams and hopes and thrills of youthfulness with others who are young. I know the ecstasy of wonder, the necessity to challenge, and the uneasiness of growing pains. But I know, too, that out of my dreams and hopes I can raise the reality of what I *am*; that my wonder will become reverence, and that the pangs of expansion will become the capacity to sacrifice.

I have access to all the information of the Theosophist. I know about Karma and Rounds and Races, and I strive to practise some of what I understand. But I have, too, the eagerness of youth to improve, the courage of youth to tackle, and the will of youth to accomplish.

The world is irrational, apparently, and chaotic. Being a Theosophist I know that there is a Plan and an orderly process of evolution. I can grasp some inkling of the Scheme and Work of the Mighty

Hierarchy that directs the course of events and shapes the destinies of men and nations and the worlds. Being young I can offer myself as an apprentice to that Inner Government, and grow in usefulness as I grow in years.

Being a Theosophist I know that all men are brothers, that the breath of One Life throbs in the veins of all creatures, and that beneath the surface of our separate strivings there is a common purpose. Being young I can devote my energies and enthusiasm to bringing about a universal recognition of the practicality of Brotherhood. And I shall have longer to practise at being a brother.

Theosophy is the Divine Wisdom. Being a Theosophist I know how the most satisfying thing in the world is to understand. Being young I can learn to teach others that they may understand also.

Being a Theosophist I know that I must be wise to be useful. Being young I can grow in wisdom.

Being a Theosophist I know how love is the fulfilling of the Law. Being young I can pledge my faithfulness to the Powers of Love

that guide and protect, and lend my helpfulness to the fulfilling of Their Design.

Being a Theosophist I know that I am the sum of all I have ever thought or done, and that there is no height my soul cannot attain, if I am strong, and if I choose. Being young I can grow in strength, and I have chosen.

I believe in the appointment of The Theosophical Society to re-

store the Ancient Wisdom to the world and to establish a nucleus for the Universal Brotherhood of mankind. I can support that Cause with my loyalty by just being a member, but being young I can fit myself to be an efficient worker, that I may dedicate my days to service in its ranks.

Being young I have my life to live; being a Theosophist I have the vision to live it nobly.

COURAGE AND THE NEW FRONTIER

BY WELFORD INGE

ASIA is the grandfather. Europe is the father. America is the son. That is a relationship that most people don't, or won't, admit. But it is there all the same. America's religions, like those of the father, have all come originally from the grandfather. America's science and materialism have come from the father. In America is much that is in the grandfather and much that is in the father and in addition there is something more. What this something more is, only the years ahead can reveal. Asia is old. Asia's culture, history and tradition are an old cup from which Asia must continue to drink until the cup be broken. Europe's culture, history and tradition are an old cup from which Europe must

drink until the cup be broken. But America's cup is still being moulded on the potter's wheel. We Americans today, when we drink, are drinking from the cups of Asia and Europe. Our parents and their parents before them drank either from the cups of Asia and Europe or from their own cupped hands. But the generations that follow us will drink from America's cup that we of today are still shaping. That is why we must heed the flaws in the cups of Asia and Europe, so that in shaping America's cup out of the clay of Asia and the glaze of Europe we may avoid the defects in those older cups.

Let us see what opportunity we have to shape this cup wisely.

WHAT OUR PIONEERS LACKED

America was settled by cowards and weaklings. No! I am not trying to startle you by sensationalism unfounded on fact. I am saying something that is all too true, and something that must be faced if we are to struggle with the present so that we can go into the future unafraid. I am not trying to disparage our ancestors, among whom were ourselves, since according to the ever-just Law of Karma those who sow likewise do the reaping. Those ancestors, among whom were ourselves, did as well as they knew how then. They did something that needed to be done. But, nonetheless, they shrank away from the really big problems, and those who fled to the newly discovered continents of America were so afraid of those problems or so unable to deal with them that they preferred the possibilities of drowning, of starvation, of brutal slaughter at the hands of Indians, to facing and wrestling with the mocking tribe of unsolved situations at home.

There were those in Europe who saw religion in a particular light. They wanted to see it in no other light, whether dimmer or more brilliant; and they wanted no one else to see it in any other light. The fact that there were several groups jealously guarding their own lights and attempting to blow the lights of others out made for hate and conflict between them. The prob-

lems to be solved were those of intolerance and lack of brotherhood. But they were neither wise enough nor courageous enough to seek and find tolerance and brotherhood at home. So some of those ancestors of ours, among whom were ourselves, sought new frontiers. And the frontiers they sought were the lands of America, unsettled except by a primitive red people. In America there need be no conflict between them and other religious groups, because the land was so large that they could seek some remote section and dwell there happy in their own beliefs. The tragedy of it was that they brought the unsolved problems of intolerance and lack of brotherhood to America with them. Those problems remain to be solved.

There were those in Europe who feared poverty and loved riches. But from the cup of Europe their portion was only a swallow or two. They were eager and ambitious. But they were neither eager enough nor ambitious enough to stay at home and wrest from the society in which they lived the wealth and the prestige they desired—nor were they wise enough. Life in Europe was conducted by rules of long standing. And those eager and ambitious folk could not see how, acting by those rules, they could get from life what they wanted. So they sought new frontiers, where the only rules were

those rules they cared to take with them and apply. "In America," they told themselves, "where the land is uncrowded and to be had practically for the taking, acting by our own rules, we can better our financial conditions." So they fled from the problem of an unjust economic system and came to America; and in the course of time, when there were no more lands to be had for the taking, when there were no more people stupid enough and willing to be exploited, this old problem of an unjust economic system, which they supposed dead because they no longer battled with it every day, reared its ugly, threatening head again. We are struck at by its fiery tongues today.

And there were those in Europe who were reformers. They came to the new frontiers of America so that they could build a new civilization incorporating their reforms, which is much easier than rebuilding an old civilization so that it has in it both something of the good of the old and something of the good of the new. And there were those in Europe who were adventurers. They were weak when it came to stability. They lacked the courage to face the same kind of life day after day. They were not wise enough to know that all sound achievement rests on the firm foundation of monotony. They came to the new frontiers of America so that there would be less

order in their lives and more change.

PHYSICAL COURAGE THEY HAD

Each person who came to America did so because he was either weak or cowardly, or in some instances both. "But," you cry in horror, "it takes courage to leave the home where one was born, to travel across treacherous seas in inadequate ships, and to settle in unknown lands. It takes strength to create a new civilization out of a wilderness." Yes! It does take a kind of courage and a kind of strength. That is true. But leaving home, sailing in ships across a trackless sea, fighting Indians, felling trees, building houses—those are all physical problems that can be dealt with physically. To leave home, one starts travelling. To sail in ships, one gets aboard and waits for the proper wind and fights storms and lowers anchors. To fight Indians, one seeks ambush and fires a gun. To fell trees, one takes an axe and starts to work. To build houses, one shapes the trees one has felled into timbers and rears them according to plan. Physical problems are much easier understood than spiritual problems. And what is easily understood takes less courage and less strength to deal with than that which is more difficult to understand.

The problems in Europe from which those ancestors of ours,

among whom were ourselves, fled were spiritual problems: the need of brotherhood, the need of tolerance, the need of a just economic system, the need of all sorts of social reforms, the need of patience combined with eagerness and ambition. But those problems are all abstract, impalpable—at first glance. How does one go about achieving brotherhood and tolerance and a just economic system and all sorts of social reforms and patience and persistence combined with eagerness and ambition? Those were the questions from which our ancestors, among whom were ourselves, fled; for one could not answer them merely by doing; one had to answer them first by thinking, then by understanding. Our ancestors lacked this understanding, the acquirement of which required much more strength and courage than the mere physical problems; for the spiritual is always more difficult than the physical.

Later in America this flight from facing facts continued. The poor went west, and when the west built up, and the poor, made comfortable awhile, became poor again, their ambition and eagerness took them farther west. And so with all the others who had fled from other problems in Europe; they now fled from them in America whenever they appeared again, because of an increasing population that necessitated the adoption of a mode of

life similar to that from which they had fled in Europe. This fleeing continued until all America was settled, until cities, like watchful giants, kept their guard over most of the countryside.

SPIRITUAL COURAGE WE NEED

Now we who saw and ran away before the need of brotherhood, of tolerance, of a just economic system, of social changes, of patience and persistence joined with eagerness and ambition, face all these needs again. This time we cannot run away physically. There are no undeveloped lands to run away to; for even the remotest sections of this globe now feel the restrictions and the ideas and the problems of civilization. We cannot go into the wilderness with our religion and escape relations with other religions; for the radio follows us everywhere. We have to learn to believe as we believe and let the other fellow believe as he wants to believe. We cannot sequester ourselves in the country and make a little economic world of our own. We have run out of land frontiers and we have reached the border of a new frontier—the border of spirituality.

Now we must reveal whether or not we have courage, real courage, to grapple with problems that cannot be answered by keeping one's hands busy alone, that can be answered only by thinking and thinking and trying and trying. We

have to be courageous now or go to ruin. It is this new courage that we must mould into America's cup from which the future generations will drink, from which we ourselves from time to time in the future shall drink.

How can we be courageous? It is simple. Courage always is simple. Courage is merely facing facts. Courage is not being fearless. Courage is merely facing facts and doing the best one can with them regardless of how afraid one is of them.

Here in America we need only to admit that we have problems, and then set about to dealing with them as best we can with our understanding, our imagination, our trust and our hope. We need only to admit that we have not brotherhood and tolerance in America, only the mere legalistic shell of them. We need only to admit that we treat those souls incarnating in black bodies in a most abominable manner, that we speak of religious tolerance in one breath and belie it in another, that our economic system is not just, that we are eager and aspiring but neither very patient nor persistent, that we do have in our government and our way of life a good foundation upon which to build, but that we must be zealous and industrious and keep building.

Above all else, if we are to have courage and to face facts, we must admit that improvement never begins in the mass. It begins in the individual. Brotherhood, justice and all the other virtues cannot be legislated into practice. They can only be brought to fruition when each one of us faces the facts that what we do and say and think influences every one else in the world, and that until we practise those virtues that we should like to have others practise, those virtues will never be practised by many. We must admit that we have to find brotherhood, tolerance, persistence, patience, aspiration, eagerness, justice within ourselves, and that others must find them within themselves, before the mass will find them.

Courage, then, in marching toward this new spiritual frontier is what America must build in its cup of culture, history and tradition. Courage to do right, when it is easier to do wrong. Courage to be just, when it is easier to be unjust. Courage to be tolerant and brotherly, when it is easier to be intolerant and selfish.

And then sometime in the future all individual cups will be melted and added to new clay and a new world cup will be shaped on the potter's wheel of time.

THE CHALLENGE TO ACTION

BY CHARLES A. BERST

WE hear much talk about the New Civilization, the New Society, the New Age, the New Race, which, collectively, are to replace the decrepit, collapsing civilization of the present day. The mental world of our idealists is teeming with a host of designs, patterns and "master concepts" describing this new world which, we are assured, is "just around the corner." Meanwhile, the world of so-called practical affairs stumbles blindly toward an abyss of war and frustration, seemingly quite unaware of the felicitous future which is supposed to be in process of preparation on the "inner planes." There is a disturbing disassociation between the optimism of some of our prophets and the apparent trend toward chaos in public affairs.

DARKNESS BEFORE DAWN?

Of course, it may be that those of us who regard the course of world-events with misgiving are self-deceived by our fears. It may be that the situation is only superficially desperate, that actually the cancerous spread of the spirit of violence and intolerance and the increasing reliance upon force as the final arbiter of right are only surface symptoms of the pending

dissolution of the old order and preliminary to the birth-pangs of the new. Despite the seeming evidence to the contrary, it may be that underneath the troubled surface, the seeds of mutual confidence, of goodwill, of brotherhood are slowly growing toward a maturity which in its own good time will reflect itself in the world of tangible consequences. Utopia may indeed be poised upon our threshold.

And yet, some of us would feel a great deal easier in our minds if Utopia were a little less diffident in her approach. The very quietness of her coming—if coming it be—causes us at times to wonder if we may not be the victims of wishful thinking. We realize, of course, that the invisible Government moves in mysterious ways its wonders to perform; and certainly we would not presume to suggest that it should move in any other way. Nevertheless, there creeps upon us the feeling that it is just barely possible that this same invisible Government may be relying a little more upon our active and intelligent co-operation for the accomplishment of its objectives than we are in the habit of believing. Maybe we are expected to do something ourselves; maybe the invisible

Government, like God, helps only those who help themselves.

HAVE WE UNDERSTOOD ARIGHT?

The truths of Theosophy are mighty comforting these days. For all problems, for all perplexities, for all difficulties, we have the answers. Now and then I wonder if we don't have too many answers. Practically, and unless it embodies itself in useful work, there is little difference between a perfect answer and a perfect rationalization. Both can leave us precisely where we were before. It has been said, without understanding the people perish. But even with understanding they may perish if that understanding is confined to the world of the mind. It is the old question of faith and works. Of what value is our Theosophy if it gives us *only* understanding; if our understanding be passive, inactive, soporific; if it blunts our hatred for intolerance and oppression; if it dulls the keen edge of our sympathies; if it demobilizes our will to effective action? Of course, it may be said that understanding which does these things is not real understanding at all. I agree. We need not quarrel over words. The point is that the Theosophy which will leave its mark on the world today must be a dynamic, aggressive Theosophy—a Theosophy which will make of us not observers, but warriors.

ARE WE WARRIOR THEOSOPHISTS?

We must prepare ourselves to meet the world and to conquer it in the name of Brotherhood. Let us not under-estimate the task before us. We confront the embattled forces of selfishness, of greed, of hatred, of intolerance. These forces occupy the high places of power in the world. Often they occupy the high places of power within ourselves. The struggle to which we are called will make a battlefield not only of the world but of our personalities, for we are assailed simultaneously from without and from within. We dare not use the weapons of the enemy—weapons of hatred, oppression, deceit, ruthlessness, violence—for though by their aid we might overcome the dictator without, we should by our superior hatred, oppression, deceit, ruthlessness and violence simply enthrone him within ourselves. Hence, we are left only the weapons of the spirit. We who call ourselves Theosophists should know what these weapons are—a dynamic understanding, a universal and impersonal love, a resolute defence of the weak and oppressed.

In such a war there will be casualties. Abandoning inaction, we shall face the hazards of action; and since we are still so incomplete as personalities, we shall suffer from our imperfections. If we avoid action, on the other hand, and seek rather the comfortable haven of an

anæmic and self-indulgent esotericism, we shall avoid much pain. We may even go through the balance of this life unscathed, though the very world crash around us. But we shall purchase our immunity at the price of a stunted and pallid personality and of an impotent and dissipated Theosophy.

THE ANSWER

Theosophy today once more faces a supreme challenge. As never before the world needs us and our philosophy. But it needs us not as arm-chair theoreticians, but as courageous pioneers who, armed with understanding, will go forth into the world of action, making that world our own.

What, then, shall we do?

Obviously, circumstances alter obligations. Action in itself is not enough. Action should be planned in relation to the actor, his circumstances and his opportunities. It would be absurd, for instance, to advise a kindly old lady, approaching the sunset of life, to rush forth into social and economic reform (though we should not forget that

Annie Besant allowed neither her age nor her sex to interfere with her chosen work). The point is, that all of us, regardless of our circumstances, should adopt a positive attitude. When we do this, we shall find that life will accept our challenge and will open the way for us to enter into a dynamic relationship with our world, regardless of how seemingly circumscribed that world may be.

I do not believe that we are self-deceived in our intuition that a new world is awaiting birth. Despite appearances to the contrary, humanity today does not inevitably face a "dark night." Rather is it entering one of those epochal periods of renewed creativeness, a period in which many outworn forms and institutions will surely crumble, but a period in which the race may, if it chooses, move into an era of new effectiveness. The choice rests with each of us, for each of us, in himself, is a dynamic centre of evolving life. We are not puppets, we are participators, actors, creators, at once the recipients and makers of our destinies.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

LOWELL

SPIRITUAL SUMMITS OF A PEOPLE

A COMPILATION

These words setting forth America's dream and her greatness have been gathered from the lips of her own sons and daughters and woven into a story of the spirit that is hers.

IF one faith can be said to unite a great people, surely the ideal that holds America together beyond any other is the belief in the brotherhood and the moral worth of the common man, whatever his race or religion. In this faith America was founded, welcoming to her shores millions born under other skies, bestowing upon them the privilege of her fellowship. To this faith have her poets and seers and statesmen and the unknown millions, generation after generation, devoted their lives.

She has welcomed them from the beginning. The nation was born out of the peoples of many lands, it was saved by their hands. They came speaking many tongues—but a single language—the universal language of human aspiration.

Nothing is more uniquely American than this hospitality to the human spirit. It has found permanent expression in the words inscribed in bronze on the Statue of Liberty:

Not like the brazen giant of Greek fame,

With conquering limbs astride from land to land;
Here at our sea-washed sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbour that twin cities frame.
"Keep, ancient lands, your storied pomp!" cried she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send those, the homeless, tempest-tost to me,
I lift my lamp beside the golden door."

No less is the cultural history, the sciences and the arts, the fusion of the genius and labours of men and women who came to her shores from all corners of the globe. The very Constitution of the United States was made, in the classic language of the Supreme Court, "for an undefined and expanding

future, and for a people gathered and to be gathered from many nations and of many tongues."

In war and in peace America has stood for the principle of freedom, and it has permeated every great epoch of American life. In search for it our forefathers turned their faces to the West, set out across the Atlantic and laid the foundations of an American commonwealth: "In the name of God, Amen. We . . . having undertaken, for the glory of God and advancement of the Christian faith . . . a voyage to plant the first colony. . . solemnly and mutually in the presence of God, and one of another, covenant and combine ourselves together into a civil body politic . . . to enact . . . just and equal laws . . . for the general good." In the War of Revolution we established the tradition for freedom and self-determination of the weaker peoples; and in our championship, through the Monroe Doctrine, of the lesser American states, we have supported in one hemisphere this fundamental principle of the equal rights of man as man.

The Declaration of Independence which brought freedom to the nation embodied it: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are Life, Liberty, and the pursuit of Happiness. That to

secure these rights, governments are instituted among Men, deriving their just powers from the consent of the governed; . . ."

And of all the signs and symbols since the world began, there is never another so full of meaning as the Flag of this country. . . It represents five thousand years of upward struggle. It is the full-blown flower of ages of fighting for Liberty. It is the Century Plant of Human Hope in bloom. Our Flag stands for Humanity—for an equal opportunity to all the sons of men . . . it stands for Men, men of any blood who will come and live with us under its protection. Other Flags mean a glorious Past; this Flag, a glorious Future!

Born in the fight for Liberty, our National Anthem resounds with it:

Oh! thus be it ever when freemen shall stand
Between their loved homes and the war's desolation;
Blest with victory and peace, may the Heav'n-rescued land
Praise the Power that hath made and preserved us a nation.
Then conquer we must, when our cause it is just,
And this be our motto—"In God is our trust";
And the star-spangled banner in triumph shall wave
O'er the land of the free, and the home of the brave.

In our Civil War we determined whether in the New World a nation "conceived in liberty, and dedicated to the proposition that all men

are created equal," might endure; we liberated a race which we had oppressed, and made the union of free states secure, "that this nation, under God, shall have a new birth of freedom, and that, government of the people, by the people, and for the people, shall not perish from the earth."

We entered the World War echoing in our hearts: "It is a fearful thing to lead this great peaceful people into war. . . . But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free. To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other."

Chastened by the years of depression, we were called back to "the courage of those who settled a wilderness, the vision of those

who founded the nation, the steadfastness of those who in every succeeding generation have fought to keep pure the ideal of equality of opportunity and hold clear the goal of mutual help in time of prosperity as in time of adversity. . . . May we be grateful for the passing of dark days; for the new spirit of dependence one on another; for the closer unity of all parts of our wide land; for the greater friendship between employers and those who toil; for a clearer knowledge by all peoples to respect the lands and rights of their neighbours; for the brighter day to which we can win through by seeking the help of God in a more unselfish striving for the common bettering of mankind."

Americans are restless, the restless of all nations. None but the restless has ever come to America. The quiet-hearted, the contented, the peaceful minds, are still on old country farms, in old country shops and business offices. They are not here. Not one of us belongs to them. A similar spirit has driven us out from among them and has driven us together. . . . were we not restless there would be no America, and red Indians would roam our hills and valleys still. Restlessness, then, is our essential nature. A restlessness which moves out into the unknown, which pioneers.

Our whole history might be described as seven great adventures in pioneering: spiritual pioneering,

when the Pilgrim Fathers left their homeland because they demanded the right to worship as they chose; political pioneering, when we demanded the right to be represented in the government of our lives; in the third act of pioneering we registered a protest against another kind of tyranny—ignorance, and established education for all. Bitterest of all in our national history was the fourth adventure, the emancipation of the slave, and in the fifth we outstripped all others in the conquest of hitherto uncontrolled and unutilized forces of nature through the machine. The sixth pioneering, arising elsewhere but rapidly embraced here, the conquest of sex-tyranny; and the seventh, entering the European conflict to "make the world safe for democracy."

Each of these enterprises was one of which a nation might be justly proud, but like many other undertaken in the spirit of courage and faith, each of them has failed to carry itself to completion.

This country does not give equal opportunity to all. It never has given it. It has only striven to give it, which means that throughout its history there has been a conflict between the generous and the ungenerous elements of the American character. But these last years have seen the widening of humanism. There is a surge of awareness in our people.

The people of this country are not free. They never have been free. But the American love of liberty is poorly understood if we interpret it solely in external, material terms. Only as our national tradition is seen as something ideal, something spiritually valid and precious, do we know our own nature, our own purpose. . . . In the midst of all our driven living, our subjection to desires and fears, the passion for liberty has kept its force. . . . The ideals of human personality which found expression in the Declaration of Independence and in the Constitution have never left us, even though the perception of them has been blurred and dimmed by too busy preoccupation with outer things. We admire the free activity of the human personality as something magnificent in itself. Freedom we know, not as a gift from without, not as an external possession, but as a quality of a man's, a nation's, own life. That men shall live freely is the first aim of all our endeavours, and the way lies not in framing new ideals for a new world, but in the bringing of that new world under the control of principles which have always been and, so far as one can see, always will be the primary spiritual forces in the life of the American people—the principles of liberty, equality, fraternity and justice.

There is a grand simplicity in our American history, of repeated efforts to achieve a release of life from its various tyrannies, but there has likewise been this curious inability to carry efforts through to triumph. We are now on the threshold of a new adventure, the eighth. Is it possible that through the next enterprise of pioneering we may bring the older adventures of our American life more nearly to their completion?

This generation has a rendezvous with destiny. To us much is given; more is expected.

This generation will "nobly save or meanly lose the last best hope of earth. The way is plain, peaceful, generous, just—a way which,

if followed, the world will forever applaud and God must forever bless."

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THE CAPITOL AT WASHINGTON

Our illustration facing page 285: The massive simplicity of the Capitol Building, seat of government of the United States of America, with a symbolic figure of Freedom soaring above the gleaming white dome, speaks wordlessly of the confidence and vision of those "first citizens" who, with Masonic ceremony, laid the corner-stone and dedicated it to their faith in, and hopes for, the new nation over a century and a half ago.

Between the Capitol and the wide, placid waters of the Potomac River rises the white obelisk, monument to George Washington, its graceful and aspiring lines enhanced by drifting clouds or points of starlight as it lies reflected in the long pool which reaches to the columned memorial to Abraham Lincoln, whose sculptured likeness it enshrines.

Washington, the father of his Country, Lincoln, the preserver of the Union, the Capitol, the home of that government by which will be determined the future of America.

MY ATTITUDE

I am a hero-worshipper.

That sounds old-fashioned in this age of rugged individualism, when every man is as good as any other, when each tries to stand on his own feet, when obedience is considered a weakness.

I gladly follow those I recognize as my leaders, a term I purposely use because so many despise it. And I obey their orders—not that those who have achieved give orders, save the compelling force of their example.

I don't feel weak, I don't feel less myself because I follow and obey; on the contrary, I feel strong because of it. Perhaps it is the old warrior spirit in me which delights in going against the attitude of the day.

Truly do I try to live as fully as I can in all I think and feel and do during all the hours of the day; but to do so I need the light of an ideal which draws me towards my own fulfilment. It has been said that to drive safely one must be wholly concentrated on the task. True, but we must also know to what place we want to go and the road to it. My ideal is the constant light which lighteth that road for me.

What is my ideal? My ideal must needs be my own; but I glory in the fact that the more I gaze upon those whose lives are a shining revelation of *their* ideal, the more does my own ideal become revealed to me.

Those I reverence are the sign-posts pointing out the way. Each one must travel as he thinks best, but the goal is the same: Divinity. My unspeakable gratitude goes to those who having fulfilled their own Divinity, are a living proof of what men can do, of how they, too, can fulfil themselves.

So, I am a hero-worshipper.

I am proud to follow and obey, feeling that by my reverence in an age of irreverence, by my obedience in an age of independence, I in a mysterious fashion seem to partake of the nature of those I follow and obey. Even as they have achieved, so shall I achieve some day. So, I am content, though some may see in this a sign of senility. But I know it is not age, for from my earliest years I have bowed in reverence before those greater than myself. If I have in this life drawn a little nearer to the One Reality, I owe it to the help of those who have shown me the way.

Therefore, I am happy and content in my hero-worship.

MARIE POUTZ

A HEROIC SOUL OF EARLY U. S. A.

BY L. W. ROGERS

THOMAS PAINE OF MIGHTY PEN

AMONG the brave and brilliant men who brought about the birth of the American nation through the Revolutionary War and the legislation that followed it are two outstanding souls who deserve equal credit; for while one of them fought its physical battles the other fought its intellectual battles even more cleverly and brilliantly and contributed quite as definitely to the final success. The fame of the first, Washington, has rung around the world for more than a century and a half while the other remains almost unknown. The reason is a simple one. He was as honest as he was great and he did not hesitate to speak the truth as he saw it, even when he knew that it would arouse the fatal hatred of religious intolerance and would lead the world to regard him as infamous. The reference is, of course, to Thomas Paine.

Everybody knows about Paine's religious works but few seem to be familiar with his political works and the vital part that his literary productions played in the success of the Revolutionary War. However, close students of the revolutionary period are aware that he was urged by friends to use his unusual tal-

ents as a writer to guide and mould public opinion; and so ably did he wield his pen that he won the unanimous praise and admiration of the patriots, from Washington down to the men who carried the flintlock muskets, for the depth of his wisdom and the power of his logic.

IN THE REVOLUTIONARY WAR

Consider for a moment the hazard of that audacious undertaking that changed a baker's dozen of rigorously governed English colonies into a free, self-governing Nation. Be it remembered that at no time was a majority of the American colonists in favour of the war; and all the way through that eight years of conflict the Tories were active. Until the last moment of the session of the Colonial Congress that cast the die, few people believed that a Declaration of Independence would be made. Remember, too, that the belligerent minority that were for war had no resources, no arms, no munitions, no navy, no money. Yet they declared war on the world's mightiest nation. David challenging Goliath with nothing but the pebble of poverty in his sling!

The separation of the Colonies from England was one of those mysterious things in human affairs

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A HEROIC SOUL OF EARLY U.S.A.

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that defies analysis. We see merely the result of causes that have root in some unknown depth. On the surface there was no sufficient cause for such a war except the sustained tyrannies of an obstinate King. It was simply something that had to be. "Taxation without representation"? That is occurring everywhere, all the time, without causing war. In the light of the taxes we pay today, without giving it a second thought, all the taxes placed on the Colonies look like the cost of a postage stamp. The power of the King in those days was no joke. Rebellion was a dangerous game. The unvarying procedure of His Majesty's Government was to see to it that every rebel, anywhere in the Empire, was hanged as promptly as possible. Franklin made a jest of it as the last signature went down on the Declaration of Independence: "Gentlemen, we must indeed all hang together, or assuredly we shall all hang separately." A grim joke but useful as a reminder of what would happen if their unity failed, and every man of them realized the truth in it. Yet they would rebel! It had become a matter of principle, of conscience, and though the odds were a thousand to one, they would fight!

PAINE'S INTELLECTUAL BOMBS

There was no army—only farmers, craftsmen, business and professional men, from whom volun-

teers must be drawn. The country was full of the official appointees of the King, holding lucrative positions and hostile to any change. Tory spies were everywhere. Through fear, or through an honest difference of opinion, the majority of the population were opposed to the war. Did ever a war start under more discouraging circumstances? Public opinion had to be changed. Thomas Paine changed it. He wrote the pamphlet *Common Sense*. It was a masterly analysis of the subject of government, of the English constitution and of monarchy. It answered all the arguments against separation. It was the first intellectual bomb in the war. It was praised by Franklin and Samuel Adams. Of it Dr. Rush said: "It burst from the press with an effect that has rarely been produced by types and paper in any age or country." But it had been difficult to induce any publisher to print it. Under the existing law it was, of course, treason. Its unanswerable logic won friends for the cause of the patriots and volunteers for the nascent army.

Five months after the Declaration of Independence things were not going too well with the patriots. Paine brought out the first number of *The Crisis* with the opening words: "These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service

of his country, but he who stands it *now* deserves the love and thanks of man and woman." At irregular periods, through seven years of the rising and falling fortunes of the war, Paine sent out new numbers of *The Crisis* to encourage, to comfort, to stimulate the army and the Colonial Congress. After peace had been restored Congress adopted a resolution acknowledging the value of the services he had rendered with his pen, and presented him an estate of three hundred acres near New York City.

A WORLD CITIZEN

Thomas Paine came to America from England only a few years before the war began and soon formed friendships among the prominent citizens of his adopted country. Franklin he had known in England. English by birth he was American by nature. He did more than any other one man of his times to propagate democratic ideals and to bring into existence concepts that we now regard as distinctively American. In simple truth Paine was neither English nor American. He was a soul too great for such limitations. He was cosmopolitan and his political and moral status can be best described by his own words: "The world is my country and to do good is my religion."

Paine lived up to that ideal to the letter. As soon as the war was

won he turned attention to France where the people, encouraged by the American success, were moving toward the establishment of a Republic. He was elected a member of the French National Convention and used his influence for moderation. At the trial of the King, Paine's nobility of nature was, itself, also on trial. In that surging storm of emotion, of hatred for nobility and thirst for revenge, he had the magnificent courage to speak and vote against the execution of the King. He literally risked his own life in the cause of mercy and moderation. But the reaction from the prolonged suffering of the people was so violent that the mob spirit could not be controlled. As it came more and more into authority all but Frenchmen by birth were banned. Paine spent nearly a year in prison and is said to have escaped death only because his outer cell door happened to be open when the fatal death cross was marked upon it, and closed when the executioners came down the corridor collecting their victims. He was finally released and returned to live in the United States, and at the age of 72 died on the estate given to him by a grateful Government.

AMIDST RELIGIOUS INTOLERANCE

Why is it that a man who played a major role in the birth of our nation is almost ignored in American history? Why is it that one who built

up with his pen the faith and enthusiasm in democratic principles that made it possible for Washington to achieve with his sword a political structure to perpetuate them, is not also acclaimed a national hero? The answer is simple. It is because after his great political work was finished, after he had broadened the thought of the people in politics, he tried to broaden also their religious views. Paine was a deeply religious man. He saw the appalling effect of superstitious beliefs in the current religious views and he longed to broaden the viewpoint, to eliminate the superstition. It is not easy for us now to understand the intense religious intolerance of earlier times. The Puritans came to America to escape religious persecution, but as soon as they had the power they persecuted others as they had been persecuted. Cotton Mather was the greatest preacher of his day and a highly respected authority on religious principles. He died in Boston only forty-eight years before the Declaration of Independence. Here is a letter he wrote, which will give some idea of the religious intolerance of his times:

To ye Aged and Beloved, Mr. John Higginson:

There be now at sea a ship called Welcome, which has on board 100 or more of the heretics and malignants called Quakers, with W. Penn, who is the chief scamp, at the head of them.

The General Court has accordingly given sacred orders to Master Malachi Huscott, of the brig Porpoise, to waylay the said Welcome slyly as near the Cape of Cod as may be, and make captive the said Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worship of these people. Much spoil can be made of selling the whole lot to the Barbadoes, where slaves fetch good prices in rum and sugar, and we shall not only do the Lord great good by punishing the wicked, but we shall make great good for His Minister and people.

The belief in a literal hell and in eternal damnation was almost universal. After Cotton Mather, Jonathan Edwards was the great orthodox luminary of the times. He was at the zenith of his fame a few years before the Revolutionary War. He was accepted as a philosopher and great authority. He preached an angry and vengeful God, and one of his vivid word-pictures was "unbaptized babes are kindling wood in hell." Such views grew out of a literal interpretation of the Bible. Paine was horrified by them, and it is further evidence of his sublime courage that he undertook in that day of intense intolerance and persecution the impossible task of arguing people out of their superstitions. In *The Age of Reason*, his last book, he asserted his belief in a God of benevolence and compassion and hotly resented the popular belief in eternal punishment. He denied

the inspiration of any statement that set forth such an idea and to sustain that position he proceeded to point out in the Bible various contradictions. It has been said that if Paine had lived a century later he might easily have been a Unitarian or Universalist minister; but in his own time the authorship of such a book could mean only ostracism and persecution. He was deserted by many of his nearest friends, and even publishers of his political works as late as the nineteenth century felt it necessary to apologize. The brief biography that appears in the political works published by George Davidson at Charlestown in 1824, closes with a paragraph of apology that Paine should have written *The Age of Reason!* Every pulpit rang with angry denunciation of Paine and all his works. The press was then nearly as orthodox in religious matters as the clergy and was equally ready to condemn what was almost universally repudiated. In my boyhood days I first heard of Paine as "Tom Paine, the arch-infidel." If Lowell was right, that "he is true

to God, who is true to man," Thomas Paine was less an infidel than those who denounced him and his declaration that "any religion that shocks the mind of a child cannot be a true religion" will be remembered long after his most infamous detractor is forgotten.

HE WIELDED THE SWORD OF TRUTH

The day of the Dark Ages has passed but its twilight lingers long. Even now we can hear rather more than a faint echo of its amazing religious intolerance and cruelty. But those born in these days will never realize the unreasoning hatred and savage persecution which, a century and a half ago, was the lot of any who dared to question the total depravity of man and the awful wrath of God. At the sacrifice of friends and peaceful old age Thomas Paine did it. Through the heart of superstition he thrust a mightier sword than that held in the august hand of Washington—the sword of truth that conquers in the realm of mind and sets men free from their superstitions.

Where liberty is not, there is my country. . . . With how much more glory, and advantage to itself, does a nation act, when it exerts its powers to rescue the world from bondage, and to create itself friends, than when it employs those powers to increase ruin, desolation and misery.

THOMAS PAINE

UNCLE JIM

BY CASPER C. PHILLIPS

UNCLE JIM was a Theosophist although he would never have heard of the word. Black of skin, bent, with an aureole of benevolent white wool and a face like a hickory-nut, this old slavery-time Negro could neither read nor write, yet his philosophy of life transcended that of most mortals. Perhaps he looked like Lao-tze; his philosophy was closely akin to Tao; he too could preach a wise and gentle sermon on a leaf falling from a tree, on an ant-hill, or on a mocking-bird singing in the moonlight.

Although an historical figure, having served as body-servant to General Forrest during the War between the States and noted for his wild dashes into battle with the extra horse for the General, he is better known for his homely wisdom and his kindly life. He often said that if you love God you will also love His creatures. He always contended that you could not divide love; that, if you had love in your heart, you could not love one man and hate another, or even love your own "white-folks" and hate the Yankees; and you could not love God if you hated anything that God had made. The whole of his long life was love in action.

Uncle Jim carried his philosophy into the animal kingdom. On one occasion when a horse fell in the street from over-exertion or lack of food, Uncle Jim ran a block to obtain a bucket of water and spent his last nickle for sugar which, he said, "might make him feel better."

In the latter part of March 1862, young Jim and his "young Marster" left Gainsville, Alabama, to join the army of the Confederacy under General Johnston, near Shiloh. On the morning of April 1st, Jim received his orders: "You stay behind out of the line of fire, Jim. I wouldn't have you hurt for anything." Jim sneaked along behind, but his "young Marster" found out and turned him back.

All that day he sat under an oak tree and listened to the rattle of musketry, the deadly explosion of canister, and the shouts of battle that arose above the roar of cannon. Night came on, the first day of the battle was over.

Over the battlefield, amid the dead and dying ran a bare-foot Negro boy, a canteen of water in his hand, calling for his master. No answer, only the cries of the wounded and the moans of the dying. Then he began feeling the heads of the dead and dying because "young Marster"

had curly hair. In the early hours of morning he came to the end of his quest, and back over the dreadful field, with his dead on his shoulder, stumbling and weeping, went Jim.

He hated war for all its horrors and senselessness.

Uncle Jim is one worthy of being remembered and of having his name enrolled upon the tablets of time. His skin was black but his life was a pure white flame. His sphere was humble and limited but

his heart was all-encompassing. He taught one lesson, the lesson of love for all that God has made. His life presents one facet of an epoch from which shines a light of love and tolerance which is to banish the shadow of inter-racial strife. He helped sow the seed, the harvest is ripe, and the spirit of Theosophy is abroad in the land.

Uncle Jim with his gnarled stick in his hand and his white head bobbing, goes marching down the ages.

THE LINCOLN MEMORIAL—OUR FRONTISPIECE

As you stand before the massive figure of Abraham Lincoln you realize that in that statue he incarnates the spirit of the American people. Because of what he did on earth, because of the rugged splendour of his nature, the physical thought-form hovers about it, and through it the spirit of the people speaks.

If you are true Americans, worthy of your American citizenship, and recognize that to you is entrusted the honour of this great land, if you have the sanctity, the majesty of soul in you, you can hear what the great people of the past would say to you of today, and you will go away from that sacred place and become prophets unto your own surroundings.

You shall speak the word of power to this generation amidst which you live. But you shall only do so if you are old and wise enough in soul, only if you have left childishness and childish things behind you, and know what is the mission that your soul has given to you.

You are here to lead, not to express yourselves according to your own temperaments, opinions, points of view, or the urgings of your desires. Every member of the younger generation in America will either make good in this time when the work of centuries may be accomplished in the brief span of a few years, when from depths those who are born today can rise quickly into heights, or he will be among the crowd and move and think with the crowd and be as dust with it.

THEOSOPHY

I always loved the smell of fresh-turned sod,
The warmth of slow, first suns down rows
Of corn just coming up, the rasp of hoes,
And nature's way of holding hands with God.

So when this new idea thrust a share
Firm in the crusted wasteland of my mind
And turned its furrows up to sun and wind
Of Truth, the old instinct to plant and care
For crops grew warm again. Long lines of type
Were secret pods where I could go for seed;
And there were nights when I could hoe and weed
And days to watch the tall green thoughts grow ripe.

Theosophy my garden is, Truth-kissed
And I its gardener Theosophist.

HELEN PALMER OWEN

DAY AND NIGHT

Day follows night, and night comes after day.
Our little lives the cycle Time doth guide—
That which we were in dawn of Morning's birth
We shall return unto at eventide.

Each day we rise refreshed in soul and mind—
A little higher on our chosen way,
But ever as we work unto the night
We find beyond that night another day.

Thus we progress within Time's spiralled course,
Nor will life cease—all forms of life are fair,
All consciousness in Time and Space is One
For life is God, and God is everywhere.

HELEN GUSTINE FULLER

LIBERATION

BY E. NORMAN PEARSON

THROUGHOUT all ages, man has been the victim of sorrow and of suffering. Saints have ministered unto his soul and doctors have tried to cure his body. But, always, as he has made his bow upon the stage of life to play another part in the drama of time and space, he has sown his little mistakes, reaped his little pains, and made his exit. The great earth has swallowed him up, and continued her mighty drama as though he were a pawn of utter insignificance.

Man builds his cities. Nature crumbles them to the dust.

Proud kings and emperors share with their humblest subjects the common fate of all.

Chained to the wheel of birth and death, he is a slave to earth, a slave to the desires and passions of his lower nature, a slave to his own enslaving thoughts.

And the chain that binds him is the chain of ignorance.

Ignorance is man's first great enemy.

The path to liberation must commence with the conquest of ignorance. And the pathway which will lead to the conquest of ignorance is the pathway of knowledge.

But knowledge alone never will bring liberation. It must be transformed into wisdom.

Ignorance is the most common enemy of mankind. Yet knowledge, if not

transformed into the higher quality of wisdom, may become an enemy, greater, more powerful, more deadly, more destructive, than ignorance itself.

Ignorance will allow us to play in the pleasure-grounds of the senses—to live for the enjoyments of the body, to steal, to cheat, to lie, and for æons we may pursue our happiness in the shadows of its many illusions. But knowledge alone may become a thing of such fascination and the pursuit of learning may become so alluring that, in its very brilliance, the goal of freedom is submerged and further steps along the path are forgotten.

In *Light on the Path* we read of three Halls, which "lead to the end of toils": the "Hall of Ignorance," the "Hall of Learning," the "Hall of Wisdom." To cross the first Hall safely, we are advised "let not thy mind mistake the fires of lust that burn therein for the sunlight of life." To cross the second Hall safely, we are told "stop not the fragrance of its stupefying blossoms to inhale." This Hall "is dangerous in its perfidious beauty . . . is needed but for thy probation."

Ignorance! Learning! Steps along the path. Each has its difficulties. Each has its deceptions and dangers.

For in ignorance was bred the sense of personal possession, and in knowledge it may be intensified a thousand-fold. But not until this illusion has

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been overcome, and every mental, moral and spiritual attainment is dedicated to the cause of all, can knowledge truly become wisdom.

It is related in the Christian Scriptures that a young ruler came to Jesus and asked: "Good Master, what can I do to inherit eternal life?" The answer was: "Sell all that thou hast and give it to the poor." Then, it is recorded that the young man went away sorrowful, "*for he had great possessions.*"

Great possessions! Material possession, yes. But mental and spiritual possessions also. He had studied the law of the land. He was versed in its Scriptures. He had lived a life of holiness. He had kept the Commandments. Yet, perhaps, like many people, he had prided himself on these things. They gave him a sense of superiority. He felt that he was not as other men are. So he was told that, in order to take the next step toward liberation, he must dedicate all he had to his fellowmen. He must lose all sense of possession, *for it is the sense of personal possession which binds a man to earth.* A spiritual being can never possess a material thing—he can only establish a relationship *which holds him to it*, and to the extent that he creates the illusion of possession in his own consciousness, he binds himself to that thing as with a chain.

Thus is man bound to earth.

In our generation, as in all others, we find the most brilliant minds are lost in the pursuit of knowledge. That which should have been the step has become the goal.

None can attain who does not pass through the "Hall of Learning." Ignor-

ance can be conquered only by knowledge, and only through knowledge can wisdom be attained. But should the path become the goal, progress is stopped.

Perhaps there never was a time when men and women were seeking so ardently for liberation. They search the pages of scientific books for knowledge which will make them free. They seek out Yogis and they study philosophies for learning through which they may overcome their bonds. They bow at altars and they worship at shrines, hoping to find that which will show the way to peace.

But, often, they lose themselves in the lure of their own attainments.

Science can tell us much of God's great earth, and even point to God Himself. Yogis and Mystics can aid us in our search. Philosophies may give us glimpses of the Plan. But when we have attained to the splendid knowledge which these things can give, they may become for us a greater bond than ignorance itself if we lose ourselves in the glory of our attainments.

Today we have men of science, even mystics and the students of the occult, lost in the pursuit of knowledge. We have men of religion lost in the beauty of their worship, their altars and their ceremonies. We have men of philosophy lost in the glamour of their speculations.

Many a student of Theosophy is lost in the fascination of his study. It is well that we should know of Reincarnation and Karma, of how the Logos creates His worlds and develops His races; of the Orders of Angels, the Rulers of Systems, the Planes of

Nature. We cannot understand the Great Plan otherwise. But, it should never be forgotten that these things belong to the "Hall of Learning," and under each blossom is a serpent coiled, the serpent which would tell us "the greatness of your learning is the measure of your Liberation."

It is not so.

For Liberation can be found only in the "Hall of Wisdom."

Ignorance! Knowledge! and then Wisdom! We shall attain to wisdom when we realize that knowledge is a step along the way, when we lose all sense of personal possession, when we dedicate all we have and all we are—money, emotions, mind, vision, efforts—to the service of the world, when we "sell all we have and give it to the poor."

This alone will bring true Liberation.

A GLIMPSE OF THEOSOPHY

BY WILLIAM W. KENT

GOD Wisdom is universal because God is universal, being omnipotent, omnipresent and omniscient; and for the same reason God Wisdom is *true* else it were *not* God Wisdom.

Theosophy, as we understand it, is our understanding of God Wisdom, and we recognize it as true to the limit of our ability to recognize God Wisdom, to the limit of our capacity to absorb and express the wisdom of God and the universe, and to harmonize ourselves, our little individual universes, with and within the vast universe.

We may contemplate the universe by thinking of it as the vast allness, the harmonious synthesis of myriads of universes and systems within systems of universes, ever dividing and sub-dividing until we reach the small sub-division which we call our solar system which is itself a universe; and, further, through the planetary universe, the universe of nature, the human universe and each

individual's little universe, even to the atom which is itself a little universe.

There are three fundamental facts which we must know if we would have some understanding of the universe or any of its divisions, if we would have some understanding of life, its purpose and meaning and possibilities, and if we hope to understand the precious teachings of Theosophy.

The first of these facts is that the universe IS A UNIVERSE; that all there is is the universe, the one verse, one life, one light, one law, one wisdom, one will, one creation; from star to tiniest atom, one supreme expression, one mighty synthesis of all that is.

The second fundamental fact is that there is a PLAN—an infinite blue print made by THE GREAT ARCHITECT OF THE UNIVERSE.

Proof of such a Plan is the marvellous and exact order and law holding every atom and planet in its true orbit through

infinite expression, and the mighty progress of evolution from chaos to cosmos.

The third fundamental fact is that the universe as we perceive it is governed and supervised by a glorious and mighty HIERARCHY, whose supreme ruler we call God; it is composed of innumerable degrees of lesser and lesser hierarchies until we find our own solar system, presided over by our Solar Logos and composed of several planetary hierarchies, each of them presided over by its Planetary Logos.

We may not see the complete and perfect organism of our Planetary Hierarchy; but, if we seek wisely, we may see that it branches and branches into numberless lesser and lesser and still lesser hierarchies. One branch and its sub-branches may be the spiritual hierarchy, comprising all that we call spiritual and much more of course. Another may be the love hierarchy, embracing all that we can know and think of as love, compassion, affection, tenderness, sympathy, affinity. Another may include all wisdom, knowledge, learning, research, education. If we seek lovingly into her secrets, we may discover that nature is a complete and perfectly organized hierarchy with its wise ruler, and workers, the nature-spirits.

There is the hierarchy of the human kingdom, the animal kingdom, the vegetable kingdom, the mineral kingdom, and maybe other kingdoms that we do not yet recognize or observe—the hierarchy of form, of beauty, of joy, each hierarchy of every degree, grade and size presided over by its own hierarchical ruler.

Implicit in all of the three fundamental facts already mentioned is yet another

great fact, equally fundamental and really the heart of this discussion, the fact that each and every hierarchy, the ruler of his hierarchy, be it large or tiny, is an individualization of God the Supreme Ruler and Head of all Hierarchies, who has thus placed Himself at the head of each and every branch and twig of His vast universe, as an open door and pure channel for His own Life, Light and Power to flow freely to the smallest atom of His multiple universe. Therefore, it is fair and true to say that all of the life, light and power that comes through the head of each and every hierarchy is God Life, God Light, God Power.

The value of all instruction and study about the universe and the many universes is in giving to the human race and to every individual member of the race some understanding of life, its source, its unfoldment, and its goal, the purpose for which we are here.

* * *

But why do we manifest death instead of life? Why are we blind and helpless? Why are we vicious as well as kind? Why are we miserable rather than happy? We are so because the human kingdom was granted free will, the right to choose. . . .

Long, long ago, man chose to abandon the path of peace and plenty, of comfort and happiness, and to follow the highroad of adventure, discovery, aggression and acquisition, greed and war, that he might gain power over his brother and increase his own pride in his own personal ability. The few victors were rich in worldly goods and worldly honours while the many losers became poorer and poorer, though often

they were richer in spiritual qualities than were the victors who had forgotten their spiritual rights and opportunities and might even scoff at mention of them.

On the highway of personal greed and gratification, man waged war on his neighbours, acquired lands, built great empires and splendid civilizations, which wasted away and died because man had debased his divine powers and his ability and experience, in using them for personal gain and selfish satisfaction, widening the gap between him and his brother.

In the exercise of the right of free choice, the human race became the prodigal son, accepting, as a matter of course, the Father's bounty as his due right and going into "a far country" in search of adventure, discovery, self-expression and power, finding occupation in feeding the swine of human nature in the presence of a famine of true nourishment, until he has grown hungry for the food in the Father's house.

Humanity must now find its way back from the mere husks of material existence to the spiritual nourishment which is ours if we choose to accept it.

Sign-posting the way to our spiritual heritage is the message of Theosophy. Finding the way is the work of the Theosophist. Searching for that way is the struggle of every individual.

* * *

The value of Theosophy and the value of any teaching is its application to the life and experience of the individual, every individual. Therefore, we now come to a study of our own position and responsibility in the vast

universal hierarchical system, that we may relate it to ourselves and apply it in our own lives.

We are taught that each and every individual is an immortal being, clothed in forms in which he may express will, wisdom and activity. Being immortal, his life, light and power are God Life, God Light, God Power. Therefore, each and every individual is an individualization of God, placed in the divine plan at the head of his own little hierarchy, king and ruler of his own universe and of all that strictly belongs to his own life. In Theosophical language, this king and ruler is known as the "Ego," the "Higher Self." His home and abode is the Buddhic world, the realm of love, wisdom and will which are pure, true and noble. *There* is his home in the same realm where the blessed Masters of the Wisdom, the real Teachers and Guides of the world, reside and exercise Their duties and powers and radiate light and love to the world of struggling humanity. There in his own home, the Ego, the Higher Self of each one of us, may receive needed instructions which the Master graciously gives and which may help him in ruling his kingdom, help him in radiating his store of love, wisdom and energy to his subordinate rulers in his personality, the physical man. There in his home he knows the plan of his life through many incarnations in flesh, to which plan the personality must ultimately conform entirely and perfectly.

The personality is the prodigal son who ages ago, exercising his right of free choice, left his father's home and went "into a far country and there

wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in the land; and he began to be in want."

The Ego, being a wise king, knows that the power of government rests upon the consent of the governed. Therefore, he patiently waits and watches until the riotous and wayward personality, of his own free will and choice, arises and returns to the father's house. Then the father, the Ego, will go out to meet his returning son and welcome him with special feasts and ceremonies and initiations, and the father and son will abide together for ever.

You and I are prodigal sons on the way back to the father's house. We hunger for the bread of life. What is our responsibility? What is our job that we may find the shortest path and continue on it persistently every minute?

Recognizing and acknowledging the kingship of our Ego, let us also recognize our little personality universe and its several governors who still hold an exaggerated valuation of their right of free choice and who are still proud in their claims of ability to choose as they may choose.

Each one of us, each person, wherever he may be, lives in a little universe his own. In a large sense, each one is the creator of his own particular universe. Indeed, this may be true in every sense. Sometimes we speak of it as his sphere in life. We might call it his world in which he lives physically, emotionally, mentally; a world in which and over which he is king and absolute ruler. His world is a little

universe of a myriad smaller worlds and tiny lives, yet all are his subjects; some of them wild and reckless when not trained; some of them fierce and cruel when not subdued; all of them obedient servants and co-workers when properly disciplined in wisdom and love.

Over this little personal universe the King operates through three resident governors—personal will, personal wisdom and personal love—who employ and rule our thoughts, feelings and actions. These governors preside over and operate through our physical constitution, employing the physical body with all of its organs of thought, perception and action, each with special duties and with millions of little builders, ceaselessly building and rebuilding and repairing damages and doing their best to maintain perfect harmony in the entire body. They obey the commands of their governors and build with such material as they receive. When the governors supply imperfect, defective and rotten material, the builders can construct only an imperfect, deformed and foul body. When the governors incite their subject builders with jealousy, hatred, anger and fear, the result is disease, pain, suffering, crime, misery and death. These personal rulers govern our everyday life as we move about in the world in which we function.

Here let us *remember* that always the infinite forces flowing into and around us, into our minds, hearts and bodies, are *perfect*; and that our responsibility is in using them rightly to produce perfection in us and our worlds. They are impersonal forces, void of

motive and purpose, and they will accomplish any task to which we sincerely command them; just as electricity will do for us anything to which we knowingly direct it.

When our commanding governors, operating through our thoughts, feelings and acts, charge the infinite forces within and around us with fear, hate, greed, jealousy, vindictiveness, crime, disease and death, then the harvest is sure; and we bow in servile and ignorant submission and call it a dispensation of God. So, indeed, it is, because it is the operation of infinite and immutable Law; but we are not compelled to submit ourselves to such dispensations of that just and beneficent Law. On the contrary: When our thoughts, feelings and actions are so governed as to sow only the seeds of love, honour, truth, forgiveness, friendship, trust, justice, faithfulness, happiness and goodwill, the harvest is also certain. The same and constant forces which were prostituted by applying them to create hell on earth—exactly the same infinite forces flowing freely in us and around us—can as easily be employed to “do God’s will on earth as it is done in heaven.”

How may we educate and train these governors of our daily experiences and expressions so that our lives will be true, perfect, harmonious and beautiful?

Only, by recognizing and acknowledging our own real Godhood; by knowing that the real, true Self lives and works *now* in that inner realm of light, wisdom and pure love which is our real home. We must feel earnestly that we are that Self, feel the unity of our little universe; make our per-

sonality one with our God-Self. That is the at-one-ment which every one must realize. We must seek this real Self, this king of our little universe, get acquainted with him, cultivate the acquaintance, make it intimate and familiar, believe in him and trust him utterly and implicitly, and serve him devotedly. For it is only through him and in him that we can serve the Masters of the Wisdom and the Inner Government of the world; it is only through him and in him that our prayers can reach the Christ or any God. This king, the true Self, is the God of our personality, to whom we may pray and pay homage, and he reaches out himself to more exalted Gods whom he obeys and worships.

Let us cease praying blindly to some far-off God while forgetting, slighting, ignoring our own God-Self to whom and through whom all our sincere aspirations must rise and from whom and through whom all our blessings flow. It is within his consciousness that we can truthfully repeat with Jesus, “I and my Father are one.”

With this perception of our life and our divinity, we mean something, we mean much, when we repeat the prayer:

From the unreal lead me to the real,
From darkness lead me to light,
From death lead me to immortality.

“From the unreal”—the temporal, the fleeting, the false and the barbaric, from all which has within itself the seed of its own death and destruction; “lead me to the real”—the permanent, the everlasting, the true and the God-like, to all that blooms in beauty and gives the fragrance of love, joy and peace.

“From darkness”—in which we have imprisoned ourselves within the walls of ignorance, dogma and fear; “lead me to light”—that I may throw open the windows of my mind and heart to the glow of the spiritual Sun and become illumined and radiant with that pure light.

“From death”—which is failure, the wrong use of the mind and body; “lead me to immortality”—that I may so care for the physical instrument through which I express my life, that I may so tend the little fires which burn away the weeds and which cleanse

my non-physical body, that when the time comes to consign a dead and exhausted and useless vessel to the crematory furnace, I may take the other with me in eternal youth.

“For,” Jesus said, “this corruptible must put on incorruption, and this mortal must put on immortality.”

This is a glimpse of Theosophy as I understand Theosophy. This is a speck of God Wisdom which is universal and a free gift to all who truly think and deeply feel, earnestly seek and greatly aspire.

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FOR YOU O DEMOCRACY

Come, I will make the continent indissoluble,
I will make the most splendid race the sun ever shone upon,
I will make divine magnetic lands,
With the love of comrades,
With the lifelong love of comrades.

I will plant companionship thick as trees along all the rivers
of America, and along the shores of the great lakes, and
all over the prairies,
I will make inseparable cities with their arms about each
other's necks,
By the love of comrades,
By the manly love of comrades.

For you these from me, O Democracy, to serve you ma femme !
For you, for you I am trilling these songs.

WALT WHITMAN
1819-1892

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IMPORTANT NOTE

With the increasing domination of Europe by the Nazis our Theosophical work very definitely suffers. We can no longer send any communications whatever to Poland, Norway, Denmark, Belgium, Holland, or France. It is with the greatest difficulty that we have any communication with Finland, Sweden and the east of Europe.

The result is that our Theosophical Publishing House activities have been severely restricted, while the circulation of *THE THEOSOPHIST* and *The Theosophical Worker* has been radically curtailed. This involves us in a heavy loss, and I shall be very much obliged therefore if those members who live in still free countries will rally to our support especially as regards *THE THEOSOPHIST* and *The Theosophical Worker*. I fear that our brethren in Britain cannot help us much. All their energies must needs be directed towards winning the war. But perhaps our members in India and in the United States of America might be willing to make a special drive for *THE THEOSOPHIST* at least, and help us to get back to our 2,000 monthly average. We dare not print more than 1,500 copies monthly at present, and may have to fall below that figure as more and more Europe becomes impenetrable.

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THE THEOSOPHICAL PUBLISHING HOUSE
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THE THEOSOPHICAL SOCIETY REASSERTS THE FACT OF UNIVERSAL BROTHERHOOD

(Unofficial—July 1940)

In these days of supreme conflict between good and evil, and in a world divided against itself, The Theosophical Society reasserts the fact of the Universal Brotherhood of Humanity, to form a nucleus of which it was brought into being by the Masters of the Wisdom in 1875.

It declares its unbroken and unbreakable Universality, welcoming within its membership all who believe in the Universal Brotherhood of Humanity, be their race, or faith, or nationality, or community, what it may, be their opinions what they may, be they bond or free.

It declares that it has no orthodoxies, no conventions, no dogmas, no articles of faith of any kind. Its strength and solidarity lie in the recognition, and as far as possible observance, by every member of the fact of the Universal Brotherhood of Humanity, so that it stands in the world as a Fellowship of Nations, of Faiths, of Opinions, which neither wars nor antagonisms, however acute, can ever break.

The Theosophical Society is one of the greatest healing powers in the world, for its members individually and collectively rank friendship and brotherhood above all that separates.

The Theosophical Society was one of the first movements to heal the wounds left by the war of 1914-1918. It will be one of the first movements to heal the still more terrible wounds of this war. And already its members are at work seeking to help to plan a peace which shall bring to the whole world and to every individual in it a spirit of good comradeship and carefree living.

Wherever a member of The Theosophical Society is, there is he striving his utmost to do his duty as he sees it in the light of his understanding of that great Science of Theosophy which is the Science of Universal Truth as The Theosophical Society is a vehicle of the Universal Brotherhood. He may be working in the war, or apart from it, or even against it. But be his occupations what they may he is a living force for Brotherhood. Therefore has he goodwill towards all and understanding for all. It may be his duty to fight. But he never fights with rancour, still less with hatred, for he knows that in each the dross of evil must sooner or later burn away, leaving only the pure gold of good.

The Theosophical Society stands for Universal Brotherhood and therefore for Universal Peace, Universal Justice, Universal Freedom, and no less for Universal Tolerance and Understanding.



ON THE WATCH-TOWER

BY THE EDITOR

IMPORTANT: 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 have now to date the times of my writing Watch-Tower notes. Owing to press exigencies we need to have all material ready a long time before publication. It is, therefore, impossible for me not to be considerably out-of-date, especially in these fast-moving times.

The statement I have felt impelled to make to my fellow-members was written about the middle of June and is placed first in this Watch-Tower. The notes entitled "Darkness or Light?" were written during the terrible crisis of the evacuation from Belgium of the Allied Forces and of the German thrust on the River Somme.]

A DAY OF JUDGMENT

TO MY FELLOW-MEMBERS OF THE
THEOSOPHICAL SOCIETY:

IN this most solemn hour, with
gallant, heroic France desper-

ate to the point of seeking peace, and stalwart Britain with her eager family of nations almost alone against the foes of Good, I conceive it to be my imperative duty as President of the world-wide Theosophical Society to declare—there are times when utterance is surely more golden than silence—that the forces of evil are everywhere being arrayed against the Forces of Good, and are vitally menacing and encompassing to its extinction the sacred cause of Freedom, Justice and Happiness.

I therefore further declare that the very existence in the world of the beneficent forces of Theosophy and The Theosophical Society are no less in gravest peril, since the

one is the glowing Life and the other a faithful Form of that Universal Brotherhood which evil must ever seek to destroy.

At this supreme moment neutrality to these forces of evil, whether on the part of individuals, communities, movements or nations, is often nothing less than a betrayal of civilization and of all the moral and cultural standards the world has so far reached. Neutrality is therefore for the most part a crime against humanity, and those who do not actively range themselves against the evil now so threateningly in the ascendant may well in truth be on the side of evil, justify or excuse themselves as they may. They cannot serve both God and Mammon.

Verily is this a Day of Judgment for the whole world, and woe indeed to all, be they nations, movements, communities or individuals, who, now being weighed in the Balance of Righteousness, are found wanting.

Urgently do I call, therefore, upon every lover of Theosophy and upon every member of The Theosophical Society throughout the world, and especially upon my younger fellow-members, ardently to protect and to preserve the great Gifts, made to the world by the Masters of the Wisdom in the last quarter of the nineteenth century, of the Universal Science of Theosophy and of the Universal Movement of The Theosophical Society,

lest these now perish away and the Call to Universal Brotherhood be no longer heard in the ears of men.

I urge each to range himself in his own individual way on the side of Freedom, Justice and Happiness, on which Poland has already made the greatest sacrifice that a people can ever make, on which Finland gave to her heroic utmost, on which France has outpoured her very life's blood, on which Britain and the members of her family now stand all but alone, yet upright and undismayed.

I say that if we Theosophists do not thus range ourselves, and at all costs, what else shall we be but selfish and worthless guardians of the Trust reposed in us of the mighty soul-stirring Truths of Theosophy and of their great and world-fructifying vehicle The Theosophical Society? What is Theosophy but the Science of Freedom, Justice and Happiness? What is The Theosophical Society but a nucleus for their expression in the outer world?

As France cried aloud to the United States of America in the tragic moment of her selfless tribulation, so do Freedom, Justice and Happiness cry aloud to the whole world lest their present agony become the agony of Death.

Theosophists! Hear the cry and give it eager heed! Fearlessly lift up your voices in your nations,

and guard them from any shame of preferring safety to honour, ease to sacrifice, profit to duty! More than ever in these days are nations and individuals their brothers' keepers!

Victory shall yet come to the Allies, even as the Christ triumphed on the Cross; for sooner or later the forces of evil must exhaust the power which the wrong-doing of the world has added to their own inherent maleficence.

But the Forces of Good must receive all possible strengthening, and nations and individuals alike must become afire with burning ardour to guard from destruction all that stands for happiness of living.

May no nation, no individual, remain deaf to the desperate Call of Civilization already *in extremis*, nor offer but a convenient measure of assistance. Such is the straight way down into darkness. Those who thus turn their backs upon the Light in its dire need will themselves cry out for Light in their dire need, and there shall be no answer but darkness.

Who are for the Victory that shall be? Who will strive for it with all their hearts, happy in any sacrifice which shall make Victory come the sooner? Who are there throughout the world who know they have been born into the world to become warriors for Righteousness at such a time as this?

Blessed indeed are they, for they shall help to roll away the dark-

ness from the world and in them there shall be no darkness at all, neither shadow of turning.

George S. Arundale

18 June 1940

TWO CABLEGRAMS

A cablegram sent to the General Secretary of the American Section on 19 June 1940:

"Urge you impress your membership fact that Day of Judgment is upon us all. Forces of evil threaten very existence civilization culture and therefore Masters gifts to world of Theosophy Theosophical Society. Theosophists everywhere must fearlessly strengthen resistance to the encompassing evil by organizing public opinion to take prompt decisive action while themselves intensifying and vivifying their own dedication to Truth and Brotherhood. This is only way to save civilization and to ensure to the world continuance of blessing Theosophy and Theosophical Society. —ARUNDALE"

A cablegram sent to the General Secretary of the English Section on 19 June 1940:

"Strongest and most loving comradeship with heroic France and splendid Britain as they give all for cause of freedom justice happiness of whole world. Know full

well victory will at last crown their sacrifice. Hope Theosophists keenly realize that death Theosophical Society and extinction light Theosophy inevitable result triumph Germany Italy as messengers soul-destroying barbarism. —ARUNDALE"

* *

DARKNESS OR LIGHT?

How true it is, as one gazes upon the distraught world with all one's powers of understanding, that humanity has become the creature of contention between the forces of evil and the Forces of Good.

How true it is, as one perceives so clearly in these illuminating days, that there is God and there is the Devil, envisaging each as we may according to our stage of evolution.

How true it is that in the spirit of its eternal freedom humanity has power to invoke both God and the Devil, and from time to time invokes one at the expense of the other.

How true it is also that the little obscure, sometimes unconscious, invocations in the daily lives of the millions of human beings scattered throughout the world accumulate little by little, as it were drop by drop, until the drops become a stream, the stream branches out into an almost illimitable delta of rivers, and an ocean results of Right or of wrong.

APPEASEMENT IS WEAKNESS

The world is, perhaps, fortunate in that there are ever the two oceans, and that in the long run the Ocean of Right is vaster than that of wrong. But sooner or later the time must come when the world must be purged of the waters of evil and begin a new health with the waters of Good. Such a time came in 1914, but the opportunity to release the world for a new youth was lost, be the blame where it may. But since the renewing of the youth of the world cannot be indefinitely delayed, the clash between Good and evil has now to become infinitely more titanic than it had been during the war of 1914-18.

Signs of the coming catastrophe should have been perceived by all pure-eyed observers in Japan's aggression upon China, in Italy's reproduction of the same spirit, and in all that took place in Europe before the present war actually broke out. Sir Neville Henderson's book, *The Failure of a Mission*, shows with dazzling clarity how Germany in the person of Hitler had determined upon a course and was ruthlessly set upon treading it. Alas! that the book also shows the terrible weakness of British policy, giving the picture of our British Ambassador's sad and almost shameful retreat before the advance of the subtle leaders of the hosts of evil.

It is not to be said that Britain was free from terrible embarrassment. There may be excuses to be offered, but one thing is to be inferred—that the word "appeasement" is a word of ghastly weakness when used against embattled evil.

And now the darkness is let loose upon the Light in ways of which, in all probability, most people have no conception. In each one of us there is the darkness of ignorance which expresses itself in so many weaknesses of varying intensities. In each one of us there is the Light of Truth which expresses itself in so many rays of virtue.

THE WORK OF THE DARK FORCES

With the darkness of our ignorance the dark powers seek to deal as with their own material. They seek to intensify, to distort, to exaggerate, so that little by little each one of us may turn away from Righteousness and follow them into their abode—it is no kingdom—of those who are lost.

But they are also gaining access, through all the wiles of evil, into a realm which is not theirs and should not be theirs until they have redeemed themselves in the millenia to come. They seek to dim the light which is the Good, so that the world may enter a period of darkness into which the sunshine of Light shall not penetrate, in which the mountains and the hills shall no longer reverently lift up

their stature to God, but shall become confined within their material forms—cold and ashamed, in which the rivers and the seas and the oceans shall be dried up, in which the green things shall be dead, in which all that moves shall become stark, in which the soul-life shall sleep until the time be set for its awakening.

It is into this sinister Night of Evolution that the dark forces already animating Japan and Italy and now finding their consummation in Germany would hurl for a Manvantara of oblivion that splendid life in every kingdom of nature, which has been so surely, even though slowly, growing into the likeness of its Godhead.

Let it not be thought that if humanity becomes submerged the same fate may not overtake every other kingdom of nature. What the dark forces can do they will do to arrest the upward climbing of the unconscious Gods in every kingdom of nature to the realization of their Godhead. The whole world is confronted with this frightful danger. And even though it be written that such a night shall not come, it is also written that only as the Forces for Good in every nation are marshalled against the forces for wrong, only as the Ocean of Good swells up and beneath the weight of its purity submerges the ocean of evil, only as every individual who knows God and the

Devil chooses God, and takes his sacrificial and fearless stand on the side of Good, shall the world reject the night and summon the day of a new youth.

Verily, the terrors and horrors of the night are disclosed to us in what is happening in Europe at the present time. Mercifully is the world given a vision of what might happen were the forces of darkness to prevail.

GOD IS OUR GENERAL

So does it behove each one of us, without a moment's delay, without a particle of fear, in the fullest trust in God our General, to throw off from ourselves those weaknesses wherewith we may be assailed, and to gird more firmly about us the armour of our Righteousness. So shall we go forth certain of victory, thanking the Giver of Gifts for the glorious opportunity to be enrolled at this supreme moment in the world's history in His ever-victorious army.

No individual who has God in him can dare hold back. No nation that has been born in Righteousness and high Ideals can dare stay back from the fight. If the dark forces win, all that is splendid in every nation and individual will be crushed to nothingness. As Germany wins victory after victory, each one of us is looking upon all that is good in him gradually being put to death.

Thank God for Britain! Thank God for France! Thank God for the sacrifices of their splendid peoples! They may have their weaknesses. They may have committed their wrongs, but when they saw the night approaching, they resolved to perish rather than to allow to be withheld from the world a single ray of Light. These two countries are in truth the bulwarks of civilization.

THE BYSTANDERS

But what shall be said of countries which stand aside and watch the terrible night approaching in the delusion that whatever other countries the darkness may reach, it cannot reach them. How fatal the delusion! How terrible the betrayal of their own ideals and of all that is good and great in them!

There will be no oases of Light in the deserts of their darkness. Either there will be darkness or there will be Light. Each one of us must challenge himself in all ruthlessness as to whether he is for darkness or for Light. He cannot be on both sides. It is the same with nations. Each nation is either for Light or for darkness. To wait and to watch, to hesitate, is to be on the side of darkness, is to be on the side of all that is horrible and cruel, not because the nation approves, but because it dare not disapprove.

The Light advances. The darkness shall recede. But those who

are not ardent to repel the night—be they individuals or nations—shall themselves know their night, even though the world may escape its own. They shall know suffering, because they did nothing to alleviate it. They shall know defeat, because they did nothing to avert it. They shall know frustration and despair, because they did nothing to remove these from the way of a suffering world.

It is not yet too late for those nations which are still blind to open their eyes to see their path of duty, indeed the path of their self-preservation, and to tread it gloriously. But there is only a little time left, and if the nations that look on still continue so to do, night will envelop them and they shall count no more among the civilizations of the world. The world will have been saved because of the splendid lives that the peoples of Britain and France and of other Allies are living, but woe indeed to those who shall have given nothing and yet expect to benefit from the heroic dying of countless numbers of their fellow men and women, and from the ghastly tragedies which have overtaken countless innocent men and women and children.

Indeed shall the sacrifice of these lead them into their perpetual Light. But the wilful blindness of those who gaze as from the public places in a theatre upon a play

being performed before them for their sinful edification shall evoke for them that Law of Justice under which they shall feel what that night can mean for them from which they have sought to protect themselves by every means in their power.

A WORLD-WIDE VICTORY

Glorious is the truth that Victory is sure, but how wonderfully glorious if all the world, except those parts which are enslaved by darkness, helps to make that Victory sure. Let the Victory be world-wide. Let its blessing be fashioned by every God-loving individual and by every truly righteous nation!

LET US WORK FOR PEACE

I have decided to establish at Adyar, the Headquarters of The Theosophical Society, a Peace Department under Mrs. Laura Gresheimer Chase, one of our very active American residents, to be a clearing-house for all material dealing with the construction of a righteous peace when the war is over.

I feel strongly that every member of The Theosophical Society should be able, in the clarifying light of his Theosophy, to make some contribution to the development of a world atmosphere in which a peace may be established such as shall give Justice and Freedom to all.

I feel, strongly, too, that The Theosophical Society has the duty, in such times as these, to declare that Peace is inherent in the First Object of The Society, and that in furtherance of such First Object it calls upon all men and women of goodwill, be their nationalities or faiths what they may, to sow the seeds of peace in the very midst of the horrors of war.

I feel no less strongly that no peace can last which is not primarily based on character and on that sense of righteousness which knows no distinction of race, nationality, creed or opinion.

Only men and women of character will be able to build a real peace. Only men and women intent on righteousness will be able to give all the peoples of the world their just due. Only men and women who know that co-operation, and not competition, in all departments of life is the essential key-note of individual, national and international prosperity will be able to lay truly and well the foundations of the new world order.

And I say deliberately that without the co-operative guidance of the women men alone will fail, as they have ever failed before, to build a peace that no storms of any kind can shatter.

I ASK EVERY MEMBER

I ask every member of our Society to see clearly that among the

movements able to help to bring about a lasting peace The Theosophical Society must stand pre-eminent. And I ask every member, therefore, to ponder deeply upon the nature of those elements which may be regarded as vital to a peace which the whole world shall acclaim as meting out justice to all without exception.

I ask every member to use to the utmost his own understanding of Theosophy and the power of his membership of The Theosophical Society to seek out such elements and to try to bring them to bear upon the innumerable problems which will confront the world as soon as the war is over. I ask every member to realize that he is a messenger of Peace, of wise Peace, in the very midst of all that so horribly denies peace; and that The Theosophical Society, with its soul—Theosophy—is a mighty Well of the Wisdom of Peace which he must do all in his power to make known and available to all, that they may draw from it the waters of Universal Brotherhood for the refreshment of a world almost dying of thirst.

I intend to get into touch with every Section of The Society which can at all be reached, and with every Peace Activity of The Theosophical Order of Service, and to ask the General Secretary or other officer concerned to do all he can to make every individual member

Peace-conscious in the sense of thinking and planning for PEACE without delay, so that when the time comes for peace to be declared it may not only be a cessation of war but a forward movement in the direction of establishing a world comradeship as between nation and nation, faith and faith, individual and individual. I am asking Mrs. Chase to request every member to keep her up-to-date as regards all peace plans that may already be in the field, to keep her informed as to the result of his own deliberations, and to suggest to his Lodge the desirability of holding Peace Forums from time to time, not to denounce war, but to study what Theosophy has to contribute towards the establishment of a world that shall never again know the unhappiness of war, and to consider what The Theosophical Society and all other movements for Brotherhood can do to this great end. Universal Brotherhood is synonymous with Universal Peace. Never has it been more urgent than it is today that the whole Society and every single member in it should work for the Peace element in Universal Brotherhood, and thus exalt our First Object.

PEACE CONVENTION IN 1940

I am hoping that in December next, when the International Convention meets at Benares, Peace shall be its key-note as the spirit

of Kuruksetra was the spirit of the International Convention at Adyar in 1939. And I also hope that it may be possible for the General Council to pass a great resolution identifying The Theosophical Society with the spirit of Peace, though not, of course, committing it to any specific plan, and calling upon every member to make Peace his purpose even though he must needs engage in war.

THE USE OF WAR

For my own part, I still feel convinced that there can, in the existing condition of the world, be no quicker route to a great Peace than this present Armageddon. It is a surgical operation upon the whole world, and a major surgical operation at that. I believe that nothing short of such an operation will avail to save the world from death. But we must know the war for what it is. We must know that it is but an outward and visible sign, however localized, of a universal condition of disease, of disease as much in the bodies of neutral nations as in those of the actual belligerents themselves. I hold that the Allies have traced the war to its immediate source and have had the courage to fight it there. But there is a state of universal war between Right and wrong, and woe indeed to any nation which is not conscious of this fact and does not take

wounds, Britain and her family of nations stands alone in the world to save it against that freedom, justice and happiness-destroying evil which, as a gaseous slime, rises so rapidly to suck down into a stifling death all that is beautiful, good and true in life.

Britain stands alone! If Britain falls, civilization falls into ruins.

If Britain falls, the priceless culture of age-old China will become dark and obscure beneath a hard and cold veneer of lifeless, and therefore false, forms of living.

If Britain falls, India, helpless Mother of the world, sacred repository of the world's noblest standards and examples of living, lies open to vile desecration at the merciless hands of those who would drag down into the dirt all greatness, all ideals, all beauty.

If Britain falls, not a continent of the world, not a nation in the world, but will slowly but surely sink down from the graces of its refinements, such as these may be, into the disgraces of its vulgarities, crudities, coarsenesses; and so enwrap itself in a mantle of darkness and all-penetrating disease.

Continents and nations far removed from the overt seat of war may deem themselves safe from pollution insofar as they are not already in a measure polluted by that spirit of lust, be its form what it may, which is one of the most potent ingredients of war. They

bury their heads in the sands of self-complacency, and see no advancing nemesis.

But "Let him that thinketh he standeth take heed lest he fall!"

Let these continents and nations take stern heed that they are only being lulled into a sense of false security, and that as the forces of evil gain strength from vampirizing the life's blood of country after country in Europe, they will assuredly seek throughout the world for other victims for their terrible lust.

Is there a country in the world that can stand against a Europe—possessing Hitler and Mussolini, mighty in material power and honouring no code of morality in the furtherance of their impious designs?

While Britain stands, these dangers cannot come. But if Britain falls . . .!

Britain must not fall! She shall not fall! Yet has she her weaknesses, and even now must needs suffer from them as she arms herself for the supreme adventure of her existence.

There is at least one major weakness she can redeem at once, and that is her failure to make an equal and trusted comrade of India. It is not yet too late so to do. She has made a magnificent declaration of Franco-British Union—one of the greatest visions ever perceived in the history of the world. Let

her but add one further declaration, nearer home, lifting India to equal status with herself and all other nations constituent of what is in truth, and must be in fact, an Indo-British Commonwealth of Nations, and she will draw down upon herself those blessings which shall richly endow her with righteous prosperity to the very end of her age. Unconquerable will she become in the might of a noble observance of duty.

Just this homage to her duty, but no less than this, and there will be no more to add to that great spirit which so marvellously animates her to make all sacrifices—knowing that she fights not alone for herself but as the surviving champion of the Liberties of the world.

She will become fully armed, adding that moral strength which counts for so much more than all material equipment, and thus will she be resistless.

Yet even if she remains blind to this still greater vision, *she must not fall*. And India herself must wait for justice, bearing most noble witness to her own inherent greatness by forgetting for a while her undoubted rights in order to perform her undoubted duty of standing side by side with Britain in

unreserved co-operation, so that Britain and the rest of her family of nations no longer stands alone, but is blessed into overwhelming strength by a selfless India.

If Britain falls, India will not rise for centuries, for first she shall have to throw off the stranglehold of contemptuous and ruthless oppressors.

But let India offer her all, as Britain is now giving her all, on the altar of the world's redemption, and all shall come to each that shall most honour her soul.

If Britain falls . . .! With a selfless, freely-giving India by her side she cannot fall.

Britain and India together shall surely save the world. May Britain's leaders without delay gain that vision of their duty to India which shall do them so much honour in its recognition.

May India's leaders give to the salvation of the world a united India standing unreservedly on the side of Britain.

So shall darkness pass away from the world even though there will be nations in danger of perishing, because their peoples have been without vision when vision was their great opportunity.

If Britain falls . . .! *But it is written that she shall not fall!*

George S. Arundale

H.P.B. AND THE WAR

DID not H. P. Blavatsky with prophetic vision discern the Great Wars of this century, even more splendidly than Tennyson and Tolstoi—wars which are indissociable from the materialistic epoch through which the world is passing?

She says: "Every nation and tribe of the Western Aryans, like their Eastern brethren of the Fifth Race, has had its Golden and its Iron Age, its period of comparative irresponsibility, or Satya Age of purity, and now, several of them have reached their Iron Age, the Kali Yuga, an age *black with horrors*" (II, 369).¹

A blacker age there never was in all history than the nadir to which we are descending in 1940, with aggression rampant and overwhelming, warfare being waged with unprecedented ferocity, and nations trepidant and fearful of entering the conflict against Might, the greedy and devouring monster, lest they violate their so-called neutrality or disturb their traditional isolation. And all this time freedom and justice are shamelessly violated, and international anarchy spreads in ever-widening circles.

¹The references are to the Adyar edition of *The Secret Doctrine*.

So black with war and ruin is the world in fact that we are inclined to wonder whether the fate of Atlantis will not be needed to restore equilibrium, long before the predestined cataclysm, for the sinking of Europe is inevitable, as H.P.B. says (III, 268):

"Lemuria was not submerged as Atlantis was, but was *sunk* under the waves, owing to earthquakes and subterranean fires, as Great Britain and Europe will be one day."

All such great events, cataclysms and earthquakes, like meteoric showers and the appearances of certain comets, are predictable on the authority of cyclic recurrences. There is no psychic phenomenon involved. "It is simply knowledge, and mathematically correct computations"—made over hundreds of thousands of years, and millions of years for the human Races—"which enable the WISE MEN OF THE EAST to foretell, for instance, that England is on the eve of such or another catastrophe; that France is nearing such a point in her cycle; and that Europe in general is threatened with, or rather is on the eve of, a cataclysm, to which her own racial *Karma has led her*."

The evidence for this prophecy, H.P.B. says, is in the "records of racial development and of events

of universal import" which the Eastern Initiates have preserved ever since the beginning of the Fourth Race. Proof is given, on what to every Occultist is quite scientific evidence—"the records preserved through the *Zodiac* for incalculable ages" (II, 371).

As to when this cataclysm shall be, "who knows save the great Masters of Wisdom," H.P.B. says, "and They are as silent upon the subject as the snow-capped peaks that tower above Them." She does, however, vouchsafe to us the knowledge that the European Race will disappear; that the Americans of the United States, already in three centuries become "a primary race," are the "germs of the sixth sub-race, and in some few hundreds of years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years they will launch into preparations for the seventh

sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Aryan Race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the Sixth Root Race will have appeared on the stage of our Round. . ." (III, 442).

"The exultant pulse will beat high in the heart of the race now in the American zone, but," H.P.B. goes on to say, "there will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans; for they will have become a *new Race, and many new nations*. . . Thus it is the mankind of the New World, the senior by far of the Old one—a fact men had also forgotten—whose mission and karma it is, to sow the seeds for a forthcoming, grander, far more glorious Race than any of those we know at present" (III, 443-44).

Many and priceless are the lessons taught by these months of suspense and bloodshed, and we should read the passing events with keen eyes and quiet hearts. Not often in the world's history are such pages offered for the reading, when all values are changed, when the story of the Nations is being written with a pen of iron dipped in blood.

ANNIE BESANT in 1915

AN APPRECIATION OF H. P. B.

You dismiss H. P. Blavatsky rather too easily as "hocus pocus." Nobody ever affected the thought of so many able men and women by "hocus pocus." The real source of her influence is to be found in *The Secret Doctrine*, a book on the religions of the world suggesting or disclosing an underlying unity between all great religions. It was a book which Maeterlinck said contained the most grandiose cosmogony in the world, and if you read it merely as a romantic compilation, it is one of the most exciting and stimulating books written for the last hundred years. It was paying a poor compliment to men like Yeats, Maeterlinck, and others, to men like Sir William Crookes, the greatest chemist of modern times, who was a member of her Society, to Carter Blake, F.R.S., the anthropologist, and the scholars and scientists in many countries who read H. P. Blavatsky's books, to assume that they were attracted by "hocus pocus." If you are ever in the National Library, Kildare Street, and have a couple of hours to spare, you might dip into "The Proem" to *The Secret Doctrine*, and you will understand the secret of the influence of that extraordinary woman on her contemporaries. I found in a publication of the Oxford Press, *The Thibetan Book of the Dead*, a statement made by Samdip Lal, who was the greatest Sanskrit and Thibetan scholar in the world, that H. P. Blavatsky was one of the very, very few Europeans who have a mastery over Indian philosophy and mysticism. You have the makings of an admirable literary critic, a rare thing in these times, and you should not be misled by popular catchwords about "hocus pocus," but try to find out the real secret of H. P. Blavatsky's influence, which still persists strong as ever, as I have found over here [in London] among many intellectuals and well-known writers.

Æ (GEORGE W. RUSSELL)

in a letter, a month before his death in 1935, to Seán O'Faoláin. Quoted in *A Memoir of Æ*, by John Eglinton (Macmillan, 1937).

The two Founders of The Theosophical Society were both born in the month of August: H. S. Olcott on 2 August 1832; H. P. Blavatsky on 11 or 12 August 1831.

MEMORIES OF COLONEL OLCOTT

BY LILIAN EDGER, M.A.¹

MY contact with our President-Founder, Colonel Olcott, was a wonderful and valuable experience, and some of my happiest and most treasured memories cluster round him. I am glad to write my memories of him and if I can at all succeed in making him *live* for our present-day members I shall be rewarded; I am sure that the thought of him will be a help and an inspiration to them as it has always been to me.

The circumstances which led to my first meeting with Colonel Olcott are so typical of his character and methods of work that I will begin by recording them. I must go back nearly half a century to 1896. In that year Mrs. Besant sent Mr. J. C. Staples to Sydney as General Secretary of the Australasian Section which then included New Zealand Lodges; in the same year the Countess Wachtmeister visited us. She strongly advised the founding of a separate Section for New Zealand; the time distance between Sydney and Auckland was then four days, or more if the Tasman happened to be in

an uncompromising mood, as was not infrequently the case. Moreover the genius of New Zealand is totally different from that of Australia; the two countries have indeed little in common, either in origin or in general characteristics. New Zealand is distinctly herself and must choose and follow her own line of growth and activity. She is second to none in initiative, in resourcefulness and in quiet indomitable strength.

Thus it was that New Zealand became a separate Section and on the advice of Countess Wachtmeister I was made the first General Secretary. But I was not destined to hold this position for long as a different avenue of service was soon to open up for me. In Australia at that time Mr. Staples fell ill and quickly died, to the deep regret of all who had come in touch with him. I at once wrote to the Headquarters at Sydney asking if I could help in any way; everything in New Zealand was working smoothly and I had an excellent assistant in the person of Mr. Frank Davidson. It was therefore arranged from Sydney that I should go over, start my work in Queensland

¹ Miss Edger was the first General Secretary of the New Zealand Section of The Theosophical Society.

and visit the Australian Lodges. I was at Rockhampton when I had word from Sydney that Colonel Olcott was at Thursday Island on his way to Australia and that I had better meet him and arrange further plans in consultation with him. He had his eye always on his beloved Society so that if an emergency rose in any Section he would immediately be on the spot to deal with it in the shortest possible time. So we met at Rockhampton in the north.

It may easily be imagined how excited I had been at the thought of meeting him, the loved comrade of H.P.B., the President-Founder to whose skilful organization and administration The Theosophical Society owed its very life, and with what eagerness I had awaited his arrival. I was not disappointed; indeed the reality exceeded my expectation. What struck me at the very first meeting was his exuberant vitality and also his magnetic influence. I understood at once whence came his healing powers, which he was still exercising, though not so frequently or so fully as he had done previously, and also his power of inspiring those who were working under his direction with his own enthusiasm and devotion. I felt perfect confidence in him as the leader of The Society to which I had already pledged my life and my devoted service, and I was very grateful for the privilege of work-

ing under him and proud of it too. The Colonel had a very affectionate nature which no doubt added to his clear insight into the possibilities of service of the members of his beloved Society; he accepted me at once into the ranks of his recognized co-workers and comrades in spite of my comparative youth. I can never be sufficiently grateful to him for this.

The Colonel arranged that we should together complete the tour of Australia and New Zealand, and the months that followed were amongst the happiest of my life. It is difficult, nay impossible, to put into words all that they meant to me. We had not been together long when he decided that I should go to Adyar with him. He said to me one day: "I am going to take you back to India with me, Peggy" (that was his special name for me). "Whatever for, Colonel?" I asked. He then explained that Mrs. Besant was engaged in work in Europe and America and would not be able to come to Adyar that Christmas and as usual deliver the Convention Lectures. I naturally demurred, for though I had done a good deal of lecturing for The Society the Adyar Convention Lectures were a very different and much bigger proposition. However he told me to take a very simple and practical subject and it was arranged I should take "Theosophy Applied" and treat it in relation to the

Individual, the Home, the Society and Religion. I always liked lecturing when the Colonel was in the chair; he was so sympathetic that he made it easy, and besides I loved him dearly.

The Adyar lectures were well received and many Indian Branches asked him to take me to visit them. After the New Year holidays he took me to about 50 Branches in India and I came to know him well. We had some rather interesting experiences. I think that he delighted in giving me some new experience. On one occasion we were approaching Gooty which is on low hills, the outlying slopes of the Nilgiris (I cannot find it on the atlas). As we went along a winding road in a light bullock-cart I saw lights approaching. It is the custom in India for marriages to be celebrated at night, the bridegroom being escorted to the bride's home by a torch-light procession, so I naturally imagined that was what was coming. But when the first light came up they fell in behind us and we were taken in procession to our lodging. My readers can imagine how grand I felt—like a queen. The Colonel thoroughly enjoyed this; indeed I suspect it was by his arrangement.

Some of the Branches we visited had never had European visitors and they had rather sketchy ideas as to what was needed, especially in the matter of privacy. At one

place to which we went there was no bathroom, but there was a large courtyard with verandas round it and at the ends of one veranda two bathing-places had been arranged. They were quite innocent of curtains or screens or anything to ensure privacy. The Colonel smiled and winked at me, so I quietly went away and left him to deal with the situation. In less than half an hour there were two neat little tents in opposite corners of the courtyard. I do not remember any situation arising that the Colonel could not deal with, and always so pleasantly that he won the affection of all. In this particular case we were flooded out of our tents after two or three days, for it was the rainy season, but as we were leaving the same day it did not matter.

We had to travel sometimes on railways which were not frequented by Europeans so that the station-masters did not always know what to do with us. I remember one night it seemed to me we were at a rather small station an unusually long time with no apparent reason for delay. I was beginning to wonder what had happened. At length however the train moved on, and in the morning the Colonel told me how he had been walking up and down the platform smoking a cigar and ready to step into his carriage the moment the whistle should sound; presently the station-master had come up to him and asked

him how soon he would be ready to take his seat, as the train was already half an hour or so behind time and he would like to send it on its way if he might! Little incidents of this sort always interested and amused the Colonel greatly—he was so very human.

He was also much interested in anything psychic. On one occasion he took me to a spiritualistic séance. It was not a great success for the medium gave us nothing but undiluted Theosophy. His interest in anything psychic showed itself in another way on more than one occasion. The Colonel had been told that he had had five incarnations as a king and that the last of the five was as King Asoka. He was rather proud of this one and thought it accounted for his great interest in Buddhism; he often referred to it when talking with me. He was perhaps more proud of the many Buddhist schools he had formed in Burma and Ceylon than of anything else he had done, unless possibly of his schools in southern India for the depressed classes. He had a great love for humanity and had no caste or class prejudice, so could give his full sympathy to anything that was done for the uplift of the more unfortunate members of the great human family. But I think perhaps his strongest characteristic was his utter devotion and reverence for his Master. He did not often allude to it unless

among his most intimate friends, but it was very sacred to him. He told me once of one of his incarnations when his Master was a King and he was the general of the army. He had had the opportunity of saving the life of the King's son. Nothing made him so happy as this, not even the Asoka incarnation.

Naturally during the six months or more that we were travelling together I came to know him fairly intimately. Another characteristic that was most striking in him was his jealousy in safeguarding The Society from the slightest suspicion of sectarianism. He would say: "Our Society is pre-eminently unsectarian." His own vision was so clear that he could hold the balance evenly and justly between the "neutrality" of The Society on the one hand and the need for earnest devotion to the Masters in its chief workers on the other. He himself was absolutely devoted but he always defended The Society against the faintest suspicion of any dogma, even that of belief in the existence of the Masters, and Their connection with The Society. His own belief amounted to *knowledge*, but he would never for a moment suggest that belief in Their existence was encumbent on any member of The Society.

The Colonel was of course more closely associated with Adyar than with any other part of the world.

It was he who planned all the improvements in both the buildings and the whole estate of the Headquarters there. Many an hour did I spend strolling in the grounds with him and one or more of the resident members, who would join us. And always in his mind was the thought of the best way of developing the estate, whether it was the grove and avenue of casuarina trees, which he planted for the sake of their timber, or the buildings to which he frequently added by purchasing neighbouring ones or extending those already there. Some of those who visit Adyar now may not always fully realize to what an extent the Colonel's life and soul are enshrined there, I might almost say in every tree and in every stone of the older buildings. No super-structure is possible without a foundation, or with a foundation that is not well and truly laid; and no foundation could have been more well and truly laid than that of The Theosophical Society by its President-Founder.

There is much more I could say about the Colonel's unfailing geniality which made all who visited Adyar feel it was indeed their home; of his loyalty to all his friends and co-workers; his accessibility and loveliness; and above all, his truth and his careful safeguarding of the high moral standard on which he

insisted in those who occupied prominent positions in The Society. But I am afraid that I have already exceeded reasonable limits in this article and must draw to a conclusion.

If I have at all succeeded in making our President-Founder *live* for my readers they will themselves fully recognize what is his special significance for our New Zealand Section as for other Sections. For are not the ideals of this young country, and hence also of this Section, a free independence and a wide tolerance, linked with high principles? and those are the ideals for which he worked, and insofar as we are faithful to them we are also serving him. It is for us older members to see to it that the Colonel does not become merely a name to the younger members who are growing up and taking their part in The Society's work. And this is why I am glad to have the opportunity of writing this article for THE THEOSOPHIST—that I who knew him so well and loved him so dearly might put on record, not only on my own behalf, but on behalf of this Section which I love, and which is in more senses than one my very own Section, our affectionate and undying gratitude to our beloved President-Founder, and our loyalty to the ideals he always impressed on us.

ASTROLOGICAL COINCIDENCES

BY HELEN VEALE

RAPHAEL'S ALMANAC for 1935 prints Hitler's horoscope, a document to which much interest at present attaches. The Ascendant is the 27th degree of Libra, and the first coincidence which struck me was that this is within two degrees of the Ascendant at the opening of the war between England and Germany, a horoscope made for September 3rd, 1939, at 10 A.M. Greenwich Mean Time (or 11 Summer Time), in London. About the same time, a friend asked me to make a map for the Third Reich, which we agreed might be timed as born at Noon in Berlin, on August 2nd, 1934, when Hitler joined the offices of President and Chancellor. I was staggered to find this map yield almost the same Ascendant, Libra 28°, and besides to show throughout a remarkable similarity to that of Hitler's nativity, all the same vital points being stressed. With such slight knowledge of astrology as I possess, I was uneasy to find Hitler's and the Reich's Ascendant bestriding the horizon of the war map, though opposed by Moon and Saturn, and though Jupiter in England's sign promised protection. But then I realized another coincidence, no less than that the 28th degree of Libra is the Ascendant also of the King-Emperor, George VI, born in London on December 14th, 1895, at 3.5 A.M.

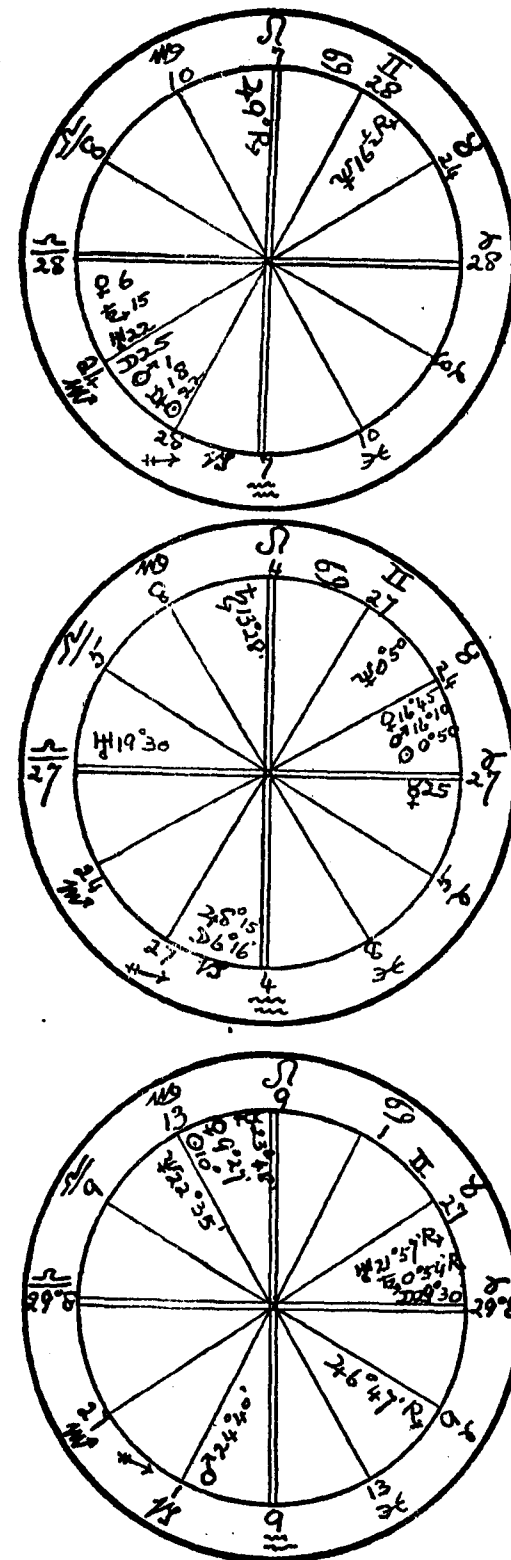
The comparison of His Majesty's horoscope with that of his protagonist leaves no room for doubt as to who must emerge victor from conflict between them. A sinister sign of power in the Fuehrer's map is Saturn in Leo, exalted in mid-heaven, a position which occurred also in Napoleon's horoscope. Concerning this position of Saturn Alan Leo makes a highly significant remark, in *How to Judge a Nativity*, that to such people the text might be quoted: "And Satan took him up into a high mountain, and showed him all the kingdoms of the earth and the glory of them, and said unto him, 'All these things will I give thee, if thou wilt fall down and worship me.'" Alan Leo goes on to say that "if well aspected, the native will rise by his own perseverance and industry far above the sphere into which he was born. If afflicted, he will rise only to fall again, or will overreach himself by a lack of proportion, or ability to judge the limits to which he can expand." Even with good aspects,

he calls this a "precarious" position, and as both Venus, his ruling planet, and Mars the War-God are square to Saturn in Hitler's horoscope, the outcome seems to be clear.

Comparing with this King George's horoscope, we find beneficent Jupiter occupying almost identically the same exalted position in Leo, and there having good aspects from Mars and Neptune. There are afflictions here too, squares from Venus and Saturn, but victory in war is clearly indicated, at whatever cost of personal suffering.

Progressing both these maps to the fateful year 1939-1940, Hitler's map shows him not far from his fall from the giddy eminence he has attained, for his progressed Ascendant is opposed by Neptune, and his Sun in conjunction with Mars is in the western angle. Moreover his progressed Moon is approaching a close square to fateful Saturn, and opposition to Natal Mars and Venus, as well as progressed Venus. The King's progressed horoscope shows him in the midst of dire troubles—as who would doubt!—but the place of his Natal Mars, in conjunction with the Moon and trine to Jupiter in mid-heaven at birth, is fast rising to the eastern horizon, bringing victory after struggle.

I hope that more experienced astrological interpreters will be led



to a consideration of these points, and it would be interesting to know what specially is symbolized by the latter degrees of Libra, since that appears so prominently involved. A significant feature of Hitler's horoscope is that no planets are in watery signs, almost all being earth, so no wonder if he lack compassion, and the ability to see another's point of view. The King's map shows a polar opposite, all fire and water.

The first map is the horoscope of the King-Emperor. The second, the horoscope of A. Hitler. The third, of the War: London, September 3rd.

A WORLD DEBATE ON THE DUTIES OF MAN ?

We wish to express our appreciation of the Watch-Tower Notes in the April issue of THE THEOSOPHIST, and to associate ourselves whole-heartedly with the letter from "H.C." in the same publication.

Though acknowledging the President's right to absolute freedom in expressing his personal views on all subjects, we have regretted the bellicose atmosphere which has seemed to permeate THE THEOSOPHIST since the outbreak of the present war. But these Notes hold up the colours under which we can all feel proud to serve.

The quotation from Dr. Arundale's article in the Madras *Hindu* appearing on pages 75-76 of the April THEOSOPHIST under the heading "The World Debate on the Rights of Man," suggests to us that it might be interesting and profitable if another World Debate could be organized, in THE THEOSOPHIST, on the Duties and Responsibilities of Man now and in the reconstruction period which must follow the present conflict if there is to be a peace worthy of the name.

Might not we all, Theosophists, strive to give some really valuable contribution to the constructive thought of the world, based on the studies which it is our privilege to enjoy, and the First Object of our Society which it is our pride to uphold ?

It is by "mental strife," not physical, that the world's problems must ultimately be solved—the only strife, surely, which is compatible with Brotherhood in its highest sense.

Kuala Lumpur
26 April 1940

E. and R. W. HUGHES

BUILDING THE TEMPLE OF PEACE

I HAVE recently established a Peace Department of The Theosophical Society with Mrs. Laura Chase as its Officer-in-Charge.

The whole Society is being canvassed so that, as far as possible, every member may become ardently peace-conscious, not with a view to the immediate cessation of the war—there may still be lessons the war has to teach us—but to be ready to sway public opinion in favour of an equitable and enduring Peace when the time comes. I am also asking the Peace Sections of The Theosophical Order of Service to co-operate fully in this work. Already material is being received and I propose to allocate in every issue of THE THEOSOPHIST a few pages for its publication, without, of course, committing either The Theosophical Society or any member to approval or otherwise.

—G.S.A.

* * *

Mrs. Chase has sent the following letter to the various Sections :

DEAR FRIEND: I have been appointed by the President to be in charge of the Peace Department of The Theosophical Society.

The President will be very much obliged if you will, as far as you can, turn the whole of your Section

into a Peace Department, urging every member to do whatever he can to understand the nature of the foundations and pillars of an enduring Temple of Peace.

The President is very anxious that I should receive, as soon as possible, all material available in your country which is concerned with the Peace that is to come, and I should be very glad to be put into touch with any movements which are especially concerned with the problem of Peace.

We must not be as unprepared for Peace as we were in the last war. Every member of The Theosophical Society by very virtue of his membership should be not only an ardent advocate of Peace—even in the midst of prosecuting to the utmost his war duties—but a serious student of the essential principles of Peace.

The President says: In the turmoil of war, all the more should we be able to envisage the stillness of Peace. Our lives work very much in terms of antitheses, swinging like pendulums from one side to the other. Because we are in a condition of catastrophe, all the more should we be able to perceive and to proceed to a condition of regeneration and reconstruction.

LAURA CHASE

THE GLORY OF SEX

BY GEORGE S. ARUNDALE

THEOSOPHISTS ought very particularly to interest themselves in the subject of sex. The word sex means only *division*, if we trace it back to its immediate origin. But to the educated individual the sex idea should be one of unification. It is very important that Theosophists should introduce into the sex idea the great principles which we derive from our Theosophical knowledge.

WITNESS TO OUR GODLINESS

The urge of sex, as we call it, though it has been so degraded everywhere, means in fact the Creative Spirit of God. If only that could be recognized, especially in the education of the young, we should then find our pathway, as regards the whole problem of sex, made immeasurably easier. We always look upon sex from the physical lower emotional standpoint, and fail to see its spiritual and truly beautiful significance.

There is no doubt that the sex urge is the nearest force we have to that Godliness which is essentially ours. If only we could as teachers, as parents, utilize the whole idea of sex to evoke the Godliness of the child and of the

youth, we should be harnessing him to a power, or a power to him, a power which he is, of which he can make the most splendid use, instead of hedging about it, as we do, as if we were afraid to deal with one of the most beautiful and wonderful subjects we could possibly touch.

Ordinarily, we look at sex entirely from the standpoint of the small, the limited. We must look at it from the standpoint of the more, the great, the Godliness whence it comes, and to which it bears witness.

The idea of reproduction, the giving birth to children, is only one aspect of sex, just as the exaltation of Unity from the physical plane standpoint itself and from the standpoint of the inner planes, is only one, though a very beautiful, aspect of sex.

We have to realize that sex in its reality is the Spirit of God at work in us. If only we could realize, whenever there is that urge arising, whether in the boy or girl, that the urge is the stirring of Godliness, and that it is for us to help to ensure that such stirring shall be unto Godliness and shall be true to its origin and purpose as it increases, we should confer an

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THE GLORY OF SEX

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inestimable benefit upon the individual concerned.

TO CREATE THE BEAUTIFUL

The problem of the sex urge, the sex spirit, is far beyond just the physical or emotional planes within which we so largely confine it—the problem of that urge is to create the Beautiful and the True, either by living the Beautiful and the True, or by actually creating a form in which the Beautiful and the True can express itself, or possibly in both ways.

If we find the expression of the sexual urge in our physical vehicles, naturally it must assume, as it were, a physical form, a physical aspect. But we Theosophists especially and teachers in general should realize that the physical is merely the outermost reflection of a tremendous Within. So, while allowing for the physical impress that the sexual urge may have upon us, as expressed in the physical body, we should trace it back through the inner realms of consciousness, as far as we can, to whatever we may be able to discover as to, I cannot say its ultimate, but its more inner origin.

IN DETAILS OF DAILY LIFE

To draw nearer to our essential Godliness or to create like a God, or to do both, that is the purpose, the objective of the sexual urge. There is no sharp distinction be-

tween living a Godly life and creating Godlike things. It has always been in the past my practice as a teacher to concentrate that sexual urge, as it manifests in the beginning of the puberty either of the boy or girl, though not by any means exclusively, in the little affairs, the details of everyday life. This means doing the little things well, each one being fulfilled to its own destiny, so that each little act becomes a God, because it is perfect in its smallness. Remember in the Theosophical dictionary there is no such word as "insignificant." The smallest thing is as significant as the largest thing. If we begin to realize this and help to make people begin with the smaller things without of course failing to heed the larger things, we shall establish our lives on very firm foundations.

The first thing is to educate the child to accuracy, meticulousness, though the latter word according to its origin is entirely inappropriately used. Accuracy and meticulousness in the tiny details of life are Godliness as much as any greater form of life is Godliness.

We cannot have anything more than perfection. While we may look up to such a splendour as the Moses of Michelangelo, or to any other mighty creation of the great Arts, eastern or western, there is no less sublimity and magnificence in the smallest thing we are capable of thinking, feeling or doing.

In the distorted lives we tend to live, it seems imperative that we shall see something enormous, something outside of ourselves somehow to attract our awed attention, in order that we may perceive greatness. We can far more readily perceive greatness outside ourselves than within ourselves. Yet the most stupendous things are produced by the smallest circumstances, and that is true of the human kingdom no less than any other kingdom.

Think of the wonderful rains and storms in which nature rejoices, of the torrents of waters that irrigate the whole world, whether in the shape of the avalanche, or of the streams, the mighty rivers. To what do these owe their origin? The scientist knows that to a speck of dust that rises up into the atmosphere is due the descent of the fructifying rain upon the earth. If we perceive within ourselves the dust, then we perceive in ourselves the Divinity. It is the old story as told in *The Ethics of the Dust* of Ruskin—out of the sooty dust and sand and clay of a roadside come the diamond, the opal, the sapphire. It is the dust that fructifies.

TIME OR ETERNITY?

So when we are thinking of the urge of sex, we must consider it in terms of the specks of dust, the tiny things of everyday life. We deplore the over-sexuality of the world, so far as its physical mani-

festation is concerned. We are deploring the want of accuracy in attention to details, the want of the capacity to live slowly in these days when speed is exalted above deliberateness.

The time must soon come, and is now come for Theosophists who are expected to be living in advance of the world, when the world shall live more slowly. At the present moment everything is for speed, for rapidity. It is an inevitable swing of the pendulum from an opposite extreme. But those who know how to live slowly, know the better how to live divinely. It is largely because we live so quickly, because we are constantly saying we have no time, no time, no time, that these distortions, as for example of sex, which are so prevalent in the outer world, take place.

It is most extraordinary that anyone should be able to say that he has no time for that which is rhythmic for him to do when God's greatest gift is the gift of time, and He has given time lavishly. If we can say such a thing, it means that we are misusing time, not understanding His gift, cramming into our living more than our living ought to stand, so that we neglect the little things, concentrating on the things which are not relevant to us, which have their foundations in sand and not upon rock.

Therefore, the true fulfilment of sex to its high purpose rather

depends upon living in the details of life with care, rejoicing in the lust no less than in the diamond. To live *slowly, unhurriedly*, is to live as God lives, and this is especially vital in these days. Thus living, we evoke the spirit of God in all those things which are round about us, and we become Gods to them, creating and vivifying.

We have ample evidence from the writings of the Elder Brethren how fully the Wise realize what we do not yet seem to realize, how much time there is. We want to do everything at once. We feel everything ought to be accomplished without delay. But the Wise have every use for constructive delay. There is plenty of time. Because we are the slaves instead of the masters of time, we think there is no time, which is profoundly untrue. Anyone who says "I have no time" is not utilizing his time. We may quite rightly say: "I have no time for certain things; they do not fall within my universe of living." But for anything that falls within our universe of living we must have time.

We live too fast and create for speed, forgetting that speed takes us nowhere. Turbulent sex has become a slave for speed, and we point it downwards into flashes of emotion instead of upwards into Eternities of Glory. Even the flashes of emotion into which we point it cannot help in some measure reflecting Eternity. There is a sense of Eternity about

the downward flash, even of the sexual emotion itself. It cannot forget or deny its origin. At the same time, if only it could be pointed upward, it would flame upwards into the real atmosphere of sex instead of expending itself in those flashes of emotion which cause all the conflict, confusion, misery and sordidness we find in the outer world today.

THE DIVINE NATURE OF SEX

When we think of that quality of discrimination, so beautifully set forth in *At the Feet of the Master*, we see that it is sex which is the root of discrimination. It is that true sexual urge, that sense of our eternal nature, our Godlike power, that enables us to distinguish between the less and the More.

Only we always will do what the world does—associate the idea of sex with some small aspect of it, instead of realizing, when there is the spirit of sex in us, that it is in fact, even though circumscribed by physical limitations, the reflection of our essential Divinity. In our capacity as teachers and as parents, we who are Theosophists ought always to relate sex to its splendid and divine origin. That is one of the great duties of the teacher and the parent towards the child. So do we see him safely through all the dangers of physical and emotional enslavement and imprisonment. If we show him that through this

surging urge he is a God, he can never forget it. If we can help him to come face to face with his Godliness at these strange, wonderful, supreme moments, then he can never forget even in the midst of a tremendous experience or great preoccupation.

This urge of sex is Heaven's Light, our Guide. We must exalt this Light, go before the world and show what in reality is the nature of sex. We must transmute sex into its essential nature and bring down the essence of sex, this ray of Godliness, into the physical plane whence it has been divorced from its inner relationships and has become confined within outer forms.

THE EDUCATION OF SEX

The sex of each one of us, man or woman, boy or girl, that is our Godlikeness. The urge of the femininity or of the masculinity in us, that is the dynamic urge to move us upwards and onwards. This urge is never static.

The time comes when, instead of remaining bi-sexual as we are, we become uni-sexual, when masculinity and femininity converge and become, as it were, one. That is for the future. For the immediate present each one of us has to fulfil one or the other of the two great aspects of sex, feminine and masculine, and we learn to fulfil them the more they come together.

The sex of the man is action, making movement. The sex of the woman is sacrifice, making holy. But in the ultimate, action and sacrifice are one. In all those who are transcending the differences and are entering into the unities, action and sacrifice, movement and the dedication of the movement to holiness, tend more and more to become one.

Sex control, as self-control, means sex direction, uplift, conquest. The teacher must open channels, not dam them. The sense of impotence is the result of repression. There is always a "can" for every one. Where there is sex, there is Life, but it must flow, not overflow. It must flow upwards not downwards.

We need education to take into account sex as sex mightily and sweetly is, not in its enslavement to physical and emotional exclusiveness.

Let us make clear that the expression of sex in terms of the physical vehicle is *Reverence*, that the expression of sex in terms of the emotions or feelings is *Aspiration*, or movement upwards, that the sex of the mind, curiously enough, is *Exaltation*, in other words the beautification and beatification of form either in its concrete or in its abstract nature. If we go into the Buddhist consciousness the sex of the intuition is *Unity*, in one aspect of being, as in

the Nirvāṇic consciousness there is Unity in a complementary aspect.

So we have very clearly an indication as to how this spirit of sex may be consecrated to the realities of its purpose, showing us that the first problem of education is Reverence, which is another word for the first purpose of education, so often given in Theosophical literature, namely Service. The true spirit of Service is Reverence, and the true spirit of Reverence is Service. The first spirit to establish in every child is the spirit of Reverence, and out of that to develop the spirit of Service. Then comes Study, and from the purification of Study there comes Simplicity of living, and in that Simplicity, Self-Control, so that all these various powers which have been educated out of the vehicles of consciousness may be under the guidance and control and direction of the Will.

We must see to it that the great sex urge is never enslaved to the physical and emotional natures, but divinely is exalted to express these. The physical must be endowed with Reverence and the emotions with Aspiration.

THE SACRAMENT OF MARRIAGE

We see how much can be developed out of that idea, and how thereby marriage becomes a real sacrament instead of a mode of release for temporary passions. It

becomes one of the great stages of holiness through which individuals pass on their life's pathway. This veritable sacrament of marriage, distorted and degraded, unholy as it so often is at the present time, is almost the greatest of all sacraments, and the child must be led to it on the one hand by Reverence, and on the other hand by Aspiration. Then when the time comes for marriage and the consummation of marriage, it is as if two souls were kneeling at a single altar and offering themselves to their own Divinities which they know in that moment at least, if they do not necessarily know it afterwards, to become one and not two Divinities. So that even on the physical plane, sex has a magic, a power of drawing down the Eternal which practically no other force of consciousness has. It anticipates the future and gives, or should give, as in a flash the eternal and essential realities of Life.

WE ARE ALL ARTISTS

If we can so identify our conception of sex as to include within it all creative acts, whatever their nature, then shall we realize that in fact we are all artists. We are sometimes told, and sometimes imagine, that artists are a people apart. It is only our own ignorance and our limitations that blind us to the truth and cause us to imagine that an artist is someone

who creates through dancing, singing, drawing, painting, and so forth.

An artist is indeed one who can create, but we are all creators. God, the Father of us all, created the universe of which we are constituent elements, and endowed each one of us with His own glorious nature. We have to break down that barrier between us and our own growth which causes us to believe that some of us are artists and some are not. We must never say: "I am not an artist, I cannot understand." We may not be artists in one direction, but surely in some other direction we are artists. We may be artists in the use of words, in our capacity to do good business, to lead a very careful life. Every one is an artist, and the sooner he recognizes the fact, the sooner will he become God. The whole of the spirit of sex is that it may work on every stage of consciousness to help an individual to come face to face with his own Divinity, as he does so come face to face on the physical plane when the great act of sex has its wonderful consummation, a consummation which should be realized as to its overwhelming sacredness.

THE SHINING SUN—THE CHERISHING EARTH

The sex of our Lord the Sun is His Shining. That Shining is sex—the glorious exaltation of sex in all its supreme essence. The Sun shines. That is the Sexual Act.

I am using these words not in their small significance in which we have circumscribed them, but in their supreme meaning. The sex of the Earth is Her Motherhood, Herself a reflection of the Shining. Motherhood is essentially the Shining of Life, but we can bring the idea of Shining more intently down into our own individual lives by using that word "Motherhood."

The Sun shines. The Mother cherishes. Where is the difference? Shining is cherishing and cherishing is shining. We think of them as two, because we live in terms of duality in this outer world, as we needs must.

THE CHANNEL FOR UPRISING

When anyone feels that stirring of sex, even though it may be apparently a physical expression, he must realize that his Godliness is stirring within him. It is the business of the Theosophist especially to know this, so that when a child or a youth or anyone comes and says that there is a sense of this sexual stirring, we may be able to say: "Now you have stirring in you that Godliness which for the moment is expressing itself in physical terms. Try to lift it up so that you will feel the urge in terms of the emotions and feelings and higher still. How do you *feel* with regard to it? How do you *think* with regard to it? You can lift up, lift up, lift up."

We can always so lift up an individual's consciousness, because he has the essence of consciousness in him which can be uplifted; having come down through the various planes of consciousness, it can again move up. The channel has been made for the downpouring. The channel has therefore been made for the uprising.

When there is that urge and the spirit of the Above descends upon an individual, then the great moment has arrived, the great movement has begun. It is well if the parent, the teacher, the friend to help is at hand. Let him soar as an angel, not helplessly flap his wings as a frightened bird too stunned to rise from the earth.

So one comes to the conclusion that the sexual urge must flow and flow through the creative spirit of every individual, however that creative spirit may be formed in him or her, through music, through sing-

ing, through deep and ardent longing, through painting, through modelling, through dancing, through the great qualities of Life such as Reverence and Compassion and the sense of Brotherhood, through service, through accuracy, through remembrance of the Real amidst the unreal, through courage, action, sacrifice; through every quality which is the essence of the individual let the urge flow and be sacrificed thereby—in other words become holy thereby.

We should have no fear of sex if only the whole idea of sex were to be recognized as a sacrament and to be treated as such with reverence, with a beautiful spirit of respectful familiarity, so that the individual may feel that he is the master and not the slave, or that at least he may become the master instead of being in danger of enslavement to that which he is so often given no opportunity to understand.

THE VOICE OF THE TEACHER

The voice of the Teacher cometh not
like the sound of trumpets or organs;
but as the falling of a leaf or petal,
or of a snowflake—so gently;
or as the soft caress from the nose of some animal;
or the whispering swish of poplar leaves
when all else is still.

To catch it you must be listening intently,
in a heart free from worldly cares,
and bathed in reverence and love.

HAROLD E. TYRWHITT

SIRIUS CRAWFORD—P. R. GREEN— PETER DE ABREW

DEATH has been through our ranks and taken more of our members: two prominent, another promising—Mr. Peter de Abrew, for many years managing director of the Musaeus Schools in Colombo; Mr. P. R. Green of Bombay at the close of a most useful career; Mr. Sirius Crawford, a young airman from New Zealand, who had been on active service and was reported missing after air operations on June 15th.

Sirius was the son of the Rt. Rev. William and Mrs. Crawford of Auckland, and with them visited Adyar for the Convention of 1934; in 1938 he went to London for further training in the Air Force. We remember him as an attractive youth, a splendidly endowed soul and dedicated to the twin ideals of Theosophy and aviation, for he had the good fortune to be born of stalwart Theosophist parents, and he was ardently air-minded from childhood. His heroic passing must bring him very near to the Elder Brethren and will enable him to lead those other New Zealand comrades who have made the great sacrifice to the greater destiny in store for all who enter into the true spirit of this war.

Hundreds of Theosophists in many western countries will remember Mr. Green as the kindly and generous friend who met them at the Gateway of India and facilitated their entry into the land of their dreams. It was a unique service which he gave to fellow-Theosophists for many years, and possible only to one who had the most friendly temperament. At various times in the thirty-five years of his membership of The Theosophical Society he had been a member of the General Council and of the Indian Section Council, and secretary of the Bombay Federation. Ever active in the Blavatsky Lodge, Bombay, he found time to help other Brotherhood activities both Theosophical and non-Theosophical. As one of Bombay's live links with Adyar he helped to keep the channel open, and his help has been recognized and rewarded. On the other side he will find even greater scope in this critical period.

Mr. Peter de Abrew was another stalwart, his *magnum opus* being the management of the Musaeus Buddhist College and Schools in Cinnamon Gardens, Colombo. In turn he had been co-founder with

Mrs. Musaeus-Higgins, trustee, and managing director, and every ounce of energy and wealth which he possessed went into this educational work. Teachers trained in these schools—all women—have been given posts in Government schools throughout Ceylon, and the course of training has always been highly commended by Government inspectors. Mr. de Abrew had also served on the Government Board

of Education, and his work for education was recognized by the award of the O.B.E. With his passing is broken a link with the past, for an old picture in our records tells us he was a boy in his father's home, yet standing near the Musaeus Schools, in 1880, on the occasion of the first visit to Ceylon of Colonel Olcott and Madame Blavatsky and a group of Indian Theosophists.

THE LATE PRIME MINISTER OF NEW ZEALAND

The Hon. H.G.R. Mason, Minister of Justice in Mr. Savage's Cabinet, and a member of the New Zealand Section of The Theosophical Society, writes:

Michael Joseph Savage will be remembered by New Zealand as our first Labour Prime Minister, as the head of a Government which in a brief span of years has accomplished an amount of humanitarian and progressive work unparalleled in our history, and as the most beloved Prime Minister of our generation. In Auckland he will be remembered for his persistent work in that city on behalf of the sick and the poor.

By those who had the privilege of being associated with him in any of his work, and especially by those who worked with him in political organization, he will be remembered always for many outstanding points of character. The persistence with which, setting aside all selfish ends, he devoted his life to the one purpose—the improvement

of the lot of those who are most in need—marks him as a great man.

This one-pointedness gave power and fruitfulness to his efforts. It deflected in a remarkable manner those petty personal differences which tend always to appear among those who work in co-operation to a common end. Where he was present these trivialities were seen for what they were. And one felt always that no matter how energetic an argument might be, there was no possibility that the slightest personal antagonism would remain, or any feeling that would tend to cloud his judgment in the least degree upon any other occasion. One intuitively felt this with him in a higher degree than with any other man I have known.

These qualities, together with that humanitarianism which was the strong mainspring of his life, enabled him to do the great work he has done for New Zealand which will cause him to live in the hearts of the people.

THE NIGHT BELL

X. "Killed in Action": The Truth about Death

BY GEORGE S. ARUNDALE

RELENTLESS SOLIDITY

THE scene is one of the greater battlefields. Immense numbers of men are engaged on either side. Hell rages in the air, from the air, in the hills and in the valleys and plains. The atmosphere is solid with explosion and impact, and fury sweeps over the surface like a black miasma. Masses of human beings have become welded into solid avalanches, hardening slowly one against another. Individuality has been pressed into the service of a collective power and purpose, and for the term of the battle there is a sense of loss of identity, of moving to an Event maybe Divine, but not far-off—immediate, overbearing, overwhelming, awful. Instead of individuality there is the sense of Eventfulness, and of being just a cell in the organism which the Event ensouls.

The battle rages, and as the mind-creations of man wreak the horrors created in them by human will, innumerable of human beings are literally exploded over the frontiers of death!

Fine young men, or maybe oldish men—British, French, Belgians,

Germans—grim, tense, obscure in solid, driving embodiments of cold, relentless purpose.

All terribly alive on this side of death, even though freely surrendering their individual lives to that common life which, they know, alone can conquer.

Terribly alive, deadened though they be by the sounds of hell let loose upon them, into them, over them, through them, on all sides of them.

Only here and there is there a thought other than of moving with others, of moving, moving, moving. Forward relentlessly. Rearward, doggedly.

THE SUPREME SACRIFICE

And then, all of a sudden, with or without warning, a crash of consciousness, of hundreds of consciousnesses: a stab, or a hundred stabs, of the lightning of life, shatter into blackness a life, a hundred lives, it may be many hundreds.

Death!

Not the death the world in general knows, not the friend who smooths the way for the change that is to Life

more abundant, not the death we so ungratefully fear, not the kindly, gentle, releaseful death. Not such a death, but a death that gives no time for dying, a death that is a flash of lightning, an instantaneous cataclysm, obliteration.

Such a death brings with it the gift of immediate, merciful oblivion. Those who once were part and parcel of the machine of war have dropped out of the machinery.

Yet neither are they elsewhere. It is as if they were documents taken out of active files and placed in pending files. They are waiting, and as they wait, memory is released from its functioning.

Be they who they may, Germans or British or French or others, they have made the supreme sacrifice, and the titanic setting of it has endowed it with holiness. It is a sacred circumstance on the pathway of their growth.

In the case of the soldiers in the Allied Armies, there is deep truth in the words: "They have become young, though very humble, Christs, crucified to their measure, and perchance beyond, even as the Christ was crucified to the measure of the whole world." Such words may not quite be used of the German soldiers, for though they too offered the supreme sacrifice, the cause of Germany is evil, and a due measure of woe must come to each who furthers it.

ON THE OTHER SIDE

For all must there be the passage of a little time ere the transition can be made from the hell they have endured to such heaven as may open wide before them—to each the heaven that shall be to him most heavenly.

First, the shattering of consciousness and the breaking of the bonds that tie to earth.

Then a merciful enfoldment in the oblivion of an interspace. They sleep, but dream not.

And while they sleep, round about them wait in tenderness the Bringers of Good News, the helpers who, recruited both from the "living" and the "dead"—who are which?—are the appointed friends for those who have newly passed from earth.

At last sleep stirs into the new wakefulness. Another lightning stab of life, and that which had been broken into pieces on the Wheel of Eternal Adjustment, broken into pieces on this side of those Gates of Change which we call Death, streams through the Gates opened for its passage, slowly becoming whole again on the other side, but with a wholeness not yet released from the impress of the horrors endured but a brief while ago.

Deadness, Oblivion, Awakening in dazed wonder, marked with the scars of sacrifice. "Where am I?" "What am I?" "AM I?"

And then the last rumblings of the thunder of the crashing on the other side of the Valley send through the awakening consciousness a wave of shuddering horror—but for the last time.

BRINGERS OF GOOD NEWS

Around the awakening hero—he has been weighed in the balance and has not been found wanting—draw close the watching Bringers of Good News, messengers of the ceaseless Love of God.

They need use no words, though ringing words may be spoken if these may help.

They have but to speak with the silences of their eyes, those glowing silences which are alive with all that can be most heartening, reassuring, comforting.

So does the awakener *know* that there is no death that quenches Life. Life is the Master of Death. "I live!" "I AM!"

THE VICTORY OF LOVE

But is there a death that can shatter Love?

"Where are my loved ones?"

In a flash comes the answer. Through beautiful magic these loved ones awake or asleep, "alive" or "dead," hear the call, and travel to the beloved in the vehicles of their consciousness, as one might travel in ship or railway train to visit a far-away relative or friend. But no time is taken. They have no

need to take it. On the wings of their eternal love they outstrip the fastest time.

And then the ecstasy of reunion (Alas! so rarely remembered on this side), while the Bringers of Good News stand back awhile in reverence and joy to delight in a sight than which there could be none more glorious.

O Death, where is thy sting?

O Grave, where is thy victory?

But thanks be to God, which giveth us the victory. . . .

the victory of Love over Death.

Cast off is the image-memory of the horror. The scars are gone. Assumed is a living garb of Light. A hell is over, though there may still be tests and trials ere the way is at last won into the splendid Heaven of Re-creation. Thankful delight there is that the sacrifice is greatly over, and that because of it a still nobler way opens for the treading of feet thus sanctified. And delight still more thankful that even though the path of true love does not always run smooth, or even straight, yet does it run unbroken, and, above all, unending.

Indeed have the Bringers of Good News brought good news. At last, no longer dazed, but awake, alive, ecstatic—how literally true is this word—in the demonstrated certainty that Love knows no parting, even though it knows change for its purifying and strengthening,

the happy adventurer into a vista of new delights cries out aloud:

"The glories of my new life are worth even the price of that hell in the inferno of earth."

MEETING THE GREAT ONES

Still, however, is there need for assurance that the mighty Figures are real who adorn the faith to which the newly-awakened one belonged.

The Christ, the Saints, the Virgin Mary, the Apostles—are they *real*? Are there Angels?

For the Hindu—are his revered objects of devotion *real*?

For the Muslim—are the Lord Muhammad and His Saints *real*?

For the Buddhist—is the Lord Buddha and His Sangha *real*?

How sure he becomes that real indeed They are. How he casts himself, streaming with emotional exaltation, at Their Blessed Feet, knowing that all he could not see with physical eyes, he now sees face to face, not even through a glass darkly!

How gloriously these Great Ones shine with that Supreme Trinity—

The Fatherhood of Life,

The Motherhood of Life,

The Brotherhood of Life.

And how he rejoices to be cherished, childlike as he feels, in The Childhood of Life.

THE HEAVEN OF CERTAINTY

Thus does he know. Thus does he experience. And if he "died"

for the Cause of Light, as some will say he died who are still on this side of the Gates of Change, he knows that neither has he died in vain nor is there any dying in vain, even for those who have died in the Cause of a Darkness they may or may not have known as such.

He knows he has *not* died. There is no Death. He has but changed. He knows he has lost naught, but has gained blessings he could never have known on earth.

And later on in the Heaven of Re-creation he will see with the eyes of the spirit somewhat of that Self-conscious Divinity which is God's gift to him of Himself. So will he return to earth with this Heaven of Certainty round about him to further him mightily on his way. Alas! that our poor ignorance suffers the prison-bars of doubt, of fear, of despair, soon to close about him as in a new birth he steps upon a yet higher rung of the ladder of his destiny.

THE PRISON-BARS SHATTERED

Nonetheless, as in this supreme sacrifice of his life on earth he broke in triumph a host of prison-bars, so shall these enslavements be broken again and again until they shall exist no more. The heroes of the world have broken them. The saints of the world have broken them. The martyrs of the world have broken them. The

Saviours of the world have broken them not only for Themselves, but have broken many a prison-bar for the whole world.

As men we may be bound. But as Gods we shall be free.

DEATH AS KING AND VICTOR

So did death and life come to these soldiers of many Motherlands. Death came to give life more abundant, with not the loss of one single jewel-joy of living. Death came not just as a Friend, as he would come to most in the ordinary course of his ministrations, but as a King to kingly ones, as a Victor to one who also is learning how to conquer.

Dulce et decorum est pro patria mori! But more is such a death than this. It is the end and the beginning of one of Life's Supreme and Triumphant Adventures.

And some of these awakened and joyous ones, eager for rest, will surely have their rest awhile. They will be rocked in the cradle of the Deep Sounds of God's Eternal Being and in the Deep Colours of His Eternal Forms.

But others, restless, will enrol themselves "for the duration"—and even their Heavens must wait—among the Bringers of Good News, actively on the fields of battle and in all other places where there is distress, to succour affliction, to help as they themselves have been helped, and to help to

save the world for Freedom, Peace, Happiness, Justice, for the Love and Light of God, and from age-long servitude to the Devil and his darkness.

A WORD AS TO THE BRINGERS OF GOOD NEWS

It is, of course, a *sine qua non* for membership of The Bringers of Good News that they should have no personal or other prejudices, no imprisonment within any particular faith or nationality or opinion. They must be, and be able to be, all things to all who arrive on the other side of death. They must give to each all he needs, all that will help him most, where he is, in the condition in which he has come over, according to the type of life he lived on earth.

And in order to do this a Bringer of Good News must have positive and practical reverence for every faith, every nation, every honest opinion. He will, of course, have his own beliefs; but he will never allow these to interpose obscurations between himself and the individual whom we may call his "patient." A Bringer of Good News must know with all certainty that Truth is everywhere, for Truth is Life, and that each living creature has his Truth which he cherishes, to be acknowledged and revered as he brings it with him from one side of death to the other.

(This article is published also as a booklet.)

THE MARS-MERCURY PROBLEM

I. THE PLACE OF MARS AND MERCURY IN THE "EARTH CHAIN"

BY C. JINARAJADASA

EVER since I placed in *First Principles of Theosophy* a diagram depicting our "Earth Chain" as being now composed of three physical planets, Earth, Mars and Mercury, (following the arrangement by Mr. A. P. Sinnett in *Esoteric Buddhism*) several critics have pointed out that I contradict H. P. B. Just lately, a reviewer in U.S.A. has taken me to task. But what are the facts? Obviously, on a subject like this none of us can *know*. There are of course the occult investigations by Annie Besant and C. W. Leadbeater, the first series in 1895, (published by me in *THE THEOSOPHIST*, August 1911), and the second series recorded in *Man: Whence, How and Whither*. But to many these occult investigations have no value at all.

We are therefore thrust back upon the only possible source of information: What did the Masters teach A. P. Sinnett? For it was Mr. Sinnett who for the first time described the scheme of evolution, with its "rings and rounds," and stated that Mars and Mercury

are a part of the Earth Chain. H.P.B. held that Mr. Sinnett misunderstood the teachings, and that Mars and Mercury are *not* a part of the Earth Chain. The controversy had to remain unsolved. In 1895, Mr. Sinnett showed to Annie Besant the letters of the Master K.H. in his possession, and thereupon she made a statement agreeing with Mr. Sinnett. But this meant that H.P.B. was in error! The dust of controversy has been flying thick and fast since then.

Once that the *Mahatma Letters* were published by Mr. Sinnett's executrix (*against* a very strict injunction given by the Master K.H. in the Letters themselves against such a possible publication, and against Mr. Sinnett's own wishes, expressed in a letter to me in 1905¹), we have material with which to examine the dispute from a new angle. What do we find?

¹ A. P. Sinnett to C. Jinarajadasa, 14 December 1905.

"I should certainly not be willing to take any steps which should call renewed attention to any other letters from the Master except those published in *The Occult World*. No others ought ever to have been published."—Of course Mr. Sinnett may have changed his mind later.

Question (*The Mahatma Letters*, Letter 23A., page 148, 1923 Edition):

"What other planets of those known to ordinary science, besides Mercury, belong to our system of worlds?"

Answer (Letter 23B., page 176):

"Mars and four other planets of which astronomy knows yet nothing. Neither A, B, nor Y, Z, are known; nor can they be seen through physical means however perfected."

There is just one possible explanation of H.P.B.'s insistence that Mars and Mercury do not belong to our Chain. The explanation involves the credibility of the investigations already referred to of Annie Besant and C. W. Leadbeater. Somewhere H.P.B. states that as she was writing *The Secret Doctrine*, the Master placed before her scenes from the past history of the earth. Suppose then that, as H.P.B. examined the transference of egos from the Moon Chain to the Earth Chain, she concentrated her attention on the "first-class Pitris," that is to say, the egos already fully individualized on the Moon Chain; she would then have noted that these first-class Pitris had no contact whatsoever with Mars and Mercury, though three Rounds had already lapsed before their entrance on the Earth Chain in the Fourth Round on our Earth during the Third or Lemurian Root-race. So far as these egos are concerned, there has been for them no Mars nor Mercury. It would not be illogical

on her part to conclude that these two planets are not of our Scheme. I have already said that this is a possible explanation; I have no warranty for saying that H.P.B. examined only the first-class Pitris.

Now, in the Besant-Leadbearer investigations (made in 1895 to get some light on the tangled darkness as to the divisions of the "Pitris" and how they began their work), the general conclusion arrived at is that the animals of the Moon Chain who achieved individualization were not all alike, that is, not all at one grade of individualization, but at several stages of individualization. Dr. Besant later, in *Man*, groups these according to the nature of the causal body at individualization:

1st group: "Lines"—with just the trace of a causal body.

2nd group: "Basket-works"—with causal body more clearly outlined.

3rd group: Causal body fully formed, in seven groups:

- (1) undeveloped well-meaning folk;
- (2) bourgeois, commonplace, weak people;
- (3) merchants, soldiers, etc., good people, but know nothing of the Path;
- (4) highly intellectual, the future geniuses [but who are self-absorbed—C. J.];
- (5) very good people, but who have no wish to serve;
- (6) "Servers," approaching the Path;

- (7) "Servers," who know of the scheme of the Masters and are pledged to serve Their Plan.

Now, according to these investigations, when the new Earth Chain began its work, those who first entered it were the least-developed egos. They were capable of only the simplest kind of work, and very little was expected of them. In the First Round, Mars and Mercury were still astral; but the Earth was physical. From the Second Round onwards Mars and Mercury became physical also.

In the First Round, it was the "Lines" who first entered the Earth Chain, and slowly strengthened their individualization, and by the end of the Second Round became fully human. In the Third Round, the "Basket-works" entered. In the Fourth, our present Round, on Mars, in the fourth and fifth of its Root-races, the "Basket-works" developed a complete causal body.

But it is when the Life-wave was transferred to Earth (in this Fourth Round in which we are), and only as the Third or Lemurian Root-race began, that the millions of egos of the third group given above, entered this Earth Chain, for the first time. They have "skipped" all the seven globes of the first three Rounds, and globes A, B and Mars on this Round. So far as their work of evolving is

concerned, they have been in the "Inter-Chain Nirvāṇa," till they appeared in the Lemurian Race. The reason is that the evolutionary processes in the early Rounds could not give them the necessary conditions for a rapid growth.

To sum up, all the egos in our humanity who can be considered as really civilized now—from those weak and amiable to those capable of high self-sacrifice—have not been on Mars or Mercury. If H. P. B. concentrated her attention on these, she was justified in saying that Mars and Mercury are no part of our Scheme (so far, at least, as our past is concerned).

Of course there is a wide divergence between H. P. B. and Mr. Sinnett. But could Mr. Sinnett have blundered badly on this important topic? If he did, how could the Master K.H. have given him this splendid testimonial? (*The Mahatma Letters*, Letter 82, page 392):

Be certain, that the few undetectable mistakes and omissions notwithstanding, your "Esoteric Buddhism" is the only right exposition—however incomplete—of our Occult doctrines. You have made no cardinal, fundamental mistakes; and whatever may be given to you hereafter will not clash with a single sentence in your book but on the contrary will explain away any seeming contradiction.

I suppose Theosophists will be divided on this matter "to the end

of time," until at least they can read the Ākāshic Records and see for themselves. It is a comfort to know that we shall all be Record-readers some day. Till then, I do

not think we should erect a belief that Mars and Mercury belong to our Earth Chain into a Theosophical heresy. Not certainly, if to some it "seems to fit in better."

II. MARS AND MERCURY

BY E. L. GARDNER

There is a long-standing and recurrent problem concerning Mars and Mercury and their relation to our Chain of worlds, our Earth Chain, which it may be well to examine and sum up in the light of letters written by the Masters Themselves.

The Fourth Chain of our Terrene Scheme of worlds, according to *The Secret Doctrine* (I, 64, 168), is composed of seven planets or "small wheels." Two are said to be built of lower-mental material, two of astral, two of etheric, and one, the densest, of dense physical material. In diagrammatic form this Chain of planets is usually depicted as follows (numbered 1 to 7, as in *The Secret Doctrine*, I, 177, or lettered A to G).

A	G	Lower-Mental
B	F	Astral
C	E	Phys.-Etheric
D		Dense-Physical

Whether these physical-etheric worlds, known as C and E, are the planets Mars and Mercury is the question that has exercised the

minds of students of Theosophy—for on this question *The Secret Doctrine*, Madame Blavatsky's great work, is at variance with the views expressed by the Master K.H. as published in the book *The Mahatma Letters to A. P. Sinnett*, (1923, Editor A. T. Barker). The point is one of something more than mere academic interest, for the planets C and E are said to be the planets whence we have come and to which we pass respectively, after our sojourn here upon our Earth of about 42,000,000 years. This sojourn, in terms of geological periods, is actually nearing the last of its cycles.

The fact that C and E are said to be etheric planets is no obstacle to their being visible. It is at the etheric level that the life chiefly functions but just as, in the case of our human personal bodies, we need the stability and inertia of a denser vehicle to serve as a fulcrum in order that we may use the elusive etheric counterpart, so, with the planetary globes C and E, is a denser core needed to provide stabilizing ballast for the play of

consciousness. In the case of planets C and E it is their denser core that we see with physical sight. Similarly our own Earth has a far denser core than that of the material of its outer layers.

Now concerning the evidence for and against accepting Mars and Mercury as members of our planetary Chain and therefore in close relation to our Earth, I assume that for the vast majority of us the only source of information is the literary testimony available. This is readily accessible and it will be found that the affirmative, that the planets C and E are none other than Mars and Mercury, is supported by the Master K. H. (in a letter to A. P. Sinnett), by Mr. Sinnett (in his book *Esoteric Buddhism*), and by Mrs. Besant and Mr. Leadbeater (in their joint work *Man: Whence, How and Whither*). On the other hand, Madame Blavatsky (in *The Secret Doctrine*) writes in terms of an unqualified negative. Later in this analysis we may find it possible to modify, if not to reconcile, these opposing statements.

First, then, the affirmative. In Mr. Sinnett's book, published earlier than *The Secret Doctrine*, it is declared with decisive clarity that these well-known planets are really members of our planetary Chain. The Master K. H., in a lengthy reference to this book *Esoteric Buddhism*, wrote:

You have made no cardinal, fundamental mistakes; and whatever may be given to you hereafter will not clash with a single sentence in your book (*The Mahatma Letters to A. P. Sinnett*, page 392).

This is perhaps evidence enough of the Master's view but there is more than this. In order to clear up some misunderstanding that had arisen, Mr. Sinnett in a direct letter to the Master put the point specifically and definitely in the form of a question thus:

Query No. 23: What other planets of those known to ordinary science, besides Mercury, belong to our system of worlds? (*The Mahatma Letters*, page 148.)

In answer the Master K. H. wrote:

23. Mars and four other planets of which astronomy knows yet nothing (*ibid.*, page 176).

Putting question and answer together we have therefore the following:

Mars, our Earth and Mercury, and four invisible planets, belong to our system of worlds.

Here then in unmistakably clear language we have the statement by the Master that Mars and Mercury are members of our system of worlds.

Madame Blavatsky's assertion to the negative is in *The Secret Doctrine*, I, 188:

Neither Mars nor Mercury belong to our Chain.

This view and the lengthy commentary with it is badly marred by the faulty copy of the Master's letter which apparently H.P.B. had before her. Fortunately she quotes the letter—and the reply to Mr. Sinnett's query reads thus:

Mars etc., and four other planets of which astronomy knows nothing (*ibid.*, page 187).

There is no "etc.," in the original. Its inclusion is not only redundant but misleading, for its use renders the answer vague and ambiguous—very different from the precision of the actual words used.

Admitting the "etc.," the question and the Master's reply would read:

Mars etc., our Earth and Mercury and four invisible planets belong to our system of worlds.

This implies directly that a larger system than that of a septenary planetary Chain is meant by "our system of worlds." Hence evidently the assumption that the "solar system of worlds" was intended, an assumption possible only if a larger number than seven be accepted in the "system." Without the "etc.," the "solar system of worlds" assumed by Madame Blavatsky, (*The Secret Doctrine*, I, 187) as having been intended by the Master becomes impossible.

The incorrect rendering of the Master's letter which H.P.B. had with her may have been responsi-

ble for her serious misquotation and hence to the faulty assumption—one cannot now say.

Madame Blavatsky quotes also some considerable extracts from other letters received by herself, printed in italics in *The Secret Doctrine*, I, on pages 189 to 193. Though bearing partly on the same subject none of them approach the clarity of the answer given to Mr. Sinnett. They contain hints however that the subject calls for a wider treatment than the Master is prepared to give and conclude with the not infrequent ". . . not being permitted to give you the whole truth . . . I am unable to satisfy you." With the fullest appreciation of Madame Blavatsky's magnificent qualities one cannot shut one's eyes to occasional lapses, especially in view of the warnings given in the Master's letters themselves.

For students to accept the text of *The Secret Doctrine* as perfect and infallible is to make the same disastrous mistake that the Christian Church has done in erecting a collection of Hebrew literature and some Greek manuscripts containing fragments of the ancient Mystery dramas into an infallible Bible, a Holy Scripture. Finally let us touch on the astrological claims which are said by some to have a bearing on this controversy and to support the negative view. The following theory was submitted to

a well-known Astrologer for his opinion.

Ten vast Schemes are said to be in manifestation within the orbit of the Solar Logos. Seven of these are named, being known by the densest planet of the Chain in incarnation—such as the Jupiter Scheme, the Venus Scheme, the Terrene Scheme. Some students assign Mars and Mercury each to a Chain of its own, thus ranking them as the densest planet of that Scheme, each standing therefore altogether apart from the Earth Scheme. Now according to tradition there are three Schemes to which no name is given, there being no planet dense enough to come within the range of our physical senses. But we can assume very logically that these THREE do still exercise some influence, much or little, on all their Solar brethren. To reach our physical world however their influence would need to play through an intermediary, some half-way medium, that could transform, step-down, the flow of their subtler life.

Here then is the question put to the Astrologer—would not Mars and Mercury, by virtue of their position and content, serve well as such relay stations for two of the mighty "un-named" Schemes? One of the Schemes may almost certainly be assumed to be on the forthgoing arc of manifestation and another, as surely, on the returning

arc. The former would operate through Mars and the latter through Mercury?

Mr. Alan Leo, the Astrologer to whom this theory was submitted, answered, after consideration, that there was nothing of which he knew that could be advanced against it: indeed, he added, it might well be the explanation of the discrepancy between Mr. Sinnett's *Esoteric Buddhism* and *The Secret Doctrine*.

It may be that some such function of Mars and Mercury reconciles in a measure the divergent views given above. When thus acting as an intermediary between an "un-named" Scheme and ourselves, probably at certain phases of the great Solar tide, each functions through its "higher-self." As such the planet could be regarded as a temporary member of that lofty Scheme and "not of our Chain." In their "lower-selves" each is always a member of our Terrene Scheme and current Chain.

Thus the two views may be not irreconcilable: notwithstanding a considerable amount of controversy and occasional heated argument during the last fifty years, it is possible that, viewed from a wider angle, both are "right."

References: Third Edition, *The Secret Doctrine* by H. P. Blavatsky; *The Mahatma Letters to A.P.S.*, published 1923 by T. Fisher Unwin, Ltd.

III. OF MERCURY, MARS, THE EARTH AND THE MOON

BY JAMES ARTHUR

1. H.P.B. VERSUS A. P. SINNETT

A. P. Sinnett was the first to assert in his *Esoteric Buddhism*, on the strength of information purporting to come from Mahatma K.H., that Mars and Mercury, with the Earth and four other invisible planets, together belong to the Earth Chain. The truth of this statement was five years later categorically denied by H.P.B. in *The Secret Doctrine*, equally on the strength of information professing to emanate from the same teacher, to whom she, "feeling sure that the speculation [*sic*] about Mars and Mercury was a mistake, applied by letter for an explanation and an authoritative version" (SD, I, 219).

The Master's letter to A. P. Sinnett was later published in full in *The Mahatma Letters*, the letter to H.P.B. is reproduced only in extract in *The Secret Doctrine*. Of the former the original is still available, of the latter's original nothing is further known. In view of H.P.B.'s habitual inaccuracy in quoting—as those can testify who have worked upon the verification of her quotations in *The Secret Doctrine*, and as is apparent even in the Mars-Mercury controversy—¹

¹ Cf. SD, I, 217 and ML, 148, 176. The abbreviations used are: SD for *The Secret Doctrine* (1st ed.), and ML for *The Mahatma Letters*.

the circumstance of the impossibility of verifying her accuracy in the case in hand is a weak point in the armour of those who side with her as against Sinnett, or rather as against the Mahatma K.H., to state the case more correctly.

2. THE MASTER'S LETTER TO SINNETT

Sinnett had asked the Master: "What other planets of those known to ordinary science, besides Mercury, belong to our system of worlds?" To which the Master replied: "Mars and four other planets of which astronomy knows yet nothing." This can have no other meaning than that of all the planets recognized by ordinary science at that time, namely, Mercury, Venus, Earth, Mars, the Asteroids, Jupiter, Saturn, Uranus and Neptune; "Mars," "besides Mercury," belongs to "our system of worlds," that is to our Earth "chain" or "string," to which further belong "four other planets" unknown to science. I do not see how the passage can be read in any other sense.

The second part of the same paragraph of the Master's letter clinches the matter still further. Sinnett's second query was: "Are the more spiritual planets (A, B,

Y, Z)¹ visible bodies in the sky or are all those known to astronomers of the more material sort?" To which the Master's reply was: "Neither A, B, nor Y, Z, are known; nor can they be seen through physical means however perfected." No other sense does this convey than that *three* (C, D and X) of the seven planets forming the Earth string are "of the more material sort," that is visible, physical planets, while *only four* are non-physical invisible planets! And those *three* then are Mars (C), Earth (D) and Mercury (X), or possibly Mercury (C), Earth (D) and Mars (X). There cannot indeed be any doubt that such was the teaching dealt out to A. P. Sinnett in *The Mahatma Letters*. But it does not follow that *every* Chain has three planets on the physical plane. We are only sure of that as regards the Earth Chain, not as to other Chains, which may have only one physical, visible planet (D), while six are on higher planes.

3. THE MASTER'S LETTER TO H.P.B.

Let us now see how it stands with H.P.B.'s case. The sentence from the Master's letter to her, on which everything hinges, runs as follows: "Both (Mars and Mercury) are septenary chains, as independent of the Earth's sidereal

¹ In the early days of *The Mahatma Letters* the seven planets of a Chain were indicated by the letters A, B, C, D, X, Y, Z. Later, so in *The Secret Doctrine*, these became A, B, C, D, E, F, G.

lords and superiors, as you are independent of the 'principles' of Daumling (Tom Thumb)—which were perhaps his six brothers, with or without night-caps" (SD, I, 219).

What a difference with the letter to Sinnett. There, it was all plain sailing, no ambiguousness, no side-tracking, and a clear, straightforward, matter-of-fact language. Here the opposite of all that. The laughing tone, the fairy-tale—Tom Thumb and his brothers "with or without (white!) night-caps" (polar ice-caps!)—makes me wonder if the Master is not evading the issue, and makes me ask how the question to which this is an answer was exactly worded. The Master's answer is always a direct reaction to the question. Here it seems as if H.P.B.'s query was not whether Mars and Mercury belonged to the same "septenary chain" of *worlds* or *globes* like the Earth, but whether each was not rather an independent "septenary chain" of *principles* or *bodies* as human beings have, and as these are symbolized in Tom Thumb and his six brothers. In that case the Master's answer is perfectly clear and intelligible. Mars, Mercury and the Earth are septenary systems of "principles," each system quite independent from every other, and just as Tom Thumb and his brothers have or have no night-caps, so every such planet may or may not have a polar ice-cap, like Mars for

JL Qm m2, m78
N40-6-10-12

example. That depends upon its having a physical "principle" or body.

Now it is evident that this is quite a different proposition from the one dealt with in the Master's letter to A. P. Sinnett. And the two propositions do not mutually exclude one another. On the contrary one is the necessary corollary to the other. They are different manifestations of the universal law of septenary divisions, series, scales, etc. Each physical planet has not only a septenary constitution of itself, consisting of a string or chain of *concentric* globes or principles, but each such sevenfold planet is further one unit in a septenary string or chain of *non-concentric* planets. And it is apparently of the former only that this letter of the Master to H.P.B. covertly speaks, whereas the letter to Sinnett deals unambiguously with the *non-concentric* globes.

That H. P. B. drew the conclusion from the Master's letter that "neither Mars nor Mercury belong to our Chain" (SD, I, 218), is entirely fortuitous. We cannot follow her in that, faced as we are by the Master's unequivocal statements in his letter to A. P. Sinnett.

4. A THIRD LETTER OF THE MASTER

One other passage in *The Secret Doctrine* (I, 219) remains to be considered. It is "from another letter written by the same authority," in

answer to an enquirer who had expressed some doubts if there were such "companion Earths" on the same plane of materiality. In his answer the Mahatma quotes from a previous letter of his to A. P. Sinnett, and thereby reveals himself indeed as the same Master K. H. His reply says: "Our Globe [the physical, visible Earth], as taught from the first, is at the bottom of the arc of descent, where the matter of our perceptions exhibits itself in its grossest form. Hence it only stands to reason that the globes which overshadow our Earth must be on different and superior planes." Here the whole problem turns on what is to be understood by the expression "the globes which overshadow our Earth." As these words stand, I am indeed more inclined to read them as referring to the "concentric" higher "principles" of one individual planet, our Earth, and not to the non-concentric other planets of our Earth Chain.

It is the same with the rest of the letter: "What I [the Master K. H.] wrote [to A. P. Sinnett, ML, 93] was: 'The minor [planetary] Pralaya concerns only our little STRINGS OF GLOBES.' (We called chains 'Strings' in those days of lip-confusion). 'To such a string our Earth belongs.' This ought to have shown plainly that the other [visible] planets were also 'strings' or CHAINS. If he (the objector)

would perceive even the dim silhouette of one of such 'planets' on the higher planes, he has to first throw off even the thin clouds of the [etheric] matter that stands between him and the next [astral] plane."¹

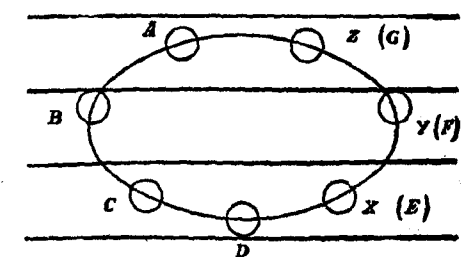
5. STRINGS AND CHAINS

I think indeed that the Master is here speaking of the sevenfold concentric globes or principles, of which each individual planet consists. But as said this does not exclude the other theory of the planetary Chain consisting of seven non-concentric planets. On the contrary, the words placed between round brackets, interpolated by the Master or by H.P.B., in the quotation from his previous letter to Sinnett, cautions us—if it does anything—not to confuse strings with chains. And if that has any sense in this connection, it means that each individual visible planet is a "string" of seven principles or concentric globes, one on each plane, whereas a Chain is a number of seven individual planets or non-concentric globes, of which one, or two, or three are found on the same plane.

The difference between the terms *string* and *chain* is perhaps best represented by the geometrical symbols of a straight line and a circle.

¹ I pass by the further remark in the letter about the co-adunition and non-consubstantiality, because that might apply to both, the theory of principles, as well as the theory of globes.

The "principles" of each individual planet are as it were grouped along a straight line, the individual planets of a Chain on the contrary are grouped in a ring or circle. The latter are therefore called by H.P.B. "circular chains of worlds" (SD, I, 207, 215), or even more graphically "Wheels." And the Master expressed the same idea with very little difference. In the same letter to A. P. Sinnett, from which he himself quoted, he states that "a group of seven planets or man-bearing worlds" is "more or less *elliptically* arranged." That is to say, the arrangement is not a perfect circle, but more or less "flattened" at the polar ends as an ellipse. The flattening is caused by the highest and the lowest plane having two, and one or three planets on the same level, as the following figure may explain.



6. W. Q. JUDGE'S MISTAKE

W. Q. Judge, in *The Ocean of Theosophy*, was the first, I think, to misunderstand the teaching of the Secret Doctrine in such a way as to recognize only the strings of principles and to deny the chains of globes.

But it is clear that this half-theory is straightway refuted by the "circular" or "elliptical arrangement" of the seven planets in a Chain with a double set on every plane. How could every two globes, if they were principles, co-exist on the same plane and interpenetrate (be concentric in fact), and yet be distinct? What would one individual planet do with doubles of so-called "principles" on each higher plane and even a triplet on the physical plane?

These seven planets in a Chain may be "compared" or "likened" to the seven principles, say in a human being, as H.P.B. does in *The Secret Doctrine*, but they are in no case to be "identified" with such principles. As H.P.B. has it, "the invisible companions [of the visible planet] correspond curiously to that which we call the 'principles in Man.'" Mind, "correspond curiously to," but not "are identical with" (SD, I, 208). The fundamental difference between the principles and the globes is manifest in the order of their enumeration in the diagram on the same page, which in the case of the former is along a (zigzag) straight line or string, and in the case of the latter along a circle, ring or closed chain.

7. MERCURY AND THE EARTH, BROTHERS

Finally, to return to the vexed Mars and Mercury problem, not-

withstanding H.P.B.'s denials, there is in *The Secret Doctrine* at least one passage which gives us an indication of the truth, insofar as Mercury is concerned.

Says H.P.B.: "In the Purāṇic legend the son of the Moon (Soma) is Budha (Mercury), 'the intelligent' and the Wise, because he is the offspring of Soma, the 'regent' of the visible [read: invisible] Moon, not of Indu, the [visible] physical Moon. Thus Mercury is the elder brother of the earth, metaphorically his [read: her] step-brother, so to say, the offspring of Spirit, while she (the Earth) is the progeny of the body."

If Mars and Mercury belong to the Earth Chain, then they are together with the Earth the progeny of the Moon Chain, that is to say, not of the physical moon, but of the invisible Regent of the whole Chain. Earth and Mercury are therefore indeed brothers, though not full brothers, but only step-brothers so to say. For the Earth is the direct descendant of the physical moon (D), whereas Mercury is the direct progeny of the more "spiritual" planet (X or E) of the Moon Chain. And it is because of this greater spirituality also, and the fact that Mercury is in a farther stage of development than the Earth, that he is rightly called the "elder" brother of the latter.

How true is what H.P.B. adds: "These allegories have a deeper and

more scientific meaning (astronomically and geologically) than our modern physicists are willing to admit" (SD, II, 45).

IV. A SUMMING UP OF THE THREE ARTICLES

It is a curious coincidence—if indeed it be coincidence and not design—that three articles on the same subject should reach the Editor at the same time. They were all written independently, the first two writers have "exchanged manuscripts," but the third has not had that advantage, as he was living in the other hemisphere. To him however falls the privilege of this "summing up."

The case is not "A. P. Sinnett versus H. P. Blavatsky," but "Adept versus Adept," nay "the Mahatma K.H. versus Himself." For, as I have shown above, it is a case of the Master's letter to A.P.S. contra the same Master's letter to H.P.B.; or in terms of books, *The Mahatma Letters*, pp. 148, 176 contra *The Secret Doctrine* (1st Ed.), I, pp. 165-166. And it is this apparent self-contradiction in our ultimate "authority" which we have to face.

The first two writers take up the defence of *Esoteric Buddhism*—by quoting the Master's favourable judgment of Sinnett's book: "You have made no cardinal, fundamental mistakes, and whatever may be given to you hereafter will not clash with a single sentence in your book." On the other hand, the same authority wrote to Colonel

Olcott, who was much disturbed by the flat contradictions in *The Secret Doctrine* of some of the theories of *Esoteric Buddhism*: "I have also noted your thoughts about the 'Secret Doctrine.' Be assured that what she [H.P.B.] has not annotated, from scientific and other works we have given or suggested to her. Every mistake or erroneous notion corrected and explained by her from the works of other theosophists [among whom A. P. Sinnett] was corrected by me or under my instruction." Here also, then, we are confronted by a self-contradiction, the Adept telling Sinnett in one letter that nothing "hereafter will clash with a single sentence in your book," in another letter to Olcott that every correction made in Sinnett's book by H.P.B. "was corrected by me or under my instruction."

It may well be, as suggested by the first writer, that H.P.B. "concentrated her attention on the first-class Pitris" only, so that her denial of the Mars-Mercury theory is based on her failing to notice their connection with the other classes of Pitris and with the Earth. But what about the Adept? He was not ignorant of that connection, as His older letter to Sinnett proves!

We have, therefore, to seek for an explanation or reconciliation of the contradictory statements, not in H.P.B.'s, A. P. Sinnett's or any other's books, but primarily in the Master K.H.'s letters. And I am glad to see that the second writer has also been struck by the fact that *The Secret Doctrine* letters of the Master do not at all "approach the answer" given in the letter to Mr. Sinnett, and that the subject calls for "a wider treatment," wider presumably than the mere planetary-chain theory.

It is further noteworthy that all three writers have found this "wider treatment" in a different field—Mr. Jinarājadāsa in the evolution-

ary theory (different classes of Pitris), Mr. Gardner in the astrological science (influence of unknown planetary schemes), and myself in the psychological domain (septenary constitution of man). And well may it be that there are several other such partial solutions, each with its own good points. In any case it shows that the Mars-Mercury problem or "contradiction" is not merely of academical controversial interest, but that all such contradictions or "seeming discrepancies" in our Theosophic literature are in their way valuable food to try our mental teeth on, till the day that we know for ourselves.

J. A.

LIFE

I do not need to die that I may know
There is no death. It is enough that I
Have lived and know that Life includes to die
And to be born. Through all the restless flow
Of change Life does not come, it cannot go,
It is. Like sunlight split in many rays
It is; like sun distributed in days
With nights between for rest, our small lives grow.

If one who breathes can understand no part
Of this, then let him hold his breath and wait
In silence where he is, for there is art
In living Life and better seeming state
Of death than only seeming life. The heart
Will find its own at last and demonstrate.

HELEN PALMER OWEN

THE WORDS OF THE MASTER

BY NANN TILLY

This is a compilation—the Words of the Master gleaned from the classics.

H. P. B. in *The Secret Doctrine*, III, 13, (Adyar ed.), quotes *John* VII, 16: "My doctrine is not mine, but his that sent me."

Krishnamurti in his foreword to *At the Feet of the Master* says: "These words are not my words, they are the words of the Master who taught me."

Dr. Arundale in *Freedom and Friendship*, page 410, says: "The Masters of the Wisdom and all that They represent are the Way, the Truth and the Life of The Theosophical Society."

My first introduction to the idea of the Masters was 25 years ago. It came in the form of a poem of Edwin Arnold, "After Death in Arabia," at the time of a death in my home. In that same year there came into my hand a copy of *At the Feet of the Master*. I read this little book through though it meant very little to me at that time. The thing that did impress me, however, was, in the cover design, the seeming path across the shimmering waters to a seeming dawn very far away.

Arnold's poem, though, gave me a very real sense of the super-

human. Consequently my mind rested in infinite peace as regards death and the future. During many years that followed that first introduction, I searched through literature wherever I could find it for other poems revealing this great truth of life that now I know as Theosophy.

It was only a few years ago that the idea came to me that these truths of life that I had found so beautifully expressed in poetry, was a science. I do not now recall where I first gained a short history of The Theosophical Society, its Objects, its purpose and its founding. But the fact that it was founded by the Masters, Great Beings beyond mankind, impressed me greatly. It fitted in with the innate realization of my soul that there must be a spiritual realm greater and more powerful than the human realm.

As to the reality of the Masters I find this bit of assurance in Mr. Jinarājadāsa's *Life, More Life* in his speaking of the Christ: "For every step that you take toward Him, He takes ten steps toward you." That being true, if we keep

on stepping we shall most surely meet the Master face to face. And, quoting Dr. Arundale in *Freedom and Friendship*, page 423: "There must ever be those who know the Masters face to face. . . . The Theosophical Society must ever have its heart no less than its body."

All people in the world everywhere today are making their approach to the Masters, whether they know it or not, and by whatever road. It is the law of progress. However, if one knows the great principles of life his approach to his Master can be more readily accomplished by the intelligent directing of his life.

And what is the intelligent directing of one's life? Is it a scramble for premature psychic power? Or is it the rounding out of our human lives guided by the spiritual understanding of all life?

Does the directing of our lives consist in making a frenzied clamber up the ladder far enough to take a peep into our neighbour's psychic backyard, in order that we in our human judgments may make pronouncements about his karma? Shall we on gaining our first glimpse of the Eternal Order, make a bold attempt to crash the gates of occultism in order to determine at once, in our commercial idea of efficiency, what it is all about?

I like to think of our lives being intelligently directed by that subtle influence of the Oversoul in its

making known to our personal self the importance of understanding the oneness of our human life with all life about us.

What was the Master's admonition to the boy Krishnamurti on the subject of psychic power? "Have no desire for psychic powers; they will come when the Master knows that it is best for you to have them."

There are many of the hot-house variety of occultists in the world today, psychic parasites mostly, who might be very good channels for the Wisdom of the Masters if they were willing to forego their selfish pride in feats of psychic phenomena and were willing to work here in the physical world in a constructive love among other millions who need assistance.

It took but one Edison to receive from its source the laws of electricity that he has handed down to us. Is it wise or desirable that each of us test these laws in the laboratory before we make use of electricity in our homes?

It took but one Blavatsky to receive from the source of Being the laws of occultism that she has handed down to us. Is it wise or desirable that each of us test these laws in the laboratory before making use of the great underlying principles as a guide in our personal lives?

The Masters guided, inspired and protected these pioneering souls in

their experimentations. They are inspiring and protecting others who are pioneering in other fields. But is it likely that the Masters will go into a huddle to protect us in our rather foolish effort to repeat Edison or Blavatsky?

To return to the subject, "The Words of the Master," do we have definite instructions from the Masters as to the Way of Life? Yes, Edwin Arnold expresses these teachings beautifully in the eighth book of *The Light of Asia* in which he sets forth the teachings of the Buddha:

Manifold tracks lead to yon sister-peaks
Around whose snows the gilded
clouds are curled;
By steep or gentle slopes the climber
comes
Where breaks that other world.

Strong limbs may dare the rugged road
which storms,
Soaring and perilous, the mountain's
breast;
The weak must wind from slower ledge
to ledge,
With many a place of rest.

So is the Eightfold Path which brings
to peace:

By lower or by upper heights it goes.
The firm soul hastes, the feeble tarries.
All

Will reach the sunlit snows.

Then he tells us of the four requirements of the lower road:

The First good level is Right Doctrine.
Walk

In fear of Dharma, shunning all
offence;

In heed of Karma, which doth make
man's fate;

In lordship over sense.

The Second is Right Purpose. Have
goodwill
To all that lives, letting unkindness
die

And greed and wrath: so that your
lives be made
Like soft airs passing by.

The Third is Right Discourse. Govern
the lips

As they were palace-doors, the King
within;

Tranquil and fair and courteous be all
words

Which from that presence win.

The Fourth is Right Behaviour. Let
each act

Assoil a fault or help a merit grow;
Like threads of silver seen through
crystal beads

Let love through good deeds show.

These instructions in verse correspond fairly well to those by Annie Besant in *The Ancient Wisdom*, the chapter on "Man's Ascent," in which she states the four qualifications for the probationary path. These same four qualifications are given in *At the Feet of the Master*, as Discrimination, Desirelessness, Good Conduct and Love.

Since *At the Feet of the Master* is given in such plain, understandable language and since it gives the direct words of the Master, it is this teaching, through Krishnamurti as the channel, on which I desire to comment. I shall not discuss the four Qualifications in detail because every student of Theosophy has perhaps made a thorough study of them for himself. I would call your attention

to the few points that impressed me particularly in my study of these instructions from the Master to his pupil.

In Krishnamurti's very first sentence in the foreword, "These are not my words, they are the words of the Master who taught me," we have the totality of spiritual understanding. Jesus expressed the same thing when he said in reply to his questioners: "My doctrine is not mine, but his that sent me."

The Master in speaking on Discrimination, the distinction between the real and the unreal, said:

But even when the choice is made, you must still remember that of the real and the unreal there are many varieties; and discrimination must still be made between the right and the wrong, the important and the unimportant, the useful and the useless, the true and the false, the selfish and the unselfish.

You must distinguish not only the useful from the useless, but the more useful from the less useful. To feed the poor is a good and noble and useful work; yet to feed their souls is nobler and more useful than to feed their bodies. Any rich man can feed the body, but only those who know can feed the soul. If you know, it is your duty to help others to know.

Is not that a profound bit of instruction? *If you know, it is your duty to help others to know.*

All knowledge is useful, and one day you will have all knowledge; but while you have only part, take care that it is the most useful part. . . Study then, but

study first that which will most help you to help others. Work patiently at your studies, not that men may think you wise, not even that you may have the happiness of being wise, but because only the wise man can be wisely helpful.

Do you notice how frequently the Master uses the word "help"?

Since poetry brings to us an understanding of the Master's teaching much more beautifully than does prose, let us dwell for a while on these pictures from Tennyson's "The Ancient Sage."

A thousand summers ere the time
of Christ,
From out this ancient city came a Seer
Whom one that loved and honour'd
him, and yet
Was no disciple, richly garb'd but worn
From wasteful living, follow'd—in his
hand

A scroll of verse—till that old man
before
A cavern whence an affluent fountain
pour'd
From darkness into daylight, turn'd
and spoke:

"This wealth of waters might but
seem to draw
From yon dark cave, but, son, the
source is higher,
Yon summit half-a-league in air—and
higher

The cloud that hides it—higher still the
heavens
Whereby the cloud was moulded,
and whereout
The cloud descended. Force is from
the heights."

Taking the scroll from his young
follower and reading:

*"The nameless Power, or Powers, that
rule
Were never heard or seen."*

the sage replied:

"If thou wouldst hear the Nameless,
and wilt dive
Into the temple-cave of thine own self,
There, brooding by the central altar,
thou
Mayst haply learn the Nameless hath
a voice,
By which thou wilt abide, if thou be
wise,
And when thou sendest thy free
soul thro' heaven,
Nor understandest bound nor bound-
lessness,
Thou seest the Nameless of the hun-
dred names."

Then reading again from the
youth's scroll:

*"And since—from when this earth
began—
The Nameless never came
Among us, never spake with man,
And never named the Name—"*

"Thou canst not prove the Nameless,
O my son,
Nor canst thou prove the world thou
movest in.
Thou canst not prove that thou art
body alone,
Nor canst thou prove that thou art
spirit alone,
Nor canst thou prove that thou art both
in one.

Thou canst not prove that thou art
immortal, no,
Nor yet that thou art mortal—nay, my
son,

Thou canst not prove that I, who
speak with thee,
Am not thyself in converse with thyself,
For nothing worthy proving can be
proven,
Nor yet disproven. Wherefore thou
be wise,
Cleave ever to the sunnier side of
doubt,

And cling to Faith beyond the forms of
Faith!"

To me this is an inspiring picture
of the teachings of the Buddha.
And today after many hundreds of
years we are trying in The Theo-
sophical Society to prove some of
the things that seem unprovable.
Are we then upstarts? And were
the Seers mistaken? Not at all.
The rule holds as good today as it
did when the Sage uttered it to one
who "loved and honoured him but
was not a disciple." The spiritual
or the eternal cannot be proven in
terms of the impermanent or phys-
ical. But now that we see on every
hand the development of the in-
tuitional race, we can understand
that spiritual truths will be revealed,
not through our physical senses, but
through the super-physical which
is invisible to most of us. And
please let us not confuse this clear,
sparkling super-physical or intui-
tional knowledge with the muddy
conglomeration of impressions on
the sympathetic or physical system
that comes to us through the sub-
conscious.

Then it will pay us to heed the
teaching of the Sage and "cling to
Faith beyond the forms of Faith."

Bustling around in our human
activities, we are proud of our con-
crete minds. We feel that the
Masters should consider it an hon-
our to present a truth that is ac-
ceptable to our brilliant and scrutin-
izing intellects. We seem to fail

to realize that no teacher, however compassionate, can present spiritual truths to our physical senses. It is up to us to elevate ourselves to the highest consciousness we can reach.

down the spiritual current to the needs and the capacity of every individual in the world. And when we become sufficiently purified, we shall be

I like to think of the spiritual forces of the world as a great electrical system, and of our teachers, the Masters, as those who having conquered the physical, stand at the gateway of the source of all power as a transformer, stepping

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

Seeing His slightest signal
Across the heads of the throng;
Hearing His faintest whisper
Above earth's loudest song.

DEVOTION

I cannot see the way to go,
So dark it is, and yet
It seems that I somehow should know
That He cannot forget.

The karmic due of other years
May fall in fruit or blight;
The harvest yield me only tears;
He doeth all things right.

I know not how the way may lead
Through waste or Canaan land,
I only know that all I need
Is just to hold His hand.

HELEN PALMER OWEN

NEW LIFE

BY THE REV. HAROLD O. BOON, M.A., B.D.

John, 1: 12. "As many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born, not . . . of the will of man, but of God."

Colossians, 3: 10. "The new man, that is being renewed unto knowledge after the image of him that created him."

2 Corinthians, 5: 17. "He is a new creature: the old things are passed away; behold, they are become new."

THERE comes to every man, who has reached a certain point in his realization of the truths of the spirit, a time when his increased apprehension of the standards of beauty and genuineness and worth has produced in him a marked sensitiveness to all in his experience which he finds in contrast to his ideals. The ugly, the sordid, the selfish arouse in him a disgust almost beyond endurance. The perception of his own weakness, the futility of his efforts and the lack of direction in his life become a problem. The world and his fellow-men and his own small self become the source of pain, dissatisfaction; life, as he sees it, seems to be less than worth living—for something down deep within declares to him that in spite of appearances there is a purpose, there

is a dignity of self, there is a beauty to be rediscovered in human fellowship, there is a path of glorious achievement yet to be trodden; and so the most pressing need for him is light upon the whole dreary picture, the vision of a plan, of a goal, some assurance that that goal can be reached, that man, that he, can somehow have achievement, where there has been failure, can be transformed, can be made new.

To those thus sensitized to hear the message, in their very dissatisfaction, with self sufficiently humbled to be taught, there comes the heralding of the good news, first heard perhaps in a whisper, the assurance that there are men in this very world of ours, who have mastered the difficulties that hold back achievement, who have found that the powers which are theirs are those which to careless, unbelieving men would seem more fit for gods than men, who with feet upon earth are in mind and spirit lifted up into the eternal, men god-like, adepts in the art of living.

To those who listen to this whisper and seek to come closer to hear more plainly, in whom the answering voice of their own inward intuition speaks louder and ever louder,

there may come the priceless privilege of first-hand acquaintance with one who is a witness to the reality of such Great Ones. Some of us have heard such witnesses.

A notable messenger of the company of those to whom perfected humanity is a reality, who have sat at the feet of such a Teacher, who have lived through the miracle of their own life transformed under the tutelage of such a Master, is Dr. Annie Besant, as are others, known to many of us associated with her. Such witnesses present us testimony that we cannot reasonably ignore. We are not asked to believe it because they say it is true, but we are asked to give heed to their testimony as to something that might well be true and that, if true, we with our needs and our searching cannot afford not to know.

In this, as in every age, the witnesses to this experience have been of the best. As of old, Paul of Tarsus was probably unmatched in his generation as an example of mighty intelligence and moral integrity together with fervour and heroic activity united in one person, so is it no fanciful analogy to see in Annie Besant a great apostle of divine humanity in our age. Like St. Paul, who can question her great intelligence, her clarity of thought, her complete honesty of purpose, her facing of every doubt, her preference for ignorance to un-

substantiated assent? We have seen this leader among truth-seekers, this martyr to scruples of intellectual honesty; we have seen her convinced and we have seen the reality, depth and earnestness of that conviction confirmed by years of consecrated and joyfully rendered service. The witness has spoken to us not only in words, but in those louder tones which can only be sounded with life.

Another one, nearer home to some of us, our great American witness, Weller Van Hook. In a generation possessed of many really great leaders in the science and art of surgery, Van Hook stood high, a notable originator of new methods in that art, a scientist of scientists, a man of very real culture, as well as a great specialist in his science. The testimony of persons such as these cannot lightly be put aside. They challenge our investigation, our serious thinking about the great practical truths which they affirm.

And this, as any other science, is to be verified. Those who are inquiring into the same problems and following the same methods may step by step acquire for themselves first-hand knowledge of these present and vitally important facts.

These witnesses have told us of the Great Ones whom they know; they have given us sufficient detail to enable us to picture those Great Ones, imagine them in our daily

lives; to accustom ourselves to thinking of how such marvellous perfection can be present in a life lived in the ordinary surroundings of our familiar world; to aspire, to emulate their examples, to follow in their steps.

Everything that has been said in the Christian revelation about Jesus can be said of each of such Great Ones. This truth is implied in the Christian teaching. The life of Christ is reproducible, is to be followed—"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (*John*, 14:12).

This is the first step in a definite progress toward the goal. As Carlyle taught us, in *Heroes and Hero-Worship*, there is no more potent factor in the development of character than enthusiastic belief in a hero who realizes the ideal towards which we aspire. Man's life is lived so largely on the plane of imagination, and we so readily become that which we fancy: we so easily, speedily come to reflect in ourselves the Great One in whose service we consecrate our lives.

Here is where comes in the practice of meditation on the deeds or the words of the Master or on some details of the fact of discipleship (a "Gospel" may be a very wonderful guide here, but the text or theme can be chosen from any source, religious or secular or from one's own experience)—the dwelling in

detail, systematically, regularly, day by day, at a fixed time if possible, in a place and at an hour when one may be most free from distractions, upon the specific acts of the Master which we study to translate into deeds in our own life, the analysis, the effort to comprehend the meaning of great words of wisdom which sum up aspects of the life which awaken our perception of illustrations in our own experience of the working of its laws, but above all the devoted remembrance of Him, the cultivation of the sense of His reality, of faith in His power to help, to strengthen, to heal and forgive, to bring us onward, the sense of His companionship, of the intimate communion which can be ours if we lift ourselves up in spirit to the levels on which He habitually dwells and works. For such as we who strive to serve Him and for a vast and weary world, this practice of meditation is an important part, an essential part of the technique, of the discipline in the life of the aspirant to discipleship.

How long a process of realization, how long before we may be able to say that we cannot forget for long the reality of the Master—that is for us, each of us, to determine.

But there are some who, having heard this message and engaged earnestly in this practice, look out upon this oft distressing and disappointing world, and without

overlooking the ugliness, without denying the too evident evils, can see it all as but part of a much larger picture, see the shadows as but the contrasting background against which the delightful colours of love and purity, of peace and of brave hope shine out more clearly; see the failures, the guile, the pettiness and the hatred of man against his brother as but the destruction and carnage of a battlefield in which men, many of them, will behave with heroism that deserves to be marked and remembered, all of them, at least at moments, loyal to something of the great purpose of it all, doing their part in the great contest; see pain and the fear, the broken hopes, as the incidental waste in a great but worthwhile undertaking. There are some, an increasing number, who look out upon this world with open eyes, accepting its challenge, nerved for great tasks and for hard ones by the sense of the nearness of the Comrades, trained for their great endeavours, for mighty works, for victory.

This too is life. There is a humanity above us, as well as that great company who are with us or, I might say, who are such as we are, and that vast multitude who lag behind. For each and every one of us who listens, who believes and aspires and works at the great work of transforming men into gods, the Master who is always

very near may become a friend, a loving and a loved brother beyond possibility of doubt. This is the stage known as discipleship. There being no distance on the plane of spirit, the disciple may compare his thought with his Master's, may learn to guide himself by humble, willing listening to the Master's directions. Though trained in self-reliance, while impelled by a sincere desire to serve, to help lift something of the Master's burden, he works on, responsible for the tasks entrusted to him, not asking for help, yet if there come the hour of extreme distress, the trial which strains his utmost strength, as brother to brother he may call upon his Master and such a call has never been unanswered.

So contagious is the spirit of the teacher, so plastic is the character of the sincere pupil that it is a fact most firmly attested that a definite transformation along this path takes place in human nature. There is, for example, the step often spoken of as the first great Initiation. The disciple by his own efforts, but with the help of his teacher, in fact with the help of the great company of those who have gone the way before him, has his first experience, his first acquaintance with his fellow-men as not separate from him or from each other. All through his journey, in the worst of the struggle of one against another, there has been the inward sense

that somehow there were interests in common, that somehow to really attain would be to attain the good of all. In time of crisis, even quite ordinary men react in such faith.

I have just been reading in the newspaper of a Negro porter who repeatedly risked his life in rescuing the passengers from drowning, when a railroad bridge gave way in a flooded stream. And I remember a wastrel who died from the burns received, when without thought of self he rushed into a burning house to seek and save a woman and her child. Who cannot tell of such deeds of self-giving? From the point of view of the competitive world, it is madness to give up one's own interest for the sake of another, but mankind has agreed that such self-sacrifice is laudable; though men often fail to achieve it, yet they universally revere it. In this first great Initiation, the disciple for the first time knows of this non-separation. He may in the days to come, drawn back to the thoughts of the "old man," behave selfishly, may fear for his own future, take mean advantage of another, but not for long. After having had this experience, he is now capable of complete unselfishness, of complete assurance as regards the great truths of the spiritual life, of perfect discrimination between spiritual truths and the superstitions that in popular religion often obscure them and so, in the Bud-

dhist teaching, he is said, in this stage between the first Initiation and the next great forward step, to be required to cast off forever these three handicaps, three fetters that retard him on his way—delusion as to self, doubt and superstition. In Christian terms, he is to cultivate Faith, Hope and Love, the virtues of the supernatural life.

And so on each step forward, those who have gone onward have told us in terms most explicit of the progress, definite and real, that has been made; at each step new knowledge never to be forgotten, not immediately but in course of time to be translated into a changed attitude here below, into greater perfection in the art of living.

So, as we read the great Scriptures of old, and even more as we heed the words of the living witnesses, as we accept the good news that has been sounded out for us in answer to our prayer, toilsome as is the journey, marvellous is the help given—"My grace is sufficient for thee" (2 *Corinthians*, 12: 9). We have suffered; in our pain, we have cried out for help. We have heard, we have believed; but the completion of the work, the finish of the journey awaits our learning of the signs which the teacher offers and our application to the work, our perfection in technique and our confident, grateful, devoted persistence in His service to the end.

CORRESPONDENCE

SCIENCE NOTES

THE ULTRA PERCEPTIVE FACULTY

THE December number of the magazine *Discovery* contains two articles of special interest to Theosophists.

The extension of the human faculties into the realms of what Dr. Rhine has called extra-sensory perception (e.s.p.) is already becoming well known. Dr. John Hettinger has carried out a further series of investigations into what he prefers to call the *ultra perceptive faculty*. His work has been embodied in a thesis successfully presented for the Ph. D. degree of the University of London. This is probably the first thesis yet admitted by a British University on this particular subject.

The most interesting of the experiments described combine psychometry and thought-transference. The method is briefly as follows:

The "Subject," or transmitter, obtains an illustrated paper and, at a pre-arranged time, reads it quite normally without any effort at concentration, but noting the time he reads each page or looks at each picture. The "Sensitive" or receiver, some miles away but in the same town, psychometrizes an object belonging to the *Subject* and states his impressions, which are at once taken down in writing.

The impressions received are sometimes amusing but appear to be remarkably correct, certainly beyond what

would be likely on grounds of mere probability. Dr. Hettinger reproduces some of the actual pictures observed by the *Subject* and gives the impressions recorded by the *Sensitive*.

For example, while the *Subject* was looking at an advertisement showing a box of Rowntree's Milk Chocolates, with the title "Dairy Box" on the lid, the *Sensitive* spoke of "someone interested in dairy work." In another experiment, when the *Subject* was examining a picture of a man escaping, the distant *Sensitive* said: "I felt as if someone came behind me and frightened me; some steps."

Two examples of results obtained when reading matter only was used by the *Subject* are given by Dr. Hettinger:

1. *Sensitive*: "Peculiar noise going on here."

The *Subject* was then reading a paragraph concerning 500,000 cats.

2. *Sensitive*: "Sitting in one position too long—caused the shoulders to ache."

The *Subject* was reading: "Rain spells ruin to these pavement artists. He sat in the street for 17 years."

Theosophists often talk about thought-transference and some have had much practical experience of it, but we have here a carefully documented series of tests of a kind which should be susceptible of repetition. It is interesting to note how the analogy of the radio transmitter and receiver is carried out

even to the use of an object by means of which the Receiver "tunes in," by psychometry, to the wave-length of the Transmitter.

Most known cases of thought-transference are between people who for some reason are already in tune, or have some special need to make contact. It may be that in ordinary cases, and between people with no special ties, a material object used in the way described is the link needed to bring about the phenomenon, at least at our present stage of evolution. If this is so then Dr. Hettinger has chanced upon a simple key by which thought-transference can be practised and extended. In any case we are still at the "crystal set" stage of thought-transmission.

The second article of special interest in this month's *Discovery* concerns another aspect of the ultra perception faculty, for in it are published pictures of what Theosophists call the Ultimate Physical Atom, and of the atom of the element Sodium, both as seen by ultra-sight, or clairvoyance. In this case the author, Mr. R. E. D. Clark, makes little comment on the diagrams, except to suggest that he considers them unlikely to be correct. But the fact that they are introduced into an article on "Models of Atoms" shows that Theosophical views, as given in *Occult Chemistry*, are not entirely unknown, and their publication may stimulate further enquiry.

E. W. PRESTON

"THE TURNING-POINT"—A NEW LINE OF STUDY

May I venture to suggest a line of study that does not appear, so far as I know, to have been given special attention? It concerns the change that takes place at or soon after what seems to be the turning-point of any particular cycle. One can give some instances, such as the midmost point of the period of physical life when, as C. W. Leadbeater suggests, the Egoic force that is going outwards up to that stage, "becomes exhausted, and the great inward sweep begins." That point, and not the death of the physical body, is the turning-point in the cycle of an incarnation looked at from the point of view of the Ego. There is another sort of turning-point or a very definite change in the after-death period in the astral world. Up to about half-way, the apparent outer environment is given, is

provided, for the individual who progresses slowly through that plane; but in the higher part the individual makes his own environment. In the heaven world, there is change from the familiar four sub-planes to the higher world of the causal body with its experience of the life of the Ego in the whiles between incarnations. There is the difference between the powers of the lower and higher mind, which is described so clearly in the following sentence from *The Devachanic Plane*: "Concrete thought naturally takes the shape of its objects, while abstract ideas usually represent themselves by all kinds of perfect and most beautiful geometrical forms." We have the three intangible physical ethers, and the three "solids" of the physical plane. (I am ignoring the "atomic" sub-plane for the moment,

and hope to be forgiven the putting of the gaseous and liquid sub-states among the "solids.")

As to Rounds, one comes across this sentence on page 234 (Chicago Ed. 1927) of *The Inner Life*: "In this First Round (of the Earth Chain), when form appeared for the first time so far as our planetary Chain is concerned, the human shape was evolved from the animal, just as the Darwinian theory suggests, though it is true that in our present Fourth Round the process was reversed, and the human form existed on this globe before those of any of the mammals which we now know." Again, on page 237, we learn that "towards the middle of the occupation of this planet the separation of the sexes took place." And "on globe A in this Fourth Round mind became definite on the lower mental level, and so we may say that in this Round man really began to think. . . . In the previous Rounds he had not been sufficiently developed to originate thought-forms to any great extent, and so the elemental essence of the globes had been affected only by the thoughts of the devas, which left

everything harmonious and peaceful. Now that man began to interject his selfish and jarring thoughts, this comfortable position was very largely disturbed. Strife, unrest and disharmony were introduced, and the animal kingdom drew decisively apart from man, and began to feel fear and hatred towards him."

"It was during the period of this Third Root-race that there occurred one of the greatest events connected with human evolution—the descent of the Lords of the Flame from Venus."

These are instances of what I have in mind concerning this matter of turning-points in cycles of evolution. Cannot we have a classified summary of them, so that we may study their significance in relation to each other? Some valuable new suggestions may appear. But I am *not* suggesting a study of correspondences. Correspondences are often produced like biblical texts, and thrown at one. I am hoping that we may produce some raw material from the vast quarry in which we are privileged to hew at our pleasure.

JEFFREY WILLIAMS

THE HIGHER VISION

The war certainly is responsible for many diversities and conflicting opinions. One wonders distractedly what is the right course to pursue. We are told it is wrong to remain neutral, we must get up and fight against wrong and oppression and the evil deeds of other nations. And other nations are told exactly the same and urged to fight against our views. Who then is right? Which nation's views are we to support,

our own or another's? Are they also not our brothers?

I have been trying to find a solution which as a Theosophist, a member of the Theosophical brotherhood, shall satisfy me, and perhaps the thoughts I wish to express may be a solution satisfactory to some other members.

For instance when asked what was my attitude in the matter I replied: As an Englishman I support the actions of

ny country as against others. But as a Theosophist my attitude is not correct, because it is inimical and antagonistic to others of my brothers. What then is right? I think that when anyone becomes a member of The Theosophical Society the nationality which he was born with must fall away and be merged into the spiritual Theosophical International Brotherhood, in which a purely physical and limited nationality cannot exist. What then must be done if one's brothers offend greatly? There are two main ways open. One is to go and see him personally and endeavour to bring about an alignment of divergent views. Even if one is not altogether successful, at any rate a feeling of kindly friendship and respect would be evoked easing considerably the strain of conflicting thoughts. The other is to send him or them thoughts of intense love and Brotherhood and to pray that clearer vision may be given not only to oneself but to them.

I repeat that a purely physical nationality should *not* be held by any member of The Society but that it must be merged entirely into this spiritual Theosophical International Brotherhood. For instance, suppose a member were to join who was bitterly opposed

to us politically and yet to-whom Theosophy was the joy and happiness of his life. He might say: "Theosophy is everything to me but I am not happy in a Theosophical Lodge because of the bitter racial feeling in the members." What must he do then, go and form another Lodge where his political sentiments are not the subject of malice and hatred? Never! that is why I say that physical nationality must die out in Theosophical Lodges, amongst its members. How do we know whether any acts of aggression we may make are not hindering the working out of the cosmic laws of Karma—of the origin of which we have no knowledge? Can we judge correctly and accurately the rights and wrongs of any actions and the karmic causes leading thereto?

And may we not perhaps be drawing upon ourselves undesirable karma by acts of unbrotherly aggression and karmic interference?

I have called the expression of my views herein "The Higher Vision." Am I right or wrong? It is for each member of the spiritual Theosophical International Brotherhood to decide.

WYNARD BATTYE,

Durban, S. Africa

14 February 1940

THE CHRISTIAN CHURCH—A LINE OF WORK

Some years ago it was discovered that an important branch of the Christian Church had issued instructions to its people to concentrate mentally on The Theosophical Society for its destruction. The question that enters one's mind today is: Should Theosophists concentrate mentally on the Christian

Church for its redemption? To return goodwill for hate, blessings for blows?

Before discussing what I believe to be a matter of very great world importance, there are two things to remember: (a) The following, however true, has to be classified, for Theosophical consumption, as the private

opinion of the writer; (b) Other people, holding different views, are certain to disagree with him.

One point on which I suppose all Theosophists are agreed is the vital and urgent necessity for getting the fundamental truths and spirit of Theosophy into the hearts and minds of as many people as possible, referring specifically to the West, if unimaginable disasters are to be avoided and the New Age is to be introduced by the end of this century.

The question is—by what means is this to be done? Mere discussion of theories is not much use today. Is the original method of formulating certain principles and influencing scientific thought by presenting a sublime philosophy to a few students for gradual infiltration sufficiently rapid? Are the "masses"—unpleasant but descriptive term—able to inwardly digest Straight Theosophy as it was received from the mouths and minds of the eastern Adepts? And is not this sublime Theosophy rather an invisible leaven than the visible and substantial loaf which a hungry man dreams of getting his teeth into? Does Theosophy not need diluting for public consumption, and separating from the label "Theosophy"—if one may mix metaphors?

The writer is inclined to think that it does require "watering-down" as far as the western public is concerned, and I am not concerned at the moment with Indian students. Theosophy does seem to need "pre-digesting" by disciples and students before being passed to the public, the real, worldly, physically-minded public of the arena and counting-house, as the mother-bird is

said to do sometimes for her newly-hatched young.

Experience seems to suggest that the western public as a whole responds more readily to Ideal Wisdom in Christian terms than in the usual Theosophical form, but, as one must admit, there is still a lot of superstition to be transmuted in the Church, however quickly some of this is disappearing. The vast Roman Church, with its tremendous influence in Europe, likely to be increased after Hitler's regime collapses, needs re-spiritualizing and infusing with the true Gnostic doctrine of self-awareness and spiritual experience. The direct method of occult instruction undertaken by H. P. Blavatsky, has not proved much good in redeeming the Church—on the contrary, H.P.B.'s frontal attacks merely provoked that retaliation mentioned in the opening sentence above, and closed the Church against Theosophy, as such, for ever.

What cannot be done by assault may often be achieved by persuasion. A great soul saw the need for an altered method, and the late Bishop Leadbeater helped to transform the Old Catholic Church under the name "Liberal Catholic" into a wonderful instrument for leavening Christianity with the original spirit of Christ. Unfortunately misunderstandings rose about Mr. Krishnamurti, and what the writer believes to be a serious error of judgment almost destroyed the Liberal Catholic Church, as no doubt certain shadowy agencies intended. Now, after the passage of time, there seems to be a new impulse stirring within the Liberal Catholic Church, promising a new sphere of usefulness of a less sensational, but more

effective kind. I refer to the deliberate spreading of true Christian thought on mental levels.

Whether we are "ceremonialists" or not (a word one is getting heartily sick of hearing), let us ask ourselves, as occultists, whether such a service as the Liberal Catholic Mass must not greatly affect Christian thought-atmosphere on a high level. Groups of occultists meeting on consecrated ground all over the world and radiating the contents of their Theosophical minds week after week, reinforced by the power of ceremonial, are sure to have an enormous effect on the higher mental plane—an effect which, when the orthodox authorities do begin to realize what is happening, will make them all the more eager to institute reforms, in order to prevent The Theosophical Society from getting the credit for it, as is usually the way when conservative bodies embrace reforms. At any rate this mental effect must be tremendous. It cannot be otherwise. And it is the "ceremonial" which carries that mental atmosphere further than could otherwise be done by the same individuals in private. How are radio-vibrations transmitted? By etheric carrier-waves. The ceremonial in the same way acts as a kind of carrier-wave, bearing the vibrations of peace, liberality and spiritual wisdom far and

wide for reception by minds tuned to a similar pitch, namely Christian minds which merely revolt against "straight" Theosophy. The fact that the ceremonial "amplifies" this thought-force is undeniable. No doubt the rapid changes already taking place in orthodox Christian thought are partly due to this constant effort and radiation of Liberal Catholic influence.

There is probably no more appropriate instrument existing for the redemption of western humanity than the Church. The need to strengthen and re-spiritualize Christianity in its future mission of reviving mass-interest in spiritual things is therefore a vital one. It seems to me as important as winning the present war for democracy and liberty. The Liberal Catholic Church will almost certainly get no credit for its work in influencing the popular Church, but what does that matter? Might an insignificant priest of the Liberal Catholic Church who believes he has himself "outgrown" ceremonial, issue this appeal to Theosophists to stop arguing as to whether "ceremonial" is or is not "necessary," and get round to some real Theosophical action along popular western lines?

L. FURZE-MORRISH,

Melbourne, Australia

"PHOTO-WORSHIP" AT ADYAR

The old members of The Society who visited Adyar will recall that the two pictures of the Masters M. and K. H., painted in London by H. Schmiechen in 1884, and taken by H. P. B. to Adyar, used to be placed in a room at the eastern

end of the Adyar Library, on the ground floor, after its opening in 1896. The room was separated from the two main rooms of the Library by a beautifully carved screen door in two parts, that moved back on hinges. During my

visit to Adyar in 1901, I saw the two pictures in the Library, as described above.

The artist Schmiechen made copies from the two original pictures, especially two very fine ones which are scarcely distinguishable from the originals. H. P. B. sent these to the United States, to be in charge of Mr. W. Q. Judge; these pictures are now, I believe, at Point Loma.

When the Library was enlarged the E. S. T. helped in collecting funds for it, and undertook to build the upper story, over the ground floor which was the Library. In this arrangement, the two pictures were put in a special room erected for it by the E. S. T., now known as the "Shrine Room." The screen doors were removed to this room. The custody of the pictures was given to Mrs. Annie Besant, then head of the E. S. T. Why Colonel Olcott removed the pictures from the public gaze of every one who came to Adyar and announced himself as a member of The Society, is indicated in the incident narrated below. A friend translated for me part of an article entitled "The real basic element of praise, its meaning and pseudo-meaning" by Dr. Jehangir K. Dajibhoy

which appeared in the July 1932 issue of the Gujarati magazine *Cherag*. It is as follows:

"The following particulars of how a Master stopped the spreading of the contagious disease of photo-worship in The Theosophical Society is worth meditating upon.

"When the Adyar Library was opened I was a member of The Theosophical Society, and at Adyar heard the ceremony of unveiling a Master's portrait being held in the next room. Later I went into the room to see the photo minutely, and I saw a friend engaged in pūja of the photo. I smiled, went forward, and saw the portrait minutely, and without doubt from the eyes in the portrait I found Master displeased. Afterwards the door of the photo-room was closed. Members went to fetch the key from Col. Olcott. He refused to give the key and informed us that he had heard Master's voice saying that misuse was made of His photo and to shut the door of the photo-room. ('My photo is misused, close the door of the photo-room.')

The sentence in parenthesis is taken as it is printed in English in that Gujarati monthly.

C.J.

A SUGGESTION

A correspondent writes: May I suggest to you, because of the Third Object of The Society, to allot a page in THE THEOSOPHIST to Astrology? This would enable members who are interested in that subject to give us their opinion on world-affairs. Also information about good astrologers may be given in that page so that interested members could get into touch with them.

VITAL NOTES ABOUT THE WAR

BRITAIN—SOLE CHAMPION OF WORLD CAUSE

THE news from France is very bad and I grieve for the gallant French people who have fallen into this terrible misfortune. Nothing will alter our feelings towards them or our faith that the genius of France will rise again.

What happened in France makes no difference to the British faith and purpose. We become the sole champions now in arms to defend a world cause. We shall do our best to be worthy of this high honour. We shall defend our island home and with the British Empire around us shall fight on unconquerable until the curse of Hitler is lifted from the brows of men. We are sure that in the end all will be well.

WINSTON CHURCHILL
17 June 1940

WILL AMERICA HELP?

India, in the person of Dr. Rabindranath Tagore, cabled an appeal to President Roosevelt:

"Today, we stand in awe before the fearfully destructive force that has so suddenly swept the world. Every moment I deplore the smallness of our means and the feebleness of our voice in India, so utterly inadequate to stem, in the least, the tide of evil that has menaced the permanence of civilization.

"All our individual problems of politics today have merged into one supreme world politics which, I believe, is seeking the help of the United States of America as the last refuge of the spirit-

ual man, and these few lines of mine merely convey my hope, even if unnecessary, that she will not fail in her mission to stand against this universal disaster that appears so imminent."

A HEARTENING NOTE

Mr. Gordon Young, *Reuter's* Special Correspondent in Turkey, cables a letter to *The Times* in which he utters a warning against over-estimating the enemy's power and resources as we in the past had under-estimated them. As *Reuter's* Berlin Correspondent during three years under the Nazi regime he points out that it had always been the Nazi method to devote all their resources upon one objective before proceeding to the next. Tremendous force expended upon each objective does not denote that similar force is simultaneously available elsewhere. The Germans have furiously expended men and materials in France and may be much nearer to the end of their tether and more worried than they appear, especially in view of bad European harvests and the Allied destruction of Nazi petrol supplies and aeroplanes.

THE REAL ALLIES

Who are the real Allies in this great War? France, Britain, Poland, Finland, Holland, Belgium, Norway, Sweden, Denmark, Turkey, Greece, Yugoslavia, Rumania, Bulgaria, Switzerland, The United States of America, China, India, Australia, New Zealand, South Africa, Canada, Newfoundland?

A few answered the Call of Freedom and Justice when, in September 1939, it rang through the world.

Some remained deaf.

A few could not answer.

If all had answered there would have been no more war.

If most had answered the war would have been over in a couple of months.

—*New India Weekly Survey*

A BLUNDER OF THE LAST WAR

General John J. Pershing, who has been urging that America should help the Allies with the maximum of equipment, published a book recently in which he explains why the last Great War, 1914-18, ended in a treaty signed at Versailles instead of at Berlin.

Long before the War ended it was expected that the Allies would win it, and that the German army would be pushed back towards Berlin. Dr. Annie Besant, in one of those prophetic glimpses which her open vision often gave her, actually said that the treaty to end the war would be signed in Berlin. The prophecy was published in *New India* and other journals. Then why was it not signed in Berlin, but at Versailles?

General Pershing, who commanded the American Army which turned the War in favour of the Allies at a critical juncture, gives the answer. And, so far as we are aware, he is the only annalist who has given the reason. General Pershing says that the War was ended not by the defeat of Germany, but by an Armistice which allowed the Germans to withdraw from the field of battle with banners flying as if they had never suffered defeat. This, he

points out, was a supreme blunder on the part of the Allies, for Germany has never admitted that the Allies defeated her, for she was never *formally* defeated. She was certainly punished and humiliated by the peace concluded at Versailles. But the blunder of the Allies opened the door to renewed German dreams of world domination.

The War today is Part II of Germany's bid for world-power, on a much vaster scale and fraught with more frightful fighting methods and consequences.

Shall not the settlement of this Greater War be signed in Berlin?

—*Conscience*

TRUTH MUST PREVAIL

Hitler is determined to conquer the world for barbarism, to plunge back the world into savagery, with himself as the supreme barbarian, as the supreme savage.

A Theosophist can do no other, a civilized individual or nation can do no other, than to resist this with all courage and determination. Theosophy will die away, The Theosophical Society will perish, all culture and all dignity of life will disappear, if the power of Hitler be not destroyed from its very roots.

Such is indeed the truth. It must be spoken at all risk of misunderstanding and denial. It must be spoken while it remains unheeded. It must be spoken that it may be heard. It must be spoken that it may be heeded. It must and shall prevail. For there are those among us who know that Hitlerism shall be conquered and the world be freed from the greatest evil that has menaced it for a thousand years. —G. S. A.

BOOK REVIEWS

The War—and After, by C. Jinārājādāsa. Theosophical Publishing House, London. 9 pence.

This is an invaluable reinforcement to a Theosophist's faith and hope in these difficult times. It breathes an air of candid and impersonal truth, and sheds clear light on the dark places where doubt and depression so easily breed. Not that it propounds any Theosophical creed, but only reminds us of the great plan of spiritual evolution which our reasons have accepted, and which has never yet failed to stand the tests to which our experience and maturing judgments have been able to subject it. The world-chaos today is a major proof of its truth, both as a fulfilment of predictions and warnings of our teachers, and as the inevitable outcome of laws into which we have been given some insight. The Great War did not end in 1918, for its objects were not achieved, and what we shirked then has again to be attempted, with yet more heroic firmness and steadfastness to the cause of world reconstruction. The purification of suffering must be borne and even welcomed, if the victory is to be complete and assured, but the new opportunities of building a saner, happier world-order are worth the sacrifice.

Some Theosophists and many critics of The Society are prone to point to the failure of some of our dreams to materialize, and especially with regard to the coming of the World-Teacher

to sound the note of the age. But Mr. Jinārājādāsa shows plainly that he regards that promise as only postponed awhile by the world's unreadiness. When opportunities are given, men are free to reject them and learn by pain the folly of their self-will. The Guardians of Humanity do not expect us to succeed fully in our first attempts to grasp a reward held out to encourage our efforts, but it would undermine our self-confidence if we were warned of probable failure while there is still a chance of success. So he regards the Master-BUILDER as waiting still to utter through His chosen and prepared vehicle the Word that will solve discords and reveal underlying harmony. But we have to get on with our job first, of clearing up violence, injustice and cruelty.

H. V.

SURVIVAL AND RETURN

(1) *After Sudden Death*, (2) *Reincarnation for Everyman*, by Shaw Desmond. Price: 1s. and 5s. respectively. Andrew Dakers Limited, London.

Observers of literary portents have for some years been aware of the growing influence of Mr. Shaw Desmond in press and on platform "on the side of the angels." His article on "Ireland" (officially now Eire) in *THE THEOSOPHIST* for May 1940, was a scintillating personal incursion into unabashed Theosophical literature, stirring and

refreshing, and backed by the still unfulfilled spiritual power of a race whose "line of life" was cut across in the fourth century by an alien religious culture, and in the twelfth century by an alien political overlordship. To an Irishman who has awakened into liberation from sixteen centuries of external religious tutelage, the rebound to the ancient and eternal Celtic concepts of the nature of the universe and human life and their interrelationships is easy and natural. Fundamental in the indigenous religion of Eire, whose day of fulfilment is yet to come, is the realization of the continuity of consciousness and its rhythmical participation in the upper and lower phases of the universal life—in other words, Survival and Reincarnation. Mr. Desmond has, as a good modern, put his exposition of these fundamentals alongside the measuring rod of science and in the language not of rationalism but of reason, in the two books noted above. But he raises the temperature of both science and reason to that of psychical evangelism by his enthusiasm of the truth as he knows it, enthusiasm such as covered the darkness of mediæval Europe with spots of light created by monks and scholars who were catalogued by those who did not appreciate their eloquence as "disputatious Irishmen."

The contents of these two books are familiar to Theosophical students. Their usefulness to these is in their summarization up-to-date of the results of research and thought, to which the author adds his own corroboration out of much direct experience and study. The two titles are mutually supporting, for, as

Mr. Desmond emphasizes, if there is no survival then there can be no reincarnation. The demonstration of survival is therefore a necessary preliminary to the presentation of the case for reincarnation. The author's insistence on the factual aspect of both matters, for the purpose of carrying conviction to those to whom sudden transition may come in a time of war, is therefore unquestionable. But something feels lacking in his acknowledgment of the work of specialists in the omission of reference to the service of the leaders of the Theosophical movement to the cause that he has so warmly and commendably at heart, particularly as he has drawn largely on their labours and their terminology (Masters, Plan, astral, etheric, and the like). He quotes experiences of past lives by various people, including himself, but makes no call on those of Annie Besant or C. W. Leadbeater.

Where Mr. Desmond keeps to objective demonstration of survival and reincarnation he is on ground fairly safe from critical attack. But earth tremors occur when he steps from demonstration to teachings. He declares that sooner or later the discarnate soul will answer the call to return to earth-life.

"For reincarnation teaches us that, ultimately, the human soul will always choose the hard road of return in order to help its spiritual evolution rather than remain without trouble to itself in the world of spirit. It is this 'urge' and law of the soul which makes men and women always choose in the end the path of duty and honour rather than the path of pleasure and self-indulgence. It is the mainspring of all

volution." Which being so, and men and women being *always made to choose* to return into matter, such terms as "voluntarily return" and such phrases as "it has free will to do as it wishes," sound curiously inconsistent. He even uses the words "deliberately choose" as being equivalent to "free will," though it is obvious that any degree of deliberation takes away freedom of will or choice. The "urge and law of the soul" which *makes* man *choose* to return to life was put in another way by another Irishman, John the Scot, in the ninth century, in a famous argument in the Church concerning predestination. He speaks of "evil will," not of "free will," and regards its real and bitter punishment as existing in "an eternal necessity of accomplishing the service which it has vainly striven to reject." Anyhow, the question is, Does the human consciousness survive death, and does it return to life for additional experience? Mr. Desmond gives full indication that the answer is in the affirmative. And those who are alive to the new spirit concerning the place of woman in life here and hereafter, and the necessity of expanding terminology to express the new spirit, will thank Mr. Desmond for his consistent references to "men and women," "him and her," "he and she," instead of the now obsolete masculine terminology. The books are admirably produced.

JAMES H. COUSINS

THE ADYAR LIBRARY BULLETIN

With the February 17th, 1940 number the Adyar Library Bulletin begins

its fourth year, during which time a special feature has been the publication of many valuable original manuscripts from the Adyar Library, or copious manuscript notes bearing on those not published. Other features have been the reports of similar journals as well as information regarding the work of the various Oriental Institutes and the rare manuscripts to be found in India.

The December 1939 number announced the proposed publication of a series of books bearing on different aspects of Ancient Indian Civilization, each aspect to be dealt with by well known authorities. This series is intended for educated persons who desire to know the ancient civilizations but have not the necessary time or aptitude to study from original sources.

An excellent description of the Anup Sanskrit Library at the Fort, Bikaner, founded in the 17th century, is published in the May 1940 issue of the Bulletin.

Such information is of immense value to oriental scholars the world over, but is also of absorbing interest to students whose knowledge of the East is more superficial, for, with the exception of the manuscripts published in original languages, all material is clearly and simply written.

Many letters of encouragement and of appreciation for the contribution the Bulletin is making to oriental literature have been received from institutions and individuals everywhere, for a worldwide exchange service is maintained with research institutes and oriental libraries in many countries and cities including Vienna, London, Boston, New York, New Haven, Duke University and Missouri University, U.S.A.,

Indo-China, Tokyo and Sweden, as well as 60 or more institutions throughout India. The editors, therefore, are in close touch with the best thought of the day which in any way relates to eastern literature and research.

A. M. H.

EAST AND WEST

The Legacy of Asia and Western Man. By Alan W. Watts. John Murray, London. Price 6 shillings.

This is a stimulating book dealing with the eternal problems of life by which humanity is faced.

In the Introduction the author states that "the object of this book is less to describe eastern thought and mysticism than to relate it to Christianity and to that young but swiftly growing science—Psychology. Further, the stress is laid not so much on the two things to be related as on the actual relationship. . . . Therefore the book is concerned with the possible child of eastern and western wisdom. As such it is

written in the main for three kinds of people: for the sincere Christian who wishes his religion to mean more for him than it does already; for those seeking enlightenment in the new psychology of Freud, Jung and Adler; and for those westerners who are so enthralled with the wisdom of the East that they neglect the wisdom of the West."

Mr. Watts thinks that Ancient India and China can be for the West of the Twentieth Century what Greece and Rome were for Europe of the Renaissance, that is, they can stimulate it to new creative achievement.

It is a book to be owned rather than borrowed for the reader is sure to wish to turn to it again and again as nearly every page contains ideas which will furnish seeds for many hours of thought and meditation.

There are attached an excellent Bibliography, a comprehensive Glossary of the unavoidable Sanskrit, Pali, Chinese and Japanese terms which occur in the text, and a useful Index.

I. M. P.

TO A POEM

Which is transient, I or you?
Which is fiction, which is true?

You a dream I found one night
Staring at a candle-light;

I of substance men call real,
I immortal, you ideal.

Which of us is really true?
Which is I and which is you?

HELEN PALMER OWEN

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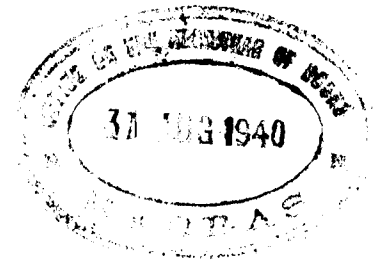
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FIRE

That idea of the fire as a great creative element, a great purifying element, one that burns away all dross from the metal, and leaves the pure molten gold behind, that great symbol is, I think, one of the most inspiring symbols of the great faiths. For it is exactly that inspiration which every one of us needs; that that fire may burn brightly within us, in the temple of our bodies, on the altar of our hearts, that fire which is the very life of God within us, which at once destroys in us every weakness that might hinder, and gives the strength to co-operate with the Great Life of all in His Work.

ANNIE BESANT

the anniversary of whose passing is September 20; her body was consigned to "the great element," at Adyar, 21 September 1933.



ON THE WATCH-TOWER

BY THE EDITOR

IMPORTANT: 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.

WARTIME DUTIES OF THE PRESIDENT

DR. BESANT was a wartime President of The Theosophical Society. I am the second. I pray there may never be a third. For a wartime President is President of a Society which is lifted out of its normal routine of living, out of an even tenor of its way, into the mighty regions of those storms and cataclysms which, under the guidance of the Gods, make all things new.

THE FOUNDATION OF UNIVERSALITY

A wartime President must ever bear in mind the great purposes to which the Masters dedicated from

the very beginning their gifts of Theosophy and The Theosophical Society to the world. He must on no account allow The Society to deviate from the principles which are its eternal foundation. The Society must ever be universal in its welcome to all who wish to become its members. It is not the opinion of the world which counts, but the attitude of the would-be member. Is he prepared to form an honest part of a nucleus of Universal Brotherhood such as The Society is? Is he sympathetic towards the study of religion, philosophy and science to the end of the strengthening of the nucleus? Is he sympathetic to the investigation of the unexplored laws of nature to

a similar intent? If so he be, then there is no one and nothing to stand between him and membership, it being understood that he will so comport himself in his membership that he intensifies that spirit of brotherhood which is the life's blood of The Theosophical Society.

A BEACON-LIGHT IN DARKNESS

But in times of war, of the greater cataclysms of evolutionary unfoldment, when universal adjustments are taking place, The Society must not only fulfil its peacetime obligations. It must not only sound the note of brotherhood above those discords which would break into pieces the unities of Life. It must stand as a beacon-light clearly illumining the great highroad of Righteousness on to which the very cataclysms themselves are in truth impelling the world. To the safer treading of this great highroad are being fashioned adjustments which, however devastating in their tearing the world away from its lesser traditions and conventions, are magnificent to achieve because they involve a high attainment of freedom, justice and fearlessness.

In times of peace The Theosophical Society dwells for the most part in the plains, though never without access to the heights from which it descended on to earth. In times of peace The Society to

no small extent caters for the ordinary individual intent on Brotherhood. It is a democratic brotherhood, almost, but never quite, living the life of an ordinary Society with more or less similar objects. It pursues the even tenor of the way fashioned for it by its three Objects and its Constitution, though with a no uncertain memory among most of its members as to its heavenly origins.

But in a time of world-wide war, when the vital issues of life are at stake, when the whole world has to choose, as it has to choose today, between the way of darkness and the way of Light, The Society must not only cater for the ordinary individual intent on Brotherhood, it must not only be a democratic brotherhood largely living the life of an ordinary Society in the outer world, it must not only pursue the even tenor of a way fashioned for it by its three Objects and its Constitution—all these duties it must seek to fulfil, but it must do more. It must seek to bring the heavenly peace of its sublime origin down into the tumultuous earth of its worldly setting.

The Society must remember, with a deeper memory majestically lifting it above the cloud-ridden earth into the sunlit sky above. Those who made it Their nineteenth-century gift to the world together with the Theosophy which is its life. And in remembering

Them it must remember that it is They who guide and direct the world within a Plan which inexorably unfolds to Righteousness.

Thus lifted into the heights of Truth, The Society must descend to earth shining with Truth's Light, declaring to a world wandering distracted in darkness and torn by confusion and temptation the nature of the Truth for this time of cataclysm and adjustment, the nature of the Way of Brotherhood. And it is the herculean task of a wartime President to strive so to direct this deeper memory of The Society that it may become, without fear and without favour, a universal power strengthening the world to choose aright on this Day of Judgment which is indeed a Day of Choice.

MAKING RIGHT CHOICE

Such a President must look fearlessly in the face the whole conception of The Society's neutrality. There is no real neutrality in such times as these either for individual, community, faith or nation. There is only choice. It is the splendid opportunity of The Society itself to choose, in the inclination of its life though not necessarily in the dictates of constitutionally adopted forms: thus to be in every part of its organism a vivid monument to the nature of Right Choice.

Not that every member will endorse the choice. Some may oppose

it and perhaps combat it. They are welcome within The Society, and their membership is honoured. But the majority of the members must endorse the choice if the choice be right. The public opinion of the majority of the members must approve such a choice, or The Society would have to wait awhile before it can become again that true channel of the living Truth which it has been before in earlier times of crisis, and which it must be, and, I believe, is being, supremely today.

IN TUNE WITH UNIVERSAL WILL

There are times when The Society must fight for the Right, must range itself on the side of Right against the side of evil and wrong, even though not by actual declaration. And it is the responsibility of a President who holds office in such times to see to it that The Society does so range itself in its life, even though, as I have said, there be no official declaration to this effect.

A wartime President is no mere citizen of the country of his birth, no mere member of his faith, no mere holder of his opinions.

Indeed, at all times he must be a citizen of the whole world and of every country in it. He must have no barriers of citizenship. He must have no barriers of religion or sect. He must be active in the great and universal fellowship of faiths. He must learn to subordinate

his own small and personal views to those greater concepts of life to which every Theosophist should constantly be seeking to adjust himself.

But in these tremendous times more than ever must he in every part of his being be universal, without distinction of any kind. This is imperative, so that he may be intent on attuning himself to the Universal Will in such shadow of it as may be the light least blinding to his eyes.

People, even some members, may be thinking today that The Society has an Englishman and a Christian as its President, and one with such and such opinions and prejudices and outlook. He is indeed an Englishman. But he is more. He is indeed a Christian. But he is more. As for his opinions and prejudices and outlook, these he must ever seek to place on one side for this incarnation—they can if necessary be resumed when a more peaceful life appears around the corner—so that he may become more and more that which he has ever sought to become from the moment of his joining The Society forty-five years ago, and indeed even before that, a faithful servant of the Masters and of Their appointed agents working for Them in the outer world. No doubt he has passed through times of faithlessness, and has served ill. But on the whole he hopes that faith-

fulness has outweighed faithlessness. And above all he hopes that as President of The Masters' Society in this supreme time of trial he is nothing if not honest in his faithfulness even though by no means always wise or reflecting accurately Their will.

It is because my whole being burns with a most ardent fire of faithfulness that I do not hesitate to declare as I have declared in the August Watch-Tower of THE THEOSOPHIST what is threatening the whole world today, how The Theosophical Society and Theosophy are threatened, and what is the duty of every member of The Society who sees his way to perform it. Let there be little of George Sydney Arundale as President of The Theosophical Society. It is not he that is wanted just now, if at any time. Let there be much—would he could dare to say "all"—of a true, impersonal servant of the Elder Brethren and therefore of a true and wise friend of his fellow-members. Let there be the most possible of the life that shall serve The Society, and the least possible of any ignorance that shall hinder it.

FORWARD INTO A NEW WORLD

In any case, The Society must shine unequivocally in the midst of the present darkness. In such times as these neither nation nor faith nor individual dare sit upon

a fence of indecision or self-interest. These times call for decision and for action, and above all for that selfless universal conception of life which is to take the place of the idea of mankind as living in the compartments of nationality or faith or race. It is to the acid test of a developed sense of universality to which nation and faith and individual are being subjected today. Those who fail in it will be dying in the old world however much they may appear to be living in the new.

The Theosophical Society belongs to the new world, and its President must help to ensure that it goes forward into the new world splendidly endowed with the new world's uncompromising youth.

In the next issue I will publish on the same theme a talk I gave at Adyar to a group of members.

* * *

WARTIME DUTIES OF THE SOCIETY

I desire it to be very clearly understood that I am in no doubt whatever as to the fact that the continued effective existence of The Theosophical Society in the world and the increasing shining of the Light of Theosophy entirely depends upon the victory of the Allied Powers in the present war.

* OUR DANGER TODAY

With the victory of Germany and Italy, with a growing influence

of Russia and Japan which would undoubtedly follow such victory, every force throughout the world which makes for freedom, justice and culture, in fact for civilization, would either be crushed or would suffer substantial and disintegrating diminution and gradually recede before the advancing tide of soullessness. I know well that The Society would become impotent to pursue its great Objects were ruthless and callous mind to gain mastery over its rightful master the soul. I know, for I have seen, what is the nature of the forces that malignly direct Germany and Italy through their tools Hitler and Mussolini. I know what we might have to fear from Russia and Japan.

I know, therefore, however much I may lay myself open to misunderstanding and to abuse—one or two friends write that they no longer have any respect for me—that I must do my utmost to protect our Society, its Universality, and the pursuit of its Objects, by calling upon every member to do his utmost to strengthen those forces under the ægis of which alone can The Society continue to function and the sun of Theosophy continue to shine.

Russia killed the Russian Section of The Theosophical Society. Germany killed the German Section and the Austrian Section. Italy killed the Italian Section. In each of these countries Theosophists are

persecuted for their Theosophy. In Poland the Polish Section is banned. I very much doubt if either in Belgium or in Holland or in France the splendid Section of The Society in each is able to function, for, of course, I have received no news from any country since their pollution by Germany. Theosophy is just as much anathema to Germany as are the Jews and the Roman Catholics.

NEUTRALITY IS CRIMINAL

Am I as President of The Theosophical Society to keep quiet as Theosophy and The Theosophical Society are thus sought to be trampled under foot and crushed out of existence? Am I to refrain from denouncing those countries and their rulers which would lay impious hands on the Masters' gifts to the world? Am I to make a criminal fetish of neutrality by saying nothing and doing nothing while the hosts of evil advance upon Theosophy and its channel to the outer world?

Is there any Theosophist who can be, who can dare to be, neutral as he sees all that he cherishes as sacred, all that he knows to be of inestimable blessing to the world, in the gravest danger of annihilating desecration? Is there any Theosophist who can remain unmoved at the sight of tyranny, cruelty, oppression, brute force, darkness, slowly but surely envelop-

ing the world? His country may be neutral. But can he be neutral as he watches his faith, his hope, his trust, his Truth, in danger of being snatched away from him, from his fellows and from the whole world? Can he be neutral as he watches his spiritual home in grave danger of demolition, already being attacked and ravaged in the outskirts? As he busies himself about his house itself he may have no occasion to heed the approaching desolation, but if he will look out upon the environs he will find the houses of many of his spiritual family elsewhere already laid waste, in ruins, and only time standing between him and the submerging of his own home beneath a similar fate. He will find the earthquake of evil already spreading outwards to include him, too, in its ever-widening toils.

I say that The Theosophical Society cannot be neutral to this. The Society cannot be impassive, negative, silent, awaiting its doom as in a spirit of indifference. The Society owes to the Masters, to its own inherent worth, and to the glory of Theosophy, the duty to safeguard its existence and to repel all attacks which would sweep it out of the way of the advancing forces of darkness.

The Society has no immediate concern with political policies and parties. It is emphatically not a political body. The Society has

no immediate concern with religious questions. It is emphatically neither a religious nor a missionary body. The Society has no immediate concern with any country's national affairs and policies. It is emphatically not on the side of some particular nation, working in the interests of that nation.

IN DEFENCE OF UNIVERSALITY

But The Society is emphatically UNIVERSAL. Why? Because it exists to establish and maintain an organism which reflects and emphasizes as truly as possible the already existing Universal Brotherhood of humanity, or, as I would rather say, of life.

The Society is ever universal. There is not a single nation throughout the world which could at any time be outside its pale. There is not a single faith in the world which could ever be outside its pale. There is not a single individual in the world whom it could ever exclude from membership, provided he subscribes to, and strives to practise, the three Objects acceptance of which is the Open Sesame to The Society's membership. Though he might, I believe, be removed from membership should his conduct be such as clearly to subvert the stability of The Society and brotherhood among its members. A Universal Brotherhood must be both univer-

sal and a brotherhood. Therefore is The Theosophical Society a universal brotherhood with no exclusions, save, perhaps, as I have indicated above.

But The Society has the duty to protect its universality and its brotherhood. Both of these are gravely menaced by countries which have already deliberately destroyed its universality and have deliberately denied the functioning of its brotherhood within their frontiers. If these countries could they would destroy its universality by subjecting it to death everywhere as they have subjected it to death within their own lands. If these countries could they would destroy its brotherhood, anathema as this brotherhood is to them by reason of its universality without distinction. If these countries could they would destroy Theosophy as they would destroy every faith, for they require mankind to believe in the tyrants who lead them and not in Truth, in the pronouncements of persons rather than in the exhortations of conscience.

What is a Theosophist to do who knows that he, his Society, his Theosophy, are thus assailed? What else can he do in honour but fight? What else can he in honour do if not all in his power to guard Theosophy and The Society for himself, for his fellow-members throughout the world, and for posterity, against the attacks of those

who would substitute darkness for Light, oppression for Liberty, falsehood for Truth?

How can the neutrality of The Society be compromised by efforts to save The Society *and its universality-neutrality* from destruction? What neutrality would there be for The Society to observe were there no Society to observe it?

The neutrality of The Society is only compromised as it is sought to be committed, or its membership is sought to be committed, to some expression of opinion or to some action in connection with the beliefs or opinions or activities current in the world. The Society can be no censor of individual or collective points of view. But when murderers encompass it and its universality, its very neutrality, and its brotherhood, they must be repelled with the aid of whatever means may be at its own individual disposal or at the disposal of its individual members. The Society cannot be neutral to its own murder. And it so happens that there is no doubt whatever as to those who are intent upon including it among their butcheries. We know what Russia has already done. We know what Germany has already done. We know what Italy has already done. We see before our very eyes what they are continuing to do. We see clearly the nature of their objectives.

OUR DUTY AS GUARDIANS

Russia still hesitates. But Germany and Italy, at least, we must oppose to the appointed end, not that they may be wiped off the surface of the globe, not that their peoples may be cast away, but that the evil spirit animating each may be fully eradicated, for the sake of Theosophy, for the sake of The Theosophical Society, and for the sake of those splendid principles of Freedom, Justice, Peace and Happiness, which themselves are the very life's blood of Theosophy and The Theosophical Society.

We Theosophists are, we must be, warriors. Students we already are. Friends of all creatures we already are. But are we not born into the world, as I have elsewhere written, for such a time as this? Is it not expected of us that in these times of grave and of overwhelming emergency we should rise equal to the occasion and its unique opportunities, and add to our friendship and to our delight in study the sterner spirit of the warrior who knows how to protect as well as to enjoy? Over many fighters we Theosophists have one very great advantage in that while we fight, I hope, with courage and with grim and confident determination, we never lose our friendship even for our temporary and official enemies. We fight them within our Universal Brotherhood. We do not seek to hurl them

outside it. They must ever be our friends, and when the time comes for the war to be over they and we shall come together and show to the world that the friendship of a Theosophist has no frontiers, is unconditional. This is what gives strength to The Theosophical Society. This is what makes The Society truly universal. This is the glory and fruit of Theosophy.

But in these days as never before we must all become guardians of The Society entrusted to our cherishing during our generation. The Society urgently needs guardianship. It needs to be kept alive. For this have we been chosen. We fight for our countries, for our faiths, for our freedom, for our peace and happiness, when we fight for the safety of the blessings which have come to them, be they endowed with Sections or not, in The Theosophical Society and Theosophy. Let us choose our respective modes of fighting. But let us fight. Let us be Arjunas listening to the Call of S'ri Kṛṣṇa as He says to each one of us: Therefore fight, O Arjuna!

WARTIME ATTITUDE OF A THEOSOPHIST

Thank God, I say in these supremely catastrophic times, for the Theosophy I know and for my membership of The Theosophical Society. Without the penetrating

light of Theosophy and without the wonderful strength my membership of The Theosophical Society confers upon me, I might well be overwhelmed by the terrible stranglehold evil has gained over so large a part of the world through the medium of a Hitler Germany and a Mussolini Italy. Or at least I should be assailed by frequent doubt, wondering if after all the world may not be doomed to an age of darkness and ignorance.

But I have no doubt. Far from feeling overwhelmed, I feel supremely confident, all the more so as I watch how splendid good is aroused in the hearts of men as they are surrounded by the hosts of evil.

DYNAMIC PEACE

Even the little I know of the universal Science of Theosophy enables me to perceive that in the midst of all the present evil the Plan of Good is working its purposes out. I see how this war was inevitable, and I see how it blesses even as it chastises. I see how every country needs purging of its dross and adjusting to the destiny that lies before it. Above all, I see that Good shall be the outcome, all evil notwithstanding. Ceaseless is the Love of God, shining in the midst of that which men call darkness no less than in the midst of that which men perceive as light. I am at peace by

very reason of my Theosophy, though my peace is not inertia nor resignation, but such active service for the Good as I may be able to render. My peace is not the peace of all-excluding indifference. It is the peace that would enter and fight on battlefields and give courage and comfort to all who are in need of these.

My membership of The Theosophical Society keeps alive in me an active sense of the reality of the Universal Brotherhood of mankind. My membership is tangible witness to the universal fact of this Universal Brotherhood despite its apparent terrible negation in the world war. I know that there must come the redemption of the world through the emergence of this fact after its present partial submergence is over. And I know that throughout the world members of The Theosophical Society will be among the first in the future as they were among the first after the last war, to help to heal the wounds inflicted upon this Universal Brotherhood by its foes of the dark face.

POSITIVE UNIVERSALITY

I know that The Theosophical Society is UNIVERSAL to all things, that it includes all things and all peoples, that in fact it is by no means characterized by a negative neutrality but by that positive universality which draws the whole

world without exception into the common fold of the truly Universal Brotherhood of all life. Let what happen will, there can be no diminution, still less destruction, of this Universal Brotherhood, for it is the vital fact of evolution. Its shining may be dimmed by the ignorant and the evil-minded, as is happening today. But it cannot be dimmed for long. Sooner or later the clouds must pass away and the Sun of Universal Brotherhood shall shine once more in fructifying warmth upon His children.

Therefore do I face the present and the future without one atom of alarm, rather with calm certainty. With my Theosophy and my membership of The Theosophical Society I need waste no energy in the effort to reassure myself that all will really be well, though it is difficult to see how or when. I may not be able to see the actual pathway out of the wood, but indeed do I see the light beyond. Upon that light do I set my eyes, and I see that it shines even in the penetrating and encompassing darkness of the wood itself.

I am thankful that through Theosophy the tremendous problems so peculiarly insistent in times of war—the problem of suffering, of death, of life after death, of the actuality of the laws of Justice and Love, of the nature of the evolutionary process, and many others—cease to be obscure, indeed cease to exist at

problems, and become intelligible functionings of the forces whereby man and all other life climb upwards to Divinity. I may well perceive the maleficence, but still more do I perceive the beneficence. And I know that in the very maleficence dwell the seeds of beneficence, for maleficence is but force out of its due place.

I PERCEIVE CLEARLY . . .

I am so very thankful that, through the illumination of Theosophy, I am able to see my own way clearly amidst the storms and obstacles, temptations and confusions, which now abound upon the ways of all of us. Whether I be right or not, whether I see as clearly as I believe I see, does not much matter. I may have to retrace with sorrow and difficulty my wrong turnings. But I can do no more than to follow the way that for the time being is crystal-clear to me; and I am happy whether I am right or wrong so long as I am honest, sincere, eager.

I am particularly thankful that, again through the illumination of Theosophy, I am able to perceive the One amidst the many—the one life amidst the countless lives in every kingdom of nature, from the sub-human to the super-human: the one life amidst the many races and nations of the world: the one life amidst the many faiths and sects of the world: the one

life moving to a far-off but divine event, self-conscious divinity. I am able to perceive how only ignorance, with its offspring of pride and contempt, of hatred and cruelty, is responsible for causing differences to separate us. I see so very clearly that the world needs a Fellowship of Nations, a Fellowship of Faiths, a Fellowship of Purpose, a Fellowship of Living.

The time is past, I see, for there to be occasion for us to seek to convert others to our own modes of living, to our own truths, to our own outlooks, but rather, while striving to be very true to our own sincerities, to help others to be true to theirs. How much more usefully would missionaries be employed were they to help those around them to live more beautifully along their own lines, rather than to try to move them away from their own great truths to others. A Christian missionary should first be a good Christian himself, above all intent upon healing within his own faith the differences that make it a house divided against itself; and then he should help those around him to be good Hindus, or good Muslims, or good Buddhists, or even good agnostics. What greater testimony to the universality of the Christ than in His wondrous and magic Name to honour the many mighty and sacred roads which mankind travels, and each of which is blessed by a glorious Saviour!

There are far too many of us who are certain that we alone are the repositories of the Truths of God, when to every living creature He gives the truth that creature needs where he happens to be on the pathway of life. We can help all living creatures round about us and below us to know their own truths better and to move onwards into truth for the moment beyond their grasp. But it is folly and ignorance, not to say impertinence, for us to have the war-producing conceit that we are superior to others.

The study of Theosophy leads to a perception of the inherent equality of all living creatures, though one may be on a lower, and another on a higher, rung of the evolutionary ladder. The study of Theosophy leads quickly to the certainty that all are equal children of God, all equally favoured, all equally cherished. And the study of Theosophy makes clear the fact that nothing, neither wars nor crimes nor hatreds nor evil of any kind, can ever break the unity of the universal family of God. No country, no people, no individual, is ever outside this family, nor bereft of the love of God, however we may care to define the God idea. Neither Germany nor Italy, nor Hitler nor Mussolini, nor any evil-doer in any stage of evil-doing, can ever be outside the pale of redemption, nor without the pro-

cess of slowly but surely wending his way to the mountain heights of Divinity. So does Theosophy reveal to us the supreme fact in all life, that it is irrevocably destined to ever-increasing splendour and may not tarry indefinitely on the way. In the midst of darkness, therefore, the student of Theosophy perceives a ceaseless light. In the midst of seeming hopelessness he perceives an abiding hope. In the midst of defeat and seeming ruin he perceives the dawn of victory and of a new world.

He learns to substitute courage for fearfulness, light-heartedness for heaviness of soul, confidence for doubt, purpose for indecision, and for all sense of futility a sense of certainty that the seeds and buds of individual living are unfolding into splendid flowers.

As his knowledge of Theosophy deepens so does his courage deepen, so does his light-heartedness become more sparkling, so does his confidence become more sure, so does his purpose grow more keen, and his sense of certainty more wonderful. Less and less does he yield to adversity. More and more does he perceive sermons in stones and in all other living entities, and victories in defeats.

MAJOR VIRTUES

And as his knowledge of Theosophy deepens he becomes overwhelmingly impressed by the fact

that there are three major virtues to be at all times practised.

The first is the virtue of universal Reverence. There is indeed nothing in the world, in life, unworthy of reverence. Reverence redeems both him who gives and him who receives. Reverence is the recognition by the God within of God everywhere, within and without. How little reverence there is in the world today.

The second is the virtue of universal Comradeship. There is indeed nothing in the world, in life, which is in any way outside this universal comradeship. We all—to whatever kingdom we may belong—are of one blood and of one life. We are brethren under the Fatherhood of God. The more quickly we recognize this fact the sooner shall there be peace and happiness for all.

The third is the virtue of universal Compassion. There is indeed nothing in the world, in life, moving with us on life's pathway, or following after us, towards which we should not have occasion to display the virtue of compassion. Everywhere there is need. Everywhere there is unhappiness. Everywhere, therefore, there should be wells of compassion to fructify the arid deserts of distress.

And all three virtues—Reverence, Comradeship, Compassion—abide within the supreme virtue of Understanding.

THE GREATEST BLESSING

But above all am I thankful for that personal knowledge of the existence of Elder Brethren, Masters, Rishis, to which I have been brought through my membership of and work for The Theosophical Society, through my studies of Theosophy, and even more through the personal guidance of my great leaders in the outer world—Dr. Besant and Bishop Leadbeater.

This knowledge, and the priceless privilege it brings of humble service to Them, is indeed a perpetual oasis amidst life's deserts as these come and go.

No denial nor doubt on the part of others as to the validity of such knowledge affects it for a single moment. No external judgment, however authoritative according to worldly standards, can ever shake the constant experiences of the soul untrammelled by limitations of mind or emotions. The world may cry: You lie. You are deceived. Prove. . . . Yet in the life of each one of us there are Truths clear as crystal, woven into our very beings on the looms of unchallengeable experience, towering above all hills and mountains of doubt, gloriously intimate to our individual selves, simple, natural, to us obvious, a matter of course: not to be perceived in terms of a syllogism, but only to be reached and realized by the treading of the twofold way of Aspiration and Will.

Among such Truths is the Truth, to me, of my personal experience of the Masters of the Wisdom. I bear witness to Their existence and to the wondrous fact that They constitute the Inner, and only real, Government of the whole world, beside which all governments in the outer world are but creatures of straw blown hither and thither by the winds of changing circumstances.

And I bear witness to the fact that in Their service abides an increasing freedom as wisdom grows from more to more, for wisdom and freedom are the twin offspring of experience.

THANK GOD FOR OUR GREAT GIFTS

Freedom begins when the Science of Theosophy begins to illumine an individual's life. As his studies and experience broaden and deepen, and incarnate in action with the aid of his membership of The Theosophical Society, so does his freedom broaden and deepen too. He feels more and more gloriously alive, more and more the veritable moulder of his destiny, less and less imprisonable within the outer circumstances of his living. So stand I with my Truths. So stand, I am sure, with their Truths, the majority of my fellow-Theosophists. Not yet free is any one of us, but each of us knows a measure of freedom and is growing more and more towards that perfect freedom which

is the perfect service of God and His Gods-to-be on every rung of the ladder of evolution.

Thank God, I repeat, in these supremely catastrophic times, for the Theosophy I know, little though it be, and for my deeply-cherished membership of The Theosophical Society. Without the strength of these I might well founder amidst the storms, or at least falter. But in their strength I face both the present and the future in the certainty that Freedom, Justice, Happiness, Truth, will once more prevail over the evil that their denial in the life of man has gradually accumulated until it bursts with wanton but lawful fury upon a still unregenerate world.

Well is it that the good outweighs the evil, that in the world righteousness is more than unrighteousness, for because of this Right is bound to triumph. But let each one of us see to it that he is on the side of Right in all will and wisdom and activity. If we are Theosophists unerringly shall we discern the Right and be faithful beneath its banner unto death and the beyond.

* *

OUR JOURNALS IN WARTIME

With the increasing domination of Europe by the Nazis our Theosophical work very definitely suffers. We can no longer send any

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ON THE WATCH-TOWER

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communications whatever to Poland, Norway, Denmark, Belgium, Holland, or France. It is with the greatest difficulty that we have any communication with Finland, Sweden and the east of Europe.

The result is that our Theosophical Publishing House activities have been severely restricted, while the circulation of THE THEOSOPHIST and *The Theosophical Worker* has been radically curtailed. This involves us in a heavy loss, and I shall be very much obliged therefore if those members who live in still free countries will rally to our support especially as regards THE THEOSOPHIST and *The Theosophical Worker*. I fear that our brethren in Britain cannot help us much. All their energies must needs be directed towards winning the war. But perhaps our members in India and in the United States of America might be willing to make a special drive for THE THEOSOPHIST at least, and help us to get back to our 2,000 monthly average. We dare not print more than 1,500 copies monthly at pres-

ent, and may have to fall below that figure as more and more Europe becomes impenetrable.

AMERICA'S HELP

Already our American brethren have as usual been most lavish with their generosity to Adyar, and I am allocating their Adyar Day munificence in the directions in which it is most needed. One allocation I am making will, I am sure, meet with their emphatic approval. I am using a part of their contribution to cover the non-payment of annual dues on the part of some European countries which have been quite unable to pay. I am putting "in good standing" Rumania, Yugoslavia, Hungary, Poland, Finland, Norway, Denmark, and now Holland, Belgium and France. In this way our ever-generous members in the United States are substantially helping their brethren in difficulties in Europe, and are thus strengthening the funds of Headquarters.

George F. Annandale

A ZOROASTRIAN PRAYER

1. Ratūm berezantem yazamaide,
yim Ahurem-Mazdām,—
yō ashahe apanōtemō,
yō ashahe jaghmūstemō;
yō gām-cā ashem-cā dāt,
būmīm-cā dāt, vīspā-cā vohū.
1. We invoke the Almighty Lord,
Ahura-Mazda,—
Who is foremost in Righteousness,
Who is farthest advanced in
Righteousness!
Who hath created Life and the
Law of Righteousness,
Who hath created our Earth and
all the good therein.

2. Nemas-Tē, Ahura-Mazda !
ushtā-ca kshaesha havanām dāma-
nām !
3. Ahura-Mazda, Mainyō Spenishta !
Dātare gaethanām astvaitinām,
Ashāum !
antare nāo fradvaraiti Aēshmo
khrvi-drush,
paiti nāo patenti haēnāo dush-
mainyunām ;
us-Tē ashnaoiti
vāksh gerezanānām
nmānāhu mashyākanām ;
gerezaiti-Tē Geush-Urva.
4. Tūm ahi Harta Aiwyaḡkshta-ca
vispanām dakhyunām,
vispanām mashyānām !
ā-ca nō jamyāo avanghe,
ā-ca nō jamyāo ravanghe,
ā-ca nō jamyāo rafnanghe,
ā-cā nō jamyāo marzdikāi,
Ughra, Aiwithura, Mithra-Ahura !
5. Atha vainīt ahmya anghvō
Sraosho asrushīm,
ākshtish anākshtīm !
snaithish ahmya nidhayān,
yaokhdhra ahmya fraspayān !
6. Atha-nā ahmya anghvō
Sadyāt rām-ca khvāstrem,
ākshtish hām-vaintish !
kshnuyān mashya !
kshnuyāt Geush-Urva !
2. Salutation unto Thee, O Ahura-
Mazda,
for happiness dost Thou rule Thine
own creation !
3. Ahura-Mazda, Thou Spirit most
holy,
Thou Righteous Creator of our
material world !
Amidst us is rushing the Demon
of Wrath, thirsting for blood,
against us are rushing the hosts of
the evil-minded,
therefore up to Thee are directed
the voices of afflicted men from
every home ;
unto Thee doth complain the Soul
of Mother Earth.
4. Thou art the Protector and the
Refuge
of all countries
and of all nations.
Come unto us with help,
Come unto us with courage,
Come unto us with peace,
Come unto us with mercy,
O mighty, supreme, Solar-Lord
Ahura !
5. Thus in this our world
shall Obedience to Thy Law con-
quer Disobedience,
Brotherhood shall overcome En-
mity ;
thus shall weapons be lowered in
this our world,
and hostilities shall cease here
down on earth.
6. Thus upon this our Earth
shall flourish Righteous Labour,
and all-conquering Love of Man !
May all mankind find Peace !
May the Soul of Mother Earth
find Bliss !

A CONGRESS MEETING UNDER WAR CONDITIONS

BY ADELAIDE GARDNER

THE 17th Congress of the European Federation of National Societies was held in London under very exceptional circumstances. Holland and Belgium were invaded by Germany on the first day when Federation Committees were meeting, and throughout the week-end one dramatic development after another was announced over the wireless in the Lecture Room where delegates gathered to listen in intent silence. During that period there was a major change in the English Government, Mr. Churchill taking over the Premiership from Mr. Chamberlain, while Queen Wilhelmina and her Government and staff officers left Holland and established themselves in London.

Mr. J. E. van Dissel, the General Secretary of the European Federation, who was travelling on other business as well as to attend the Congress, arrived in London a week in advance, while Mr. Kruisheer, the General Secretary of the Netherlands, caught the last civilian plane to make the journey from Amsterdam to England. These two representatives were

suddenly and irremediably cut off from all contact with their families and the fine spirit of self-forgetfulness with which they threw themselves into the Congress work set a key-note of dedication and devotion which communicated itself to all present. Mr. Jinarājādāsa as President of the Congress excelled himself in the beauty and clarity of his remarks, the vigour of his leadership and the inspiration which poured through him into all the meetings.

The programme was carefully arranged and carried through efficiently. There were excursions to S. Albans and Camberley, beautiful music, especially a concert of traditional and modern music of the British Isles arranged by Miss Freda Swain for Saturday evening, and many interesting discussions as well as lectures. The Congress meetings were held in connection with the Annual Convention of the English Section, and on Monday afternoon, May 13, Mr. Kruisheer gave the Blavatsky Lecture—an annual event in England—on the subject of "Identification and Indian Systems of Yoga."

OPENING OF THE CONGRESS

At the opening meeting of the Congress the members were welcomed by short speeches from the four General Secretaries of the British Isles, Mr. Kennedy of Ireland, who was ill, being represented by Mr. Pielou. Greetings were sent to the King, to our President, Dr. Arundale, and Rukmini Devi, and greetings were received from most of the Sections in Europe. Four hundred and fifty members had registered and nine countries were represented by official delegates. Representatives of many other countries were present including Austria, Germany, Hungary, Czechoslovakia, Sweden and of course Holland, France and the British Isles.

In his opening remarks Mr. van Dissel pointed out that the European Federation at the beginning of this year represented 43% of the present membership of the whole Society. He stressed the importance of refugee work and the need to go away from Theosophical meetings dissatisfied with ourselves so that we might change our nature to meet the world's need. Mr. Jinarājādāsa commented on the slow time-scheme of evolution; we must each do our part, recognizing that these conflicts are inevitable. Giordano Bruno said "To know how to die rightly in one century is to live in all centuries to come." The Spanish have two beautiful phrases

used at parting. A friend who is leaving is addressed with one which can be translated "Go with God"; and the voyager replies: "Remain with God"! Whether we go or stay we have to remember that eternity is always with us. He concluded by saying that he looked forward to a world when a permanent peace would be arrived at by the invitation of all peoples to a Round Table Conference, at which the whole world would be represented, both men and women, and all races, religions and nations. New men were needed to produce that type of peace and we must help to produce new men of the required new type.

THE LECTURE PROGRAMME

On Saturday evening, May 11, the concert mentioned above took place, and Sunday morning Dr. W. Stede spoke on "Mind the Slayer: Spirit the Restorer." At the Sunday afternoon devotional meeting Bhikkhu Thittila chanted the Buddhist precepts and brought with him the beautiful and quiet atmosphere so characteristic of the Buddhist faith. He spoke on the Buddha and His teachings to an enthralled audience. At the Question-and-Answer meeting later a very useful discussion on the neutrality of The Society arose, the audience apparently agreeing that "Universality" was a better term to express our attitude than "neutrality."

The Public Lecture on "Plato and the Problem of Immortality" given by Mr. Jinarājādāsa was a fine piece of scholarship illumined by the insight of the Ancient Wisdom. The Blavatsky Lecture by Mr. Kruisheer gave a clear, stimulating presentation of the relation of the Self to its vehicles. And Mr. E. L. Gardner, who took the place of Mlle. Brisay at short notice, concluded the lecture programme with a lucid and powerful address on "The Will and the Problem of Freedom."

MR. JINARAJADASA'S CLOSING ADDRESS

Closing the Congress Mr. Jinarājādāsa showed the audience a small china teapot which had been precipitated by H.P.B. and which had recently come into his possession. He had doubted and failed to secure confirmation for its history and its *bona fides*, so actually threw it away but immediately found a reference to it in *The Mahatma Letters*. It was now restored and would be taken to Adyar to repose among the archives. His description of the vicissitudes of the teapot was most amusing and the audience enjoyed the situation fully. [See article elsewhere in this issue.]

Putting all this lighter material aside, Mr. Jinarājādāsa then closed with a splendid appeal for dedication and for the right kind of

loyalty to the Theosophical movement and its work. He said that the Congress had been a success because the two brothers from Holland had come at all costs and had given of themselves with complete disinterestedness, in spite of the intensity of personal suffering which their absence from their families at the present time certainly entailed. The need in the world today is for bridge-building between different groups. We have to build both with ideas and with activities. The idea most needed is that of Universal Brotherhood. In our activities we must learn to labour as brothers in our Lodges. Success in living and working together as brothers in the Lodge leads us to appreciate the universal, divine light shining in others. Our teachings are distinguished by certain basic characteristics—there are certain fundamentals by which they can always be recognized. There is the teaching of the unity of life, a fundamental unity of all that exists; a belief in the Plan for the realization of unity; and this Plan works out in the unseen worlds through the gradual evolution of the ideas concerned with it, and works out below through the workers who apply that Plan to life. There follows the teaching concerning the commanders of the Plan, the Elder Brethren, perfect in goodness as also in capacity and insight.

Whatever disasters may occur, still They are in charge.

Now, as always, the work of each member is needed. Each is required, with his own special contribution, to fulfil the Plan on earth. If a heavy fog is down over a country it can be lifted by lighting many little fires below it; if we each light our own individual fire and let it blaze with sincerity and intensity then the fog of ignorance and blindness which at present obstructs the Plan will be lifted, new workers and leaders will come to our movement, the membership will grow strong again. We may not be here to see it but the work will go on. The great thing is never to cease from effort on behalf of the Plan.

THE SPIRIT OF THE CONGRESS

It is almost impossible to convey the extraordinary spirit of this ex-

traordinary Congress. The sun shone, the spring wind blew, the tulips and the flowering trees in the nearby parks were brilliant with colour, while above them the barrage balloons swayed pink and silver in the wind and from time to time a squadron of aeroplanes moaned overhead. With governments crumbling and war planes roaring the Congress went on, affirming the eternal truth of man's spiritual nature, of his unity with his fellows, and of the plan of evolution. Members talked and chatted with each other in quiet friendliness, but the deepest feeling and one that none will forget, was that of great intensification of the spiritual life, of living for a period at last in a world where the Plan was known, while the power of the Elder Brothers to achieve its ultimate manifestation on earth could not be doubted.

WHY AND BECAUSE

In the midst of death is *Life*.
In the midst of war is *Peace*.
In the midst of despair is *Hope*.
In the midst of defeat is *Victory*.
In the midst of the fleeting is the *Eternal*.

WHY? BECAUSE
In the midst of all is God.

G. S. A

THE HEAVEN WORLD

BY JEFFREY WILLIAMS

(This article, in the form of a series of short, reasoned statements, may be helpful in these days when so many are going over to the other side in the war, and when, soon, many more will go over.)

I am of course indebted to C. W. Leadbeater's *The Devachanic Plane* for most of my statements, and I have "lifted" 12 short statements about the heaven world from the same book as it presents itself to one who consciously enters that plane. The scientist confirms the poet as the poet anticipates the occult scientist; but what C. W. L. says about the heaven world as he saw it in full consciousness is not always fully linked up to what he says about the person who must perforce pass—as I shall do—unconsciously into that subjective and blissful condition! The doctors of Theosophical "divinity" and the pundits of future centuries will have lots to occupy them in C. W. L.'s extraordinary books. One fact from such books is worth libraries of theories—for a fact can be built upon while a theory is often a heap of sand.)

SHORT STEPS IN AN ARGUMENT

1. Heaven, here or elsewhere, must be a condition of consciousness.
2. Consciousness, it will be agreed, will be a limited and per-

sonal one; it will be, of course, subjective.

3. This consciousness must be regarded as unbroken and continuous if it is to include and enjoy a "world" or condition of heaven after death.

4. Any "condition of consciousness," and therefore any enjoyment of heaven, must be the result of causes set going in the past, and, broadly speaking, in the immediate past of a physical existence.

5. Heaven can be regarded as much a consciousness of a condition as a condition of consciousness.

6. In such a condition, that which was hitherto the area of the unconscious (because of the limitations imposed by a physical and astral vehicle), becomes the field of consciousness.

7. This field of consciousness is wholly subjective, and includes, in the heaven condition, only those thoughts and feelings that are idealistic and purely unselfish.

8. A retreat into the unconscious implies a temporary retreat into a realm that is free of all *external* limitations of bodies or vehicles that thwart and limit the activity of the consciousness in the outer worlds of the physical and

astral, and also a temporary retreat from the cramping limitations *within* it of all that is selfish and self-regarding.

9. The subjective condition of heaven is two whole removes away from the personal and limited, and is two whole removes nearer the universal and truly spiritual condition of consciousness.

10. The activity of consciousness in this subjective condition produces instantaneous and perfect reproductions of objects of affection and altruistic interest, subject, of course, to what has been set going in the way of such activity while living in a physical body.

11. Such activity will vary enormously in both kind and degree.

12. In a sense, activity of this kind will be almost automatic, if the continued expression of love and affection can be so regarded.

13. The "external" world of heaven is produced by the activity of each individual consciousness, and will be as inclusive as each individual wishes it to be.

14. Heaven is each one's own ideal creation, the expression in dream of each one's highest desire, fondest hope and deepest affection.

15. On earth our dearest dreams for our friends and the world are seldom seen to come true; in heaven all such dreams instantly and fully come true—on "that hill, where I shall need no glass."¹

¹ Henry Vaughan, *Friends Departed*.

16. The "world" of heaven is a world of dream, but there is no gap as between the dream and the deed where the loved one or the loved cause is concerned.

17. The dream and deed are there but two sides of one coin, as it were; they are the before and after of that which is really instantaneous!

18. Creation is apparently unending, and the unending concomitant of bliss.

19. Cause and effect, space and time, distance and separation, have little or no meaning in a world of dream.

20. The dream in its own limitless world of dream is the core and essence of reality; creation becomes the effortless work of a God-like genius.

21. Evil is null, is naught, is silence implying sound;

On earth the broken arcs; in the heaven a perfect round.

22. Our dreams in heaven will perhaps draw down vaster dreams, and our doings will perhaps be enlarged by a greater Doer.

23. Our friends will have their fuller part and influence in our world of wider possibilities, even though we shall know them only as they were known to us on earth.

24. Our music will have greater and more intense and resplendent rapture and beauty, but it will be music to which we have the key and of which we are the key.

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25. Our heaven is a flowering of the seeds sown on earth; the fruit we take on to the Self within; we place our garnered sheaves at the feet of our Timeless Self for his enrichment and for the use of our future selves in Time's pilgrimage.

26. For no thing can to nothing fall, but still
Incorporates by skill,
And then returns, and from
the womb of things,

Such treasure brings,
As Phenix-like renew'th
Both life, and youth.¹

If a star were confin'd into a tomb,

Her captive flames must needs burn there;

But when the hand that lock'd her up gives room,

She'll shine through all the sphere.²

¹ Henry Vaughan, *Resurrection and Immortality*.

² Henry Vaughan, *Friends Departed*.

REINCARNATION AND GENIUS

A broadcast interview between Grisha Goluboff, the famous boy violinist, and Geoffrey Hodson—Station 2GB, Sydney, Australia.

G. H. At what age did you know that music was your vocation?

G. G. I cannot actually say. But it is interesting that my father, also a violinist, even before his marriage conceived of having a son who would be free of his keenly-felt limitations as a musician, would succeed as a great violinist and so fulfil his musical ideal. Later and so fulfilled his musical ideal. Later he married, I was born, and at two years old was found making different notes from various household utensils by filling them with water to different levels.

At the age of three my father found me handling his violin, and this reminded him of his prayer.

Unable to find a small enough instrument for me at that age, he had to wait until I was five years old, when he gave me my first violin and began to teach me.

Six months afterwards I made my first public appearance and at the age of six I appeared professionally as a guest artist with the Los Angeles Philharmonic Orchestra.

Then I knew that music was my life's mission.

G. H. Since the average boy at that age is thinking largely of objective life, games, home, parents, friends, and perhaps adventure stories, how do you account for this

difference between yourself and them?

G. G. I must be honest and say that at that early age and up to today I have always wanted all the fun that other boys enjoyed. But my father encouraged me to work hard at the violin and as a result I discovered what music really means to me and to the world.

Looking back I see now that a deep love of music was inborn in me.

G. H. And when did you become interested in mysticism and philosophy?

G. G. When I was about eight years old. I met a friend who was a Theosophist and through him my interest developed. Very soon I intuitively knew that oriental philosophy was in no way strange to me; its basic ideas rang true to me and in some way seemed quite familiar.

G. H. Which aspects of philosophy attract you most: Do you like the intellectual solution of life's problems; or do you feel the fascination of the occult, or both?

G. G. I like both. The philosophical explanation of life as a great school with experience as the teacher of the soul interests me greatly, and I am attracted equally towards occult science. But may I ask you a question, Mr. Hodson?

G. H. Certainly. What is it?

G. G. What would your explanation be of this keen interest of

mine when young in music and in philosophy? Whence came my natural facility for the violin? I wonder if you think as I do about this!

G. H. I have been able to find only one rational explanation—only one that completely solves the problem. It is that of reincarnation—that in your preceding lives, you have concentrated upon the art of music. In consequence you reached a high degree of skill in your chosen art.

Now such faculties once developed are never lost to the soul, and though they may not show themselves in every succeeding life, they are within one as innate powers.

In you, as in all people born with natural gifts, all men and women of genius, these developed powers show themselves both as a profound interest in the chosen subject and as special gifts in its pursuit.

Actually the word "gift" is philosophically unsound. All so-called gifts, all natural capacities, are powers developed by the individual himself in preceding incarnations.

Do you believe that?

G. G. I certainly do. For me it is the only logical explanation of special faculty. Heredity alone is for me not sufficient. Parents may provide the body with musical possibilities, but their development

and full manifestation is only possible to those in whom the spirit of beauty is awake and who have gained the power to give it free expression.

That power, especially when manifest in young and untrained people, must have been developed in a preceding life.

G. H. That is what I also have come to think.

Do you find that the occult plays any part in your art? Are you conscious of being uplifted to high levels of creative consciousness during a performance of great works?

G. G. Definitely yes. My body is to my spirit what my violin is to me—an instrument for self-expression.

I know that the best performance is the impersonal performance. For then I oppose no barriers of self to the pure expression of the spirit of beauty. I also know that under such conditions its power will reach my audience, and awaken in them the spirit of beauty which is in all of us.

Money, fame, power, these have no interest for me. I know that if I fall under their spell, such powers as I may have will fail of their highest expression and purpose.

G. H. What is your purpose? What is your ideal of life, if that question is not too personal?

G. G. My purpose is best expressed in this letter which I received from a young boy in Melbourne. (Here Mr. Goluboff read part of a letter from a boy greatly inspired by his playing.)

If I can thus inspire one soul in each city which I visit, my mission will be fulfilled.

Through music I want to bring beauty to the world. I want to uplift my audiences to realization of the divine within themselves and all things—which for me is expressed as music.

If people can be awakened to this presence of God within us all, they will not be so much absorbed in purely material interests. They will then become conscious of their own divine nature. Then war would be impossible. Peace, harmony, love would prevail throughout the world.

G. H. Thank you Mr. Goluboff. You have indeed shown us a most noble ideal of life. You have already won success in Australia. May success continue to attend you everywhere. Good evening.

G. G. Good evening, Mr. Hodson.

If we see farther than our predecessors it is because we stand on their shoulders.

—EDDINGTON

1940

DANCING AS SPIRITUAL EXPRESSION¹

BY RUKMINI DEVI

IN India today side by side with the growth of Political, Educational and other forms of national consciousness is the development of a definite love for the Arts, particularly dancing. This is a great redeeming feature for India's growth, as without the subtle and inspiring force of culture our nation is bound to end in a hardness of soul which always leads to cruelty. Culture is essential to man as it is the fine thread of life that weaves civilization into Beauty and makes the savage a civilized being. I do not mean by culture what is meant in the drawing-rooms of the fashionable world. So often a peasant is far more cultured than the educated, for his culture comes from within and not from this man-made world. When the physical, emotional and the intellectual in humanity aspire for oneness with the Divine and are able to call a response from within then does humanity become truly civilized. Towards this end are the Arts divine messengers to the world.

ANCIENT IDEALS AND MODERN PRACTICE

Through the contemplation of Beauty and by continually sur-

¹ An All-India Radio Talk, given at Bombay Station.

rounding ourselves with all that is beautiful do we ourselves reflect, even unconsciously, something of the fragrance of divine grace. In Ancient India, Art had a high significance in national life. The responsibility of the artist was as great as that of a priest—for the artist was and should be at all times a priest. Whenever civilizations have been great, Art has flourished and great artists have created works of Art that live for all time. True creative genius is not that which produces a work of Art for the onlooker but does so for the fulfilment of the unconquerable inspiration that comes from within. The modern tendency is to dance for the audience while the Ancient Indian principle was to dance only to the Divine. The audience automatically became one with the dancer in her devotion and aspiration to the Highest. It is because of this that the beautiful idea of a temple dancer came into existence. It is true that this beautiful idea has not been lived up to, but have not other things become degraded also? Ancient India and the great spirit of India still lives today, though only here and there in the lives of a few people in the villages.

In South India in many of our great temples there are the historical spots where the great saints, poets, dramatists and dancers gave the first offering of their genius to the Deity, and the inspiration of those places can never be approached by any theatre of even the latest equipment in the modern days. But in modern times not only has the theatre become important but Art is becoming theatrical. The modern desire for variety—a present from the West—has now come into India so that we Indians cannot any more be content with the peaceful and mighty Spirit of Eternity. We cannot lose ourselves as our forefathers did in the music of the soul which Indian music really is. We need tunes—not music any more; no audience asks for the Dance—spiritual and true and eternally full of variety by its own abandonment to Truth—but there must be troupes, there must be varied costumes. I am not against variety. But love for variety must be the result of creative Art and not that of a restless soul as it is in the world today. I know that India will pass from this state of superficiality and will come into her own spiritual self to pursue once more the Great Pathway from which she has temporarily departed.

The world may say whatever it likes, and surely the world is not an example to us of kindness and

happiness, but India should at all times proclaim her genius. Her genius is that of the Spiritual Life and this has inspired every line of national thought. No country could give greater examples of political, educational or social genius than was lived and practised by the great women and men of India. In every form of Art, Religion has left its mark. The great temples of South India and their architecture which leaves an artist spell-bound by its beauty were built by ordinary workmen, but were made extraordinary by a devotion which gave creative genius to them. Very few of the decorations were copies, every temple is different and they never suffered from monotony of ideas. The beautiful bronzes are equally famous; but a modern artist cannot even copy them well, for how can that which is the result of overpowering inspiration ever be copied? Even if they are copied well they lack the inspiration which at once makes the copy fine workmanship instead of a piece of Art. I know from experience that this is true not only of the bronzes and the marvellous brassware of the Tanjore district but also equally of woven goods, jewellery and other creations for everyday use.

THE GREAT ART OF BHARATA-NATYA

Fortunately Bhāratnāṭya has not so far suffered from wrong

modernization as dancing seems to have suffered in other parts of India. But South India is gradually breaking up under the spell of the present glamour. If Bhāratānātya has not so far been spoilt it is entirely due to the fact that the dancers and teachers are village people and know neither English nor do they possess any so-called education. Kathakali also exists in its purer form though it has become more fashionable at the present day. I, of course, realized that Bhāratānātya particularly needed a new life for it was almost disappearing out of existence. I also realize that at all times great men and women have given new impetus to the Arts and have taken them a further step forward to perfection—and today also especially are they in need of those who can reveal the Arts in their glory. But they must be helped in the way they were meant to grow and not in the way the world desires it.

Bhāratānātya is a form of Art which obviously had a great origin, for every step, every movement and every gesture is an expression of the spiritual, and the actual form of the dance is such that it is not possible to degrade it below a certain standard. That it was meant to be a means of bringing the ignorant to Light is obvious when you read the Sanskrit books on Bhāratānātya. There are also many original books on

Bhāratānātya in the ancient Tamil language. As far as I can judge, even the present form of Bhāratānātya shows us that it is the mother of Indian dancing.

If there are some in India who believe in the Soul of India, and will work for the growth of the Arts as the symbol of India's gift, then shall India be free in the highest possible sense. We are not free when we copy. We are not free when we are not ourselves—when we do not express our genius. India's Art has always been unconscious—unconscious of even its own beauty, unconscious of others' admiration, unconscious of the physical though expressed in form. India is now beginning to be conscious and we do not know how to express ourselves consciously. In order to become conscious and yet express the same spirit we must believe in India—her spiritual greatness. Our ordinary lives must become beautiful. A foreignized home, a foreignized mind can never release through any Art the spirit of India. An ugly soul cannot reproduce Beauty, though the technique is easily conquerable. It is impossible to dance (according to ancient Hindu ideals) the dance of Pārvati or Viṣṇu if the dancer does not believe in them. She can dance the form which is bound to be a sacrilege, but not the life. A great dancer's art must depend first on the life she or he can

express, secondly upon the beauty of technique, and only lastly on stage arrangements, costumes etc., These must be as ornaments and not essential in themselves. If the dance is true and beautiful it cannot lose by the absence of these though it can be enriched by them.

Bhāratānātya is an Art which is complete, and it is remarkable how every detail of form has been thought out to perfect its technique that it may be a perfect instrument of the genius of the dancer. Without a perfect knowledge of music it is impossible to be a perfect dancer. And no dancer can be great without the power of dramatic expression which is displayed by the body and particularly the face, which is a very different principle from what I observe in the North. This only goes to prove that in India skill in action was of

a high order and it was not sacrificed for the sake of the Spirit. Yet such an artist can afford to do very little because even a very simple gesture can be potent with meaning and power. The magic of the genius is the highest magic of all. Though form, technique and skill are essential, they can never be sufficient, for if Art is to become an inspiring force in the world, it depends on the artist for whom talent is not enough but a spiritual atonement with the beauty of the Divine. If art is to become an inspiring force in India from the Indian artist there must be the complete dedication of oneself to our Motherland—for through that dedication alone can come the everlasting outpouring of inspiration and blessing that will once more bring India to the forefront of the world as the Land of Spiritual Beauty.

GREATNESS

Thy streams are all athirst,
Thy plains are burning sand.
Can tiny fountains water
A vast, unmeasured land?
The brooks call on the rivers,
The fields watch for the floods,
The sun in rapture contemplates
Bursting the dreaming buds!
O make thy fountains rivers,
Thy rivers into seas,
Water thy boundless countries,
Waken thy lovely trees!
Then give thyself to greatness,
And the Eternal Soul
Shall wash thee in a world of love
And wake thee at the Goal!

PEGGY STREET

The endurance of Peace depends upon its Simplicity, upon its Directness, upon its universal and timeless Application, not upon complex adjustments and elaborate compromises.

The source of Peace is to be found in the Life rather than in the form, in the Spirit rather than in treaties, sanctions or economic laws. All these must have their origin in the Spirit, in the Five Points of Peace and in the Triangle of Conduct. Unless treaties and conventions and sanctions and economic adjustments conform to these they are built upon sand, as have been built all their predecessors.

Let it be remembered ever that the acid test of Rightness is Simplicity, and that there will be no Right Peace at the end of the war save a Peace that is already beginning to be builded on the simplest of foundations. Perhaps it is the Obvious that we are always in danger of missing, and in missing it lay the foundations of war. Simple Living and Simple Relationship are the essential ingredients of Peace, and the Theosophist will seek for the principles of these in his Theosophy—the Science of Universal Truth.

And if it be asked where is there mention of the Freedom and the Justice for which the war is being waged, let the answer be that where Reverence is there is Freedom and

Justice, where Fellowship is there is Freedom and Justice, where Compassion is there is Freedom and Justice, and where these are not there can be no Freedom and no Justice.

It is because everywhere the Five Points of the Star of Peace are set at naught that we may well ask: Where is Justice, where is Freedom?

All panacea for Peace—Federal Union, the Douglas Credit Scheme, and all others—must, if they are to be true settings for Peace, conform to those great principles of Life which know no variableness neither shadow of turning, and to flout which means war of one kind or of another.

Theosophists know that they must begin with the simple essentials of Life if their Plans for Peace are safely to withstand the buffetings of tortuous self-interest. They must begin with the obvious which is generally so obscure by very reason of its obviousness, which is not seen because it is always there.

And in the Plan of Life, as revealed through the Science of Theosophy, they discover these essential simplicities in all their splendour and in all their transcendent power, and that they make Freedom, Justice, Happiness, Contentment, living realities among the creatures of the world.

THE TWO DHAMMAS—WITHOUT US AND WITHIN US¹

BY C. JINARAJADASA

IF we ask a monk, What is Dhamma?, he will answer: "What the Lord proclaimed, which is in the Scriptures." Yet the Lord gave as His last message: "Work out your salvation with diligence." He never asked us to rely on Him, for He was no saviour, except in the sense that He was a sign-post which marked for all the road to salvation.

So long as Dhamma is only what He proclaimed, something external to us, Dhamma is not fully real to us. We Buddhists take upon ourselves to observe the precept not to take life. But so long as it is a precept which He gave, to which we subscribe, it is not our own Dhamma, the inner law of our being. It is an external law. Then we begin our quibbles and excuses, and when we eat the flesh of creatures, we say to ourselves: "I did not kill; and if another killed, that is his karma." But when we have an inward Dhamma, the principle of our inmost self of Metta, pity, then we live the First Precept, because it has ceased to be the Lord's

Precept, and become our own precept, a true expression of our soul.

It is when we discover the Dhamma within us that we really live by Dhamma. Certainly we are helped to our discovery by the Lord, because He proclaimed a Dhamma in the universe, as the result of His practising the ten Pāramitās. But He taught us in the *Kalama Sutta* not to believe because a statement was a tradition, not even because a Satthā, a great teacher proclaimed it, but only because our hearts and minds concurred with the statement. It is only when we assent, with the Dhamma which we have discovered by our life, to the Dhamma without us which another, even the Lord, proclaimed, that we cease to be traditionists, mere repeaters of others' truths. Then only we become "a lamp unto ourselves," as the Lord desired us to be.

Have you seen an electric arc lamp? Not the ordinary bulb, but the lamp of a magic lantern? There are two black carbons touching each other. One carbon is larger than the other. The current flows

¹ Written for a Buddhist magazine. Dhamma is the Pāli form of the Sanskrit word Dharma.

through both, but there is no light. But when the carbons are separated and there is a space of air, then the blinding light flashes out. So, similarly, when our Dhamma from within us confronts the Dhamma of the Lord, a light flashes out for all. So long as there is

one Dhamma only—what we believe in—there is darkness. But when there are two Dhammas, that without us, which is the Lord's, and that within us, which we have discovered by renunciation and suffering, then a light streams out to lighten the paths of men.

HATRED OF HITLER

BY G. S. ARUNDALE

WHILE nothing is more understandable than the hatred which surrounds Hitler at the present time, for he has become in this Twentieth Century the incarnation of evil necessary for the unfoldment of the Plans of the Elder Brethren, and while at the stage of evolution of many of us hatred may be a necessary ingredient of our natures, the fact remains that even Hitler, no less than any of the rest of us, is a child of God, and is destined to reach the summit of evolution towards which there is not a single life that is not climbing. In him there is that glorious gift of his Father—a saving grace, a redeeming feature, which is even now at work to keep in him alive his spark of Divinity.

INSTRUMENT OF EVOLUTION

In the past, as now, there have been other such incarnations; some

of them have been the descent of wondrous Beings to make the Supreme Sacrifice of embodying the evil forces that from time to time accumulate, so that they may be the more quickly and the more perfectly destroyed. Hitler cannot be classed among such, but he can be classed among those whose accumulated karma has caused them to become inevitable instruments for such embodiment, not because of their sacrifice, but because of their wrong-doing.

I wonder how many will understand me when I say that the very existence of an individuality such as that of Hitler upon which can become concentrated the purifying forces of Good is the quickest way for the world to turn from wrong-doing to Righteousness. The whole world sees Hitler before it as the essence of evil, and the lesson so

vividly and terribly set forth should be all the more easy to learn.

NEMESIS

And let it not be thought for a moment that Hitler, whether mad or sane, knows a moment's happiness. Already he must needs suffer the torments of those who are condemned to retributive damnation and he must be living in a veritable hell. The Law of Karma descends swiftly upon such as he. Upon him it has descended in such force as I pray we none of us may ever know. He has begun his nemesis, even though he be adding to it as he proceeds upon his horrible way.

For my own part I can have no hatred for him. I can only have pity for a man who has allowed himself to become the enemy of Life, and who, as we see daily, is the ruthless messenger of that death which is not release into peace but the turning back of the hands of the clock of time until these strike the note of universal doom.

He and his—all who have tended or have been channels for his lust—must be crushed for ever under the heel of advancing Fate. Each one of us must help to crush these emissaries of night and lifelessness. We must not, at the end of the war, treat with them on any issue. Those of them who survive, and it

may not be so many who will, must be removed from the world to some safe inaccessible place where they can but fulfil in darkness the Justice of God. There will they be tortured by all those whom they themselves have tortured, not by the will of these unfortunates—they may be eager even to bless those who have committed upon them unspeakable atrocities—but by that Inexorable Will which establishes round the miscreant the horrible thought-forms he himself has brought into being and which he himself must now slay and with them be slain into his awakening from sin.

Let those who must hate Hitler hate him. Let those who know the Law remember his indestructible Divinity and see before them a man who minute by minute, hour by hour, day by day, week by week, month by month, every moment of his living is suffering with all the suffering he has inflicted upon his victims.

REDEMPTION

In what consists the Star of his redemption? Perchance in his love for animals and his hatred for the wicked and cruel sport of hunting. Perchance this love, if it be true, may be the burning spark which some day shall give him back a Fire from Heaven.

THE TRUE WISDOM AND GREAT STORIES

IV. The Story of Sindbad the Sailor: Voyage Four

BY W. E. MARSH

THERE is a slight difference in the commencement of this journey. Sindbad travels over several provinces to a port from which he embarks. These *provinces* take the place of the islands mentioned in the previous stories, and have the same implication.

On putting out to sea a sudden gust of wind wrecked the ship, most of the sailors being drowned, and all the cargo lost.

A STORMY BIRTH

Putting out to sea from the port in this tale is the physical birth, the setting forth on the sea of life. The sudden gust or gale has to do with the testing of the ability of the personality to transmute the lower qualities into the higher ones. It is paralleled by the story in S. Matthew's Gospel of the ship tossed on the waves while the Master slept. In that incident the transmutation was safely accomplished for we are told that they reached the other shore safely. This was because of the presence of the Christ, the Perfected One. In this fourth Voyage the attempted

transmutation was unsuccessful. The ship (the lower mental body) was wrecked, the sailors drowned and the cargo lost. The cargo and the sailors represent those lower desires and emotions which should have been transmuted into aspirations, the wrecking of the ship and the loss of these means that this attempt failed, not that the Ego lost any part of himself.

A SAVING PRINCIPLE

Sindbad and several others saved themselves by clinging to some planks and were carried to an island by the current. There they found some fruit and spring-water. They slept on the spot. Next morning as soon as the sun was up they explored the island and seeing some houses approached them. They were soon surrounded by negroes who divided them amongst themselves. Sindbad and five others were taken to one place and given a dish of herbs to eat. Sindbad ate none. Soon after the meal he found that his companions had lost their senses, neither speaking nor replying to him rationally. Then

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they were fed on rice and cocoa-nut oil to fatten them, and in time, when this had been successfully accomplished, they were themselves eaten by the negroes. Sindbad had some idea of the fate in store for them, and ate very sparingly, thus becoming lean and unattractive, he was therefore allowed a great deal of liberty. One day when there was only an old man about he made his escape.

Being saved by clinging to *planks*, as we have seen before, means that in the position of moral or spiritual danger into which they had been unexpectedly plunged, some well developed principle acting through the conscience saved them. The *fruit* and *spring water* we have often met and explained before, so we do not need to do so again now. The night which followed represents a period of unconscious growth during rest, the spirit withdrew from activity to brood inwardly. The *rising sun* is again the dawn of a new cycle. The *exploring of the island* is the definite and orderly investigation by the Ego into its new conditions to study and learn them. *Houses* represent the abodes on this earth of spiritual beings, our physical bodies in fact, fairly well fixed in form and shape, only altered slowly and with difficulty.

A PRELIMINARY TRIAL

The capture by the negroes is the Egos being seized by the un-

developed desires of the lower mind dwelling in the physical bodies (houses) and made to serve its ends.

A great spiritual trial now confronts this group of Egos, nothing less than an Initiation. Bereft of their leader (the captain), alone, in a strange land, unable to converse with their captors (that is, not in affinity with them), they are subjected to a test, symbolized by being offered lotus-like herbs to eat. All fail except Sindbad, who is sustained in his refusal to eat of the dish by a strong inner conviction, a wariness, developed in the Ego by some experiences in former lives, which is strong enough now to keep his present personality from danger. The others *eat of the herbs*, and, whatever action may be hidden by these words, the effect was a great development of egotism and the sense of separateness, which was of the most pronounced order, for Sindbad says that he could no longer understand what they said nor would they reply rationally to him. The fellowship between them was broken, the greatest disharmony arose.

Rice and *cocoa-nut oil* are both symbolic of wisdom and love (Gaskell), but in this case they are used by black men for evil purposes, *i.e.*, for gluttony and the satisfaction of the most depraved of tastes. So "Love" becomes self-love of the most ignoble form, and "Wisdom," which is the wise use of knowledge,

is transformed into black magic or the base use of knowledge.

Cannibalism is the ceremony of eating one's God degraded almost out of recognition; at the other end of the scale, and separated from it as widely as possible, we have the Sacrament of the Holy Eucharist as celebrated by the Christian Church. That both these ceremonies have sprung from one source, the one by degradation and the other by sublimation and spiritualization, no one who has studied Fraser's *Golden Bough* can fail to be aware.

The sailors, not being incarnations of such a well-developed Ego as Sindbad, not having such a rich past full of such varied experiences, succumb to the test. So they grow fat, are killed and eaten. *To be killed* is to have the faculty of understanding taken away, and *to be eaten* is to be absorbed into the eater. (The writer must resist the impulse to enter into the long digression which this subject arouses, and is very interesting, but would lead us away from the point which is the interpretation of the incidents which occur in this story.) The *eater* in this case means that base selfishness and evil which work for the destruction of the personality (sailors), whereby the bones (Ego) lose their flesh (personality), and so the Ego has to retire to the heaven-world not only destitute of any result from, but

actually with the loss of, that life (part of himself) he had put down into the physical world.

From another point of view the body of flesh which is eaten represents the astro-mental nature which has held the Higher Self in captivity during the whole of the incarnation. The cannibals are the elementals of the lower plane which, in turn, have held the astro-mental nature in subjection, and in this story are able to destroy it, but not entirely, for the bones remain which signify the permanent, indestructible, eternal Self which will be re-clothed (upon re-incarnation). Something of this idea can be seen in that strange vision of Ezekiel's (Chap. 37, v. 7, *et seq.*) of the valley of dead bones which were reclothed with flesh and stood up a mighty army. For though these were likened to the state of Israel at that time, there are other connotations.

PASSED FOR PURIFICATION

Sindbad watches his opportunity and escapes. Hitherto he has been a prisoner, that is to say, as an Ego he has been hampered by the lower mind and bound by the senses. Now he escapes, that is, the higher nature rises from the lower, because he has to a large extent perfected the personality. He has passed his Initiation and is now freer from limitation. Not yet perfectly free, for he has other

Initiations ahead, but much more free than he was.

On the eighth day after his escape he falls in with some white people who had travelled to the place where he met them for the purpose of collecting pepper. To his delight they address him in his own language and receive him in a friendly manner. He returns with them to their home and is presented to their King who treats him very well indeed.

On the eighth day is another symbol for the commencement of a fresh cycle; having passed his Initiation or expanded his consciousness, both expressions meaning the same thing, he falls in with some white people who spoke "his own language." *White* signifies purity and perfection, so these were highly advanced Egos of his own class or with whom he was in accord, for they "spoke his own language." They were collecting a particular spice, "pepper." *Spices* refer to those qualities which purify the mind by means of aspirations towards truthfulness and so lead to right action. But they were not gathering spices in general but one in particular, "pepper"; this is not used as incense but as a condiment in food. It is rajasic in nature, stimulant, and is a symbol of the urge towards the seeking after the higher or deeper truths of nature rather than those of the mind, which incense would indicate.

To sail with them to their home is to go on, advance spiritually in the company of people of a like mind and manner of living, and to be presented to their King is to become subject to the same ruling quality as they obeyed, and which in this case, as in the first Voyage, is of a noble and upright nature.

The island was well peopled, rich, and the capital a place of much trade. Sindbad was treated with the greatest kindness, more like a native than a stranger.

Well peopled means rich in the lower mental qualities, all those un- and half-developed emotions and instincts to learn the control of which we come into the world. *Riches* has a higher and a lower meaning. It may mean those transmuted treasures of the soul which we are enjoined to "lay up for ourselves in heaven," or it may be the result of that quality of acquisitiveness which gathers to itself those things desired by the lower nature. The *Capital* symbolizes a centre on the higher planes to which the qualities (people) are attached and in which they may develop. These three symbols are very closely allied and are interdependent. Taken all together they give us a picture of great mental and spiritual activity on the part of the Ego—a period of expansion and development of the new faculties and environment opened up by the recent Initiation.

Sindbad observes that all the people, from the King downwards, while owning horses ride them without saddle, bridle or stirrups. He has a set made to his pattern, presents them to the King and instructs him in their use. The King is delighted and Sindbad is kept busy supplying the nobles and principal officers also.

In the first Voyage we had the symbol *horses* as brood mares who were served by sires that came from the sea: here the symbol is different, just plain horses, and this symbol represents the higher qualities of the mind, the intellect and intelligence. To ride them without "saddle or bridle" is to be without full control of these powers. To have only begun to have brought them into subjection and to be still often at their mercy. *Saddle and stirrups* represent the proper seat and balance, and *bridles* the proper curbing, that is, to have the full control and understanding of these higher qualities (horses), and these, Sindbad, a stranger who had earned their respect, was able to introduce to them. That is to say, through teaching these qualities (people), the method, practice and value of meditation and aspiration, he had been able to bring the higher emotions (a stranger) into their consciousness, and so lead them on to a further control of the intelligence.

The King grew to love Sindbad so much that he gave him a wife

to keep him permanently in his kingdom, "that thou may'st stay in my dominions and think no more of thine own country," he said. Sindbad durst not refuse. So he was married and lived happily with his wife. He was however not satisfied in his banished state, and planned to escape at the first opportunity.

Marriage is a well known symbol for that union we are all seeking between man and God, the Ego and the personality, the Higher and the lower self. This stay with the King and his people represents a long period of inner development in his spiritual life; eventually it reached a climax and the Higher and lower selves became united (marriage), but full and perfect satisfaction was not yet. He still longed for his own home and sought an opportunity to return. He was still undergoing a rapid inner development and fast earning the right to a further test or Initiation, and although hidden from him, this *marriage* was a step towards his earnest desire.

THE GREATEST TEST

His wife fell ill and died. It was the custom of these people to bury the living spouse with the dead one. This fate Sindbad could not escape, and supplied with seven loaves and a vessel of water, he shared the same tomb as the corpse of his late wife. Many had been

buried in this sepulchre before him which was a very deep pit or cavern in a high mountain some distance from the city and the stench was horrible.

After some time he heard the breathing of some animal; this he followed and it led him into total darkness along a passage or channel which brought him at last to where he could see a light which resembled a star. As he went on it appeared and disappeared and eventually he discovered that it came through a hole in the rock, he succeeded in getting out and found himself on the seashore. He returned, and collecting all the jewels he could find (for at the burials, each of the dead bodies had been decked with all the gems and valuables they possessed), and, thus laden, made his way back to the beach, attracted the attention of a passing ship, was taken aboard and reached Baghdad safely with a further large fortune in all sorts of gems and precious stones. When he offered the captain some as a reward he met with a refusal. The captain would have none of his treasures.

Death, like *sunset*, *nightfalling* and other symbols, indicates the end of a cycle and the commencement of a new one, a change in conditions or set of circumstances. In this story it indicated the passing out of the calm and peaceful period of inner development through which he had been working so long

into the very severe and terrible test known to us as the fourth Initiation, in which the lower self is stripped completely of contact with others, and has to face the terrors of the underworld in his own strength, feeling himself alone, deserted by all, even God. It is a "feeling" only of course, but a very real one and dreadful in its intensity. He must pass through in his own power, undeterred and undaunted, whatever trials he is called upon to face. The actual details of this Initiation vary with the nationality and religion of the neophyte. The most vivid are those given in the Egyptian writings, but we are not entirely without hints in our Christian Scriptures. Many details given in this story, like those of the third Voyage, vary from the usually accepted ideas, but the main theme is plain—the dying, being buried, and escape from the tomb or coming back to life.

The "High Mountains" tell of the spiritual exaltation reached by the Ego. The "stench" shows that in the midst of the partial perfection to which he had attained, he was still subject to desire for the things of this world. For even as we all find a stench to be disagreeable and make some efforts to get away from it or clear it out, so it symbolizes those external stimuli which stir up the lower nature to action. *Channel* or *passage* is a reference to the establishment of a

proper relationship between the mind (light of the seashore) and the body (darkness) so that sane and rational behaviour can take place in everyday life. The failure to establish such a line of communication results in the condition called insanity.

The significance of the food supplied, seven loaves and a pitcher of water, need not be dwelt upon, being self-evident. The decking of the dead bodies with all their jewels for burial indicates that we carry away with us all the higher qualities we have developed and so made our own. The manner of escape from the tomb is unusual, we are more used for the Risen One to emerge from the mouth of the tomb through which He entered. The "Light which resembled a star" too is very significant, and reminds us of the Star of Initiation which blazes forth at the appropriate moment. The carrying away of the jewels, as we have just seen, is the retaining of the higher qualities and spiritual faculties worked up and developed in the life just

passed, and taking them to Paradise. The *breathing animal* has the same meaning as the *loud-breathing serpents* of the second Voyage. But the Ego whose inner life we are following has now so far overcome the emotions as to be able to make them serve his ends and deliver him from his lower nature.

THE ARHAT?

As Sindbad has been permanently united to his Ego (married) so now death takes on a different form, and when he embarks to return to Baghdad (dies) he is not in this or any future Voyage "recognized" by the captain of the ship which takes him home. And the refusal of the captain to accept any of the gems means that no one can attain qualities by the gift of another, they have to earn them for themselves.

The large number of jewels which is the result of this Voyage represents the completion of the development of many of the qualities needed for Adeptship.

In the morning the sun came out brilliant; in the dusk the stars held up their lights. But these were not sufficient for us. Until we light our own little lamps the world of lights in the sky is in vain, and unless we make our own preparations the great wealth of the world of preparations remains waiting like a lute for the touch of finger.

THE NIGHT BELL

XI. Our Allies . . . the German Dogs

BY GEORGE S. ARUNDALE

LET loose upon the world are innumerable dogs, murdered in Germany that they might become food for their masters, or at least that they might not eat the food of their masters.

These murdered creatures sweep through the land terror-stricken and therefore madness-ridden, counting upon all alike as enemies, snarling, growling, fleeing away in waves of fear, leaping upon the human beings whom for the most part they cannot reach, as if they might thereby in some measure avenge their murders.

If Germany be not destroyed by Britain, she will assuredly destroy herself. How many hells has she not aroused in herself—hells which will eat into her heart and life, leaving her but a stench-pervaded corpse.

The hells of her concentration camps and dreadful persecution of all honest freedom: the hell into which she has callously plunged every single Jew within her reach: the hell she has fastened upon a whole people in Poland: the hells she has rained upon seamen on the high seas, be they belligerent or neutral: this hell in which she has imprisoned thousands upon thou-

sands of man's most trustful friends and helpers: the miasma of hell in the masses of lies with which she has impregnated God's air and sunshine: All these hells will return to their source and will stifle Germany to death.

Germany does well to fear Britain, for in her heart she knows that Britain is invincible.

But she will do better still to fear herself, for disruption is already at work eating away her body and her soul.

Many countries may do wrong, in fact do wrong, and they must suffer. But Germany is doing evil, and she must die.

As for the dogs, and other creatures, alas that sometimes in their blind terror they should fail to distinguish between friend and foe, and that they should turn and try to rend even some of us who would soothe and calm them, and make poor amends for the inhumanity of German "humanity."

But every human being must accept the heavy karma of the wrong his fellow-human beings inflict upon a sub-human kingdom.

The vegetarian must in a measure share the cruelty of the

flesh-eater. The lover of animals must in a measure bear the fate of the vivisector and the hunter.

What is done by one is done by all. What is done to one is done to all.

XII. The Angels and the Airmen

There is much happiness in visiting the armies and navies of the Allies, for in every unit there is so much fine spirit, so much heroism, so much of what I can only call happy-go-luckiness. Of course, there are here and there dark spots. But how very isolated these are, and how tremendously understandable. It is always a matter for wonder these are so few and far between, so microscopic. For the most part, how splendid are the officers and men, and their various living mechanisms—ships, tanks, and so on—far more living than we can possibly conceive, for they literally receive from somewhere, from life itself, an animating force which makes them alive and almost, perhaps actually, sentient beings. They and those who have to do with them form an alliance, a friendship, a camaraderie, often far closer than the friendship which may subsist between human beings. And as for the ships they are indeed beings of a high order, whose forms we may build, but whose souls come from elsewhere. I can well imagine how tragic to her friends

Yet it is hard for a lover of animals to find himself surrounded by the hatred of those creatures upon which his fellow-members of the human kingdom have wrought such terrible injury.

must be the loss of one of His Majesty's ships. I can indeed imagine that such a loss may often be more severe than most losses as between human beings.

But somehow or other there is special happiness in visiting units of the Fleet Air Arm or of the Royal Air Force. Most of the personnel in either case is extraordinarily young, and of a buoyancy I really cannot describe. These young people seem to live in another world while they are on duty, that is to say, while they form an integral and conscious part of the flying organism. Off duty, they become almost, but not even then quite, ordinary human beings. But on duty they are changed into another order of being, becoming, as it seems to me, *pro tem* members of the Deva kingdom, even though our Deva brethren are by no means always in a state of welcome of these human birds. Yet these human birds seem to take on something of a Deva outlook, with all its light-heartedness, carefreeness, nonchalance, and they have an extraordinary indifference to the

hazards of death. Sometimes some of them are a little afraid. But they would not show it for worlds, and soon it vanishes away in the exhilaration of air-movement. When during the course of a night I have occasion to visit them I come away with the sense of having had a most vitalizing bath, of renewal, of adjustment to life's eternal purposes. I become air-minded.

Of course, I give whatever I can. That is why I visit them. But they give me, I think, far more than I could ever give them, and I do not for a moment wonder at the daily praise of them that comes over the wireless. They are such fine creatures—and "creatures" is *le mot juste*. For when I visit them I am visiting not only these human Devas. I am visiting machines which have souls, which themselves are creatures, which are alive, and which their pilots and other friends somehow know to be alive. And not only am I visiting the human Devas and the living machines, I am also visiting the guardian angels who specially watch over the human Devas and the living machines—guardian angels seconded for this delightful duty by the Staff of the Queen-Mother of them all.

It is indeed entering another kingdom to visit an Air Force station anywhere, and it becomes a tremendous experience when a flight is about to take place. Every-

body becomes galvanized into vibrant duty. Men, machines, angels. Everybody and everything is ready at the appointed post. A word of command, and off go three orders of life—the human Devas, the living machines and the angelic guard. Sometimes there is quite a little host of guardian angels. Sometimes just a couple or so. Sometimes a great angelic Personage condescends to take an interest in a particular flight. Sometimes some old angelic friends of the airmen, or of one or more of them, friends possibly from long ago, rally round, and all are together as if on a picnic, exchanging as they go wireless communications at many varying levels and wave-rates. Sometimes there will be special duty angels to be on hand for what is known beforehand to be a flight from which one or more airmen will fail to return. For one reason or another there comes the crash, and guardian angels must be on duty to make the passing away from the physical plane as easy as possible, and this they do with extraordinary tenderness and efficiency. And the very machine itself must not crumple up without receiving a blessing, for it is more than a mere machine. Indeed, are not all machines more than mere machines?

Up from the ground rises the little company of creatures. Up into the heights it ascends, often to the very great disturbance and

confusion of the innumerable denizens of the air at various levels of living. Off into the distances it vanishes—this little company, each member of which has happy, though often ill-defined, sense of the comradeship he (or it) has with the fellow-travellers towards the objective. Then the terrible noise of attack and defence, drowned though this often is by the overbearing silence of the sacred performance of a duty. And there is the inevitably shattering effect the stupendous reverberations must have on the sensitive bodies of most of the company. But this has to be endured. It is part of the job even for the guardian angels themselves, and they know how to minimize it.

Then the triumphant return, and a rest for all concerned. For a brief while the human Devas can relinquish their officiating Deva associations, and can be just happy delightful human beings, with their Deva friends off duty and no doubt elsewhere until the next occasion for co-operative bird life.

Or possibly, for some, no return, but a translation into a glorious heaven world, with every help to make what we call death an easy change, a happy change, into what is life far more abundant. Just an initial shock, as in undergoing an anæsthetic. And then the great awakening—a far easier awakening for the most part than the awakening of those who die on the field of

battle. Then the realization that there is no death, that love and friendship remain unchanged by this death-illusion, that life is everlasting, and that from the plains and valleys of living there is a rising into the hills, and from the hills a gradual ascent into the mighty mountains of living where dwell the Great.

I might add that those near and dear to the airmen often seek to stream along with their heroes. Some achieve this. Some fail. But if disaster happens, then are these helped to gather round in strengthening love, though to the dying airman, or to the airman who is struck by the lightning of death and does not pass through dying, there is only the sense of triumph, of duty done for the land he loves and will ever love. As for the soul of the machine, if I may so call it—I must not be irreverent to what is a very living reality—perhaps it disintegrates, perhaps, if it has existed long enough, it will find another machine to ensoul, to vivify, to strengthen.

How wonderful it all is! How inspiring! How exhilarating! How truly among these airmen and their physical and other than physical comrades is there the sense of breathing the air of mountains!

If I had not so much else to do at nights I think I might forever be flying with these airmen-jewels of the human kingdom.

"THE CLARION CALL OF THE GREAT" SERIES

TODAY GREATNESS LIES ROUND ABOUT US

IN these days when every nation, every faith and a very large number of individuals are being tested for their insight, endurance and loyalty, those who constitute the mountain-peaks of civilization, those who form the glory of a race, a nation and a faith, are making every effort to ensure that nations, faiths and individuals shall come to the Waters of Baptism to be purified and strengthened to pass through the gateway which leads from the old world to a new.

One of the most wonderful sights is what one can only call the gathering of the Hosts of every faith in the world, of every race, of every nation, to impress those for whom they have responsibility with the utmost importance of rising equal to the tremendous opportunity which now lies before them.

This is one of the greater Days of Judgment. Some will be left behind. Some will move forwards. Some will sink into obscurity only to rise again after a very long period of time. Others will steadily ascend into the heights.

One dare not say that the heights will open to all, though one may

dare say that there is not a people, a nation, or a faith which cannot at least so live and act that the gates shall not be shut in their faces.

It is the great privilege of the Elders of every race, of every nation, and of every faith to do their utmost at such a time as this to stir their charges to live in accordance with the standards set for them aforetime and doubtless even now lived by many; and to become bold for Righteousness. Very near just now to every people and every nation and every faith are these Great Ones. They take advantage of the war to stir their people to greatness of living, to sacrifice, to heroism, to a reverent and simple performance of the duty allotted to the people, to the nation, to the faith to which they may happen to belong. Everywhere are there companies of these Elders at work, heartening their peoples, fighting with them for the Right, strengthening them, comforting them, helping them to see that to give their all at such times as these is the only way to be true to all they hold most dear.

It can be no exaggeration to say that never before have nations, races and faiths had so glorious

an opportunity to remember their splendour, their past, their destiny. The whole world is alive with its greatness—the greatness that individuals have lived in honour to themselves, in honour to their faiths, to their nations, to their peoples. The very air is pregnant with the spirit of Greatness, and the Great of all the world move about in it as indeed living witnesses to the truth that man, a God-in-the-becoming, shall, through however great a darkness, win his way to the Light.

THE CALL TO MEMORY

I think that in every land its people is called to *remember*—to remember the traditions which its Great Ones established, to remember the lives its Great Ones lived, to remember the examples they set in order that both the land and people might live and speak in their own way the mighty Word of Brotherhood—national and universal.

Who are speaking to the British people today? Who are speaking to the people of France, to the people of Belgium, to the people of Holland, to the people of every country in Europe? Who are speaking to the people of the United States? Who are speaking to the people of India, of Japan, to the people of China? And who are speaking to the Hindus, to the Christians, to the Buddhists, to the

Parsis, to the Muslims, and to the members of every other faith?

There are the voices of the Great to speak. How many have the ears to hear? With the Great of all times is the power to speak, perhaps as rarely before, for the times are critical and the darkness is very great. And how wondrous the blessing conferred upon the world—that it may hear the voices of the Great! Will it heed?

Everywhere are there shining Witnesses to the perfect happiness of righteous living, and to the blessing such times as these confer upon those who know how to live in harmony with their mighty rhythms.

Everywhere are there shining Witnesses to the inherent greatness of individuality in every kingdom of nature.

Everywhere are there shining Witnesses testifying to the spiritual power and purpose of nations, and to the gift of nobility where-with each was sent upon its way.

Everywhere are there shining Witnesses to the Truth in every faith and to that glory of the Founder of each, and of His disciples, which makes the faith He left behind Him a living way to God.

Very, very little separates either a nation or a faith or a race or an individual from true nobility of living, thus to save the world, for indeed only nobility can ever defeat the ignoble.

Let us listen to the voices of the Fire Pillars of the world and move on our various ways ennobled, strong in the strength of the Great, ourselves afire with their Fire.

G. S. A.

AMERICA'S NOBLEST SPEAK TO AMERICA AND THE WORLD

The following are excerpts from the first pamphlet of "The Clarion Call of the Great" series now being published at Adyar:

The Birth of a People: America, a nation conceived in that ideal of righteous Liberty pulsating in the hearts of those Pilgrim Fathers who sought her shores that they might have freedom to worship their God "according to the dictates of their Conscience," has ever been a refuge for the oppressed, the destitute.

Setting sail from the temporary haven of Leyden, Holland, William Bradford voices the vision that inspired that valiant band:

"So they left that goodly and pleasant city which had been their resting-place near twelve years; but they knew they were Pilgrims, and looked not much on those things, but lifted up their eyes to the heavens, their dearest country, and quieted their spirits."

The immortal birthing of America's glorious ideal of Unity was in that famous pact of mutual association made 11 November 1620 in the Mayflower Cabin, whereby for the first time in the history of western nations there was

established "a government based on the will of the governed. . ."

From these birthings in Liberty and Unity came forth a generation of strong men and women, of whom the Earl of Chatham said in 1775: "Three millions of people, the genuine descendants of a valiant and pious ancestry, driven to those deserts by the narrow maxims of superstitious tyranny, cannot be conquered."

* * *

Then follow *the Baptism, the Confirmation, and the Consecration of a People*, and in those jewel-episodes of American history, America's Great again speak:

Patrick Henry, Thomas Jefferson, Thomas Paine—among this valiant band "who lit the torch of freedom"; Benjamin Franklin, George Washington—men who builded a nation. What did these great ones, giants of their day, say to us who face perhaps the most difficult and perilous period in the building of a people?

Then there were those valiant heroes who fought to free the bound—John Brown, Harriet Beecher Stowe, William Lloyd Garrison, John Greenleaf Whittier, Julia Ward Howe, Edwin Markham, Theodore Roosevelt. What is their clarion call to us today?

And other names which rouse our pride in the honourable past of our country—Walt Whitman, Oliver Wendell Holmes, James Russell Lowell, Henry Wadsworth Longfellow, Ralph Waldo Emerson, Woodrow Wilson, what did those men who voiced America's Soul, who stood on mountain-peaks of vision, have to say to Americans of today?

Emerson spoke utterances that have a direct application to the present world situation. Of England, for example, he declared: "Half their strength they put not forth. They are capable of a sublime resolution, and if hereafter the war of races, often predicted, and making itself a war of opinions [ideologies?] also (a question of despotism and liberty coming from Eastern Europe), should menace the English civilization, those sea-kings may take once again to their floating castles, and find a new home and a second millennium of power in their colonies. The stability of England is the security of the modern world. . . ."

To young Americans he called: "Obey your heart and be the nobility of this land. In every age of the world

there has been a leading nation, one of the more generous sentiment, whose eminent citizens were willing to stand for the interests of general justice and humanity, at the risk of being called, by the men of the moment, chimerical and fantastic. Which should be that nation but these States! . . . Who should lead the leaders, but the young America?"

And what, above all, did the "First American," Abraham Lincoln, give us from his Everestian heights?

These greatest of the utterances of America's Great need re-sounding. For this purpose has the first of this series of "The Clarion Call of the Great" been published. The second pamphlet will, it is hoped, be *The Clarion Call of India's Great*, with England to follow.

ATTRIBUTES OF TRUTH

BY THE REV. J. L. HADAWAY

ONE hears frequently the time-honoured axiom that Truth is stranger than *fiction*. One may understand how this can be when one considers that, in essence, Truth is indisputable, since Truth has the quality of the absolute. But it is equally true that fiction sometimes garments the most profound Truths . . . I shall try to give a brief illustration:

Truth may take the guise of either a concrete reality or else may be shrouded and hidden beneath

considerations that are purely abstract; therefore Truth has so many qualities and is so many-sided that it may appear in any and every conceivable form—from the pure essence of the as yet undiscovered æthers down into the differentiations of matter revealed to us within the mineral, vegetable and animal kingdoms of nature. Certain attributes of Truth may appear as sordid and bizarre, or as ennobling and elevating; but because of its essential, underlying

quality of permeating and impregnating that exists, from the absolute ultimate atom down to the living expressions of Life which we may see and touch, Truth is irrefutable—Truth is not to be denied—Truth is TRUTH.

The evolutionary rise of our far distant ancestors from a mere *genus homo* to the state called *genus sapiens* went apace with man's burgeoning abilities to think—to reason. Man became, in process of time, a thinking, reasoning being, exercising as his birth-right the essentially divine attribute which elevated him from the beast—the *thinking principle*.

In exercising his powers in thinking and reasoning, man ultimately arrives at conviction and belief. He may go through various stages of uncertainty and confusion—of doubt, but ultimately he arrives at conviction—he believes. He no longer weighs a set of possible opposites in order to arrive at a balance; he ultimately arrives at that balance, however devious may be his methods of mental weighing. That balance is accompanied by a certainty that is conviction; he believes, and it matters not to him how grotesque may be that belief.

Wherever exists man, there also exists belief. Belief follows as a natural corollary of man's use of the *thinking principle*.

The beliefs of individuals, groups, nations . . . jostle in the thought

atmosphere encircling our earthly orb; for nowhere does one encounter a man who believes in *nothing*. Should an individual be encountered who professes to hold no beliefs whatsoever, in its very nature such a disclaimer, such negation of all "belief," would be indicative of a process of thought which had ultimately arrived at conviction, had already arrived at such negation or dis-belief; and such a process of thought in itself is inherently and characteristically belief—being dis-belief, or belief in negation. It would seem to be impossible, therefore, to escape believing in something or other, be one sane or insane, educated or ignorant, religious or irreligious. It seems that man is *per se* a believing as well as a reasoning creature.

But there are so many different beliefs! It is evident that conviction, that belief—however conclusive may be one's process of thought in arriving at such conviction or belief—need not necessarily be TRUTH. . . for we have come to understand through education that vast segments of humanity, through countless millennia, have held to beliefs that embodied error. It seems apparent, then, that only when belief is modified by knowledge does it reflect Truth in all its pristine purity and without smirch, detraction or distortion.

Considering man's vagaries of reasoning, his temporal weaknesses,

his adolescence in that evolutionary growth leading him gradually from the kingdom of the brute to the kingdom of supermanhood, or perfection; considering, in fact, the relatively short distance he has forged ahead along the evolutionary path towards ultimate perfection, to divinity, it is not unlikely then that a cross-section of the massed beliefs of humanity would present a strange and chaotic picture.

Let us examine a segment taken anywhere, at random. Shall we start with the beliefs of savage man—of the nomad or barbarian? Of the so-called civilized yet “backward races” of humanity? Or of man as represented in the most advanced and cultured races? Belief, being what it is, *i.e.*, the result of conviction as arrived at by a process of thought,—belief, whether of individual, group or nation, represents then the reasoning power of man at one or another of his stages of growth along the evolutionary path. Such a segment of the massed beliefs of the world might well show pictures of the fetish worship of inland-African tribes, or the Obeah and Voodoo rites of the black sorcery of but slightly more advanced types of negroidal races; or we may turn and gaze at the simple islander of the South Pacific as he bows in obeisance to the moon that makes fluorescent his island night-life; or

to the aboriginal tribes of the perpetual snows of the remote North, who propitiate various nature-gods in the embodiment of beasts; or to the Redskin farther South who chants of his Happy Hunting Ground; or to the Aztec and his plumed-serpent-gods; or to the Inca who worshipped the solar orb, from whom his forebears sprang in the misty past. . . .

But let us pause over that part of our segment which pictures the crowding beliefs of the more “civilized” races. How chaotic! Here—hell and brimstone fires; there—purgatory; beyond—a heaven with pearly gates, streets of gold, and lakes of glass; and yonder—a razor-edged strand that bridges for the Muhammadan the abyss between hell and paradise. . . . Need we go on? Is not the picture of ridiculous confusion sufficient to prove that man's gropings for understanding of life's riddles have not yet brought him to TRUTH?

But, pause again! What then is TRUTH? Who among us can answer—we who are yet mere infants on the road that leads to the full statue of perfection, of man's Divinity?

But may we not, by keeping open to Truth our eyes, our hearts, our minds, come in time to some perception—faint perhaps but none the less real—of Truth's attributes?

H.P.B.'S PRECIPITATED TEAPOT

(A True “Thriller”)

BY C. JINARAJADASA

ACT I

MRS. M. LORIMER THOMPSON TO MR. C. GALE

March 25, 1939

LAST year, soon after my arrival in London from South America in February, Mr. C. Gale, for several years General Secretary of the Scottish Section, brought to me a China teapot, which he thought might be useful for the Adyar Archives. The teapot had been cracked and was mended. It was grey, and was not a bit handsome or attractive. But it was supposed to have a history.

The story was that H.P.B. had materialized it, during the time she lived in Landsdowne Road, London. Once, said the legend, she had materialized various objects which she gave to friends gathered round her on a certain occasion; the teapot was given to a Theosophist, Mrs. Drummond. From her it came finally into the possession of a well-known Scottish Theosophist, the late John Lorimer Thompson. After his death, Mrs. Lorimer Thompson handed over the teapot to Mr. Gale, then General Secretary, saying that her husband had treasured it greatly. The following is her letter to Mr. Gale:

“I think I am right in saying that the teapot I forwarded to Edinburgh was given to John by Miss Edith Drummond of 4 Learmouth Terrace, Edinburgh. It was given I think to the late Mrs. Drummond. The teapot certainly was a “materialization” by H.P.B.—whether Mrs. Drummond, who certainly could *well* have been in personal touch with H.P.B., received it *direct*, I cannot say. John prized it *HIGHLY* and I greatly regret the exact particulars were not written down in his lifetime. That it took place at a gathering where H.P.B. gave all there present a proof of her materializing powers, I remember John stating quite well. Some received a proof on the spot—others went home and found it there. You will note it is extraordinarily *light* in weight and of curious texture.

“Miss Drummond might be able to tell you more exactly. It was because John was so proud that she had donated it to him and because I wanted it to fall into the right custody that I hastened to

hand it over to the T.S. at his passing. I have not seen or heard of Miss Edith Drummond for some time but John, as you know, was once very friendly with the Drummonds. In the early days of T.S. in Scotland meetings were held in Mrs. Drummond's house."

ACT II

I am by now familiar with the legend that such and such an object "belonged to H.P.B." I have of course no cause to deny the assertion; but though not born American this time, "I am from Missouri." That was my reaction in the case of this cracked teapot. I recall my first visit to H.P.B. at Landsdowne Road. For two years I lived at the home of Mr. and Mrs. A. P. Sinnett, and heard many things, but nothing about any precipitations done by H.P.B. at Landsdowne Road, where she resided for three or four years until the beginning of 1891. Later from 1895 to 1900, I resided at the London Headquarters at Avenue Road, where lived Mrs. Annie Besant, Mrs. Isabel Cooper-Oakley, Miss Laura Cooper, Mr. G. R. S. Mead,

about the Masters, no phenomena were allowed to take place. H.P.B., it is well known, had, even before the Coulomb attack, refused to be even the channel for communications from the Masters through precipitated letters.

I thought, therefore, that I would communicate with Mr. Bertram Keightley, who is residing in India, and ask if he knew anything concerning a teapot materialized by H.P.B. For though he did not actually live at H.P.B.'s house at Landsdowne Road, he lived nearby and was there every day from noon till night; if any phenomena had taken place, he certainly would know. The following is his reply:

MR. BERTRAM KEIGHTLEY TO
C. JINARAJADASA

May 11, 1939

"In reply to your enquiry. I never heard the 'teapot story' you mention, nor of such an incident from H.P.B. at all. It certainly did *not* happen while she was in England, or on the Continent, after she came over in 1881 or so, *after* the publication of Sinnett's *Occult World* and *Esoteric Buddhism*.

T.S. boom in London which followed on the publication of Sinnett's two books.

"I recall in Sinnett's *Occult World* an account he gives of a *tea party* in which (in the jungle up there) the party discovered a *teacup*, I think, deep among roots, trees and shrubs. Even the name of Mrs. Drummond does not recall anything to me. But I *am* certain that that there is some story of that kind in Sinnett's *Occult World*.

"But I was not in India, nor indeed interested in, or aware of The Theosophical Society, or H.P.B. *at all* in those years, so I cannot be of any service to you in the matter. Personally I would certainly *not* endorse the story and still less vouch for the 'teapot' which has come into your hands."

ACT III

So my doubts seemed to be justified. The fragile teapot was something of a white elephant, but I put it away on a shelf and paid no further attention to it. Many months afterwards, in fact a week ago, I needed more shelf-room, and found a useless cracked teapot in the way. But before acting drastically I asked Mr. Gale: "I suppose, seeing that that teapot is a 'dud', we had better get rid of it?" No use keeping such a thing." Mr. Gale assented, and I threw the teapot in pieces into my voracious

waste-paper basket. Next morning our cook-housekeeper, Mrs. Rose Grimm, F.T.S., deposited the contents of the basket in the proper receptacle, the zinc waste-bin (a large one) in the area. Once a week, the dust-cart of the Royal Borough of Kensington (where is my residence) comes and empties the bin.

ACT IV

Early this morning, January 31st, and to be precise between 1 and 1.30 a.m. (for it is little use going to bed before, if you are little likely to go to sleep anyway), I was hunting strenuously for a reference in the book, *The Mahatma Letters*. I wanted a particular reference to *Esoteric Buddhism*; my copy of the book is the first edition, and it has no index. Several times I turned over most of the pages of the book, with no success. But in the course of the several turnings over, my eye was caught by this sentence, on page 308, Letter 54, received by Mr. Sinnett at Simla, in October 1882:

WHILE IN LONDON, AT THE BILLINGS, JAN. 1879, H.P.B. WHO HAD PRODUCED A CHINA TEAPOT FROM UNDER THE TABLE, WAS ASKED BY C.C.M. TO GIVE HIM SOME PHENOMENALLY PRODUCED OBJECT TOO.

Here was a discovery indeed! But I had thrown away the teapot!

And if the Royal Borough of Kensington had already carted away the refuse in the dust-bin?

There was nothing to do but wait till next morning, to ask Mrs. Grimm if the dustmen had come and been and "done it." And if they had, where was I, and what my karma?

ACT V

Quite calmly, at breakfast this morning, I asked Mrs. Grimm if the dustmen had come round as usual. She replied: "No!" They should have come round on the Monday, as usual; but today is Wednesday and they have not appeared, with the result that the capacious bin is already gorged to bursting.

But why had the Royal Borough failed to do its duty? For a cause that every one abused, but I no longer. England has had a spell of unusually cold weather, and there have been three or four falls of snow, not very deep in London, but enough to keep the Municipal workmen occupied in other ways, and the dust-collecting, therefore, has been disorganized. Anyway, from the bottom of my heart I blessed the horrible weather, which prevented the dust-bin being emptied. Mrs. Grimm quite remembered the broken bits of the teapot being put into the bin.

Breakfast over, Mrs. Grimm, and my India-Australia-England secre-

tary-assistant Miss H. S. Kemp, and our "charlady" Miss Christine Scott, all met in the kitchen, where newspapers were spread on the floor, and the garbage can hauled in from the area (two people required, as it was full and heavy) and the contents emptied on the floor. The hunt began. It was a half-hour's job, with gloved hands turning over cinders, and other usual contents of a garbage can. One fragment of the teapot was found! And so, with the careful sifting of three people (I supervising and receiving the fragments), all that could be recognized as a part of the teapot was found. And put on a plate, and taken back triumphantly to my room, to be restored some time to its pristine shape.

FINALE

Here is a photograph of H. P. B.'s precipitated teapot.

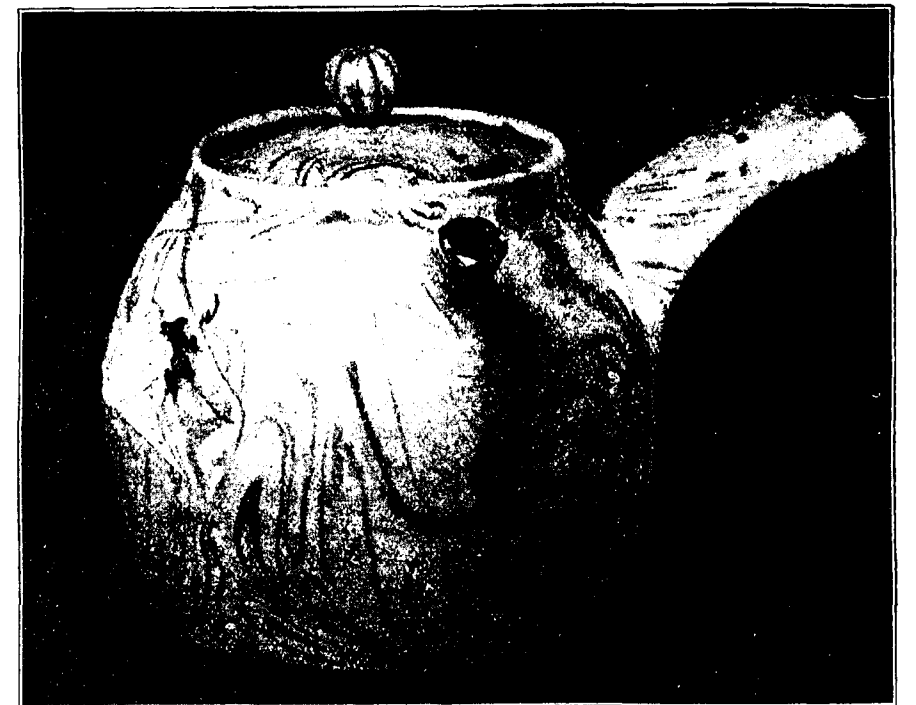
The President of The Theosophical Society must henceforth be responsible for it. I have had enough of it, and am thankful that I escaped a severe handling by karma by the "skin of my teeth."

Query: Did Providence arrange the atrocious weather, so that the teapot should not be lost to the Adyar Archives?

January 31, 1940



JAPANESE TEAPOT OF EXCEEDING LIGHTNESS MATERIALIZED BY H.P.B.
(London, January 1879)



JAPANESE TEAPOT OF EXCEEDING LIGHTNESS MATERIALIZED BY H.P.B.
(London, January 1879)

A FURTHER NOTE

Three and a half months after the above "Thriller" was written, an additional reference to the teapot was discovered in *Old Diary Leaves*, II, 5-6:

Our time in London [en route to India in January 1879] was completely filled with odds and ends of Society business, receipts of callers and the paying of visits to the British Museum and elsewhere; the whole spiced with phenomena by H.P.B. and séances with Mrs. Hollis-Billing's spirit guide, "Ski," whose name is known throughout the whole world of spiritualists.

The most striking incident of our stay in London was the meeting of a Master by three of us as we were walking down Cannon Street. There was a fog that morning so dense that one could hardly see across the street, and London appeared at its worst. The two who were with me saw him first, as I was next to the kerb, and just then my eyes were otherwise occupied. But when they uttered an exclamation, I turned my head quickly and met the glance of the Master as he looked back at me over his shoulder. I did not recognize him for an acquaintance, but I recognized the face as that of an Exalted One; for the type once seen can never be mistaken. As there is one glory of the sun and another glory of the moon, so there is one brightness of the average good man or woman's face, and another, a transcendent one, of the face of an Adept. . .

We three friends kept together in the City and went together back to Dr. Billing's house, yet on entering we were told by both Mrs. Billing and H.P.B. that the Brother had been there and

mentioned that he had met us three—naming us—in the City. Mrs. Billing's story was interesting. She said that the front door was locked and bolted as usual, so that nobody could enter without ringing. Yet as she left her sitting-room to go to H.P.B.'s room through the hall, she almost ran up against a tall stranger who was standing between the hall-door and H.P.B.'s room. She described him as a very tall and handsome Hindu, with a peculiarly piercing eye which seemed to look her through. For the moment she was so staggered that she could not say a word, but the stranger said: "I wish to see Madame Blavatsky," and moved towards the door of the room where she sat. Mrs. Billing opened it for him and bade him enter. He did so, and walked straight towards H.P.B., made her an oriental salutation, and began speaking to her in a tongue the sounds of which were totally unfamiliar to Mrs. Billing; although her long practice as a public medium had brought her into momentary contact with people of many different nations. Mrs. B. naturally rose to leave the room, but H.P.B. bade her stay and not to mind their speaking in a strange language together, as they had some occult business to transact.

Whether or not this dark and mysterious Hindu caller brought H.P.B. a reinforcement of her psychical power I cannot say, but at the dinner-table that evening she gladdened her hostess's heart by bringing up for her, from under the edge of the table, a Japanese teapot of exceeding lightness; I think at her request, though I will not be sure about that.

THE THREE MYTHS IN INDIAN HISTORY AND ANCIENT HINDU CHRONOLOGY¹

BY K. RANGARAJAM

IT has been the universal complaint of all foreign historians of India that the Hindus, who took extraordinary precautions to preserve their inheritance of spiritual culture, did not trouble themselves to mark the footprints which kings and dynasties had left upon the sands of time. The expression of such an opinion is most unfortunate and misleading, as it is not want of such data in ancient Hindu records to construct a fairly reliable history that stands in their way, but the very definite unwillingness of these oriental scholars to take back the antiquity of Hindu civilization, culture and religion to a period beyond 1000 or 1500 B.C., at which period they had evolved the theory of an "Aryan" invasion of India from the North-west. As a matter of fact, these gentlemen, many of whom were pious Christian missionaries, vied with each other in their efforts to bring the origin of Hindu religion and culture to as near the Christian era as possible, if not well within it. They rejected

every record that ran counter to their preconceived and prejudged opinions, as unreliable and spurious; in other words, they did not write their histories of Ancient India with an open mind, based on indigenous records before them, but manipulated or rejected these records to support a conclusion which they had already formed at the very beginning of their investigations.

We are obliged to note that these foreign historians have incorporated into the Ancient History of India three myths:

(1) That the art of writing was unknown in India before about 350 B.C.;

(2) That there was an "Aryan" invasion of India from the North-west; and

(3) That Chandragupta Maurya was identical with the Sandracottus of the Greeks who ruled Magadha about 321 B.C.

MYTH NUMBER ONE

Thanks to excavations at Mohenjodaro and Harappa in the Indus Valley, the first myth has already

been exploded, though many school textbooks still continue to perpetuate this error. Messrs. Moreland and Chatterji write in their *Short History of India*:

The older view was that India did not possess the art of writing, at any rate before 800 B.C., and that the large mass of Vedic Literature was both composed and transmitted orally. The obvious difficulties presented by this view as regards composition have been reinforced by recognition of the fact that writing is a very old art and that it was practised in the Indus Valley in the 3rd Millennium B.C.

MYTH NUMBER TWO

As regards the second myth of an Aryan invasion of India from the North-west, Sir William Jones, the founder of the Royal Asiatic Society, was the first to discover that Sanscrit, Latin, Greek, German and Celtic languages belonged to one family of speech, and he surmised that the peoples who spoke them must have had common ancestors and a common home. This momentous discovery brought into the field several eminent comparative philologists, each of whom had his own reasons to point to some portion of this earth as the original home of the "Aryans"—a word coined since then to denote the parent stock. Adelung, the father of comparative philology, placed this home in the beautiful valley of Kashmir, but others, outside India.

The latter philologists evolved the theory that a section of these Aryans invaded India, about 1000 or 1500 B.C. from beyond the Hindu-Kush. Whether anything that can properly be called an Aryan race ever existed, whether the heads of its members were long according to Penka or short according to Sergi, and whether its original habitat was Scandinavia, the Lithuanian Steppes, South-east Russia, Central Asia, the Arctic regions or India itself, as various authorities had stated, are all still matters of controversy, and all anthropologists and historians are agreed that whatever could be ascertained on this point was derived from learned fabrications of recent times entirely unsupported either by tradition, or by references in ancient literature.

So far as the Hindus were concerned, Elphinstone wrote in his *History of India* nearly a century ago:

It is opposed to their foreign origin that neither in the Code of Manu nor in the Vedas, nor in anything that is certainly older than the Code, is there any allusion to a prior residence or to a knowledge of more than any country out of India. Even mythology goes no farther than the Himalayan chain in which is fixed the habitation of the Gods.

It is unthinkable and beyond all canons of logic and common sense that the Hindus had forgotten their original home even at the time of

¹ A paper submitted to the Royal Asiatic Society of Bengal, and to all the Universities in India.

the composition of the earliest Vedas. Christians look to Jerusalem for the origin of their religion, Muslims to Arabia, and Jews to Palestine, but the Hindus have all their sacred places within India itself. If they had really come from outside India, they should have some place of pilgrimage there like Mecca or Benares, and it is definitely against human nature that colonists should praise the land of their sojourn, instead of the home they had left, however inhospitable its shores might have been.

Mr. F. E. Pargitter, of the Calcutta High Court, writes in his *Ancient Indian Historic Tradition*:

The North-west frontier never had any ancient sacred memories and was never regarded with reverence. All ancient Indian belief and veneration was directed to the Mid-Himālayan region, the only sacred outside land, and it was thither that Kings and Rishis turned their steps in devotion, never to the North-west. The list of rivers in the *Rig-veda*, X, 75, is in regular order from the East to the North-west, not the order of entrance from the North-west, but the reverse. If the Aryans entered India from the North-west and had advanced through the Punjab only as far as the Saraswathi and the Jumna when the Vedic hymns were composed, it is very surprising that the hymn arranges the rivers not according to their progress, but reversely from the Ganges which they had hardly reached. Tradition or myth thus directly indicates that the Aryans entered India from the Mid-

Himālayan region, and its attitude towards the North-west frontier lends no support to any invasion from that quarter.

Further light is thrown on this matter by a treaty between a Hittite King and a King of Mittani found at Bhogazkeni. It mentions, as noticed by Prof. Jacobi, certain Gods which can be none other than Mitra, Varuna, Indra and Nasatyas (Asvins). These are Indian Aryan Gods and he has shown that they could not belong to the period prior (according to the current theory) to the separation of the Indian and Iranian branches. The date of this treaty had been reliably fixed now at 1400 B.C. and therefore the folk of Mittani who worshipped these Gods had arrived there earlier, probably late in the sixteenth century B.C.

These facts prove (1) that there was an outflow of people from India before the fifteenth century B.C., (2) that they brought Aryan Gods from India, (3) that therefore Aryans and their Gods existed in India before the fifteenth century B.C., and (4) that the Aryans had entered India earlier still.

These facts and conclusions are in full agreement with what tradition says about the outspread of the Druhyus beyond the North-west of India. The Iranians may have been an off-shoot from India, for the outspread from India can not only account for the existence of Gods with Indian names and Kings with Iranian-like names in the treaty, but also may have led to the genesis of the Iranians. . . . Vedic literature says nothing, I believe, about the entrance of the Aryans from the North-west into India. If one puts aside all

preconceived ideas and examines the hymns in the light of historic tradition, nothing will, I think, be found in them really incompatible with traditional history. Moreover tradition explains why the sacred land of the Aryans was the region north of the Mid-Himālayas, a fact which the prevalent view does not account for, and the connection of India with Persia does not prove that the Aryans entered India from that direction, for it may find a quite possible explanation reversely in the outflow of the Druhyus as just shown.

The current theory that the Aryans entered India through the North-west after separating from the Iranians and entered India in two streams, must face and account for the following facts and considerations: (1) Indian tradition knows nothing whatever of that. (2) The North-west and the Punjab were not regarded as an ancient Home, nor with veneration, nor with special esteem. (3) Tradition has preserved copious and definite accounts giving an entirely different description of the earliest Aryans and their beginnings in India. (4) The Mid-Himālayan region was the sacred land and these accounts reveal why. (5) They elucidate the Aryan domination of India so that it agrees with Aryan occupation geographically and linguistically, altogether accurately, yet quite unostentatiously. (6) Tradition makes the Brahmins originally a non-Aryan institution, ascribes the earliest of the Rigvedic hymns to non-Aryan Kings and Rishis, and makes the earliest connection of the Vedas with the eastern region and not with the Panjab. (7) Indian tradition suggests a reverse origin for the Iranians which

is linguistically tenable, which harmonizes with the Bhogazkeni treaty, and which can account for their language and religion.

Since this myth of an Aryan invasion of India from the North-west had been meekly accepted by our historians without even as much as a protest so far as I am aware, I have taken the liberty to quote from Pargitter *in extenso*. It is high time that our historians free themselves from the shackles of western scholars and pursue a policy of independent investigations with regard to our ancient history based entirely on our own traditions and records. This theory of an Aryan invasion of India might be a very convenient one to explain satisfactorily the existence of Sanscrit languages and culture in many parts of Europe without the necessity of acknowledging India's contribution towards them, but it is certainly not history.

As the reader is probably aware, the division of the population of India into Aryan and aboriginal (Dravidian) was on a linguistic basis, the people speaking languages allied to Sanscrit in grammatical construction being called Aryans, and those speaking languages allied to Tamil, Dravidians; but even here the philologists who were responsible for this arbitrary division never denied the ultimate affinity of both these groups. The Rev. G. U. Pope, in his introduction

to his Tamil Textbook published in 1868, says that the "more the Dravidian languages were studied, the closer their affinity to Sanscrit would appear and the more evident would it appear that they had a primitive and original relationship with Aryan." He repeats this opinion in 1876 in *Indian Antiquary*, and his opinion deserves great weight. Glover agreed with Pope. Even Bishop Caldwell, who asserted a distinct individuality to the Dravidian languages, admitted that of "all the Scythian language families, the Dravidian presented the most numerous, ancient and interesting analogies to Aryan." Mr. J. C. Nessfield wrote in his *Brief Review of the Caste System, etc.*, published in 1885 :

The best authorities are not agreed who these Scythians were. Some contend that they were Aryans, and others Mongols. But considering that these Scythian tribes of India (Dravidians) are in physical characteristics precisely similar to the rest of the Indian population, it is vain to expect one to believe that they are an alien ethnic stock.

From the above it will be amply clear that (1) the story of an Aryan invasion of India from outside is a myth; (2) that the entire Indian population including the so-called Dravidians belonged to one race; (3) that the languages spoken by them belonged to the Sanscritic group; and (4) that they had lived in India from the beginning of crea-

tion, or if the Darwinian theory is the correct one, from the time the ape from a slow process of evolution became man.

MYTH NUMBER THREE

Coming now to the third myth, namely, the identification of Chandra Gupta Maurya with the Sandracottus of the Greeks who ruled the kingdom of Magadha about 321 B.C., this originated in 1793 when Sir William Jones in his presidential address that year announced that he had reasons to believe that the two names were identical. Before he could give his reasons, Sir William died, but he was not aware that there was another Chandragupta of the Gupta Dynasty. According to ancient Puranic records, Chandragupta Maurya ruled Magadha between 1502 and 1658 B.C. His son Bindusara ruled for 28 years until 1440 B.C. when he was succeeded by his son, the famous Asoka. Asoka's reign lasted for 36 years until 1404 B.C. (I give a chronological list from the time of the Mahābhārata War to about the beginning of the Christian era collected and collated from the various Puranas at the end of this paper.)

It is admitted by all historians that there was a regular and intimate connection between the Greek and Magadha kingdoms ever since the reign of Chandragupta, and it is certainly a matter for considerable

surprise that the Greek writers were not aware of the name of Bindusara who ruled that kingdom after the reign of Chandragupta. Vincent A. Smith writes in his *Early History of India* :

When Chandragupta died in the year 297 B.C. he was succeeded by his son Bindusara. The Greek writers, however, do not know this name and call the successor of Chandragupta by appellations which seem to be an attempt to transcribe the Sanscrit epithet "Amitragutta" or slayer of foes.

A favourite theme to explain away this ignorance on the part of the Greek writers of the name of the successor of Chandragupta, is that Hindu kings had generally two names. Where there were two or more names to a king, such names are always mentioned in one or the other of the five Puranas, in which chronological lists are given, and the absence of any name sounding like "Amitragutta" in any of them for Bindusara definitely proves that it was not Bindusara who succeeded Chandragupta, but Samudragupta, Samudra having been corrupted to sound something like Amitra and Gupta into Gutta. Hence the Greek writers were not aware of the name of Bindusara who ruled Magadha twelve centuries earlier for the very good reason that no such king ruled Magadha at the time of their contact with that kingdom subsequent to the reign of Chandragupta.

DID ASOKA LIVE 300 B.C. ?

Coming now to the famous Asoka, the son of Bindusara and grandson of Chandragupta Maurya, even though all historians admit that he was an international figure who sent missionaries for the propagation of Buddhism from China to Egypt, it should be a matter for considerable surprise that this name had never been mentioned by any of his so-called contemporaries. All foreign and even Indian historians naively leave out this aspect from their discussions when writing about Asoka, and talk very learnedly about their identification of certain names of kings given by Asoka in his Rock Edicts No. II and XIII as his neighbours on his western frontier. These names are Turumayee, Amtikini, Maka and Alikasundara. Vincent A. Smith is of opinion that the first name stood for Ptolemy Philadelphos of Egypt, the second for Antigonus of Macedonia, and the third for Magas of Cyrene. He is not sure as to the identity of kingdom ruled by the last-named person, whose name he thinks stands for Alexander.

Now it is possible to place Asoka in any age the historians like if this sort of one-sided proof based on mere flights of imagination is resorted to. Dr. D. R. Bhandarkar, after giving a true copy of the above identification, writes in his *Asoka* :

. . . and we all know that there had been friendly relations and dispatch

of embassies between the Seleukian and Mauryan houses since the time of Chandragupta . . . but as far as Rock Edict No. XIII is concerned, it clearly implies that he (Asoka) was in the habit of sending Dhutas or envoys to the courts of these Greek rulers, and as a matter of fact, we know that Ptolemy Philadelphos, Asoka's contemporary, dispatched an envoy called Dionysios to the Mauryan Court.

With all these proofs of close contact between the Greek and Mauryan Courts, is it not surprising that neither the name of Bindusara, nor even that of an international figure like Asoka, is ever mentioned by any of his so-called contemporaries, but on the other hand, a name sounding very much like Samudragupta is mentioned as the successor of Chandragupta? Even leaving Bindusara alone, it is impossible to understand why the name of Asoka has escaped mention in any of the annals of the period assigned to him by oriental scholars, though his missionary activities are acknowledged by all to have extended from China to Egypt, and living proofs of them exist to this day in the shape of Rock Edicts. The Chandragupta known to the Greeks as Sandracottus must therefore have belonged to the Gupta Dynasty; he ruled Magadha between 328 and 321 B. C. according to Puranic records, and his son Samudragupta, one of the greatest kings of Magadha, ruled the

whole of India for 51 years till 270 B. C. It must be Samudragupta who was known to the Greeks by names and appellations sounding like Amitragutta; the ignorance of the Greek writers of the names of Bindusara and Asoka, definitely proves that both these kings never ruled Magadha at the time of contact of Greece with Magadha in the third century B. C. Turumayee may have something to do with the "Durhyus" mentioned by Mr. Parthasarathy and is probably Dushratta, King of Mittani. Amtikini is of course Amenophis III of Egypt who ruled that kingdom between 1414 and 1379 B. C. The Greeks had not then risen to power, and Yavanas meant Ionians, but as the histories of most of the kingdoms which adjoined that of Asoka in the fifteenth century B. C. are still enveloped in darkness and mystery, it has not been possible for me so far to identify the other names given by Asoka in his Edict No. XIII.

There is yet another proof that the reign of Asoka could not be so late as the third century B. C., and this is the discovery in Mohenjo-daro of Buddhist stupas. The civilization of the Indus Valley, according to the best authorities, was long dead at the time of the invasion of India by Alexander of Greece, otherwise there would have been some reference to it in the minute records which his followers

had left of the entire area, through which his army passed, as well as about other parts of India through hearsay. That those stupas must have been constructed several centuries before the invasion of Alexander and that at that time they were already under ruins, will be evident from the following:

(1) The Buddhists could not have constructed the stupas in a deserted place, and hence the period of the construction of those stupas should be referred to a time when the Indus river was flowing in the old bed (in two islands of which these stupas were constructed) and when the city of Mohenjo-daro (which was built on both sides of the river) was in a flourishing condition. The theory put forward by some that Mohenjo-daro was reoccupied in the early centuries of the Christian era is untenable since its inhabitants would not have effected the peaceful evacuation of that city if it had been possible to continue there, and it is inconceivable that the Buddhists had erected the stupas in a dreary deserted place on a high mound in the midst of a barren dried up river. A place of worship in the middle of a river is a thing which any Hindu can understand, and it necessarily implies a prosperous city by the side of it.

(2) From the Government Archaeological Survey report for 1922-23, page 102, I quote the following:

Under the platform of the existing stupa, a thick layer of ashes was discovered proving that the existing shrine was built on the ruins of an earlier one . . . the excavations of the second shrine on the larger island revealed the ruins of another stupa.

This makes amply clear that there must have been a Buddhist shrine of a still earlier period underneath the topmost one, and it is confirmed by the discovery among the debris of a relic casket of white marble with lid of polished conch-shell. In the second stupa on the larger island, the same report says that more than 300 large and small relic caskets of white marble were discovered in the tunnel under the stupa. Copper coins of Vasudeva were discovered in the topmost parts. Now this Vasudeva of the Kanva Dynasty ruled Magadha between 886 and 877 B.C. according to Hindu records, and hence it may be stated almost definitely that the Indus Valley civilization came to an end about the close of the ninth century B.C. There is no ground whatever for the reoccupation of an area once vacated, as there is absolutely no proof that conditions changed for the better at the beginning of the Christian era or that the Indus river flowed again in the old bed for some time during that period. The evidence collected from excavations in the city of Mohenjo-daro point to a type of civilization

which was non-existent at the time of the beginning of the Christian era, and the stupas should therefore be referred to at least the last period of that city's existence which again could not be later than the ninth century B. C. Mr. G. R. Hunter writes in his *Script of Mohenjo-daro and Harappa*:

Now it may be argued that the interval of time between the disappearance of the script of Mohenjo-daro and the first appearance of the Brahmi script (300 B.C.) is too great to make a direct descent probable. But what do we know concerning the lower limits of the proto-Indian civilization? The bricks of the Buddhist stupa at Mohenjo-daro lie immediately on proto-Indian remains. Nothing has so far come to light to suggest that the proto-Indian civilization came to an end before the Aryan invasion, and it must be

remembered that the script which we possess is all monumental—seals, scalings and coins.

(3) The absence of any particular reference to Buddhism in any of the Greek writings of the period assigned to Asoka, especially when we remember the rather aggressive type of propaganda conducted by him in all parts of the then-known world, conclusively proves that Buddhism had definitely come to an end so far as Northern India at least was concerned long before that time. If Asoka really lived and ruled in the third century B.C., it is impossible and unbelievable that his name had not been mentioned by any of his so-called contemporaries whether in China, Tibet, Persia, Assyria, Macedonia, Egypt or Greece.

(To be concluded)

CORRESPONDENCE

DR. ARUNDALE AND THE WAR

DEAR DR. ARUNDALE:

IT has been a matter of distress to me that you seemed to want America to plunge into the European war. Sentiment here is against that—and by "here" I mean Colorado and the western part of the United States. We are sympathetic to the Allies—and indeed, it appears that America is in the war on the side of the Allies in all except formal declaration of war on the

Nazis, and sending men and supplies free to Britain and France.

But America distrusts the Governments of the Allies, and remembering the unpleasant result of our participation in 1917-19, sees no reason to expect anything but disappointment and betrayal if we participate again. Furthermore, Britain and France, while as a whole more liberal and democratic than the Nazis, leave much to be

desired in their records as friends of democracy, and we think they allow graft and corruption to keep them from being as efficient as the Nazis. If it were truly a fight for democracy, for freedom, for the progress of the world, the people of the United States would not hesitate, but their experience with the false promises of the Allies in 1917-19, and their cynical activities, is not conducive to confidence.

Roosevelt truly expressed the sentiment of most Americans when he said "I hate war." We, too, hate war and distrust its effects, and will not lightly engage in it. We do not believe that democracy comes out of war, but that war destroys democracy; we do not believe that world civilization is benefited by war, but that war destroys the best in civilization.

You, as an Englishman, are privileged to express your loyalty to Britain; we American Theosophists want you, too, to have free speech. But we do not respect you when you speak as an Englishman, and call for America, too, to plunge into madness and bloodshed. We only respect you when you speak as a true Theosophist—wise, temperate, cosmopolitan and universal—and point out the remedies for the evils of war, the causes of its coming, and when you spread understanding and emphasize brotherhood. You did this in the April THEOSOPHIST—but of the December, January, February and March THEOSOPHISTS it is better not to speak.

It is true that the conflict is a universal one; but wisdom, not hatred, is needed; understanding, not blind force, must be applied. The function of The Theosophical Society is surely a

higher one than that of a recruiting sergeant!

MILDRED O. SMITH

Dr. Arundale's Reply

DEAR FRIEND,

Thank you for your letter dated April 29th. It rather astonishes me that you write you cannot respect me because I hold opinions different from your own. Am I not to respect you because you very obviously hold opinions different from mine? How can you possibly imagine that I am calling America "to plunge into madness and bloodshed"? Rather am I calling her to plunge into heroism and sacrifice. I may be quite wrong. I may be doing exactly what you say I am doing. Yet I do not think I could be more honest or more sincere than when I feel with my whole heart that the future peace and happiness of the world are now in large measure depending upon America's entry into the war which is to save the whole world from ruin.

You intimate that I speak as an Englishman. I can assure you that while I am proud of my British citizenship I am in fact speaking as a world citizen.

When I have felt it my duty to find fault with the country of my present incarnation I have not hesitated to do so. I have been imprisoned by the British Government for frank condemnation during the last war. A President of The Theosophical Society is a citizen of the world, whatever be the citizenship of his birth and he must speak to the world. He must belong to every

country, respect it, rejoice in it, though he must not be blind to the defects from which all countries inevitably suffer.

If I am honest and sincere I deserve your respect. My opinions do not matter provided they have this base. If I am neither honest nor sincere, then it is quite another matter as to whether you should respect me.

FOLLOWING IN ILLUSTRIOUS FOOTSTEPS

(Mr. Jinarājadāsa calls attention to the following letter from the June 1915 THEOSOPHIST as an interesting item, for the criticism contained therein against Dr. Besant is the same as against our present President, Dr. Arundale, and yet, Mr. Jinarājadāsa remarks, "in spite of it two years later the United States was plunged into the War.")

"TO THE EDITOR OF 'THE THEOSOPHIST':

"In recent numbers of THE THEOSOPHIST and *The Adyar Bulletin* there appear articles of prominence by the President of The Theosophical Society, [Dr. Besant], flaying America in most intemperate language for remaining neutral during the present War that is in progress in Europe.

"Now, as a member of The Society, and as a subscriber to and reader of the above papers, I should like to know whether these opinions voiced by the President in the official organs of The Society are to be understood as official

But I do not want to argue with you, because I am sure I could not convince you, and, after all, you are entitled to your own opinion, just as I am entitled to mine. Perhaps the difference between us is that I respect you for your opinions, even though I cannot possibly share them, while you refuse to respect me for my opinions, even though you cannot possibly share them.

utterances of The Theosophical Society, or simply as the opinions of an individual.

"In other words, has The Theosophical Society definitely entered politics as part of the British War propaganda, and if so, by what warrant and under what clause of The Society's Constitution, and have the 4,000 or more American members of The Society been consulted?

"Or is it that the British head of The Society is airing her disappointment that America declines to be made use of to pull any chestnuts out of the fire? In the latter case, while it may be disgruntling to the British temperament to have a war on one's hands and see another country free from war, still, the more dignified and sportsmanlike attitude would be to stop writhing and anathematizing and just 'grin and bear it.'

"Ye're makin' an awful poor appearance, Madam."

THE THEOSOPHICAL SOCIETY AND MR. KIRK

In their comments on my article which appeared in the September 1939 issue of THE THEOSOPHIST, both Mr. Louis M. Ball and A. H. Peron seem

to me to miss the chief point of my contribution, which was that The Theosophical Society, as outlined on the inner cover of THE THEOSOPHIST and

as legalized by its Constitution, is in conflict with what is actually taking place in The Society, and that, therefore, The Society should take steps either to bring its Constitution into line with its general practice and widely professed beliefs, or, that it should bring its general practice into line with its Constitution.

My submission has been and still is that The Society cannot consistently have it both ways. Such a position is, I hold, equivalent to a demoralizing inconsistency.

I also pointed out that, in my view, this was mainly due to a too ready acceptance of the teaching and authority of the Masters. In their communications on this subject which appear side by side in the May 1940 issue of THE THEOSOPHIST, neither of these two mentioned correspondents seems to me to face up to this important issue. Instead, they single out certain statements of mine and ask me questions about them.

For example, Mr. Ball asks how, if I say that the One Life manifests infinite Love, Wisdom and Power, do I account for the manifestation in life of hate, cruelty and war. That, I submit, has little to do with the main point at issue. It relates to the so-called problem of "Evil," and in my view is certainly not explained by Mr. Ball's Dark Powers, who "ensnare many of mankind, using the Dugpas, manipulating the forces of the Second Life-wave whose urge is Separation."

Incidentally, I might ask how Mr. Ball, who appears to accept as a fact the existence of the One Infinite Life, accounts for the existence of the "Dark

Powers." Does he regard these as separate from and independent of the One All-pervading Life? If so, what is the difference in principle between this and the orthodox Christian teaching about a Devil?

Again, Mr. Ball says that when I speak of the "infallibility" of the Masters I "might as well speculate on the limitations of Nirvāṇa." Now, though I suggest there is no actual proof for the "infallibility" or *perfection* of embodied beings called Masters, I have no manner of objection to anyone in The Society holding that belief, provided full liberty of thought and speech is accorded to those in The Society who do not share that view, but who, on the contrary, are convinced that such a claim cannot be supported by the known facts of life. I would not call that speculation.

A. H. Peron's criticism of my examination of Dr. Arundale's viewpoint and action suffers, as I see it, from the same background attitude of making the Masters and their teaching the criterion for everything. It is apparently heresy to differ from this, for he says: "Our viewpoint depends quite a little on whether or not we wish to be soldiers" who accept unquestionably their officers' superior knowledge. And in harmony with this ideological stand the same correspondent says: "If we follow the doctrine of reincarnation to its logical conclusion, how can we escape the fact that there are Beings far evolved beyond ourselves?"

But suppose that we are convinced, as is the case, that reincarnation (but not Survival) has no foundation in fact but is just a theory, what then?

Here again I have no manner of objection to any member of The Society believing in the doctrine of reincarnation. But what I am very much concerned about, and what was the burden of my message in the article in question was and is, is the professed broad catholicity of the T. S. platform, from which it is proclaimed 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," and the way this platform is used and preserved for the virtual propaganda of a definite ideology and set of beliefs. And I say again that to me this is demoralizingly inconsistent and should be faced up to and settled one way or the other. If, as seems likely, the overwhelming majority of the members of The Society prefer the ideology and beliefs propounded and advocated so consistently and persistently on the platform of The Society and in its journals, then, surely, it is common honesty to openly and frankly acknowledge this fact and bring the Constitution into line with it, quite irrespective of numbers or what may happen.

I see A.H. Peron refers to my article as "an attack from two different sides which presents a seeming inconsistency." But why should what I said

be regarded as an "attack"? Have I not a right, according to the Constitution, to express my views, always provided I do this courteously and impersonally? Does not this idea of an "attack" rather suggest the presence of the doctrinaire attitude complained of? Then, as the "seeming inconsistency" to which A. H. Peron refers, is not this rather a failure to understand my meaning? And by the way, I did not say "Theosophy has not changed to meet a changing world." What I asked was whether the *message* of Theosophy was changing with the changing times, which is another matter. I wanted to know whether this was "alive, flowing, vital, and in harmony with the laws and facts of life," or whether it was becoming "static, theoretic, doctrinaire."

I suggest that the two correspondents mentioned not only make no attempt to face up to this issue but rather attempt to justify the very thing to which I have endeavoured to call attention.

In conclusion I may add that I have personally received several letters from T.S. members agreeing in the main with my suggestion to get together on this vital question.

E. KIRK

[This correspondence is now closed.—ED.]

It is often said that second thoughts are best—so they are in matters of judgment; but in matters of duty first thoughts are commonly best—they have more in them of the voice of God.

—CARDINAL NEWMAN

THE PASSING OF PROMINENT THEOSOPHISTS

DEATH took into the Light during May two staunch Australian workers, Mr. G. W. Morris of Brisbane and Mr. Samuel Studd of Melbourne. Both were builders, speculative and operative. Mr. Morris was Secretary of Brisbane Lodge for seven years. As a citizen he helped to raise, and for the last six years was managing secretary of, the Brisbane Crematorium, one of the most beautiful places in the world, laid out by a landscape gardener on a mountain-side and a perfect exit from this world into the next.

Mr. Studd for 20 years, like Atlas shouldering the world, bore the weight of the new Melbourne headquarters, from its conception to completion. Fortunately, he had other, even if lesser Atlases, to help him carry the burden, and the Queen's Hall, Collins Street, is a wonderful monument not only to Mr. Studd but to all our Melbourne brethren who contributed time, money and hard work to raise it. The Lodge did him the honour of electing him President for the opening of the new premises.

As a member of the Band of Servers, Mr. Studd brought over from the past many links with Servers today, and he had but to meet Dr. Besant for his philosophic faith to be confirmed and his affection and loyalty to her to blaze again into its full glory.

Faced with the charges of fraud made against Madame Blavatsky by the Coulombs, Mr. Studd, early in his Theosophic career, wrote *Concerning H.P.B.* in defence of her, and other pamphlets. Colonel Olcott published two of his pamphlets in THE THEOSOPHIST. Mr. Studd's last contributions to the Adyar journals were two charming articles of personal reminiscences of Colonel Olcott and Dr. Besant.

On 28 June 1940 Mr. Studd would have completed his 77th year. This is indeed a remarkable age in view of the asthma, an incurable affliction, which for many years caused him much personal inconvenience. Latterly, because of it, he travelled in the warmer climate of Queensland, inspiring old and young with his devotion to Theosophy and to the Round Table of which he was Organizing Chief Knight.

We shall honour Mr. Studd as the Father of the Melbourne Lodge for a quarter of a century, for his deep understanding and lucid exposition of Theosophy, and for the financial and administrative ability which he demonstrated both in Melbourne Lodge and in the Section and at a long succession of Australian Conventions.

Mrs. Studd passed over some years ago—a loyal friend and comrade.

BOOK REVIEWS

THE BOOK OF THE MONTH

Human Nature by Arthur Robson.
The Theosophical Publishing House,
Adyar—Madras—India, 1940, pp. xiv
and 352. Price Rs. 3/12, Sh. 5/9.

Turn, turn my wheel! Turn round and
round

Without a pause, without a sound:
So spins the flying world away!

—LONGFELLOW

I hail this book with all assurance as a great asset to our Theosophical literature. I am able to speak so confidently, because I have had a threefold opportunity of coming in close contact with the book, and am now writing in a threefold capacity as it were. Besides being the publisher, responsible together with author and printer for its appearance, I have also been allowed by the writer not only to be a mere proof-reader but a friendly critic as well, and now finally I take up the role of reviewer. The near intimacy then which I have had with the book for the last three months makes me bold to say that if ever a book deserved to be called an "original" work, not simply a rehash of old stuff, it is this *Human Nature* to which I am going to introduce you. The advent of an original thinker is not so common an event in the wide world as not to give excuse for some excitement when we are unexpectedly faced by one. And how much greater is the joy if we find him in our own small circle of more intimate friends,

which is thereby raised in importance. It is not easy boasting or commercial boosting, if on the jacket of the book it is said that "in these pages are laid *the foundations of an entirely new science*, which makes it possible for us to face that great problem attaching to our natural instincts—whether those instincts should be given expression to or controlled—and which will be found to bridge the gulf between Western Science and Eastern Philosophy." It is a great claim to make, undoubtedly, but I really think that the author has in a measure achieved what is here said.

What he set out to do was "to examine closely all those instinctive habits which go to make up human nature and, by analysing them, to discover their origins," and so to point out in the end the way of deliverance from them through the fulfilment of their purpose. Man's "instinctive habits" are means and as such powers, acquired with difficulty in the long process of evolution. Yet, they easily turn into grievous limitations when not understood as habits but considered as ends. Habit is only technique and, however perfected, leads no farther than virtuosity. The virtuoso knows nothing else than his technique, if he knows so much and is its bounden captive. The real genius is free of his technique, though he can never do without it. Habit makes life possible, their perfection makes life run smoothly and easily, but

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their real mastery leads beyond the vicissitudes of life and death. The perfect man is as the genius a master of life, the master of his habits, not their slave, knowing their releasing power as well as their constrictive limitations, and in so understanding them, he transcends them, breaking for all time the bonds of his captivity. It is this way which is shown in the book before us.

I cannot serve my purpose better than by giving a few extracts in illustration of the foregoing. Here is a forceful example from the animal world, showing how habit, blindly followed, may lead to accidents and death.

Have you ever thought *why* chickens have the deplorable habit of "*crossing the road*" just in front of a fast approaching car? Ask their ancestors.

Wild birds that spend most of their time in the trees, always fly directly forward when danger swoops at them, and evade it by dipping in their flight. One species comes to be domesticated, and having in course of time practically lost the use of its wings, finds its movements confined to the ground. The fowl has learnt to *run away from* anything that approaches it fairly slowly. But if something suddenly swoops down in its direction, it is caught in the swirl of the older instinct and *flies directly forward*. So, if it happens to be facing the road when a motor dashes round the corner, it *flies* frenziedly across the track of the car (pp. 7-8).

Another example, from the human kingdom this time:

An animal learns to be ever on the *qui vive* for some danger lurking nearby, ever expectant of a pounce upon its neck by something that has lain in ambush. This disquiet and the will to afford some protection to the neck has in most animals produced some sort of protective covering for it (manes, scales, horns). In the

human this protection for the neck is afforded by long hair. The presence of this covering gives one a sense of composure. When the hair is shorn off, the disquiet tends to re-assert itself. People of a highly sensitive nature would in particular feel the urge to keep the nape of the neck covered. Hence we have the nun's hood, the monk's cowl, the long hair worn by women, poets, artists, mystics, yogis, and others (pp. 61-63).

On the other hand, we may add, have the votaries of many a religious sect, like the Egyptian priest of old, and the Buddhist monk of our own days, shaven off the hair of their heads, as it were symbolically to proclaim that man has to rise above the ingrained habit of always seeking protection, of always preparing for his self-defence.

Finally an extract to show how to rise above just this particular defence habit, so all-powerful in mankind and sharing, with man's offence and aggression habits, the equal honour of being the cause of all wars. There is nothing in the Christian Scriptures that better expresses the spirit of its Master's teachings than *Matthew*, V, 39. It is his deepest wisdom, his greatest gift. Yet it is the one text of all texts that by layman and clergyman alike is denounced as impracticable, exaggerated, not literally meant by Jesus, or not meant for all, and least of all for governments, states, countries, nations—which is equal to saying that it is not meant for anybody at all! It is, to say the least, refreshing to find in our author a man who still believes in the Master's wisdom, in the straightforwardness and the unexceptionability of his teachings, whether for individuals or for governments. It has been the teaching of all great World-Teachers: compassion, mercy, ruth,

hatredlessness, fearlessness, harmlessness, defencelessness, non-resistance.

I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.—Our Lord's meaning is explicit: 'Resist not evil.' Offer no opposition: that is the surest and most effective way of ending evil. The Lord Buddha gives advice that is on all fours with what Christ tells us. *Hatred does not cease by hatred at any time; hatred ceases by love, this is an old rule* (Dhammapada 5). And it is often surprising how soon hatred ceases in this way. The action that our Lord enjoins is one that many a person in a moment of supreme nobility has risen to—sometimes with a result that has amazed him. Standing up defenceless to his aggressor he has found that the latter appeared to have been bereft of the power to strike him. Of course, the mere offering of no resistance is not sufficient to produce this result; there must be an entire absence of fear, and so an entire absence of hatred (pp. 223-24).

To give a general idea of the wide range of subjects touched upon in this book, I mention here a few of the headings found in the elaborate table of contents with its twenty chapters ranging from Natural Piety, Joy, Love, Fear, Karma, Pleasure and Pain, Sacrifice and Dharma, to "The Time-Worn Path"; and through the numerous sub-headings, from Envy, Greed, Curiosity, Laughter, Movement, Music, Dance and Song, Swim-bladder, Courage, Sighs, Love, Sex, Tears, Smiles, Good and Bad, Cruelty, Realism, Idealism, Conscience, Confession, Penitence, Forgiveness, Happiness and the "Golden Mean," to Perfection.

The chapters on Karma and Dharma are of the best and of the most original, well worth repeated study, especially by Theosophists, as they travel unfrequented paths, evoking resistances but

also opening new vistas. Of the importance of the idea of Karma in the author's system of thought, the number of chapters carrying that name, each with a different approach to it, gives an eloquent testimony—Karma (II), the Wheel of Karma (X), the Infectiousness of Karma (XI), Transmutation [of Karma] (XII), Good and Bad Karma (XIII), The Release of Karma (XV). Aye, we may even say that the whole book is an elaboration of the problem of Karma. Is not habit created, as it were *tied* by Karma, Action? And shall not Karma alone loosen the knot again! How I would like to give some extracts from some of these chapters also. . . .

But I must stop. The Editor is already looking askance, I fear, at my taking up so much space for the review of one book, of however great importance I may think it to be, not only for Theosophists, but also for the world in general. The better to reach the latter, the author has kept his book free from any specifically Theosophical turns of thought, premises, or terminology. It is a "popular" book in the good sense, free from technicalities, comprehensible by everybody, yet with plenty of food for the most thoughtful. A last word of praise—and thanks also, am I not the publisher too?—for the artist who drew the striking frontispiece of a potter at his wheel, symbol of life's transformations, and for the printer and the binder, our own Vasanta Press, who have helped to make of the book such a successful whole, inner and outer harmoniously balanced.

ARYA ASANGA

ADYAR PUBLICATIONS

Introduction to Yoga by Annie Besant. Price Re. 0-14; Sh. 1/4.

This fifth edition will find a hearty welcome in all countries where Theosophical works are sold, for it opens to every seeker the door into those recesses of his own being where he can find sanity and reason in an insane world. The Science of Yoga can never be made easy, for it is essentially for humanity the Magnum Opus; but here more plainly than anywhere else we find preliminary guidance towards its practice and warning of its dangers, helping us to rightly value our equipment for the great adventure, and strengthening our will to succeed.

Every occult student must have a copy of this little book, worth immeasurably more than its weight in gold, but priced most moderately. —H. V.

Sanatana Dharma—An advanced textbook of Hindu religion and ethics. Price Rs. 2-8; Sh. 3/9.

This reprint has been long overdue, and now comes to supply a very obvious need. Never has the value of a religious background of thought been more apparent to all thinkers than in these days of moral and cultural revolutions. Never have exoteric religions felt so urgent a need to purify themselves. It must be done through the best of our youth, and they must be equipped for their task by being given in their College careers a thorough grounding in the philosophical and ethical principles of their own magnificent heritage of religious thought. It is difficult, but that makes it only the more worth while, for the mind is braced by tackling

difficulties, and Indian students have not lost their intellectual calibre. The treasure of understanding is theirs for the helping of a world that needs it sorely. —H. V.

The Secret Doctrine Concordance to the Four Copyright Editions. Price 12 annas.

Students of *The Secret Doctrine* will find this an indispensable addition to the recently published six volumes, making it possible to trace references in them without the tiresome process of hunting through indexes and chapter contents. The work has been carefully done, and makes it possible to refer easily to any of the recognized editions of 1888 (Vols. I, II), 1893 (Vols. I, II), 1897 (Vol. III), and 1938 (Vols. I-VI).

The *Concordance* also combines all the original page-headings and later sub-titles, probably given by H.P.B. and Annie Besant respectively.

"THE AGELESS MYSTERIES"

A Guide to the Ancient Wisdom, by Faith Hart. Rider and Co., London. Price 4s. 6d.

In the Foreword the author states that this book contains nothing new but is an attempt to correlate the Ancient Wisdom with Modern Science.

As the subject-matter of the book covers such a wide field it can necessarily be little more than a summary of that which can be found in the many ancient and modern works on such subjects as The Growth of the Soul, Karma, Reincarnation, the Power of Thought, the Influence of Colour, the Symbolism of Mythology and Astrology. There is an interesting concluding chapter on Diet and Health. —I.M.P.

THE THEOSOPHICAL SOCIETY REASSERTS THE FACT OF UNIVERSAL BROTHERHOOD

(Unofficial—July 1940)

In these days of supreme conflict between good and evil, and in a world divided against itself, The Theosophical Society reasserts the fact of the Universal Brotherhood of Humanity, to form a nucleus of which it was brought into being by the Masters of the Wisdom in 1875.

It declares its unbroken and unbreakable Universality, welcoming within its membership all who believe in the Universal Brotherhood of Humanity, be their race, or faith, or nationality, or community, what it may, be their opinions what they may, be they bond or free.

It declares that it has no orthodoxies, no conventions, no dogmas, no articles of faith of any kind. Its strength and solidarity lie in the recognition, and as far as possible observance, by every member of the fact of the Universal Brotherhood of Humanity, so that it stands in the world as a Fellowship of Nations, of Faiths, of Opinions, which neither wars nor antagonisms, however acute, can ever break.

The Theosophical Society is one of the greatest healing powers in the world, for its members individually and collectively rank friendship and brotherhood above all that separates.

The Theosophical Society was one of the first movements to heal the wounds left by the war of 1914-1918. It will be one of the first movements to heal the still more terrible wounds of this war. And already its members are at work seeking to help to plan a peace which shall bring to the whole world and to every individual in it a spirit of good comradeship and carefree living.

Wherever a member of The Theosophical Society is, there is he striving his utmost to do his duty as he sees it in the light of his understanding of that great Science of Theosophy which is the Science of Universal Truth as The Theosophical Society is a vehicle of the Universal Brotherhood. He may be working in the war, or apart from it, or even against it. But, be his occupations what they may he is a living force for Brotherhood. Therefore has he goodwill towards all and understanding for all. It may be his duty to fight. But he never fights with rancour, still less with hatred, for he knows that in each the dross of evil must sooner or later burn away, leaving only the pure gold of good.

The Theosophical Society stands for Universal Brotherhood and therefore for Universal Peace, Universal Justice, Universal Freedom, and no less for Universal Tolerance and Understanding.

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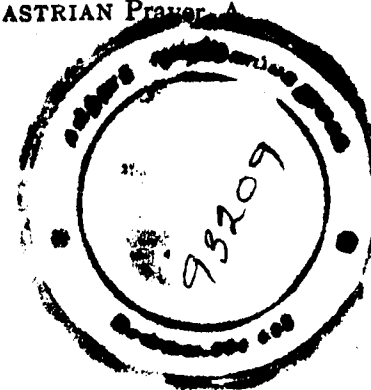
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a positive stand for the Right which is its health, and against the wrong which is its disease.

So would I say that the Peace for which we must work from now must not only be a Peace which shall make war forever impossible in the future in the form in which we know it as between nation and nation, but a Peace which every nation shall achieve within its own territories, so that its own righteousness shall become firmly enthroned in triumph over the wrong that has been defiling it.

TO PLAN WISELY

How truly did Mr. Greenwood, Minister in the new War Cabinet, say the other day :

I can see the world in ruins, crushed by the weight of armaments it has produced ; I look forward with gravest apprehension, unless plans are made.

Commenting on this *The Manchester Guardian* writes in a leading article :

When we have still not finished our industrial preparations to wage a long war it may seem early to talk of planning for the long peace which we hope will come at its end. Yet Mr. Greenwood's words at Ilford . . . deserve attention. . .

This prophecy should not surprise anyone who remembers the years from 1918 to 1921 and afterwards—the uncontrolled "boom," the mad burst of speculation, the rush to exploit the essential needs of ruined countries, and

then the slump, the pricking of the bubble, labour unrest, and the tragedy of mass unemployment. It will be recalled, too, that this deplorable period had been anticipated by planners during the last war. No one could accuse our rulers then of entirely neglecting thoughts about the economic and social reconstruction of the world when the war was over. Mr. Asquith had set up a Reconstruction Committee in 1916, "with the object," says Mr. Lloyd George in his *Memoirs*, "of making preparations for the restoration of peace-time conditions on a sound system when the war ended." By January 1918, a Ministry of Reconstruction had eighty-seven committees working on different sides of this problem. Today we have the last post-war period behind us and are a little clearer about the difficulties of finding our way back to a peaceful life ; our planners may have more success than those of 1918. But they must be set to work early. We are not fighting for another 1920.

How sad that the then Ministry of Reconstruction was able to be so little effective ! We must plan more wisely this time. But before all must we remember that there can be no economic, social or any other type of world reconstruction, without a moral reconstruction as the foundation of them all. The new Temple of Peace must have a moral platform upon which to erect whatever pillars may seem to be necessary to support a canopy radiant with the Sun of Universal Brotherhood.

MR. GEORGE LANSBURY

One by one our elder stalwarts leave us. I recently wrote of the passing of Mr. Joseph Bibby. Now Mr. George Lansbury has finely fulfilled the purpose of this last incarnation, a veritable giant of a man, lover of Peace and Brotherhood. Fundamentally a Theosophist, his whole life, even before he joined The Theosophical Society in 1916, was saturated with the brotherhood spirit. War as a factor in evolution, though it has a constructive place in my philosophy, had no place in his—he was uncompromisingly for peace. While Dr. Besant, in the war of 1914-1918, was supporting the Allies in the true warrior spirit, Mr. Lansbury was opposing it in the spirit of the pacifist. So strong was his belief that war is contrary to the spirit of Christianity that in 1935 when the Labour Party decided to uphold the policy of sanctions against Italy he resigned the leadership of the party ; the sacrifice cost him some heart-burning politically, but to be true to himself he must make it. His more recent effort to call a world conference of Heads of Governments to remove the causes of war was a magnificent gesture toward Peace, but the armaments race was already set against him, even though the Governments were for the most part favourable to his proposal. I

pay my most respectful homage to, and admiration for, such transparent sincerity of purpose, such purity of the spirit of harmlessness.

I believe that Mr. Lansbury was one of the greatest pacifists of this epoch—he was consistent to the point of sacrificing greatly—he was twice imprisoned for his convictions, he was eminent as a member of a British Government, and he commanded the respect of the Rulers of the Nations. For his social services to his country, for his help to India through Dr. Besant, for his substantial contribution to the world's peace, we should keep him ever in our hearts. He was a genuine Theosophist, his one ambition in life being to make others happy. As he said on one occasion : "I've always had plenty of other people's troubles to take my mind off my own." It was this love for humankind which caused him to pledge the later years of his life and what strength he had to the cause of Peace, as he told our Copenhagen Congress in 1937. And who shall say that he has not nobly fulfilled this determination and crowned his life with generous world purpose and imperishable honour !

BRITAIN SHALL NOT FALL

20 June 194

Now that France seems perforce to be succumbing to her grievous