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THEOSOPHIST

MAY 1942

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

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No. 8

EDITOR: GEORGE S. ARUNDALE

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

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ON THE WATCH-TOWER

BY FRITZ KUNZ

IMPORTANT: These Notes represent the personal views of the writer, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. "The Theosophist" is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.

OUR President's invitation to ascend the Watch-Tower with him is in effect a command to speak of that particular aspect of our common work which each of us temporary editors believes to be important for The Society today. We are expected, I take it, to try our best to sum up our own experiences of the years—not our theories—that the results may be considered by readers of THE THEOSOPHIST, with a view to adding new vitality and, if possible, even giving something like a new course to the work. To offer less would be to fail the Editor and trifle with an opportunity. As the Watch-Tower Notes have always been personal in form and content, may I hope that I shall not be considered egotistical, if I write from my heart and in the first person throughout?

THE SOCIETY AS AN ORGANISM

To me our Society is an organism. As such it goes through cycles, as all living creatures do. It is evidently, however, not an ordinary biological organism, for it is made up of people and they are scattered about the earth. Its main somatic aspect is therefore not physical but superphysical. Its source is within, as all sources are. But more: the body it is growing is mainly inner also. And that body is to me highly organized,

building up to a function. Without some understanding of the over-all purpose the whole enterprise can easily be underestimated. What is that essential organic process and function? Upon what scale is The Society modelled?

I am convinced that The Society has gone through two specific stages whose nature reveals the inescapable demands made upon us by the present third stage; and that our acceptance of this thesis of historic growth must precede the evocation of these special inner energies available for The Society today. I hold that our true Founders employed the method of physical phenomena at the beginning in order not only to arrest at one economical stroke the attention of the scientific and the religious types alike, but because it was the special duty of H. P. Blavatsky to link the lowest, the physical, with the highest, the realm of spirit, in the human sector of the planes of Nature. I am convinced that the first part of her task was effected by a species of practical magic, a physical founding, and that the second part, the writing of *The Secret Doctrine*, matched that exactly, since it provided the metaphysics which goes with that strange, fuller physics she practised by special consent in those earliest years. I feel certain that H. S. Olcott was selected and was conditioned to carry out the next stage of

the great work by linking the etheric or higher part of the physical world with its correspondent, the lower part of the spiritual plane, and that his powers of mesmeric healing are only one evidence of his special function. I further maintain that Annie Besant and C. W. Leadbeater were no less provided for an era, and were equipped to continue this linkage process; but in their case and their time it was necessary to match a structure in the higher and lower emotional realm with its master-image in the intuitional. This more recent epoch in The Society furthered by a very definite stage the incarnation of The Society's soul. As I have already expounded this process in a way acceptable to many in an analysis of considerable length in THE THEOSOPHIST some years ago, I refer to it here only thus briefly. I am prepared to defend the thesis further if it requires exposition, and is not self-evident.

AN ORIENTATION . . . TILL 1975

It is the conclusion that we may draw from the foregoing which concerns me now. That conclusion is that this soul of our Society cannot continue its successful progressive incarnation into outer form until we accept as our principal item of policy the linking of the higher and lower mental levels, by sustained and conscious effort. I am quite certain that remarkable forces await

our orientation to this fact. It is clear to me, from experience, that *The Secret Doctrine* was written in anticipation of changes in scientific and philosophical thinking which the Brotherhood of Adepts determined to bring about in the next few decades after the publication of that great work; that They have now brought those changes about; and that we have the supreme, the urgent duty of bringing the rills and brooks of modern thought into the great stream-bed of our spiritual philosophy to re-create for our times Ole Man River. It seems to me, further, that any attempts to follow this new lead can only strengthen old ways in all that is essential and good. And to miss this opportunity is to destroy old gains.

These notions are not for me just neat speculations. About twenty-five years ago C. Jinarāja-dāsa published a small book, *Theosophy and Modern Thought*. In this there is a chapter on the then fairly new Mendelian theory, discussed in our Theosophical terms. In common no doubt with many readers I was struck by a singular fact: we had here the beginnings of a new world of thought. Hitherto western philosophy had been materialistic, the philosophy of chaos. It had been alien to our occult outlook, which is biological, a philosophy of order—a realistic idealism. Darwin had been kidnapped by the materialists, and the whole of

biology had languished too long in their dark jail. Now, it was evident, biology was to get a new freedom and order was to come into its own. In succeeding years many of us have watched closely the transformation of western thinking. To-day with great speed biological thought is taking a supreme place. Order, the superphysical, the psychic, the purposeful, the sentient—in short, the state of mind familiar to a member of The Theosophical Society—is rapidly becoming the accepted mental mood of moderns the world over.

Hence at last an integration of knowledge is possible. There is one underlying state of affairs, and our books describe it. There cannot be two or three or a dozen valid complete descriptions of the world-process. There can only be one. Whenever a body of data of sufficient scope is assembled, it has to document that basic state of affairs. It can do no other. The trouble with nineteenth century science was not so much that its facts were wrong, but that they were so sketchy, so largely confined to the physical sciences. With genes, mutation, and the like a new domain was opened up. Simultaneously the physical sciences have been dissolving their own gross world away into a gossamer fabric. Matter has vanished, and living order can very easily be put in the place thus vacated.

LOOKING AHEAD

I hope I may be forgiven my enthusiasm, but I cannot help saying that time to do our special job runs out on us. It is, as a pregnant current phrase has it, much later than we think. We must do all that we can, it seems to me, to accept our duty. In the United States at least The Theosophical Society is surrounded by a host of pseudo-occult bodies. It may be that many of these do much to irrigate the arid deserts of the old materialism. But our Society is often confused with these. Surely if it accepts its proper functional duties at this hour, its rights will come along with that assumption? I am certain that we have talent, as a Society, to bring the lower mental wealth of contemporary thought under the dominion of the higher mind. That done for the good of the world as a whole, The Society will incidentally be elevated to a place due it, a world movement once more worthy of the deepest respect because it has a priceless gift for the world, and has given it to the world as this epoch requires, just as it gave the appropriate impulses in two earlier epochs.

When we have done our special task of linking, then and then only the first great stage of The Society's incarnating of the spirit of Truth will be rounded out. A linkage system of spiritual to physical, in-

stitutional to emotional, and of higher mental to lower, will have been accomplished. We shall be ready—and not until then shall we be ready—for a second great epoch, the new impulse which is to come to the world late this century. Until this final higher and lower mental bridge has been built, that Twentieth Century effort cannot be made, lacking one of the three stages intended to be wrought from 1875 to approximately 1975. What will that effort be? We may anticipate with certainty. An organism will exist from the higher spiritual outward, and we shall be ready to convey the strange resources of the highest of our realms, monadic and divine, through this channel thus provided stage by stage since 1875.

A PERSONAL NOTE

It may be well to add a further personal note, a laboratory note, to these observations. Since the appearance of *Theosophy and Modern Thought*, I have with growing consciousness of a responsibility devoted my own time (which is given wholly to The Theosophical Society) to exactly the enterprise I have described. Others surely have done this too. As the years have passed I have for my part found that it is increasingly easy to command attention from well-informed people if we display the capacity of our philosophy to cope with the stream of data which pours

out from the laboratories and universities in a torrent which sets or is easily directed toward the ancient stream-bed of Wisdom. Contemporary data has in fact meaning only in a spiritual context. In the last two or three years I have resolutely limited my own expositions of our philosophy to forms consonant with the duty I conceive is ours today. During this quite recent period I have found a response from our own colleagues, and from numbers of new friends of our Society, which moves me. It is this deep satisfaction and not a fanciful idea which has impelled me to write as I have above.

WHAT WE CAN DO NOW

For, if the foregoing be true, I ask my colleagues to think please what we could do as a Society the world over if the whole of our forces were for a time, and with due regard for our duties derived from the two earlier epochs, focussed to effect the linkage I have described! It would re-educate us, to begin with us. It would bring us forward into the contemporary scene without sacrifice of eternal values. We should have found ourselves again. We would (I am afraid) even be threatened with a success of numbers in membership—a situation we might find in some ways awkward, in other ways quite a pleasure. If we can convince the newcomer of the supreme claims of the esoteric view we can safely welcome num-

bers. And many of our historical internal difficulties as a Society would tend to diminish. We would attain our majority. For surely "belief in Theosophy" should be supplanted by a new knowledge, a realism that would not in the least compromise the ideal—how could it? The higher mind would come into its own in the world, where now the lower mind, that slayer of the real, has still such firm dominion. This is the task, with all its sporting risks and freshening adventure, it seems to me, my colleagues, we face in this fateful hour of history.

If such, the assertion of the rights of higher mind, were our policy for a few years, it would involve also a programme to be planned now and to take scope when this war is over and the new world of peace begins to appear. To effect the gains we should need to facilitate from now the work of those best equipped to promote the programme suited to the policy. Our great International Headquarters might well become a sort of clearing-house for learning, old and new, eastern and western, subjective and objective, which would give Adyar its rightful place in the development of a new historical epoch, the age of the English-speaking peoples and their close associates. No doubt a little decentralization would accompany the programme, since so much of the

material we need is best obtained in western centres. But all that is a matter easily given effect, if the idea broached seems rooted in a concept of profound truth. Naturally, I would be delighted to see this all pursued in THE THEOSOPHIST. It would be a pleasure to assist in such discussion. Most of all it would be a relief and hap-

piness to participate in various out-workings of the policy and programme that are to embody the special great work of our time in completing the incarnating of The Theosophical Society so that it may be ready for the era of its organic maturity later this century.

Fritz Kunz

THEOSOPHY AND MR. KUNZ

I may add to the fine Watch-Tower written by my old friend Mr. Fritz Kunz that the month of May, the sixteenth day of it in fact, in 1942, happens to be his birthday as well as the fortieth anniversary of his joining The Theosophical Society. Mr. Kunz has rendered very great service to Theosophy along many lines, and I am especially grateful to him for his most valuable publication *Main Currents*, which I find most useful reading and very helpful in enabling me to keep in touch with the main currents of world thought and their relation to the science of Theosophy. I hope that as many as possible of our members who are keen to keep abreast of the times and to relate them to Theosophy will make the point of subscribing to *Main Currents*—a little journal which I regard as essential to the equipment of every Theosophist for

the important work of the influence Theosophy must exert upon the renewing world.

Mr. Kunz is particularly keen to insist that whatever importance may be attached to science the future of the world will not be laid upon right foundations unless the arts, philosophy and religion have their due place. Indeed, I have no hesitation in saying that the arts are coming into their own again and that the Theosophy of the arts, or Theosophy as Art, is an essential ingredient in that Theosophy which is to help to mould the new civilization. Nor do I hesitate to say that with the arts I bracket the religions. We know vastly little about the religions of the world, about their inner meaning and outer significance, about the Truth each has to reveal to the world. We are only in the beginning of our understanding of religions, and we shall have to go

much farther than we have so far gone if the religions are to have their own rightful place in the new life that is to come. Theosophy alone can shed upon every faith the light which shall show its true purpose among the revelations of the Gods to men. In this stupendous task, as also in the task of revealing the true place of science in the evolutionary process, H.P. Blavatsky was, of course, the pioneer. She had, perhaps, less to do with the arts. At the time when she was busy with her gigantic task other work had to be done. But now there can be no delay in laying the foundations of national and universal cultures and arts. This work has been in existence for some time, but only now is the Theosophical aspect of culture and art beginning to be translated from theory into practice, from what can be read into what can be heard and seen. A new facet of Theosophy is being disclosed to Theosophists and generally to the world, for without the light of Theosophy shining through it there would be no true building of a civilization in which Universal Brotherhood will take its splendour from the cultures which shall give it its strength and universality.

I feel most thankful that we are able in the midst of this war to witness the dawn of a new aspect of Theosophy, and I am specially glad that Mr. Kunz as a scientist

fully recognizes the fact that the sciences, the arts, philosophies and religions must not only work together but must indeed unite in helping to give every individual in the world, human and subhuman, that refinement, in accordance with his stage of growth, which shall cause to shine forth in due measure the divinity which ensouls him.

If by any unfortunate mischance *Main Currents* ceases publication in its present form, I shall be only too thankful to give it hospitality in THE THEOSOPHIST, for I am very sure that this journal would be much more valuable with such an addition to its pages. Of course, the eventuality may never take place. But should it, it has an honoured place in THE THEOSOPHIST, provided Mr. Kunz will look after it.

* * *

RUSSIA

A valued correspondent upbraids me for having made no mention of Russia in the columns of the Watch-Tower. Indeed, he characterizes the omission as "ominous." I will say quite frankly why there has been this omission. It is not at all because I do not value to the full the wonderful achievements of the Russian armies in stemming the tide of the German advance. I think the war might have been far more serious

for the Allies but for Russia. Furthermore, I have the deepest respect both for the Russian people and for Holy Russia—indeed is she holy and causes the people who live close to her soil—the peasants themselves—to be holy, too. I feel that the soil of Russia is only less sacred than that of India, and when I say this I am saying a very great deal. But I have not yet conquered my distrust of the Russian Government. Perhaps I ought never to have distrusted it. I know that in many ways it may be regarded as the most advanced government in the world. It has made experimentation which may well be the forerunner of the new civilization, at all events in certain directions. But I cannot yet bring myself to have confidence in the past methods of some of those who compose

the Russian Government, and I find myself entirely unable to turn the *volte-face* of which so many of my fellow-citizens in Britain seem capable.

I confess that, rightly or wrongly, I am disturbed as to the nature of the influence they may have upon the progress of events.

But my faith in the Russian people has ever been profound, and there is indeed no reason why I should not have expressed this faith long ago in these columns. I hope that this explanation will divest the omission of its ominousness. Perhaps my subconscious has been superordinate when it ought to have been subordinate. Long live the holy Russian people! Long live Holy Russia! This at least I can cry from a full heart, and I do so in reverence and in affection.

George B. Arundale

A PRAYER FOR AIRMEN

O RULER of the worlds of light
That stand unveiled by silent night,
Our airmen guide as through the sky
They wing their flight with courage high;
And bring them to their journey's end
In safety, Thou, who art their Friend.

Thou dwellest in uncharted space;
And stars, like flowers, Thy footsteps trace;
To seek new realms, and there explore
The wonders never seen before,
The heart of man Thou dost inspire
With courage like a flame of fire.

BY REV. THOMAS TIPLADY

The clouds Thy chariots Thou dost make,
And lightning as a spear dost shake;
Thy voice with thunder fills the sky
And mountain ranges make reply:
O hear us then for those who ride
Where Thou alone canst guard and guide.

Thou hast Thy secrets none may know
Save those whose hearts with courage glow;
And what, in ages past, was sealed,
Thou hast to ardent men revealed
Where clouds, like billows white with foam,
Spread o'er the earth a moonlit dome.

OUR COMMON HERITAGE CHINA AND INDIA

BY RUKMINI DEVI

[Radio Talk broadcast from Madras Station on China Day, 7 March 1942]

TWO OLDEST CIVILIZATIONS

IT is a happy occasion for anyone who is studying the greatness and culture of every nation particularly to speak of the Cultural Heritage of India and China. The oldest civilizations in the world are the Chinese and the Indian, and there has been for centuries a natural attraction and bond between those two nations. Both to the Indian and to the Chinese people a spiritual philosophy of life in terms of everyday living has had an irresistible attraction. There is no doubt in the minds of those Indians who are above nationality, and yet who embody the very Soul of India, that from our ancient Indian culture there can be brought into modern life such great inspiration as alone can produce great arts. India has had the inestimable privilege of having had born on her soil many of the greatest teachers of humanity, like Shri Krishna, Shri Shankaracharya, Shri Rāma and the great Lord Buddha. Until modern times, when unfortunately superficiality came into the world, India has always been the healthy

soil on which could flourish Religion, Philosophy, the Arts—Music, Dance, Architecture, Painting, Literature—and every form of learning and Science.

THE IDEAL OF AHIMSA

The greatest of India's teachings has been those famous words which were uttered for the first time by the great Bhishma, on his bed of arrows: "Ahimsā is the highest Dharma." Both in times of peace and war India has always responded to this ideal. Perhaps the ideal has not been understood and practised as wisely always as it should have been, but nevertheless the ideal attracts our people, and the very Embodiment and Personification of that ideal was the Lord Buddha, who wandered throughout the whole of India preaching this truth until He was old. By the charm of His face and His magnetism, He made every one forget all but the most beautiful in life. His teachings remain, but we miss His presence and His personality, for with a few words, and often with no words at all, He changed men as He passed by in

the streets and highroads. As is so beautifully stated by Sir Edwin Arnold in *The Light of Asia* :

. . . The slayer hid his knife ;
The robber laid his plunder back ;
the shroff
Counted full tale of coins ; all evil
hearts
Grew gentle, kind hearts gentler. . .
Kings at fierce war called truce ;
the sick men leaped
Laughing from beds of pain ; . . .
. . . the Spirit of our Lord
Lay potent upon man and bird
and beast. . . .

This ideal has spread all over the world, so far indeed that in China people of another race but with that essential response to the same principle were conquered by His teachings. But the Chinese went one step further than we did in India. They became followers of the Lord Buddha. Their nation became Buddhist, and their culture was the embodiment of Ahimsā in their own equivalent Benevolence. Benevolence has always been the most wonderful quality of the Chinese. As the result of their philosophy the Chinese have also responded to Beauty in everyday life. And so, with this benevolent blessing of the Lord Buddha, China grew from great to greater heights. This oneness of spirit brought a unity with India. Wise Chinese sages worshipped at the altar of India's greatness and great Indians bowed before the teach-

ings of Confucius, Lao-tze and others.

THE PRINCIPLE OF KWAN YIN

The Chinese not only took the Lord Buddha into their innermost beings but in so many other ways they seemed to be moving on parallel lines with India. The principle of Kwan Yin—the Chinese counterpart of the Indian Avalokiteswara who became the Mother Spirit of the Nation, who inspired every woman and child of China, she who was, and is, the Goddess of Mercy—became such an exquisite conception that it gave culture and beauty and idealism to womanhood. Though many modern people consider that Chinese women are kept in purda and are unhappy—just as they consider that the women of India are unhappy—from the Chinese point of view, as also from the Indian, woman is the Mother, Woman is sacred, and the beauty of womanhood is revered for the unequalled inspiration She gives to the nation, for the love She gives to her children, and for the holy principle She represents. That is why both Chinese and Indian women, except when they are modernized, are so different from women of the western world. The subtlety and fineness of the feminine magnetism they represent is by far the most exquisite among the womanhood of the world. It may not be understood by others, but it is pure and true.

THE ESSENCE OF RELIGION

In religion also there is this oneness. Just as Hinduism is fundamentally a philosophy of life rather than mere religion, just as Hinduism is composed of myriads of thoughts and contributions of the Great, until it has become like an endless ocean of splendid teaching, so in a similar way has China added to herself the faiths and teachings of the Great, and so also is their religion a philosophy of life. The Chinese believe in the dharma of learning to live together in mutual goodwill. To know how to live and to react to one's surroundings is considered as the essence of religion, and their spiritual aim is the perfect blending of Beauty and Goodwill. In an old Chinese classic called *The Great Learning* there is a saying: "The way of the Great Learning is to illuminate the illustrious virtue, to enlighten the people, and to realize perfect Good." Other proverbs say "All beings" should "live . . . without injuring one another"; all lives should "lie parallel without colliding against each other." How happy those days must have been when there was so much cultural exchange between these two nations!

CHINA AS THE MOTHER OF BEAUTY

In the arts also it is marvellous to see, as every great artist in the world invariably recognizes, the

depth of understanding that the Chinese displayed. Every art connoisseur, every art critic, whether eastern or western, and every poet and artist, respects and reverences Chinese art. One feels when one sees Chinese art, whether in painting or in simple forms of embroidery (which are unfortunately dying out in these modern times), whether in the old arts of China vessels and pottery, that there is the hallmark of a nation with thousands and thousands of years of culture behind it. There is a depth and truth even in the simplest Chinese art which, however much others may copy, they cannot express. There are many countries which have very beautiful expressions of art but, in my opinion, every country must look to China as the Mother of Beauty. Just as spiritual principles influence the great and wonderful arts of India, so have they influenced China. How much of Chinese art has been influenced by India it is difficult to tell, but I know that China has benefited from ancient India. We should also benefit from China.

Their sense of colour is wonderfully fine. Even when one looks at their designs and their colour as it was, one wonders whether they have been able directly to capture something from Heaven and bring it down to earth. I can only compare such design and colour to the beauty and rhythm of India's great

learning, of India's architecture, of her poetry, of her dance, and of her music.

FROM PAST TO FUTURE

I feel that these two nations knew the secret of the spiritual reservoir which they were able to touch, and in their art, as is true of real expressions of Beauty, there is not the monotony of uniformity.

One who is working for cultural uplift, as I am, cannot think of a better ideal than that India and China should plunge into the depths of their own ancient culture and come together to show to the world what true Reconstruction is. I am told China is westernized. So is India. We could both gain more if India learns more from China while China becomes more Indian.

MAY 8—WHITE LOTUS DAY

Well may we, who *know* the truth, think of H. P. Blavatsky—who was the Messenger from the White Lodge for the last quarter of the nineteenth century—with a passionate gratitude too great for words—all words are too feeble to express it—a gratitude due to the One who brought to us Theosophy, the "Divine Wisdom," that we might grasp it and live it, and make it our own, changing a dim hope into a radiant, a living certainty. I, who recognized the Divine Wisdom as I eagerly read *The Secret Doctrine*, and promptly sought the writer, who refused me as pupil till I had read the childish Hodgson Report, I accepted Theosophy at once at 42 years of age—and I am now on the verge of my 84th year and have never had a doubt—for I *remembered* it, and gave myself as pupil to the writer. All over the world I have taught it, and it has never failed me; I know my Teacher, to whom Madame Blavatsky led me, and have laid my life at His Feet. Is it then wonderful that I, having passed through many changes and many storms, having found Theosophy and with it found Peace, remain steadfast to Theosophy? My belief is based on knowledge, not on authority, though I gratefully study any line of study recommended to me by my Teacher.

ANNIE BESANT, 1931

A REPUBLIC OF CONSCIENCE

BY H. P. BLAVATSKY

[H.P.B., as Editor of THE THEOSOPHIST, gives her final answer to several objections of correspondents in an article entitled "A Reply to Our Critics," July 1881, and she refers to The Theosophical Society as a Republic of Conscience.]

IN the ordinary run of daily life speech may be silver, while "silence is gold." With the editors of periodicals devoted to some special object "silence" in certain cases amounts to cowardice and false pretences. Such shall not be our case.

NO FALSE PRETENCES

We are perfectly aware of the fact that the simple presence of the word "Spiritualism" on the title-page of our journal "causes it to lose in the eyes of materialist and sceptic fifty per cent of its value"—for we are repeatedly told so by many of our best friends, some of whom promise us more popularity, hence an increase of subscribers, would we but take out the "contemptible" term and replace it by some other, synonymous in meaning, but less obnoxious phonetically to the general public. That would be acting under false pretences. The undisturbed presence of the unpopular word will indicate our reply.

That we did not include "Spiritualism" among the other subjects to which our journal is devoted "in the hopes that it should do us good service among the Spiritualists" is proved by the following fact: From the first issue of our Prospectus to the present day, subscribers from "spiritual" quarters have not amounted to four per cent on our subscription list. Yet, to our merriment, we are repeatedly spoken of as "Spiritualists" by the press and our opponents. Whether really ignorant of, or purposely ignoring our views, they tax us with belief in spirits. Not that we would at all object to the appellation—too many far worthier and wiser persons than we firmly believing in "Spirits"—but that would be acting under "false pretences" again. And so we are called a "Spiritualist" by persons who foolishly regard the term as a "brand," while the orthodox Spiritualists, who are well aware that we attribute their phenomena to quite another agency than spirits, resent our peculiar opinions

as an insult to their belief, and in their turn ridicule and oppose us.

1st PRINCIPLE—IMPARTIALITY

This fact alone ought to prove, if anything ever will, that our journal pursues an honest policy. That, established for the one and sole object, namely, for the elucidation of truth, however unpopular, it has remained throughout true to its first principle—that of absolute impartiality. And that as fully answers another charge, *viz.*, that of publishing views of our correspondents with which we often do not concur ourselves. "Your journal teems with articles upholding ridiculous superstitions and absurd ghost-stories," is the complaint in one letter. "You neglect laying a sufficient stress in your editorials upon the necessity of discriminating between facts and error, and in the selection of the matter furnished by your contributors," says another. A third one accuses us of not sufficiently rising "from supposed facts to principles, which would prove to our readers in every case the former no better than fictions." In other words, as we understand it, we are accused of neglecting scientific induction.

"WHAT IS TRUTH?"

Our critics may be right, but we also are not altogether wrong. In the face of the many crucial and strictly scientific experiments made

by our most eminent *savants*, it would take a wiser sage than King Solomon himself to decide now between fact and fiction. The query, "What is truth?" is more difficult to answer in the nineteenth than in the first century of our era. The appearance of his "evilgenius" to Brutus in the shape of a monstrous human form, which, entering his tent in the darkness and silence of the night, promised to meet him in the plains of Philippi, was a *fact* to the Roman tyrannicide; it was but a dream to his slaves, who neither saw nor heard anything on that night. The existence of an antipodal continent and the heliocentric system were *facts* to Columbus and Galileo years before they could actually demonstrate them; yet the existence of America, as that of our present solar system, was as fiercely denied several centuries back as the phenomena of Spiritualism are now. Facts existed in the "pre-scientific past," and errors are as thick as berries in our scientific present. With whom then is the criterion of truth to be left? Are we to abandon it to the mercy and judgment of a prejudiced society, constantly caught trying to subvert that which it does not understand; ever seeking to transform sham and hypocrisy into synonyms of "propriety" and "respectability"? Or shall we blindly leave it to modern *exact* science, so-called? But science has neither said her last

word nor can her various branches of knowledge rejoice in their qualification of *exact* but so long as the hypotheses of yesterday are not upset by the discoveries of today. "Science is atheistic, phantasmagorical, and always in labour with conjecture. It can never become knowledge *per se*. Not to know is its climax," says Prof. A. Wilder, our New York Vice-President, certainly more of a man of science himself than many a scientist better known than he is to the world. Moreover, the learned representatives of the Royal Society have as many cherished hobbies, and are as little free of prejudice and preconception as any other mortals. It is perhaps to religion and her handmaid theology, with her "seventy-times seven" sects, each claiming and none proving its right to the claim of truth, that in our search for it we ought to humbly turn? One of our severe Christian Areopagites actually expresses the fear that "even some of the absurd stories of the Purānas have found favour with THE THEOSOPHIST." But let him tell us, Has the Bible any less "absurd ghost-stories" and "ridiculous miracles" in it than the Hindu Purānas and Buddhist Mahā Jātaka, or even one of the most "shamefully superstitious publications" of the Spiritualists? (We quote from his letter.) We are afraid in one and all it is but

Faith, fanatic faith, once wedded
fast
To some dear falsehood, hugs it
to the last. . . .

and—we decline accepting anything on faith. In common with most of the periodicals we remind our readers in every number of THE THEOSOPHIST that its "Editors disclaim responsibility for opinions expressed by contributors," with some of which they (we) do not agree. And that is all we can do. We never started out in our paper as teachers, but rather as humble and faithful recorders of the innumerable beliefs, creeds, scientific hypotheses, and—even "superstitions" current in the past ages and now more than lingering yet in our own. Never having been a sectarian—*i.e.*, an interested party—we maintain that in the face of the present situation, during that incessant warfare, in which old creeds and new doctrines, conflicting schools and *authorities*, revivals of blind faith and incessant scientific discoveries, running a race as though for the survival of the fittest, swallow up and mutually destroy and annihilate each other—daring indeed were that man who would assume the task of deciding between them! Who, we ask, in the presence of those most wonderful and most unexpected achievements of our great physicists and chemists would risk to draw the line of demarcation between the possible

and the impossible? Where is the honest man who, conversant at all with the latest conclusions of archæology, philology, palæography and especially Assyriology, would undertake to prove the superiority of the religious "superstitions" of the civilized Europeans over those of the "heathen" and even of the fetish-worshipping savages?

NO MENTAL SLAVERY

Having said so much, we have made clear, we hope, the reason why, believing no mortal man infallible, nor claiming that privilege for ourselves, we open our columns to the discussion of every view and opinion, provided it is not proved absolutely supernatural. Besides, whenever we make room for "unscientific" contributions it is when these treat upon subjects which lie entirely out of the province of physical science—generally upon questions that the average and dogmatic scientist rejects *a priori* and without examination, but which the real man of science finds not only possible, but after investigation very often fearlessly proclaims the disputed question as an undeniable fact. In respect to most transcendental subjects the sceptic can no more disprove than the believer prove his point. *Fact* is the only tribunal we submit to, and recognize it without appeal. And before that tribunal a Tyndall and an ignoramus stand on a perfect par.

Alive to the truism that every path may eventually lead to the highway as every river to the ocean, we never reject a contribution simply because we do not believe in the subject it treats upon, or disagree with its conclusions. Contrast alone can enable us to appreciate things at their right value; and unless a judge compares notes and hears both sides he can hardly come to a correct decision. *Dum vitant stulti vitia in contraria* is our motto; and we seek to walk prudently between the many ditches without rushing into either. For one man to demand from another that he shall believe like himself, whether in a question of religion or science, is supremely unjust and despotic. Besides, it is absurd. For it amounts to exacting that the brains of the convert, his organs of perception, his whole organization, in short, be reconstructed precisely on the model of that of his teacher, and that he shall have the same temperament and mental faculties as the other has. And why not his nose and eyes, in such a case? Mental slavery is the worst of all slaveries. It is a state over which brutal force having no real power, it always denotes either an abject cowardice or a great intellectual weakness.

NO "SIR ORACLE"

Among many other charges, we are accused of not sufficiently

exercising our editorial right of selection. We beg to differ and contradict the imputation. As every other person blessed with brains instead of calves' feet jelly in his head we certainly have our opinions upon things in general, and things occult especially, to some of which we hold very firmly. But these being our personal views, and though we have as good a right to them as any, we have none whatever to force them for recognition upon others. We do not believe in the activity of "departed spirits"—*others*, and among these many of the Fellows of the Theosophical Society, do, and we are bound to respect their opinions so long as they respect ours. To follow every article from a contributor with an *Editor's Note* correcting "his erroneous ideas" would amount to turning our strictly impartial journal into a sectarian organ. We decline such an office of "Sir Oracle."

A REPUBLIC OF CONSCIENCE

THE THEOSOPHIST is a journal of our Society. Each of its Fellows being left absolutely untrammelled in his opinions, and the body representing collectively nearly every creed, nationality and

school of philosophy, every member has a right to claim room in the organ of his Society for the defence of his own particular creed and views. Our Society being an absolute and uncompromising REPUBLIC OF CONSCIENCE, preconception and narrow-mindedness in science and philosophy have no room in it. They are as hateful and as much denounced by us as dogmatism and bigotry in theology; and this we have repeated *usque ad nauseam*.

Having explained our position, we will close with the following parting words to our sectarian friends and critics. The materialists and sceptics who upbraid us in the name of modern science—the dame who always shakes her head and finger in scorn at everything she has not yet fathomed—we would remind of the suggestive but too mild words of the great Arago: "He is a rash man who outside of pure mathematics pronounces the word 'impossible'." And to theology, which under her many orthodox masks throws mud at us from behind every secure corner, we retort by Victor Hugo's celebrated paradox: "In the name of Religion we protest against all and every religion!"

If only we are true to the principles we profess, if we live the truth we know, then The Society is secure.

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A LARGE-SCALE PICTURE

BY ADELAIDE GARDNER

LOOKING at the world at large, one is happy to see the universal acceptance, on the part of the democratic countries, of a high standard for post-war reconstruction. There is a steady flow of documents from committees, governments and individuals, and some of them are quite inspired. These admit the spiritual basis of life as the true foundation of society, and demand the opening of opportunity—not only freedom from want but the opening of every opportunity—to all, not merely on the grounds of justice but as an expression of the brotherhood of man.

John Middleton Murry, writing of the inevitable growth of the international spirit, goes so far as to say that the super-natural is the basis of the natural, and that super-nationalism, because of its vitality and realism, will act as kill-or-cure to the stultified and material standards of the Christian churches of our days. He believes they will be "cured." "Super-naturalism and super-nationalism will be, I believe, reborn together. . . . To me, the fatal curse of modern life is its abstraction. . . . Man lives in a vacuum cut off from both earth and heaven. . . . The cause of the chaos

is that our living has become profoundly unnatural. . . . And the mystery—so simple that one's heart aches to acknowledge it, so sublime that one's imagination is surpassed and at rest—is that Man cannot give to Man save through God." (Ref: *God or the Nation?* by J. M. Murry.)

Again, "The organization of peace must have back of it the force of a unifying ideal. . . . The modern world is not like that which was unified by the legions of Rome; the peoples composing it are neither barbarians nor representatives of effete civilizations, though many must still be schooled in liberty and in the essentials of human dignity. . . . These enduring needs of mankind can never be satisfied by a philosophy based upon human inequality and asserting that a race of masters should organize a subservient world. . . . The alternative to organization by conquest is organization by consent. This implies a society in which nations participate through law to maintain the necessary curbs upon national sovereignty and to establish international institutions to preserve human freedom, social justice, economic progress and political security."

(Ref: Report of the United States Commission to Study the Organization of Peace. Issued by the New Commonwealth Society, London, 1941.)

We can hardly do better than that in the general field of post-war aims and there is no need for us to try. Such statements are evidence that many of mankind are ready and waiting for a forward step in human evolution. What then remains that is unique, in the Theosophical teachings?

LIMITED STATEMENTS

Excellent as such statements are in their particular fields, very few of these documents convey more than a partial view of man or of the human situation. Political groups are concerned with questions of national sovereignty; economic commissions are, often unconsciously, weaving the threads of international commerce into new patterns; scientists are gradually taking up the weight of their social responsibility for discoveries that they have hitherto thrown out into the world without a thought of the use to be made of them. Even students of religion and of philosophy see the conflict in terms of their own cult, and write of its solution as being "based upon Christian ethics," or "founded upon the Socratean concept of the State." Only a rare mind here and there glimpses the vast span of the evolutionary process, of which this crisis is a momentary expression, or sees anything like the large-scale picture of what man is meant to become.

Without the teachings of the Ancient Wisdom our view would in all probability be just as limited. It is the all-inclusive and yet simplifying outline supplied by that traditional, yet universal, wisdom which is still the unique gift of Theosophy to the world.

GENERAL PRINCIPLES NEEDED

For over half a century The Society has been the custodian of a philosophy which states clearly the principles that underlie the whole scheme of evolution, in all its aspects. These principles are at work everywhere, even when ignored, and human effort is successful when, consciously or unconsciously, it co-operates with the laws they state. A knowledge of such general trends simplifies the consideration of any particular problem, and leads to an appreciation of the good in every branch of human endeavour. The Theosophical method of dealing with detail is therefore always comparative, seeking out the contributive excellence in each of the many different ways in which that problem has hitherto been met, and in all suggestions brought forward for its new treatment, and trying to synthesize these excellencies into a useful whole.

It is the acceptance of the principle of unity within diversity, the basic principle of our philosophy, that makes an inclusive, a brotherly

approach to any difficulty comparatively easy. Unfortunately such an acceptance of fundamental unity is by no means established as a conscious thought habit in the modern world. In print and upon platforms in the free countries it is being said that each individual is entitled to freedom of worship, freedom of thought, and freedom of association, and to the active tolerance of other free persons so long as he lives at peace with his fellows. But scratch the surface of the mind in most people, and beneath the surface of these fine sentiments there still lies the fixed impression that "we" know and "others" do not. There is as yet very little respect for basic differences of opinion, nor anything like tolerance for distasteful or upsetting ideas.

NEED TO UNDERSTAND OTHERS

The necessity to understand Russia is helping thoughtful people all over the world to break up old thought moulds, but that is only an *ad hoc* attitude and might change with tomorrow's news. There is very little of the desire, "Let us read and study and try to understand what is in the minds of others, of the Chinese, the Indians, the Russians; let us see life as they see it, if we can, if only to enlarge a little our view of the world."

So we in this Society need first to deepen our grasp of our funda-

mental teachings, and especially of the fundamental principle of unity, in order to state these simply and well, and then hammer away at the Second Object, collecting as much information as possible in regard to different religious, social and political customs and experiments, looking always for the good that can be used or at any rate appreciated in each.

SPIRITUAL FELLOWSHIP

To be effective in helping towards religious fellowship we cannot ourselves be indifferent to the expression of religion in our own countries but must rather be fully alive to its function in the community, and widen and deepen that function through the infusion of a spirit of unity and through the use of the comparative method of study in the teaching and practice of religion. Almost without exception, religious bodies need a more profound philosophical basis for their teachings, and a keener appreciation of spiritual adventure in daily life. Both these factors are required for the building of the new world and both are part of our Theosophical outlook.

But we cannot expect that people who have not yet seen the lack of these things to turn to us for help in regard to them. Only by associating ourselves in friendly fashion with the lives of those around us, in the family, at work and at play,

can they come to value some quality in us that makes us happy and effective, and ask for the secret of its inspiration.

COMPARATIVE SCIENCE

To the scientist we have much to say, especially in biology, psychology and sociology. To bring the comparative approach to the scientist we must ourselves continually go back to our basic principles and be familiar with these, not always subordinating them to "the latest researches in modern thought," for the results of these quite frequently contradict each other. Our contribution is to widen the scope of scientific thought, so that students are led to consider the principles enunciated by the great classic teachers, Shankaracharya, Plato, Paracelsus, Christian Rosencreutz, as well as the ideas of the philosophic moderns. The classic students revered the life within the form, and saw evolution as being guided from within by conscious entities that are as potent as man himself. No science that leaves out the subtle elements in Nature, beyond the reaches of mechanical tests but still evident to the trained perception, can call itself inclusive or whole, for it limps along on only one leg, and has one blind eye, however brilliant may be its vision with the other.

For example, Shankaracharya's presentation of the relation of func-

tion and organ is one of the clearest and finest that has ever been enunciated. (Ref: *Crest-Jewel of Wisdom*, Sutras 89-99, 101-109). He carries the principles right up through sensation to mind, and shows how the function of I-ness inheres in the spirit, which can dissolve the organ of the mind and of all separate experience, and yet retain in itself the *capacity* to understand the universe from the angle of individuality. Western psychology has not begun to touch such heights, nor can anyone but a Saint or a Rishi speak with convincing exactitude upon these subjects. It is indeed time that the subject of comparative psychology was instituted at some of our great Universities both in the East and in the West.

COMPARATIVE SOCIOLOGY

And comparative sociology? We have often had the bogey of "keeping The Society out of politics" thrust upon us, but what better way of doing this than by taking all kinds and sorts of politics inside? The comparative study of social and political thought throughout the ages is beginning to be popularized, but once more the incomparable contribution of Hinduism and of the Laws of Manu has been omitted. Outside of India, we in Europe as well as in America and Australia, and perhaps elsewhere not yet reported, have been

endeavouring to fill that gap by study courses upon this most important subject, the Laws of the Manu of our race, given for the Aryan peoples in the early days of their racial life. They need modification, obviously, for reapplication in the modern world, but the basic fact regarding human nature upon which they are founded is as true today as ever it has been.

That fact is Reincarnation.

If there is one teaching that it is our duty and privilege to broadcast just at the present time, it is this fact of man's evolution through the process of rebirth, life after life, upon this planet. The presentation need to be no longer that of past lives and loves and personal misadventures, but as a scientific examination of the most logical and evidential explanation of human nature and of human differences that exists. Moreover it is to this theory that we need to turn to solve many of our most perplexing social problems.

For example, the Colonial question is bound up with that of the "right" education of the backward peoples, so that as rapidly as possible they may become capable of self-government. What is the "right" education for the negro, as a race, as for the splendid but very different peoples of the bush and of the forest in many countries? Do they need Anglo-Saxon book-learning or a further extension of manual skill? Are they suited for town life and

for clerical jobs and departmental schemes of government, or is the ideal for them the village system, with a hierarchy of responsible officials chosen from their very intelligent leaders and chiefs? This is a problem that arises in connection with peasant groups in all countries and no theoretically correct democratic answer is valid.

REBIRTH THE KEY

All souls are equal in the sight of God. Certainly. But are all souls equally developed in their perception of His laws? Is every soul capable of studying higher mathematics, or of comprehending the abstract issues involved in large-scale social activities?

The concept of the four stages of human growth so clearly outlined in the Hindu social code, each with its definite duties and means of psychological development, as well as its inherent rights, throws light upon every social problem, whether it be that all-important question, "Can democracy really be made to work?" or the need for training in the use of leisure if working hours are to be considerably shortened. It is surely part of our Dharma, being entrusted with such wisdom, to broadcast it at the present time, and to insist upon a serious consideration not only of its personal and philosophical implications, but upon its social and economic significance.

CLEAR THE WORLD MIND!

Though we are small in number, the concepts we deal in are potent. The use of these concepts to canalize and clear the world mind is our plain duty, or much of the effectiveness of the present uprush of goodwill may be lost, because of the deeply entrenched barriers that still exist, in long-established habits of thought and vested interests of every nature. If it be said that Theosophists have little public influence, and that what we are saying is better said elsewhere, then the reasons are twofold. One is that members and lecturers too often take a small view of the teachings, making them personally appealing and "helpful" as indeed they are. The other failing is that we are too often either dogmatic or apologetic in our presentation of the Ancient Wisdom, and neither of these attitudes is as attractive as the comparative method, which is indigenous to the very nature of the material we have to deal with. We need to present wide views, supported by facts from all fields of thought.

SIMPLE PRINCIPLES

Our basic teachings were propounded in the Proem to *The Secret Doctrine* in perhaps their simplest form. They can be very briefly stated, even including their application to immediate world problems.

I. All life is one. Emphasis upon this fact on the part of relig-

ious bodies would lead them towards greater fraternity, and clear away many a stumbling block that prevents effective co-operation.

II. There is a universally active law of periodicity, working in both the subtle and in the physical worlds. No science, no theory, is complete unless it includes in its consideration the action of this law in both fields of manifestation.

III. Mankind, being identical in his ultimate nature with all that lives and therefore constituting a human brotherhood within the scheme of the kingdoms of Nature, is engaged upon a pilgrimage, during which human consciousness will gradually become able to comprehend the whole evolving system, seen and unseen, within which his pilgrimage takes place. All human beings are engaged upon this pilgrimage, but all have not travelled the same way, nor are they at the same stage of their journey. Each group, each stage, has characteristic needs and certain individual and social capacities, and each can progress satisfactorily only if those needs are met and those capacities fully evoked.

KEY TO THE NEW ORDER

Here is the key to a society that can be successful as well as just. If the new order can be founded not only upon the recognition of man as a spiritual being, and his rights as an individual, but also

upon a right recognition of the differences between man and man, and of his different social capacities, then we may arrive at an effective functional differentiation within the state, and not insist that in every democracy all must be governed by a mere counting of heads on all matters, large and small.

"NEW LIFE"

In 1934, in China, General and Madame Chiang Kai-shek started the New Life Movement, based upon old and honoured Chinese traditions, to assist in the reorganization of China and its development into a responsible democracy. Madame Chiang Kai-shek, at a joint conference of Christian missionary societies, challenged them to prove their value to the community by assisting in this all-important work. The challenge was fully accepted, and Christian workers plunged into organizing social relief and reconstruction work undertaken by that strictly Chinese movement. Today New Life is affecting every field of State and social endeavour, and the Christian Chinese have won a place of honour amongst their fellow-countrymen for their magnificent contributions to the nation's welfare.

This is the only way that we as individual Theosophists can have

any real influence in any country, and is our best method for putting Theosophy upon the map in all the democracies. We must continue with our Theosophical activities, of course, but we must also, each of us, be alive to the new life in our own nation, keen readers of news of importance, intelligent voters at every election, friendly and active workers in village, district, national and international matters. "By their works ye shall know them."

A PROUD TRUST

The Masters founded this Society in 1875 to meet the present crisis of humanity's transition from an individualistic and materialistic age to the next age of co-operation. They have said more than once that our main task was to obtain recognition in the world for the principles stated above, the unity of life, the cyclic law, the perfectability of humanity. We, students of Theosophy in 1942, hold the proud trust of these teachings, but it is only as we share "the burden and heat of the day" that we shall find the necessary opportunities to obtain recognition of these basic truths—the recognition that is so essential for the welfare and the happiness of mankind in the immediate as in the distant future.

England, November 1941

Reconstruction

ART AND RECONSTRUCTION

BY JAMES H. COUSINS

[On short notice, Professor Cousins, Vice-President of Kalā-kshetra, took the place of Dr. Radhakumud Mookerji at the afternoon Convention Lecture at Adyar on 25 December 1941. The following article is the substance of Professor Cousins' address. Dr. Mookerji delivered his lecture on the following afternoon.]

IN an endeavour to realize the place of art in the reconstruction of civilization after the war, it is necessary to obtain as clear an idea as possible as to what art is. In the general and official mind, art is looked upon as a decorative excrescence or accomplishment, very much secondary to other phases of human activity, such as besting one's neighbour in business, or climbing the social ladder. Here and there art is sometimes credited as a means of expressing one's emotions. This is a concession in the right direction. But it does not go the whole way: it has been obstructed by the fact that much of what is taken to be "art" *does* arise out of the emotions of certain individuals. This expression of feeling, however, has as much to do with art *in excelsis* as indulgence in black pepper or chillies has to do with dietetic nourishment; nor can the mere representation in form or colour or rhythm or otherwise of things seen

or heard be regarded as the whole word of art.

It is true that art in any of its forms, even art of the most idealistic or imaginative kind, has to concern itself to some extent with the representation of things seen and heard, otherwise it would be unintelligible. It is true also that the selection of elements out of the incalculable offerings of the external world through eye and ear, for the making of a work of art, requires concentration that vivifies the mental and emotional bodies, and thereby exalts conscious experience. But the impulse to expression in the arts comes from a deeper level of human nature than thought or feeling. When we think, we do not think thoughts only: we make a mental pattern for something beyond thought; we lay down a *kolam* (design) at the door of consciousness to invite the feet of something higher to enter, even as the villagers of South India draw a *kolam* at the door of the cottage in

the hope that the Goddess Lakshmi may step on to it and into their home. Feeling is not the whole of feeling: it is the enunciation of a rhythm through which that which induced the feeling may find some degree of fulfilment.

In Theosophical terminology, the origin of the creative impulse in the arts is in the ātmic firmament; its wellspring is on the buddhic hilltops; it flows to the sea of achievement between the mental and emotional banks which, in collaboration with the etheric and physical externals of art-expression, give definition to the indefinite. Art, in its highest sense, is humanity's medium for aligning its capacities and qualities with the creative activity in the universe, and of thus reaching the highest expression and achievement through which come happiness and peace in the satisfaction of one's highest nature.

When we turn to the application of creative art to the reconstruction which is being looked towards from both sides of the world's battle-fields and battle-seas—a new European Order imposed by one civilization on the others, a new oriental sphere of prosperity invented for the satisfaction of one segment of the sphere, a New World Order concocted by the heads of two nations with the vast nation of India either deliberately or negligently left out—we are faced with the question as to whether energy spent

in reconstructing what has fallen to pieces through its innate defects is not energy wasted; whether it is possible at all to reconstruct a desirable new world out of a disreputable old world that has disintegrated from within itself. Obviously the human material through and for which the reconstruction is to be accomplished by whoever is destined to accomplish it will remain. It will retain the same physical and slightly super-physical hungers—for sustenance, clothing, shelter, sex, relaxation—though the ghastly experiences through which vast numbers of human beings are now passing will make an appalling sag in the quality of human capacity, and render the task of reconstruction much more difficult than it might have been, by the injection of fear, insecurity, faithlessness and hatred into the imaginations of all but a very small minority of awakened and illuminated beings.

To meet these after-war conditions it would appear that, aside from the situations and actions, allegiances and animosities, into which individuals may be swirled by surrounding circumstances, it is necessary to keep in view the fact that the application of palliatives to the complicated disease of humanity will not lead to a cure of the disease, but will practically certainly be followed by a recurrence of it after a temporary

cessation of its present symptoms. A new world fabricated out of the old will be the inheritor of parental evils. What is needed is a new world built, as it cannot escape being built, out of sadly deteriorated human capacities and qualities, but set on the foundations of the nearest approach that man can conceive to eternal verity. The materials will remain; the *manner* of building must transcend the crazy hovels of the past that have fallen into ruin; it must impose on the materials the structural ideals of the Creative Spirit in the Universe as far as these can be realized by the disinterested and purified imagination. What, in short, is needed is not reconstruction but *construction*, the building of a new edifice of life from sub-structure to finial.

History is here of no avail. The blue-prints for the construction of a new world cannot be copied from any alleged civilization of the past, for no true civilization has yet been evolved by humanity. The nearest approach to a true civilization, so far as knowledge discloses, was that of the Vedic era in India: it was founded on an almost complete conception of the inner nature and outer necessities of a graded humanity. But because its conception was "almost complete," not wholly so, it had not the resistance of the perfect arch or circle to pressure from without; and because the substance of its general life

was not at the level of its seers, it lost the capacity of creative assimilation of external things, which capacity rejects what is evil and accepts what is good; and it fell into the uncreative imitation whose inner blindness tends to accept external evils and to reject external goods; it fell also into the spiritual confusion that today beclouds its vision and distorts its action. Happily the distinctive impulses that life imparts to the childhood of a race have a persistency that survives ages of mental, emotional and social mutation, and finds underground channels when the surface of life is out of affinity with the flow of the indigenous impulse. The free emergence of the Vedic ideal, and the adaptation to it of the actions and institutions of Hindu India would be a good day for all humanity in its uncovering of the foundations on which the structures of civilization may be reared in co-operative variety.

But none of the anticipated overlords or a resuscitation of an admirable past civilization can bring in the true World Order that all the world desires and none of the belligerent units has officially the eyes to see. A revival of the old as old is a beautiful but hopeless dream over against the spiritual darkness of mankind. The adumbrated Orders postulate a continuance of superiorities and inferiorities, suppressions and antagonisms,

that contain no real hope of a restoration of even the poor simulations of civilization through which the nations of the world have fallen into the abyss of demoniacal enmities. The explosive forces that ages of spurious life have developed within the coverings of alleged civilization have reached a degree of compression at which they have begun the work desired by old Omar Khayyam of shattering to bits "this sorry scheme of things . . ." He too felt the need of a New World Order; not a reconstruction which is an intellectual and mechanical operation, but a *remoulding* which is the manner of artistic creation. Would we not, he asked the beloved, "remould it nearer to the heart's desire"?—not adapt it to temporary exigencies, but impress on it the mould of something that comes from its higher nature, not from its materials and arrangements which are external: not the body's desire, or the nerves' desire, or the mind's desire, but "the heart's desire," the aspiration of the centre of human nature, the naturally lofty and noble desire of the compassionate heart. No remoulding can be made from within the ground-level details of external life. This has been the method of past "progress" whose end has been the fabrication of "this sorry scheme of things." The reconstruction must be concerned more with the foundations than the

façade; the remoulding must be made with the hands of the ideal.

Now if this be a true interpretation of the fundamental necessity of the future, and not a figment of individual imagination; or if it be, as indicated above, the way of artistic creation; then art is no decorative or peculiar appendage to life, but a radical power for the salvation of the race. This power is not, however, in the technique of belligerency: it does not serve the purposes of civilization by dropping bombs of death and destruction from the air; rather does it drop flowers of beauty, devotion and creation, such as airships of the Indian imagination (if it was only imagination) dropped on the spiritual dance of Radha and Krishna—and flowers of art dropped from airplanes would serve no solid purpose in the logical development of civilization's last word, total warfare. Neither is it in the technique of reconstruction as commonly expounded: it will establish no hegemony East or West; for while the impulse of art is universal, its achievement is individual and indigenous; free variety, not imposed uniformity, is its nature. As a factor in economic reconstruction it is topsyturvy and inside out: its genius is to give, more than to take; "hence bankruptcy."

In what way, then, it may be asked, can creative art be "a radical power for the salvation of the

race"? The answer is involved in the adjective "radical." A direct application of art to reconstruction is not possible with the leaders and the masses of humanity constituted as they are. A direct economic approach to reconstruction will cause a large number of people to prick up their ears and assemble available baskets for the reception of loaves and fishes. A scientific approach will cause a raising of eyebrows in interest by the masses of people to whom science means the invention of gadgets for human convenience and human enmity and the use of "scientific" methods for ascertaining the degree of suffering that a helpless animal can stand under tortures that make the story of the Inquisition sound almost polite. But the mention of an artistic approach to reconstruction is more likely than not to be answered by a shrug of the shoulders, and the brainy retort that if all the belligerents could be induced to sit down to a drawing-lesson or to a *bhajana* (musical recital), all would be well. Those who have thought through the matter of art and reconstruction are as well aware of the "if" in the case as the practical persons who regard art as moonshine. They know that a direct application of art to reconstruction would be as certain of failure as one and all of the short cuts to the millennium are. They are doomed because they are superficial, not rad-

ical. But art, creative art, is not superficial: it is radical in that it rises from the roots of human nature; it is (as the dictionary defines the word *radical*) fundamental, intrinsic, natural, not derived. The relation of art to reconstruction is not directed to organism or structure: it is a vital activity that lies behind the instruments of its manifestation. It is functional, not merely organic or structural.

At this point art and reconstruction, or, rather, would meet if allowed to do so, and must meet if either is to be of any use to itself or the other. Hitherto they have fought shy of one another, with the result that they are as they are, the edifice of humanity tumbling inartistically to the ground, the edifice of art there already. There is a great pother about a new order in human organization: there is hardly a whisper save among "woolly headed" Theosophists about a new order in art. Yet human organization (with an unspoken "dis" in front) and human art suffer from the same malady of taking the outside to be the inside, an inversion of reality that inevitably produces all sorts of dis-ease (with a hyphen). Their interdependence is inevitable despite the air of superiority in each towards the other, life condemning mere art, "modern" art in certain of its phases despising so common a thing as life. Art might, after some drastic

fumigation and medication, get along for a while without life; but life will find itself in no better state than its present unless it admits art at its highest into the primal necessities of its redemption. For art, true art, is not merely the savour of life: it can be, in very truth, its saviour.

The claim of the redemptive function of art in life and its reconstruction is based on the plain facts that the impulse to art-creation comes from the individual psyche and not from external compulsions; that the qualities of true art are the qualities that a true reconstruction of life needs; and that the development of the creative faculty in humanity by art-activity would make dynamic in the race the qualities that its outer organization needs and without which all political, social, economical or other inadequate and unstable ameliorations are vain.

What is it the race needs that art can specially supply? Underneath all the calamitous animosities of history lies the fundamental need of a sense of unity. So fundamental and insistent, indeed, is this need that, in doing the best it could with the materials available in human beings at all stages of development, it has achieved the paradox of caricatures of itself in the impossible, because partial, unities that the purblindness and selfishness of men have sought to impose

on it out of their dreams of the domination of the world by a single religion or of a continent by a single culture or organization. The tragic mistake was made, is still being made, of taking uniformity to be unity; of seeking to reduce to a dead-level that which, on the surface of a globe revolving round the sun and rotating on a tilted axis, cannot escape the varieties and successions inherent in the conditions of its environment. Yet all these varieties and successions exist because they are interdependent, because they are components of a unity that our physical senses cannot contact but that the mind and imagination can realize.

Towards the realization of unity art is the most effective, and the least used, means available to humanity. The first essential for the creation of a work of art is a unity of intention to be fulfilled through the appropriate means at the artist's disposal. No unity, no work of art: unity, not a unit. A painting may hang as a unit on a wall; but it is not a picture of a unit: it is a unity consisting of a number of details held together by the collaborative operation of the creative imagination, a collaboration that not only preserves "the affinities of similars," but can bring things apparently poles apart into a co-operative opposition, into contrasts that are as important in the unity of effect as are the similars. The

painters and musicians call this operation composition; the dramatists call it construction; others call it design.

Now this operation, under any of its names, is the second essential in the creation of a work of art. It is also the second need in the creation of the work of art of human organization. To the realization that all things hang upon an intangible but very real unity has to be added the realization that all the details of the unity hang also upon one another; that "each who knows himself (and herself) as one with Thee" (the cosmic unity) knows he or she "is therefore one with every other."

This realization cannot be come upon through exposition; at any rate, after millennia of preachments, the Christian Europe that brought civilization to the East (coals to Newcastle!) is busy de-Christianizing itself (doctrinally only, for it never got near the practice of the gentle and simple oriental Christ), and Buddhist Japan is having a holiday from the equally gentle and

simple *dhamma* of the Buddha. But the realization of the interdependence of the details of human life and its environment, and the moulding (or composing, or designing, or constructing) of these into a work of artistic unity from which all inartistic elements would be shut out, would be the quick, or, if the slow, still the inevitable sequel of an education that would put on the same level as the mental things in school and college curricula, the daily understanding and practice of the creative arts. For these would develop within the individual the sense not only of the unity and community of life, but of the balance and proportion that human life has vainly struggled towards through the lurid millennia of its history, and of the rhythm that is the life of art and should be the life of life. And with the sense of these characteristics of true construction would come the faculties whereby to make the sense dynamic in achievement. This is the primal necessity of reconstruction; all else is secondary and inadequate.

PRISON REFORM

Sir: Mrs. Margaret E. Cousins, in her article "Theosophical Guidance for Prison Reform," in THE THEOSOPHIST of October 1941, names Ireland as first on the list of countries that have "entirely abolished the death penalty." Allow me to say that neither in Northern Ireland, nor in Eire, is that statement consistent with fact. Women are not hanged, so far as I know; but, men are.

JOHN BARRON

Belfast, 18 December 1941

THE MUSIC AND THE MUSICIAN OF THE FUTURE

A MUSICIAN should be thoroughly conversant with the technique of his art. He must be conversant with the laws governing the musical systems of *all* peoples, without being too rigidly bound by any of them, ever keeping in mind that technique is but a means to an end, a means of expression. It is the chalice or form that is to hold such nectar of Life as the musician is able to imprison or embody. A composer may have the highest technical degrees in his art that the world has to give, yet may be psychologically but a very mediocre musician.

Love and joy, goodwill and brotherhood, are some of the soul essences that should permeate his music. Certainly whatever life-content his music expresses, it should always be permeated through and through with the thought and feeling of Brotherhood.

According to the quality of the sound-chalice created will be the quality of the Olympian nectar that can manifest through it.

The really great musician of the future must discover and practise some method of God-communing if he is to be a King among artists. To this end he could wisely ask of the Holy or Divine Ones of the earth information as to Their method of such commune. Great joy and great sorrow he must have known ere he can draw into his brain-consciousness those "mystic gales" that beat about Parnassus, the cosmic "mount" of inspiration.

No mere intellectual knowledge, however vast, will enable him to select the

correct notes and tones and their combinations which are to form the sound-chalice he is to construct. If he is to be a great artist, he must have looked with clear eyes upon unutterable loveliness, and with tearless though compassionate eyes upon life's fiercest griefs.

A study of the life of the musical giants of the past reveals to us that all of the greatest were worshippers of and seekers after God and His Eternity. Beethoven said: "God is my song." It is the title of one of his songs. Mozart said that no man who had not religion in his heart could long be a near friend of his. Bach's whole life was planned and dedicated to spiritual things—each part of each day had its spiritual exercises. Schubert wrote a song entitled "Hymn to the Almighty"—maybe it was his greatest song, it is one of his longest and most magnificent. All these artists have composed music for the Christian Mass or Eucharistic Ceremony. All Wagner's later and larger operas and music-dramas had the spiritual myths for their theme.

The great man of the future must *be* great, not just "practise" great things. He must *be* gentle, loving, heroic, not just practise these qualities. Those who but practise these things may be but painted sepulchres. For example, a beloved does not want a deliberate love; charity must not just give the loaf—it must *be* charitable. All these things must come from an inner urge and not be merely external practice, however helpful such practice may be.

NORMAN INGAMILLS

SCIENCE FACES A DILEMMA

BY ALEXANDER HORNE

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WHAT goes on within the atomic structure of your brain-cells? What makes you do the things you do? To what extent—if any—do you exercise free will? Among the many brilliant achievements of modern science, none seem to have caused so much disturbance in our equanimity as those which have thrown doubt upon the reality of free will. Whether or not the notion that we are free is a human conceit, we understandably rebel at the thought that we may be pre-determined to a line of action by our previous history and by the attendant circumstances in our environment. We like on the contrary to think that we are perfectly free to choose between two alternative lines of action, despite the undoubted fact that either our history or our environment (or both) may in some circumstances and to some extent hamper the carrying out of our choice, or even influence our decision. We like to be able, at the very least, to say with Rousseau that man is born free, even though he is everywhere in chains.

But many scientific lines of investigation have had the unfortunate effect of denying to us even this

limited freedom, insisting on the absolute fixity of the chains we wear. Modern psychology points out that our very choices are motivated, and the theory of evolution attempts to explain that motivation by reference to our animal ancestry, and to an endless chain of causes that go back, generation after generation, to the shadowy origin of things. Whatever that origin may have been, we are asked to accept the notion of determinism as a basic fact in nature. Out of the nebular mist from which the web of reality has been spun, things have inexorably unwound themselves till today we find ourselves possessed of certain pre-dispositions which fatalistically press us on to certain pre-determined types of behaviour.

The basis of this entire line of thought, of course, is the notion that human consciousness either has no basic reality in itself, or that it possesses at most some sort of parallel or even subsidiary reality so far as human behaviour is concerned, having absolutely no effect at all on such more objective realities as physical movements and actions. In plain words, mind has

absolutely no effect on bodily activity. In the eyes of Thomas Huxley and his followers, we are merely "conscious automatons."

* * * *

This question of determinism and free will is frequently argued from many different points of view: ethical, theological, philosophical, psychological, sociological.¹ But in recent years it has been approached from a totally unexpected quarter; that of physical science itself. Now, one would have thought that the physical scientist would of all people be most content to let such matters be; or that, if he did enter the arena, he would naturally align himself with those who see nothing but rigid determinism operating in the realm of behaviour, as it apparently does in the realm of material phenomena.

Such, however, is not the case, and the reason is not far to seek. Many physicists now deny the possibility of determinism in human behaviour because they have come to see that rigid determinism does not even obtain in the realm of purely physical phenomena! Refinements in physical investigation have in fact led to what Heisenberg has called the Principle of Indeterminacy, and to the conclusion, as expressed by Eddington, that these investigations have shattered once and probably for all the notion

that rigid determinism lies at the bottom of each and every physical phenomenon. On the contrary, it is now found that there is a loose-jointedness in the universe which, in the words of Jeans, "makes it impossible to say: an electron is here, at this precise spot, and is moving at just so many miles an hour."² And being unable to ascertain at least this much, it is consequently impossible to predict its future behaviour. At the very best, we can only speak in terms of probabilities, similar to the probabilities presented by an actuarial table. For example, we can say of a population-group that within a specified time a certain percentage will in all likelihood marry or commit suicide (some woman-haters might say there is no difference), but we could hardly hope to predict the fate of any one individual within that group.

We find that exactly the same situation obtains with the basic unit in our physical world, the electron. It was at one time thought that we could at all times definitely determine both the position and the velocity of an electron, and from this information predict its fate at any given moment of time. It is now found, however, that it is physically impossible to do so. At most, all we can do is predict the activity of a group of electrons;

within that group, the movement of the individual electrons is comparatively free and undetermined. On the principles of modern quantum mechanics, Schrödinger has made it clear that, contrary to our common-sense expectation, if we were to try imposing a definite velocity upon a mass-point occupying a definite position in space, the same result would not invariably come about even if the operation were always exactly the same.¹

All this is very mysterious. How can there be any indeterminateness about the motion of a mere physical particle? The unpredictability of a *prima donna's* behaviour we all can understand, even if we cannot sympathize with it—but an electron!

Heisenberg, however, makes this all very clear. During the examination of an electron under a microscope, he explains, in order that any measurement at all may be possible, at least one photon (the smallest bundle of light-energy) must pass from the electron to the eye of the observer. Now this discharge of a photon does not leave the electron undisturbed; an inevitable recoil takes place (similar to the recoil of a boat from which a man has jumped), and this inevitably interferes with any exact examination. But even the extent of the recoil, in the case of the

electron, is indeterminate, and so cannot be compensated for. Thus knowledge of a particle's motion is destroyed in the very act of obtaining it.²

I have cursorily spoken of an electron and a *prima donna* in the same breath. The connection is not as far-fetched as one might imagine. Dr. Swann, writing on "The New Order of Things," actually does say in so many words that an atom is almost as temperamental as a *prima donna*.³

Dr. Compton (of Cosmic Ray fame) has illustrated how this unpredictability (of the electron, not the *prima donna*) actually works out. The reader is familiar, no doubt, with the photo-electric cell, used nowadays for a good many purposes where light-rays are employed to operate a variety of automatic devices. Now imagine, Dr. Compton says, a faint ray of light passing through a tiny hole, then spreading out into a broad beam, in the path of which we place two photo-electric cells, each of them connected with a different automatic device, the operation of which will indicate the direction which the light-ray has taken. Now let us imagine a single photon passing through the aperture; which direction will it take? "There is no way in which we can be sure," Dr. Compton answers us. "Though

¹ See, for instance, H. Wildon Carr's *The Unique Status of Man*, 1928.

² Sir James Jeans, *The Mysterious Universe*, 1931, p. 131.

¹ Erwin Schrödinger, *Science and the Human Temperament*, 1935, p. 58.

² W. Heisenberg, *The Physical Principles of the Quantum Theory*, 1930, pp. 21-22.

³ *Scientific Monthly*, 1935, v. 41.

the first photon may enter one cell, with the initial conditions identical as far as any test can show, the next photon may enter the other cell."¹

The conclusion this new understanding of physical phenomena forces upon us is unavoidable, and Compton does not shrink from it. We can no longer take refuge in the thought that our uncertainty with regard to the motions of a physical particle (let us say, an electron within a brain-cell) may perhaps be due to some fault in our method of observation only, or some inaccuracy in our instruments, either of vision or of measurement, an inadequacy which future scientific investigation might perhaps hope to remedy. Eddington, also, makes this point emphatically clear. This indeterminacy, they both insist, is in reality a fundamental property of the physical universe, and no future refinement in physical science can ever hope to remove it. And because the motion of physical particles can no longer be thought of as being rigidly determined, "it is no longer necessary to suppose that human actions are completely pre-determined."² In fact Eddington says pointedly, what meaning *can* there be in the statement that "the behaviour of a conscious brain is precisely the same

as that of a mechanical brain, if the behaviour of a mechanical brain is left undetermined? If the laws of physics are not strictly causal, the most that can be said is that the behaviour of the conscious brain is one of the possible behaviours of a mechanical brain. Precisely so; and the decision between the possible behaviours is what we call volition."³ Dr. Compton here goes a step farther. If the motions of our brain-cells were only affected by the laws of physics, he says, they would be as haphazard and capricious as purely material activity is. But in reality other influences intervene to take human activity out of the realm of chance—influences of a non-physical and purely psychic character; such things as purpose, ideals, and so forth. The independent influence of mind on bodily activity he thinks is well attested.

* * * *

A more thorough analysis of this question, but from a different point of view, has been made by Max Planck, also one of the few world-authorities on quantum mechanics. In an article on "Causality in Nature,"⁴ he shows up in very clear light just what is this philosophical impasse that modern science is now facing. While most physicists today favour indeterminism, as he

¹ A. H. Compton, *The Freedom of Man*, 1935, p. 37.

² Sir Arthur Eddington, *New Pathways in Science*, 1935, p. 87.

³ Eddington, *The Nature of the Physical World*, 1930, p. 311.

⁴ *Science for a New World*, 1934, ed. by J. G. Crowther.

at present does, he nevertheless feels (unlike Compton and Eddington) that upon further investigation a way will be found to restore the notion of determinism as far as purely physical events are concerned. But such a solution will confront science with a dilemma much more troublesome from the standpoint of the materialistic view of human activity. He reaches this conclusion in the following manner:

In physics, we must first understand, the concept of determinism has a very specific meaning, somewhat different from the common usage. It is very definitely tied in with the notion of predictability. If we can predict an event on the basis of our knowledge of its antecedents, then we say that this particular event has been "determined" by those antecedents. No other definition of determinism has for the physicist any meaning.

Now, if we start off by defining "causality" by our ability to make absolutely accurate predictions of physical occurrences, we find at the outset that in the physical laboratory absolute precision of measurement is not attainable in practice, no matter how simple the conditions nor how delicate the instruments we use. In fact, in quantum mechanics, Planck has said elsewhere that "the limit is laid with mathematical accuracy, beyond which the most delicate physical measurement is unable to

give a satisfactory answer to questions connected with the individual behaviour of the more minute processes."¹ We have already seen how this limitation operates in the determination of an electron's motion. And because of this limitation, we find ourselves incapable of making any absolutely precise predictions as to any physical event whatever, thus undermining determinism and causality.

We have now two alternatives open to us: We can either gracefully submit to the principle of indeterminacy, as most modern physicists have done, or we can seek to revise our definition of causality, and thus save our deterministic scheme. One way of escape is to elect to operate, not with actual physical measurements (which we have found to be inaccurate at best) but with mathematical symbols, which are absolutely precise, because they exist only in the mind, where no physical coarseness exists to hamper us. We thus create for our own convenience an idealized world-picture, and we then proceed to transfer into this world-picture all the measurable quantities that we meet with in physics: lengths, intervals of time, masses, charges of electricity, and all the rest. We thus find that, among the "events" which take place in our world-picture, a strict determinism does

¹ Max Planck, *Where Is Science Going?* 1932, p. 96.

indeed obtain, because the inaccuracy and indefiniteness of measurement which troubled us in the objective world no longer exist in this idealized world of our own construction—a veritable physicist's paradise.

Unfortunately, in falling back on this solution, Planck reminds us, we sometimes forget that we have been dealing all along with an imaginary construction, and carelessly transfer back into the actual physical world the determinism that we have found to obtain in our purely imaginary world, without ever questioning the validity of such a transfer. Sometimes, of course, we undertake this transfer consciously, hoping that future refinements in investigation may obliterate any inaccuracies that might be produced by this transference from one world into another. But we have already seen that there is a limit to the inaccuracies that can be thus discovered and compensated for, and our transference from one world to another will therefore never be a perfectly valid operation. In addition, we soon find that our imaginary world contains certain elements which have little or no significance for the objective world—ether-waves, partial vibrations, co-ordinate systems, and so forth—and these are therefore to that extent non-transferable under any circumstances.

As a result of these various difficulties, we find ourselves left with a pair of infants on our door-step the legitimacy of both of which we discover to be questionable. On the one hand we find ourselves confronted with a world-picture which is strictly deterministic, but imaginary; on the other hand we have a sense-world which is real enough but in which no refinement of scientific investigation will ever discover the least shred of strict determinism, in the accepted sense.

* * * *

However, we still have, according to Planck, another alternative that may yet enable us to bring determinism back into our real world.

The process of predicting an event involves two inescapable elements: the *object* of prediction (in this case some physical happening); and the *subject* of prediction, in this case a human mind. We have so far striven unsuccessfully to escape the implications of indeterminism by changing the object of prediction—taking it out of the objective world and placing it in an imaginary world-picture. But supposing we tried to change the subject of prediction instead? Suppose that, instead of a human mind, with its imperfections and limitations, we substituted an ideal mind, transcending physical nature and therefore not bound by its limitations, capable of perfect knowledge of all existing events, and therefore

capable of perfect prediction? Such an assumption, says Planck would satisfy the requirements of our definition of causality, and would thus restore determinism.

Such an Ideal Mind (we are now justified in using capitals), would be capable of correctly gauging all forces in action at any moment and therefore be capable of foreseeing all results. Of such an Ideal Mind we could say, with Omar Khayyam, that It "the first Morning of Creation wrote what the Last Dawn of Reckoning shall read."

But does such a world-view—one, that is, that includes an Ideal Mind at its centre, capable of foreseeing all human actions—destroy all notion of human free will? Not necessarily, says Planck. To some omniscient extraneous intelligence, such as we imagine God to be, it is true, the various forces that have led up to a certain choice may be visible, and the choice in that sense can be seen to follow a law of causation as definite as that which

the physical determinist finds in the idealized world-picture we have mentioned. But to the human being in question, the will remains free, precisely because at the moment of choice it is impossible for the individual to see all the forces that have led up to his choice, just as it is impossible for the eye to see itself.¹ "He who feels himself restricted in his moral dignity by such an idea forgets the enormous superiority of the ideal mind over his own intelligence."²

At any rate the issue is now clear. Either a physical world in which indeterminism reigns—and therefore, according to Eddington³ and others, free will for man; or a physical world and back of it an Ideal Mind—and again free will for man. Materialism finds itself neatly spiked on both horns of the dilemma.

¹ *Where is Science Going?*

² "Causality in Nature," *Science for a New World*, p. 336.

³ Eddington, "The Decline of Determinism," *Smithsonian Report*, 1932, p. 141.

"YOU AND YOUR CELL"

A CELL is the earliest and simplest form of living matter. It is a small, sometimes opaque or translucent globule, containing a centre called a nucleus. Under normal conditions, and during the process of reproduction, two centro-

somes are in the cell body, just outside the nucleus.

A centrosome consists of three parts: the dark centre composed of minute granules, called the centrole; the clear fluid around the centrole; the clear fluid around the centrole, called the attraction sphere;

the radiation which surrounds each attraction sphere, called fibrils.

To watch a normal cell divide is to see the miracle of reproduction, that forming by one of the many which characterizes all living things. In the cell's constant vibration and radiance under the microscope is seen evidence of its intense life.

A cell is composed, chemically, of the mineral elements of the earth, taken into the body by the food we eat and the liquid we drink, which by a process of metabolism is changed into compounds of carbon, hydrogen, oxygen, nitrogen, etc. Through the blood activity the new products reach every cell in the body.

Now these simple elements, by their chemical reaction, maintain a certain electro-magnetic condition, for they happen to be the prime base of electro-chemical action. The biological cell is nothing but a natural original of the electric battery.

Within the nucleus are small, twisted filaments, which constitute actual electric circuits. They are the centre of oscillations, and give off radiations. These, it is said, may be of very high frequency, giving off invisible radiations, belonging to a gamut close to that associated with light.

Possibly the centrosomes are magnetic points of polarity. Before the single cell divides, it shows a stressed condition of the proto-

plastic substance; it gradually becomes more highly concentrated, and is heavily charged with magnetism, as it receives more and more nourishment through the bloodstream. Soon the breaking-point is reached, it can hold no more. The vitality, the stored-up energy in the centrosome, explodes, causing it to divide, and so it releases its accumulated energy. Almost immediately the dividing of the cell begins to take place.

The centrosomes possibly have the same polarity, for as soon as the cell begins to divide, each half at once repels the other. They push away from each other until they are at opposite ends of the cell. Around the centrosome, within the attraction sphere, appears a circle of radiation, like rays of light going in all directions. These are the fibrils, or astral rays. They seem to prove that there is energy radiating from the centrosome, and the attraction sphere around it.

So the cell separates all through life. According to the rate of its vibrations it separates itself into a community like a well-organized harmonious band of workers, the nerve cells storing up and supplying the nerve energy, the muscle cells providing nerve energy for muscular action, the gland cells furnishing secretion for parts of the body.

According to the French scientist, Georges Lakhovsky, in his book

The Secret of Life, it is the disharmony in the specific frequency of cell oscillation that causes sickness. If the oscillation of a micro-organism is able to gain supremacy over that of a specific cell, then disease will follow.

Lakhovsky also holds that all living things emit radiations. From the special radiations of ultra-short wave-length, emitted by birds and insects, for instance, their sense of direction originates, and not through instinct. It leads the male butter-

fly to the female; migrating birds, who fly in a straight line day and night, and lemmings, who will travel from the high mountains in Norway in a straight line, across all obstacles to the sea, he holds, are likewise directed.

This all seems part of one pattern. To what aspect of the unifying soul is this attributable?

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SECCIÓN ESPAÑOLA

LA CASUALIDAD Y EL CONOCIMIENTO DE SI MISMO

LOS tiempos en que vivimos no son para Filosofar, investigando asuntos espirituales, dicen unos; es pasado de moda y falto de interés, dicen otros y la mayoría de las personas que se llaman civilizadas, están muy ocupadas en sus profesiones u oficios, ganando dinero con que procurarse más bienestar o placeres y no tienen el tiempo necesario para ocuparse de esas cosas, lamentándose de su mala suerte cuando pierden alguna de sus comodidades; por consiguiente, es enorme el número de personas que creen que lo que les sucede es debido a *La Casualidad*, ignorando que *La Casualidad* no existe.

Ignorante la Humanidad se mueve afanosamente, con deseos de algo con

qué llenar o complementar sus vidas, siempre inconformes con lo que tienen, siempre mirando con envidia al que tiene un poco más de lo que ellos poseen, siempre flotando en el vacío en busca de un no se qué, que ellos mismos no aciertan a precisar; lamentanse aun los que más tienen, dando como excusa, que lo hacen con el fin de que ciertas gentes no abusen de ellos y les pidan algo prestado o regalado, que es peor... Esto lo hacen en parte por egoísmo, pero la causa sólo ellos la saben, está allá en el fondo de sus corazones; la incompreensión de la vida corroe y hace sufrir de manera inconciente a esos seres ignorantes de las cosas del espíritu. Algunos se tornan a roer el hueso de su religión, la que tampoco comprenden

porque nunca la han estudiado afondo, creyendo que lo exterior o el ropaje con que está disfrazada, es el todo en ella y aun cuando aparentemente son devotos y buenos, sucede con frecuencia, confesandolo así a sus íntimos amigos, que no creen mucho en esas cosas, pero dejan algo a la Iglesia, por si acaso. . . . Estas gentes se aterrorizan cuando oyen la palabra *Muerte*, viven preocupadas de todo, el miedo o temor los acompaña como amigo inseparable, tienen temor de morir, de enfermarse, de perder el dinero o propiedades que poseen, de perder a los familiares queridos, a los amigos necesarios, sienten temor del porvenir, de no poder conseguir aquello que tanto ambicionan y cuando lo tienen, sienten el temor de perderlo, siempre temor, temor, temor. . . .

La generalidad de la humanidad se contenta con muy poca Luz, prefieren dejar a *la casualidad* y buena suerte que les arregle sus dificultades, tienen miedo de asomarse a su interior, no se conocen ni tratan de conocerse, prefieren consultar en sus dudas, y todos sus actos, a terceras personas, siguiendo esos consejos casi siempre, atrofiando así cada día más su voluntad se vuelven tan pusilánimes, que aun consultan el camino que deben seguir espiritualmente, pues no se atreven a mirar en su interior la luz que allí brilla escondida bajo los pliegues de sus corazones.

Los errores cometidos por la humanidad son en su mayoría, la resultante de los consejos; unas veces porque los consejeros aunque de buena fe, no conocían bien el asunto, no tomaron interés en conocerlo u obraron con precipitación; otras veces, sucede que la persona de quien se recibe el consejo, les tiene

odio, envidia, celos de su porvenir o bien, busca allá en el fondo del asunto un interés personal, ya sea para él o para uno de sus parientes o relacionados, es decir al dar el consejo lo hace con algún interés en mira. La impersonalidad es muy difícil de encontrar en los consejos y los errores son cosecha abundantísima en la vida diaria, teniendo como causa, el temor a asomarse dentro de sí mismos. Las personas que conocen siquiera un poco de su Yo interior, porque se han estudiado a sí mismos, no están de continuo pidiendo consejos, los que en la mayoría de los casos no son sino una traición a ese Yo interno puro e impersonal o sea el Yo superior, que es siempre altruista, que hace el bien por el amor al bien mismo. El Yo inferior, es calculador, egoísta, interesado, es dirigido por la mente humana que lo guía con sutileza cubriéndolo con ropajes engañosos haciéndole creer que el cristal por donde mira es de una pureza perfecta; estas victimas tratan siempre de hacer creer a los demás, que su actuación es y ha sido de una pulcritud irreprochable. Cómo no hay nada permanente en este mundo, tarde o temprano la venda caerá y entonces verán el error en que se encontraran.

Ignorante la humanidad continuará moviéndose afanosamente, sintiéndose insegura, teniendo miedo a la muerte y a todo lo que con ella se relacione, buscando de continuo un remedio para sus males, pero como vive tan de prisa, nunca lo encontrará. Cuando a las gentes se acerca la muerte, les produce un gran terror y pasan al otro mundo, *al real*, en un estado de pánico y confusión que les causa muchos sufrimientos. Una enorme cantidad de seres

desolados y tristes se encuentran más allá de la muerte en estado de turbación, sin acertar a comprender el porqué de su situación; muchos son los que se lamentan hondamente de no haberle dedicado siquiera unos pocos minutos diarios a estudiar el porqué de la vida del mundo físico.

Si tan solo pudieran ahora comunicarse con sus parientes y amigos queridos, previniéndolos. . . . Sufren encontrándose en ese estado, sufren por no poderse comunicar con esos seres queridos que han dejado, sufren por el porvenir que les espera y sufren cuando se les dice que es casi inútil darles aviso o consejo porque no lo oirán, están muy apegados a las cosas materiales, que les son muy queridas y necesarias no dejándoles tiempo para pensar en el más allá, pero cuando a su vez pasen por la muerte, también se lamentarán.

La evolución no obstante es inevitable, los seres vendrán una y otra vez hasta conseguir las experiencias en este mundo de ilusión, donde aprenderán a ver la vida de acuerdo con el Yo superior, pagando en su persona las malas acciones cometidas en vidas pasadas, serán medidos con la vara que han medido. La Causa Primera, guiará a la humanidad al través de sus vidas hasta que complete su perfeccionamiento, sin dejar nada a *la Casualidad*. Al hacer que sus creaturas paguen en el mundo material las deudas o faltas contraídas con sus semejantes, les enseñará a ponerse en armonía con la Gran Ley que gobierna al mundo.

Todo lo que le sucede a los seres humanos, está previsto y co-ordinado por la Sabiduría Divina, desde antes de su venida al mundo: lugar de naci-

miento, familia, comodidades, educación, oportunidades, sufrimientos y por último la muerte, "Ni una hoja del árbol cae sin la voluntad de Dios" y de lo que se ha sembrado en vidas pasadas de eso se cosechará en la presente, y de los actos de la presente vida se podrá deducir lo que será el futuro. El hombre es el creador de su futuro, él es el hacedor de su destino, él tiene en sus manos su porvenir y lo que llaman el bien y el mal, reside en él y es él, quien decide al elegir el camino o conducta que marcará su futuro. Las almas jóvenes o de poca experiencia en el mundo, por lo regular obran mal y hay que tenerles lástima, en cambio las almas que han venido más veces y han sabido aprovechar bien las lecciones de la vida, obran de acuerdo con el Yo superior y saben que llevando la felicidad a cuantos les rodeen, sentirán esa felicidad fluir hacia sí mismos.

Cuando un individuo viene a determinada familia, es porque tiene deudas contraídas, en vidas pasadas, con ese grupo de personas; otro tanto sucede con el círculo de sus negocios u ocupaciones, relaciones sociales etc. pero ninguna de esas circunstancias es debida a *la Casualidad*. LA CASUALIDAD NO EXISTE.

D. E.

LA INTUICION

Hay tres maneras de despertar la Intuición: Dos de ellas afectan la Emotividad y una la Mentalidad. Siempre que la Emoción esté despierta, ya sea porque responde a la belleza o al sentimiento de fraternidad, el escenario está preparado para que la Intuición se presente por sí misma, y revele sus secretos.

Del mismo modo, siempre que la mente sea desapasionada en la observación, la Intuición brillará sobre ella, como lo hace el Sol sobre la tierra.

Entrenamiento Mental :

Generalmente, cuando pensamos, nuestro pensamiento no es puro, porque está mezclado con Emoción. La mayoría de la gente, no sabe pensar ; porque el pensar como proceso mental—significa examinar los hechos de un modo desapasionado, no dejándonos influenciar por lo que nos guste o disguste.

1. La Intuición no nace en la mente ordinaria, sino en ' otras esferas de la clase mental '.

2. La Intuición ' sorprende ' al pensamiento, porque la mente no espera tal solución.

3. Lo más importante, es que la Intuición, ' compele ' al pensamiento ' a transformar sus nociones heredadas '.

Así como la Luna se refleja con claridad en un pozo de agua tranquila, así también la Intuición puede reflejarse plenamente en una mente pura de emociones serenas.

UN TEÓSOFO

EL BIEN Y EL MAL

El Bien y el Mal, son un par de opuestos y sin el mal, el bien no existiría. El mal no existe en sí, o por sí mismo, el mal, como el bien, está en la

relación entre una cosa y otra ; es relativo, no absoluto.

Lo que llamamos Mal en un lugar puede que no lo sea en otro, la evolución significa ese cambio de carácter, lo que es bueno en cierto estado evolutivo puede ser maldad en otro superior.

A. B.

BOLETINES DE LAS LOGIAS

Tenemos mucho gusto en acusar recibo de las siguientes publicaciones, recibidas en el presente mes :

"O TEOSOFISTA" de Rio de Janeiro, Brasil. Septiembre y Octubre.

"EVOLUCION" de Buenos Aires, Argentina. Agosto y Septiembre.

"REVISTA TEOSOFICA COLOMBIANA" de Bogotá, Colombia. Agosto.

"A LAMPADA" de Parana. Curitiba. Brasil. Julio.

"REVISTA TEOSOFIC CUBANA" de Habana. Mayo, Junio, Julio y Agosto.

"CENTRO TEOSOFICO 'ANNIE BESANT'" de Rosaio, Argentina. Julio y Agosto.

"AQUI ESTA GRANADA" de Granada, Nicaragua. Julio y Agosto.

"JUVENTUD TEOSOFICA" de Santiago de Cuba. Julio.

Rogamos encarecidamente a todas las Logias, tengan la bondad de remitir sus boletines por duplicado, enviándolos con algunos días de diferencia y dirigiéndolos al Departamento Español.

The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares,
Out of all meaner cares.

LONGFELLOW

THE STORY OF THE SOUL

I. YESTERDAY AND TODAY

BY JEAN DELAIRE

Editor of *The Christian Theosophist*, of England

THE modern world is intensely irreligious. The modern world is intensely religious. Both statements are true if we widen somewhat our interpretation of the word *religion*. In the sense of any formal acceptance of doctrines or dogmas, the whole world, eastern as well as western, is perhaps more completely irreligious than ever before in the history of our race. In the sense of a deep, semi-conscious striving towards something—Someone—beyond our petty, transient personalities, a desire for "more-ness"—to quote a modern orientalist—a profound dissatisfaction with life when it is neither understood nor interpreted in terms of a wider, fuller life, in this sense of the word our modern world is religious with a stress and urgency unknown perhaps to any other age.

THE GREAT QUEST

The urgency of the quest is shown in the amazing number of societies, schools or communities which offer to their pupils the path to immortality in exchange for a small (or large) fee. The frequent failure of the quest is revealed by the tragedy of youthful suicides,

men and women at the threshold of life who voluntarily end an existence which they believe to be without significance and therefore without hope.

For the past hundred years or so two distinct conceptions have divided the world of thought, and caused deep repercussion in the world of feeling and emotion. There is, on the one hand, the belief, become ever more widespread and popular since the days of Darwin, that man is a body which in the course of ages has evolved a mind and—possibly—a soul. Born of the body, this mind, or soul, or self-consciousness, must logically end with the body. Grouped around this central idea are the various systems, Rationalism, Materialism, Secularism and so forth, which deny both Divinity to Nature and Immortality to Man.

On the other hand are all the religions, Christianity not excepted, that build their doctrines of Divinity and Immortality upon Scriptures for which they claim a supernatural character—i.e., divine inspiration and therefore infallibility—yet which careful and unbiassed criticism has proved to be the work

of different hands, written at different times, and bearing many traces of mutilations, later additions, and editorial revisions of every kind.

Between these two views there is truly a great gulf fixed: but while the Rationalistic position appears to be sufficient unto itself, on the side of Orthodoxy one discovers many attempts at bridging the chasm, albeit with totally inadequate means. Beglamoured by the idea of Evolution, and failing to see its inherent weakness when interpreted solely in terms of matter, orthodox Christians try to fit it into their own doctrinal systems, and with somewhat pathetic results: for, with a complete disregard of logic, they affirm that the Soul of man, product of Evolution, born in Time and Space, will nevertheless continue to exist beyond Time and Space, in some mysterious and everlasting Hereafter. No wonder the scientifically trained mind of today calmly ignores these claims and—if it has any religion at all—creates its own.

What is this religion? What are its tenets? Its basic beliefs? Its hopes, its ideals?

Despite a wide divergence in outer expression, ranging from a philosophic Pantheism to a rigid form of Evangelism, they might perhaps all be summed up in one word: *experience*. The modern mind must experience God if it is

to believe in God. Modern man must see, touch, feel the Divine Life within himself if he is to believe in his own Soul, his own immortality.

Like all true poets, Francis Thompson anticipated the need and the urge of both today and of tomorrow when he sang:

O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee!

This is the cry of the mystic in all ages, in every race and religion—to know the Divine by direct intercourse, by intimate self-realization: for “there is no God unless you are one,” as an eastern sage has expressed it; and this is but another way of saying that it is the God-in-man who seeks, and who alone can find, the God of the universe.

WITHIN THE HEART

Is it, then, in the heart of man, and nowhere else, that true religion is to be found? Is it there, and there only, that contact with the Real, the Eternal, can be established? Did those words of Jesus of Nazareth, words uttered in other ages by other Great Teachers of men, hold a more profound meaning than His churches have yet discovered? Can it be that they are *literally* true? That there is, not merely in poetic phraseology but in sober truth, “an inmost Centre in us all where Truth”—

God—“for ever dwells . . .”? and that the true mystic, so far from being a vague dreamer or self-deceived visionary, is the one who perceives this stupendous fact, that man is himself that divine Centre, the Ruler immortal, unborn, undying, eternal; not a body with or without a soul, but himself a living Soul, a Flame of life, using a body to come into touch with this little three-dimensional world of ours, making certain essential contacts, garnering certain necessary experiences, in this schooling time we call our life on earth. . .

If this were true! If it were true, all faiths, all Scriptures, all religious myths and sacred legends, all ancient rituals and cults and ceremonies, all the inner and all the outer expressions of the religious instinct and religious fervour, would, in the light of this one fact, be seen transmuted and transformed. The outer expressions would be seen as the natural, the inevitable accretion of the ages, the flotsam and jetsam of superstition, ignorance and folly, the babbling of a race still in its infancy. As for the inner. . . there the thoughtful mind would pause as at the entrance to a sanctuary, for it would find itself face to face with the secret of the Sphinx, the sole answer to the question of old: what is man?—the secret of all the ages, the heart of all religions, the mystery-teaching in all the temples, the underlying meaning of all the

Scriptures, the mystery-teaching of both East and West, of yesterday and of today: Man is a God in germ: from God he comes, to God he returns at the end of that long pilgrimage we call Evolution, from God as a seed of Divinity, back to God as a perfected Son of God.

THE CENTRAL POINT

As moons revolve around a planet, as planets around a sun, the sun itself around an unknown centre, so do the lives of men, at whatever stage in their evolution, revolve around that central point, the Monad, the Christ within, the God in man. He alone is real, he alone is eternal, from everlasting to everlasting.

If we divest the religions—all the religions, ancient or modern—of their non-essentials and study with open minds their basic facts, we shall discover in them all this one idea, sometimes clearly worded as in ancient Egypt: *Remember, O man, that thou art God, and to God thou shalt return*; sometimes hidden under a triple veil of symbolism and allegory, as in the myths of Babylon, Chaldea, Judea, or the sacred epics of India and Greece; sometimes partly revealed in the words once spoken by initiates only, the AUM, the AMEN, or the Gnostic permutations of the sacred vowels IAO. . . . And sometimes represented by ritual dances, as in so many of the mystery-cults of

old, or playfully unveiled in those fairy stories and popular tales which amuse children and set wise men to ponder over their meaning. . . . And beneath all veils, all disguises grave or gay, all trappings, we find the story of the Soul, the Soul of man, my Soul, your Soul, the Soul that is One, although humanity is many, the conscious, self-conscious, God-conscious Life that sleeps in the mineral, dreams in the plant, awakes in man, and rises to full Divinity in those greater than man. . . .

THE ONE THEME

To understand the story of the Soul we must realize that man is a threefold being, as all religions once taught, and we moderns have so unaccountably forgotten, despite S. Paul's clear definition of man as Body, Soul and Spirit. Spirit and Soul are *not* interchangeable terms: a world of difference lies between them, for the one is essentially, the other only potentially, immortal and divine. If Spirit, or the Monad, is symbolized by the sun (as it was in all antiquity) then the Soul may be symbolized by a ray from that sun, a ray cast in, enveloped by, matter, and subject for a time to its laws: the Prodigal Son dwells for a time in the wilderness and serves an alien master. The Spirit is a flame from the Fire divine that ever creates and sustains the universe: the Soul

is that flame in obscurity, the flame become a spark half hidden in smoke and ashes. . . .

Thus the story of the Soul is ever the same in its dramatic simplicity, and its setting is the same; only two actors move in the great world drama, or rather one is the Silent Watcher, the Spirit that ever broods over its wayward child, the Soul; and the setting, whether desert, wilderness or enchanted forest, is ever the material universe, the plane of Time and Space and Matter, the "three kings" of the kingdom of this world. . . . And it is the Soul that wanders into the far country, forgetful of her royal name and origin, and eats of the fruits of illusion, and falls into a trance-like sleep until saved by the awakening touch of her great Elder Brother. . . .

I tasted of their food,
And I knew no more that I was a
King's son,
And I became a servant unto their
King . . .
And by means of the heaviness of their
food I fell into a deep sleep.
(Apocryphal version of the
Prodigal Son, *Acts of Thomas*)

EGYPT: ISIS AND OSIRIS

One of the most ancient legends of our race is the Egyptian myth of Isis and Osiris, where we find, crystallized in a popular and widely spread ritual, the universal idea of the suffering, slain and risen God. Believed to have been born miraculously and, like many other

Saviour-Gods, to be the offspring of Heaven and Earth—transparent allegory of the Soul's dual nature—Osiris was both a wise king, the founder of ancient Egyptian civilizations, and a divine mediator, who by his own resurrection assured immortality to all his faithful worshippers. As a powerful and well-beloved King, Osiris aroused the jealousy of his evil brother Set, who, after plotting with some members of the Court, succeeded by a clever ruse in imprisoning the King in a large coffer which was immediately sealed and flung into the Nile.

Up and down the sacred river ran Isis, Queen and Goddess, filling the air with her lamentations, even as Ishtar mourned for Tammuz the well-beloved, Demeter for Kore, Aphrodite for Adonis. . . .

After many strange journeys and adventures, Isis at last discovered the body of Osiris and sailed with it back to Egypt: but the hatred of Set was not yet appeased, and despite his royal sister's vigilance he cut into fourteen pieces the body of Osiris and scattered them by the river's edge. The sad search of Isis then began anew, and she wandered up and down the Nile until the broken body of Osiris was recovered and with the help of the three Gods—Anubis, Thoth and Horus—was pieced together and held by linen bandages. Thus did the first mummy come into being.

But Osiris, Lord of the Resurrection, could not long be held by death. Isis fanned his body with her wings, and the breath of life returned to his nostrils. Henceforth he was to live for evermore, the supreme Ruler and Judge in the kingdom of shades.

From that time on every dead Egyptian became "an Osiris," at whose burial was re-enacted the mystery of the death, dismemberment and glorious resurrection of the divine King: and every year all Egypt mourned ritually the death of Osiris and rejoiced in his victory over death: priest and people followed Isis, the Goddess of the Divine Wisdom, in her long search for the lost Osiris, repeating after her those strangely rhythmic lamentations which belong to all the mystery-cults and are to be found in almost every race and nation as part of an age-old ritual. . . . Then at nightfall, with loud acclamations the body of Osiris, represented either by a living youth or by an effigy, was discovered on the banks of the Nile and carried processionally to his temple; lamps were lit outside the houses, and by the river's edge, and allowed to burn until dawn, so that none should be left in darkness on that holy night.

To this day a faint echo of the plaint of Isis can be heard in the songs of the Egyptian reapers, as it can be traced throughout the

Middle Ages in the songs of the jongleurs and troubadours.

Come to thy house, come to thy house! . . . O fair youth, Return to thy house, that thou mayest see me :
I am thy sister whom thou lovest : thou shalt not part from me !
O fair youth, come to thy house ! . . Come to her who loveth thee, Unnefer,¹ thou blessed one !

Thus throughout the ages the divine Self calls to the brother, or child, or lover, that it has lost—for a time : the bewildered human Soul that has wandered far out into the wilderness and missed the path of return.

Gods and men have turned their faces towards thee
And weep for thee . . . Come to thy house ! Come to thy house !

And the call is renewed until the Soul has heard and answered : I will arise and return unto my Father's house.

BABYLON : ISHTAR AND TAMMUZ

Following closely upon the lines of the Osirian ritual was that of Tammuz, or *Damu* (the Beloved) the slain and risen God of ancient Babylon, whose cult spread to Greece and to her colonies at least seven hundred years before the Christian era. In his legend also we have the tragic story of the divine man, son, or (according to another version) lover of the great

¹ The "Good Being."

Mother-Goddess Ishtar, who dies by violence and descends into Hades—

To the land from which there is no return,
To the house of darkness
Where dust lieth upon the door . . .

Like Demeter in the archaic Greek myth, Ishtar searches for the loved one far and wide, even beyond the gates of the nether world : there, despite the resistance of the dread Queen Allatu, with the help of Ea the good God, she is able to restore Tammuz to life and take him back with her to the world of light.

In his ritual, celebrated at mid-summer in the month named after him, his effigy, clad in a crimson robe and anointed with oil, was carried processionally, and with the accompaniment of wailing flutes the lamentations of Ishtar for Tammuz were chanted (probably in the form of a litany) by priest and people :

At his vanishing away she lifts up a lament :

" O my child !"

At his vanishing away she lifts up a lament :

" My Damu !"

At his vanishing away she lifts up a lament :

" My enchanter and priest !"

At his vanishing away she lifts up a lament.

At the shining cedar rooted in a spacious place

In Eanna, above and below,
She lifts up a lament.

Like the the lament that a house lifts up for its master,
She lifts up a lament,
Like the lament that a city lifts up for its lord,
She lifts up a lament.

For three days the ritual mourning continued ; then, with the rising of the sun on the fourth day, or with the appearance of Venus (Ishtar) as the morning star, the lamentations were changed to songs of joy as the young God was said to have risen from the tomb and ascended to the heaven world.

The cult of the Mother-Goddess and her youthful lover, or son, spread from the Near East to almost every part of the Roman Empire, to North Africa, Southern and Central Europe. It flourished especially in Syria, and in Palestine persisted for several hundred years after the advent of Christianity.

GREECE : VENUS AND ADONIS

In Greece and her colonies the tragic story of Tammuz became known as the love-story of Venus-Aphrodite and her lover Adonis " the lord." Adonis, like Krishna, the divine shepherd of Brindaban, was subjected to dire perils in his early days ; like Karna, the hero of the ancient Vedic legend, or the child Moses, or Finn-mac-Coul in the Irish myth, he was exposed at birth in a sealed crib which floated over the sea or sailed down a mighty river ; like all the Gods of the mystery-cults, he was loved by a God-

dess, died by violence and rose on the third day before his adoring devotees.

Dramatic also and beautiful was his ritual, which although it varied in different countries with the different versions of the myth, always included symbolic representations of the chief events in the life of the young God : his marriage with Aphrodite, his death from the tusk of a wild boar—according to one version—his burial, with the usual lamentations of the women who represented the Goddess, and finally his glorious resurrection in the presence of his assembled worshippers. A vivid touch of purely human love coloured the plaint of Venus for Adonis :

Woe ! Woe ! For Adonis hath perished, the lovely Adonis ! . . . Abide with me, Adonis, hapless Adonis, abide, that this last time of all I may possess thee, that I may cast myself about thee, and lips with lips may mingle . . . Awake, Adonis, for a little while, and kiss me yet again, the latest kiss !

ROME : CYBELE AND ATTIS

In Imperial Rome the eastern legend of the slain and risen God took on a somewhat different character in the story of Cybele the Mother-Goddess and her lover Attis, the fair youth miraculously born of the virgin Nana. In its main lines the ritual of Attis followed that of Osiris, Tammuz and Adonis, but the brutality which characterized some of its phases

belonged essentially to Rome in the days of her decadence.

His festival, which lasted six days, was always celebrated at the spring equinox, from March 22 to March 27, and like that of Adonis was interwoven with the ancient symbolism of the sacred grove and sacred tree.

On the first day a young pine tree, the tree consecrated to Venus in all her aspects, was cut in a sacred grove, bound with woollen bands and wreathed in violets to represent the dead God: for violets were said to have sprung from his blood, as the purple anemone from the blood of Adonis. An effigy of the God was then tied to the tree—the Son offered to the World-Mother on the Tree of Life—and in front of this effigy were performed the savage rites of Attis, including the self-mutilation of his priests.

On the third day of the festival the divine effigy was solemnly taken down from the tree and laid in a sepulchre: his devotees fasted, the flutes wailed, and the women uttered loud lamentations; then at nightfall arose a sudden shout of triumph: the tomb of the God had been opened and found empty: the Lord had arisen!

The three days that followed were given over to wild rejoicings, usually degenerating into universal license, when people walked about in various quaint disguises, and law and order were forgotten. . . . Yet

at the heart of this mad carnival might still be heard the undertones of the lament for Osiris—Tammuz—Adonis—Attis—the age-old plaint for one who was lost, albeit the lost one had been recovered—the God had arisen: the plaint which in its primitive rhythm persisted throughout the Middle Ages in the *complaintes* sung at village fairs—fairs which were once religious in intention if not in character, as the *pardons* of Brittany clearly testify—a rhythm still to be traced in folk-songs and ancient litanies, still to be heard today, at the spring carnival, in remote mountain hamlets in the South of France and elsewhere, a haunting lilt of infinite sadness, imperishable memory of the supreme and tragic experience of our human race.

PERSIA: MITHRA (AND ANAITIS?)

Although in some of the versions of his legend Mithra is associated with a Goddess—Anaitis, who may have been the World-Mother in one of her many aspects—yet primarily he stands alone as the Protector, the Friend of man, a Saviour God, the spiritual Sun of the world. Nevertheless it is evident, from the brief allusions to his worship made by contemporary writers—for Mithraism was always most profoundly esoteric in character—that its central teaching was the Immortality of the Soul. Was this immortality the ultimate resurrection of man

after the long sleep of death, or was it that mysterious “second birth,” the recovery by the Soul, here and now, of the divine consciousness, a recovery which under the triple veil of symbolism was the theme of all the mystery-cults?

Porphyry, the great Neo-Platonist, disciple of the still greater Plotinus, mentions this theme in his *Cave of the Nymphs*. After recalling the fact that “the ancients” always symbolized the world by a cave, and that it was in a cave that “the Persians” (Mithraists) initiated their candidates, he adds: “In their mystery-rites they gave instruction on the path of Souls in their descent to earth, and the way out and up of their return. . . .”

At least one scholar¹ has suggested that this descent of souls into the cycle of generation may have been taught in the Lesser Mysteries of Mithraism, while the ascent of souls through the gateway of initiation, in other words, rebirth in the sense of regeneration, formed the main teaching imparted in the Greater Mysteries—or what corresponded to these in the rites of Mithra, which seem to have been chiefly masonic in character. If so, Mithraism, once the most powerful rival of Early Christianity, and for many years closely connected with Gnosticism with its central doctrine of the inner light, followed, like all other mystery-cults, the ancient

pathway to initiation, an initiation which in its supreme moment was the recovery by the Soul of divine consciousness, the identification of the Soul with her divine Father-in-heaven: “I am Thou, and Thou art I, O Lord!”

As the scholar already cited has so well said: “The religion of Mithra was one of the many forms of the Christ-mystery, and the mystery of the Christ is the mystery of man’s perfecting and final apotheosis. . . . The secret of regeneration, of being born anew, or spiritually, or from above—in brief, the divinizing of man—was the last word of the Mithra-rites.”

ELEUSIS: DEMETER AND PERSEPHONE

From the mysteries of Mithra to those of Demeter at Eleusis is but a step, for a very real freemasonry existed among the various schools of initiation; for instance, Apuleios definitely states that a priest of Mithra was present at the celebration of the Mysteries of Isis, while another classical writer tells us that the same priest officiated at the mysteries of Mithra and at those of “the two Goddesses” at Eleusis.

In these mysteries—the most famed in all antiquity, into which were initiated all the finest minds of the day—there appear once more the two *dramatis personæ*, this time in the guise of Demeter and

¹ G.R.S. Mead, *The Mysteries of Mithra*.

her young daughter, beautiful Persephone, or Kore, "the maid"—an age-old name for the human Soul.

Differing in this from the Egyptian and the Babylonian legends, the Greek myth does not record a death by violence: Persephone, while gathering flowers in a Sicilian meadow, is lured from her mother's side by the wiles of the Earth-Goddess and carried away by Pluto, God of the nether worlds. And even as Isis walked in despair up and down the banks of the Nile, looking for the lost Osiris, even as Ishtar lamented the death of Tammuz, and Aphrodite pursued her beloved to the very gates of hell, so Demeter paced the seashore, calling on Persephone to return, and demanding of great Zeus himself to aid her in her search. Homer, in his hymn to Demeter, and after him other classical writers have given us some vivid glimpses of the ritual of "the two Goddesses," a ritual which began as a popular festival and ended with the utmost secrecy within the veil of the temple. Thus we know of the long vigil and fast of the candidates, the rites of purification which formed an essential preparation to the nine days' ceremony; the pretended search on the seashore, by torchlight, of the lost Persephone, and the shouts of joy and thanksgiving which greeted her recovery; finally the consummation of the mysteries, preceded by a sacramental

meal, eaten in common by all the candidates; and then the supreme moment, only hinted at by all the writers on the subject, when "the holy things" (hieratica) were handed to the initiates "one by one . . ."

DIONYSOS THE CHILD-GOD

Intimately associated with the cult of Demeter was that of Dionysos or Iacchos, which before the days of its degradation was one of the most profoundly esoteric and beautiful of all the mystery-cults: for Dionysos was not always another name of Bacchus, the God of wine and drunkenness: he was once a Saviour-God, *Eleutheros*, the Liberator, Lord of the mysteries.

In one version of his legend he was the son of Zeus and Demeter; in another, of Pluto and Persephone; in yet another, the miraculously-born son of Semele, the moon: but always a divine son, although subject to mortality. Like Osiris and other divine beings, Dionysos was dismembered, being suddenly attacked by the Titans as he contemplated his face in a mirror—that ever-recurrent image of *māyā*, the world of illusion—and torn limb from limb, an event commemorated in many places in all its original savagery during the festival of the young God. As in the myth of Osiris, the broken limbs of the sacrificed God were pieced together at the command of Zeus, so that, like Osiris, he became the God who by his glorious

resurrection conferred immortality on all his faithful worshippers. Yet, unlike Osiris, he remained the God of eternal youth, the Child-God, known as the Only-begotten, the lord of life and joy, and the great rhythm of creation: hence his symbol of the vine and the wine, "the blood of the God," that world-old symbol of the Divine Life; hence also the orgiastic character of his worship when the ideal had been forgotten and only the symbol remained. . . .

In the worship of Dionysos, as in other and later rites, the heart, representing the divine Centre in man—as in the universe—played an important role; in his public ritual, his heart, enclosed in a casket, was carried in solemn procession to the music of flutes and cymbals, thus emphasizing more vividly perhaps than in other mystery-cults, its deeply sacrificial character.

In a letter from Plutarch which has happily been preserved, a purely human touch is given to his worship, the writer bidding his wife not to mourn unduly the death of their child, since she had been taught Immortality in the mysteries of Dionysos.

If we knew more of the inner aspect of his worship we might begin to understand how the young God's life-blood, mystically out-poured for his devotees, came to be for them a token and promise of eternal life.

If we knew more of the inner aspects of all the mystery-cults, if we had been given more than brief and guarded allusions to these ancient rituals, more than just the ceremonies of the outer court, the songs, the processions, the popular representation of a divine drama—a mortal man or maid lost or slain, recovered or risen through the sacrifice of an Immortal—we might be able to gather into one strand the many scattered threads of these ancient myths and legends, and perceive in them all the same startling characteristics, the same deep ultimate meaning.

In one of the many versions of the Dionysian myth, the young God is said to have descended into Hades to bring back his mother Semele from the kingdom of the dead, thus displaying another interesting and suggestive parallel to those two closely related *dramatis personæ* that appear throughout the ages as the living prototypes of Spirit and Soul—the ever immortal Spirit, the potentially immortal Soul.

ALL ADVENTURES OF THE SOUL

For what else can be the meaning of these age-old stories, these myths and legends, symbols and allegories, embedded so deep in the consciousness of our race? Whose quest is thus related by every people of the earth, handed down with the help of song and colourful imagery to every generation in turn? Whose

adventure, whose drama, can it be if not that of the Soul of man? Who else is thus bewildered, led astray, lost in Nature's vast labyrinth, dazed by the interplay of strange lights and stranger shadows, lulled into a heavy sleep, drunken on the waters of oblivion? Who else is the true prodigal who feeds on husks in the wilderness and is a-hungered until he finds the path of return, the road to the One Reality?

It matters little perhaps by what name we call this One Reality, whether Spirit, or God, or hidden Life of all that lives; whether we worship It as Christ or as Krishna, or venerate It as Buddha or Moses or Muhammad; or whether we simply call It the Great Unknown made known only by Its works. The wise men of ancient India refused to define the supreme Abstraction except by negatives: *neti, neti*, "not this," "not that," but the All, beginning and end of everything that exists. . . . And perhaps it matters just as little to know why man, divine in origin and destiny—as is all else—came to forget and even to deny his Divinity, for this is; under another name, the old problem of evil which none as yet has solved. Whether we say, with the eastern philosopher, that it is a necessary process in man's æonic evolution, the inevitable opposition of the Self to the not-Self, or, with the Christian theologian, assert the fall of man—some

deviation from the divine plan introduced by man's free will—the fact of evil remains, minimize it as we will. Every man born of woman is a Prodigal Son, and the only thing that really matters in all the world is for him to heed the call of the Divine within himself, and from that mystic Centre radiate life and light and love for evermore.

This is what every religion has striven to tell mankind. "Remember, O Man, that thou art God, and to God thou shalt return. . . ." And again: "The Light is within thee: let that Light shine!"

Even in the days of their uttermost degradation, burdened with an ignorant or corrupt priesthood, there yet dwelt in the heart of every faith a "mystery"—of which the innumerable mystery-cults of antiquity were but the outer expressions—and that "mystery" was the awakening of the God asleep within the heart of man.

Thus every myth, every legend, every sacred story, was woven around this one centre—the journey of the Soul, her fall from the Height, her wanderings and tribulations, her rescue by her divine lover, the immortal Spirit, her final return, enriched by the stress and storm of her long pilgrimage, to her own Father-in-heaven, the God within herself—who is also the God of all that lives.

[Next instalment: The Story of the Soul in Folklore and Fairy Tale.]

MYSTICISM

"Mysticism is as the scent of blossoms in tropical lands which only open as the sun goes down, and then perfume the air to a swooning rapture. Away from the turmoil of action, beyond where thoughts can live, the mystic senses the perfume of life and makes of his heart a chalice to gather that perfume to offer to God and man. Happy are men that the world contains mystics always, for the mystics are these children of God who know no age, who sing of sunrise in the darkness of the night, and who see the vision of Man's Ascension in the tragedy of his Crucifixion" (*The Nature of Mysticism*, by C. JINARĀJADĀSA).

I

O, fleur de la vertu, dans le jardin de l'âme
 Tu grandis chaque jour,
 Tour à tour apaisée et nourrie à la flamme
 De ton unique amour.
 Ton mystique parfum se libère et s'exhale
 Dans la paisible nuit
 Quand l'esprit a ployé son aile virginale
 Que l'écho même fuit.
 Flottant dans l'air léger, répandant son ivresse,
 Il fait s'évanouir,
 Se fondre l'âme dont les transports de tendresse
 Ont vaincu tout désir.
 Dans le coeur consacré ce parfum se concentre
 S'offrant à Dieu brûlant,
 Et pénètre, subtil, jusques au fond de l'autre
 De l'homme somnolent.

II

Ah ! réjouissons-nous de posséder au monde
 Ces purs enfants de Dieu
 Qu'une grâce infinie enveloppe et inonde
 En tout temps, en tout lieu.
 Précieux don du ciel éclos dans la vallée,
 Le mystique au coeur pur
 Glorieux prend son vol, telle une flèche ailée,
 Et déchire l'azur.
 Des profondeurs du temps on entend sa prière
 Dans la nuit retentir
 En prophétique chant, célébrant la lumière
 De l'aurore à venir.
 Et si de l'empyrée oeil d'aigle, il voit de l'homme
 La sûre Ascension,
 Celui-ci ne perçoit, sous le poids qui l'assomme,
 Que Crucifixion.

MARIE A. GOUFFE

BACON, MALTA AND THE WAR

BY JAMES ARTHUR

IT looks a strange connection to lay between England's great Lord Chancellor and the island fortress in the Mediterranean. Yet it exists, notwithstanding the fact that the island was not even English in Francis Tudor's time. It became so only when at the entry of last century it was wrested by Britain's sea-power from land-locked Napoleon, after the agelong owners, the Knights of Rhodes, later of Malta, had first surrendered it to General Buonaparte on his way to Egypt in 1798. It passed definitely to the British in 1814 when the Emperor's reign was overthrown.

There is a curious tradition amongst Theosophists which on the authority of Annie Besant sees in Count Ferdinand von Hompesch, last Grand Master of the Order, who with the semblance only of a fight played the island into the hands of the French conqueror, an overshadowing by the Prince Adept, Leopold George Rákoczy, born 28 May 1696.¹ This seeming cowardly or treacherous act—in such shrill contrast with the sieges which the citadel had bravely and successfully endured against the Turks, the

most notable in 1565—has been explained as providential for the British Empire "to bring about a re-adjustment of European conditions."² I leave it to the reader what to believe. In any case, it is not this connection with Bacon, who is believed to be a former incarnation of the same Hungarian Adept, that I have in mind.

One of the masks that Francis Bacon wore, behind which to hide the productions of his literary genius, was, according to the *Bilateral CIPHER*,³ Christopher Marlowe, the reputed author amongst other things of *The Famous Tragedy of the Rich Jew of Malta*. This drama must have been written somewhere around 1589 or 1590. It was a favourite on the Elizabethan stage and was in 1594 entered for publication on the Stationer's Register by Linge and Millington. But proof that it was ever printed at that time there is none. The first edition known appeared in 1633, not less than forty years after Marlowe's and seven years after Bacon's death. And it is only from the title-page of this edition that we know

² *Ibid.*, January 1912, p. 567 ff.

³ By Mrs. Wells Gallup.

¹ THE THEOSOPHIST, November 1934, p 142 ff.

it at all as Marlowe's, or at least as so attributed.

Now, it is to the closing lines of this drama that I wish to draw special attention, in view of the tremendous tribulations which the little island in the "mare nostrum" is now undergoing for the last three years, with no apparent sign of weakening in its stubborn resistance, or that it will ever surrender to the sustained attacks of the combined enemies. Can it be that Bacon had a conscious or unconscious foreknowledge of this terrible future siege which it would have to sustain, when he wrote those last lines 350 years ago? The reader may decide. Calymath, the son of the "Grand Signor" of Turkey, is made a captive by the Knights through the false instrumentality of the Jew, and the Governor's parting words are:

Content thee, Calymath, here thou must stay,
And live in Malta prisoner; for,
come all the world
To rescue thee, so will we guard
us now,
As sooner shall they drink the
ocean dry,
Than conquer Malta, or endanger
us.
So march away, and let due praise
be given
Neither to Fate, nor Fortune, but
to Heaven.

I would not be a true Baconian if I stopped here. There is still Bacon's authorship of *The Jew of Malta* to settle. Shall it be left to

rest only on the authority of the *Bilateral CIPHER*, or are there other proofs to be adduced in its favour? There are indeed. In my book, *A Royal Romance*, I have given examples of what I have called the "Boar signatures," which Francis Bacon placed upon many, if not all, of the works published under assumed names, amongst which pseudonyms the most famous are Spenser, Greene, Peele, Marlowe, Jonson, Burton, and, the greatest of all, Shakespeare. There are five kinds of such sign-manuals of Bacon's handicraft, (1) the Lion, Bear and Boar triplet, (2) the Boarspear and the Boarspear-man, (3) the Boar's Head, (4) the Frank Boar signature, and (5) the Hang-hog anecdote.

I cannot here enter upon a detailed explanation of these symbolic seals. The reader is referred for that purpose to my book.¹ It suffices here to say that the Boar may be replaced by any of its kindred, like the hog, swine, sow, pig, bacon, etc., and that for Francis' name also any of its many synonyms may be read, as enfranchise, frank, freedom, liberty, escape, etc. I must further explain that there is the condition that the different parts of the symbolical signature must appear on the same page of the old editions, published by Bacon himself, or after his death by his faithful chaplain William

¹ See Chapter 6 and 7, and Addenda 5, 9 and 10.

Rawley, deceased in 1667. As I have not at my disposal, however, the 1633 edition of *The Jew of Malta*, but only Professor Tucker Brooke's modern edition, I cannot be absolutely certain of the above condition, but must judge from the nearness of the parts, as indicated in each case below. There are at least three, possibly four, such signatures in *The Jew of Malta*, of the 4th and 5th kind enumerated above.

(1) Line 746,

And not depart until I see you free.

Line 768,

In spite of these Swine-eating Christians.

This gives us "Free Swine," or "Frank Boar," or "Francis Bacon."

(2) So does also line 803,

The slave looks like a hog's cheek new signed.

And line 870,

And few or none *escape* but by being purged.

But doubt in this case is caused by the distance between the two words, 63 lines, which will probably exclude their appearance on one page. However, if we may take the last word of line 870, "purged," also as a broad synonym of enfranchise—perhaps even for that very reason it is brought in such close juxtaposition with "escape"

—then we find a much nearer companion to line 803 in line 807,

We turn into the air to *purge* ourselves.

The next two signatures are of the "Hang-hog is Latin for Bacon" variety.

(3) Line 1655,

Blame not us but the proverb, Confess and be *hanged*.

Line 1664,

He stands as if he were begging of *Bacon*.¹

(4) Line 1863,

Who when he speaks grunts like a *hog*.

Line 1891,

Know, Jew, it is in my power to *hang* thee.

Can there still be any reasonable doubt to the unbiassed mind, that *The Jew of Malta* is Bacon's work, of Bacon in his youth, and if the *Jew*, why not all other works of Marlowe too, and if of Marlowe, why not also of all other masks mentioned in the *Bilateral Cipher*?

There are of course other kinds of proofs for Bacon's authorship of these works, of an internal nature amongst others, but the latter are often of a strongly subjective character, and therefore not so conclusive. Such objective tokens as

¹ The capital letter is found in the original.

these symbolical signatures on the other hand have, in my opinion, the strongest power of carrying conviction.

Let the reader use his own judgment. And may I as a tribute to the gallant defenders of the island, both in the centre of the Mediterranean, and on the border of the

Atlantic, end by repeating those words of high encouragement:

Come all the world, so will we guard us now,
As sooner shall they drink the ocean dry,
Than conquer England, or endanger us.

There was indeed no greater Patriot than Francis Bacon.

AUTHORITY OR LIBERTY?

OUR President has urged Theosophists to examine the bases for a Just Peace; to study the problems which must arise before this can be established and, if possible, to formulate remedial measures.

Before attempting this task, to which all should try to contribute, it is essential we should get our minds clear on fundamental issues. The world is at present torn between contending ideologies, and we must make up our minds as to whether we consider Authority or Liberty to be the more suitable key-note for the social organizations which shall express the New Age.

This is by no means an obvious decision, since we see Authority exercising more and more control over the lives and activities of individuals all the world over. Not only in the Totalitarian States and U.S.S.R. but in the so-called De-

mocracies we find the individual has really very little control over his own activities. Through the control of credit by a tiny fraction of the community, a very small group of individuals dictate national and domestic policies and decide the main outlines of the lives of their fellow-citizens. Such policies are implemented by an ever-encroaching bureaucracy and a predatory system of taxation, which, long before this War, had been raised to scandalous and outrageous proportions in Great Britain and in Ireland. Masquerading as a Democracy, social organizations have been established in which very scanty consideration is shown for the freedom of the individual.

Liberty has been defined as the ability to choose one thing at a time; that the individual shall be able to decide freely whether he

will, or will not, co-operate in any proposed activity.

The basis of independence of this character is most definitely economic; it is simply hypocrisy, conscious or unconscious, to discuss freedom of any description which does not secure for the individual, that in return for effort exercised as a right, not as a concession, an average economic equivalent of the effort made shall be forthcoming. In his book, *Economic Democracy*, Major C. H. Douglas who, as a social philosopher, advocating an ever-widening degree of individual freedom, has done a great deal more than construct a financial mechanism which shall ensure that freedom, has stated the problem before us:

... the primary requisite is to obtain in the readjustment of the economic and political structure such control of initiative that by its exercise every individual can avail himself of the benefits of science and mechanism; that by their aid he is placed in such a position of advantage, that in common with his fellows he can choose, with increasing freedom and complete independence, whether he will or will not assist in any project which may be placed before him.

In making our choice between Authority and Liberty as the keynote of the social organization in

the New Age, Theosophists have a sure touchstone to assist them in making a wise decision: What method would a Great One favour? What attitude do Those Supreme Rulers of mankind adopt in dealing with masses of mankind and with individuals? Do They ever compel, order or demand?

When we contemplate the complete freedom of choice accorded by Them to all those so very far below Them in evolution, the scrupulously rigid respect for the sanctity of the individual soul evinced by Them in Their dealings with the rest of mankind, Theosophists can have little difficulty in deciding on the relative merits of Authority and Liberty in human affairs.

Though the cost in social casualties may be great at this period of rapid change, mainly due to bad theology; short-sighted and misdirected education; and the lust for irresponsible power on the part of certain small sections of the community, it will be found that the development of the conception of individual liberty with responsibility for the consequences of his own actions, will best serve the evolution of the soul.

T. KENNEDY,
General Secretary of
The Theosophical Society in Ireland

Truths of Theosophy

THE HAND OF DESTINY

BY ELISABETH SEVERS

THE hand is the agent we employ in the greater part of our human activity. In daily life we use the hand as the means of accomplishing most acts we intend to perform.

But the hand is an agent only, a means to an end. It is directed entirely by the brain, by the willing and feeling part of man. Life is to me the hand of Destiny; the agent that Destiny, Fate, Karma, the force behind all life, whatever name you call it, employs for development and progress. Life in all kingdoms of Nature, not only in human life but in mineral, vegetable and animal life, is the means whereby the Logos of the universe educates His children, to the final end that they shall realize their unity with Himself.

The Hindu Scriptures contain the teaching that creation is to the Creator a *Lila*, a play, a sport, a joy. At the first presentation of this idea—novel to us in the West—it appears to us an impossible if not an untrue statement. We look at our world, at the misery, suffering, poverty and ignorance so prevalent amongst us. We know that

such suffering is increased by the general ignorance as to why such suffering exists or to what end this suffering contributes. Naturally the question arises: "Can this life so full of misery be the creation, as all religions teach, of an All-Compassionate, All-Wise, All-Powerful Deity? Is it possible that life as we see it today is a joy to its Creator? Is it not a blasphemy to entertain such a thought?"

I cannot enter into the question of why God created the universe. I think the question cannot be satisfactorily answered until the answerer stands at the divine level himself. The separated fragment of Divinity, represented by each man, enmeshed in *māyā*, delusion, cannot fully comprehend the divine thought. At the present stage of human evolution "the part cannot know the whole as whole. The part perceives but a shadow of the whole." But the conception of Creation as a divine joy seems, to me at least, to owe its origin to the very extended view that Hindu teaching takes of manifestation. It contemplates the end in the beginning; sees the end as implicit

in the beginning—an end, moreover, from which it is impossible to escape; to which the Divine, the Ruling Force, impels His creation. And the end He has in view is, some at any rate believe, the creation of a race of superhuman men, who have conquered the brutal elements in the human make-up, who have experienced every condition of manifestation life affords, who have undergone all suffering to emerge its victors. To the Creator, I would suggest, the temporary pain of the evolutionary struggle to attain is lost to sight in the eternal joy of the fine achievement. Every one knows how in daily life we willingly accept temporary discomfort to achieve a greater end (in Great Britain now that lesson is cheerfully endured).¹ We should view life as a means to an end; accept life in this spirit and use both its pains and its joys as an education of the spirit. Of course to adopt this attitude we must hold fast to the conviction that we are children of God, heirs of the Kingdom of Heaven, and possess in latency the divine nature and capacities.

But I do not see man only as the creature of Destiny and as its tool. Man I regard as free within certain limits to work out his own salvation. Within the limits, so wide and vast, of his beginning and his ending, he is free to make or

mar each life and to hasten or retard his progress. The Hindu sages would not, I suppose, have conceived the idea of Creation as a joy if the doctrine of Reincarnation had not also been present in their minds, the doctrine of many successive human lives spent in acquiring experience and developing the spirit in man, or rather in enabling the Spirit to manifest, through the many enfoldments, his innate powers.

I have been labouring this point of the divine joy in creation and of the final consummation of human life as inexpressible bliss, because it appears to me to be of great importance now, in the World Crisis in which we find ourselves, to maintain a sense of equilibrium, to understand that the increased misery and pain of our times is a passing phase only, and is probably heralding novel and improved methods in human and national developments. For those who lose their lives in the present struggle between the Powers of Love and Light and those of hate and darkness—and those lives are generally those of youth in whose veins the joy of life is keen and strong—"Blessed are they whose bodies get destroyed in the service of others" as Swami Vivekananda taught. We see the ugly, the horrible agony of war, but war plays its useful part in shaping the human spirit to its destined end. It is to me at least

a consoling thought that by the wholesale destruction of the young in war such valuable qualities as self-sacrifice, courage, endurance and strength are evolved to enrich their possessor in succeeding lives. As Dr. Arundale has written: "No effort is lost; what may look like frustration, wasted energy, in one life, is sown as seeds for a flowering fruition in succeeding lives." Without a belief in Reincarnation, life in Europe today would be a nightmare, a phantasmagoria of horror.

The theory of determinism is often advanced to support the idea that the will of man is not free because his actions are determined by motives regarded as external forces acting on the will. How we act is determined by motives, and the strongest motive wins, it is urged. The will is determined by the strongest motive, and this fact, as Dr. Besant points out in her *Study in Consciousness*, is "the basis of all organized society, of all law, of all penalty, of all responsibility, of all education. The man whose will is not thus determined is irresponsible, insane, neither to be reasoned with nor to be relied upon!"

Freedom of the will, to be real freedom, has to be determined from within; bondage is the result of determination from without. The will of man is only free when the man willing action acts from internal motive and not from external

pressure. The general feeling of freedom to act, think or feel as we choose arises because, though perhaps unconsciously, man feels he is divine in essence.

But not until human evolution is considerably more advanced can a man be said to be free. Most men are not yet free; they are making their way painfully to freedom. Freedom means entire subjugation of the bodies, physical and superphysical; complete mastery of our appetites, passions and emotions, and of our intellectual and spiritual conceptions, and subordinating them to the claims of the Spirit. At the present time most of us are limited by our ignorance and our prejudices. Complete freedom is our goal. For most men are not yet sufficiently self-conscious of their spiritual origin and destiny to have even glimpsed that such a goal exists. Knowledge as ever means power, and power dispels the pains of ignorance and of fear, and gives the strength to persevere until the prize of freedom, of self-mastery, is won.

The Law of Karma, of ethical causation, plays the part of Destiny in our life, but a Destiny self-created by the thoughts, emotions and actions of our past lives. From this self-made Destiny we cannot escape: it provides us with our mental, emotional and physical bodies, with our parentage and our environment. Though these

¹ The article was written in 1940 in England.

conditions cannot be changed, man's free will comes into play in the manner in which he treats the circumstances in which he finds himself. He may resent or accept his limitations. He may make the best or the worst of them. In either case life, the past lives and the present life, is the great educator, the Commander-in-Chief of Destiny. So some believe that despite all man's foolishness and inability to realize his true nature and his immersion in the unreal, the materialistic side of life, the driving force, the spiritual power of God, is ever active in His world, shepherding His children to their appointed end.

We also play our part in the general education of humanity. By mere living we are educated and we help to educate others. For no man liveth or dieth to himself, and in the family, the school, the university, the nation, we must come into contact with our fellows. They influence us: we influence them; that is a law we cannot escape or transcend, and it involves a great responsibility. A man's free will comes into play with regard to those individuals with whom he is brought by Destiny into close relation. Both love and hatred set up ties which surmount death, to reappear in successive lives and to cause trouble or happiness. To love unselfishly is the hardest task

man can set himself; for love in its first human stage is invariably selfish, jealous, possessive. But "where a man seeketh himself, there he falleth from love," as Thomas à Kempis wrote, and "with difficulty doth man strip himself of self."

Another factor that enters into so-called Destiny is, to me at least, that of Chance, a seeming paradox. Chance has played such an important part in my own experience that I regard it as a very weighty working out of Destiny. (The merest chance brought me into touch with The Theosophical Society.) It seems to me a certainty that apparent chance is the result of a carefully arranged plan whereby old Karma is worked off, the effects of bygone causation rearranged, and new causation set in motion. Chance so-called is connected with the past, includes the present, and its effects stretch far, centuries ahead into the future. The One Will in the universe has planned that experience is the result of both Destiny and Chance in its usual sense of undesigned occurrence. Destiny and Chance are two aspects, two modes of working (of the Divine Life in the sphere of human activity), designed to forward God's Plan for men, to bring to conscious union with Himself in their own time the children He sent forth millennia ago on their æonian pilgrimage.

CORRESPONDENCE

WAR AND WISHFUL THINKING

THERE are just two points that I would like Bhikkhu Arya Asanga and those who may happen to agree with him to consider in connection with the views expressed by him in his article on "Peace or War?" in THE THEOSOPHIST for March 1942.

One concerns the fact or truth of evolution, and the other the very literal way he has accepted and interpreted the texts of Scripture he quotes for a justification of his views.

Take the first point, that of evolution. It is a fact that both history and science support the view that humanity as a *whole* has steadily unfolded and developed from a very crude and incipient form of intelligence and understanding to what we have today. That process is continuous. The direction is ever upward and forward and never backward and downward.

Now if that is a fact it must follow, as day follows night, that the mentality of the people and what we call sociology and civilization will, generally speaking, approximate very closely to the stage of evolution reached by humanity at any point. And what we have to decide here is whether the point reached is that envisaged and suggested by Bhikkhu Arya Asanga. Is it? What do the facts show? Most certainly the level reached is not anything like so high as to make it possible for the average

individual to live, say, up to the letter and spirit of the Sermon on the Mount. The test here is not any theory, but what is actually happening. In practice, for instance, how many Christians could be found, or ever have been found, who really have loved their neighbours as themselves? How many Hindus are there who have excelled in the sense referred to in the words of *The Bhagavad Gītā*:

"He who regards impartially lovers, friends and foes, strangers, neutrals, foreigners and relatives, also the righteous and unrighteous, he excelleth"?

How many Buddhists really live up to the spirit and letter of the text quoted by Bhikkhu Arya Asanga?

It is all very well to put these things forward as ideals to aim at. But when the facts show that scarcely one in a million get anywhere near the ideal envisaged, there must be a very outstanding and natural reason for this. And of course there is. Just as there is a Law of Evolution, so also there is a universal Law of Conditions. Nothing happens, or ever can happen anywhere in the universe, until the conditions requisite to its happening have first been provided. The reason we have wars is because the conditions requisite for peace do not exist. They do not exist mainly because humanity as a whole has not sufficiently learned the lessons of war, or, in other words, has not sufficiently evolved. We have to face the facts as they *are*, and not as we would *like* them to be.

If it be urged that humanity as a whole has reached a point, where, *for the first time in its history*, there is a near possibility—after defeating the Fascist aggressors—of settling international disputes without resorting to the methods of an international war, with all its modern instruments of destruction, I think most people would be inclined to agree. But obviously we have to be governed here not by what is written in a book, and not by wishful thinking, but by existing conditions of mind and heart, which conditions go hand in hand with the stage of evolution reached by humanity (human nature) as a whole.

If humanity, to use a metaphor, is at a rose-bud stage, then naturally we cannot expect the full-blown bloom-stage results. I will not stop here to ask *why* it is that human beings are not born perfect straightway, or why it is as necessary for ignorance and stupidity to precede knowledge and wisdom as it is for winter to precede spring, and youth full manhood and womanhood. It is sufficient for our purposes to know that this is clearly the way evolution works. But I do submit here that what Bhikkhu Arya Asanga suggests is about equal to saying that the darkness and cold and rigidity of winter need not necessarily precede the beauty, joy and fruitfulness of spring and summer.

As to the second point, that of accepting literally and unquestionably the texts quoted, are we not back here to that rather blind faith and following that has for so long been a characteristic of the great majority of sincere religious devotees of the various

Faiths? Even assuming for the moment that the original text of any great scriptural statement can be proved to be genuine—a pretty big assumption in some cases—should we not consider very carefully all the circumstances connected with its utterance and recording—the time and place and prevailing conditions, etc.?

It is well known, for instance, that almost all the great scriptural statements of the past concerning the nature of man and the universe were given in the form of legends and allegories or parables and not direct. Their true inner meanings have not been understood, except by the very, very few. Why then should we regard the recorded sayings of Buddha as being in any way different in this respect from the sayings of Shri Krishna, Zoroaster, the Christ, or any other supposed Great Teacher?

And in any case no statement, by whomsoever made, can be accepted, or ought to be accepted, by intelligent beings unless supported by reason and the well-known and demonstrable and universal laws and facts of life. Certainly nothing, it seems to me, should be accepted blindly, simply because it happens to be found in a book called sacred, or is claimed to have been uttered by some great personage. I would personally say a good test or criterion as to the truth of any statement would be as to how far it is in harmony with such known laws and facts of life as the two already mentioned.

And here I respectfully submit that the teachings of the texts quoted do, if applied literally to humanity as a whole, clash violently with such known laws.

Of course if an individual here and there feels strongly about the literal import of such texts, that they should be exemplified in his or her own life, as well as advocated for the adoption of society generally, that is purely an *individual* affair. But it does not make what is believed or advocated true. It is only a *personal* view and conviction. Nor does it mean that such a person should not be arrested and jailed if, in doing open propaganda on behalf of such views in war-time, he breaks the laws of the land governing that emergency.

But at least it is good such a question should be academically and philosophically discussed in the pages of THE THEOSOPHIST. To that extent we are grateful to Bhikkhu Arya Asanga and to the Editor.

ERNEST KIRK

EARLY IRISH HERMIT POETRY

Irish hermit poems are ascribed to a period between A.D. 800 and 1000, "and are mostly stated or implied to be the work of monks or hermits."

In *Early Celtic Nature Poetry* (Cambridge University Press, 1935), Mr. Kenneth Jackson says concerning the reputed authors of these poems that "there is an evident interest in the simple fare and ascetic way of life. It is part of the hermit's rule to eat and drink only what is to be found in the surrounding woods or what he can grow in his own garden; he must be self-supporting and the plainest berries and nuts must be sufficient." He further suggests that "the ascetic fare, hard bed

and coarse clothing were some of the means by which the hermits attained their chief objects, spiritual purity and communion with God unhampered by the defilements of the flesh; continual prayer and penitence were to be their occupation, and peacefulness, free from disturbing emotions and alarms, was the way of life desired." "They had no diet but apples and nuts and the roots of every kind of herb that they could find."

The quiet clarity of vision in these hermit poems, maintains Mr. Jackson, was the product of the ascetic life. Be that as it may, he considers that one of the most remarkable features of these texts is their "very intimate love and sympathy for wild life." To the hermit the "trilling of birds" was a delight, the song of the cuckoo a "lovely discourse," and he comes out of his cell to listen to the lark in the cloud-dappled sky. "The she-bird in the dress of blackbird colour sings a melodious strain," and there is the sense of vivid joy in the "peaceful company," in the "grave host of the countryside," and in "swarms of bees, chafers, soft music of the world," and "songs of the bright redbreasted folk." "They lived so much among the wild creatures," says Mr. Jackson, that they became almost one with them, almost own brother to them, as it were, hardly conscious that there was any distinction of genus."

The feeling is evident in the following story from the *Lives of the Saints* concerning Saint Maedóc:

"As he was walking on his way a she-wolf met him on the road there, and she piteous, exhausted, starving; she came gently and fawningly to him.

Maedóc asked a youth who had met him on the road whether he had anything he might give to the wolf; the youth said he had one loaf and a piece of fish. Maedóc took them from him and cast them to the wolf."

Here are some stanzas taken from Poem V in this charming book; they are new translations by Mr. Kenneth Jackson:

I have a hut in the wood,
none knows it but my Lord;
an ash tree this side, a hazel beyond,
a great tree on a mound enfolds it.

The size of my hut, small yet not small,
a place of familiar paths;
the she-bird in dress of blackbird colour
sings a melodious strain from the gable.

Around it lie tame swine,
goats, boars,
wild swine, grazing deer,
a badger's brood.

A peaceful company, a grave host of
the countryside,
an assembly to my house;
foxes come to meet them,
delightful it is.

A nimble songster, the combative
brown wren
from the hazel bough,
speckled hooded birds, woodpeckers
in a great multitude.

Fair white birds come, cranes, seagulls
the sea sings to them
no mournful music; brown fowl
out of the red heather.

A beautiful pine makes music to me
that is not hired;
though I sing to Christ I fare no worse
than you do.

May I give three further verses from different poems:

(a) The harp of the wood plays melody,
the sail gathers—perfect peace;
colour has settled on every hill,
haze on the lake of full waters.

(b) Look before you to the north-east
at the mighty sea, the home of creatures,
the dwelling of seals; wanton and
splendid
it has taken on flood-tide.

(c) That I may see its heavy waves
over the glittering ocean
as they chant a melody to their Father
on their eternal course.

Mr. Kenneth Jackson ends his chapter on the Hermit Poets by saying: "It was from this harmony with Nature, this all-perceiving contemplation of it, that the Irish hermits reached to a more perfect unison with God."

D. JEFFREY WILLIAMS

TRUTH IN ADVERTISING

A correspondent sends us the following and writes that, while this is an American advertisement, it shows how the teachings of Theosophy are penetrating even into the advertising world:

Like King Charles' head, the legend of Atlantis keeps cropping up in unexpected places. Only recently, in the eminently matter-of-fact *United States Naval Institute Proceedings*, we read a considered plan for surveying the supposed site in mid-Atlantic of this mysterious lost continent.

The remarkable persistence of the story, through the more than twenty-three centuries since Plato described Atlantis and its civilization, makes us feel that where there is so much smoke there must be at least a few embers. We cannot but think that there must be some dim, age-old race-memory back of it all. The details of the colossal palaces, the elaborate harbours, the glittering temples are such that they have a certain tangibility about them.

They are fantastic, yes, but to us they seem to be fantastic as the memories of childhood hunts and experiences are and not as the dreamy imaginings of some ideal Utopia. You read Plato and Donnelly and Churchwarden, who pile up detailed data to prove that the lost continent was the springboard from which civilization reached Egypt and Central America, Crete and Asia Minor, and you say to yourself perhaps there really was an Atlantis of some sort.

But whether there was, or whether the whole time-dimmed tale is simply the wishful thinking of day-dreaming peoples, we who build with steel find much of interest in the legend. It is interesting to us because the most frequently encountered details deal not so much with the deeds of demigods and heroes as with the concrete results of the activities of engineers and builders. With aqueducts, bridges, harbours and vast public buildings, with carefully-zoned cities and with roads, with details of construction.

Here at Bethlehem, we like to think that we are perhaps building the foundations for an Atlantean legend of the far future. A future when men will talk of mountain-high dams, like Bonneville; of roads that strode across cities, like the Pulaski Skyway; of bridges that spanned arms of the sea, like the Golden Gate; of lock-gates in canals that divided continents—with all of which Bethlehem's fabrication and erection division has been intimately associated.

Regardless of what future legends may be, we take pride in our activities in building for the present, in the

results of the plans of Bethlehem engineers and builders, whether these results are found in acres-broad factories or mile-long suspension bridges. They are evidence of Bethlehem's ability as the largest steel construction company in the world to provide the structures needed for modern living.

GERMANY'S EVIL KARMA

Prince Matila Ghyka contributes to a recent issue of the *Quarterly Review*, London, an interesting article on "War and Karma" expounding in a philosophic way a karmic interpretation of war. The following extract gives his point of view:

"Pragmatically, the Germans seem to have been right in persisting in their collective self-suggestion, in their refusal to accept the consequences of the lost gamble. From the karmic point of view, their triumph is only illusory, temporary; their attitude, their way of 'eating the fruit' after their defeat in 1918, instead of burning, of redeeming on their side the evil Karma which had poisoned the world in 1914, has succeeded in generating and unloosing upon Europe a still more sinister cloud of hate and death, of which the reabsorption, the expiation, will be still more difficult."

Prince Ghyka points out further that the "collapse of France" was due to the sins of previous French Governments "in forsaking the religious and moral traditions of historical France," which will be "regenerated by suffering."

Our Bombay correspondent, who brought Prince Ghyka's article to our notice, comments: "Undoubtedly there

is an occult side to the explanation of war or any other national calamity. It may seem that we are in the dark ages and civilization has gone to the dogs, but if we once understand the Law of Karma in the light of another law—the Law of Reincarnation—many mute problems connected with wars and the tribulations of war can easily be solved. We call war an 'evil,' but 'good cometh out of evil,' and surely the day will dawn when war will cease and peace, plenty and prosperity will prevail, for 'God's in His heaven—All is right with the world!'"

APPRECIATION FROM CANADA

Dear Friend and Brother: We, the members of North Vancouver Lodge wish to put on record our appreciation by writing to you our sincere thanks for all the work, time and knowledge that you have given and put out through the medium of THE THEOSOPHIST, during the strenuous years you have been in office.

Also we wish to let you know that we are closely following all you say and write, and are 100 per cent behind you in all your doings, sayings and writings, and we look forward each month to your "Watch-Tower Notes."

It is our earnest wish and hope that you will be spared to us for many years, and have full health granted to carry on.

THE MEMBERS,
NORTH VANCOUVER LODGE

Dr. Arundale's Reply

Thank you so much for sending me the very heartening greetings from the members of the North Vancouver Lodge. I am grateful for your appreciation of the efforts I make to do my duty to Theosophy and The Theosophical Society.

We are at present very busily occupied in helping to strengthen Adyar against the possibility of Japanese invasion in various ways, for we are well within the danger area. Some day I hope to publish in THE THEOSOPHIST a group-photograph of A.R.P. wardens in their regalia, with your President as the Area Warden. We feel we must do everything we can to help the authorities to fight the evil foe. Some of our young men have joined the forces, while others have taken up this A.R.P. work. A short while ago a number of us sat for the examination which has to be passed before one can be trusted with A.R.P. work. Most of us were, fortunately, able to pass it.

I suppose that you are not yet within the danger area. I hope you never will be. Canada has already done magnificently to help to strike an overwhelming blow against the Axis Powers, and it is only unfortunate that our statesmen and leaders do not seem to be able to utilize the eagerness which has been so lavishly placed at their disposal.

13 March 1942

BOOK REVIEWS

The "K.H." Letters to C. W. Leadbeater, with a Commentary by C. Jinarājadāsa. T. P. H., Adyar. Price Rs. 2-8-0.

The publication of these letters is not only an act of reverence from a pupil to his teacher and to the Teacher of his teacher; it is also an important addition to the well-known series—equally published by Mr. Jinarājadāsa—which appeared long ago under the title of *Letters from the Masters of the Wisdom*.

Since the publication of the *Mahatma Letters to A. P. Sinnett*, members and even the public have heard of this extraordinary way of communication; but it is not sufficiently known that several other members of The Theosophical Society, and among them a number of our Indian brethren, have also been honoured with the great privilege of receiving such letters from the same august Source.

The great value for members of The Theosophical Society of a book like this lies in the instruction it gives in regard to the realities of the higher life, and the ways and means it shows, how to realize the possibility of developing that higher consciousness, invariably connected with it. Only by *living* the life required, can that higher contact with the Master, called chelaship, be developed.

However, if anything becomes clear in reading these letters and the commentaries given, it is that such a con-

tact is not in the first place to be experienced on the physical plane. It is an inner experience, deeper and much more real than any exterior contact or meeting ever may be able to achieve. It is entirely something of the inner life and consciousness.

Thus we may understand how the Master *knows*, even without any necessity of a letter to him, what the pupil thinks (indeed, what every one of us thinks, if He desires to take cognizance thereof), or wishes to communicate; because His consciousness embraces so enormously more than ours, all our thoughts and feelings *are* known to the Master at that very moment.

"C.W.L." himself very soon seems to have enlarged his sphere of conscious observation, which not only made correspondence of this kind superfluous, but also enabled him to perceive experience and know things and events, occurring at a considerable distance. We personally on some occasions had full evidence of this remarkable capacity of his. He constantly was in touch (if so he desired to be) with every living thing, near and far, however incredible this may seem.

This very capacity of extended consciousness—which, for instance, made Apollonius of Tyana see Nero being murdered in Rome, while at the same moment he himself was teaching his pupils at Alexandria—provides the most intimate link between Master and pupil. But in most cases, of course, the pupil

who has not yet succeeded in opening up the inner links and channels, in the beginning may need some other means of visible encouragement, and in such a case this way of precipitating letters was used in the early years after the founding of The Society.

Mr. Jinārādās has done us a great service indeed by releasing these invaluable documents for our instruction. The three letters are also reproduced in facsimile, which enables the intuitive reader to draw somewhat nearer still in contact with their Writer. The extensive commentary on the letters helps us to enter more fully into the spirit and mental attitude necessary to profit fully from their contents, makes us better understand their meaning and inner value, explaining many a point which otherwise perhaps would have been passed unheeded.

A book like this, edited and printed with so much care and solicitude, illustrated with two very good photographs of C. W. Leadbeater (one from 1883, the other from 1931), deserves the fullest attention of all members of our Society and therefore needs no further recommendation. J. KRUISHEER

The International Theosophical Year Book, 1942. T.P.H., Adyar. Price Re. 1-8-0.

The year 1941 showed a steadily increasing strength in world Theosophy and a greater activity in presenting its teachings to all peoples. These times afford a growing opportunity for such ideas to take hold on humanity, because whenever suffering is present, the desire for some explanation also arises—people are forced to think.

The President in his articles considers the important questions of the day, that the struggle for "right" must be clear and definite, and the realization must grow that this is "a fight for Universal Brotherhood." Also, he stresses again the fact that India is the key to the world situation, and she must gain her rightful place before her tremendous power can be released—that spiritual power which will help rout the forces of materialism.

A review of the year 1941 shows Reconstruction as the key-note struck by the President in his new term; and the 1940 Convention at Adyar, the European Federation and the Theosophical Order of Service prove that in spite of difficult conditions the activity of The Society is well adapted to the times and continued with vigour. At Adyar, among the many important activities there, Kalākshetra, the International Art Centre founded by Shrimati Rukmini Devi, stands out as a beacon for the new world culture; and also the Besant Theosophical School, which has had the tremendous opportunity of using the Montessori Method under the inspiring direction of the founder herself—Dr. Montessori.

The world of the future will need tremendous assistance in recovering from her illness of war, and her cure will be *Brotherhood between all living creatures*, leading to Co-operation instead of the present disunity. The basis of The Theosophical Society is the conception of Brotherhood, and this is the moment to restart its realization in the world so as to lay its foundation for the time when the difficult task of Reconstruction confronts humanity.

JANE CLUMECK

Footprints on the Sands of Time: A quick survey of human history as marked by the lives of great men and women, by F. G. Pearce, B.A. Hons. (London), F.R.G.S., F.R.S.A., Principal, The Scindia College, Gwalior, India. Oxford University Press.

Too high praise cannot be given for this new type of school history book. A connected narrative, the different historical periods highlighted by the great people of those times, it makes reading to hold the interest of any child. The contexts work in events, people and details of living in such a way that the knowledge acquired in the end is quite sufficient for cultural information. Also there is the minimum of dates and names to remember—both the bane of the schoolchild's existence—and the maps and diagrams illustrating the different points are carefully planned so that only the necessary detail is on them.

The layout of the book as a study-book is most interesting. Each chapter starts with a key-question, the answer to which is the central theme of the chapter. At the end of each chapter are more detailed questions, but the subject-matter involved is generally useful and not conducive to making a child's mind a mere encyclopædia of knowledge but rather a piercing instrument of thought.

This is a book marking the way of presenting subjects for the education of the future—well worth reading for anyone, better worth using now for cultural education. JANE CLUMECK

The Chosen Highway, by Lady Blomfield. The Bahā'ī . . . London.

Here is a valuable, and intimately enthralling, chronicle of the founders of Bahāism, that most significant movement for the spiritual awakening of Arabia and Persia, and bringing them in touch with western idealists along the same line. Theosophists infallibly discern in the Bāb, Bahā'u'llah and Abdul-Bahā Messengers sent by the White Lodge, doing for portions of humanity what The Theosophical Society was to do for a major portion, namely, preparing for a step forward into Light.

The martyrdom of the Bāb and the lives of continual persecution, imprisonment and even torture of his successors, are simply narrated, in a way that shows love and patience ever triumphant over pain and malignancy. It is good to read of the care taken by General Allenby and the British authorities to protect Abdu'l-Bahā on entrance into Haifa, where the enemy "High Command" had planned the crucifixion of the whole family, but were prevented by the English Army being hurried forward two days, to avert the tragedy.

H. V.

Dawn and Other Poems, by K. P. Appaji Rao. Published by the Author, Mangalore.

Beautiful little poems are to be found in this slender volume, worthy of inclusion among the best in a modern Anthology. Many are enchanting, among them the first called "Dawn," where the lines occur:

And golden fingers of the rising Sun
Stretch up to grasp her ere she fades
from sight.

But one called "Youth" I quote *in toto* here :

Tramping on the highroad
Racing o'er the Mead,
Taking every little path
To see where it would lead ;
Plucking sheaves of blossoms
To drop them by the way ;
Talking for the sake of talking,
Laughing all the day ;
Youth is fair and youth is free,
Youth is made for you and me.

Age may shake his solemn head,
Walk his sober pace,
Think his great experience
Judge in every case.
Age is bound by tape and rule ;
Age is but a slave.
Laugh we then our gayest laughter,
Leaving age the grave.
Youth is fair and youth is free,
Youth is made for you and me.

H. V.

(1) *University of Ceylon : Its Power and Purpose* ; (2) *University of Sind : A Sociological Approach* ; by Kewal Motwani, A.M., Ph.D., Adyar, Madras, India.

The theme of these two extremely practical pamphlets is that a "University is vitally related to the life of the people" whose country it serves. "A University must be an agency of transmission of this cultural heritage to the younger generation and must, therefore, synthesize not only the past and the present but also the future, so that the country shall continue to rise in its level of evolution from age to age."

Dr. Motwani conceives the essential subjects of University education to be Biology, Sociology, Political Science, Economics, History, Art, Literature, Philosophy and Religion, for a University is intended to serve both the individual and the group. It must advance the interests of the student by helping him to grow to his full stature and to adjust himself to a changing world.

The present Examination system is examined and its futility and wastefulness exposed.

The value of these pamphlets cannot be estimated in a short review ; they deserve the most careful attention of all who are responsible for the foundation, government and conduct of any modern University.

I. M. PREST

MAGAZINES RECEIVED

The following magazines have been received from overseas :

Boletin . . . Mexicana . . . , Oct. and Nov.
The Canadian Federation Quarterly, Oct.
The Canadian Theosophist, Nov. and Dec.
Eirenicon, November/December.
Evolucion, September.
The Liberal Catholic, December.
The Link, February-March.
Revista Teosofica Argentina, Nov.-Dec.
The Temple Artisan, Oct.-Nov.
O Teosofista, July-October.
Theosophical News and Notes, Jan.-Feb.
Theosophy in Action, December.
Theosophy in Ireland, October-December.

Justice M. G. Ranade joined The Theosophical Society in 1878 ; the date given in our last issue, page 70, is incorrect.

INTERNATIONAL DIRECTORY OF THE THEOSOPHICAL SOCIETY

HEADQUARTERS : ADYAR, MADRAS, INDIA

President : George S. Arundale
Vice-President : Hirendra Nath Datta

Treasurer : Bhikkhu Arya Asanga
Recording Secretary : Rohit Mehta

NATIONAL SOCIETIES

General Secretaries and National Journals

Argentina : Señor José M. Olivares—Sarmiento 2478, Buenos Aires ; *Revista Teosofica Argentina*.
Australia : Mr. R. G. Litchfield—29 Bligh Street, Sydney, N.S.W. ; *Theosophy in Australia*.
Austria :
Belgium :
Brazil : Señor Aleixo Alves de Souza—Rua do Rosario N. 149, Rio de Janeiro ; *O Teosofista*.
Bulgaria :
Burma : Mr. N. A. Naganathan (present address) c/o The Theosophical Society, Adyar, Madras.
Canada : Mr. Albert E. S. Smythe—5 Rockwood Place, Hamilton, Ontario ; *The Canadian Theosophist*.
Central America : Señorita Lydia Fernandez Jimenez—P.O. Box 797, San José, Costa Rica.
Ceylon : Dr. T. Nallainathan—81 Madampitya Road, Mutwal, Colombo ; *The Ceylon Theosophical News*.
Chile : Señor Santiago Nuñez—Casilla 548, Valparaiso.
Colombia : Señora Sofia Paéz Gonzalez—Apartado Postal No. 539, Bogota ; *Revista Teosofica Colombiana*.
Cuba : Señora Ester de la Peña—Apartado 365, Habana ; *Revista Teosofica Cubana*.
Czechoslovakia :
Denmark :
England : Mr. John Coats—50 Gloucester Place, Portman Square, London, W.1 ; *Theosophical News and Notes*.
Finland :
France :
Greece :
Hungary :
Iceland : Herr Gretar Fells—Ingolfsstr. 22, Reykjavik ; *Gangleri*.
India : Mr. G. N. Gokhale—The Theosophical Society, Benares City ; *The Indian Theosophist*.
Ireland : Mr. T. Kennedy—14 South Frederick Street, Dublin ; *Theosophy in Ireland*.
Mexico : Señor Salvador Tayabas—28 Calle Iturbide, Mexico, D.F. ; *Boletin . . . Mexicana de la Sociedad Teosofica*.
Netherlands : Mr. J. Kruisheer—33 Ovington Square, London, S.W. 3, England.
Netherlands Indies : Dr. L. Mangelaar Meertens—Djoenggo, Batoe ; *Theosofie in Ned. Indië*.
New Zealand : Miss Emma Hunt—371 Queen Street, Auckland ; *Theosophy in New Zealand*.
Norway :
Philippine Islands :
Poland :

Portugal : Madame J. S. Lefèvre—
Calçada do Combro 32-42, Dir. Lisbon;
Osiris.

Puerto Rico : Señor A. J. Plard—P.O.
Box 3, San Juan.

Rumania :

Russia : Dr. Anna Kamensky—2 Rue Cher-
buliez, Geneva, Switzerland; *Vestnik*.
(The Lodges are outside Russia.)

Scotland : Mrs. Jean Allan—28 Great King
Street, Edinburgh; *Theosophical News*
and *Notes*.

South Africa : Miss Clara M. Codd—Box
863, Johannesburg; *The Link*.

Spain :

Sweden :

Switzerland : Frau Fanny Scheffmacher
—17 Neusatzweg, Binningen, Basel;
Bulletin Théosophique de Suisse.

United States of America : Mr. Sidney
A. Cook—Olcott, Wheaton, Illinois; *The*
American Theosophist.

Uruguay : Sra. Julia de La Gamma—
Casilla de Correo 595, Montevideo;
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