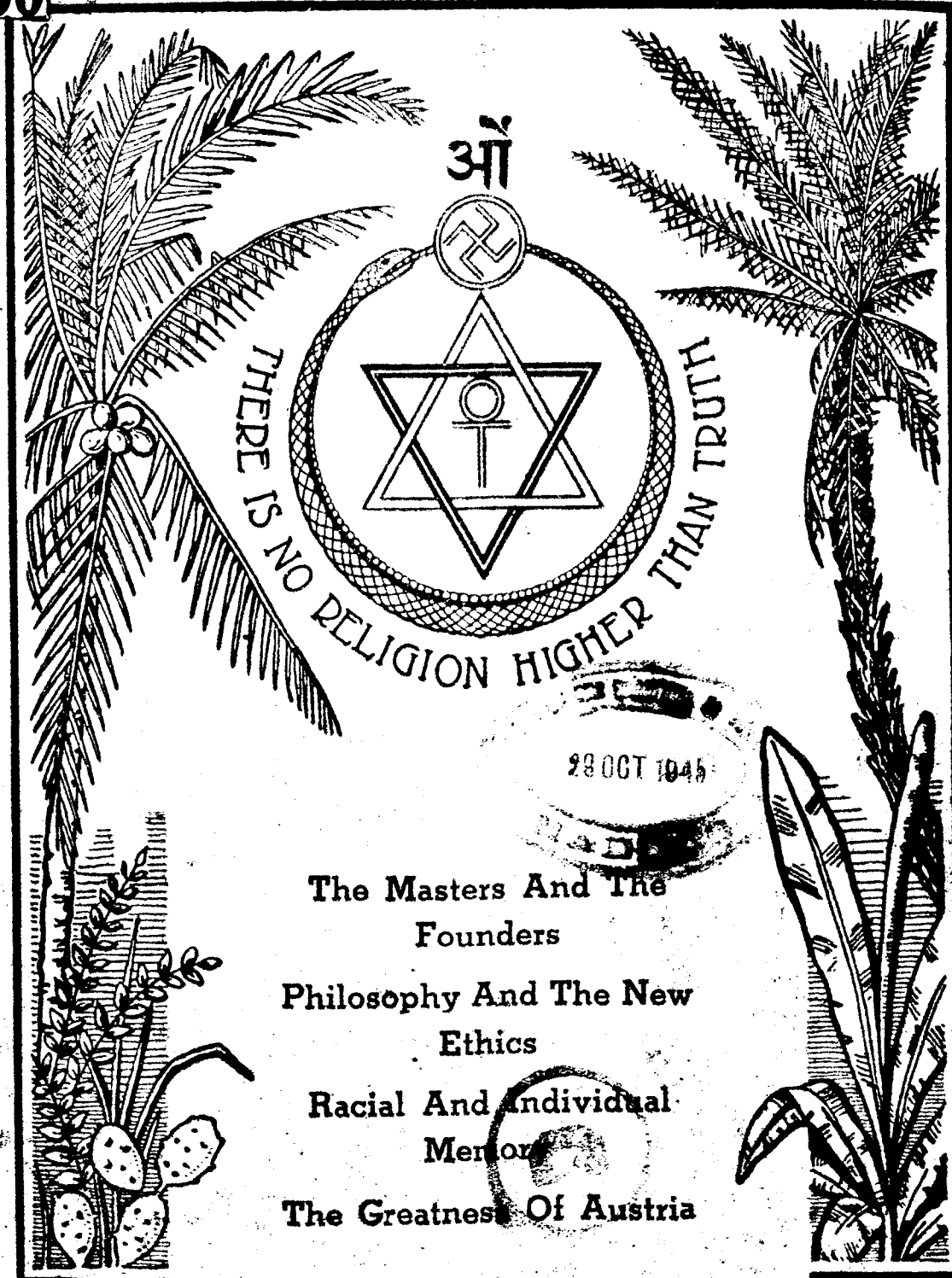




The Masters And The
Founders
Philosophy And The New
Ethics
Racial And Individual
Mentors
The Greatness Of Austria

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THEOSOPHIST
NOVEMBER 1945

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17 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.

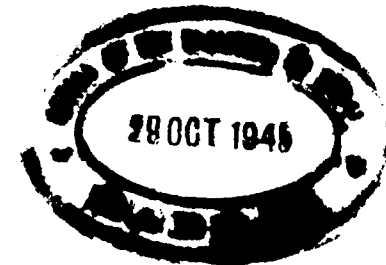
Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life, and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should 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.



ON THE WATCH-TOWER

THE VICE-PRESIDENT

[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. Each article is personal to the writer.]

WHERE DO WE STAND?

WHERE does the world as a whole, including its several parts, stand as regards its immediate future? This question posed by the Time-Sphinx is for all those Theosophists who aspire to be its helpers in its present crisis. The road before us bifurcates, one way showing a steady upward inclination, pointing to a lofty summit in clear white light where universal principles shall reign, and all nations alike shall be established in partnership over the things of the spirit which spell joy, the other leading downwards into an abyss covered by mists through which gleam illusory prospects of selfish prosperity and illegitimate power.

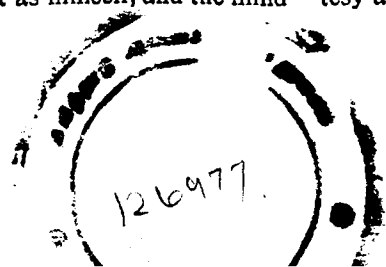
Although a stage in this choice has been successfully passed in the war which has been won in the name of Freedom, Human Brotherhood, and Truth or Straight Dealing between man and man, the further stage of peace has yet to be secured for those ideals. The seed has been planted, in the dark matrix of existing conditions, of a new humanity of the future, to take shape out of our present efforts and the changes to come and see the light of a new Day or Cycle in which shall be written its life-story through the periods into which that story may divide. This new birth of our humanity, into a state of wholeness, which for the first time looms on the horizon of time, out of the parts in which its cycles have run hitherto, is an event obviously of unprecedented signifi-

cance, and the perils that attend such an event are as multifarious as those parts themselves. The dark monster of Fascism which arose out of the elemental movements of recent years has been run to the ground, but other attacks which may be made remain to be faced and conquered.

OUR COMPLEX KARMA

The present differs from all preceding epochs in the fact that for the first time in human history an individual born in any part of the globe inherits not merely the heritage and problems of his particular country but those of entire humanity. This vastly increased and mixed Karma which belongs to the present time, including the existing relations between man and man, country and country, and the conditions surrounding them, is not in any clear final form, but is in a process of being worked out to such order as will ultimately emerge, involving much separation of parts, neutralization of existing and resultant factors, and fresh combinations of the separated elements. In other words, we are in a period of universal movement marked by a wholesale clash of ideas, which have hitherto had their separate spheres of influence as well as of interests, national, racial and economic.

The developments which have taken place have been made possible, and are being invested with an increasingly urgent significance, by modern objective science, itself a product of the human reason released in the



process of natural growth from its previous predilections and inhibitions. The wonder of its growth and inventions, which have metamorphosed the conditions of life from their previously self-contained character in simple forms, comparative attunement with natural physical conditions, has added an excitement to the resulting complications, the effect of which has been to tear away the mind from its previous moorings of accepted ideals and received spiritual truth. There has thus come about throughout the world a disintegrating process which has affected not only the closed systems in which Nature's secrets are held, thus adding to our knowledge, but also the forms of life, for individual conduct and social and national functioning, belonging to the settled order of the past.

The disintegration has not been unaccompanied, it may be thought, by the growth of a fresh setting. All the features of our modern life, its equipment for constructive and destructive purposes, the various political and economic systems, are examples of a process of life which must construct fresh tissue, living wholes, effective combinations, out of available material. But the growth considered from the standpoint of the final aim of the whole process has not been on lines that will conduce to the realization of that aim, namely the total harmony of all the elements concerned.

The new world-order-to-be must not only be all-inclusive as that very term implies, but it must also embody, if it is to grow, endure and prove fruitful, a life-impulse surging from the heart of humanity as a whole, felt in all its parts, and capable of holding in allegiance to the truth it represents every one of its parts and controlling their energies. Such an impulse, be its special character what it may, is needed to produce for humanity as a whole that harmony between its parts which it is the effect of all spiritual teaching to produce in the individual life.

Man cannot live without the life-breath of the spirit hidden in himself. The ideals of the new age, which will be but facets of its awakening, must obviously be universal ideals, appealing to the man of reason, and also capable of inspiring a self-sufficing faith. They must be ideals which will build up the whole of humanity into a healthy body, creat-

ing out of the very differences of its parts the solidarity of an integral harmony. However different each part may be from the others, it must be made to realize its own proper function and become conscious of the complementariness and value of others. To diffuse such a consciousness is part of the work of The Theosophical Society.

A CALL FOR CREATIVENESS

The Theosophical Society has the duty of preparing the ground and the material for the erection of a new world civilization by spreading those truths which are most worth knowing by each individual, and by educating the younger generation into a new attitude of comprehension and search of the finest and deepest qualities in life. The fact is too often forgotten that no structure can last longer than the material of which it is built; no constitution work better than its constituent elements. There can be no real peace in the world unless the form which we fashion for it is informed by the spirit of goodwill and peace. Therefore we have to produce those changes in the character of men, beginning with their thoughts, which will presently be reflected in external conditions, in addition to planning and working for such conditions as will be most favourable to true progress.

What are the truths most necessary to be known? In one of the early letters which were received from the Adepts, the ideas of most importance to us were thus described:

"They touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the infinite; ideas larger, grander, more comprehensive, recognizing the universal reign of Immutable Law, unchanging and unchangeable, in regard to which there is only an Eternal Now, while to uninitiated mortals time is past or future as related to their finite existence on this material speck of dirt."

These ideas have of course to be stepped down to the level of modern practical understanding, and in such forms as would most fittingly express them, shown to apply to existing conditions. There must be no void or hiatus between the highest philosophy, of which Theosophy is the plain modern

presentation, and practical life and conduct at the various levels into which society howsoever ordered must inevitably fall.

The letter from which the quotation is taken contains this further observation, which seems even more relevant to the present conditions than those which existed in 1880: "As men's minds will receive *new ideas* [italics in the letter itself] laying aside the old and effete, the world will advance."

The age that is now dawning, although the dawn is still hardly more than a break in the darkness, calls for the sowing of new ideas, new from the standpoint of the practical materialism of the present time, and for life-giving changes on every side which will be part of a world-wide transformation, embodying a world-unity amidst an expressive diversity. There must be some in the world who, identifying themselves with the stream of forces that flow through all things, causing them to expand, change and move onwards to the future, can share that quality of progress with those who are round about them, so that the whole world may become as vital as is possible in the present stage of evolution, in its spiritual content. Theosophists surely must be among that number, who are never content to be static, but are ever open-minded and progressive, not in the conventional sense, but in the creation of new openings into the rich heritage of the future and of fresh forms through which its possibilities may be realized.

NO PENAL CODE

The question was asked of Dr. Besant, who was in so many matters a model of wisdom, what should be our attitude in The Society to those whom we may consider as undesirables or to have erred greatly, and her answer was as follows. As it is not without relevance to the existing conditions, I reproduce it here from her first Presidential Address:

"Most religions have a moral code, a set of 'Commandments' of some kind, such as the Ten Commandments of Judaism, the Five Precepts of Buddhism. But none of the great religions, so far as I know, has a penal code, enforcing its commandments by exclusion from its pale. On the contrary, they regard it as a primary duty to try to improve

their evil-doers, not to cast them out. Some religions outcaste or excommunicate on ceremonial grounds, but one may presume that The Theosophical Society does not wish to copy these examples. Religions leave to the civil power the punishment of offences, and strive to reform and purify rather than to expel.

"As a nucleus of Universal Brotherhood, we should not omit to show forth the brotherly way of dealing with the criminal; we should not expel him, crying out: 'stand aside, I am holier than thou,' but should, by lofty living, pour such a stream of nobility into The Society that none bathed in it could remain base.

"A penal code among us would be the denial of Brotherhood, the affirmation of the 'heresy of separateness,' the separateness we are banded together to destroy. Spirituality knows no separateness; it proclaims the unity of all. Just in proportion as we are spiritual, shall we feel our unity with saint and sinner alike. We are all eager to feel our unity with the Gods, with the Christs, with the Saints, but no such lopsided unity is possible. Only those can be one with the highest who are also one with the lowest; by the one Spirit that dwells in us all, our brother's sins are our sins, our brother's shame is our shame. Our Elder Brothers, the Masters of Compassion, stoop to us, the younger, that They may lift us up. With what eyes of patient sadness must They look on us, as we eagerly grasp at Their hands that we may rise, and trample on those who are younger than ourselves? Shall They not say to us, if we fall into the present snare: 'Forasmuch as ye have expelled the least of these, our brethren, ye have expelled us?'"

A Brother can be expelled from the Society, if he refuses to accept *Universal Brotherhood*, or if he rejects the other two objects of The Society for any reason of his own. He can be removed, I presume, if he persists in acting unconstitutionally refusing to abide by its rules, thus breaking the integrity of The Society of which he is a constituent member. Our President-Mother's remarks do not apply to these cases.—N.S.R.

The Masters And The Founders

1875-1945. We celebrate the 70th Anniversary of The Theosophical Society's foundation with authentic notes on the Founders and the choice of the Messenger of 1875.

AS we are not likely, worthy sir, to correspond very often now—I will tell you something you should know, and may derive profit from. On the 17th November next the septenary term of trial given the Society at its foundation in which to discreetly "preach us" will expire. One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the Occult doctrine might gain an intellectual acceptance, and the impulse given for a new cycle of occult research. Others—wiser as it would now seem—held differently, but consent was given for the trial. It was stipulated, however, that the experiment should be made independently of our personal management; that there should be no abnormal interference by ourselves. In casting about we found in America the man to stand as leader—a man of great moral courage, unselfish, and having other good qualities. He was far from being the best, but (as Mr. Hume speaks in H.P.B.'s case)—he was the best one available. With him we associated a woman of most exceptional and wonderful endowments. Combined with them she had strong personal defects, but just as she was, there was no second to her living fit for this work. We sent her to America, brought them together—and the trial began. From the first both she and he were given clearly to understand that the issue lay entirely with themselves. And both offered themselves for the trial for certain remuneration in the far distant future—as K.H. would say—soldiers volunteer for a Forlorn Hope. For the 6½ years they have been struggling against such odds as would have driven off any one who was not working with the desperation of one who stakes a life and all he prizes on some desperate supreme effort.—*The Mahatma Letters to A. P. Sinnett*, p. 263.

THE CHOICE OF H.P.B.

Dr. Besant wrote in her Watch-Tower of January 1930:

The following account has been sent to me, and I think others will be interested in reading it.

It will be known to some that when the time came for the utilization of the force available at the close of every century, two possibilities were weighed by Those in whose hands lay the decision.

The question seems to have been as to whether use should be made of H.P.B. or of Annie Besant as the principal medium for the beginning of the outpouring dedicated to the last quarter of the century. The use of H.P.B. would involve the accentuation of the occult side, and a sharp conflict with Materialism. The use of Annie Besant would involve the accentuation of the Brotherhood side generally, with little conflict, at that time, with the materialistic attitude. H.P.B. was immediately available. Annie Besant would not be available so early. Hence The Society, if she were to be the principal medium, could only be founded many years later, instead of in 1875. Some of the Elder Brethren were frankly anxious about the stressing of the occult side. Previous experience was by no means encouraging, and it seemed the safer plan to wait until the power could be poured through a channel which would make a direct Brotherhood appeal, Occultism being entirely subordinate. Moreover, it was felt that the world would only be ready for Occultism by education in Brotherhood, and that Brotherhood must come first for the sake of safety.

On the other hand, the need of the world was great, and some of the Elder Brethren felt that an arresting demonstration needed to be made against the headlong plunge into materialism. H.P.B. was eminently fitted

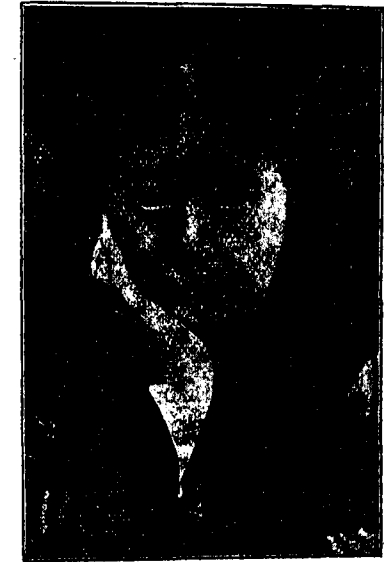


H. S. OLCOTT

need of the world was urgent. Would it be safe to wait until 1891, with the advent of a world-catastrophe (1914-1918) in prospect? On the other hand, would it be wise to wait in view of the urgent need for the preparation of the world to receive its Lord in the first half of the twentieth century? But if there were to be no waiting, then the line of occultism must take precedence for the time being over the line of Brotherhood through the various stages of religion, education, social and political reform. Herein lay a risk, a risk that would not have been taken, to which H.P.B. herself would hardly have assented, to which the Brotherhood as a whole would hardly have given consent, but for the guarantee offered by our great Masters M. and K.H. These two Great Ones offered to make themselves personally responsible for an experiment both dangerous and desirable. They would watch over it with the utmost care and guard by all means in Their power against the development of the occult side into those terrible exaggerations which in the past had led to such great disasters. They were the better able to offer such a guarantee in that in H.P.B. they had a vehicle supremely adapted to Their control, and utterly impersonal.

Clearly, this guarantee, though offered by the two Masters, involved the whole Brother-

CO-FOUNDERS OF THE THEOSOPHICAL SOCIETY



H. P. BLAVATSKY

for this task. No less heroic than the one who would be her great successor, her body was peculiarly suitable for the manifestation of laws with which the outer world was unacquainted. She was an admirable channel for the Masters, and entirely selfless—utterly Their servant, no less than Annie Besant. At that time, she had qualifications which Annie Besant would only develop later, because of certain preparations that had to be made for her future work. In any case, the

hood in the responsibility, for the act of even one single member is the act of all. But it remained a guarantee which must weigh heavily with all. (Indeed, as we know, it caused the experiment to be accepted, and permission came for the decision to be carried into effect). At first, while every member looked with the utmost goodwill upon this wonderful experiment, it was the law that Those who had assumed the responsibility, must bear upon their own shoulders the major portion of its weight. Hence we do not find then, as we do find now, the close cooperation of all Members of the Brotherhood in the work of The Theosophical Society. As far as the law allowed, all helped; but the special relation between The Society and Those directly responsible for its existence in the outer world must not be in any way complicated by the introduction of other forces, however beneficent. Indeed, it was agreed that our two Masters should be in sole charge of the work until such time as the experiment was definitely beginning to justify itself, when it would be permissible for other members of the Hierarchy to join—our Masters having fulfilled Their responsibility.

The conduct of the experiment was fraught with anxiety, and unforeseen difficulties arose. In some ways the world proved less receptive than was hoped. In some ways individuals

proved more worthy than was expected, though some, it is true, proved less worthy. More than once critical situations arose, and for a time, on one occasion, it seemed as if the experiment, while not wholly a failure, was at the best only a very partial success. But the heroism and selflessness of H.P.B., her utter purity, courage and big-heartedness, triumphed in alliance with the infinite patience and wisdom of our beloved Masters. Colonel Olcott, too, bravely stood by his great comrade. And the entry into The Society of its present President was to pave the way for the success to become the triumph it now is. "At last," H.P.B. felt when Annie Besant came to take her stand by the side of a warrior-comrade from down the ages. "Now lettest Thou Thy servant depart in peace for mine eyes have seen Thy salvation"; and in peace, indeed in triumph, did this faithful servant of the Brethren return home awhile.

Many glorious deeds mark the progress of the world, but none more glorious than the heroism of H.P.B., a lonely figure of Light in an age of cold, hard darkness. A few there were who loved her, but how few who understood her, none who were her equals! In many ways her life was a tragedy, at all events from the standpoint of time. She sowed so bravely, so unsparingly, and the harvest was so small. But each one of us owes our Theosophy to her and to Those who sent her to us. Every single member of The Society is a living witness to her heroism, and whomsoever else we may forget, H.P.B. must ever remain enshrined in our hearts. Our Masters had the will, but They needed the tool. H.P.B. was ready to become the tool, and most nobly, most faithfully, did she give herself as that tool into her Master's Hand.

Madame Blavatsky

"Many a year must pass ere Helena Petrovna Blavatsky will be seen in her true greatness. We are too near her to behold her as she is, and the modern world, like that of the Hebrews, ever stones the modern prophet. Our children will build her sepulchre in the intervals between their stonings of the prophets

of their day, and on her memorial stone will be engraven the gratitude which posterity will feel to the lion heart which braved the insults of a world, to the stainless Truth which flinched not when error was throned in the high places, to the perfect Fidelity which wrought only for the Master's service, and consecrated spirit, soul and body to the mission which He gave."

Colonel Olcott

"Henry Steel Olcott shared with Madame Blavatsky the honour of founding The Society; and if through her came the teaching, the spreading of which was the object of its existence, it was his administrative ability which made that existence possible, his hand which steered the Theosophical ship over many a stormy sea and through many a difficult passage. He was prepared for this position not only by the special work of the earlier years of this life, but also by previous incarnations in which he had held positions curiously parallel—always connected with the preaching of a great religion, yet never himself the preacher, but the administrative officer whose work made the teaching possible. Soon he will come again to carry on to greater heights the work which he has so well begun, and those who laboured under him this time may well have the opportunity of serving with him then, if they but take to heart the lesson of his life—the lesson of unswerving loyalty and whole-souled devotion to the great cause which was always for him the one thing to which all else must yield, for which he stood ever ready to sacrifice ease and comfort, and even life itself. Faithful unto death in this life as in that other lived so long ago, he stands before us as an exemplar of courage, loyalty and unselfishness. For the great Masters he lived, he lives and he will live; when once more he raises Their banner, may we have strength to follow him as he has followed Them!"

[Both items—H. P. Blavatsky and H. S. Olcott—by C.W.L. in *Adyar, The Home of The Theosophical Society*, with photo illustrations by Krishnaji, 1911.]

The Invisible Presence

H. P. BLAVATSKY

[H.P.B. and the member to whom she wrote this letter have passed over, but the letter remains, a perennial reminder of our golden opportunities.]

FOR I can do you no good if you yourself fail to place yourselves in the atmosphere of Theosophy, or rather if you still fail to sense Them around you. There is an uninterrupted concatenation of causes and effects in the life of every Theosophist, if not of every member of our Society.

No one seems even to suspect the real true nature of our Society, which *cannot die*. The Parent Body, wherever it has its seat, is the nursery and granary of the Societies of the twentieth century. I mention the law (of cause and effect) in the life of every Theosophist who is in *dead earnest*. None of you has ever thought of watching, studying and thus profiting by the lessons contained therein, the web of life woven round each of you, yet it is that intangible, yet ever plainly visible web (to those who would see its working) in that ever open book, sacred in the mystic light around you, that you *could* learn, aye, even those possessed of no clairvoyant powers.

Why have you never followed (even helped by your reasoning powers and physical, let alone spiritual, intellect) those daily records in the life of every one of you, those trifling events of which that life is composed? For no better proof can you get of the ever invisible *Presence* among yourselves. I say that you have attained contact with the Master, and that *before you can hope to go further you must realize that which you have had*. I know that Master has (without interfering with karma) precipitated and in other cases retarded some events and contingencies in the lives of all of you who are earnest and true. Had you paid attention to these casualties and little events, the working of these alone might have revealed to you a guiding hand. It is the first rule

in the daily life of a student of Occultism never to take off his attention from the smallest circumstances that may happen in his own or other fellow-students' lives; to record and place them in order on those records, whether they are or are not connected with your spiritual pursuits, and then bind them together by comparing them with the records of the others and thus extract from them their inner meaning. This you ought to do at least once a week. It is from those totals that you will find out the path to pursue. It is the phenomenon of thought-transference and guessing thoughts applied to the events in life.

For once compared and summed up, these events (the most trifling are often the most illuminative) would perceptibly reveal to you the course you have to follow. Working by himself no man can achieve this. Where you work in common it is comparatively easy. It concentrates the attention upon the laws governing the simplest events in life, those events being guided by the invisible Guru, the Master under whose guidance is The Theosophical Society. It draws attention from things that would only interfere with mental training; it sharpens and develops the intuition, and makes you gradually sensitive to the smallest changes in the spiritual influence of the Guru. Once an earnest student joins the T.S., there are no more meaningless or trifling circumstances in his life, for each is a link purposely placed in the chain of events that is to lead him to the Golden Gate. Each step, each person he meets with, every word uttered, may be a word purposely placed in the day's sentence with the purpose of giving certain importance to the chapter it belongs to, and such or another karmic meaning to the volume of life.

A Scientist's Approach To The Secret Doctrine

E. WINTER PRESTON, M.Sc.

IN a first attempt to read *The Secret Doctrine* many students lose their way in the richness and exuberance of its ideas. It is like a wood where the trees are so dense, varied and beautiful that it is difficult to find or follow any special path.

For this reason, wishing to follow one path, that of science, and to find out exactly what *The Secret Doctrine* does say on certain scientific subjects, I have extracted such portions of *The Secret Doctrine* as appear to have a direct scientific value and interest. These extracts are strictly in the order in which they appear in the original and the page references are given in the margin.

All footnotes have been eliminated or added to the text. Side issues, however interesting, have been omitted.

In this *Scientist's Secret Doctrine* then, I have selected one thread of the many which made up that complex work and have followed it, as did Ariadne her clue, through the fascinating diversities of the secret science.

The appended notes and comments are, of course, only one person's understanding of what is meant by a particular section of *The Secret Doctrine*. It is this writer's belief that, from one aspect at least, it is possible, with truth, to leave aside philosophic conceptions and to use simple language. Much of the grandeur of the original may be lost, but some knowledge or realization may take its place and the rest may be gained as our intuition shows us the fuller vision.

Writers such as Dr. Besant, Mrs. Ransom, and Mr. E. L. Gardner have contributed studies in and expansions of certain portions of the teachings. My aim has been a simplification rather than a commentary or elaboration. I have therefore tried to indicate very briefly what appears to me to be the main content of each section, in words which are as modern as possible; mere repetition of the words used in the text is no help. At certain points I have attempted to compare

the statements made with modern scientific thought and terminology.

PURPOSE OF THE SECRET DOCTRINE

The Secret Doctrine was first published in 1888. Its purpose, as given by Madame Blavatsky, is as follows:

- (1) To show that Nature is not a fortuitous concurrence of atoms.
- (2) To assign to man his rightful place in the scheme of the universe.
- (3) To rescue from degradation the archaic truths which are the basis of all religion.
- (4) To uncover, to some extent, the fundamental unity from which they all spring.
- (5) To show that the occult side of nature has never been approached by the science of modern civilization.

ITS ORIGIN

The teachings of *The Secret Doctrine* are based on an ancient book called the *Book of Dzryan*. In prehistoric times, about 80,000-20,000 B.C., a civilization existed in Central Asia in the districts now known as the plateau of Tibet and the valley of the Tarim. The *Book of Dzryan*, which was originally written in a language called Senzar, is part of a larger work which was dictated by Divine Beings to the initiates in the early days of this civilization. Some of the manuscripts are now in the keeping of the Teshu Lama at Shigatse.

Centuries will pass before much more of the Secret Doctrine is given out, but in the Twentieth Century another disciple may be sent to give final proof of the existence of the Secret Science.

The *Book of Dzryan* ends at 3100 B.C. It describes cosmic evolution, explains the origin of everything on earth, including man, and gives the history of the races from the 1st to the 5th.

There is a second book which gives prophecies up to about A.D. 1900 when the first thousand years of the Kali Yuga would end.

1945

A SCIENTIST'S APPROACH TO THE SECRET DOCTRINE

51

In A.D. 1900 a new cycle began which will see accounts settled between the races.

THE SCIENTIFIC VIEW OF CREATION

Before attempting to summarize the teaching regarding evolution given in *The Secret Doctrine*, it is of interest to state briefly, for comparison with it, the scientific and biblical views.

Let us look first at the cinematograph film of creation presented to us by science. When she first examines it, Science has inevitably to run the film backward, but, strangely enough, she finds that instead of extending endlessly into the past, the story of our planet comes to a full stop, or at least a break occurs in the film, at a point about two thousand million years ago.

Examination of the present external universe shows that there exist various forms of matter, electrons, positrons, protons, atoms, molecules and complex compounds and aggregates. Further, there exists energy, which is capable of becoming matter, light, heat, electricity or motion.

There is much evidence in support of the opinion that about two thousand million years ago the material bodies which form our known universe were crowded together in a much smaller volume of space than they now occupy. Since that date these bodies have been moving away from one another, and in this sense the universe has expanded. This expansion may be regular and continuous, or irregular or periodic.

Our Solar System is, like other systems, isolated in space. It is, however, much more complex than we at first imagine. Professor Russell points out that it contains, in addition to the central sun, nine large planets, twenty-six satellites belonging to these planets, more than fifteen hundred asteroids, about a thousand comets and innumerable meteors. He affirms that it is "most evidently not a product of chance."

FORMATION OF THE SOLAR SYSTEM

Considerations of the dynamics of the system seem to indicate that it could not be the result of the slow action of internal forces, but that some special event must have precipitated its formation. Theories of the origin of the system are in the main two:

(a) *The Nebula Theory*. This theory was originally due to Swedenborg, Kant and Laplace. It postulates a huge, diffuse, slowly rotating nebula. As this nebula cooled and contracted, a ring of matter split off, leaving the main mass to contract further. This process continued until a series of rings were formed which in their turn aggregated into planets. This was the favourite theory at the time *The Secret Doctrine* was written. Present scientific opinion considers that such a ring could not contract lengthways to form a single body. It is imaginable, however, that planets may have begun to form as condensations inside the nebula, while its surface extended far beyond their orbits. The observed angular momentum of the planets, however, presents a serious obstacle to any form of the nebula theory. Though the hypothesis cannot be summarily dismissed, it demands many special assumptions.

(b) *The Catastrophe Theory*. This theory requires the intervention of some outside body and involves some form of conjunction or collision between our sun and another star. This theory and its variants also present serious difficulties: science can only say, "with our present knowledge this appears to be the nearest theory to the truth."

Thus no definite decision as to the origin of our system has been reached. Yet the striking fact remains that, as Professor Russell puts it: "A very great event occurred about two thousand million years ago. At that time the material bodies forming our system were much closer together and a collision between two stars, as required for the catastrophe theory, would have been much more likely than under present conditions. It would have been the time *par excellence* for encounters. . . Or perhaps a cosmic New Deal occurred and that, just afterwards, matter was distributed more widely but more thinly through space, to settle down into the stars. . . We may regard the birth of our system as the merest incident in a vaster process—the shaping of the material universe as we know it."

The above statements are taken from *The Solar System and its Origin* by H. N. Russell (pub. Macmillan, 1933) and *The March of Science*, 1938, article by Sir James Jeans.

CREATION ACCORDING TO THE BIBLE

The process of creation of the heaven and the earth is outlined very briefly in the first chapter of Genesis. The action takes place in six stages or periods, the seventh being the rest period of fulfilment or pralaya (in *Secret Doctrine* terms). In addition, there is an attempt to portray the preliminary condition prior to manifestation. As we shall see, these successive stages bear an interesting relation to those given in the *Stanzas of Dyzan*. The parallel is not exact and there is some overlapping, but the likeness is sufficiently near to suggest that both are derived from the same source.

The following are the stages given in Genesis. The table indicates the stanza to which they may approximately correspond:

Non-manifestation	Darkness was upon the face of the deep	I
Preparation	The Spirit of God moved upon the face of the waters	II
First period or Day	Creation of light	III
Second period	Creation of heaven	IV
Third period	Earth, sea and vegetation	V
Fourth period	Sun, moon and stars	VI
Fifth period	Fishes and birds	
Sixth period	Animals and man	VII
Seventh period	Fulfilment. Pralaya. Rest.	

CREATION ACCORDING TO THE SECRET DOCTRINE.

The picture presented by *The Secret Doctrine* is alike more comprehensive and more complex than that given by science or in the

Bible. It deals not only with the origin and development of the material of our Solar System, but with the life or spirit which is inherent in it; inextricably blended with every atom.

Matter and spirit are two which are really one; each depends on the other for its manifested existence, just as the moorland torrent needs not only its water but also its pebbles, its rocks and its banks with their ferns, to confine and produce its beauty, and indeed to make it an individual entity at all. Yet the water and the earth may, and for some purposes must, be studied separately.

In studying a work such as *The Secret Doctrine* it is essential that the reader should have some general idea of the plan of the work as a whole. He should then endeavour to sense by his imagination the difference in *quality*—there seems no other word—which is suggested in the successive stanzas. There is a difference, for instance, between the conditions described in Stanzas I and II, though if the words are taken literally it is difficult to find it. Similarly each stanza does express a different and progressive stage in creation from the beginning of manifestation to the coming of man.

These first seven stanzas deal primarily with the creation of the material universe. First the formation of cosmic matter, then the formation of the sun and stars from this primitive matter, and finally the development of the planets. Stanzas VI and VII give some information about man and his consciousness, but the details of biological development of plant and animal and of the races of man are given in a later volume.

(To be continued)

PROGRESS IN CUBA

ADYAR, October 6: The Vice-President (Mr. N. Sri Ram) has received a cable message from the General Secretary for Cuba, Señor Armando Alfonso Lédon, announcing that the "first-stone" ceremony in the inaugurating of a building for the new Headquarters of the Theosophical Society in Havana is to be held on October 10th. The building will be christened "Jinarajadasa."

The Vice-President and Mr. Jinarajadasa have replied: "Warmest wishes for the development of the work in Cuba."

Philosophy And The New Ethics

CHARLOTTE WOODS

[This article was spoken in the form of a lecture in London. Miss Woods is a Theosophist of long standing, author of numerous books and biographies, and President of a London Lodge.]

AT first sight the connection between philosophy and ethics may not be clear, but it exists and becomes evident with a little closer thought. No system of ethics stands alone: it needs a mental foundation, a logical and coherent system of thought, from which the right action can be deduced. We are not all philosophers, but we are all influenced by our conception of the universe. Indeed one is bound to act upon what one conceives to be the truth about the nature of things. "As a man thinketh in his heart, so is he."

There are many branches of philosophy. Philosophical ideas can be applied to science, to religion—in fact philosophy underlies them all—they can indeed all be shown to overlap, with philosophy as a connecting link between them all. The science of any period, the way people think about the world at any given time, deeply affects behaviour over the same period.

For example, nineteenth century science viewed the world as being subject to fixed laws. The world was a mechanical universe, with each part fitted into the others as pieces of mechanism fit into each other. Although this conception is now being superseded, the mechanistic view still persists in many groups. The new view is called vitalistic, and has made much progress, but is face to face with the fact that all sorts of compounds, hitherto supposed to be the products of living organisms only, can now be made in laboratories. Gland extracts, urea, and the like, can be produced by laboratory methods. So it is still possible to claim that living organisms themselves *may* be able to be produced in the same way.

But the current is turning away from the mechanistic views towards those influenced by the laws of relativity, and by the whole relativist position. In the nineteenth century, for example, the conduct of thoughtful people was based upon fixed codes of conduct—upon certain known and accepted standards of behaviour. This arose out of the way the world was viewed at that period, and ran through all relationships, even to ethical standards. These laws of con-

duct included man's relation to God and to his neighbour—all fixed and determined by established and until then unquestioned teachings.

Under the influence of the extreme mechanistic interpretation of the universe, man has come to be viewed as an isolated phenomenon, as a complex of physical reactions which comes to an end at death. The higher idealism has been banished; there is no ultimate end for man other than whatever may be experienced in the body. Behaviour is profoundly influenced by this concept of man, and the individual becomes his own judge of what is "right" and "good." Certain conventions of conduct still exist, and tend to counteract purely individualistic values. The Vincentian Canon, for example, still holds good. "That which has been held to be true by everyone, everywhere, at all times" is still held to be the standard of conduct even in these days. But at present it has no association with the spiritual aspects of consciousness. Goodness in this view has to do with the experience of man on earth, in a physical body, and people are not much concerned with any other aspect of experience.

CHANGE IN THE WEST

Let us look at religion and philosophy in the West, and the effect upon them of the change from a mechanistic to a vitalistic approach to the universe. It is fair to say that, in general, the religion of the West is based on the Old and New Testaments. In these the idea of God put forward is that of the Supreme Other, as von Hugel has phrased it. When the idea of the transcendence of God is dominant, ethics is profoundly influenced. There is no need to give an explanation or reason for laws promulgated in His name. When Otherness is emphasized, the moral law is a revelation, and rests upon authority alone. I will tell thee, O Man, what is required of thee . . . to do justice . . . etc.

When Jesus of Nazareth came, He gave as the supreme background of ethical behaviour the love of God, and the love of one's neighbour, but showed no philosophical relationship between

God and the neighbour. There is not the slightest fraction of a doubt that if these two teachings were really and fully carried out the world would achieve its preordained end, and men would show forth their inherent divinity. But the teachings remain as teachings for the most part, and there is no philosophic background for their understanding.

There are two elements in Christianity, one of which is crude and one richly intelligent. The crude anthropomorphism of much of the commoner teaching is slowly passing away, but it still exists, and is far more common than many would have us believe. For example, in spite of the exalted ethical teaching of the Roman Church, more effectively enforced, perhaps, than any other set of ethical principles in Christianity, hell is taught and *believed*, not necessarily, however, in its rudimentary form. One brilliant Roman priest is said to have remarked: "You must believe that hell exists, but you need not believe that there is anyone in it!" In short, one can find in this system supremely exalted moral idealism alongside doctrines which are just nonsense, and which lead many thinking people who have got beyond the popular forms of orthodoxy to throw over religion altogether.

But the intelligent and really serious followers of Christianity may seek and find a deep truth in the heart of the doctrines. They have linked themselves with the life of the Christ itself, and thereby become, in some instances, really illumined and transformed. They see Christianity as the life of the ever-living Christ, seeking to express Himself under the limitations of humanity. The Church is indeed a miraculous society, linked with, embedded in, the superconsciousness of its Master. By union with the life of that Master, as poured out through the Church, human beings can be "changed," and the world could be transformed, if this were achieved by a sufficient number of human beings. Why has it not been accomplished? Is the ideal too high? Are there too few who will make the effort?

THE ONE AND THE MANY

Philosophy supplies the intellectual background by which many conundrums of ethics and of religion can be more clearly understood, if not solved. For instance there is the perennial one of the relation between the One and the Many. Is the universe either a collection of many-nesses, or is it a single one-ness? This philosophical query has a direct bearing upon ethics, for if each individual is a complete whole, independent of others, then he is a law unto himself, and ethics becomes a go-as-you-please affair. As a matter of fact the general instinct

of mankind has always been towards the recognition of a unity, of the monist theory of the world as inherently one.

Yet the monist idea has difficulties, and William James in his *Pluralistic Universe* put the case for the theory of the world being made up of many-ness as well as it can be put. Parmenides in Greece maintained that the pure ONE was the great reality, but Plato in the dialogue called *Parmenides* dealt with the theory and showed that a pure One-ness is unthinkable. The moment one is aware of a One-ness there are two elements present: the one, and the awareness of it. But so also is the idea of a pure many-ness unthinkable. It is a pile of bricks without a plan, and the universe does not behave like that. Pythagoras dealt with this in terms of numbers. The digits one to ten, for example, are not just ten digits, separated and independent. They mean nothing as a pure nine or a pure four. Their essential nature is their relationship to each other in a *series*. They are not a many-ness, but a related series of units, each one of significance in relation to all the others, but without meaning if isolated from the rest.

The solution lies in the idea of *wholeness* rather than in the concept of oneness. The structure of the universe can be seen as diversified, but held together as a whole. The idea of the many is inherent in diversity: but the diversities have their relation to the whole, for they are integral parts of the whole. Thus the whole is present in all its parts, the parts are always related to the whole.

Pythagoras also used the idea of the fractionalizing of a whole number to expound the relation of the whole universe to its parts. How is a whole number fractionalized? It does not do it itself. It is an outside mind which fractionalized the whole digit. And which is the reality, the whole or the fractions? Now, what of the universe? How does the manifold come into being? Is the universe created by God fractionalizing Himself? In any case *the whole is always there*. The fractions exist within the whole.

This again bears directly upon conduct, for right conduct is directly concerned with the recognition of the relationship of the part to the whole. There is a universality behind laws of conduct, because the action of the part affects the whole. The two great commandments given by Christ are based upon the relation of the part to the whole. They stand, as given, without any philosophic explanation, but the study of the relation of the part to the whole supplies this background. "Thou shalt love the Lord

Thy God with all thy soul and with all thy mind, and thy neighbour as thyself."

THE NATURE OF CHANGE

Another problem which is often discussed by philosophers is the problem of the nature of change. What do we mean by change? Zeno in his day said there was no such thing as change. For example, he said that if the flight of an arrow is minutely analyzed, down to its ultimate positions at each instant of its flight, it will be found to pass over an infinity of points at each of which it is at rest. The problem arises in this form through a comparison of ideas which are not logically correctly related. The comparison should not be between change and movement, but between change and changelessness. It then becomes closely allied to the problem of the One and the Many, for change abides in changelessness, and within the concept of changelessness we infer the capacity to change. Nevertheless to many who seek an absolute in their idea of God, or the Universal One, there comes a sense of rest in the thought of His changelessness. He cannot change into either a worse or a better. A clever philosopher in the early days of the theosophical movement was discussing this matter, and dismissed it with the witticism: "Do not worry about the problem of change within the nature of the Absolute. He does not really change. He only thinks He does!"

But consider the matter a little further. If all actualities are present in the Divine Mind, what possibility of change exists? One of the great philosophic problems of Christian doctrine is that of God's attitude to penitents. But how can the changeless alter, because a finite mind has altered its relationship to him? One has to see that the infinite mercy of God is *always there*. It waits upon our capacity, our readiness to receive it—that is all.

Now it is an instinct of nature when things go wrong to seek for a supreme rightness behind the wrong—just as it seems to be a general instinct to seek for the One behind the many. Aristotle probably gave the most satisfactory statement of the case in his statement concerning the two supreme modes of Pure Being, which exists as actuality on the one hand and potentiality on the other. In God actuality and potentiality are one and the same thing. In man potentiality exists, but not actuality. That is to say that a static basis of stability and reality exists, ultimate rightness IS. The roots of conduct lie in this changeless reality: the reasons for all external codes lie in the stable being of the Divine Mind.

In Plato's view conduct is a reflexion of human nature, which he sees as threefold. There is the nous, which is the rational principle, pure reason. Then there is the psyche, the impulsive element, giving force to action. Thirdly there is the appetitive principle. People differ in behaviour according to the development of these elements. Most people who study such matters as we are discussing are influenced by the psyche more than the appetitive nature, but the nous is still latent, though awakening.

THREE MORALITIES

Plato considered that there were three codes of conduct in his Ideal State. One was the code of the Guardians, in whom the nous was active and whose duty was to control the psyche by the rational principle, the nous. The recognition of the rational principle and its development is all-important for the Governors, as the possibility of using it to direct the psyche and the appetites brings a grave responsibility. The codes of behaviour of those who have not developed the rational consciousness will, naturally, be different from that of the Governors. It will have to be taught them, given them, by those who have the clearer insight.

Plotinus contributes something further to this discussion. He asks if there is morality in God, and replies that there is *not*. The moral law is human. Perfection exists in God, and perfection includes morality, therefore God contains morality, since He contains all, but the expression of the moral law is a human expression. Since the Infinite contains all, He must contain evil? Certainly, says Plotinus. A unity of perfection, embracing all, embraces, it well may be, evil as well as good. Evil exists. If evil is seen in its *right relationship to all else*, it may be included in the perfection of the Whole. When illumination comes, in the vision of the whole, nothing can be left out, there is a union of all in the Supreme One.

Let us turn to a more human and personal experience. We each have within us a sense of right and wrong which varies with our nature and its development, but which exists as a sense of "I ought" to do this or that. Kant called this the categorical imperative, and scanning the mystery of a wonderful night he is said to have exclaimed: "Two great wonders! The starry heavens without and the moral law within!"

To appreciate the meaning of this sense of oughtness, he says it is important to remember that man belongs to two worlds. His inner self, the transcendental ego in Kant's terms, lives in the heavenly world, the true spiritual world in which the *values* are realized, the values of

goodness, truth, and beauty, of which Plato wrote so much. The psyche and the appetites do not belong to this world of the real. The sense of oughtness is an echo from it. The true inner sense of obligation to do this or that—as distinguished from the externally induced compulsion, brought about by association with others—the true categorical imperative, does not arise from convention or external pressure. It is the pressure of the spiritual realities upon the individual which makes it necessary and possible for him to act in a way which is contrary to the appetites, contrary to the norm of the psyche. "Here stand I—I can do no other."

A quotation from *How to teach yourself Philosophy* by C.E.M. Joad, expresses much of what we have been saying (pp. 224-5):

"It is for the sake of the questions which philosophy studies, and of the methods with which it pursues them, rather than for any set of answers that it propounds, that philosophy is to be valued.

"Through the greatness of the universe which it contemplates the mind itself achieves greatness. It escapes from the circle of petty aims and desires which for most of us constitute the prison of everyday life, and forgetting the nervous little clod of wants and ailments which is the self, is elevated into communion with that which is greater than the self. On the practical side this greatness of mind generates qualities of tolerance, justice, and understanding, in the growth of which lies the chief hope for the world today.

"This attitude is particularly valuable at a time like the present, when men's minds are the prey both of insecurity and of dogma.

"In an insecure age it is good to be reminded of the fact that this world is not the only one, that its prizes are not the only goods, and that if our civilization finally collapses in war, something of value will yet remain. Indeed, the whole world of value would remain, while if we are right in thinking that the values both inform and inspire the familiar world, we may rest assured that civilization will again arise as the result of the effort of human minds to know, to pursue, and to embody them. . .

"In a dogmatic age, when men are given to the intolerant assertion of moral, economic and political doctrines, it is a welcome relief, to

put it no higher, to pass into a realm of intellectual discussion in which men's reasons are not the slaves of their passions, and in which they can address themselves to the business of discovering what is the case without being distracted by the fear that their views may be pronounced wicked or degrading or pessimistic or liable to spread cosmic 'alarm and despondency.' Thus, philosophy provides men less with a faith by which to live than with a scale of values by which to regulate their living. These values can . . . serve not only as ideals to guide the individual's life, but as ends to direct the actions of communities, thus providing the citizen with a goal for political effort and a test by which to measure the worth of political programmes and policies."

Gerald Heard also has written on this subject of morality and philosophy in *The Third Morality*. These three moralities, he suggests, are the religious conception of an externally imposed moral law as one, and the view which grows out of the mechanistic conception of the universe as another. For the latter he sees no future. The mechanistic cosmology can produce only the glorification of power, ending in tyranny. The third morality is the slow evolution of the ultra-individuality. This is called in Christianity the saving of the soul—the individual is to grow up until he passes into the Cosmic Individual. Heard sees the possibility ahead for the individual to attain to Cosmic Consciousness, where the quality of ethics becomes such that it embraces the life of the whole. Such an ethic would preclude war, and would in the end include the lower kingdoms also.

This is indeed the theosophical view, and may be called the ethics of the new cosmology, when that shall be established.

Man is seen as a fragment of the Divine Life, at present imbedded in the human form. The aim of the new ethics is to lead the fragment on to realize that of which it is a part, to break the prison limits of selfhood and pass into the wider consciousness of the whole. In this cosmology, the world is not mechanistic, but mental through and through. There is a universal consciousness of which our human consciousness is only a part. Our mind is a part of the universal mind, and what the universal mind is thinking, we—in the end—can think after it.

THEOSOPHY ON TRIAL

Professor Marcault's thrilling story of his prosecution and the magnificent judgment of the courts vindicating the spiritual value of The Theosophical Society and its spiritual purpose and affirming that no man according to any law can be prosecuted for spiritual activity of any kind.

GLOUCESTER PLACE, W.1,
7 July 1945

Professor Marcault :

BEFORE I give expression to my own joy in finding myself once more home—for this country is home to me—I have a mission to fulfil, a duty to perform. That duty must come before my own pleasure. That is of course, expressing to you the love and handing on to you the brotherly greetings of the French Section. I have been commissioned to give expression to more than friendly brotherhood, and that is gratefulness for the help we received from you, even though there was no means of material communication between us during these difficult years that we have—as you have—gone through. We have felt your thought and your love constantly with us. And when we received expressions of that, when communications were re-established to a sufficient extent for us to know that you had effectively supported us, sustained us, encouraged us, surrounded us all this while, we knew what we already knew.

I have also to thank you in the name of the French Section for having presided over our renaissance, over our new birth, in the person of your General Secretary. He was bringing to us much more than a reactivation of this link. That has never been suspended except in its outward form. He brought us more—to me the most important, and of which perhaps he was unaware, because that was given to us through him rather than from him—and that is the link restored between the French Section reborn to a new lease of life and The Society as a whole, and the occult reality behind The Society. For to us it is a certainty that The Society itself is nothing if the heart of the world is not at the heart

of this Society; if the brotherhood of men which concentrates in this brotherhood of people who specialize in the development of the brotherhood feeling, is not also a brotherhood with a superhumanity of brothers, the Founders of this Society, Their Society, who are the guides and leaders of the evolution of all men.

What your General Secretary brought to us was the restoration of our link with the higher, with the greater Brothers. As I said, he was not aware of this, but to us that was a felt certainty. It was an experience to us. We are National Societies; but The Society is universal, and that presence restored our link with the universal society—not only one nation, one national section, or even one continental group of national societies, or the European Federation, but the whole of mankind of which we were a nucleus, at the same time a nucleus of the human brotherhood and a nucleus of the superhuman brotherhood, a link between the two. If we had not had that restoration of the full link we would have had a visit but not a blessing. We had the blessing, and I am commissioned to tell you that we did feel, we do feel this blessing. Whilst we were in darkness you supported us; when we have been restored to light you, have brought life to us. Bless you for it.

I do not want to be too French and let myself become emotional, but still as a representative of the French Section and an old member of your Section, I am happy that I have been the one to convey to you the gratefulness of the French Section. Please believe that we do feel deeply our link of brotherhood with you, not brotherhood in thought and on the abstract plane, but brotherhood in the reality of the lived life.

Now I suppose you would like to know from direct testimony, something about what

happened to us during these years. Nothing very terrible. The facts, as we know them to have been now, are that Germany imposed upon the Government of France (I do not say the French Government) the dissolution of all international organizations in France. They did not call them international; they called them secret societies. And we were supposed to be a secret society. Not understanding the reasons why Dr. Besant in 1925 advised the members of The Society to enter into various fields of work, one of them being Freemasonry, we were classed as Freemasons. Freemasonry in France and elsewhere, and particularly in France and in Latin countries, has borrowed from the ancient mysteries a ritual that is full of Theosophical truth and when used for that purpose it has its own dignity and value. But it has been used in France as a screen for political activity, advantage being taken of the secrecy which existed in the old occult societies to hide political purposes. The Germans knew that we had provided a certain number of Theosophists as members of Masonic lodges and they considered us a secret society; and that being linked with Freemasons therefore we were doing political work—which of course we never did.

PROTECTED

On the other hand, knowing that I had been living in England for very many years, they supposed, they pretended, that we were all agents of your intelligence service—since the head of the French society was, therefore all French Theosophists were. However much we Theosophists and a number of other Frenchmen with us were in union with England, yet we never were agents of the intelligence service. Our union was not on that plane. The war was a war on the spiritual plane, and we were fighting on that plane, not on the plane of politics. So they were mistaken, and on that error they based their prosecution of Theosophists. They dissolved the Society. They searched our headquarters and our private apartments and took out of them whatever they considered of interest and usefulness to them, also whatever was valuable. Our library was taken off to Berlin, private libraries too. My own books were

taken from my bookshelves and went I do not know where, and it was the same with a good many of our members. But we were not persecuted. We were prosecuted, not persecuted, the reason being that although the Government of France at that time accepted the demands of Germany, they certainly knew what we were and that we had never entered into the field of politics but were interested in the evolution of spiritual man, so that there was no real justice in pursuing us. So when the suppression of the Society was an accomplished fact there was practically no prosecution against us. The State police under the tuition of the Gestapo used its gruesome methods at first, but when that was done there was little more that we had to bear with. Had there not been one little event which focussed again the attention of the Government upon us I suppose we would have been left quiet for the rest of the war.

That event was that a member of our Society, the president of the Vichy lodge who is also a priest of the Liberal Catholic Church, organized for the second of November, the Jour des Morts, special prayers in a town outside Vichy and invited a number of people. His letters were intercepted and read, the police entered the room where they were having their prayers and pretended that it was a camouflaged meeting of The Theosophical Society. They were arrested and put in prison, and because I happened, though not a member of the Church, to be the General Secretary of the Society, and they would see there an activity of the Society, I was also arrested, interned while awaiting judgment; we were referred to the courts, proclaimed innocent of what we were accused of, and a magnificent judgment was written by the judges—one that we can use now—a vindication of the spiritual value of The Theosophical Society, its spiritual purpose, an affirmation that no man according to any law can be prosecuted for spiritual activity of any kind.

I had written answers to questions, and they had been printed during the war after the dispersal of the Society. I was accused of restoring the activities of the Society illegally, but the judges stated that the answer to questions on the mystical life of

people or on the philosophy of life or on religion could never be a pretext for prosecution. The judges proclaimed that we had committed no infraction of the law on any other point and that we were free. At least we were declared innocent. The police did not accept that decision and appealed. We were summoned before a court of appeal very near to Vichy, which was under pressure from the Government. There something very interesting and curious happened. This is only an indication, but it will illustrate what protection was afforded us throughout all these trials.

When our counsel and ourselves arrived—I between my two friends the gendarmes who were conveying me throughout the land—we were told that the judgment could not take place on that day because the files concerning us had disappeared. (They were something like a cubic yard in volume). It was very interesting. We could not imagine where they might have been lost, or how. Of course our counsels protested against the needless fatigue of journeys which they had had to undergo in coming to this place, and demanded that something at least might be done. The judges consented and said that since they could not have the regular trial that day they would question the accused. As they had no files to do it from they did not know what questions to put to us. So the president said to me: "You are the General Secretary; you must be the best informed; please tell us what you know about this affair." The same thing had happened before at the first trial at smaller length—not more than half an hour for explaining. This time I was made to talk for three-quarters of an hour—a regular lecture to the tribunal—upon Theosophy and what it means, what it is, why we had never gone into politics, because our action was on the plane of the spiritual life, not on the plane of physical or national interests. Then we were sent off and when the court had found those files again and passed judgment on us we were acquitted with a very short decision, the court admitting the decision of the previous court and declaring the accused innocent. We knew this, but the others did not. After this the authorities could no longer keep me interned and I was set free.

GESTAPO BAFFLED

Thus the Gestapo was baffled in its intentions, for none of us had suffered according to its wishes—I particularly, because they wanted to behead the organization. They chased after me and I had to flee and take refuge in the mountains with the Maquis, several times escaping their discoveries of my whereabouts, almost miraculously, being told beforehand so that I might run away and remain hidden. The first instance was when they invaded the so-called Free Zone at the end of 1942, just after your invasion of North Africa. They gave to the French Government a list of 45 most dangerous people and paid me the honour of putting my name on that list. It so happened that out of those 45 one escaped, and I am that one. I escaped because on the day that two German police inspectors came to arrest me at my hotel, accompanied by one French inspector, it so happened that that French inspector was an Alsatian devoted to France and he meant to save a number of French people from the hands of the Gestapo. I had gone out, happily, on my bicycle. He said to the man at the hotel: "Professor Marcault is not there. Tell him not to return as the Germans are awaiting him." So I was met and told and rode away on my bicycle up to the mountains.

On two other occasions the same protection was given me. Once I saw them entering the front garden and ran away through the back garden and was not found. Then I had to change my name. I did not want to assume a false name, so I took my mother's. Under that name I could live peaceably to the end of the war as a peasant in a peasant's house, cultivating my various gardens, and I was able to carry on with my studies. So far as I was concerned there was not much suffering, and had there not been two very hard winters I am sure the experience was worth going through. It was a magnificent spiritual experience. In such cases one is not alone. One is not oneself; one feels that one increases, is bigger than oneself, and the greatness of the cause for which one stands lifts one above oneself and makes one live higher than one would otherwise. That is what happened to us: we were forced to be Theosophists. We were forced to live Theosophy,

and the way in which we were forced to do it brought to us sympathies which we now find around us and which enrich our possibilities for work in the future.

Now we are born to a new life as a Society. I suppose all national societies are going to be reborn to a new life, and the Society as a whole will find itself reunited. We are entering on a future with new powers, new experiences, new possibilities for work; and material possibilities are there just as the others. What shall we be doing?

OUR WORK

I think that the most important thing for us to remember—I am speaking as a member of the French Section, as a member of The Theosophical Society—the most useful thing we can do, is to keep in all its strength and power and reality our link of brotherhood, not only between us but between us and the rest of mankind. We stand for a universal brotherhood. We are a nucleus of the future universal brotherhood, but the universal brotherhood exists although it does not recognize its brotherliness. The family of man is life, and we are a group of that family. As the world is reconstructed in some kind of united condition of life, then we represent that universality. We have to press upon the outer world as it rebuilds itself that it must do it on universal lines. It seems to me a danger for what we represent that we as Theosophists should be too patriotic. Of course I am not alluding to the English. I

am speaking of renouncement on the spiritual plane, on the plane of vision, not on the practical plane of politics or economics. Unless we can keep that vision of the universal needs of all men, of the rights, particularly the spiritual rights of all men, we shall let evolution lag, we shall fail in our mission. What is being rebuilt must be for the good of all nations, whatever organized form it may take. We must have the power of the vision in us. Our task is to give expression in vision, in thought, in word and act to the universal oneness of mankind. We are not concerned with methods, that is for others. We are concerned with compassion.

Another point I wish to emphasize is that unless we recognize behind what we stand for,—our nucleus of universal brotherhood—the reality of the superhuman background of brotherhood, we shall fail in handing on the power of unity. We must be the mystics, not only the philosophers, the politicians, of universal oneness. Being the mystics means the personal experience of the link of brotherhood here with the real brotherhood around us, and above us. We are the link. We are Their Society. Unless we remember that and keep our vision, our experience, our expression of what we stand for, there will be a void. The fullness of the Theosophical Society is in the great hierarchy of Supermen. Unless our Society remains Their Society it will only be a group of men, not the nucleus of the brotherhood of power and love.

Dr. J. H. Cousins sends these verses from the book-list of an Indian library:

SAY NOT THAT BEAUTY

Say not that beauty is an idle thing
And gathered lightly as a wayside flower
That on the trembling verges of the spring
Knows but the sweet survival of an hour,
For 'tis not so. Through dedicated days
And foiled adventure of deliberate nights
We lose and find and stumble in the ways

That lead to the far confluence of delights.
Not with the earthly eye and fleshly ear,
But lifted far above mortality,
We see at last the eternal hills and hear
The sighing of the universal sea;
And kneeling, breathless, in the holy place
We know immortal Beauty face to face.

ROBIN FLOWER

Racial And Individual Memory

GEORGE S. ARUNDALE

(An All-India Radio talk from the Madras studio—one of a series on "The Mind And Its Working.")

THE subject of "Racial and Individual Memory" is one which should, I think, have been entrusted to an erudite student of Indian philosophy in which alone the Science of Memory is as fully set forth as is possible to our very limited understanding.

The average western philosopher confines his application of the word to the past as brought into contact with the present, while the eastern philosopher regards memory as an aspect of the Universal Consciousness and as including both past, present, and no less the future.

It may seem a contradiction to speak of the memory of the future, so habituated are we to use the word exclusively in relation to past events. Yet as science advances, the less is there any essential distinction between these three aspects of time, and we are even coming to the point where we are able to contemplate the modification of the past by both present and future, and of these by the past. Both racial and individual memory must, it seems to me, be considered as functions of consciousness—as functions of those aspects of consciousness which relate to race and individual respectively. These aspects are modifications of the One Consciousness which may be called World Consciousness, itself a modification of a still larger Consciousness, and so on and on without end.

RACIAL MEMORY

To understand racial consciousness it is of course vital to understand the nature of the consciousness of our world, and since such understanding is as yet almost entirely beyond our reach we can only very partially define the content of the consciousness which is the memory of a race.

To understand the consciousness of an individual we need to know about the world to which he belongs, the race to which he belongs, the nation to which he belongs, the faith to which he belongs, the environment to which he belongs, his own particular temperament. These constitute his memory, just as the essential ingredients of a race constitute the ingredients of its own memory.

Memory is, then, probably not part of the matter of consciousness, but rather a process, a faculty, of consciousness whereby the past ceases to be only past, the present ceases to be only present, and the future ceases to be only future, but can be focussed into a comprehensive point.

The history of a race is the total memory of the race. The history of an individual is the total memory of an individual. And by total memory I mean the total of past, present, and future. Every race, every nation, every faith, every individual, has a complete memory of itself. Nothing is forgotten. Everything is anticipated. The slightest episode is on permanent record, though how it is recorded we do not at all know, save that we may if we choose somehow apply the idea of the film which records a progressive series of events which have taken place in a studio. But if we do apply this idea we must not shrink from applying the conception of the future of the drama which is waiting to appear as soon as it is approached by preceding events. Memory is unfortunate in its conventional implication, for it has become enslaved to the past instead of being free in that slow motion of the Eternal which we call time, and which itself is divided so that the present is as it were in the middle with past and future on either side, though all three are one. Professor Bergson is indeed right when he says that our present has one foot in our past and the other foot in the future.

Racial memory, then, is the sum total of the experiences in the various planes of consciousness of the whole race and of every part of it—its emotional experiences, its physical experiences, its mental experiences, and all other experiences, indirect as well as direct, including its experience-relations with other races and kingdoms of nature. All these are as a reservoir of memory which may be tapped in a number of ways. Habit is a mode of tapping, for in all living there is a definite tendency to repetition. Memory is full of grooves. Need is a mode of tapping. On urgent and critical occasions the race may be moved to draw upon certain healing memories of lofty living which tend to establish a standard of living in a present emergency. And I would dare to say that

such memories are by no means always to be confined to the past. We very rightly talk of destiny, which is nothing more than the memory of the future, the bringing into the present, the assembling in the present, the putting together in the present, of a destined event not yet come to pass, but nevertheless substantially inevitable by reason of the compulsion of circumstances which have accumulated an irresistible avalanche of inescapable direction.

A tendency to go off the rails on the part of the race as a whole may also demand the readjustment of memory. Influences may at times be at work detrimental to the appointed course of the race. These will from time to time have to be counteracted by vivid remembrances of the nature of the true course of the race.

I may be criticised as enslaving the race to fate, to predestination, to the negation of freedom and to the enthroning of necessity as the tyrant of all movement. On the other hand, I would insist that there is nothing so hard and fast and set that it becomes impervious to change. As the past acts upon the present, so does the future act upon the past. And the past acts upon the future as the present is affected by both. Fate may appear to be inescapable and may in fact occur as expected. Yet until an event happens it is likely always to be susceptible to modification, which is to say that it has its own freedom at least in terms of the relative, though I would not venture to say what it has in terms of what we call the "Absolute" without in the least knowing what we mean by the word.

Racial memory is thus race experience, a modicum of which may for one reason or another be emphasized out of the race reservoir of experience for use in circumstances which demand or need or excite the memory.

Racial memory is the heritage of every individual member of the race. The reservoir is the equipment of every single individual who happens to belong to the race, however little he may be able to draw upon it; and his own individual living adds to the contents of the reservoir thus affecting every other member of the race.

If we concede that memory is a continuous curve—modern science refuses straight lines to us any more—composed of past and present and future, or regard time as the slow motion of Eternity, or as the cross-section of the Limitless, then may we not accept the division of individuals by H. G. Wells into past-dominated and future-dominated, adding present-dominated to these two? Granted that the memory of the whole of a race is on principle at the disposal of every individual member of the race, and

possibly actually at his disposal given certain conditions, yet is there not a tendency on the part of most members dominantly to live in terms either of the past or of the present or of the future?

I think this is true of races no less. There are backward races and there are races in the forefront of the evolutionary process. And are there not also peoples, perhaps we cannot call them races, which live *sub specie aeternitatis* and not in terms of any particular mode of time? The backward races represent a certain earlier aspect of world memory, while spearhead races are at least beginning to anticipate and reflect the future of the world.

INDIVIDUAL MEMORY

Individuals are for the most part dominated by the past and by the present. Only those whom Carlyle would call Fire-Pillars are dominated by the memory of the future, are the advance-guard of humanity, are the world's leaders in the real sense of the word "leadership."

You will see that I have in fact strayed away from the general title of these talks—"The Mind And Its Working," for I am unable to regard the mind as a synonym for consciousness. The mind properly understood is consciousness-matter vibrating, in terms, among others, of analysis and synthesis. It constitutes the reasoning faculty of man and of any animals whose consciousness verges upon the mind. But there are the feelings and the emotions and there is the will, the former especially associated with desires, aversions, aspirations, the latter the substratum of all modes of consciousness, their essence. So I should personally have preferred as the title "Consciousness And Its Working," and perhaps I have attuned my talk rather to this than to the mind as such.

There is, of course, racial and individual memory in terms of the mind, but there are both of these no less in terms of the feelings, the emotions, the will, the intuition, and the actual physical consciousness itself.

An individual, therefore, is by no means just what he appears to be, with certain modes of his consciousness at work as we may happen to be perceiving them. He stretches back into a past and forward into a future which I would venture to say are as much his own individuality as certainly is his present faith, his race and his nation. No individual is here today out of nowhere and gone tomorrow into let us say the everywhere. There is just as much eternity about him as there is eternity in everything, and he has a memory far, far more extensive than he dreams, for every memory of his stretches back into the

past and forwards into the future. Thus all that happens to him is but change and growth, with memory as the mysterious connecting link—the chain linking his life-events.

So is it with the race, with the nation and with the faith. All are girt about by their eternities, and their disappearance is literally only a matter of change of form, not any cessation of life. The memory constituting them can never die, nor the memory constituting the individual. Memory may not be an integral part of the very substance of consciousness, any more than time or space, but, like time and space, it is certainly what may be called an inherent magnetism of consciousness through which consciousness functions, as I have already said, in a most mysterious way.

The race has its time and space magnetism, and its memory magnetism, and other magnetisms. So also has the individual. And at every point in the evolution of the race and of the

individual there is the whole and overwhelming background of a living memory, converging upon the point from past, present, and future.

Having thus spoken about racial and individual memory, let me be frank enough to say that such problems are at present entirely beyond our understanding. We can guess, and our guess may possibly be fortified by a limited amount of unsatisfactory experience. But really to know what memory is would involve an insight into God at work which perhaps we can never hope to have. And really to know what a race is or what an individual, is no less beyond our ken. We may think we know. We may feel sure. But the more we think we know and the more we feel sure, the more do we live in *maya*, in illusion. And if I have at all dared to talk to my listeners it is partly the result of presumption and partly the urge to expose the veiled intricacies of one of Life's at present insoluble problems.

Further Tributes To Dr. Arundale

MYSTIC TEMPERAMENT

C. JINARAJADASA

IT is extremely hard for me to realize that Brother Arundale is not here with us. When I left for Bombay, though he was somewhat ill, I naturally could not see such a swift end. As I go back and forth between my two offices it is still as if he might come out on the "roof" and say just a few words.

I have known him from the time he was twelve years old, when he came to London straight from Germany, and one morning appeared in the schoolroom in the house where Denny Sinnett and I were being taught by Brother Leadbeater. I do not recall that Brother Arundale ever joined us in our studies—memories of 50 and more years ago are apt to be vague—but as I look back, I have always thought of him in this way, that he had a very unusual temperament.

Those who study the methods in literature and poetry classify two great temperaments, called classical, which does not emphasize or repeat, and romantic, which is charged much more with emotion and emphasizes again

and again. In some ways Brother Arundale might be termed a mystic. His exposition was, "I feel, therefore I know, a thing," and if you analyze his exposition you will find it was not impersonal. It was impersonal, if you analyze the expositions of our previous workers like Colonel Olcott and H.P.B. In all her writings H.P.B. was not personal, though in her letters she was, and therefore full of charm. Bishop Leadbeater and Dr. Besant in their expositions gave their knowledge, in her case in an intensely artistic way, but with both it was impersonal.

But Brother Arundale was certainly individually unique. He definitely used his emotional temperament as a tool in the work to be done. You note it in "I Want To Be Their Man," which appeared in the September issue of THE THEOSOPHIST. He emphasized the "I", which you will find appears eleven times in one page of *Nirvana*. But that form of exposition is extremely valuable, because there are groups of people who cannot be helped by an impersonal exposition, but do wake up to truth when a person presents the truth he knows because he has *felt* it, and says so.

As you know, there was always a warmth and enthusiasm in his nature concerning any work he was going to do. I regret he did not get to the countries of Latin America. They have seen a good deal of me, with my philosophical exposition, but I know there are many there who would be intensely set alive in a new way by the warmth of his temperament, even if he could speak to them only in French.

I have always admired one special characteristic in him, and that is a complete absence of resentment against anyone who injured him. He had the attitude that it was the right of a person to say what he liked in criticism, and the fact that he (the President) was vilified or misrepresented had nothing to do with it. Whereas some of us might feel irritated, he did not; there was that warmth of his nature radiating all the time. He typified Brotherhood in daily action.

It is clear we shall not have for a long time any one of that particular temperament to give the message of Theosophy. There are many, many forms of the message, and I am quite sure his works have a special value to numbers of people who will not in any way be affected by the works of other writers.

FAREWELL TO A GREAT LEADER

EMMA HUNT

Our New Zealand members desire me as General Secretary to write a short tribute, expressing Love, Gratitude and Homage, in memory of our dear and beloved Leader, Dr. George S. Arundale, who has passed from our midst.

We feel that by his passing The Society has sustained a well-nigh irreparable loss. His dynamic leadership and virile personality have inspired us all, and in every Section of The Theosophical Society the magic flow of his life and thought has enriched and enhanced the work.

In these days of darkness and chaos men of vision like our late distinguished Leader are so rare that they can be ill-spared. It is as though a Great Light has gone out. The world suffers.

We have felt in our Section that with his experienced and steady hand at the helm, our Theosophical ship could sail in any stormy sea. His vigilance gave security. He was one of those rare souls whose exaltation of spirit kept the compass of his Being set true.

He will be remembered by us all for his watchful guardianship of our Society: for his ceaseless toil for India: for his wise encouragement of Youth everywhere: for his supreme gift of that great treatise on Yoga, *The Lotus Fire*: for his deep love for Rukmini and protection of her work which he fully understood: for his love and care of beautiful Adyar: for his deep compassion for the sufferings of the peoples in the Axis-dominated countries: for his great generosity of heart and magnificence of character which made him a radiant Fire-Pillar in our midst.

To be with him was a tonic, to know him was to love and reverence him, to serve him was joy unsurpassed.

It has been one of the deep privileges of my life to have been with him at Adyar, and on his travels in Europe. As General Secretary in New Zealand to work under the inspiration of his strong leadership, and to bring our members nearer to him, has been happiness beyond telling. This year he wrote to us and thanked us for being "so generously cooperative with your President" and said at the close the beautiful words: "You will already know that our Elders bless you all for your faithfulness." These are his last words to us.

Great Servant of the Elder Brethren, we bid you farewell as you lay down the burden of the office you felt it such an honour to fill—the highest you said that the world could bestow. We rejoice in your freedom to carry forward on higher planes of consciousness the great work for the Human Race which you so nobly served on earth.

Dear Leader, Farewell. For all that you have been to us we give our hearts' deepest homage and everlasting gratitude. In lives yet to come we shall be with you again. Mors Janua Vitae—Death is the Gateway of Life.

Many more tributes to Dr. Arundale have been received by Rukmini Devi from members and friends in India and overseas, among them the following:

Benares Hindu University

BENARES HINDU UNIVERSITY, 13th September 1945. From the Secretary to the Council:

"The following condolence resolutions were moved from the chair and carried, the members of the Council standing:

"That the Council places on record its deep sense of the loss sustained by the University by the passing away of Dr. G. S. Arundale, who was Principal of the old Central Hindu College for several years and worked with zeal and devotion for the advancement of Indian culture for over

forty years. In him, India has lost a distinguished educationist, a great public worker, a fearless fighter in the cause of truth and freedom, and the University an old and trusted friend.

"That the Council offers its sincerest condolences to Mrs. Rukmini Devi Arundale and other members of the bereaved family."

Benares Municipal Board

A resolution of sympathy was adopted on September 24 by the Benares Municipal Board of which Dr. Arundale had been a member.

"Points of Admiration"

The Young Men's Indian Association paid a fine tribute to Dr. Arundale in the Gokhale Hall on September 25, the MAYOR OF MADRAS, Mr. Radhakrishna Pillai, who presided, unveiling a large portrait and praising Dr. Arundale for his public spirit. Amongst the points of admiration mentioned by the Mayor were these: Dr. Arundale was completely devoid of all racial prejudices and the sense of racial superiority; he was a lovable and attractive personality; in controversies he never hit below the belt; he had a fine perception and sense of humour; he had a generous and kindly heart and made liberal donations to all good causes. The Mayor recalled his handsome donations to various Relief Funds.

Mr. A. Ranganatham in an appreciative survey of Dr. Arundale's life spoke of his association with the Y.M.I.A. as a member of the governing body since its foundation in 1914. Mr. Ranganatham is a prominent worker in both the Y.M.I.A. and The Theosophical Society, Adyar.

Messages From U.S.A.

OLCOTT STAFF, Wheaton: Although your messages concerning the President's illness helped to prepare us here at Olcott for his passing, we have been rather overwhelmed by the great loss which our Society sustains with his going... On the day we received the news by cable, the Staff gathered, with Mr. Cook and Miss Snodgrass present, and meditated in silence, and one or two of us spoke upon Dr. Arundale and his greatness. The note which appeared with greatest emphasis was one of happiness for him and that of a recognition of our responsibility now to become as individuals more successful exponents of Theosophy, and with a greater sense of unity to close our ranks, thus strengthening The Society.

We want to assure you of our warmest affection and of our thoughts of strength for you during this period of adjustment to another phase in our Society's affairs.

[Signed by Mr. James S. Perkins (National President), Mrs. Perkins, and 19 others.]

CHARLES E. LUNTZ, St. Louis Lodge: One of the most difficult tasks that could fall to anyone was the succession to the Presidency following so cosmic a figure as Dr. Annie Besant, and no one realized this more acutely than Dr. Arundale, himself one of the humblest of men, as all the truly great are humble. Magnificently did he fill the office, extending to all the same wide tolerance, respect of opinion and scrupulous consideration as his renowned predecessor. With dignity, goodwill to all, superb patience and gentleness under unjust attack, he trod the path of Besant and Olcott, dimming by no whit the lustre they had shed on the high office—the one he would rather hold than any other within the gift of man. His ability by his twinkling humour to keep a thousand people laughing uproariously and then still them with a word into hushed attention to a great message has never been surpassed in the experience of this writer—perhaps never equalled. His personal magnetism was astounding. Nobody was ever indifferent to Dr. Arundale. Many loved him and some doubtless did not, but none ignored him. His presence in a room, whether he spoke or was silent, reflected itself in the consciousness of every person there. His uplifting effect on his audiences was akin to that of Dr. Besant and seems to be common to the great Theosophical leaders from Blavatsky on.

DOROTHY ROOD, Pittsburgh, Pa., U.S.A., treasuring memories of Dr. Arundale and Rukmini Devi in Chicago and at Olcott, says: "I caught a vision then of his greatness and I shall endeavour to do whatever I can to make that greatness live continuously in The Society."

Glendale Lodge, Cal., U.S.A., RUBY GATES, President, on behalf of the Lodge and the Southern California Federation: "Love is the most beautiful thing in the universe, and Love keeps us close to those we adore, no matter where they are."

IN MEMORIAM

The Sun Divine shed a bright ray
To lighten earth's black winding way.

He was a light: his work is done,
Back goes the sunbeam to the Sun.

Rejoice: for he who conquers night
Gains his re-union with the Light.

His work abides, that it may give
Help in the Shadow where men live.

F. H. ALDHOUSE

Spiritual Dynasties

GEOFFREY HODSON

IN Dr. G. S. Arundale, a great representative and member of a spiritual dynasty has passed from human ken. His passing evokes reflections concerning two lines of dynastic succession which have always been carefully preserved. They are the spiritual and the temporal, the occult and the physical. Evidently, a fundamental principle is involved under which spiritual power and spiritual powers are handed on from the Logos of one Universe to the Logos of its successor and the Manus of Planetary Chains hand on Their power and Their office and the fruits of Their cycle to Their immediate Successors. The Manus of Rounds, the Lords of Worlds and the Manus of Races all similarly bestow upon Their Successors the power and the potentiality delivered to Them when They assumed Their office. Thus the dynastic line is preserved from manvantara to manvantara. Thus the seeds of life and the creative powers by which they are again fructified are preserved and passed on to the Lord of the next cycle.

The Hierophants of the Mystery Schools of old also obeyed this unchanging rule, and just as all Manus and all Logoi derive Their power from the central Source whether Solar or Cosmic Logos, so all Hierophants derive their official power and the initiatory creative fire which has been delivered to them by their Predecessors, from the One Hierophant of a planet. Thus, within the Mysteries, greater and lesser, the line of descent is preserved.

Traces of this everlasting rite of the transmission of creative fire have come down in Masonic rituals and in the choice and the ceremonial coronations of the successive Monarchs of Nations. In ancient Egypt, in the initiated Pharaohs, these two dynasties were frequently conjoined. The greatest of the Pharaohs were also the Hierophants of the Mysteries of their particular Temple, having derived their power from the supreme and reigning Hierophant of Egypt of that time. The coronation itself was a dual rite. A religious ceremony was performed in the sight of all the people and, when the Pharaoh was of the required occult stature, in a Lodge of the Greater Mysteries.

The preservation of this descent is markedly indicated in the deeply occult stories of the successions of the Jewish Patriarchs in the Old Testament. Each receives a blessing from his father and frequently some token as a covenant between the two. Rods, pillars, the root of the mysterious mandragora plant, and images of the Gods, the teraphim, are used as symbols of the transmitted energy and faculty. A birthright, meaning transmitted creative faculty, tracts of land, flocks of sheep and herds of cattle are used as symbols of the Monads or spiritual "seeds" which pass from one generation to the next. For thus the power of both the Jewish Mysteries and the Jewish race was handed down from father to son, from a Patriarch to his successor. From the chariot of fire in which he ascended the mantle of Elijah falls on to Elisha his successor.

The disciple John was made the adopted son of the Mother of Jesus by the "dying" and passing Christos of one dispensation that the line might continue after His coronation and ascension to occupy a throne from which wider realms would be ruled. The Apostolic power, similarly, was handed on and still is transmitted from bishop to priest down the centuries. Thus the special pentecostal fire is preserved and transmitted for the service of men; for hierophants, initiates, patriarchs, bishops and priests are all symbols of the Logoi of Solar Systems and their components, each of whom receives and in his turn transmits the solar creative fire appropriate to his office. Yet far more than mere symbols are they for, when the rites of the Greater and Lesser Mysteries are performed in a properly constituted manner, that creative fire descends and is handed on. Temporal monarchs, too, receive this privilege and at their coronations they are granted by the Supreme Hierophant of the Planet, its spiritual King, that due measure of the kingly power appropriate to their office and apportioned to their dynastic line.

[Readers may relate Mr. Geoffrey Hodson's comment with the President's Watch-Tower in the August "Theosophist"—there he intimates the high degree of spiritual power which a President of The Theosophical Society may wield.]

The Cycle Of The Grand Cross

MARY GRAHAM

(New Zealand)

"There is a purpose in every important act of nature, whose acts are all cyclical and periodical."—*The Secret Doctrine*. Miss Graham links momentous events in the world today with a new cosmic cycle which began in 1910.

ON page 214 of *The Mahatma Letters* the statement is made: "We have the weakness to believe in ever-recurrent cycles and hope to quicken the resurrection of what is past and gone." And further we are told that the Adepts do not feel "in any way concerned about the revival of ancient arts and high civilization, for these are as sure to come back in their time and in a higher form as the Plesiosaurus and the Megatherium in theirs."

References in theosophical literature to the importance of the Nineteenth and Twentieth Centuries as marking the end of a cycle are many and impressive.

On pp. 707-708, Vol. 1, of the 1893 edition of *The Secret Doctrine* is printed: "Modern wisdom is satisfied with astronomical computations and prophecies, based on unerring mathematical laws. Ancient Wisdom added to the cold shell of Astronomy the vivifying elements of its soul and spirit—Astrology. . . Why, then, should Occultists and Astrologers, as learned as these astronomers, be disbelieved when they prophesy the return of some psychic event on the same mathematical principles? Why should the claim that they know this return be ridiculed? Their forefathers and predecessors, having recorded the recurrence of such events in their time and day, throughout a period embracing hundreds of thousands of years, the conjunction of the same constellations must necessarily produce, if not quite the same, at any rate similar, effects . . . in the prognostication of such future events at any rate, all foretold on the authority of cyclic recurrences, no psychic phenomena are involved. It is neither prevision nor prophecy; any more than is the signalling of a comet or a star, several years before its appearance. It is simply knowledge and mathematically correct computations that enable the *Wise Men of the East* to foretell, for instance, that England is on the eve of such or another catastrophe; that France is nearing such a point of her Cycle; and that Europe in general is threatened with, or rather is on the eve of, a cataclysm, to which her own

Cycle of racial Karma has led her." This dates from 1882.

H.P.B. says that Eastern Initiates maintain that they have preserved records of racial development and of events of universal import ever since the beginning of the Fourth Root Race. "Stars and Constellations . . . have a mysterious effect on, and connection with, individuals. And if with the latter, why not with nations, races, and mankind as a whole?" (p. 709)

This is illuminated by the following remark in *The Mahatma Letters*:

"Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and there is a mutual correlation even between a star and a man; thought runs swifter than the electric fluid. . ." (p. 267)

We are greatly helped to understand that passage by the wonderful teaching of C. W. Leadbeater on the Seven Creative Powers. He writes: "The Seven Planets which are spoken of in the Bible as seven lamps of fire burning before the Throne are the seven spirits of God. They are the true Heads of our Rays. Each human being came forth from the Logos through one of these Rays, which are sometimes called the Creative Powers."

Each Ray or Creative Power wears the outward form of a Planet and revolves round the Sun, together with our Earth. Each revolution is a Cycle, and the coincidence of the seven Creative Powers at the time of the Grand Cross combined to form a major Cycle which will take 10,000 years to reappear.

C. W. Leadbeater makes the strikingly significant statement that the seven Great Ones who reign over our Planetary System are the seven Sublime Lords spoken of in *The Secret Doctrine*, and that no slightest movement of any of these great Star Angels can occur without affecting to some extent every one of us, because They are bone of our bone, flesh of our flesh, Spirit of our Spirit; and this great fact is the real basis of the often misunderstood Science of Astrology. "They are the Spirits before the Throne forever

casting their crowns down in honour to the King and forever becoming re-filled and re-charged with His Almighty Power."

As above, so below. As we learn to cast our gifts, our services down in honour to the King, so are we re-charged with His power and strengthened for His Service.

THE THREE CYCLES

We stand at the point of the beginning of three new cycles. It is due to this cyclic return that we have taken part in vast Planetary changes, due to the magnetic conditions created by the Cycles, so greatly affecting the Nineteenth and Twentieth Centuries.

1. Grand Cross, duration = 10,000 years.
2. First Cycle of Kali Yuga = 5,000 years.
3. Aquarian Age = 2,150 years.

The Cycle of the Grand Cross reached its culminating point on January 11th 1910, a day of the utmost significance to our Earth, for the Heavenly Bodies of the Solar System on that day and for some time after were arranged as a Cross on the four corners of the fixed Zodiac.

The major planets with the exception of Venus then lay along the four sections of a Cross, and on account of their slow motion they remained in this remarkable position almost the whole of the year 1910. *The Theosophist* of January 1910 contains a reference to this supreme event by G.E. Sutcliffe, in "Scientific Notes."

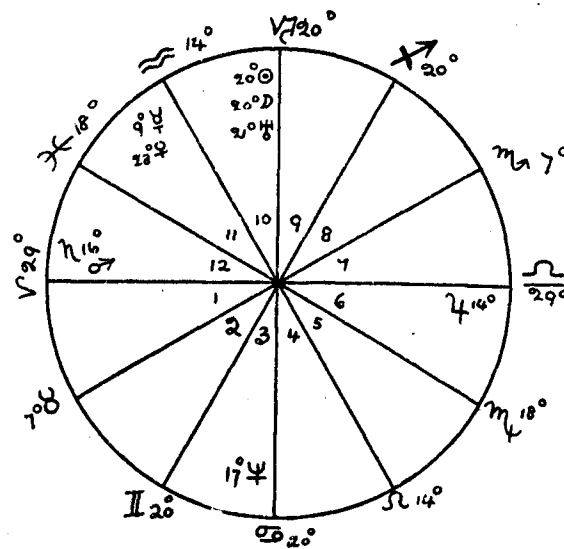
In her Watch-Tower of March 1910 Dr. Besant writes in impressive language: "The 11th January 1910 was passed quietly at Adyar with much thought and solemn meditation. The cycle of the future has opened with the great planetary conjunction on the arms of the Zodiacal cross, a conjunction that comes in its present form but once in ten thousand years. A great peace brooded over the earth and a deep solemn joy pervaded Adyar and Benares. For all was well."

The astrologer Alan Leo was staying at Adyar in 1909 with his wife, and while there he wrote of the upheaval of civilization that would follow as a result of the increased rays of influence directed upon the Earth when the great conjunction occurred. Powerful cosmic currents began to disturb the minds of men in every country, creating revolt against established forms and helping men and women to throw off orthodox beliefs, customs, and ways of life.

In his book *On the Frontier and Beyond* Sir Frederick O'Connor wrote of the new constitutional movement in Turkey and Persia in 1909 as a result of the rise of the "Young Turk" party which had faced and overthrown the tyranny of Abdul Hamid:

GRAND CROSS OF JAN. 11, 1910

Position at noon.



The Cross is formed by the Sun, Moon and Uranus in the 10th house, in opposition to Neptune in the 3rd house, the Earth being in the centre of the chart. This forms the downward line. The horizontal line is formed by Saturn and Mars in the 12th house opposing Jupiter in the 6th house.

"It had been an extraordinary *bouleversement*—not merely of an individual tyrant, but of the system of government which had prevailed in the East for immemorial ages. In 1909 the first Turkish Parliament sat in session."

In 1904 Col. F. O'Connor, as he then was, had accompanied Colonel, later Sir Francis Young—husband—who became a member of The Theosophical Society—into Tibet, as official translator for the British Mission to Lhasa, when a Treaty was signed at the Potala, and more interesting still in 1905-6 he conducted the Tashi Lama on a tour through India to the famous Buddhist places of pilgrimage, Taxila, Buddha Gaya and Benares—this was the first time that any Tashi Lama had left his sanctuary and journeyed into India. Their Royal Highnesses the Prince and Princess of Wales were at Delhi for the Durbar and they received the Lama while Col. O'Connor acted as interpreter.

If we could summarize events that happened after the Twentieth Century opened we would see the "rent in the veil" and the resultant break-up of age-long restrictions.

CYCLE OF FIRST 5000 YEARS OF KALI YUGA

H.P.B. speaks of the end of the first 5,000 years of the Kali Yuga as occurring in 1897-8. G. E. Sutcliffe in "Scientific Notes," January 1910 *Theosophist*, gives most illuminating figures of the places occupied by the stars and planets at the time of the Grand Cross which culminated so near to the Kali Yuga Cycle.

The important event that should be noted is the cruciform arrangement occurring on the Zodiac at the significant time when the cardinal points coincided with their true Rulers, the above-mentioned Lords of Karma, who preside over the cosmical forces of north, south, east and west. Sutcliffe says: "The simultaneous conjunction therefore of seven bodies with the four Maharajahs who specially preside over human evolution, and as servants of the Lipika administer the Karma of humanity, may well be taken as marking the beginning of a new epoch, the end of a small dark cycle, and a significant preliminary for the great spiritual outpouring which we are told is about to take place."

CYCLE OF THE AQUARIAN AGE

Significant as the coincidence of the above major cycles may be, a further event of supreme power to change Earth's conditions was added by the passage of the Sun with its family of planets into the Sign of Aquarius, from Pisces which it had occupied for 2150 years. This event occurred within the last 100 years.

From the Nineteenth Century a wave of invention swept over mankind, the discovery was made of electricity and of harnessing waterfalls to obtain electric power to use in completely new ways for transport, heat, and light.

C. H. Douglas, the well-known engineer and author of *Social Credit*, wrote twenty years ago: "We have obtained control of the transforming mechanism of the universe, Solar Energy, and we can change practically any form of matter into any other form of matter by applying energy to it. The machine is only an incident." That statement, looked at by an Occultist, is truly remarkable.

Time Taken by Planets to Encircle the Sun: Mercury=88 days; Venus=225 days; Earth=365½ days; Mars=687 days. Saturn=30 of our years; Uranus=84 of our years; Neptune=165 of our years; Pluto=249 of our years.

It is due to the difference in the length of time taken by each planet to encircle the Sun that such a climax at the planetary conjunctions and oppositions of 1910 can only be reached

once in 10,000 years. Records have been kept by students of the Ancient Wisdom of events and dates of past cycles, as far back as Atlantean times; reference to them enabled the writer of *The Secret Doctrine* to foretell the almost inevitable results of the coming Grand Cross Sign in the Heavens. The catastrophes, earthquakes, and general disturbances in the minds of people were foretold by H.P.B., who spoke of the great cataclysms that would affect Europe, describing the Twentieth Century as "an age black with horrors."

Fortunately for mankind the stronger cosmic currents are available for good as well as for bad. In the October 1914 *Theosophist*, Dr. Besant spoke of the great flood of spiritual life which has been pouring into The Theosophical Society since January 11th 1910 and which has raised it into a position of ever-growing strength and public weight.

Seers and students of astrology foretold that great men would rise up in each country almost as one army, whose minds were more clear than the rest of their compatriots and that men skilled in evil would also appear.

To help the world in the coming great conflict The Theosophical Society was founded in 1875. Many similar movements and societies whose keyword is Brotherhood also started in the Nineteenth Century.

Florence Nightingale led women into nursing the wounded in battle and began a mighty reform in that field of work; the Young Women's and Young Men's Christian Associations were founded to protect youth as it began to leave home and seek work in towns; the Boy and Girl Scouts sought to increase understanding of the youth of other countries and to raise their ideals; the Salvation Army began its crusade among the submerged tenth; the League of Nations was attempted; women in all countries felt the stirring and began to demand recognition as partners and co-workers in the civic and national life of their country. Women in Oriental lands began to question the orthodox rules by which their lives were hemmed in and made painful.

Better treatment of prisoners in jail; a growing demand for social security for every individual—these are natural results of the rays from the Rulers of Aquarius, the Regenerators of mankind.

SQUARING ACCOUNTS

What appear to be the evil results following the Grand Cross are the forces set in motion by the Lords of Karma who came at the appointed

time to present the Karmic account for the deeds, good or bad, of each one during the past cycle of 10,000 years. The increased rates of vibration affected the life of the whole Planet in all the Kingdoms of Nature. Thus we now see attention paid to the erosion of the soil, to minerals near the surface, to the evolution of plants by great men who are in tune with these Kingdoms of nature and who have given a strong impetus to research work for increased fertility.

Recognition of the responsibility of man for the Animal Kingdom does not appear to be growing as rapidly, though members of The Theosophical Society have done much to promote the formation of vegetarian societies and to issue pamphlets. The needs of total war have been used to ration meat and to teach people to eat less, thus forming habits of eating more vegetables and fruit, though this has not reduced the killing of animals for food, which has been sent to soldiers in battle areas instead of to civilians at home.

The Rays from the four Maharajahs are extremely powerful and consistent, nor will they be dissipated quickly. Therefore influences begun at the turn of the Cycle may be expected to continue and to increase with men's awareness of cause and effect. The Rays of Force can be used by ourselves for good or for evil according to our desire to benefit others or to dominate their lives.

Man is a transformer of electric currents of Power, his body is a wonderful receiving set for cosmic vibrations which he is able to convert into activity, into beneficent enterprises or into disruptive channels of deceit, treachery and murder.

The mind, emotions, and physical body can be trained to receive spiritual vibrations and to relay them consciously in ever-increasing varieties and modes of expression to help those near at first and then a wider circle as experience teaches.

(To be concluded)

The Garden Of Enchantment

S. G. J. OUSELEY
English Section

THE sun was sinking amid a glorious halo of deep red and orange hues as I emerged from "The Grapes" and stepped into the dusty road on the outskirts of the pretty little village of Winscombe in the heart of the Mendips.

I turned down a narrow lane which wound and twisted past cool, fresh fields and calm, silent woodlands. The sky was remarkably clear and I hoped to reach Cheddar before dusk set in.

On reaching a point about half-way between the two villages, I became aware of a very pronounced scent of roses, a delicious fragrance that was wafted on the cool evening air and seemed to emanate from a long high hedge of mixed shrubs and evergreens.

I walked slowly along, breathing in the exquisite perfume, and presently came upon a high gate of iron trellis work such as is sometimes found at the back of private parks. The latch-chain was hanging loose, so I calmly pushed open the gate; I found myself standing on the threshold of a magnificent rose-garden, a veritable Eden of marvellous blooms of every conceivable shade and colour.

The earth was gemmed with vivid living colours, the old grey walls were thick with clinging blooms, rustic pergolas held profuse

clusters, and from the long, tangled grass stood heavily-laden standards.

Never before had I beheld such wild luxuriance of leaf and colour, nor had my nostrils drawn in such delicious perfume.

I gazed in rapture at the gay, mesmeric scene, as one under an hypnotic spell, and I was not torn from my trance until I became suddenly aware of another figure in the garden. Opposite to where I stood was a stone-lined alcove in the wall, half hidden by a cluster of hanging roses, and before it lay a round pond of water lilies.

A shimmering golden mist appeared floating above the water and behind the mist I saw distinctly a large stone image of Buddha which occupied half the alcove.

Something about the place made me think of a garden in the Himalayas—I was however greatly surprised to see a Buddhist shrine in the heart of rural England. There seemed a mocking, amused expression on the smiling face of the oriental god.

"No doubt some people from the East are living here," I thought to myself.

Just then a low soft sound reached my ears—a murmuring sound of chanting. I listened attentively and was startled to hear the words "Aum mane padme aum" echo through the

garden. From what direction the sound came I could not tell, but the voice was silvery and beautiful. There was no one in sight, but I supposed that some devotee of the shrine was approaching his object of worship.

Presuming that my presence might not be welcome and would certainly be questioned, I hastily slipped out through the open gate and continued my journey.

Truth to tell I was not sorry to leave that garden in spite of the entrancing beauty that had enraptured me; but I felt a kind of mental disturbance which I put down to the Buddha and the strange voice—both so unfamiliar and unexpected.

Nightfall was advancing with rapid strides and I felt relieved when I came in sight of the inn at the foot of the gorge. I soon forgot my unpleasant feelings amidst the cheerful company. I sat down in the only vacant chair next to a red-faced individual—a man of about sixty years of age. We soon got into conversation—he carried an encyclopaedic store of local lore in his round close-cropped head.

"Zoom nice gardens be at Winscombe," he drawled out. "I allus says theer's no place hereabouts as prodooces zuch fine flowers as Winscombe."

"Especially roses," I remarked. I told him about my little adventure and mentioned the Buddha and the voice. He gazed curiously at me through a blue cloud of tobacco smoke.

"You be zure you saw that theer statu'?" he asked.

I assured him that I had and added, "By the way, who owns that lovely garden?"

"That garden b'longs to the Convent—Saint Teresa's. It's not often they leave any o' the gates unlatched."

I was quite taken aback to hear that I had been trespassing on the property of a nunnery. But what struck me as most odd was the fact that there should be an image of Buddha in a convent garden and that a Hindu mantram should have been recited!

The old man was rubbing his bristly chin. "It's like as though summat's got mixed up," he said, "You speak o' seein' zummat that ain't theer now and yet us'd to be theer!"

"What do you mean?" I said impatiently. "I don't follow you."

"Well, it's like this. About fifty year ago—that was years before those theer nuns cam' here—the old house was occupied by a gen'leman name of Doctor Simmons. A real good gen'leman he was too. He had spent most of his life out East an' when he cam' to live here he brought with 'im two Burmese servants. Dark slippery-looking blokes they wos. They seemed to enjoy a big amount of liberty consid'ring they wos pagans."

He paused and I called for two more glasses of beer.

"Go on," I said.

"Well, in that old rose-garden they rigged up a shrine, or zummat, with an enormous idol which they carved out of a block o' good Mendip limestone in their spare time. I was only a lad at the time an' I remember the gran' larks we had throwing stones at the ugly image an' bein' chased by the two natives! They enthroned it, as you might say, in the rose-garden and worshipped it at sunrise an' sunset ev'ry day, an' chanted weird hymns that made my ole dad, who was a master hedge-cutter an' Methodist lay-preacher, stand at the gate shouting the Bible at them. But no difference that made to the idol!"

"When the doctor died the house was sold and the two Burmese servants left, but wot they did to theer idol no one ever knew. Zoom say they buried it, but my ole dad allus said that it was thrown into the lily-pond by divine power zummat lik' wot happened to Dagon in the Bible."

It will be a long time before I forget that rose-garden. A friend of mine, well versed in Time-Space theories, tells me that I lapsed into the fourth dimension whilst I stood in the garden entranced by the beauty and thus opened the door into the invisible world.

ANNIE BESANT—GIANT

Tribute paid to Dr. Besant, founder of the Young Men's Indian Association, Madras, by Sir S. V. Ramamurty, Adviser to the Governor of Madras, during Founder's Week, September 25-October 2:

"Sir S. V. Ramamurty said that on an occasion like this they were reminded of the late Dr. Besant. She was a giant striding through life

and filling a vast canvas of time—past, present and future—with thought, emotion and action. Through her, one could get a glimpse of humanity *vis-a-vis* its unseen counterparts. The future was as real to her as the past. The unseen was as real as the seen. It was indeed in such a limitless setting that India could be rightly viewed and understood."—*The Hindu*, 3-10-45.

The Greatness of Austria

FRANK S. STEINER

IN view of the social and political restoration in Austria and the possible renewal of Theosophical work in the Austrian Section, disorganized since 1939, THEOSOPHIST readers will be interested in the following survey. It was written in the U.S.A., in response to Dr. Arundale's appeal for articles on national greatness, by Mr. Frank S. Steiner, an Austrian refugee, who by a curious coincidence, renounced his Austrian citizenship

and became an American citizen while finishing these pages. He has been happy to write it. "May this my last work in my old allegiance," he says, "be helpful to my native country, which I still love." With one single exception the translations from the Austrian poets have been made by Mr. Steiner himself, who regards the whole of his material as a background and vehicle for the words of greater men.]

Austria's Essential Greatness, Mission, And Destiny

To understand the unique role Austria has played in days long bygone, is playing in the present world-shaping upheaval, and will play in far-off years to come, one has only to look at a map of Europe, and to examine the population of Austria like a geologist, who carefully looks through sediment after sediment, witnesses of influences from outside and bases for the growth to the present entity, and then guided by these strata can tell what has been the origin of the rock in his hand, what conditioned its present appearance, and how well, in all likelihood, it will be able to weather the storms of coming times.

Austria lies right in the heart of Europe, the only country which touches on, or embraces, representatives of all five great families of European nations: Celtic, Teutonic, Romanic, Slavonic, and Mongolian. In the migratory years of their respective nationhoods Austria in turn has played host to all of them. Wave upon wave has swept over her mountains and through her valleys, and receded again, leaving behind a family here, an entire village there, impregnated with their special brand of nationality, and endowed with the spirit that this was their land, and that they were going to stay here permanently.

Celtic tribes had settled here before the chronologists of Greece had begun to record historic facts. Then the Romans began to colonize the country, building garrison cities, health resorts, and excellent highways, only to be dislocated by the onrushing storm of migrating Teutonic tribes. The freakish hordes of the Huns with their king Attila were next to come, followed by the armies of Charlemagne, who erected here an outpost against the realms of utter barbarianism. Then came the short-lived

Great-Moravian Empire of Svatopluk, to be succeeded by the foundation of Ostarichi (later Oesterreich, the Eastern Realm, the Latin equivalent for which is Austria) through German settlers. The country subsequently fell under Hungarian, later Bohemian rule, until with the end of the Thirteenth Century the predominance of the German language became a definitely established fact. This, however, did not end Austria's role of hospitality, voluntary or otherwise, to foreign nationalities. Twice in the ensuing centuries the Turks conquered part of the country and held it for some time, while later the international army of Napoleon considered it their own, and at present Germany and her legions, little liked by their Austrian neighbours, "embrace brotherly" them and their country.

Another important point, which should not be overlooked, is that at one time or other the Habsburgs, "the House of Austria," ruled such entirely different countries as Austria, Germany, Spain, Hungary, Belgium, Czechoslovakia, the Netherlands, Switzerland, parts of Denmark, Poland, Rumania, Yugoslavia, France, Albania and Italy (to use their modern names). All these countries naturally sent many of their best to the heart of this empire, to the seat of its central government and the residence of the Emperor, which was Austria. Austrians in turn served in all these countries and provinces as administrative officers; they frequently took daughters from the countries of their duty as wives, and after their terms of office had expired, they brought their new families with their foreign traits and foreign blood back to Austria.

The need for certain types of labour also attracted men of different nationalities and brought

them into the country, where they stayed and settled after their work was completed. The intensification of agriculture in Lower Austria, for instance, brought Slovakian farm workers, the construction of railroads around and through the numerous mountains brought many Italians, good road builders like their ancestors, the Romans.

Through all these circumstances the stage was set for a small-scale experiment of a grand phase in the plan of evolution: the welding together of a number of nationalities and subraces with their differing characteristics into one new nation with characteristics of its own, which were pliable material for greater refinement than any of the source-nations possessed. In Austria, where persons of like origin did not stick together locally or through their ancestral habits, all national blocks and groups intermingled and intermarried freely until after two or three generations the old racial origin was nothing but a nice tale one liked to hear grandfather talk about, while the Austrian nationality was regarded with pride.

A MELTING POT

Like the larger experiment which followed later—the United States of America—the mission of Austria was bound to be successful, as her constituent parts were linked together by the bonds of their freely chosen common homeland, equally beloved by all, in which they lived together by their own free will and thus formed a national unit. By the same token the greater unit, the Austro-Hungarian monarchy, had to fail (as later on the League of Nations) because its parts were not held together by anything which they themselves recognized as valuable, and because each one of these parts was concerned about its respective individual advantages rather than the common interest of the whole.

This is the historical and evolutionary mission of Austria: To attract and absorb elements of the most diversified origin; to let them take roots in her hospitable and fertile soil, so that they, out of their own hearts and blood, build a new greatness, born out of cooperation with, and recognition of, all that is different around them; to give freely of her precious treasures to the world around, proud of being Austria, and at the same time humble for being only one of the nations of the world.

Great is the harvest Austria reaped from these seeds of many countries. If we walk through her Hall of Fame, we find among her nobility, her military and political leaders: Salm, Lichtenstein, Starhemberg (native Austrian), Metter-

nich, Beust (German), Habsburg (Swiss), Schuschnigg (Celtic), Taaffe (Irish), Abrahamowicz (Polish), Savoyen, Laudon (French), Montecuculi, Pallavicini (Italian), Radetzky, Kaunitz (Czech), Palfy (Hungarian), Borojevic (Yugoslavian).

Equally colourful is the wreath of names in the world of science and art: Mozart, Fischer von Erlach, Grillparzer, Donner (native Austrian), Liszt, Lenau (Hungarian), Eichendorf (German), Van Swieten, Van der Nuell (Dutch), Girardi, Daponte (Italian), Jelusich, Philippovich (Yugoslavian), Devrient (French), and many others, who through their greatness and the importance of their contribution to the progress of the world would well deserve to have their names inscribed on the roll of fame.

Politically Austria held also a key position. The Roman emperor-philosopher Marcus Aurelius (161-180 A.D.) realized that he could only keep his empire intact if he succeeded in controlling Austria against the threat from the north-east. Charlemagne (768-814) considered it necessary for the safety of his empire to found a strong military frontier district here under the command of one of his own kin as deputy (Markgraf). In the tenth, eleventh and twelfth centuries Austria could make or break the crusades, which had to pass through here, and she profited enormously from this fact. Emperor Rudolf, founder of the Habsburg dynasty (1273-1291), undertook one of his few military actions to regain Austria as part of the "Holy Roman Empire of the German Nation," and gave this country to his sons as liege and as guarantee for their future position and the continuation of the Imperial Crown in his family.

The princes of Europe, always at sword's point with each other, paid little heed to the gradual conquest of the Balkans and Hungary by the Turks. All their differences, however, were forgotten when Austria and Vienna were threatened in 1529 and again in 1683. Napoleon (1799-1815) considered his conquests safe when he succeeded in winning the hand of the daughter of the Austrian Emperor, believing that she would be a pawn for the permanent assistance of his father-in-law. In our present conflict the opinion was frequently expressed, that the entire catastrophe would have been avoided if the political and territorial integrity and independence of Austria, guaranteed by the now Allied Powers, could actually have been preserved. This also was the idea of Benjamin Disraeli, Lord Beaconsfield, when he declared in the House of Commons on July 29, 1856: "I hold that the maintenance of the Austrian Empire is

necessary to the independence, and if necessary to the independence, necessary to the civilization, and even to the liberties of Europe."

WORLD-CITIZENS

While these various facts shaped Austria, they also formed the Austrian into his peculiar way and gave him the qualities that distinguish him from other nationalities. Being brother to almost every nation, the Austrian is a cosmopolite. Some of the others is also in his blood, so he understands them and can get along with them. The only nationality which seems to be diametrically opposed because of its lack of humour, of flexibility, and of the will to compromise rather than fight under all circumstances, with which therefore the Austrian cannot deal, is the German, specifically the Prussian, with his authoritative and military ways. Wherever they meet, they clash.

This quality of world-citizenship, which lets the Austrian recognize and appreciate the qualities in others, also explains his almost humble modesty. That, however, should not be confused with servility; it is rather that the Austrian lacks in the ability to show off and to represent his real value. I do not think that there are in any country as many brilliant artists, inventors, thinkers, who have either been forgotten, or if their name survived, have gone hungry for many years or actually starved to death, while at the same time others, less genial but better showmen, have reaped success. Walter von der Vogelweide, greatest singer and poet of his time, often had to beg for a piece of bread, or for a coat. Decades of Haydn's life were spent in utter humility and poverty. Mozart died so poor that he was interred in a pauper's grave with many others, nobody knows where, and he left his family completely destitute. Schubert starved to death, too poor to consult a doctor. Hugo Wolf was saved from a similar fate through his insanity, which provided him with a home through his last dark years. Who ever heard of Josef Ressel, inventor of the screw for the propulsion of steamboats? Or of Josef Madersperger, who invented the sewing machine? Who knows that the Strass stones, artificial diamonds, which are bringing a huge income to their producers, are named after an Austrian jeweller, who invented them and died in poverty? Who knows that Siegfried Marcus was one of the pioneers in the construction of the automobile?

Through all these centuries of changing fates the Austrian has acquired a philosophy of life, which would justify us in calling Austria the country of the middle path: never being thrown off his balance by good or bad luck, a level head,

a fine sense of humour, good-natured resignation when things do not turn out the way he wanted them, and a strong will to carry on and never to despair, that is the Austrian.

One of the most beautiful expressions of what Austria and the Austrians are like, their passionate love for their country, their sincere and intimate attitude to nature, their high moral qualities, is to be found in *Koenig Ottokar's Glueck und Ende* (Rise and Fall of King Ottocar) by Franz Grillparzer (1791-1872), historian, poet, dramatist, and an ardent Austrian himself. In this drama he describes the conflict of Rudolf von Habsburg, elected German Emperor, and the rebellious king, Ottocar Przemysl. One of the Austrian noblemen, who turn to Rudolf for assistance against Ottocar's oppression, is Ottocar van Horneck, who introduces his country and his compatriots to the Emperor:

... the Austrian is gay and frank
And shows both faults and pleasures in the open.
He envies none, preferring to be envied;
And what he does, cheerfully is it done.

Maybe in Saxony or on the Rhine
You can find men who have read more in books;
But in what matters and what pleases God:
A good clear eye, a sound and open mind,
Therein the Austrian may well face anyone,
Form his ideas, leave empty talk to others.

In more recent years, Anton Wildgans (1881-1932) expressed his love for his country in a very descriptive poem, called "Oesterreichisches Lied," ("Austrian Song"):

1. Where the eternal snow
Looks in the lake below,
Currents spray over rocks,
Harnessed, drive gears and blocks,
2. Where in the mountain's core
First dawn hits iron-ore,
Hammers the rockwork pelt,
Hissing, the metals melt,
3. Where through the golden plains
Rivers draw silver lanes,
Fruits on embankments swell
Up the hills vine-grapes well;
4. Strong in heart, rooted sound,
Sorrow-ried, duty-bound,
In their talk straight and fair
Such are the people there;
5. Farmer's work, townman's zest,
Here they are at their best,
Whatever may go wrong,
Always grows there a song.

6. Austria is the land!
When he, with kindly hand,
Made and endowed it such,
God loved it very much.

Anton Wildgans, 1929.

GENIUS FOR MUSIC

The same basic circumstances that account for Austria's historical, ethnological, and philosophical mission, form also the foundation for her cultural mission: to create in the fields of art and science. Austria, product of so many different national traits, seems to have inherited profusely and developed expansively every artistic trend. Her greatest gift is music. Welling up, it vibrates through every Austrian; endowed with the love and ability to sing, they ensoul the entire country with their yodels and folk songs. Up from them a steady stream of music has poured forth, charming and enchanting the world. What would any music entertainer in any country do, if he had no waltzes at his disposal—Austria's native three-quarter measures, in their glorification through Schubert, Strauss, Suppé, and all the others in all nations who followed them? What would any repertoire of serious music be without Mozart, Haydn, Schubert, Brückner, Hugo Wolf, Mahler, Richard Strauss and Hans Pfitzner, or Beethoven, and Brahms, who made Austria their home? How much do audiences all over the world enjoy the performances of Fritz Kreisler, Lotte Lehmann, the Viennese Boys' Choir, and others?

It would lead too far, to enumerate them all who were a credit to Austria in all fields of human endeavour. Suffice it to mention two or three, and only in some departments, who visibly pushed the wheel of evolution ahead: Fischer von Erlach, and Hildebrandt, the architects; Pacher, Donner, and Tilgner, the sculptors; Defregger, Schwind, Egger-Lienz, and Fais-tauer, the painters; Kainz, Girardi, Moissi, and the Thimigs, actors; Grillparzer, Raimund, Nestroy, Schoenherr and Schnitzler, the dramatists; Walter, von der Vogelweide, Lenau, Wildgans, Hofmannsthal, the poets; Ebner-Eschenbach, Stefan Zweig, Jellusich, the novelists.

Among scientists let only two names speak for Austria, Julius von Wagner-Jauregg, and Siegmund Freud. Furthermore ten Nobel Prizes speak for Austrian genius, and definite Austrian schools of thought, creation, and taste are recognized in medicine, psychoanalysis, statistics, social economy, legal procedure, social security, baroque, architecture, modern housing, modern graphic art (secession), art crafts, ladies' fashions, and the culinary art, to mention some fields of lesser importance.

While the last few paragraphs have dealt with extraneous achievements, the results of which are more or less accessible and visible to every one, let us now hear what a great poet has to say about the inner moral values which the Austrian could harvest from the struggle of past centuries:

"... The Austrian ... the result of his specific history, his culture, and his natural gifts. ... In his historic development ... he learned two things: psychology and service to an idea. ... Being compelled to deal with many nationalities ... he became a man who could think himself into another person, even had to think himself into the mentality and the soul of foreign nations. Thus he became a knower of nations, of men, of souls, in other words: a psychologist. ... And psychology is a duty when any nations want to live with each other. Disaster, which time and again floods the world with wars and conflicts, mostly originates in lack of psychology. ...

"The Austrian is, according to his language and his original descent, German, and as such he rendered time and again the most valuable services to the German culture in all departments of human endeavour and creation; this German quality in him, however ... became less distinct and rigid through the mixture of many bloods in him, and through his historical experience. It rather became more compliant, more gentlemanly, and more European.

"And the Austrian is courageous, righteous, and industrious, but his courage, though it frequently proved its dash, reached its real moral height only when his sorrow-ried philosophy went into effect: in times of suffering. As for righteousness, it is more soundness and naturalness of instinct, than moral doctrine. And his industry will not easily turn into drudgery, which empties and blunts men and makes them look for discordant and stimulating diversions, when the day's work is done. ... The reason for that is that the Austrian is something of an artist in his nature, and that his way of working is more that of creative improvisation, and of productive craftsmanship, than that of disciplined or mechanized assembly-line work. ... Maybe that he therefore is not always completely at the 'crest of the times,' but then he won't tumble down so easily and innocently into the pitfalls of his age. ... And he will keep something else, which will one of these days perhaps be of importance, when the nations of this earth will be counted and weighed by other measures than by the ability to use brutal force and to compete successfully: his human heart, and his human soul.—ANTON WILDGANS, *Talk about Austria*, held at Stockholm (Sweden), Nov. 12, 1929.

(To be concluded)

THERE is a curious incident in the development of the Bacon-Shakespeare movement, which should be of interest to those who believe that the Master Rákoczi has passed successively through the following incarnations on his way to perfection:

1. Nicomachus, the Neo-Pythagorean (2nd century).
2. Saint Alban (4th century).
3. Proclus, the Neo-Platonist (5th century).
4. Roger Bacon (13th century).
5. Christian Rosenkreutz (14th century).
6. Hunyadi Janos (15th century).
7. Robertus the Monk (16th century).
8. Francis Bacon (17th century).
9. Prince Rákoczi, alias the Count de Saint Germain (18th century).

Probably there are some more of these rebirths within the Christian era, but the nine here mentioned are the only ones about whom we seem to know anything.

Now the Baconian movement is of course more directly concerned with the eighth of the above incarnations. It proclaims that the Shakespeare Plays and Poems were not the work of the illiterate actor, William Shakspeyr, but of the "learned" philosopher and statesman, Francis Bacon. Not counting his immediate or near contemporaries who were in the secret; as for example Robert Greene and Ben Jonson, the notion seems at first to have shown its head timidly and under the veil of allegory, nearly one and a half centuries after Bacon's death in 1626. The earliest record we possess is an anonymous book, published in 1769, and bearing the title, *The Life and Adventures of Common Sense: an Historical Allegory*. It introduces a character, "Wisdom," i.e. Bacon, who "made an acquaintance with a person belonging to the playhouse," who "was a profligate in his youth and some say a Deer-stealer." This refers to an incident in Shakspeyr's youth, another allusion to which is found in *The Merry Wives of Windsor* (I. 1. 109):

Knight, you have beaten my men, killed my deer, and broke open my lodge.

The "Allegory" continues: "Wisdom" had a "Common Place Book" containing "rules on the combinations and connections upon every subject or occasion that might arise in dramatic writing," by which probably is meant Bacon's *Promus of Forms, Formularies and Elegancies*, a manuscript first fully published in 1883. Having got hold of it, "the person" before-named began play-writing, and it is asserted

that "his name was Shakespeare." He is further accredited with "good parts."¹

We may call this first stage in the Baconian movement, the "Plagiarist Theory." Bacon is not yet seen as the author of the Plays, but Shakspeyr himself, though he stole his ideas from the former. This theory seems directly connected with, and but a late echo of, similar sentiments voiced by the Actor's contemporaries and Bacon's masks, Robert Greene and Ben Jonson. In his *Groat's-worth of Wit* (1592), Greene described Shakspeyr as "an upstart Crow, beautified with our feathers, that with his 'Tiger's heart wrapt in a Player's hide,'² supposes he is as well able to bombast out a blank verse as the best of you: and being an absolute *Iohannes factotum*, is in his own conceit the only Shake-scene in a country."³

Ben Jonson in an "Epigram" published the year of Shakespeare's death (1616), wrote in the same vein:

Poor Poet Ape, that would be thought our chief,

*Whose works are e'en the frippery of wit,
From brokage is become so bold a thief—
As we, the robbed, leave rage and pity it.*⁴

Not before nearly two decades after the publication of the "historical Allegory," the next stage in the Baconian movement—let us call it the "Authorship Theory"—was reached, but still veiled in allegory, and again in an anonymous book with the curious title, *The Story of the Learned Pig*, published in 1786. It is this work which is of special interest to Theosophists and reincarnationists, as we shall see.

In my book, *A Royal Romance*, Chapter 7, "Boars and Kindred," many examples are given of the use Francis Bacon made of the heraldic Boar in his coat of arms and his kindred (swine, pig, sow, hog, sus, pork, bacon) as so many pseudonyms as it were, to mark the works published under other people's names (Greene, Peele, Spenser, Marlowe, Shakespeare, Ben Jonson and Burton) as his own. In the Learned Pig of the Story, we have therefore to see the learned Philosopher, Statesman and "Concealed Poet."⁵ And on page 38 of the book we accordingly read:

¹ *Baconiana*, January 1943, p. 3.

² A near quotation from 3 Henry VI, I. 4. 137: "O, tiger's heart, wrapt in a woman's hide."

³ Chambers' *Shakespeare*, II. 188.

⁴ It is as a broker or purveyor of plays for the theatre that Shakspeyr, as the Epigram goes on to say, has "now grown to a little wealth and credit on the scene."

⁵ Spedding, Bacon's Works, X, 65.

"With equal falsehood has he [Shakspeyr] been fathered with many spurious dramatic pieces. Hamlet, Othello, As you like it, the Tempest, and Midsummer's [sic] Night Dream, for five; of all of which I [Bacon] confess myself to be the author. And that I should turn poet is not to be wondered at, since nothing is more natural than to contract the ways and manners of those with whom we live in habits of strict intimacy."

Hereupon follows the interesting part at which I have hinted before, and which seems to be a confirmation of the Theosophical revelations

about the former incarnations of the Master Rákoczi. For the author from whose book the last quotation was taken,⁶ informs us that in *The Story of the Learned Pig* we are further told that the man indicated by this animal emblem, "has appeared on earth in many reincarnations since the time of Romulus, the founder of Rome. One of these reincarnations is in the time of Queen Elizabeth in which he met 'Shakespeare,' who, he says, got the credit for the plays which the Learned Pig had written."

⁶ R. Eagle, *Shakespeare, New Views for Old*, 1944, pp. 9-10.

The Mahatma Letters: An Appeal

UNDER the will of the late A. P. Sinnett Miss Maud Hoffman became the owner of the Mahatma Letters, the MS. of which is now in the British Museum. At her request the late A. T. Barker compiled from the MS. *The Mahatma Letters to A.P. Sinnett*, the copyright being retained by Miss Hoffman.

Now that Trevor Barker is no longer able to help her, Miss Hoffman wishes to transfer the handling of future editions of the book to some worker in the Theosophical Movement who is not a member of any one Theosophical Society, and as I happen to fulfil these qualifications as well as being Trevor Barker's executor, she has transferred to me by deed the responsibility for the future of the Letters for so long as the copyright endures. But as it is not right that any one person should handle such a Trust, Miss Hoffman has joined with me as co-trustee at my request Mrs. Benjamin who, as Miss Elsie Savage, was a friend and colleague of Trevor Barker. Being now jointly responsible for their future, Mrs. Harry Benjamin and I would like to issue the following statement of principle. That whether or not the late Trevor Barker was justified in publishing the Letters, they were in fact published; that as they are published the maximum care should be taken to transcribe them fully and accurately, and that in order to produce such an edition the assistance should be sought of all Theosophical students who think they have found mistakes in the present (2nd) edition. Those who refer to the Compiler's Preface to this edition will note how many errors had crept into the first, and I have found among Mr. Barker's papers a list of suggested errors in the second edition which will now be considered for the third. As it is highly desirable that this third edition should be final, we appeal, as Trustees of the Mahatma Letters Trust, for

the help of Theosophical students throughout the world. All suggestions forthcoming will be placed before a committee to be formed to assist the Trustees, which will include experts in Theosophical history and in Eastern languages and thought. It will be for the Trustees to decide to what extent, if at all, the spelling and punctuation in the original Letters should be further standardized, but it has been suggested that there are as many as a hundred actual errors in the second edition, each of which must be examined and compared, if need be, with the originals.

Will all who have suggestions to make be good enough to write to me at 58 Marlborough Place, St. John's Wood, London, N.W.8.

Signed on behalf of Miss Hoffman and the Trustees of the Mahatma Letters Trust.

CHRISTMAS HUMPHREYS

August 1945

"COLOURFUL FIGURE"

"Cultured simplicity," so magnificently displayed by the Arundales in their home in India, was considered to be the ideal of happiness for humanity. . . . Like Tagore, he [Dr. Arundale] considered that the Western mind is in danger of mistaking complexity for civilization. Although he published many books and pamphlets, his chief work is probably the advanced metaphysical study which he named *The Lotus Fire*. His death at the age of 67 years removes from the world stage a colourful figure—one of the hardest workers of our time, and one whose voice was never raised save to clear the path for some humane and altruistic cause.—M.C.T. in *The Dominion*, Wellington, N.Z.

The Mystical Power Of Sound

F. S. GILLON and MICHAEL, Pianist

THE date of the birth of sound is unknown, but we may rightly presume that it was at the Creation of the Universe, when the vast spinning gaseous substance began to take a definite shape and harden. It was a Symphony for Nature's ears alone.

Before any living thing appeared, however minute, Sound *was*, for it sprang from those same gaseous substances that, cooling, formed the first semblance of the universe. It was not music as we know it today, dependent on form and progression and mode. It was only an unrestrained noise—a cacophany of a million million noises. Aeons of time have passed since these things occurred. Many thousands of years have elapsed since the advent of human life on this planet. It is interesting to reflect how man made the discovery that by rubbing certain stones or hard substances together, a variety of sounds were produced that had not interested him before.

The origin of sound is investigated in that branch of physical science known as acoustics. From acoustics we learn that sound is a sensation caused, in the first instance, by certain oscillatory motions of the particles of a body. The effect of the transmissions of those motions through some medium, generally atmospheric air, to the ear, is that they produce impressions on the nerves corresponding to the nature of the original motions, causing sound. Hence the student of acoustics has three main questions to consider:

1. The production of sound.
2. The transmission of sound.
3. The perception of sound.

Now it has been found that certain sounds, regular or irregular, give rise to a variety of responsive phenomena in the human body, and a similar diversity is observed in the effects produced by certain colours on human beings and the animal kingdom.

Michael, Pianist, is the author of the article on Scriabin in the August *Theosophist*. Mr. Gillon has been interested in Theosophy from the age of 17. He comes of a musical family, being brother of Dr. Bruce Gordon Kingsley, Los Angeles, and he is leader of the art group of the Research Centre, London. He is convinced that music has an occult influence far more potent than all the other arts.

The perception of sound is our first concern. It is of vital importance to both musical and medical students, for in this may be found the hidden link which will, in time, unite the two professions in their continued search to discover a remedy for the more abstruse forms of disease.

Certain sounds affect both humans and animals alike, for in them is found the origin of fear, love, hate, gladness and despondency—in fact the whole gamut of human emotions: One thing we must bear constantly in mind, sound constitutes a very fundamental part of our existence. A world where no sound was heard is inconceivable to us on the earth plane.

Realizing the necessity of sound, we realize also its extreme potency, and the countless ways in which it affects our lives and destinies. Every human emotion is found in music! How far it bears upon the emotions of the animal kingdom has never been concluded. At the moment, however, we are concerned only with its effect on human life, for good or ill.

THE CAUSE OF DISEASE

Scriabin, the great Russian composer, who died in 1915, was not only a musician of exceptional gifts, but was also a Theosophist and a mystic. His mystical experiences on the higher planes are crystallized in his works. It was he who, probing the vast labyrinth of sound and colour, used an instrument invented by G. W. Rimington which, as it was played, cast on to a screen a series of colours corresponding to the vibrations of the individual notes played, thereby proving the affinity between colours and sounds.

Colour, as we know, is a vibration, and in *The Secret Doctrine* a description of its relationship to sound is given. The human body, no less than all created things, is a vibration, and each constituent part of each thing that completes the whole also has its own vibration, each fitting into the tempo of the whole, like some vast mechanical wonder.

For long, physicians, psychologists, psychiatrists and others, have debated at great length the various causes of mental and physical disease, but so far, in the more complicated forms such as cancer and leprosy, no happy conclusions have been reached. Disease, mental or physical, is, we believe, the outcome of disturbance of the

tempo of the vibrations of a certain part against the regular rhythm of the whole, which, continued long enough, takes on the sinister reflex of disease, and so long as the vibrations of that part are maladjusted, so long will the disease continue to be fostered. It appears from scientific investigations based on Theosophy, that within each one of us lies the means to adjust these disturbances if set in motion by an extraneous vibrating influence—such as Radiology gives to some extent.

In the future, as part of the Great Plan, musicians will doubtless arise with clairvoyant power, who are able intuitively to know the exact sound vibrations necessary for healing in individual cases, but surely there is no reason why existing music should not be used for this purpose now.

Our information about Pythagoras is of a somewhat fragmentary nature, but it seems reasonably clear, from the writings of Iamblichus, that he employed music extensively for healing purposes. It is of course well known that a previous knowledge of music and geometry was obligatory for admission to his School. Plato and Aristotle were both well aware of the great influence of music in human evolution, though there would appear to be no direct reference in their works to healing. Plato, however, tells us in his *Republic* that "musical training is a more potent instrument than any other because rhythm and harmony find their way into the inward places of the soul, where they mightily fasten, making the soul of him who is rightly educated graceful."

Although music has, since Plato's time, increased greatly in its scope and complexity, and the modern orchestra has given us a vastly enlarged power of expression, it does not seem to occur to the great majority of people that it can have any influence beyond its mere entertainment value.

MUSIC THE HEALER

Apparently there is no direct evidence that Johann Sebastian Bach used his art for healing purposes, but there is no doubt that Beethoven did. It is well known that Beethoven's gift of improvisation was phenomenal, and has probably never been equalled. Two instances of his healing power at least have been recorded: First, his playing to Baroness Erckmann and probably saving her reason when she was overwhelmed with grief by the death of her child; and second his daily improvisation in Madame Brentano's ante-room when for long weeks she was laid up with a serious illness.

We may note that the music of Beethoven had "releasing" effect on the subconscious mind,

and that it has made possible the latter introduction of psychoanalysis.

César Frank was another great master of improvisation, and in addition to his genius as a musician he was a great and noble soul. Vincent D'Indy, one of his pupils, tells us that "such an atmosphere of love radiated from this pure-minded man that his pupils not only cared for him as a father, but they were attached to each other in and through him." One cannot doubt that he had advanced far on the Path and that his work was inspired by his Master, K.H. Unfortunately his music is still comparatively little known, though in it, to quote Cyril Scott, "there is truly the healing balm of that seraphic love which harmonizes all the subtler bodies and tends to bring them into alignment." Frank's mission was to break down disease in the lives of others, and one result of his work was the diffusion of practical mysticism throughout Europe.

Colonel Olcott tells us that Madame Blavatsky when "occupied by one of the Mahatmas . . . produced improvisations which might well make one fancy that he was listening to the Gandharvas," and we have all heard of the marvellous improvisations of the Master K.H. from those of His pupils who have had the privilege of listening to them.

From this we may argue that those who have possessed the gift of improvisation to an outstanding degree have been inspired by the Occult Hierarchy, either directly or through the Devas, and it may be expected that their music would be of value for healing purposes, used perhaps in conjunction with such sciences as psychometry, psychology, psychiatry, or vital magnetic healing.

The same probably applies to Wagner, who was a Theosophist twenty years before The Theosophical Society was formed, and whose music is undeniably inspired and deeply spiritualized.

MUSIC-MAGIC

It can be stated with some assurance that the music of Scriabin is more than music written in certain forms and modes. His music is in reality the secret key to a wider field of medical research in which he was interested, and which is at the moment being investigated by occult power by one who is able, at times, to contact him on the higher planes, and to whom much regarding the mysticism and practical use of his music is being revealed.

We each use the language of music on the higher planes without realizing it. Our characteristic "chords" show our spiritual attainment just as our colour aura does. The aim of

every living thing is to resolve discords and attain harmony in his own nature and in all his relationships with others. The goal of this long pilgrimage of humanity is sympathy and unity, which are other names for harmony and melody.

The use of existing music for healing purposes would seem to be our immediate concern. The actual works would, of course, have to be carefully chosen, regard being given to the nature of the illness and the type of patient being treated, and for this purpose clairvoyant investigation would undoubtedly be of the greatest assistance

in enabling us to reach a definite conclusion as to the kind of music suitable for use in individual cases, for every musical composition produces a thought and colour-form on the higher planes according to which its spiritual value may be known.

From an occult standpoint, music is by far the most potent of all the arts—indeed it is more than an art, it is an exalted form of magic, and as such may be used for the benefit of humanity, and the hastening of man's spiritual evolution.

"Violent Manifestation Of Evil"

"THE world has just passed through an epoch where for millions upon millions of human beings, a most horrible nightmare was a stark reality, for which there is no parallel in recorded history," writes Mr. Louis B. Ball, Long Beach, Cal., U.S.A., addressing jointly Dr. Arundale and Mr. Jinarajadasa in a letter in which he proceeds to say:

"You two gentlemen are the authors of a number of books and essays in which there is embodied a great deal of wisdom and truth. Yet you are silent and ignore this violent manifestation of evil in Nature at this late stage of human growth. I believe I express the inarticulate thoughts and feelings of many earnest students and seekers when I ask: Is it possible that there are cycles when the forces of Evil 'outsmart' the forces of Good? All versions of mysticism agree that there are analogies between the Macrocosm and the microcosm—man. Just as man when he is afflicted with a malignant disease calls in a physician, one wishes that the Macrocosm might call in a cosmic physician and stop those dugga-infested monsters of sadism in their nefarious work.

"Again I would urge you, gentlemen, to make use of The Society's publications and explain the meaning of this catastrophe as I believe you are able to do so. We cannot indulge in sanctimonious platitudes and generalities when United States Army Signal Corps pictures show us the incinerators of Buchenwald, Dachau, Oswecim, Maidonek, etc."

* * *

The Vice-President, N. Sri Ram, replies to Mr. Ball as follows:

Your letter to Dr. Arundale has been placed in my hands, as he passed away on the 11th

August after a period of illness which for some months prevented him from attending to such matters as your letter.

The Law of Karma explains a good deal and is morally and scientifically satisfying. The alternative to it, so far as we know, is the rule of chance, injustice and chaos. But Karma does not explain everything satisfactorily to us. The Prince Siddhartha, who later became the Buddha, knew all about Karma, which was a well-received and widely accepted doctrine in India, long before he succeeded in his search for the truth about sorrow and suffering. He discovered the cause of it in the principle of "I-ness," which is the core of our limited manifested existence. We have each to penetrate, or to put it more truly, dissolve that core to reach true understanding. That much can be understood by us, if we are able to bestow deep attention on the problem.

There are in the cosmos obviously opposing forces, and it does periodically happen at a certain stage of the struggle that one set of them which we may label as the dark gets the better of the other. We see it in ourselves, the microcosm. The dark forces in us stand for our elemental nature unilluminated with spiritual Light, seeking progress on the downward path of increasing differentiation and separateness. This is another truth which makes itself evident as we study the face of the universe, or Nature, as we may prefer to call it.

You refer in your letter to the "violent manifestation of evil in Nature at this late stage of human growth." No Theosophist can be indifferent to this manifestation. Obviously there are these evil forces in human nature as it stands, which are ready to erupt, given favourable conditions. The process of neutralizing

these forces or transmuting them cannot be circumvented and achieved miraculously in a single moment. But we can keep them in check by proper organization.

Except for a relatively small minority of our humanity we are *not* in a late stage of human growth. We have only to examine the character and behaviour of the average man to see how in spite of whatever intellectual acquisitions he might happen to possess, he tends to be childish in one hundred and one ways, how weak and how immature, considered from the deeper and loftier point of view.

I am not pretending to give a complete answer to your question which I recognize and deeply respect as arising from a sorely troubled heart. But I am only trying to clear, as it were, an approach to that understanding which we all, as open-minded Theosophists, seek, each in his own way, but with what an extraordinary measure of agreement due to that common orientation which Theosophy even as we possess it has imparted to our minds.—N.S.R.

J.L.D. writes: It is not accurate to say that either the President or his colleague, Mr. Jinarajadasa, has overlooked this outbreak of violence on a planetary scale which we call the

second World War. Their writings and addresses since the war started in 1939 show the contrary that they have deeply understood its cosmic significance, and so far from ignoring it have given the only occult explanation of it that could satisfy both Theosophists and the outer world as to its origin and its purpose. Read the Watch-Towers and the President's articles in THE THEOSOPHIST for the last five years and more, and there is overwhelming evidence that Dr. Arundale conceived the whole plan and purpose of the war at its very beginning, and at every stage since, and has safely guided The Theosophical Society through this extremely difficult period by virtue of his inner knowledge and perceptions and by his magnificent leadership on behalf of the Forces of Light against the forces of darkness. To have missed the reading of his monthly commentaries and reports of his public addresses, which were as illuminative of the high purpose of this war as Dr. Besant's addresses were of the last war—this is indeed a great loss. But with a subject so inexhaustible as the great laws of manifestation we may well expect such questions to be continually arising, even after the war is over. And what can be answered through these columns, to these we will reply as best we can.

Called Home

LATIN-AMERICANS

CUBA.—The following members of the Cuban Section passed over during the twelve months ended with March 1945:

Dr. Antolín García Alvarez.

Dr. José R. Villaverde Peyrellade.

* Señor Domingo Suárez.

Señora Elvira Pardo v. de Rodriguez.

Señora Ofelia Calves de Auja.

Dr. Alvarez was one of the best speakers on Theosophy in Cuba, founder of the Amor Lodge of Sta. Clara and of the Federation of Central Lodges of which he was some years President.

MEXICO.—On 1st March 1945 one of the most prominent workers in Mexico, Dr. Arturo Mendez de la Garza, passed over. He was founder of the Lodge Psique and was its President for several years. As a Freemason he did a great deal of work in spreading the Light especially through various pamphlets based on the Secret Doctrine. He had received the 33rd degree and used to be called "The Perfect Mason."

ARGENTINA.—Señor Emilio Rodriguez Iturbide, 61, for 24 years an active member of this

Section. For many years a Chief of Police and for some time Governor, *ad interim*, of the Region of Chaco (Argentina). On the day he was leaving for Buenos Aires, the capital, hoping to live in retirement on a State pension, he was killed by an ex-employee, a man whom he had had to discharge for bad conduct some few months before. Señor Rodriguez was held in high esteem. The Society in Argentina suffers a great loss by the passing on of this valuable member just as he was going to devote all his time to its work.

CHIEF BROTHER PASSES

A valued member of many years' standing and first Head Brother of the Order of Service in South Africa has passed over in Durban, Mrs Edith Walker. She found expression for her abounding benevolence through the T.O.S., St John's and the Red Cross, and when younger members took over her natural lead, she still worked for children in bombed cities overseas all the work of her hands being accomplished as nearly as possible to her ideal of perfection.

REHABILITATION

SINGAPORE REOPENS

S/L Ned Clumeck reports that the Lodge sign is already on the door at No. 8, Cairnhill Road, Singapore. All the books and effects have been moved back to the Lodge from Mr. F. Batiha's bungalow, No. 453-H, East Coast Road; he being Russian was free and accommodated the Lodge Library, etc., during the Japanese occupation. "It was such a treat to give them all the news," S/L Clumeck writes, "they drank it in with such pleasure. There was great joy that I am now 'one of us'."

The Secretary writes: The general meeting was held on 26th August when Mr. F. Batiha was elected chairman, Mr. Chan Chim Lim, secretary, and other officers as follows: treasurer, Mr. Lim Hock Chuan; librarian, Mr. Heng Seng Chiang; assistant librarian, Mr. Peter Seng; other committee members, Mr. T. Pakiry and Mrs. Tan Ah Peng.

It was impossible for the Lodge to function officially and subscriptions were not collected over a period of 3½ years. But the members met at informal gatherings every Sunday for discussions. The library was open to members, and non-members were encouraged to read our books. Young people, non-members, were also invited.

The Secretary further says that some of the papers and records were burned during the Japanese regime and the roll of members was lost. A new roll of sixteen members has been prepared. Two members are missing, and another, Mr. R. Bahel, is reported killed. Dr. van den Broek, the Lodge President, was interned in Java and has not yet returned. (See p. 86).

Several members went on active service early in 1941: Mr. Woods, Mr. Isaacs, Mr. G. H. Walters—"We are hoping for news of them,"—also Capt. Grazebrook, who is on his way back to England to join his family.

The Lodge needs the Annual Reports from 1941 and the *Theosophist* from January 1942. These items will be attended to either from the T.P.H., Adyar, or by the Durban Lodge which has adopted Singapore.

When the Lodge members returned to "No. 8" they found it occupied by Japanese people. Now the members are in full possession and "our doors are once again open to the public." It is proposed that Mr. Batiha shall visit Adyar for Convention in December—he has done truly

wonderful work keeping Theosophy alive and even lecturing in prisoner of war camps.

Singapore Lodge has cabled to Adyar sending warmest greetings and thankfulness that they will be able to serve again. Special wishes to Rukmini Devi, Brother Raja, Sri Ram, and Jane Clumeck.

RELEASES IN MALAYA

Mr. R. W. Hughes, after 3½ years "closely confined internment" at Singapore, has been released. He is a member of Kuala Lumpur Lodge and is known in and beyond Malaya as an active worker and writer. He sends sincere sympathy to all at Adyar and particularly to Rukmini Devi "whose energy, enthusiasm and example have been a constant inspiration to so many F.T.S. and others." Mr. Hughes urges that the best memorial members can raise to Dr. Arundale is to "increase our individual efforts in spreading the light where the darkness is greatest."

Writing from Rangoon, September 4, Mr. C. Le Lorrain states that he has been released as a P.O.W. after being three and a half years in the hands of the Japanese. His wife and three sons are in civil imprisonment at Pematang, Siantar, on the east coast of Sumatra. Both joined the Society in Holland, his wife being a daughter of Mrs. Wittop-Konig, Huizen. Mr. Le Lorrain has had no news of his family since the Japanese occupation. The only Theosophist he has met is Col. van Gulik from Java. He asks for literature, which is being sent from Adyar.

THE SITUATION IN BURMA

(From C. R. N. Swamy, Rangoon High Court, now at Simla)

LOTUS LODGE, MANDALAY: U Kyaw Hla, Secretary of the Lodge, writes:

... I believe you have read in the papers that Mandalay and many other towns in Burma had been hit pretty hard indeed, but the buildings of our Lotus Lodge are safe. Poor Ahmed (F.T.S.) whom the Japs ill-treated and who lost all his houses and about Rs. 40,000 (British currency), is staying in one of the above buildings. Maung Maung Kyin and Mrs. Hmin have passed on—both died of fever. Other F.T.S. are quite well and safe. Comoro's address cannot yet be ascertained: I think he is in Pegu.

Burma would have become a bigger hell indeed by this time had the British not come back. Things are now brightening up in Mandalay, thanks to the Military Administration.

Japanese currency notes turned to rubbish totally here within about 1½ months after the Japs were driven out. Everything was at sixes and sevens during those days—a loaf of bread cost Rs. 12 and a man's handkerchief Rs. 45.

All is O.K. with us—reading the Bhagavad Gita, meditating. . . Namascar to you all.

OLCOTT LODGE, RANGOON: U San Hla, a member of the Burma Section Council and Secretary of the Burma Humanitarian League, writes:

... Conditions in Rangoon are not so good as yet. Houses are scarce and those without inhabitants are despoiled for purposes of fuel or for use in temporary structures which are springing up like mushrooms. In order to avoid further despoliation of whatever is left, I was compelled to shift to the Lodge, where we have been residing since 20th July. The place is in a very sad condition; stripped of iron bars and electrical fittings, barren of furniture, but rich—extremely rich—in dirt, cobwebs and rubbish, and I am now having a rather busy time removing them. There is no water and you can guess what a fine time I am having here. Prices of food are unimaginable, also clothing. Just listen! Longyis Rs. 35 to 100; charcoal Rs. 40 a bag; salt as. 12; oil for cooking Rs. 10 per viss; brinjals as. 8 each; atta Rs. 10 per viss; ghee Rs. 20. You will be more surprised to know that during the Jap regime, the prices were from 10 to 100 times higher. Why? The lowest that one could purchase anything for was Rs. 10. One could not go to the market without at least Rs. 100 in hand. . .

We left Rangoon under great and trying difficulties when 48 hours' notice of evacuation of the city was ordered by the British Authorities in 1942. Rangoon was occupied by the Japs on 8-3-42; Minbu (to which place we had moved) was occupied on 15-4-45; and we were back in Rangoon on 1-5-45. The first thing I did was to visit the Lodge. I found some Japs living there. They were tearing books, cooking with fuel obtained from our furniture and were having a high time. I told them the house belonged to me, and as I was back I would be glad if they could move elsewhere. I was informed that no one could enter any house (whether his own or not) without a permit from the "Peace Preservation Committee." I took steps to obtain one, but it took me 7 days to get it. Armed with this permit I visited the

Lodge again, to find the typewriters and books and some furniture gone. . .

I could not remain long here, for owing to heavy bombing of the city I was obliged to move over to the Alletawya Monastery. I kept durwans one after another to look after the Lodge, but honest men were conspicuous by their absence, and we moved into the Lodge last July.

I have received no communications from any of the up-country members. Their addresses are not available. Maung Maung Kyin has passed away.

BURMA EDUCATIONAL TRUST: I understand that the B.E.T. Boys' and Girls' School buildings are safe and are in use as offices, but much of the equipment, if not all, has been lost.

EUROPEAN CENTRE

Mrs. Gardner writes from London, 2 August: **EUROPEAN FEDERATION.** Col. van Dissel has met Prof. van der Stok and had long and useful talk about plans for future work. Prof. van der Stok suggests that the Federation Headquarters be established in Huizen, at St. Michael's (Vasanta House at one time) and Col. van Dissel would be most happy to have this as his headquarters. Mr. Hinloopen Labberton, our Federation Treasurer, lives nearby, and could look after the immediate detail. Of course the transfer of the whole of the work will have to wait upon the re-establishment of full facilities for communication. For the present the London office continues to deal with all current affairs.

Mr. Sidney Cook writes that the American contribution to the **WORLD REHABILITATION FUND** is now more than seven thousand dollars—very encouraging. He also sends a special donation of about £1 from one individual who wishes it to go to reestablish the membership of her mother—living in Austria! I think this is charming, even though it is not necessary, since we consider all to be members who were members before the war and have not actually resigned!

NETHERLANDS. Mr. Kruisheer, General Secretary when war broke out, heartily endorses the appointment of Prof. Selleger as Presidential Agent in his absence. Miss Dijkgraaf is supporting Prof. Selleger so ably that contacts are being renewed readily on all sides. Unfortunately the Gestapo descended upon the Headquarters in Amsterdam unexpectedly, and swept all away. The Society has lost everything, except a large box of archives sent to England earlier. There is news that some books have turned up in a castle on the Rhine which may belong to the Dutch library! Inquiries are being pursued.

NORWAY. Word from Norway is awaited. The telegram in the *Worker* from Mr. E. Havrehold is our first contact with this country and completes the list of the "Atlantic" Sections—now all heard from. In France and in Belgium an annual election has been held in the regular fashion, and these Sections are legally reorganized and self-sufficient. The Federation will continue to help in all possible ways.

BOOKS. The American Section is collecting old files of magazines to replace losses, and so is Great Britain. Other books will be purchased and all available at Adyar will be bought and distributed to the Sections needing them. The current issues of *The Theosophist* and the *Worker* are already going direct to a few countries, and via London to others. Thus the life-blood of the movement is again flowing at the physical plane as it has never ceased to flow interiorly.

General Secretaries in Europe are looking forward to back numbers of *The Theosophist* and to replenishing their libraries. Some have not seen *The Theosophist* since January 1940. When communication with Adyar becomes normal they expect to register more subscribers.

ITALIAN SECTION RECONSTITUTED

The Italian Section has been restored by Mr. Roberto Hack, Vice-General Secretary, who writes to the President from Florence:

Six years after the dissolution of our Italian Section by the Fascist Government, it was possible for me to reconstitute the Section officially here in Florence on November 17th, 1944, with the permission of the A.M.G.

During this terrible war life was very hard for us all, and many members of The Theosophical Society went through great difficulties. After the liberation of Florence, August 1944, it was impossible at first to see each other, the destruction caused by the Nazi soldiers before they left the town preventing any meeting.

My greatest desire was at once to reconstitute the Italian Section, but as I hoped that all Italy would very soon be liberated, I waited some months hoping to be able to get first in touch with my good old friend Dr. Giuseppe Gasco, our Presidential Agent in Italy.

But as the war went on slowly and seeing no possibility of corresponding with Dr. Gasco, I decided to invite the few old members and sympathisers who remained in Florence to a meeting for November 17th, the anniversary of the foundation of the Society in New York, and we

declared the Italian Section reconstituted amid great enthusiasm. The newspapers of Florence announced the event and many letters of congratulation reached me from different parts of liberated Italy.

I wrote to some old friends living in Rome, Naples, Bari, Palermo, and other places, inviting them as soon as possible to reorganize the theosophical work and get ready different Lodges so that the whole Italian Section might function again immediately after the liberation of North Italy, and to be prepared to hold a General Convention for the election of the General Secretary and of the other members of the Council. In Rome and Palermo the work has been taken up again. Here in Florence the work is very promising.

During these dark years, it was not possible to do Theosophical work openly and publicly, but nevertheless useful material for the future was prepared. One of the most important Italian publishing houses gave me the care of translating into Italian *The Secret Doctrine*. For commercial reasons and to facilitate sales they decided to publish the work in many volumes, probably nine, in succession. So the first volume in the Italian language corresponds to the first part of the first volume of the English edition, and was published in 1943 under the title: *The Secret Doctrine: Cosmic Evolution*. Before Christmas 1944 I sent the manuscript of the translation of the second part of the first volume, English edition, which ought to be published as the second volume of the Italian edition under the name: *The Secret Doctrine—The Evolution of Universal Symbolism*, but in consequence of war events in Italy it has not yet been printed, at least I think so because we have not been able to correspond with North Italy since June 1943. In the meantime I am preparing the translation of the third part: *On Occult and Modern Science*.

EXPERIENCES AT GENOA

A letter comes from Mrs. Maria Luisa Kirby who was twice in Adyar, 1910 and 1911, with her husband, W. H. Kirby. All books translated into Italian were revised by her as she is well versed in Italian literature.

After describing the terrible difficulties in Italy, near Genoa, bombings, with no wood or charcoal for fuel, the cold in winter, and no oil, butter, and grease of all kinds, no sugar, milk, coffee or tea, Mrs. Kirby writes:

"I have, I think, done some good work during the war and made a few good Theosophists. I have translated many books for them as they could not read English. It has been my one consolation in these sad times."

Starvation In Java

Mr. Will Burger, a Dutch Theosophist in Java, writes from a military camp at Bandoeng, September 20, to a friend at Adyar a distressing story of enemy cruelty, especially to women and children, and the death of a number of Theosophical brethren. This is the heaviest loss The Theosophical Society has suffered under the Axis, and anxiety now deepens for the safety of others who are threatened by the conflicts in Java. Our compassionate goodwill goes out to all concerned in death and danger.

HEROIC WOMEN

From Mr. Burger:

AT last I am able to write again after three and a half years of silence. We have been prisoners of war, and during the occupation of Java by the Japanese Army the civilians and even the women and children have been put in concentration camp with disastrous results. The Japanese claimed that they were sending all the women and children into camp to protect them, but they actually did it to starve the whole race of western people by a systematic lessening of their food supply. Many people died for lack of food and medicines, though there was enough of both, but the Japanese kept everything for themselves, and when the capitulation of Japan was announced, heaps of things came out of the storehouses.

The camp life of the women and children especially was terrible.

Among our people who died were Mr. Mathias van Thiel Sr. and Mrs. Lilie van Thiel. He died in November 1942 of typhoid fever and she in August of this year from edema, resulting from lack of food.

My wife, Mrs. Burger, died on 15th August 1944, probably because of dysentery. It was a serious blow, as we had had a happy married life for 21 years, and then came the years of war. She was always an enthusiastic student of Theosophy. Once I dreamed that she was very happy, because she felt her death as a liberation from the burden of the flesh and of all this misery. It was a dream which gave me peace and strength after an experience of deep sorrow, though, of course, I realize that my suffering was nothing in comparison with the suffering of the rest of the world. With greater determination than

ever I will work for the helping of the world in every form of service which my hand finds to do. It may be that my way will be the way of teaching, but I will give every possible service in so far as my small capacities will give me the opportunity.

Many more of our people have died. Mrs. Annie Raven, the wife of my friend, the Rev. Piet Raven. And Paulus Fournier, our Bishop, went over to higher service on August 29th, also because of edema.

Of the priests of our Church in Sourabaya three died: the Rev. Jan de Jong, Piet Vader, Dr. van Dam Otto Stark. Mr. Douwes died, and Mrs. Lien van Leeuwen; also Eddy Otto, a brother in Co-Freemasonry.

Lilie Muller von Gerniki, née van Thiel, is in good health and full of energy and will-power. She has done splendid work as a nurse. Her brother, Math van Thiel Jr., and his younger brother Dick are in good health. Math is a fine man and many times I had most interesting talks with him about the inner work. His wife is also very well and his son Arthur is growing up a nice boy.

Of the older members, I have met the Rev. de Vogel, Anton van Leeuwen, Dr. Mangelaer Meertens and Mrs. Fournier, who all have suffered severely. They are still rather weak and need rest, though they have already started the Church work with a celebration of the Holy Eucharist every Sunday.

Heleen Wilbreninck is well and has been doing fine service as a nurse.

I met Johannes van Buren Schele in 1942 and I see there is a prisoner of war in Singapore, van Buren Schele, who is quite well. So I hope he will soon meet his parents.

Cordial greeting to our friends in Adyar. [Mr. van Buren arrived in Adyar, Oct. 18]

Bishop Fournier has done some most distinguished work in Java. Theosophist for 32 years, he was on the boards of several Lodges, Vice-President of the Netherlands East Indies Section, a Bishop of the N.E.I. diocese of the Liberal Catholic Church, and representative of the Supreme Council of Co-Freemasonry. Theosophical education has always been strong in Java and he contributed to it with rare ability as President of the Theosophical School Association called the Netherlands Indies Section of the World University. His wife is Hubertha van Blokhuisen whom he married in 1917.

Mr. and Mrs. Burger are well known at Adyar where they stayed some months in 1935 over the Jubilee Convention *en route* to Java. Mr. Burger was on the press in Holland and attempted a Theosophical news service under the auspices of the European Federation. In Java he secured a post on a Sourabaya newspaper and wrote many theosophical articles for the press outside his official duty. At the same time that he was alternating press work and military duty as captain in Her Majesty's Army he was also President of the Sourabaya Lodge and working as a priest in the Liberal Catholic Church, master of a Co-Masonic Lodge, and leader of the Mystic Star Ritual. His wife shared his enthusiasm and translated several smaller theosophical books into Dutch, while he translated the President's Watch-Towers to read to the Lodge.

Mr. and Mrs. van Thiel Senior were in charge of a Theosophical centre at Djoenggo, Malang, East Java. He was prominent in the Liberal Catholic Church and both of them in Co-Freemasonry and in Lodge and educational work. The family have been a strong and radiant influence in the Indies. Three of them studied under Bishop Leadbeater in Sydney.

MEDICAL DOCTOR'S ADVENTURES

An Adyarian has received first news from Dr. van den Broek, the dynamic President of the Singapore Lodge and a medical doctor with a flourishing practice, who escaped from Singapore to Java in 1942. Dr. van den Broek writes:

I sailed from Tjilatjap for Colombo on the 25th of February. But 225 miles away from the coast on March 1 at 4'clock in the morning we encountered a Japanese cruiser which opened fire and shot our little K.P.M. steamer to pieces and in flames. We took to the lifeboats. Many perished because the ship was ablaze in a few minutes. Three boats came free from the steamer and as they were left alone by the cruiser they could put up sail, disperse in a short time, and

THE PRESIDENTIAL ELECTION

Mr. C. Jinarajadasa is the only nominated candidate who has expressed his willingness to stand for election as President of The Theosophical Society.

Shrimati Rukmini Devi was nominated by some members of the General Council, but is not standing.

After a world-wide election the result will be announced in Adyar on February 17 next.

our little sloop was alone on the wide ocean. I shall not mention all the events of those four hard days at sea, but we reached Tjilatjap in the evening of the fourth of March, just after a bombardment and in time to be present at the heaviest bombardment on Java, that of the fifth of March. The Japs had landed and were penetrating rapidly. Now it was clear here was my destiny and field of service.

From Tjilatjap I was sent by car, just a couple of miles ahead of the advancing Japanese troops to a hospital at Poerwokerto, where many wounded British and Dutch soldiers were treated and I was interned later on. I was transferred to a large camp at Bandoeng, Jan. 21, 1944, and worked there until I was sent as gynaecologist to women's camps. I worked in succession in those camp hospitals at Semarang, Solo, Moentilan and Ambarawa. All camps have between three thousand and four thousand women.

It has been a difficult time of danger, hard work, starvation and hardship.

"FIGHT ALL THE TIME"

In a letter dated 6 September, Singapore, Mr. Arthur van Gelder states that he has "just been released as a Japanese prisoner of War after 3½ years."

S/L Clumeck writes further from Singapore, October 9: On Sunday I picked up two Dutch P.O.W's from van Buren's camp before he sailed. One is Arthur van Gelder, brother to Mrs. Fritz Kunz. He gave us a lively Sunday meeting at the Lodge, a pleasant talk of Adyar, and a friendly warning against lying down to accept our karma, but to fight all the time as they have had to do for the last 3½ years to live. Not to accept Theosophy merely by quoting A.B., H.P.B., and others but to yourself challenge and find the truth—shades of Dr. Arundale's injunction, "Make Your Own Theosophy!"

Thursday he comes again for Questions and Answers. He is now with the Red Cross in van Buren's camp.

Seventieth International Convention

ADYAR, DECEMBER 1945

Tentative Programme

Sunday 23 December 1945

6.15 a.m. Bharat Samaj Puja.

Monday 24 December

6.15 a.m. Bharat Samaj Puja.

8.00 a.m. Mystic Star Ritual.

2.00 p.m. Christmas programme for children.

3.00 p.m. Opening of Arts Exhibition.

11.30 p.m. Midnight Mass.

Tuesday 25 December

6.15 a.m. Bharat Samaj Puja.

7.30 a.m. Prayers of Religions.

9.30 a.m. Christmas Eucharist.

3.00 p.m. General Council, First Session.

Wednesday 26 December

6.15 a.m. Bharat Samaj Puja.

7.30 a.m. Prayers of Religions.

9.30 a.m. OPENING OF INTERNATIONAL CONVENTION.

3.00 p.m. Indian Section Council, I.

4.30 p.m. FIFTY YEARS OF THEOSOPHY (Dr. Arundale's contribution to The Theosophical Society and the world.) Chairman, Mr. C. Jinarajadasa.

7.30 p.m. Art Evening.

Thursday 27 December

6.15 a.m. Bharat Samaj Puja.

7.30 a.m. Prayers of Religions.

8.00 a.m. Indian Section Convention, I.

9.30 a.m. "The Future of our Educational and Cultural Work." Chairman, Shrimati Rukmini Devi.

1.30 p.m. League of Parents and Teachers.

3.00 p.m. "Work before the Indian Section." Chairman, Mr. Rohit Mehta.

4.30 p.m. FIRST CONVENTION LECTURE. Mr. C. Jinarajadasa.

Friday 28 December

6.15 a.m. Bharat Samaj Puja.

7.30 a.m. Prayers of Religions.

9.30 a.m. Young Theosophists' Convention. Public meeting.

3.00 p.m. Round Table Ritual for members only.

4.30 p.m. SECOND CONVENTION LECTURE. Shrimati Rukmini Devi.

7.30 p.m. Questions and Answers.

Saturday 29 December

6.15 a.m. Bharat Samaj Puja.

7.30 a.m. Prayers of Religions.

8.00 a.m. Rehabilitation of Stricken Sections.

9.30 a.m. Besant-Leadbeater Centenary. Planning.

3.00 p.m. Young Theosophists. Business Meeting.

4.30 p.m. THIRD CONVENTION LECTURE. Mr. Rohit Mehta.

7.30 p.m. Art Evening.

Sunday 30 December

6.15 a.m. Bharat Samaj Puja.

7.30 a.m. Prayers of Religions.

9.30 a.m. Holy Eucharist.

1.30 p.m. T.S. Islamic Association.

3.00 p.m. Indian Section Convention, II.

4.30 p.m. FOURTH CONVENTION LECTURE. Mr. N. Sri Ram.

7.30 p.m. Questions and Answers.

Monday 31 December

6.15 a.m. Bharat Samaj Puja.

7.30 a.m. Prayers of Religions.

8.00 a.m. Symposium: "Theosophy and the Arts, Education, Modern Culture." Chairman: Shrimati Rukmini Devi.

9.30 a.m. CLOSING OF INTERNATIONAL CONVENTION.

- 1.30 p.m. Bharat Samaj Business Meeting.
 3.00 p.m. Indian Section Council, II.
 4.30 p.m. Visit to Kalákshetra and Besant Theosophical School.
 7.30 p.m. Art Evening.

Tuesday 1 January 1946

- 6.15 a.m. Bharat Samaj Puja.
 7.30 a.m. Prayers of Religions.
 8.00 a.m. Kalákshetra General Body Meeting.
 9.30 a.m. Holy Eucharist.
 3.00 p.m. Theosophical Educational Trust.
 3.30 p.m. General Council, II.
 4.30 p.m. Visit to Olcott Memorial School.

Called Home

(Continued from p. 81)

MISS SARAH E. PALMER

Miss Sarah E. Palmer passed away at Adyar after a long illness at the age of 91 on the night of the 15th October. She came to India in 1898 in response to a call from the President-Founder, to work for the education of the Harijans or Pariahs as they used to be called in those days. She was superintendent of the Olcott Free Schools for three years, and then she transferred her activities to Lahore for three years at the Sanatana Dharma Boys' School, and from there to Benares where she was a teacher in the C.H.C. Girls' School started by Miss Francesca Arundale. There she worked almost continuously for nearly 20 years. In 1923 she came back to Adyar and was Principal of the National Girls' School, Mylapore, Madras, also started by Miss Arundale during the National Education Campaign of 1918. Miss Palmer remained at Mylapore till 1930 and after a year at the Guindy School she retired after half a century of educational work.

Miss Palmer spent her last years in Adyar studying and translating Theosophical books into Braille. She hoped soon to return to the Theosophical work to which she had given her lifelong allegiance.

Miss Palmer is one of a band of workers who were round Dr. Besant, although her association with Colonel Olcott began even earlier, and whose steadfastness and devotion to their work did not fail until the end. She was a stalwart of the first order and by her qualities of simple

not to call it austere living, loyalty, capacity for unwearying labour, sacrifice and patience has left to her survivors in the Theosophical work an example that will continue to shine for a long time to come.—N.S.R.

At the cremation on the 16th the Rev. Alex Elmore performed the committal rite.

Sleeping Dragons

I

"Now there is a terrible law operative in Nature, one which cannot be altered, and whose operation clears up the apparent mystery of the selection of certain 'Chelas' who have turned out sorry specimens of morality these few years past. Does the reader recall the old proverb, 'Let sleeping dogs lie'? There is a world of occult meaning in it. No man or woman knows his or her moral strength until it is *tried*. . . . One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature . . . Well says the Bible: 'Let him that (thinketh he) standeth take heed lest he fall'—a text that would-be Chelas should consider well before they rush headlong into the fray."

—H.P. Blavatsky, in an article reprinted in *The Adyar Library Bulletin*, May 8, 1945, page 44:

II

Not by me these feet were led
 To the path beside the wave,
 Where the naiad lilies shed
 Moonfire o'er a lonely grave.

Let the dragons of the past
 In their caverns sleeping lie.
 I am dream betrayed, and cast
 Into that old agony. . .

I, who sought on high for calm,
 In the Ever-living find
 All I was in all I am,
 Fierce with gentle intertwined. . .

Thou would'st ease in heaven thy pain,
 O thou fiery bleeding thing.
 All thy wounds will wake again
 At the heaving of a wing. . .

Love that time has overlaid,
 Deaths that we again must die—
 Let the dragons we have made
 In their caverns sleeping lie.

"Resurrection" by AE.

International Directory ★ The Theosophical Society

HEADQUARTERS: ADYAR, MADRAS, INDIA

President (1934-45): Dr. George S. Arundale. International Federations.
 Vice-President in charge: Mr. N. Sri Ram. National Societies, General Secretaries and
 Treasurer: Dr. G. Srinivasa Murti. Presidential Agents.
 Recording Secretary: Mr. G. N. Gokhale. Lodges not belonging to Sections.

NATIONAL SOCIETIES, Etc.

EUROPE

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Lt.-Col. J. E. van Dissel; Assistant Secretary, Mrs. Adelaide Gardner; 50 Gloucester Place, Portman Square, London, W.1. *Theosophy in Action*.

Belgium: General Secretary, Miss Serge Brisy, 51 rue du Commerce, Bruxelles. *L'Action Theosophique*.

Denmark: General Secretary, Mr. Charles Bonde Jensen, "Dharma," Fredensvang, pr. Aarhus. *Theosophia*.

England: General Secretary, Mr. John Coats, 50 Gloucester Place, Portman Square, London, W.1. *Theosophical News and Notes*. (Cables: Theosophy, London.)

Finland: General Secretary, Herr Armas Rankka, Vironkatu 7C, Helsinki. *Teosofi*.

France: General Secretary, M. Leon Benzimbra, 4 Square Rapp, Paris VII. *Bulletin Theosophique*.

Greece: Joint General Secretary, Mr. K. Melissaropoulos, Homer Street 20, Athens. *Theosophikon Deltion*.

Iceland: General Secretary, Herr Gretar Fells, Ingolsstr. 22, Reykjavik. *Gangleri*.

Ireland: General Secretary, Mrs. Alice Law, 14 South Frederick Street, Dublin. *Theosophy in Ireland*.

Italy: Vice-General Secretary, Mr. Roberto Hack, 71 Via Leonardo Ximenes, Florence.

Netherlands: Presidential Agent, Prof. E. L. Selleger, Fretstraat 20, Nymegen, Holland, (temporary address). *Theosophia*.

Norway: General Secretary, Fru Dagny Zadig, Bakkegt. 23II, inng. Munkedamsven, Oslo. *Norsk Teosofisk Tidsskrift*.

Portugal: General Secretary, Mr. Felix Bermudes, Rua Passos Manuel 20, Lisbon. *Osiris*.

Scotland: General Secretary, Mr. Edward Gall, 28 Great King Street, Edinburgh. *Theosophical News and Notes*.

Sweden: General Secretary, Mr. Theo Lilliefelt, 39 Torsgatan, Stockholm. *Teosofisk Tidskrift*.
Switzerland: General Secretary, Frau Fanny Scheffmacher, Multenweg 20, Binningen 6, Basel. *Ex Oriente Lux*.

Wales: General Secretary, Miss Edith M. Thomas, 10 Park Place, Cardiff. *Theosophical News and Notes*.

Yugoslavia: General Secretary, Gospojica Jelisava Vavra, Mesnicka ut. 7/iii, Zagreb.

ASIA

Burma: General Secretary, Mr. N. A. Naganathan, (present address) c/o The Theosophical Society, Adyar, Madras.

Ceylon: General Secretary, Dr. T. Nallainathan, 31 Castle Lane, Bambalapitya, Colombo.

India: General Secretary, Mr. Rohit Mehta, Kamacha, Benares City. *The Indian Theosophist*.

East Asia (China and Japan): Presidential Agent.

Malaya: Non-Sectionalized Lodges.
 SINGAPORE LODGE: Secretary, Mr. Chan Chim Lim, No. 8 Cairnhill Road, Singapore.

Philippine Islands: National President (acting), Mr. Manuel Pecson; 1442 Rizal Avenue, Manila. *The Lotus*.

AFRICA

Southern Africa: National President, Mr. J. Kruisheer, Box 863, Johannesburg. *The Link*.

British East Africa: Non-Sectionalized Lodges,

UGANDA: Shree Kalyan Lodge, Secretary, Mr. J.S. Visana, P.O. Box 54, Jinja.

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