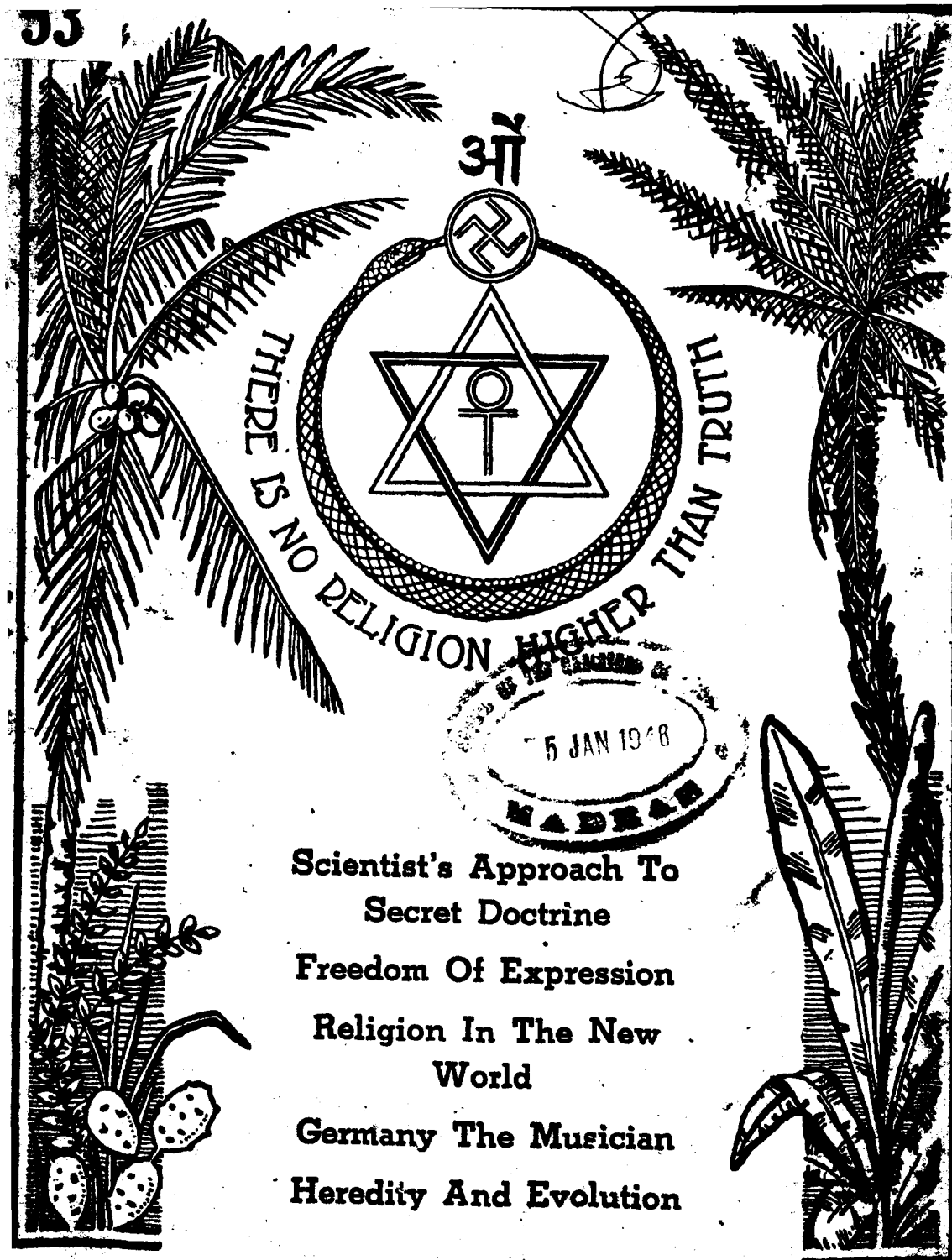




Scientist's Approach To
Secret Doctrine

Freedom Of Expression

Religion In The New
World

Germany The Musician
Heredity And Evolution

THE THEOSOPHIST

ADYAR

JANUARY 1946

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 to consider for others.

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 expression thereof, within the limits of courtesy and consideration for others.



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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 its author.]

THE WORLD PROBLEM

IF there be any who thought that with the end of the war, there would be an end of the sea of troubles into which humanity has been plunged, they must be sorely disappointed. The whole world is more full of problems, and more agitated with them, than ever before in its history.

About twenty years ago Maurice Hindus, the well-known American writer on Soviet Russia, gave to his book on the Communist Revolution in Russia the title "Humanity Uprooted." The description applies with literal truth today to large masses of population in Europe, China and other parts of the East uprooted from their homes and livelihood, as well as to the whole foundation of what we call our modern civilization. None of us has an imagination big enough to comprehend either the nature of the changes that have come and are coming or the extent of the misery with which the process is accompanied.

The tragedies unfolded in the newspapers and magazines from day to day would cause a crescendo of mental and emotional pain to even the normally sensitive among us but for the fact that we have become enured to such readings and the imagination shrinks from functioning beyond the limits within which alone it can retain a measure of arm-chair comfort. Yet, when we think of it, how little fundamental change has been produced by the war

and all its horrors in the vast majority of those who have been affected by them.

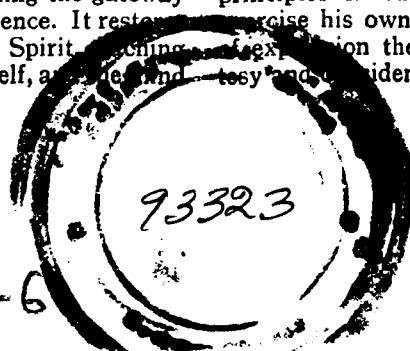
One of our most earnest members, who has been working as a doctor in a prisoners of war camp in the East, points out how in many a case, when he saw a mother thrashed brutally by her warder, that did not, strangely enough, produce in her a reaction of tenderness to her child, but only made her in her turn abnormally cruel to her child, if the blight of cruelty was present in her nature.

Although suffering is one of the means employed by Nature to purge and refine a soul caught in the toils of evil, yet it requires an element of alchemical wisdom, a property which the Ego must be presumed to possess in some degree, in order to transmute the suffering into understanding. Otherwise, suffering breeds but more suffering because of the repercussions which it sets up. An animal that has been forced to attain a premature individuality by excess of cruelty, does not thereby become a chastened and sympathetic human being, but on the contrary is given a twist which for ages seems to sink it deeper and deeper into degradation, before it rises again to the normal human level, straightening out its karmic abnormalities.

It would be a grave misunderstanding of the nature of evolution, and of the fundamental morality which underlies the Divine purpose, to suppose that it is the fear of suffering which instils into the consciousness

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of the Ego the determination to avoid the evil which is its original cause. It would be but a poor form of morality which is based on calculations of happiness or misery to oneself, instead of on an understanding of the eternal laws that bind both oneself and others and reveal the nature of the One Divine Self.

All this is merely to show that it is not by a mere elemental reaction to suffering that wisdom or salvation is attained. The mob-passion of revenge and the so-called justice of the gallows does not restore the lost equilibrium but only tilt it on the other side.

* * *

Theosophists ought to know or try to know, what is the cause and cure for the world-malady, for they command the vision which extends beyond the madness of the present agitations. There is for each problem an ideal solution, which will eventually best fit into the pattern that we may regard as the pattern of the future. But that solution may not be directly and immediately reachable. Often it is not, because of existing circumstances, in which case we must work towards it by such steps as we are in a position to take, never compromising on principles of eternal rightness, such as brotherhood or freedom, but ever willing to consider other points of view than one's own in reaching the desired end.

The best illustrations of such adjustment of practical means to a spiritual end that we can find are in the life and work of our President-Mother, Dr. Besant. She did not deny, for instance, the right of India to Independent Nationhood, though she pleaded for the acceptance by India of a status of free and equal partnership in an Indo-British Commonwealth of Nations. She did not question the right of any subject Nation to revolt, though she counselled the adoption wherever possible of constitutional and conciliatory methods. She saw a problem from the standpoint of the principles involved as well as the limitations of their application.

* * *

Theosophists possess in the truths of the Divine Wisdom a means of separating the true from the false in the hopes, aims and assumptions with which the vast majority of the statesmen and every people in every land

are motivated in the courses of their action. Our duty is to preach those truths and to relate everything that is happening as far as we can to the plan of human progress and ultimate happiness for all.

The whole world, with all its agonized parts, the homeless, propertyless and hopeless individuals within every State, is waiting for the hour of liberation from the existing impossible conditions. That liberation must come through a wholesale re-organization on certain basic principles, which principles must be of equal validity for the individual and any larger group or mass, for the mass is composed of the individuals.

Our work as Theosophists is thus vast in its extent. It embraces the promulgation of the highest principles or truths—from which all else is deducible—and the application of those truths down to the last detail in the individual as well as the social life. There is nothing, however great or wonderful, but has its connection with the meanest things, that is, as we might suppose, the most inconsequential things in our life. It is for us to discover the connections.

LOVE, THE LIBERATOR

A great Teacher has said that of all the qualifications needed for the highest human attainment Love is the most important. If Love in its pure, spiritual sense is the ultimate factor in the aspirant's life, in some form it is also essential for our redemption at every stage, whether individually or collectively. In ancient days, this qualification was described as Desire for Liberation.

But liberation from what? Essentially from the prison-house of cold and poisonous selfishness of which every evil that we see is but a monstrous outgrowth. Our everyday experience can teach us that from our normal self-centredness Love, as a self-sacrificing emotion or force, is the sole and supreme liberator.

Unfortunately, in these days, the term Love has been given a debased significance. It is made to connote physical sex excitement, its indulgence and a state of possessiveness based on that factor. It is not the Love of St. Paul in his letter to the Corinthians or the Bhakti of the pure devotee.

The occultist or any one who aims at perfect spiritual fitness in his living, has to transcend all craving of whatever sort, every weakness which asks for indulgence, and attain a state of spiritual non-possession. His Love is the giving forth in abundance, the expansion of himself, but no longer possessing anything in reality. It is the neutralization of the poison of "I-ness" and the release of the imprisoned movement of Life out of its time-limitations into eternity.

Stepping this down to a level where we can apply it to world conditions, we can see what makes the lives of so many million individuals one long tale of privation, gloom and imprisonment, first in the narrowness of their own selves, secondly in the limitations of their circumstances.

The rights of possession, self-assertion and limitless self-indulgence are unfortunately everywhere the most rampant phenomena of modern life, to which most of its difficulties are due. No sensible person can expect perfection at the present stage, nor will it do any good to preach the ideal of a Sannyasin (renouncer) to a man of the world, the householder. But there is no moderating discipline or ideals in these days, as existed in ancient India in the wonderful Ashrama (stages of life) order and the duties appropriate to each.

The ideal of Love, as it can be preached to the average man today, would mean for him the subordination of individual rights to the welfare of all, consideration of the rights of others, self-control, particularly cessation from cruelty and excessive lust, and the service of each to all within his or her sphere.

There can be a measure of freedom for each individual man, woman and child of every race, if conditions of life are organized on this basis. The present confusion throughout the world is the reflection of the chaos in the minds of individuals, which surely we Theosophists more than any other body ought to do all in our power to help to dispel.

THE UNSAVOURY PAST

What is to be our attitude in the Society to a member or an applicant with an unsavoury past? Here is a letter from our great Found-

er, H. P. Blavatsky, to an unknown correspondent. The original is at Adyar:

19, Avenue Road,
Regent's Park, N.W.,
Nov. 14, 1890.

Dear Sir & Brother,

Even in the Rules of the Esoteric Section of the T.S. it is stated that the past misdeeds of the applicant, unless of a criminal nature, have nothing to do with the Society; they are the *Karma* of each individual. In entering this Section one is as though new born. If *then* this is the case with the inner Section of the T.S. much more then is it the case with the ordinary exoteric body. Sufficient to be a Theosophist to be vilified by the outside world. Instead then of fearing to come forward, now is your opportunity to atone for the past by future work for others, for an unselfish life. I only wish every Theosophist were as honest as yourself in being ready to admit his faults.

Yours fraternally and sincerely,
(Signed) H. P. BLAVATSKY.

First, with regard to reputation, it must be remembered that if it is malodorous, the odour may not necessarily belong to the person, but may be that of the brush with which he has been wickedly painted. H.P.B. uses the qualifying words "unless of a criminal nature." The law of the outer world takes care of such crimes. The punishment which it inflicts on the criminal, whether always right or not, must at least be considered by us sufficient expiation. Often the man who commits a murder in a passion, or a theft in order to relieve the hunger of a miserable family, is far less in the wrong than one whom the world approves or even applauds but who thinks nothing of sacrificing thousands to his personal or national vanity and pride, although the latter would pass under the guise of patriotism—or who by cleverness in business empties the pockets of others into his own. Our Society upholds the unselfish life, and anyone who subscribes to that ideal has the right to its membership. "Even if thou art the most sinful of all sinners, yet shalt thou cross over sin by the raft of wisdom" (*Bhagavad Gita*). Theosophy is that raft.

A Scientist's Approach To The Secret Doctrine

E. WINTER PRESTON, M.Sc.

Miss Preston continues from December issue her commentaries on the Stanzas of Dzyan, summing up the process of cosmogenesis in the light of modern science.

STANZA V

[1. The Primordial Seven, the First Seven Breaths of the Dragon of Wisdom, produce in their turn from their Holy circumgyrating Breaths the Fiery Whirlwind.

2. They make of him the Messenger of their Will. The Dzyu becomes Fohat: the swift Son of the Divine Sons, whose Sons are the Lipika, runs circular errands. Fohat is the steed, and the Thought is the Rider. He passes like lightning through the fiery clouds; takes Three, and Five, and Seven Strides through the Seven Regions above, and the Seven below. He lifts his Voice, and calls the innumerable Sparks, and joins them together.

3. He is their guiding spirit and leader. When he commences work, he separates the Sparks of the Lower Kingdom that float and thrill with joy in their radiant dwellings, and forms therewith the Germs of Wheels. He places them in the Six Directions of Space, and One in the middle—the Central Wheel.

4. Fohat traces spiral lines to unite the Sixth to the Seventh—the Crown. An Army of the Sons of Light stands at each angle; the Lipika, in the Middle Wheel. They say: "This is good." The first Divine World is ready; the First, the Second. Then the "Divine Arûpa" reflects itself in Chhâyâ Loka, the First Garment of Anupâdaka.

5. Fohat takes five strides, and builds a winged wheel at each corner of the square for the Four Holy Ones . . . and their Armies.

6. The Lipika circumscribe the Triangle, the First One, the Cube, the Second One, and the Pentacle within the Egg. It is the Ring called "Pass Not" for those who descend and ascend; who during the Kalpa are progressing towards the Great Day "Be With Us." . . . Thus were formed the Arûpa and the Rûpa:

This "Approach" by Miss Preston forms the opening chapter of a book under the same title which will be published at Adyar.

from One Light, Seven Lights; from each of the Seven, seven times Seven Lights. The Wheels watch the Ring. . . .]

Creation of the Solar System

Important occult teachings are given in this stanza. First, the fact of the underlying unity of everything in the universe. This is stated to be the one fundamental law in occultism. Second, the definite assertion that electricity is atomic and is matter. This would be accepted today by modern science, but it was a remarkable statement to be made in 1888, before the discovery of the electron.

This stanza describes the process of creation as continuing under the action of personified energy, Fohat, and directed by the divine Thought as expressed through the spiritual beings previously mentioned. Energy acts on cosmic matter so as to carry out this divine plan.

At this stage the atoms, as known to us, are formed, and the universe is divided into seven spheres or regions. The mode of action of energy is described as a circular or vortical movement. Energy first produces the atoms of the mineral kingdom. These are gathered into centres of force (called wheels) where the matter passes through six stages of consolidation, and forms globes or planets. In other words, we have here a description of the formation of a nebula and the condensation of a nebula into a solar system or planet. Later in *The Secret Doctrine* the arguments for and against the nebula theory are discussed. The conclusion there comes to is that there is some truth in the nebula theory, but not exactly in the form in which it was being put forward by scientists in 1888.

A third important subject which is touched upon for the first time in this stanza is that

of the evolution of consciousness. Every atom is said to have the potentiality of self-consciousness. The evolution of everything in nature, including man, takes place gradually according to the spiral of evolution. The Monad has to pass through forms from the highest to the lowest, and then to ascend from man to God. At the end of the period of activity a period of rest follows equal in length to the active period, i.e. 3×10^4 years. When this time of rest begins, all conscious beings will be united in the one Life once more.

The end of the stanza is mainly concerned with a further account of the beings who direct evolution. Four main divisions of these are enumerated:

ANGELS of the four cardinal points. These are described as "winged wheels." They are said to be concerned with karma, or the law of Cause and Effect.

BUILDERS. (a) Those who rebuild each system after the period of rest.

(b) Those who are the architects of our planetary chain only.

(c) Those concerned with our humanity.

PLANETARY SPIRITS. (a) Spirits of the stars and planets, but still having some concern with man.

(b) Those concerned with other systems.

LIPIKA. These are the recorders of Karma as described in Stanza IV. They are spirits of the universe as a whole. They draw a ring round any given humanity, across which only the Lipika themselves can pass.

This stanza appears to refer to the stage of the third day when God said: "Let the waters under the heaven be gathered together into one place and let the dry land appear . . . and God called the dry land 'Earth' . . . and the gathering together of the waters He called the 'Seas' . . . and God said, Let the earth bring forth grass, the herb yielding seed and the fruit tree yielding fruit . . ." Here we have the creating of the mineral and vegetable kingdoms. It is curious that the stanza makes no mention of the vegetable kingdom.

STANZA VI

[1. By the power of the Mother of Mercy and Knowledge, Kwan-Yin—the Triple of Kwan-Shai-Yin, residing in Kwan-Yin-Tien—Fohat,

the Breath of their Progeny, the Son of the Sons, having called forth, from the lower Abyss, the Illusive Form of Sien-Tchan and the Seven Elements.

2. The Swift and the Radiant One produces the seven Laya Centres, against which none will prevail to the Great Day "Be With Us"; and seats the Universe on these Eternal Foundations, surrounding Sien-Tchan with the Elementary Germs.

3. Of the Seven—first One manifested, Six concealed; Two manifested, Five concealed; Three manifested, Four concealed; Four produced, Three hidden; Four and One Tsan revealed, Two and One-Half concealed: Six to be manifested, One laid aside. Lastly, Seven Small Wheels revolving; one giving birth to the other.

4. He builds them in the likeness of older Wheels, placing them on the Imperishable Centres.

How does Fohat build them? He collects the Fiery-Dust. He makes Balls of Fire, runs through them, and round them, infusing life thereto, then sets them into motion, some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them. Thus acts Fohat from one Twilight to the other, during Seven Eternities.

5. At the Fourth, the Sons are told to create their Images. One-Third refuses. Two obey.

The Curse is pronounced. They will be born in the Fourth, suffer and cause suffering. This is the First War.

6. The Older Wheels rotated downward and upward. . . . The Mother's Spawn filled the whole. There were Battles fought between the Creators and the Destroyers, and Battles fought for Space; the Seed appearing and reappearing continuously.

7. Make thy calculations, O Lanco, if thou wouldst learn the correct age of thy Small Wheel. Its Fourth Spoke is our Mother. Reach the Fourth Fruit of the Fourth Path of Knowledge that leads to Nirvâna, and thou shalt comprehend, for thou shalt see. . . .]

The Earth Chain

This stanza describes in more detail the formation of our planet, and brings the account of the evolution of such a world down to its fourth great period. This fourth period, called the fourth round, is that in which we are now living.

In *The Secret Doctrine*, Stanza VI is divided into seven verses. But it is stated that eleven

stanzas are omitted. The omission occurs between the verses numbered four and five. Although the verses are not given, their content is summarized. Hence we must consider the stanza in three parts.

PART I: VERSES 1-4

These verses state that the work of formation of a planet or system is done by the power of a Trinity, variously named, but called in Christian terminology "Father, Son and Holy Ghost."

Fohat working from seven neutral centres (centres of dynamic equilibrium) forms the "elements" or planes of the solar system. The word "element" here appears to mean condition of matter. At this point in *The Secret Doctrine*, the existence of seven states, or elements, is first taught. Four of these are said to be fully manifested to us, and the fifth partially so. Later in the book these elements are called planes and associated with changes of consciousness. There is again an attempt to define or describe Fohat and its functions. The word is said to have several meanings according to the plane or condition in which it is working.

The attention of the chemist may be directed to certain passages in this stanza which suggest that atoms do not necessarily have the same properties on every planet. The atmosphere of each globe acts as a crucible, and when an atom enters it a change takes place; hence we should not rely too much on the evidence of the spectroscopy concerning the nature of the matter on other stars or planets. Exactly what is implied in some of these passages and in the suggestion that if a chemist would use his intuition and write the "life and adventures of an atom" he would be well repaid, is not clear. Yet, in the light of our present realization that matter in the interior of the sun, for instance, exists in a very different condition from that in which it exists on earth, the ideas are not perhaps so far from the truth. Similarly, the physicist may note that electricity, light, heat, etc., are said to be "the shadows of matter in motion" and "the effects of supersensuous states of matter." This is rather a reverse of the scientific statement that mass is electricity in motion.

Fohat builds seven "wheels" or worlds which form our planetary chain, of which we are in the fourth round. In Genesis this is the stage at which the sun and moon are created. It may be that what is meant is that at this stage evolution of consciousness has progressed far enough for the beings on earth to be conscious of the sun and moon as separate bodies.

One of the most outstanding dates in our chronology is given here:

Men, as separate sexes, have existed in this round for 18 million years.

As was pointed out by the present writer in *THE THEOSOPHIST*, 1938, this date is very near that accepted by leading scientists for the beginning of true men on earth. It is true that when *The Secret Doctrine* was written, scientists were ignorant of data from which to decide the age of the planet or of the origin of men; but of recent years the situation has changed and, indeed, new discoveries tend to confirm more and more the dates given in *The Secret Doctrine*.

PART 2: COSMIC EVOLUTION

At this point there is a summary of the eleven stanzas omitted, and thereafter the stanzas deal only with our solar system, its planetary chains and the history of the earth.

This portion of *The Secret Doctrine* outlines some of the fundamental teachings of Theosophy. Among these are: the sevenfold nature of the planetary chains, the constitution of man and the fact of evolution through reincarnation.

It should be remembered here that both *Isis Unveiled* and *Esoteric Buddhism* had already been published, and Madame Blavatsky assumed that readers of *The Secret Doctrine* had a knowledge of these books.

The Sevenfold Principle. The number seven appears to be the key number for our particular scheme of evolution. Each chain consists of seven globes, one physical and six of finer matter. Man has a sevenfold constitution. The evolution of life proceeds on the seven globes of a chain through seven rounds or cycles. The seven globes or divisions of a planetary chain and the corresponding seven principles of man are illustrated in Diagram I. Each planetary chain of seven globes is a reincarnation of a previous chain, Diagram II

illustrates the method by which the life and energy from one globe is handed on to the corresponding globe in the next chain. In this way the chain of which the earth is the visible physical planet received its life from a chain in which the moon was the physical planet.

The earth exists for seven rounds or cycles of life. During the first three of these, it forms and consolidates; during the fourth it settles and hardens; during the last three it will gradually return to its ethereal form. During the first round, man passes through the lower kingdoms of nature and then enters the human form. Humanity develops fully only in the fourth, the present round. During each life-cycle on earth, there are seven Root Races.

Mars and Mercury. Here Madame Blavatsky makes a digression in order to deal with the question of whether or not Mars and Mercury belong to the same planetary chain as the earth. Her conclusion is that they do not, but, as is pointed out by Mr. E. L. Gardner in *THE THEOSOPHIST*, 1937, her arguments are based on a misquotation of *Esoteric Buddhism*. Hence her statements in this case must be considered as invalid.

The Spiritual Monads and Evolution by Reincarnation and Karma. The monad is defined as "an indestructible star of divine light and fire, thrown down on to our earth, as a plank of salvation for the personalities in which it dwells." There is a definite number of monads. The monads evolve and grow more and more perfect through their assimilation of many successive personalities. "This is absolutely necessary in view of the doctrines of rebirth and karma, and the gradual return of the human monad to its source, Absolute Deity."

Moreover, there is an eternal connection of cause and effect, and a perfect analogy which runs through and links together all the lines of evolution. One begets the other—globes as well as personalities. An individual man lives through his life-cycle and dies. His higher principles, corresponding to the circling monads of a planetary chain, pass into devachan, which corresponds to the Nirvana or state of rest intervening between two chains. The man's

lower principles are disintegrated after a time and are used by nature again for the formation of new human principles. The same process takes place in the disintegration and formation of worlds.

Here we see clearly taught the doctrine of the spiritual progress of the individual monad through reincarnation and karma.

The Monad and the Atom. The monad, as such, cannot really progress or develop, but the evolution of the Monad is a journey through various stages of self-consciousness and self-perception. When the monad emerges from its state of unconsciousness, it passes directly on to the mental plane. It then enters the first of seven kingdoms. The first three of these, called the elemental kingdoms, constitute a descent in materiality; the fourth kingdom is the mineral kingdom, and the next three the vegetable, animal, and human kingdoms.

Madame Blavatsky makes it quite clear that the mineral monad is a unity and that the atom of science cannot be considered as an individual soul, though it contains the monadic or universal energy. "The mineral monad," she says, "is better spoken of as the monad manifesting in that form of matter called the mineral kingdom . . . The atom is a concrete manifestation of the universal energy which has not yet become individualized." The process of separation into individual monads is gradual. It begins in the vegetable kingdom, continues in the animal kingdom, and reaches individual units in man.

The Human Monads. There is a good deal of repetition in this section on this subject, and much is quoted from *Esoteric Buddhism*. The following facts emerge.

The human monads are divided into three classes:

CLASS 1. Those which, after passing rapidly through ethereal and simple mineral, vegetable, and animal bodies, attained a human form in the first round of the earth chain. During the second and third rounds, they led and represented the human element. In Round Four, they gave the pattern of the forms which were to be inhabited by those of less development. It should be noted that up to the middle of the fourth round, these men did not resemble the men of today, either in form or nature.

CLASS 2. These monads reached the human form by the end of the first three rounds.

CLASS 3. Those monads that did not succeed in doing this. After the middle of the fourth round no more monads can enter the human kingdom, as they are too far behind to profit by the experience of humanity in this chain. Their evolution will proceed in a later chain. The single exception to this is some monads who now inhabit bodies of anthropoid apes.

The Earth Chain

ROUND I. Humanity passed through all the forms and kingdoms. The human form, when reached, was ethereal, sexless, and very large.

ROUND II. Humanity was now in the human kingdom. The body was more condensed, but still very large.

ROUND III. Man had a more concrete body, resembling a giant ape.

ROUND IV. The conditions of the previous three rounds were repeated during the first three races of the fourth round. Man has existed on earth from the beginning of the round, but his external shape has changed and consolidated with every root race, and these changes will continue. During this round, intellectual development took place, and man attained the power of speech.

RACE 1. Humanity passed rapidly through all the lower kingdoms until a gigantic, ethereal, sexless form was produced.

RACE 2. Man inhabited a more dense but still ethereal body. The earliest form of reproduction was oozing out the etheric double.

RACE 3. Man at this stage was ape-like, though not an ape. Sex appeared during this race. Some of the ape-like, intellectually senseless giants united with the animals and produced the ancestors of the true apes, the pithecoïd apes.

RACE 4. This was the stage of intellectual development, accompanied by speech. A few of the men of this race deliberately united with the apes and produced the anthropoid apes.

RACE 5. The latest race to be established. No more monads will enter the human kingdom, except the few anthropoids previously mentioned.

Later Rounds. Very little is told us here of the future beyond the fact that there will be two other root races in this fourth round. It is said that in Rounds V and VI man will become a God, while in Round VII man becomes God.

Little is added to our chronology beyond the statement that the end of the sixth race will come some millions of years hence.

PART 3: VERSES 5-7

The last three verses of Stanza VI continue the outline of the steps in the creation of a universe. Verse 5 speaks more particularly of the fourth round on the earth, while verses 6 and 7 return to cosmogony in general.

An important point which is emphasized here is that there is a turning-point in evolution which, in our solar system, occurs at the fourth stage of any cycle. This is the natural result of the sevenfold basis of our particular creation, and is not due to any special property of the number four. The fourth stage in any cycle makes the beginning of the ascent, and is that at which the most intense struggle between good and evil takes place.

Once again the stages in the formation of the solar system are outlined. Cosmic desire produces absolute light. Light appears as primordial matter. Fohat collects this matter into balls and eventually into larger units, world germs. The world germs become comets. Struggles and collisions occur among the heavenly bodies thus formed. Those which survive become worlds.

The stages through which matter passes during this process of the formation of worlds are given as (1) Homogeneous; (2) Radiant and gaseous; (3) Nebulous; (4) Atomic, ethereal, having motion; (5) Fiery, the elements in the early stages of the seven states; (6) Vaporous, four sub-planes formed on earth; (7) Cold.

The Occult Hierarchy. During the third root race, before the separation of the sexes, there came to earth certain spiritually advanced Beings, the "Sons of Will and Yoga." Led by ONE known as the SOLITARY WATCHER or the GREAT SACRIFICE, these Initiates became the guides and teachers of humanity. This coming of the SILENT WATCHER must have taken place about

twenty million years ago if it occurred before the division of the sexes began.

In Verse 6 of this stanza, the student is directed to calculate the age of the earth, but at the same time it is pointed out that this is difficult owing to lack of data. It is possible, from the figures previously given, to arrive at the approximate value of two thousand million years for the age of the earth, since

we are half way through the earth chain, i.e. half way through the Day of Brahma which is four thousand million years.

In Stanza VI we find the first mention of living creatures, of the kingdoms of nature including animals and man. Hence we may relate this stage, in general, to the fifth and sixth days of creation as described in Genesis.

(To be concluded)

THE IMMORTALITY THAT IS NOW

'Tis said that memory is life,
And that, though dead, men are alive:
Removed from sorrow, care, and strife,
They live because their works survive.
And some find sweetness in the thought
That immortality is now;
That though our earthly parts are brought
To re-unite with all below,
The spirit and the life yet live
In future lives of all our kind,
And, acting still in them, can give
Eternal life to every mind.

The web of things on every side
Is joined by lines we may not see;
And, great or narrow, small or wide,
What has been governs what shall be.
No change in childhood's early day,
No storm that raged, no thought that ran,
But leaves a track upon the clay
Which slowly hardens into man;
And so, amid the race of men,
No change is lost, seen or unseen;
And of the earth no denizen
Shall be as though he had not been.

GEORGE JOHN ROMANES

This poem appeared in the *Monist* of July 1894 shortly after Romanes' death. As a biologist he was one of the most advanced of his time. He was deeply devoted to Darwin and helped to popularize him, but going beyond Darwin by stressing the parallel development of intelligence in the animal world and in man. In developing the theory of mental evolution he maintained the essential similarities of the reasoning processes of man and the higher animals. He was in fact reflecting in the British universities and British journals the theories of continuity which H.P. Blavatsky was contemporaneously developing in *The Secret Doctrine*.

Professor Romanes, as the *Monist* wrote of him, "was one of those rare combinations in whose mind a deeply religious sentiment and poetical genius are combined with a powerful scientific comprehension." Which is to say that his purified religious mind was broad enough to harbour a philosophy based upon a vigorous investigation of the facts of nature. In the Edinburgh University and at Oxford he was a progressive and leavening influence, whose rare spirit was able to synthesize science and philosophy and religion. This poem on "the immortality that is now" intimates continuity and reincarnation of consciousness and the working of karma in human development.

Romanes' lines on immortality are selected from a memorial poem addressed to Charles Darwin and embodied in a volume printed for private circulation among his friends. I have read them only in the *Monist*. He died at 46, very young for a mind so richly endowed.—J.L.D.

Youth's Inheritance

GEORGE S. ARUNDALE

IT is of essential importance to realize that there existed in India a magnificent system of Education ages before the West had any population at all, not to speak of civilization. Those of you who are privileged to be able to read the Code of Manu in the original must have been struck first by the fact that the great Lawgiver places Education foremost in His order of Life, secondly by the wonderful beauty and detail of His system, wherein every temperament is allotted its appropriate training, and every citizen of either sex is given a suitable place in the scheme of National life.

LIFE'S GREAT FUNDAMENTALS

From the modern standpoint, I incline to think that the most remarkable feature of the Code, so far as it relates to Education, is its applicability at the present time. The foundation of His structure is that for individuals as for Nations there is a dominating goal of life influencing, modifying, directing each moment of existence, and called Dharma—a term for which the English word "Duty" is but a poor equivalent. Our Manu declares that each human being has his Dharma, by which we may understand the duty of living according to his inner nature, and of striving to attain the stage in front of him on his individual life's pathway. In other words, he must live according to the law of his individual being, so as gradually to approach the ideals which some day shall become manifest through him in all their perfection. And such individual Dharma depends in part upon the temperament to which he belongs, and in part upon the collective Dharma of the Nation of which he is a member. Dharma being thus the foundation of the Code of Manu, the division of duties according to temperament is seen to be a great feature of this system, being the means whereby the nature of Dharma may become known, and thus the appropriate place determined for every individual in the National life.

Now in modern days we are beginning vaguely to grope after these great and fundamental principles. So far as regards the West, education is of comparatively modern date, and, until quite recently, has been entirely individualistic, and, in accordance with the special phase of growth through which the West has been passing, competitive. But the intensification of National Consciousness among the Nations of the world has caused us to make a sensible measure of approach to the ideal standard established in ages gone by the Father of our Race, and the shattering of wornout forms and superstitions is bringing us into touch with the great principle of Education by which alone our Aryan family may accomplish the Aryan-Dharma enjoined on it by those Divine Elders who, from the time of its coming into being, have watched over it on the path from unconsciousness to self-consciousness.

CHARACTER BEFORE INTELLECT

Adapted to modern forms, we demand that an effort shall be made to approach more nearly to the ancient system. First and foremost, we should restore to the teacher his ancient and honourable place, and we should take the greatest care that none were permitted to enter the teaching profession unless they loved both India and India's children far better than they loved themselves. We should demand character before intellect, and in so doing we should simply be following Manu Himself, who places intellectual education "after the training in cleanliness, in manners, in morals, and in the daily devotions."

RELIGION: THE SCIENCE OF LIFE

Following Manu again, we should lay stress on that which, in modern days, is called Religion, but which is in reality a part or an aspect of Dharma. We should show our pupils that religion, rightly understood, is but the Science of Life. In modern

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times, religion is far more form and ceremony than life, and it is not to be wondered at that many earnest men and women are averse from allowing such forms and ceremonies to be part of the school and college life. But I believe that in India, beyond all others, it would be possible to train the young in educational institutions in the spirit of religion, leaving the home to deal with such forms and ceremonies as may be appropriate to the traditions of the family. Under the modern system a youth is stunted physically and mentally, and is starved morally and emotionally.

EDUCATION FOR SERVICE

We must never forget that Education is Service, that Education is for the purpose of drawing from the inner nature the Divine capacity for self-sacrifice, upon which both the existence and the progress of this Universe depend. Every lesson, every game, every activity of school and college life, is to one end—to train the growing citizen to take joy in Service and to contribute his or her share to the well-being of himself, his family, his community, the Nation; and in the growing citizen I include, of course, both boy and girl. It is the duty of the teacher by studying his pupils to bring them, as soon as may be, to a realization of their temperamental Dharma, and thus to an understanding as to the quality of service it will be their privilege to render. In their teachers they should have examples of selfless service, and, growing under the daily influence of such example, they should finally emerge from school and college with the spirit of service so strongly marked that they instinctively subordinate self-seeking to self-sacrifice: "What shall I be able to do for my country?" is a far more urgent question than "How shall I grow rich?" It is far better for the individual (and for the Nation) to be poor in the useful service of the Nation than rich as the result of

successful competition against his fellowmen.

But only when in schools and colleges the youth of the Nation are trained to regard the service of the Nation, in however humble a way, as the highest privilege and greatest honour, will the National life of India become instinct with vigour and with its ancient splendour. And we sorely need teachers who, themselves animated by this spirit, will not hesitate to give to the India of the future a race of citizens who have been taught to prize and reverence her above all personal gain and profit. Such teachers need courage, for authorities and parents prefer self-seeking to self-sacrifice. But the India of tomorrow will be grateful, though the world of today may blame.

THE WAY OF YOUTH

If we wish to know what India will be like in the future, we may look at the Indian student of today. And one characteristic emerges predominantly—a passionate devotion to his Motherland which, however much it may be stifled, can never be quenched. I grant that there are many timid natures among young India today, but I continually wonder that there is not more timidity than seems to exist. The future is not yet with us, its strength has yet to come; in the meantime the tyranny of habit, of custom, almost, but not quite, overwhelms us. The force of inertia would keep us where we are. But no country can ever achieve her destiny save as she is guided by her own people, who share her spirit. The youth of India knows its destiny, and impulsively, as is the way of youth, presses forward to its inheritance. Only those who do not know can blame. Those who know recognize that through these young impetuous souls, full as they are of all that is India, they are but coming into their own, are even now vaguely glimpsing the contrast between India free, and India as she is today enthralled.

That is the work of Education, to liberate, to release the Divine within what we call man's higher nature, and also to train its reproduction in the lower by those outer methods of teaching which will conduce best to the evolution of the Divine Man, the unfolding of the Hidden God within.—ANNIE BESANT.

Freedom Of Expression: A Theosophist's View

JOSEPHINE RANSOM

[One of the addresses delivered to the International P.E.N. Conference held in London in August 1944 to celebrate the tercentenary of Milton's *Areopagitica*. The speakers were asked to express their views on a most important subject: "The Place of Spiritual and Economic Values in the Future of Mankind."]

IT is a pleasure to speak to the title chosen for the conference, and to share thoughts with those deeply concerned with and anxious for the welfare of mankind in the future.

It must, of course, be taken for granted that what each speaker says, has, in all probability, occurred to every other speaker, for each ponders over the same problems, which have a magnitude at the present time, and an urgency, beyond all other problems in the past. If, then, my ideas seem familiar, you will note that it is a familiarity supporting or running counter to your own conclusions.

Each of the speakers taking part in this conference has, of course, his or her own special background of experience, thought, aspiration and conviction which brings certain conclusions. You will recognize behind my own contribution that my views are coloured, not only by a lifetime's study and effort to understand the spiritual life of the world, and the ways in which spiritual impulses urge individuals and groups, but also by a lifetime's study of Theosophy. By Theosophy I do not mean just a cult or a society, but use the word in its true meaning, i.e., the effort to understand the Divine Life, Love and Will in action in a very varied universe, where divine laws are fundamental in all its ranges, and where those divine laws have also special application, as, for instance, in the human kingdom. This kingdom (like all others in their own measure) stands witness to its past, and now in the midst of unprecedentedly violent changes, faces a future which may seem uncertain to many, but to a theosophically-minded student holds a destiny far more wonderful than ever before. So, seeing life from this angle, my views may appear different from your own, but, I trust, are none the less useful.

Long observation of human society has convinced me that growth in the understanding and practice of spiritual life is the constant, inevita-

ble prelude to growth and change in the social order. There are many historical events which bear witness to this fact. For instance, the Hindus look back to a long past time when spiritual awareness and wisdom directed the social polity into a form which has lasted through many centuries to the present day. One can still discern in modern Hindu conditions, however debased, the traces of a just, yet firmly based organization, so adjusted to variable human needs that each individual could be fitted with considerable convenience and happiness into the whole fabric. Lovers of India do not hesitate to urge Hindus to emulate again that noble past, and in her revivification to put again at the disposal of her own and the world's life her spiritual knowledge, which might influence us all to seek more fully the exercise of those spiritual powers which are the only safe basis of all policies.

There is constant reiteration in all Hindu Scripture that for the sake of the real self in each are all others dear. That inner self is made in the "divine image," and it is utterly necessary to shape all human affairs worthily to express that self in full and unhindered beauty and relevance. Too often it is thought that the Hindu teaches escape—utter and for ever—into a timeless, timeless, Nirvāna. Closer study convinces one that the true escape has always been truly known as the escape from the bondage of ignorance into the release of perfect knowledge. That is, the escape from the bondage of Karma, the "wheel of the law," or birth and rebirth is the changing of inharmonious outward affairs into conformity with the harmonious life of the spirit. Hence we find that of old the ideal "caste" system with its plan to fit each individual into his appropriate place was so valuable and fundamental that it impressed itself upon the whole world. We have our own "class" distinctions. The term class has fallen into disrepute in the West and has come to mean barriers of one kind or another.¹ In the ancient system "economic

¹ Many now speak of a "classless" social order. Actually, distinctions among people are entirely unavoidable.

values" were seen as what constituted the wealth of society, to be used to the advantage of all. And those inherently suited, by right of type and past Karma, to handle finance were expressly enjoined by the ancient Law-Giver of our whole race—the Manu—to use wealth to bring content and happiness to all and not merely to the few. Monopoly was regarded as reprehensible, even impossible, and wherever wealth was accumulated, it was distributed at regular intervals.

Each caste or class type has been distributed over the whole world and today the financial caste is more powerfully concentrated in this country or that. Some of the type has the true sense of the use of wealth in general service, many have strongly the determination to use it for their own ends. It is our task to convince them their gifts should be used to benefit, not to destroy. I take it that this ideal was in the minds of those who chose the title under which this conference is discussing economic problems, that what this gift for handling finance—whether by individuals, groups or nations—should have to inspire and direct it is indeed a spiritual inspiration which we could all trust. We should be able to rely upon it to ensure that "material security" so ardently advocated. Then surely the dark clouds of fear and oppression would begin to dissolve away, and leave chances for a fairer civilization based on certainty of no more poverty (which is but the result of the abuse of wealth) and all its sad accompaniments.

Had we time, we might consider also from the same point of view, the spiritual impulses of other religions and trace how those impulses have, in the long run, brought about social attitudes. We might not like these social attitudes, because of our own bias, we might even—rather presumptuously—deny the validity of their spiritual origins. But there they are, full of value to humanity, and offer precious lessons to all.

We note in all these matters the difference
(Continued from p. 150)

We all come to birth with more or less capacity owing to our long past growth. So we drift naturally into broad divisions, and, as long ago in India, capacity takes us into one or the other of the divisions. The modern Trade Unions with their unity and diversity would have been a "class" or caste, of "workers" of all sorts. All administration, including kings, the Civil Service and all military establishments would have formed another class. All financiers, bankers, stock exchangers, traders and shopkeepers another caste, and all priests and teachers yet another caste. As long as these natural distinctions last there can be no question of a classless society. What we have lost, and need restoring, is the ideal of service to the whole, which should replace any aim at domination of the whole by one group. We may have to find another term than "classless" with which to describe the future social order.

between the spiritual impulse—which leads to change and betterment in thought and aspiration, the yearning to fulfil an ideal—and the drive of outer circumstances, which impels to a standard which might or might not have true ethical value. We are apt to think that to change our economic system will lead to beneficial and lasting social improvement. One might concede a great deal to this point of view, but closer consideration of all that is involved would make us say, I think, that life becomes arid with only material contacts to satisfy it. There might be such contentment for a while that the economic sorrows have been eased, but very soon our hearts would cry out: But what is it all for? We need constant assurance that our lives are to be spiritually enriched by all that happens. Man has never at any time been content with material security only. His spirit breaks through to demand as well, and more urgently, the blessing of spiritual fulfilment.

What is this spiritual value, or life, of which we speak so easily? The answer to this question will be given differently by each great religion, which holds sacred some method of expressing divine revelation, or realization of inner verities.

Here in the West, we think we have but two general conditions with which to contend—the physical and the spiritual. We are gradually learning that there is much more content to both these categories than we imagined. There is, roughly, man, the *person*—active, emotional, thoughtful; there is also man, the individual—intuitive, universal in intent, and with will rooted in Godhead. To me it is these three latter qualities which indicate "spiritual life," for the reason that they are fundamental, and it is they which reflect themselves in the personal three qualities. If we realize the nature of the spiritual, we can, then, direct the personal to express the spiritual. The person is concerned with its own small affairs, urgent and self-centred. The spirit is concerned with universals, with the harmony of the many and not only the satisfaction of the few.

We know that some individuals have attained to realization of spiritual principles and have communicated them to the world to change its thought and consequently its activities. They have taught us in no uncertain terms that spiritual principles in action constitute the saving of man from fear and misery. They urge us to practise the spiritual will in action, which will not try to dominate or exploit; the spiritual wisdom that guides emotion to right expression in happiness; the spiritual intuition that illumines thought and shows what are true ideas to follow.

(From *Freedom of Expression*, pub. by Hutchinson, International Authors Ltd., London, etc., 1945.)

The medium of communication between spiritual and personal qualities is seemingly an "entity," whom we call the Soul. It is the storehouse of personal experience and the transmitter of spiritual life to the evolving personality. It is naturally of extremest importance that the Soul should be supplied with experience which can be best co-ordinated with spiritual principles. Hence the high importance of the nature of our social organization. We must indeed strive to make it fit the demands of spiritual universals, the beauty of which all Scriptures try to enshrine in some measure. For the West the Christian Scriptures at their best offer a spiritual doctrine about worldly wealth which is at once drastic and bedrock—one towards which we move reluctantly because it runs counter to our personal fears for what we call "security."

What, then, are the social forms which we should aim at in order to ensure in some measure a spiritual civilization?

Ponder on the treatment recommended in the Gospels for the hungry, the thirsty, the stranger, the naked, the sick and those in prison. What more delicately beautiful direct instruction have we for the ordering of a world struggling towards social security than that all of us, for we are all bound together in action, feeling and thought, should receive from one another treatment "as unto the Lord."

For backing up the forms thus created we are given a few more instructions—to love our neighbours, to serve them without distinction, as did the "good Samaritan"; to see in them God at work shaping a perfection, the sons of God; and the nature of the Sonship is magnifi-

cantly outlined in the Beatitudes—the portrait of the Spiritual Self.

We are asked to face the facts of personal (self-centred) life and the facts of spiritual (God-centred) life, and to hearken to the words which make clear how the two may be so co-ordinated as to bring about the splendid social forms which release the high-powered, dynamic forces of the Self through a cultured, creative Soul with safety, balance and harmony. Thus may there be hope of embracing in justice and mercy the humblest and last as well as the greatest and first of our immense group of human pilgrims, toiling so courageously throughout the ages along life's highway. In other words, bring about a brotherhood on earth which is the circumference of the Unity of the Spirit at the Centre.

We know so well that to bring about any great changes in society it is necessary first of all to change the individual's outlook, so that he may move in a given direction with others like-minded. This, I take it, is the objective of this conference with its important and comprehensive title. We know we need a new outlook to create a new world—another and happier civilization; we know *how* it should be done, have we the will to move to its accomplishment? We do need to try to create a civilization recognizing clearly that spiritual values brought into play to a degree never before attempted are the *real* forces which shape outer circumstances. Because life is one and indivisible, we do seek the opportunity of testing more fully our beliefs about this, and of finding out how we can be outwardly and universally served in as lovely forms as we imagine spiritual life to be served in divine splendours.

The Theosophical Society, as the nucleus of the Coming Race, must encourage variety of opinion within its borders, in order that it may gather up within itself all seeds of truth, even though they be enclosed within husks of error. The Society will never be destroyed by varieties of thought if only we practise perfect tolerance and put no barrier in the way of freedom of expression.—ANNIE BESANT, 1909.

The Spirit-Matter Relationship

H. I. HAMMOND

PART II

THE ABSTRACT CAUSE OF MATTER

OUR survey has brought us to a clearer view of matter, a more concrete and precise view, but it has left us with a new problematic element, namely the abstract cause, which forms material objects in and of our Minds. This cause takes the place of that which ordinarily we conceive to be the permanence of matter. We may pick up a pebble on the beach which is thousands of years old, and yet it might well be the first and only time it receives embodiment in the materiality of our sensations. It is, compared with our experience of it as matter, quite permanent.

We have seen that matter consists in colour, sound, and feeling spatially extended, and that these spatially extended sensations are wrought, by an abstract cause, out of the very nature of Mind. It is almost universally accepted that thought imagery is intimately the product of, and the intimate substance of, the mind. Ideas and thoughts themselves are but spatially extended colours, sounds, and feelings. The chief difference between matter and idea is, of course, that ideas are less substantial than the sensations of material things. Yet the more carefully we compare and analyse the difference between the experience of things and of ideas, the more do these differences disappear, until the final judgment is made that the only difference between them is one of degree. They are mental constructs in the same mind-space but with differences of intensity and behaviour.

Return for a moment to the consideration of a red ball. It is an object made of extended red sensation. When it is imagined or remembered it is exactly the same thing only more fugitive. The mind is not only the matrix out of which material objects are formed but also that out of which memories and ideas are constructed. Any differences between ideas and things are of necessity to be referred to a transcendental element which we have posited in the case of things and which we must now posit in the case of ideas. As ideas and things are in essence one, the need for an abstract cause in the case of one indicates the need for a similar cause in the case of the other.

(Concluded from December issue, p. 110)

Dream objects are another instance of objects formed of mind-stuff. When we dream about the red ball it is more definitely and vividly present in the mind than a memory or imagination of it would be. We must also grant, then, to the dream, a transcendental cause.

In seeking for this cause let us consider another and different element of mind, its subjective element the Ego, I, in the midst of the various sensations taking place in my outer sentience, remain single and undivided. I never become an object, for I remain permanently rooted in transcendental intangibility, neither seen, nor heard nor felt as an object. But I can and do stand over against the events in my outer sentience as a causal, or regulative influence. Here we see a transcendental cause producing effects in and regulating the form of sensation objects.

The "I" as a transcendental cause produces its most readily observable control or influence over ideas. For example, I remember my garden and for the time my mind holds the colours and forms of that garden. I may, by intention alone, instantaneously transform the whole objective content of my mind by thinking about something else. But I cannot by mere intention alone produce any such effect on physical things; these may only be changed by inducing muscular reactions in the physical body which may change the forms and dispositions of things and in turn change the thought images in the mind. "I", by mere intention, can exert a regulative influence over ideas, a lesser influence over dreams, and an indirect influence over things. The "I", then, is both transcendental and causal; but so is the abstract cause of material forms, dreams and ideas. This abstract cause produces out of the substance of the mind a material object, the red ball. "I", again, am the transcendental subject of my mind, and as such, as shown above, am also regulatively causal. This is more clearly seen in the case of a memory or idea of the red ball; the transcendental cause of the red idea-object in my mind is also under the dominion and rule of myself as transcendental subjective cause, for at any moment I am at liberty to cause this idea-ball to become a white or a blue ball.

This brings us to an important point in our conceptions. The material world is not only made out of the substance of the mind, but there

is implied in the existence of any object a stress as between two transcendental causes which are constitutive of that object, the thing-in-itself and myself-in-myself.

It is a reasonable and tenable theory, that these two transcendental causes are basically of similar constitution. Having gone beyond the usual conception of matter we find ourselves with two transcendental causes each having a regulative influence over their common object.

The old easy division of life into animate and inanimate matter, the living and the dead, is gone. The conception of materialism that consciousness is a by-product of organic evolution is unsatisfactory. Here we have a form of knowledge where, what I am resolves itself into what everything else is, and what everything else is resolves itself into me. The universe flows together into a single whole in which its content of forms is the reciprocal effects of its subjects each in the other indefinitely.

THE PHENOMENA OF ATTENTION

The final confirmation of this conception is given by observing the phenomena of attention, interest, or identification, in other words in the relation between the mind as subject and the mind as object. Interest in thinking is actually a necessary condition for thinking sensations to exist. A thought sensation must be attended to, to be known, for on the attention being withdrawn it disappears. Attention is virtually constitutive of the knowing and existence of the thing. If attention be withdrawn, only empty space and time are left. This is what is aimed at in certain forms of meditation. On the other hand, watch what happens when we involuntarily and passively as in everyday experience give our whole attention in unrestricted identification with an idea. In the first stage there is the simple experience of wide-awake thinking, a fleeting, ephemeral, succession of pictures and words arising in the mind. If interest and identification increases and we pass into what might be called a day dream, the sensation images, colours, and sounds become more vivid and determinate. At a further stage of interest and identification we reach deep dreaming in which, for many, the actual sensation-objects become as definite, vivid, and rich as the experience of physical things. Here again we see the transcendental subject exercising its causal function.

Apply this knowledge to the causes which actually produce object-sensations in our minds. These abstract causes endure at their own level, sometimes for indefinitely long periods. They must be for themselves, then, determinate, fixed in their type, experiencing on their own account

the most vivid but limited sensations with the most intense interest and identification.

How does this explain the nature of the objective world as a whole? First, the chemical elements, being of the more fixed types of entities, must receive from their transcendental causes the most complete and utter interest, most complete depth of dream. Slightly less stable molecular and cell life receives a lesser interest, but still a deep dream, and so through plants and animals progressively less stages of identification until the comparative awakeness of man is reached.

In one way, this makes of our world a dream. Yet we must not conceive of our world reduced to the level of a mere dream but rather of an exalted, new, and creative conception of dream raised to the level of the wonder and greatness of the natural physical world as we find it. The function of the various levels of identification on the loom of space-time is that of creating an ordered universe out of universal mind-substance. In principle, there is not one single individual form of life which is not sustaining itself according to the same universal laws that are also the very essence of the vast creative activity in the universe.

SUMMATION

To sum up the elements of the argument:

Firstly we saw that in history new knowledge has caused a complete reversal of our understanding of certain phenomena.

Secondly, physics, physiology and kindred sciences contribute only to the forms of sensation under which we know things, never do they give us knowledge of the actual causes of things.

Thirdly, all the forms of sensation arising in space and time are but the forms of our own minds, of our own outer space-time sentiency.

Fourthly, substance, as sensation, was shown to be a very transient thing, a series of states of our own selves.

Fifthly, we were constrained to explain the relatively enduring causes, which produce, regardless of ourselves, sensation in us of substantial forms.

Sixthly, we saw how the subjective element in mind, the experient, the I, is constitutive of the durations and vividness of its own ideas. We saw this transcendental cause having a constitutive and regulative relationship with sensation-forms.

Seventhly, the characteristics of this transcendental cause, the "I", were exactly those of the thing-in-itself, the abstract cause behind our own sensation of ourselves as specific forms.

Religion In The New World

CLARA M. CODD

THE rising tide towards unity in the world is certainly showing itself in the sphere of Religion. Two words are tending to disappear from our speech, "foreigner" and "heathen," for it is seen that there are no such people. Religions are very largely national, and a man is born into a religion-as he is born into a nation. Benjamin Kidd once wrote that religions and civilizations are co-terminous. The religion provides the thought mould into which the dawning civilization flows. Can we therefore discern today the thought-mould into which the religious life of the future will flow? I think it is clear. It has four fundamental points emerging:

1. A more mystical conception of Deity. God is being seen as within man, not an extra-cosmic god apart from His universe. This will inevitably result in a more brotherly and broader attitude towards men of other faiths, for as William Blake has said: "The mystics all come from one country and speak the same language."

2. Dogmatism will therefore tend to disappear, as there are many symptoms of its so doing already. Mystical religion is coming increasingly to the fore. The young people of today are not irreligious, but they are no longer interested in dogma. They are vitally interested in living religious experience.

3. There is a growing awareness of our contact with the invisible worlds, and this is taking on a truly scientific willingness to study such worlds and such other aspects of consciousness. This will finally bring about a rapprochement between religion and sci-

ence. In the words of Dean Inge: "We want a new Reformation. It will be neither fundamentalist nor modernist: but it will rest upon mysticism, which is the practice of the Presence of God, and upon rationalism, which means confidence in science."

4. Religious thought is turning from the past to the future; it dwells no longer upon a saviour who died for men, but rather is the tendency today to dwell upon the thought of the "living Christ," upon One who is alive for evermore, and in ever more intimate touch with men.

Mr. Wells once wrote that the fundamentals of every religion are so simple and so universal that they are everywhere one and can be written on a postcard. They could be written in three sayings of the Christ, and these underlying Principles are now emerging in fullness. They are:

1. "*One is your father.*" The First Great Principle of Life is the Unity, and therefore the Divinity, of all life. The mystical tendency already referred to will emphasize this more and more as time goes on. Somewhere man is ever one with God, and therefore every son of man is also a Son of the Most High.

2. "*Ye are all brethren.*" This Second Great Principle is a necessary corollary to the first. And the urge towards mysticism within inevitably brings about a brotherly understanding without.

3. Whatsoever ye would that men should do to you, do ye even so to them, for *this is the Law.*" This is the Third Great Principle, that of spiritual dynamics. Men are

The Spirit-Matter Relationship concluded

Eighthly, the various phases or states of the relationship between the mind as its own object and its own subject are constitutively responsible for the various types of matter, which are physical matter, dream matter and idea matter.

It would seem that the relationship between Spirit and Matter is not just a temporary phase in an individual's evolution, nor an epoch which

he passes through and leaves behind. From our analysis it may well be that the Spirit, the ultimate subject, is immortal, and not only is Spirit immortal but it is also Matter. Form is seen to be the universal outer sentient phase of Spirit. In fact, in the words of *The Secret Doctrine*, "Spirit and matter are the two states of the ONE . . . Absolute Life."

realizing that the "Commandments of God" are not written upon two tables of stone and delivered to any man. They are inherent in the nature of things, and are the majestic, impersonal, immutable Laws of Nature. "The Laws of Nature are the impress of the Divine Mind upon matter." With them is no variableness neither shadow of turning, and voluntary association with them endows men with power and peace.

The *Unity of Life* means that the *Law of Life* is kindness and co-operation.

Upon these three *Fundamental Spiritual Principles* can alone be built a happy religious atmosphere, with full opportunity for all to grow. The religious instinct in man cannot be killed, for it is the "homing instinct" of the immortal human spirit. By the kingdom of man alone can God be consciously known, for he has within him a spiritual nature akin to the underlying life of the universe, and by it he can come face to face with Deity. "Religions belong to the mind in man and therefore they are many: Religion belongs to the Spirit in man and is everywhere one."

The essential message of every religion can again be summed up in the words of the Christ when He said that upon two commandments hang the whole law: to love the Lord our God with all our hearts, and soul and mind; and to love our neighbour as ourself. To "love God" is to love the Ideal, the dim star of a man's being seen first in his own native idealism. This will inevitably lead him to love his fellow man, for he too is the son of the Father of all Life.

And in the New World too a new conception of good and evil will arise. Einstein's teaching of Relativity has prepared for this. God is beyond either so-called good or evil. And he who would come home to Eternity must rise above such "pairs of opposites." There is clear evidence that the mystic does that in the words of the Quaker, George Fox. I close this little summation with his words: "I saw the Infinite love of God. I saw also that there was an ocean of darkness and death, but an infinite ocean of LIGHT and LOVE, which flowed over the darkness, and in that also I saw the infinite love of God."

ARUNDALE-MONTESSORI EDUCATION

In connection with the Besant Centenary Celebration which takes place in 1947 Shrimati Rukmini Devi and her collaborators are planning the creation of an Arundale-Montessori Training College for Teachers, to be established at Adyar. Dr. Montessori will preside over the College. To launch the scheme a meeting was held in the headquarters hall on December 1st, Dr. Arundale's 67th birthday, the speakers being Dr. Montessori, Shrimati Rukmini Devi, Mr. Jinarajadasa, and Dr. C. Rajagopalachariar, former Premier of Madras, who presided.

Dr. Montessori's theme was that a free world can be realized only through the freedom of the child, and that the endeavour for the betterment of humanity must begin with the betterment of the child's training.

Dr. Rajagopalachariar emphasized that the present method of education is wrong to the extent that it teaches the child by symbols rather than realities, and the premature use of symbols can never be a means of real education.

Dr. Arundale's Previsions

J. L. DAVIDGE

ANYONE who has been in close association with Dr. Arundale—as I have been for nearly twenty years—comes to regard as perfectly natural experiences those touches with inner sources which to an outer world person would be more or less incredible, for example the intimation at rare intervals of a conversation with Dr. Besant, or of a line of action to spread a special teaching as the Manu's social philosophy applied to modern civilization. We became so familiar with manifestations from an inner background that even before the war broke it created no surprise that he foresaw it and rallied the whole Society to help to prevent it, or that when it was imminent he delivered an oracle mapping the course it would pursue and which in general terms it did pursue.

In the November THEOSOPHIST (p. 81) I have written: "... 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 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. . ."

There is a suggestion of the oracular in that statement, but there is vastly more of the oracular in his own visions and prophecies. On August 18, 1939, in an unsigned article, "An Oracle Speaks," he wrote (*sixteen days before war broke out*):

"There is peace in the distant future, but to reach that peace the world must inevitably pass through a tunnel of darkness.

"One of the first countries to break under the strain of its misdeeds will be fair Italy...

"Germany must also know defeat in war once more. . .

"Britain has to suffer too . . . It has deserted Abyssinia, the Jews, Czechoslovakia, China. To the extent that Britain has thus been dishonoured the Oracle declares that she must suffer . . . should there be war, Britain will be among the winning powers.

But she will have to proceed along her new way with humbled pride . . . with new foundations for a great Commonwealth which shall join East and West together in equal comradeship."

"Japan will find her grave in China . . . her day is done. This catastrophe she owes to the ruthlessness of those who dominate her. . ."

"India is in danger. Let every real patriot strive to guide her aright and to guard her from the precipice on the brink of which she stands."

"It is the opportunity of the United States to interfere authoritatively in the affairs of the rest of the world . . . If her present policy, against which the great President is struggling, continues, she too will be in danger of disruptions and cataclysms, for a magnificent opportunity cannot be thrown away with impunity."

All this appeared in *Conscience*, then a fortnightly, August 31 and September 15,¹ 1939. And the oracle was pronounced at the darkest hour before America came in and Britain stood alone against an all-conquering Germany.

When Germany invaded Russia early in 1941 the President told us in the office: "Germany will find her grave in Russia." The phrase was elaborated in *Conscience*, 26-6-41. He foresaw that "Britain and her allies and America and India must together win the war if the world is to become free."

Another phase of the President's foresight is attested by the Hon. Harjivan K. Mehta, Minister of Education, Bhavnagar State, and Joint Secretary, North-West Federation. He writes of Dr. Arundale in the *Bombay Theosophical Bulletin*, October 1945:

"He used to have, I believe, some flashes from the future. I remember one such instance. The fourth Theosophical World Congress was held at Geneva in Switzerland from 29th July to 4th August 1936. During that week, one of the lectures was delivered

¹ There is no discrepancy in these dates. The day of publication was here changed from Thursday to Friday.

by Mr. Castellani, the General Secretary of the Italian Section, on 'Justice to Nations.' Therein he tried to defend and justify the Italian conquest of Abyssinia. After the lecture, there was a heated discussion. I had put a question to him as to what about justice to Abyssinia and to other subject nations. Neither he nor the chairman, Prof. Marcault, could reply. The same evening I had a talk with Dr. Arundale about the lecture and put my question to him and at once he said they would get it in 1940. I could not then understand. But when the great World War began in September 1939 and spread over many countries, I understood what he meant by mentioning '1940' in the year 1936."

In June 1940 a group of Adyar workers with the President and Rukmini Devi were summering at Nandi hill station, 4,000 ft. up in Mysore State, and we would visit them every morning and talk over the work. On the morning of the 9th he told us of terrific fighting he had seen the previous day and night and of the work of the invisible helpers. He talked of immense carnage accompanied by interminable noise and devastation, masses of human beings welded together in solid avalanches moving relentlessly forward, fury sweeping over like a black miasma, and innumerable human beings literally exploded over the frontiers of death:

"Fine young men, or maybe oldish men—British, French, Belgians, Germans—grim, tense, obscure in solid, driving embodiments of cold, relentless purpose."

The scene on both outer and inner planes is vividly portrayed in *The Night Bell*: The call for more volunteers—the shortage of helpers due to the terrific pressure—the individual attention which must be given scientifically, and not mass relief, to cases of men awakening on the other side. The point in this context is that the Indian news-

papers which reached Nandi the same afternoon carried the following telegram confirming the President's report:

PARIS, June 8

The battle today between the sea and Chemin des Dames is described in well informed military circles here as "the biggest battle of the war and of all time."

For violence and ferocity, the present push puts the biggest battles of the last war in the shade. On the whole front, some 94 miles long, nearly 4,000 tanks and nearly half a million men went into attack this morning. The German infantry are marching shoulder to shoulder, "like their Teutonic ancestors," it is stated tonight. They are apparently intoxicated by the danger they are facing as they march into the withering fire of the French machine guns and cannon.

The Night Bell is a wonderful and irrefutable testimony to the President's ability to live in the inner worlds as well as the outer, simultaneously conscious in both. In *The Lotus Fire* he sharpens the faculty to its finest point.

There are so many instances one could cite of Dr. Arundale's premonitions and previsions. What "good reasons" had he for defending Leopold, King of the Belgians against the world's vituperation immediately after the King's surrender to the Germans? "I have my own good reasons for believing," the President said (*Conscience*, 6 June 1940) that King Leopold "has been grossly misunderstood in his action of the surrender of a great Belgian army to the German hosts. Rather than a betrayal Dr. Arundale considered the King's surrender a great act of courage, for he had saved his army from annihilation in an impossible situation and remained with his Army a prisoner of war when he could have fled as the head of the State. Twelve months later the King was vindicated in a British court of law."

OCCULTISM

AN INVESTIGATION INTO THE HISTORICAL ORIGIN OF THE WORD

JAMES ARTHUR

BEFORE *Theosophy* was decided upon as the distinctive name for the ethico-philosophical reform movement started by H.P.B., the teachings given out by her had successively gone by two other appellations, *Spiritualism* and *Occultism*, the former a borrowed name, the other original to itself.

Even before H. P. B. came to America, she had first identified herself and her mission with Spiritualism. This sister movement had its birth on that continent, a quarter of a century earlier, and was in her time fast spreading over Europe as well. When in Egypt in 1871, she founded the ill-fated *Société Spirite* at Cairo. It did not live beyond a fortnight, and ended in an attempt to murder her. Still, Spiritualism at that time seemed the most congenial ally for her intended attack on the scientific materialism then rampant in the West. During her first year in America her association with the Spiritualist cause became still closer, so far as the external phenomena were concerned. In point of doctrine, however, there were deep-lying differences, of which she herself was well aware from the very beginning.

But when doubt was thrown on the genuineness of the phenomena, she unhesitatingly stepped into the fray, as a Spiritualist, and in defence of Spiritualism pure and simple. In her first public letter to the Press on behalf of the accused, she called herself "a Spiritualist of many years standing" (October 1874). And in December of the same year she further wrote that "for the sake of Spiritualism" she had left her home, renounced an easy life amongst a civilized society, and become a wanderer upon the face of the earth. Elsewhere she refers to herself and others as "we Spiritualists." All in all there are ten Press letters known of this Spiritualistic period in H.P.B.'s career, which lasted till the middle of July 1875.¹

¹ Eight of these letters are reprinted in CW I, 13-47. The ninth should find a place between the third and fourth of this collection. A reprint of it is found in *The Theosophist*, May 1923, pp. 200-203. The tenth letter is mentioned and partly quoted in ODL I, 70 and 73: It should be inserted between the fourth and fifth letter of the *Complete Works*.

The alliance with Spiritualism, however, was at best a forced union, a *marriage de convenance* rather than one based on mutual sympathy and understanding. As said, there were cardinal differences of doctrine—as between the "passive medium" and the "active doer," that is the conscious occultist or magician²; as concerning the nature of the so-called "spirits" and their "manifestations"; as regards the "dangers" to which Spiritualism exposes its votaries; etc. Gradually the breach widened, till some occurrences in May 1875 pressed towards a total rupture and change of policy.³

At first this happened more or less in secret, in the closed circle of a few friends and sympathizers, but two months later the new prophetic plunged into full publicity with her startling revelations. Five men whose initials spelled the name Hiram, had published an article on "Rosicrucianism," and H. P. B., feeling more affinity for the philosophy of this ancient mystic body than with that of modern Spiritualism, or rather the latter's lack of a rational and coherent system of thought, gave a favourable review of the article, with elaborations of her own, under the title, "A Few Questions to Hiram." It meant a clean break with the past and the old associations. She had therefore to find a new name, a new watchword as it were, by which her reform movement might be individually known. And that word for the time was *Occultism*.

In the history of languages it is rarely possible to trace the genealogy of a word to one particular author, still less to one particular place and time. Yet, that is exactly what we are able to do with regard to the word, we may well say *our* word, Occultism, namely, point out when, where and by whom it was first coined and the English language enriched with it. In so doing we shall at the same time fill in a lacuna in the great *Oxford English Dictionary* of national and world fame.

Let it be understood, however, that the Theosophical parenthood is not claimed for the adjective "occult," but only for the noun "occultism."

² Cf. *Incidents*, 2nd ed., p. 125.

³ See ODL I, 25.

⁴ For their names see *The Golden Book of Theosophy*, p. 17.

⁵ CW I, 47.

The adjective was in use from the moment so to say that the English people became articulate and began writing in their own language. The *OED* cites among others the following examples. 1567, Maplet, "Metals are nothing else but the earth's hidden and occult plants."¹ 1633, Austin, "Occult Philosophers" and "Occult Philosophy." 1711, Shaftesbury, "Occult sciences." 1841, D'Israeli, "A secret and occult art." And so on.

The adjective entered our Theosophical (then still spiritualist) literature for the first time in January (may be February or March) 1875. The first date is taken from the Preface to H. S. Olcott's *People from the Other World* (p. xi). On page iv occurs a reference to the "Bibliography of Spiritualism and the Occult Sciences," found on page 489. The last seance described in the book was held on January 31st. The book therefore appeared from the press at the earliest in February, and probably not before March. For in the Adyar Library is a copy—surely one of the first to be delivered to the author—which bears the following inscription:

From Henry Steel Olcott (The Author)
to

Helena Petrovna Blavatsky.

Whom he respects for her virtues, admires for her talents, pays homage to for her lofty courage, and loves for her noble self-sacrifice. The good regard her as a sister and a benefactress; the bad dread her as one sent to punish and scourge.

New York, March 1875.

So much for the adjective, with the noun it is quite a different story. The *OED* attributes the first use of it to A. P. Sinnett in *The Occult World*, published in 1881, citing the following sentence: "It is chiefly in the East that occultism is still kept up—in India and in adjacent countries." But Sinnett's book is based on the first eight letters received by him from the Adepts in 1880-81. There we find the word "Occultism" used five times in the phrases, study of O., path of O., interest in O., professor of O., truths and mysteries of O.² Even so, however, we have not yet penetrated to the real origin of the word.

The fact is that it made its first appearance five years earlier, in the second paragraph of

¹ An occult statement well worth pondering. Minerals are "occult," in so far as they are "potential," plants. In the same way plants may be called "occult animals," and animals "occult humans." The writer has evidently caught a glimpse of the occult evolutionary theory. The word is of course derived from the Latin *occultus*, and this from *co-celere*, which verb has the same root as the Anglo-Saxon *hele* = hide, conceal.

² See *The Mahatma Letters*, pp. 8, 13, 21, 23.

H.P.B.'s above-cited article, "A Few Questions to Hiram." It there occurs not less than twenty-two times, against twelve times of the word Spiritualism. It is as if the coiners of the word wished by constant reiteration indelibly to impress it on the mind of the public, as a "watch-word," I said before, or as the specific denomination of the new-old philosophy they wished it to be re-presented to the modern world. Here are some examples of the use of the word in the article under consideration, and of the relation in which its creators conceived "modern" or "American Spiritualism" to stand to Occultism. I have heard it said that the old Press articles of H.P.B. are no more of importance or consequence nowadays. The quotations will show how fundamental the article is for the conception of "modern Theosophy."

"As a rule, Occultism is a dangerous, double-edged weapon for one to handle. . . . Occultism or Magic stands in relation to Spiritualism as the Infinite to the Finite . . . The East, that cradle of Occultism . . . The Science of Occultism . . . Truth will prevail at last, and Spiritualism, the new world's conqueror, reviving, like the fabulous Phoenix out of the ashes of its first parent, Occultism, will unite for ever in One Immortal Brotherhood all antagonistic races . . . Religion and sciences, laws and customs, all of these are closely related to Occultism, and are but its result, its direct products. . . . Spiritualism made its unexpected appearance from the East, before a skeptical world, to terminate in a very near future the oblivion into which the ancient secret [occult] wisdom had fallen . . . Spiritualism is but a baby now. But it is growing, and this same East may one day send some experienced, clever nurses to take care of it . . . There is nothing in nature but has two sides to it. Occultism is certainly no exception to the rule, and is composed of *White* and *Black* magic . . . Spiritualism, this purest of the children of Ancient Magic . . . In fact, there is scarcely a rite or ceremony of the Christian Church that does not descend from Occultism."

No wonder that H.P.B. in a marginal note to the first instalment of this article, pasted in her *Scrapbook*, said of it: "My first *Occult* Shot," thereby contrasting it sharply with all her previous journalistic efforts.

I hinted before that the "occult" parents of the newly coined word were They—the Masters. More particularly it was the Adept Serapis of the Ellore Section of the Brotherhood of Luxor, under whose supervision the initial stages of the Theosophical movement in America especially stood, before the Tibetan, Indian or Asiatic

Section took it more directly under its wings, and made the Founders remove their Headquarters to India (December 1878). The Master Serapis was the true "inspirer" of the article in question, as is evident from H.P.B.'s note to the second instalment of the article in her *Scrapbook*, where she wrote: "Shot No. 1. Written by H.P.B. by express orders from S." His inspirational authorship is also apparent from the emphasis laid upon the word "Try" which takes such a conspicuous part in the same Adept's letters to H. S. Olcott.

But besides the Master Serapis, other Adepts, notably H.P.B.'s personal Master, the Mahatma M., must have had at least some say in it. He proves in any case to know all about the coining of the word, as well as the blatant lack of "occult" or any philosophy at all in Spiritualism at that time. This is evident from his letter to A. P. Sinnett, written some seven years later, March 3rd, 1882. "We advise, and never order. But we do influence individuals," the Adept writes. And he seems to have in mind this special case of how H.P.B. was influenced by Them when she wrote the "Questions to Hiram." For the Master adds: "Ransack the Spiritualistic literature if you will till the year 1877 [read: 1875]. Search and find in it, if you can, one single word about occult philosophy, or esotericism or anything of that element now so largely infused in the spiritual[ist] movement. Ask and enquire whether the very word of 'occultism' was not so completely *unknown* in America, that we find Cora³ of the seven husbands, the Zappan woman and talking medium, inspired [by the Masters?] in her lectures to say that the word was *one just coined* by the Theosophists—then dawning. Well, ascertain this and compare. This was the first war cry ["My first *Occult* Shot"], and the battle kept raging hot and fierce to the very day of the departure for India."

For one more philological reason are the "Questions to Hiram" of importance. We find namely that the words "Theosophist" and "Theosophic" also make here their first appearance into the literature of our modern movement. Not yet specifically to denote our Society, for

¹ See CW I, 57-58.

² See LMW II.

³ The names of three of her husbands are Scott, Hatchie and Richmond. An engraving as Mrs. Cora L. V. Scott is facing p. 156 of *Modern American Spiritualism* by Emma Hardinge, 1870. She was a celebrated trance-speaking medium of the time.

⁴ ML 271-2.

that will only be decided upon four months later, but to denote its predecessors in former ages, for example those "Theosophists at whose head was Paracelsus," and the Alchemists, or "the Wise Men of Chaldaea, India, Persia and Egypt," who like the Angel were "students of God's great Theosophic seminary."⁵

Finally, to show how complete the break with Spiritualism was in H.P.B.'s mind, when she raised that "first war cry," three more remarks from her *Scrapbook* may find a place here.

First, in the cutting of the article from which the confession that she was "a Spiritualist of many years standing" has been cited before, H.P.B. carefully erased the words "a Spiritualist," and substituted for them "an Occultist."

Second, there is a cutting giving a letter from I.F.F., dated 21 November 1874, to the Editor of the *Daily Graphic*. The last paragraph reads: "Let the spirits stop their tomfoolery and Bowery slang and teach us something that will be of practical utility. Let them tell us of the life after death, and settle the great questions that separate the religions of the day. Let them restore the lost arts, reveal the origin of races. Let them even set the Shakespearean controversy at rest or discover the Darwinian link. Let them materialize sufficient clothing to supply all their poor and needy relations, and they will then have some claim to our respect and gratitude; but as it is, they seem to me to display very poor taste in wasting their time and ability masquerading in a badly furnished country farmhouse [the Eddy homestead]." To this tirade H.P.B. wrote in margin: "Bravo! Iroin Francis Fern—a great Occultist. He is RIGHT but we have to defend phenomena, and prove it true before we teach them PHILOSOPHY."

Third, in an article under the title "Materialized Spirit Forms," Benjamin Coleman wrote about the Eddy manifestations: "The Countess's [H.P.B.'s] presence at several of the Eddy séances led to most surprising manifestations, including the appearance of several spirits of persons known to her in foreign countries." To this H.P.B. remarked in margin: "Yes, for I called them out MYSELF." The article ends with the words: "These American facts coupled with our own [English], should have an important bearing in correcting the errors of both science and theology," to which H. P. B. wrote in margin: "—and—SPIRITUALISM, please add. Belief in the agency of 'Spirits' or disembodied Souls in these phenomena is as foolish and irrational as belief in the agency of the Holy Ghost in the fabrication of Jesus—if the latter ever lived."

⁵ CW I, 51, 54.

Germany The Musician

MARGARET E. COUSINS, B. Mus.

WHO does not remember the "German Band" which used to tour in the Spring in small towns of the British Isles about fifty years ago? We small children used to hail its appearance with glee and the interest of curiosity. We knew its four to six members were foreigners, men speaking a strange and to us unknown language. They were called Germans. They fascinated us by their large brass trombones and loud cornets, by the very strict rhythm they kept, by the sheets of music manuscript they had clipped to their instruments. Blue Danube waltzes of Strauss were prime favourites. Marches, overtures, arias out of Italian operas, German student songs, were the pabulum we absorbed from these wandering musicians. Later we were to realize them as the first orchestras our generation met. These "German Bands" were the advance agents for culture in music from Central Europe. We may laugh at them now, but they belonged to the veritable Order of Wandering Minstrels and Troubadours, and it was right that we then looked up to them with awe and respect, for they were spreading among the masses the wealth of music which Fate had gifted to their great musicians between 1685 and 1900.

NEW ERA IN THE WEST

It is rarely realized that in Europe Music is the youngest of the Arts. As Western students know, Music in its modern expression of a melody supplemented and enriched by harmony is only 400 years old! For a thousand years European music had consisted only of folk-songs as they are to be found amongst the toilers of every land, amongst the wandering bards in simple unharmonized melodies, and through primitive intoned chanting of their religious feelings in the churches. The Spirit of the Renaissance brought faint stirrings towards a desire for an expansion into greater freedom of expression in Music, as in the other arts in the Fifteenth Century: but the hour was not ready till the Soul of the Master Musician was ready for incarnation.

To three Italians was given the privilege of ushering in a new era in the development of Western music, and the greatest of these was Palestrina. He was the first to use voices singing at different pitches and in different rhythms at the same time. This was the beginning of counterpoint; and this newly invented method

of using melodies against melodies (otherwise unaccompanied) became the material out of which the immortal austere Masses of the Latin liturgy were created by the towering genius and spiritual inspiration of Palestrina. These in 1560 gave a new momentum to the evolution of sacred choral music in polyphonic form. His compatriot, Monteverde, experimented with instrumental music and along lines of perpendicularly heard harmony. He composed a music drama which was a transition between opera and oratorio called "The Soul in the Body" about 1590, and the first definite opera on a secular theme was performed in 1600, "Eurydice" by Peri. The father and son Scarlatti held the leadership of the development of Music, still in Italy, till 1700, but the work of the above five was buttressed in more lyrical and softer lines by the musicians of Flanders and England through lyrical part-songs, rounds, canons and madrigals. They were the minor poets of Music in its experimental days.

ORATORIO

From the end of the seventeenth century it was fated that Germany should dominate Europe for two hundred years in creating, evolving, and interpreting Western music. Some special qualities in the Teutonic race were evidently fitted for serving humanity through providing a scientific and artistic and seemingly infinite system of music for expressing feeling through the Art of Sound.

Not only singly but even in twos and threes great musical geniuses were born in Germany. In the same year, 1685, were born in different German towns Bach, the music "Master of Masters," Handel, creator of "The Messiah," "Zadok the Priest," "Saul," etc., and Haydn, composer of "The Creation."

The religious atmosphere had permeated music from the time of Orpheus, the legendary leader of the Greeks. It was studied as a heavenly science in historic times by Pythagoras. Palestrina had wedded the Liturgy of the Catholic Church to a new kind of music which by means of counterpoint used melody against melody, released the utter severity of the Gregorian system, and introduced through the power of his genius freedom of spiritual expression in Church music still working under discipline unknown before his time.

BACH-BEETHOVEN

When destiny transferred the Maestroschip of Music to Germany, Religion was still its inspiration. The Masses of the Catholic Church and the Passions of the New Testament writers (especially that of St. Matthew) were the themes of John Sebastian Bach, and the stories of the Bible and the recital of "The Messiah" gave release through music to both Catholic and Protestant forces of emotional and devotional life immediately after the Reformation. Musical history relates that Handel composed "The Messiah" within twenty-four days of rapture during which, as he has himself written, he "heard quires of angels. I did think I did see all Heaven before me and the great God Himself." The awe-inspiring oratorio, written and first performed in Dublin, Ireland, became almost an article of religious faith and a sign-manual of social respectability in England for over a hundred years, and was an emotional and racial cement between the British Isles, Holland and Germany which will outlast wars and rumours of wars.

If Handel built elements of reverence, courage, faith, enthusiasm, into the musical mind of that century of his uncontested supremacy and influence, the colossal genius of Bach, who "thought in triple counterpoint," developed the mathematical and intellectual powers of his hearers from then till now. Bach's music is that of the "Eternal Now." It is abstract, logical, disciplined, exact, yet never without artistic beauty of melody and feeling. It has the thoroughness that is essentially a characteristic of Germany. For a hundred years these giants of the kingdom of music held humanity completely under their sway.

In 1770 was born the immortal Beethoven, German of the Germans. His runners-up had been Haydn and Mozart. But he was supremely the creator of instrumental music. He perfected the orchestral symphony. He had no need for the voice. It was too limited for his purposes. He wanted the whole of sound, both in gamut and in varieties of tone quality. He was the voice of the Abstract in music. Through the orchestra he expressed every human emotion and sentiment. He who became deaf in the middle of his life was the supreme philosopher in music. He died in 1827, and for over a hundred years his compositions have brought refreshment, consolation, stimulation, vitality, inspiration, and above all courage, universal sympathy and optimism to the music lovers of the world. Beethoven is King of Harmony, and his musical system is of a feudal character. The theme is overlord, all else is subject to it, or secondary.

There is the mentality in his musical terminology of benevolent patriarchalism. It is not democracy. It was true to his time, but it no longer fully expresses the progressed consciousness of today. Particularly soul-satisfying is Beethoven's music in its portrayal of Nature. In it is heard the summer-song without words of bee and bird, the flute of the goat-herd, the sigh of the soft breeze in the trees, the laugh of the child, the flow of the stream, the sudden clap of thunder, the peace of darkness. As a master of form, architectural design, building style, as a wielder of power through organization of masses of instruments, and control over their varieties of tone-colour by contrast and combination, Beethoven was the creator of musical compositions which are immortal in their own genre and portray in action the powers of the concrete mind illuminated by Beauty and Sympathy.

His days were supplemented by the special gifts of contemporary German citizens, Mendelssohn, Schumann, Schubert, Weber. These were the romanticists, the singers, of their time. It is not sufficiently recognized that Schumann was the musical liberator in music of the Child. It was through the inspiration of his music that Froebel founded the first Kindergarten school.

WAGNER

Despite all these accumulating expressions of the creative activity of music, yet when the Time-Spirit ushered into incarnation the greatest of all great music-makers (again choosing a member of the German race, Richard Wagner), it could be seen that, whereas Beethoven spoke the language of humanity, his successor and superior gave expression in music to the universe. His was a cosmic sweep from sub-human creatures and minerals to the Gods of the Valhalla and the Holy Grail. He was a colossal genius. Unlike Beethoven he made the human voice and the constant use of words essential components of his operas. He broke away from the limitations of harmony as used for a hundred years. He saw every character, every thing, in life as having importance. He heard the melody of each entity. He heard them mixing together in harmonious relationship. Out of this consciousness he returned to counterpoint as his medium of musical creation. Parents give their children names by which they are recognized, called, evoked. Wagner was the first to give the entities created by his imagination each a melody which sounded forth when that entity or article came on the stage. That melody conveyed the character of the person or the characteristics of the thing with which it was connected. Thus there is the theme (*leit-motif*) of the sword of

Siegfried, of the dragon, of fire, of storm, of the Holy Grail, of the sensual nature, of sacrificial love, of Divine Law.

Wagner was a magician, a Master, who created a universe out of music as his material. He was a great patriot and wanted his country to have supreme honour in the world. His visions materialized. By his genius and by the help of Karma the overlordship of Germany as musician was proved and acknowledged. It was a prototype of the ideal State. Freedom was its watchword. Therefore its method was not the feudal form of harmony, but the democratic, co-operative, co-partnership form of counterpoint resulting from the interplay of the themes of each individuality working within the law of the greatest good of the greatest number which results from the free expression of the spiritual nature of each constituent of the unfolding story of Life in the time and space chosen for delin-eation.

Wagner was a reformer, an idealist, a liberator in every aspect of his life and thought. He had to suffer for his iconoclasm. He had to fight

against the world. Political Germany drove him into exile. But he conquered the world by Beauty. The influence of his music, his philosophy, his politics, his humanitarianism, his individualism, his spiritual aspiration, undoubtedly raised human consciousness. He was born in 1813 and died in 1883, three score years and ten during which, as his biographer Lidgey writes, "he was single-heartedly devoted to the regeneration of the human race, and in art saw the means of its accomplishment."

Wagner was the apex of Germany's influence in music. Later German musicians were still of a high order, but they were exponents of the intellect, of science, not of the heart and the soul. The great vision of brotherhood and freedom of its great musicians was inverted into the idea of domination of all by its race only and has brought on the people a terrible nemesis. But the message of the German musician Wagner remains, that through Love and Universal Kinship, through unity in diversity, not in uniformity directed by the will of one Dictator, will Happiness and Beauty hold sway over the earth.

Historic Records

WHAT has become of the gramophone records of the Founders' voices made in New York just before they left for India, asks a correspondent who has been reading in the 1937 *International Theosophical Year Book* that on 15 December 1878 such records were taken on an Edison machine. "As Edison had joined [The Theosophical Society] in that year, and was in the thick of inventions, he himself may have taken the records. Has any movement ever been made to find these historical records? If not, why not put New York Lodge (or Wheaton) on the track of it? It may be in the archives of Edison's people—perhaps the Edison-Bell Co."

The answer is given by H. S. Olcott in *Old Diary Leaves*, I, 480: "I had bought an Edison phonograph of the original pattern, and on that evening [two days before they sailed for India] quite a number of our members and friends, among them a Mr. Johnston, whom Edison had sent as his personal representative (he being unavoidably absent), talked into the voice-receiver messages to our then known and unknown brothers in India. The several tinfoil sheets, properly marked for identification, were carefully removed from the cylinder, packed up, and they

are still kept in the Adyar Library, for the edification of future times. Among the voices kept are those of H.P.B.—a very sharp and clear record—myself, Mr. Judge and his brother John, Prof. Alex Wilder, Miss Sarah Cowell, two Messrs. Laffan, Mr. Clough, Mr. D. A. Curtis, Mr. Griggs, Mrs. S. R. Wells, Mrs. and Miss Amer, Dr. J. A. Weisse, Mr. Shinn, Mr. Terriss, Mr. Maynard, Mr. E. H. Johnston, Mr. O'Donovan [who made the H.P.B. medallion] etc., of whom all were clever, and some very well known as authors, journalists, painters, sculptors, musicians, and in other ways."

Seventeen years later, when making up his story for *Old Diary Leaves*, the Colonel added this note: "Quite recently—viz., in May, 1895—I sent these tinfoil records to Edison's London office, to see if they might not be received on one of the modern wax cylinders and so saved for posterity. Unfortunately, nothing could be done with them, the indentations made by the voices having become almost flattened out. It is a great pity, for otherwise we might have had duplicates taken of the original, and thus have had H.P.B.'s strong voice speaking audibly at our local meetings all over the world on 'White Lotus Day,' the anniversary of her death."

It is nothing short of a tragedy that we have no record of Dr. Besant. We ought to have had a talking picture of her—we have nothing! Fortunately we have available the voice of Bishop Leadbeater, recorded in Sydney, though we ought to have had a talking picture of him too. Happily we have records of Dr. Arundale and Rukmini Devi made in Madras, and Mr. Jinarajadasa recorded in America. These records are in the Adyar Library collection and will have great historic value. Leaders are always emerging within The Theosophical Society, in every country, and every Section should see to it that they leave a message for Theosophists of the future.—J.L.D.

The following gramophone records are in existence at Adyar, either with the Adyar Library or the Theosophical Publishing House:

1. Dr. G. S. Arundale: "What Theosophy is."
2. Dr. G. S. Arundale: Diamond Jubilee Address, 1935.
3. Shrimati Rukmini Devi: "The Message of Beauty."
4. Mr. C. Jinarajadasa: "The Tenets of Theosophy."
5. Mr. Peter Freeman M.P.: "The Advan-



DR. ARUNDALÉ BROADCASTING HIS DIAMOND JUBILEE MESSAGE, 1935, ALL-INDIA RADIO

tages of a Vegetarian Diet" and "Animals' Welfare Week."

All these are 10" double-sided records. There is also a set of three on the Bharat Samaj Puja made by Mr. Hirendranath Datta, when President of the Bharat Samaj and Vice-President of The Theosophical Society. These also are 10" double-sided.

(No. 1 and No. 4 are available at the T.P.H., Adyar.)

PROOF OF REINCARNATION?

A member of the Lahore Lodge sends the following item from the *Tribune*, a Lahore daily. He takes it as demonstrating the doctrine of reincarnation:

LYALLPUR.—The residence of a small girl aged four years has become a place of pilgrimage and is attracting large crowds.

The girl is the daughter of a goods clerk who has recently been transferred to Lyallpur. A few days ago she went to a Gurdwara known as Mai Ki Jhugi along with her parents, and on the way stopped before the D.A.S. High School and said that here is her [last] father's house. She also stated that her father and mother both wore glasses. She also gave other details about the Gurdwara. All this excited the curiosity of her

parents. Inquiries revealed that some time ago there lived in the school hostel L. Salamat Rai, a teacher of the school who has now shifted to Gurunanakpura, another street in the town. He was called for and the girl immediately recognized him as her father. L. Salamat Rai told that his one daughter died in March 1941. The girl in question was taken to L. Salamat Rai's house, where she recognized her trunks and some other articles. A group photo which included her own picture was shown to her and she correctly named each person in the picture except herself. She prefers to remain at the house of L. Salamat Rai. The case is a good proof of the Hindu philosophy of the transmigration of souls

In Memory Of Dr. Arundale

AMIDST the wonderful natural beauty of the Garden of Remembrance, Adyar, the Vice-President on December 1st dedicated a new garden to the memory of Dr. Arundale. It is actually an extension of the Besant-Leadbeater garden and covers the place of Dr. Arundale's cremation.

The circular grass plot which marks the site of the cremation is surrounded by a lotus tank, like a moat, and the walls of the tank are joined by small arched bridges. The sacred tulsi has been planted in the garden and white-flowering Indian cork trees, which drop their long pendent blossoms to form a fragrant carpet, will encircle it. The whole concept harmonizes with the peace and inspiration which already pervade the place.

There were four speakers :

THE VICE-PRESIDENT (Mr. N. Sri Ram):

We have gathered here in this delectable spot in order to dedicate it to the memory of our late President, Dr. Arundale. We shall endeavour to keep it green like the grass which surrounds this place, and fragrant as the flowers that adorn the heart of this memorial. We shall try to keep our thoughts about him sparkling and pure like the waterdrops when they are played upon by the sunbeam.

This is a beautiful spot to consecrate to the memory of our beloved leader, because his memory is full of beauty and inspiration, and this memorial, as a thing of beauty, will be to generations of Theosophists "a joy for ever." What with the pine trees, the river, the sea, and all the life with which this place is instinct, it is fit to be a natural shrine sanctified by our affectionate and grateful thoughts especially on the human side of our great leaders, Dr. Besant, Bishop Leadbeater and Dr. Arundale, to whom this Garden is dedicated. The fact that the bodies of our late and the previous Presidents were returned here to the elements is to us a reminder of the peace that comes when things earthly are resigned and our spirits are mingled with the things spiritual which are eternally fresh and fragrant.

December first has always been to us a happy day. We must try to keep that current of happiness and delightfulness which Dr. Arundale especially represented ever flowing in our lives. The fact that we salute his memory here with affection and gratitude shows that our love for him is undying, does not stop at the cremation place, but rises etherealized, refined and permanent. As time passes we shall be continually cherishing his memory, we shall be joining with him in his aspirations and good work, and aspire more and more towards the greatness which drew him constantly upward. Each birth and each passing is but a landmark, and as a person rises from his earthly life to Heaven, he carries with him in a glorified form the qualities which shone down here but for the most part only dimly.

It is easy for us to know our dear leader, because he so freely gave expression to himself, sharing to the widest possible extent his best and most intimate thoughts and aspirations. By reading those thoughts and learning something of his work we can all join with him in spirit and rise as he rises from one stair to another to the sanctuary of eternal peace and beauty.

DR. G. SRINIVASA MURTI :

I have put a few dedicatory thoughts of mine into Sanskrit, which I am afraid a number of people here may not follow with me, but on an occasion like this, that is the language which appeals most to me. So I beg of you to join with me in spirit while I read the few dedicatory thoughts. I may give you the gist of the dedication which is put into that sacred language.

We first invoke the Lord of Lords, the presence of Him who is Lord of devas and men. Then we call on our Superiors of the Theosophical Society and the distinguished line of Rishis who are behind the Society. Then we speak of her who was the great Guru of our well-beloved friend and leader, George Sydney Arundale. Then we describe this great garden of joy and rest, and ask the Vana-devata, the gracious lady Angel who is to take

charge of this beautiful place, to hold it forever in her safe and sacred keeping, with plenty of beautiful flowers, fruits and birds, and to be a resting-place for the tired souls of all descriptions.

MR. C. JINARAJADASA :

Many letters have come to me from all parts of the world referring to the departure of Brother George Arundale. These letters are of two varieties : first, from those who never met him (as in the countries of South and Central America), to whom he was the President, and the second group of letters from those who had met him personally. The first group have expressed deep regret for the departure of a leader of the Theosophical movement. But in all the letters of the second group, from those who had met him in various parts of Europe, U.S.A., Australia and New Zealand, every letter is full of a personal expression for the loss of a friend. Every letter bears tribute to the warmth of friendship which he manifested to all whom he met. Let me read a paragraph from a paper that has just come from Mexico :

"In his daily action, as a man he was free in his conversation, completely humble but with a humility that made him not inferior, but rather with a humility that was full of dignity, if one can use such an expression, because without in the least desiring to manifest the greatness of his personality, one felt before him that one stood before a being who radiated strength, energy and love."

Such are the tributes that still come to our leader.

Here in India we have more for which to voice our gratitude towards him, for he served the Motherland in the fields of education, scouting, and also in her political regeneration. His memory will remain vivid with all of us who knew him personally, whether here at Adyar, or in any other country of the world.

But we have in addition a duty, and that is towards the young—particularly those who have not seen him—to tell them as they grow up that, when they come to their manhood or womanhood, the advantages which they will then find here in India in the field of education, in the fuller opportunities they gain for livelihood and self-expression, and

the greater liberty which surrounds them, that all these advantages are the fruits of those who laboured before them. The young in the future will be reaping the harvest of what was sown in great tribulation and self-sacrifice by those who have gone before, as for example, Dr. Besant and our late President, George Arundale.

He is linked inseparably with the history of the Theosophical Society. Every President of the Society is woven into the destiny of the Society, and since the Society is to persist as the "foundation and the cornerstone of future religions of humanity," the work which George Arundale did is an integral part of that foundation.

It is in this way we Theosophists—and those of us who are not Theosophists but Indians—who will use the fuller opportunities that will come to us here, and to Theosophists in other lands, give our tribute to a Brother whose chief characteristic, apart from all that he gave in new methods of organization of a great Movement, was an intense quality of friendship, so that in every way we may say he was a true representative of Universal Brotherhood.

DEDICATION BY SRIMATI RUKMINI DEVI :

Ascend, Oh spirit of Freedom !
Break from the bondage of this flesh
To rise into the heights of Nirvana
Where you can wander from peak to peak
And play with light on snow.
You will know the Light of the Worlds.
You will become one with Truth,
And merge your own fiery life with the light
of the Heavens.
You will wander from Star to Star
and flash forth your energy to the Worlds
below.
You will know the light of the Mother, blue,
resplendent, and beloved.
You will know the glory of the golden light
of the Rishis and Saviours of humanity.
You will know the flashing Star of the King ;
Yet, you will not forget that down below far
in the depths of the Earth
there is darkness and the prison walls of
humanity.

You will hear the cry of the suffering World,
The cries of the children, helpless, forgotten
and starved.
From the depths of Hell you will hear the
cry of those sinners, the sorrow-givers.
You cannot forget but a while ago you lived
in this prison.
A while ago when your eyes were seeing the
beautiful
World of Light, you were the friend of the
poor,
The comrade of the Young and the servant
of the Great.

You took into your being the suffering of
humanity and suffered with all.
So how can you forget while you ascend into
heaven
While you sit at the feet of the Elders
To lift your hand in blessing
And laugh your way into the hearts of all.

* * *

Rukmini Devi preceded her recital with
a ceremonial offering and afterwards all pres-
ent offered flowers in the beautiful eastern
manner.

As The World Sees Us

Theosophical leaders reviewed the achievements of The Theosophical Society in the
December THEOSOPHIST. Independent observers appraise its influence below:

"Mountain Peaks"

DR. C. G. JUNG, renowned psychologist of
Zurich, in *Modern Man in Search of a Soul*,
1933:

We must admit the fact, however difficult it is
for us to understand, that something which pre-
vious centuries had discarded should suddenly
again command our attention. [Dreams, spirits,
life after death.]

That there is a general interest in these matters
is a truth that cannot be denied. I am not think-
ing merely of the interest taken in psychology as
a science, or of the still narrower interest in the
psychoanalysis of Freud, but of the widespread
interest in all sorts of psychic phenomena, as
manifested in the growth of Spiritualism, Astrol-
ogy, Theosophy, etc. The world has seen nothing
like it since the end of the Seventeenth Cen-
tury. We can compare it only to the flowering
of Gnostic thought in the First and Second Cen-
turies. The spiritual currents of the present
have, in fact, a deep affinity with Gnosticism.
There is even a Gnostic Church in France today,
and I know of two Schools in Germany which
openly declare themselves Gnostic.

But the modern movement which is numeri-
cally most impressive is undoubtedly Theosophy,
together with its Continental sister, Anthro-
posophy. These are pure Gnosticism in a Hindu
dress. Compared with these movements, the
interest in scientific psychology is negligible.
What is striking about Gnosticism is, they are

based exclusively on the manifestations of the
unconscious, and their moral teachings do not
balk at the shadow-side of life.

We are bringing the Eastern mind to the
West, and its influence we cannot as yet mea-
sure. Let us beware of underestimating it! So
far, indeed, there is little of it to be seen in Eu-
rope on the intellectual surface: some few Orien-
talists, one or two Buddhist enthusiasts, and a
few sombre celebrities like Madame Blavatsky
and Annie Besant. These manifestations make
us think of tiny, scattered islands in the ocean
of mankind; in reality they are like the peaks
of submarine mountain-ranges of considerable
size.

Unfortunately, there are no statistics to tell us
the exact number of avowed Theosophists today,
not to mention the unavowed. But we can be
sure that there are several million of them. To
this number we must add a few million Spiritual-
ists of Christian or Theosophic leanings . . .

In the end there is nothing in the outer world
to draw us away from the reality of the life
within. Here, no doubt, we have the true sig-
nificance of this spiritual change.

After all, what does Theosophy, with its doc-
trines of reincarnation and karma, seek to teach
except that this world of appearance is but a
temporary health-resort for the morally unper-
fected?

[There are in round figures 30,000 subscribing
members of The Theosophical Society, but very
many Theosophists who are not members. We
have no check on Dr. Jung's "millions"!]

Accent on Spiritual Life

ROM LANDAU, in *Letter to Andrew*:

No matter what we may think of Theosophy,
we must admit that the religious thought of the
last fifty years has undeniably derived benefit
from it. Theosophy at its best has forced reli-
gion, philosophy and even some branches of
science, to focus their attention on certain as-
pects of spiritual life which have formerly been
overlooked. Equally, it was Theosophy that
established stronger links between Christianity
and Eastern religious thought than had existed
before. Today no student of religious esoteri-
cism, thinker or psychologist can ignore theo-
sophical investigations—if only to dispute their
validity. But history repeats itself. The same
contempt with which official Christianity today
regards the "lesser" creeds was meted out in
earlier ages by the church to some of Christian-
ity's most sublime mystics, and by orthodox
Islam to the great Sufis.

What Theosophy Has Done for India

The Theosophical Society from 1879 onwards
successfully stemmed the disintegrating tide of
denationalization which was threatening to en-
gulf India's ancient and splendid civilization.

MR. P. V. MADHVA RAO, Dewan of three
Indian States (Travancore, Mysore, Baroda) has
concisely expressed this phase of the work of
The Theosophical Society and its leaders in
India: "When Madame Blavatsky and Colonel
Olcott came to India, young India, dazzled by
the achievements of the ruling race in the de-
partments of science, of the art of war, of politics
and administration, had begun to believe that
its advancement lay in the direction of adopting
the manners and customs and the social prac-
tices of the Europeans. It had lost the key to
the interpretation of the symbolism and ritual
of its religion and its sacraments, and had come
to believe that it was all superstition, unworthy
of men who would claim equality with the
Englishmen. . . . When young India was in this
plight, down descended, as if from the skies, the
pioneers of the Theosophic movement to arrest,
as it were, the process of denationalization, and
to tell us that we were fools to run after the
dazzling objects of the senses and lose the ines-
timable spiritual treasures of which we were
heirs."

* Vindicates Cultural Values

SIR S. RADHAKRISHNAN, Vice-Chancellor,
Benares University, and Professor of Religion
and Ethics at Oxford, paid tribute in 1940 to
the achievements of The Theosophical Society

in India: "At a time, when with all kinds of
political failures and economic breakdown, we
were suspecting the values and vitality of our
own culture, when everything round about us
and the secular education happened to discredit
the value of Indian culture, which led us to this
impasse, the Theosophical movement rendered
great service by vindicating those values and
ideas. The influence of the Theosophical move-
ment on the general Indian society is incalcu-
lable."

Forerunners of the Educational Revival

SIR TEJ BAHADUR SAPRU, in his Convoca-
tion Address at the Benares Hindu University,
11 November 1941, spoke in terms of deep ap-
preciation of Dr. Annie Besant and her work
for India. "Of the founders of this University
several have left the scene of their earthly ac-
tivities. They, however, live in our memories.
There are some whom we can never forget and
to whom we can never pay our debt of gratitude.
The great name of Mrs. Annie Besant, the
founder of the Central Hindu College, which
was the nucleus of this University, will occur
to everyone. Not a Hindu by birth, she became
a Hindu by choice and summed up in her life
all that is best in Hindu philosophy and Hindu
thought, and became to many of us, even to
those like me who never accepted her as a re-
ligious or spiritual guide, a beacon-light in the
still and afterwards stormy waters of politics."

Picturing the state of Hindu society over half
a century ago, Sir Tej Bahadur spoke of the
Arya Samaj as "the first organized movement
which apart from its religious fervour aimed at
social service," and went on to say: "Simulta-
neously, or almost simultaneously with it, came
into existence a new school of thought repre-
sented by the Theosophical Society, and I very
well remember the time when those amongst us
who thought that India was fast moving away
from its ancient moorings sought refuge in
occultism and esoteric doctrines and worked as
a brotherhood under the leadership of men and
women born in the West, who were in revolt
against the 'materialism' of Europe and found a
solace in the spiritualism of the East. It was,
and has been, I think, primarily a movement of
the intellectual classes. Nevertheless it must
be admitted even by its critics that its work also
in social and educational fields has by no means
been negligible. Indeed more positive language
may be used and it may fairly be said that in a
way it led to the establishment of this Univer-
sity and many other educational institutions in
the country and to the revival of much of our
forgotten culture."

Modern Views On Heredity And Evolution

D. JEFFREY WILLIAMS

IN a recently-published book, *Habit and Heritage*, Professor Wood Jones (Manchester University, England) says that "a common-sense acceptance of the possibility of the inheritance of acquired characteristics was practically universal a century ago among . . . those whose preoccupation was with the natural sciences. Today the belief is confined to the non-scientific, for by orthodox science it is completely, or almost completely ignored." (p. 19).

Dr. Wood Jones goes on to suggest that if the doctrine that "there is no possibility that acquired characters can be inherited" is true, "it follows quite definitely that no improvement in social conditions, no raising of the standard of living or of education, can ever find its reward in the betterment of any human stock. And . . . no advancement in social organization and no amelioration of human conditions can ever hope to effect anything towards an ultimate improvement of humanity." (p. 97).

That seems to be a rather definite opinion, and, if there were no more than that to be said, is a perfectly arguable standpoint.

Dr. Julian Huxley in his *Evolution: The Modern Synthesis*, while not definite on the impossibility of the transmission of acquired characteristics, tends to the view that we must do something about our evolutionary progress in certain directions. He suggests that "we, with our human type of society must give up any hope of developing such altruistic instincts as those of the social insects." Or, he goes on: "it would be more correct to say that this is impossible so long as our species continues in its present reproductive habits." He would suggest a system of carefully selective breeding of human beings, or try to "discover how to implement the suggestion of Haldane in his *Daedalus* and reproduce our species solely from selected germinal tissue-cultures." If that were done, "then all kinds of new possibilities would emerge. True castes might be developed, and some at least of them might be endowed with altruistic and communal impulses."

Dr. Julian Huxley would have us believe that "meanwhile there are many obvious ways in which the brain's level of performance could be generally raised—in acuteness of perception, memory, synthetic grasp and intuition, analytical capacity, mental energy, balance and judg-

ment. . . . Further, there are other faculties, the bare existence of which is as yet scarcely established. . . . I refer to telepathy and other extra-sensory activities of the mind." (pp. 573-574).

Earlier in his book, Dr. Huxley has this almost apocalyptic dictum: "After a thousand or fifteen hundred million years of evolution, progress hangs on but a single thread. That thread is the human germ-plasm." (p. 572).

The only people, so far as the writer knows, who have tried to experiment on the lines suggested by Dr. Huxley and Professor Haldane, are the Nazis in Germany. During the very last rapid stages of the war in Europe, the American troops over-ran a large and palatial institution in its own beautiful grounds which appeared to be devoted to the birth and rearing of children from selected parents in order to conform with Nazi ideas about the perfect Nordic type. The mothers went home after the babies had been born, but an elaborate card-index was kept giving information about parents and children. The children were to belong to the State, and brought up in almost perfect conditions and with the greatest possible care. They looked very fine physical specimens, said the report about the establishment, but the American soldiers wondered what had been implanted in the minds of the children.

That such an experiment had been conducted by the Nazis may be unfortunate for the theory advanced by Professors Huxley and Haldane, but there is another difficulty which it must face, and it has been put by Dr. C. E. M. Joad in the following extracts from one of his fairly recent books.

THE GERM CELL AND EVOLUTIONARY PROGRESS

"No biologist has ever yet attempted to describe the nature of the chemical change in the germ cell which has given the world a new religion, a great symphony, or a moral advance, and there is absolutely no reason to suppose that the activity entailed by such achievements can be accounted for exclusively in terms of an alteration in germinal material." (*Guide to Modern Thought*, p. 139).

"Vital progress . . . consists in the transference of the conscious acquisitions of one

generation to the unconscious natural endowment of the next, so that what is first acquired as a faculty ends in being inherited as an instinct. In this sense, then, acquired characteristics can be transmitted, the machinery of transference being that faculty of unconscious memory which we call instinct.

"The assumption upon which we are proceeding is that life is a dynamic and spontaneous activity, which embodies itself in matter to form living individuals. But, although it expresses itself in individuals, life is not exhausted by its expressions; it transcends them while it informs them, like an exhaustless reservoir which is always more than the individual currents which flow from it. From this reservoir, according to the view we are considering (Samuel Butler's), the individual currents derive; to it they also return." (*Ibid.*, p. 143).

"Just as the modern theory of physics envisages a common source of radio-active energy from which each atom of energy emanates, and to which, conceivably, it returns, so, it is suggested, each unit of vital energy, which, when associated with matter, we call a living organism, reverts at the breakup of the body to a main stream or reservoir of life, enriched by the skill and knowledge, the more intense consciousness and the enlarged power of understanding which the individual has acquired throughout a lifetime of effort and struggle, and with these enriches in its turn the life-stream from which it took rise. . . . This view of creative evolution suggests . . . that life as a whole is constantly being fertilized and developed by the acquisitions of knowledge, skill and insight which its individual units make for it, and appears in consequence in each successive objectification of itself in matter at a slightly higher level." (*Ibid.*, p. 144).

From a Theosophical point of view Dr. Joad seems to be dealing in the last three paragraphs with what happens in the progress of the Group Soul in the sub-human kingdoms, and he has not yet appreciated the "machinery of transference" that is called the Causal Body and its stored-up permanent atoms in the purely human stage of evolution.

GERM PLASM AND SPIRITUAL PLASM: A THEOSOPHICAL VIEW

An interesting comparison might be made between what Dr. Besant called the "germ of man's life," in a potentially spiritual sense, that is, the Causal Body, and the germ of man's life in a potentially physical sense. The germ of man's life in the potentially spiritual sense develops into the purely human consciousness as distinct

from the animal consciousness, and that is possible because more has been infolded into it.

The physical germ plasm or germ-cell of the embryologist is continuous and unbroken from parent to offspring, and is something quite apart from cells that go to build the physical body. "Germ-plasm arises from germ-plasm and continues in succeeding generations—a thing apart from the multitude of the somatic (or body) cells constituting the body of the transient individual." The germ-cell remains aloof, and this "aloofness is so complete that no changes produced in the body cells may influence the germ cells, and therefore there can be no transmission of acquired characteristics during the life-time of that body." In a sense, all physical characteristics appear to be locked in the germ cell as potential factors or whatever one may like to call them. A great deal of study and experiment has been and is going on in the scientific world in connection with the mysterious world of the germ cell. Some Mendelians will sometimes even go as far as to suggest that the study of heredity, including the study of what are called Mendelian factors, is not related to the process of evolution in the ordinary scientific sense.

A study of the spiritual germ-plasm, as H.P.B. called it, is significant because it, too, is continuous, and it, too, is apart and aloof from the personalities which emerge from it when reincarnation takes place. It, too, has locked up within it the potentialities which are the spiritual characteristics which, when unfolded, are carried forward from one life to another. (The word "spiritual" is here used to describe things which are higher than the merely physical, and may be called extra-physical.)

In *The Secret Doctrine*, Mme Blavatsky suggests a comparison of the physical germ-cell of man, with all its material potentialities, with the spiritual germ cell, or spiritual "germ plasm" that contains the five lower principles; and there you have the secret, "if you are spiritual enough to understand it."

Nothing evolves in the spiritual plasm, that is, in the sense that forms evolve on the physical plane. Things unfold in the world of the spirit; they are released or made manifest.

So in the case of both the physical germ plasm and the spiritual germ plasm, there is, strictly speaking, a release, not an evolution. But there is the difference that in the one case we have no carrying over of what has been acquired during the lifetime of a physical body, while in the other case there is a carrying over of qualities and powers that have been gained during a lifetime of experience.

The encircling form of the truly human or spiritual centre is spoken of as the Causal Body, the form by which the Self is limited. It is the organ of one aspect of the Self. It is important because of its relatively permanent nature. "It goes on from birth to birth; death cannot touch it, birth cannot modify it; it is the treasure-house or receptacle of all the qualities acquired by experience during human evolution, and passes through the whole cycle of reincarnations. It is the special human characteristic."

THE RETURN TO BIRTH

"The germ which is to expand into the physical body of the man has within itself two constituents, with two sets of potentialities. (The student must be careful not to confound this physical germ which comes from the parents with the physical permanent atom which the ego brings with him.) It [the germ] . . . brings with it all the potentialities of the paternal ancestry." (*The Inner Life*, II, 299).

"These two sets of possibilities are wide, as may easily be seen if we reflect upon the number of ancestors which any one of us must have had, say a thousand years ago. But wide though they be, they have their limitations. . . . From among these potentialities the elemental has to make its selection. For that purpose it has two questions to consider, quality and form. Of these the former is infinitely more important. The latter is concerned chiefly with the matter of the lower sub-planes. But the quality of the etheric matter selected for the building of that higher part of the physical body will to a large extent determine the capacities of that body during that incarnation—whether it will be naturally clever or stupid, placid or irritable, sensitive or unresponsive."

"So the first work of the thought-form or elemental of the Devarajas is to select which of these possibilities shall be brought into prominence in the building of the new physical body—especially in the building of its brain. The mere outer form is a minor consideration, though also an important one, but this too is part of the work of the elemental. If the man has deserved the limitation of deformity in his physical body or of weakness in some of its organs—the heart, the lungs, the stomach—it is through the elemental that his karma is adjusted. Its instructions (if we may use such a term) are to build a body of a certain kind and degree of strength, and with certain characteristics brought into prominence. But these are not instructions given to it to carry in its mind, for it has no mind; they are rather itself, its very life, for when those instructions have finally been carried out it ceases to be, because the work for which it was created is done."

"The elemental takes charge of the body from the first, but some time before physical birth takes place the ego also comes into contact with his future habitation, and from that time onwards the two forces are working side by side. . . . Egos differ greatly in the interest which they take in their physical vehicles, for some hover over them anxiously from the first and take a good deal of trouble over them, while others are almost entirely careless with regard to the whole matter." (p. 302).

"In building the form the elemental takes the etheric matter which it needs from that which it finds ready within the body of the mother. That is one reason for the necessity of the greatest care on the part of the mother during the time the child's body is being formed. If she supplies nothing but the best and purest materials, the elemental will find itself compelled to choose from those. Another factor which has an exceedingly powerful influence is the thought of the mother during this period, for that also moulds the shape which is slowly growing within her. Again this shows us why the mother's thought must at that time be especially pure and high, why she must be kept away altogether from all coarse or agitating influences, why only the most beautiful colours should surround her, and the most harmonious conditions should prevail in her neighbourhood."

"If the elemental's instructions do not include some special development in the way of features, such as unusual beauty or unusual ugliness, that part of the shaping of the new body will most likely be done by the thought of the mother—and by the thought-forms which are constantly floating round her. If she thinks often with devoted love of her husband there is a strong probability that the child will resemble its father; if on the contrary she looks often at her reflection in the mirror and thinks much about herself, it is probable that the child will bear considerable resemblance to her. Equally, if it happens that she is constantly thinking with devoted affection or admiration of some third person, the child is likely to resemble that person—always supposing that the elemental has no definite instructions in this matter. When the children grow older their physical bodies are influenced largely by their own thoughts, and as these differ from those of the mother, we often see that considerable changes in physical appearance take place, the child in some cases growing more beautiful and in other cases less so as the years roll by. 'As a man thinks, so is he' is true on the physical plane as well as on others; and if the thought is always calm and serene, the face will surely reflect it." (pp. 303-4).

The Artist's Children

ARTHUR BURGESS and ARTHUR E. POWELL

THE artist is perhaps different from all other men in that he can, of himself, alone and unaided, create. He is the complete "man," in the Hindu idiom, being father, mother, child. There is an analogy between the conception and birth of physical children and the coming into being of the creations of an artist, so close as to make one wonder whether it is not something more than a mere analogy.

The imaginative nature of an artist is a womb in which ideas are constantly being generated; most of these remain unfertilized and come to nothing though, even so, they serve to make more insistent that ever-present mother-love of his which hungers for satisfaction.

Fertilization of these germs may occur at any moment and from sources whose variety is infinite. Sometimes, indeed, impregnation may come from a strong or sweet influence of one of the opposite sex, but more often it may result from almost any phenomenon acting on the artist's sensitive nature. A gleam of light or shadow, the tremble of a leaf or the curve of its edge, the murmur of wind in the branches or the roar of a hurricane, the dirt on an urchin's palm or the folds of a king's purple, the sparkle of a grain of sand, the flight of a bird, the bursting of a bud, the splash of rain in a puddle; any one of a thousand happenings, so it be natural, spontaneous, perfect in itself, may open some hidden valve in the soul of the artist, so that at that moment within the womb of his imagination, a work of art is conceived.

Instantly, all his powers are turned inwards and focussed on the embryo within him. With his inspiration he draws down nutriment from heaven to feed its life and with his craftsmanship he fashions the form that shall contain it. For him the world, then, has but one end to serve—the birth of his child, and for that alone he works and lives and contrives. To the world at such a time he may become as one obsessed, aloof, sullen, resentful, sacrificing anything and everybody, caring nothing for the ordinary relationships of life; all these are of no account to him till his child be safely brought to birth. For him the living child that is his and which he will give to the world must come before all else,

and he will fight the whole world and count no sacrifice too costly till his motherhood is justified and he has fulfilled the miracle of creation which is his sacred trust.

But the world today is as harsh to the artist-mother as it is to the woman who carries a child within her womb, and with a similar result in both cases—many potential children forced into premature birth almost before they have taken shape, others stillborn, others ill-nourished, misshapen or sickly weaklings, adding to the miseries of life instead of making it a place of laughter and of light.

The world perhaps is even less conscious of what it loses from its ill-treatment of artists' children, before and during birth, than it is conscious of its losses in children of flesh and blood through its neglect of physical eugenics; and no man can say which loss is the more terrible.

It is the call of these children which urges humanity to care tenderly for its physical mothers and its artist-mothers. Men must be taught that every time an artist conceives an idea and gives it to the world as a work of art, as great a miracle is performed—neither more nor less—as occurs when a physical child is born. The world must learn to care for its artists and its mothers, enabling them to secure those conditions of harmony and beauty which are as necessary for the one as for the other. For, whether or not it be true that children come direct from heaven to physical birth, certainly it is true that the children of artists come from the heights of the heavenly mind, from the peaks of those snow-capped mountains of God whose summits reach up to ethereal regions beyond man's mortal vision, bringing down with them a sweetness, a fragrance and a spiritual illumination which is the greatest and perhaps the only link men have with that angelic world from which they once came and whither they shall in due time return.

Let the world learn to love and to honour its artists and its mothers with equal solicitude, for from the travail of these shall issue little children by whose help alone the careworn world shall penetrate that dismal veil beyond which lies the fairyland of immortal vision and of laughter.

—From *The Adyar Bulletin*, December 1922.

Is Mars Inhabited?

FRITZ L. KUNZ and RUBY L. RADFORD

THROUGH THE TELESCOPE

DOWN through the ages there has been much speculation about the planets and heavenly bodies as abodes of intellectual life, similar to earth's humanity. When we stop to realize that an average telescope has within its range at least 500,000,000 stars, and that our earth, comparatively speaking, is a mere speck in this vast sea of cosmic life, it seems rather presumptuous to imagine our little sphere as the only scene of self-conscious life.

For the occultist the question of life on the planets has long since been answered by the Adept Teachers. Physical science depends entirely upon physical instruments of cognition, while the occultist's field of investigation is greatly enlarged through the wider range of perception which he has developed. Through these higher sources of knowledge a considerable amount of information has been received concerning conditions on the planets in the solar system.

The Himalayan teacher, the Master K. H., wrote the following to A. P. Sinnett in 1882: "There are other and innumerable manvantaric chains of globes bearing intelligent beings—both in and out of our solar system—the crowns and apexes of evolutionary beings in their respective chains—some—physically and intellectually—lower, others immeasurably higher than the man of our chain."

The broadcast which created such a Martian scare over the entire U.S.A. some time ago revealed an interesting psychological state in a great mass of people. From the reaction to that sensational broadcast it was evident that interest in this subject is much greater than had been supposed. People are again asking the old questions: "Are the planets inhabited? What are the people like? Are the lines photographed on Mars real man-made canals? Is communication with Mars and other planets possible?"

To all the above the occult teachings give an answer. The occultists maintain that all the universe, from the atom to the mighty galaxy of stars, is but the visible vesture worn temporarily by some form of evolving life. H. P. Blavatsky says: "Every heavenly body is the temple of a god, and these gods themselves are the temples of God, the Unknown 'Not Spirit.' There is nothing profane in the Universe." And so in like manner the humanity inhabiting any planet

shares of the evolving life of the great Regent who uses that sphere as the scene of his development. It is all a part of a scheme so vast that the human mind reels before its glory.

The life of any system, such as our solar system with its rings of planets, is in a constant state of change. The spiritual life which animates it becomes involved in matter, and later evolves back to the spiritual state. Our solar system is well along in age, and life on earth has brought us to the densest material condition.

An examination of the Horse's Head, that dark nebula in Orion, reveals something of how these systems of our universe are evolved. Here we see God moving upon the face of the deep. There is enough star dust in this whirling mass to make suns and planets by the thousands. Out of this chaos in future ages will come order, the whirling mass will condense into suns and planets, to be the scenes for various forms of life.

Though our solar system seems vast enough, it is part of an infinitely larger group of stars called the Milky Way. The vastness of the Milky Way is so great that we cannot even see the brightest stars at its centre without a powerful telescope. Astronomers tell us our solar system is 40,000 light years from its centre. This gigantic Milky Way system is whirling through space at terrific speed, carrying our Sun with it at the rate of 200 miles per second. Yet the whole is as perfectly balanced as a spinning top. All this gives some faint idea of the smallness of the Earth, and even our Sun, in comparison to the magnitude of the visible universe.

Occultists view this vast macrocosm as the scene of evolving life at various stages of development. While we can know little of those exalted states of being beyond the horizon of our limited consciousness, yet it has been possible for highly developed men to learn much of those planets whose stage of development is nearest that of earth. One of the Adept Teachers wrote the following to H. P. Blavatsky, the great Russian occultist: "Our planet (like all those we see) is adapted to the peculiar state of its human stock, that state which enables us to see with our naked eye the sidereal bodies, just as their respective inhabitants, the Jovians, Martians and others can perceive our little world: because our planes of consciousness, differing as they do, in degree but being the same in kind, are on the same layer of differentiated matter."

Science has pushed forward rapidly with its investigation of Mars in the past few years. The Italian astronomer, Giovanni Schiaparelli, born in 1835, was the first to map the canals of Mars. When Schiaparelli's eyesight failed, Percival Lowell, who was born in March just twenty years later than the Italian, determined to continue the investigation of the fiery red planet. In the clear air of Flagstaff, Arizona, he built the Lowell Observatory at an elevation of 7,200 feet. Lowell describes the investigations and discoveries he made there in several books; of particular interest to the student of Mars are *Mars as the Abode of Life*, and *Mars and its Canals*. As his investigation went forward his conviction grew that Mars is the abode of intelligent life. Since his death in 1916 the Lowell Observatory has been under the direction of V. M. Slipher.

Because of the proximity of Mars to the Earth, and her very eccentric orbit, the most eccentric of all the planets, it comes into excellent position for study at certain periods.

Since Mars circles around the Sun in 687 days, its year is nearly twice as long as ours, and its seasons proportionately longer. The winters being so much longer than ours, there is plenty of time for the accumulation of the great snow caps, which are plainly visible in two pictures taken by Slipher from the Lowell Observatory. As the snow caps melt with the coming of the Martian summer there is a darkening of the planet's tropics. The theory is that the melting snow caps flood the canal areas, irrigating the tropical regions. These bands of verdure make such a contrast to the yellow-red sands of the desert-like planet that they are recorded as fine lines on the photographer's plate.

In 1877 Asaph Hall discovered that Mars had two satellites, circling around the planet in a most erratic fashion. The smaller, Phobos, very close to Mars, rises in the west, and races round the planet in 7 hours and 39 minutes. The larger satellite, Deimos, rises in the east like our Moon, and is visible 66 hours before it sets.

THE OCCULTISTS' VERSION

So much for the discoveries made by astronomers. Now let us see what the occultists and Adept Teachers have to say concerning conditions on Mars, and the possibilities of intellectual life there. One of the Teachers in writing to H. P. Blavatsky mentions the satellites: "and also Mars has two satellites to which he has no right. . . . Phobos, the supposed inner satellite, is no satellite at all. As remarked long ago by Laplace and now by Faye. . . . Phobos keeps too short periodic time, and therefore

there 'must be some defect in the mother idea of the theory' as Faye justly observes."

Concerning the possibility of intellectual life on other planets than the Earth this is what H. P. Blavatsky says in *The Secret Doctrine*: ". . . but the facts of physical astronomy speak even more strongly in favour of the presence of life, even organized life on other planets." And the Teacher, K.H., in writing to A. P. Sinnett said, "Every Spiritual Individual has a gigantic evolutionary journey to perform. . . . First—at the very beginning of the great Mahamantavantic rotation, from first to last of the man-bearing planets, as on each of them, the monad has to pass through seven successive races of men."

Carbon which is associated with organic life on earth has been found in meteors which have fallen in France, the Cape of Good Hope, and Hungary. Also Mars, like the Earth, has atmosphere, clouds, storms, land and water. "And further, examining the astronomical conditions of the other planets," continues H. P. Blavatsky, "it is easy to show that several are far better adapted for the development of life and intelligence—even under the conditions with which men are acquainted—than is our Earth. For instance, on the planet Jupiter the seasons, instead of varying between wide limits as do ours, change by almost imperceptible degrees, and last twelve times as long as ours." Mars also has the advantage of longer seasons with more gradual changes.

According to these occult teachings the states of consciousness on the various planets differ greatly in degree, though the humanities of Mercury, Mars, and Earth are still functioning at physical levels. Venus, being older than the Earth, her life wave is much further on in evolution. *The Secret Doctrine* says, "Venus, or Lucifer (also Sukra and Ushanas) the planet, is the light-bearer of our Earth in both its physical and mystical sense." And further, "Every world has its parent star and sister planet. Thus Earth is the adopted child and younger brother of Venus, but its inhabitants are of their own kind. . . . All sentient complete beings (full septenary men or higher beings) are furnished, in the beginnings, with forms and organisms in full harmony with the nature and state of the sphere they inhabit."

Dr. Annie Besant, late president of The Theosophical Society, thus beautifully describes the coming of the Lords of Flame from Venus to guide Earth's development: "The sea which occupied what is now the Gobi Desert still broke against the rocky barriers of the northern Himalayan slopes, and all was being prepared for

the most dramatic moment in the history of the Earth—the Coming of the LORDS OF THE FLAME:

"A great astrological event, when a very special collocation of planets occurred and the magnetic condition of the Earth was the most favourable possible, was chosen as the time. It was about six and a half million years ago. Nothing more remained to be done, save what They could do.

"Then, with the mighty roar of swift descent from incalculable heights, surrounded by blazing masses of fire which filled the sky with shooting tongues of flame, flashed through the aerial spaces the chariot of the Sons of Fire, the Lords of the Flame from Venus; it halted, hovering over the 'White Island,' which lay smiling in the bosom of the Gobi Sea; green was it, and radiant with masses of fragrant many-coloured blossoms, Earth offering her best and fairest to welcome her coming King. There He stood, 'the Youth of sixteen summers.' Sanat Kumara, the 'Eternal Virgin-Youth,' the new Ruler of Earth, come to His kingdom, His Pupils, the three Kumaras, with Him, His Helpers around Him; thirty mighty Beings were there, great beyond Earth's reckoning, though in graded order, clothed in the glorious bodies They had created by Kriyashakti, the first Occult Hierarchy, branches of the one spreading Banyan-Tree, the nursery of future Adepts, the centre of all occult life. Their dwelling-place was and is the Imperishable Sacred Land, on which ever shines down the Blazing Star, the Symbol of Earth's Monarch, the changeless Pole round which the life of our Earth is ever spinning."

Sir James Jeans in *Through Time and Space* bears out the statements of the occultists as to the stage of evolution on Venus, since the lower the stage the greater the physical density. He says: "The earth and Venus are more alike than any of the other planets. They are almost the same size. . . . It is almost the same diameter as the earth—3870 miles against 3960—but its substance is rather less closely packed, with an average density only 4.86 times that of water, as against 5.52 times for earth."

Another evidence of the greater age and consequent higher development on both Mercury and Venus is thus given by one of the Adept Teachers: "Mercury and Venus have no satellites, but they had 'parents' just as the Earth had. Both are far older than the Earth and, before the latter reaches her seventh Round, her mother Moon will have dissolved into thin air." And at another time the Teacher said, "You might add that Venus is in her last Round."

But this planet is surrounded by such thick clouds that telescopes cannot penetrate its atmosphere. So from a scientific viewpoint we have had less discussion of the sister planet lying between us and the Sun, than we have had of Mars, who circles just beyond the earth.

"All have a double physical and spiritual nature," states H.P. Blavatsky. "The Spheres of Being, or centres of life, which are isolated nuclei breeding their men and their animals, are numberless; not one has any resemblance to its sister-companion or to any other in its special progeny." Further on she states: "Even the famous astronomer Huygens laboured under the mistaken idea that other worlds and planets have the same identical beings as those who live on our Earth, possessing the same figures, senses, brain-power, arts, sciences, dwellings, and even the same fabric for their wearing apparel!"

This idea of similarity becomes unreasonable when we stop to realize the vast differences in humanity at different stages of development even on Earth. The Hottentot could have no conception of an Anglo-Saxon's aesthetic joy in hearing a symphony orchestra or viewing a glorious sunset. And the physical differences are just as great. Dr. Besant told us that at one time men's physical bodies were so hard that our knives of today could not cut their flesh. So why should we expect dwellers on other planets to be like our present humanity, either in physique or intellect?

COMMUNICATION WITH MARS

Possibilities of communication with Mars at physical levels present many more obstacles than contact made on higher planes. There will always be the difference in languages, codes and symbols. But there is a higher plane of communication, for which the occultist by his purity of life has prepared himself. At these higher levels information concerning Mars has been brought through.

One of the most painstaking of these occult investigators was C.W. Leadbeater. In *The Inner Life* he gives a description of life on Mars and says in conclusion: "Some at least of the members of the secret society [on Mars] have learnt how to cross without great difficulty the space which separates us from Mars, and have therefore at various times tried to manifest themselves through mediums at spiritualistic seances, or have been able, by the method they have learnt, to impress their ideas on poets and novelists."

"The information which I have given above is based upon observation and inquiry during various visits to the planet; yet nearly all of it might be found in the works of various writers within the last thirty or forty years, and in all

such cases it has been communicated or impressed by someone from Mars, although the very fact of such impression was (at least in some cases) quite unknown to the physical writer."

The material scientists of the Earth, evidently being closely related to the Martians, will credit none of this information about Mars until the facts can be materially demonstrated.

In rare cases there has been the blending of the mystic and the scientist in one student. Such a man was Camille Flammarion, who made valuable contributions to astronomical science concerning Mars. Of him the Master K.H. said, "You have among the learned members of your society one Theosophist who without familiarity with our occult doctrine, has yet intuitively grasped from scientific data the idea of a solar pralaya and its manwantara in the beginnings. I mean

the celebrated French astronomer Flammarion—'La Resurrection et la Fin des Mondes' (Chapter 4 res.) He speaks like a true seer. The facts are as he surmises with slight modifications."

Flammarion like many occultists maintains that other planets than the Earth are inhabited. He says:

"I. The various forces which were active in the beginning of evolution gave birth to a great variety of beings on the several worlds; both in the organic and inorganic kingdoms.

"II. The animated beings are constituted from the first of forms and organisms in correlation with the physiological state of each inhabited globe.

"III. The humanities of other worlds differ from us, as much in their inner organization as in their external physical type."

THE VASTNESS OF THE UNIVERSE

The number of stars in the Milky Way is not uncountable, though it amounts to more than ten thousand millions. It is considerably greater than the number of human beings on the earth. Each star is an immense fiery globe of the same general nature as our sun.

Our sun is just one star in a system of thousands of millions of stars; and that whole system is just one galaxy in a universe of thousands of millions of galaxies.

Our galaxy is, as it were, an oasis of matter in the desert of emptiness, an island in the boundless ocean of space. From our own island we see in the far distance other islands, one beyond another till our vision fails. One of the nearest of them can actually be seen with the naked eye; it is the constellation Andromeda, and looks like a faint, rather hazy, star. The light which we now see has taken 900,000 years to reach us.

—SIR ARTHUR EDDINGTON, in *Research and Progress*.

Putting Humaneness Into Humanity

GEOFFREY HODSON

COMPASSION, kindness, humaneness, these are the hallmarks of the cultured individual, as also of a truly great civilization. All-important, therefore, is the humanitarian cause. Great and noble is this cause. And there are at least seven ways in which humanitarians may serve their fellow-men and the members of the Animal Kingdom.

One is by adopting the ideal of harmlessness as a guiding principle in life, by being themselves truly humane in thought, feeling, word and deed. Speech is most important; for words are potent either to injure or to heal.

A second method of diminishing the amount of cruelty in the world is by ever-watchful care never unnecessarily to injure any living creature, and a steadfast refusal to eat flesh, fowl or fish, to wear furs or feathers, to participate in or pleurably discuss any cruel or any blood sport, to be entertained by performing animals, leaving at once a theatre in which they appear, and to be doctored by any product of vivisection, especially sera and gland extracts or transplantations. Cruelty is inseparable from all of these.

A third way of helping consists of joining and working for and with truly humanitarian movements. Amongst the most effective of these are:

- The British Union for the Abolition of Vivisection.
- Societies for the Protection of Women and Children.
- The Royal Society for the Prevention of Cruelty to Children.
- The Royal Society for the Prevention of Cruelty to Animals.
- All Vegetarian Societies.
- All Animal Welfare Societies.
- The League of Mothers.
- The Howard League for Penal Reform.
- The League of Nations Union (or its successor).

A fourth means of advancing the cause of humaneness is by advocating and working for the humane education of children. This means the unfailing extension to all children of the kindest possible treatment at home and at school and direct instruction in the humane care and treatment of all creatures. Corporal punishment is neither justifiable nor beneficial. It creates psychological difficulties and encourages the development of cruelty. Children need to be care-

fully instructed and watched in the care and handling of pets. If they are treated and taught with unfailing kindness, children will learn through all their lives to walk in the way of kindness and of love. Cruelty to children is the most heartrending of all forms of inhumanity. All who work for its abolition render service to the world of incalculable value.

A fifth method is "to become a voice." Tactfully, wisely and in due season, knowing when to be silent and when to speak, advocate loving-kindness to all that lives as the noblest mode of life and the highest ideal of human conduct.

The Church offers a field in which a sixth method could be used. Humanitarians should press for the continual furtherance of the cause of humaneness in their Church. In this our Lord Christ in His Divine Love for all who suffer, for the fallen and especially for little children, gave to all Christendom, nay to the whole world, a perfect example.

During World Week for Animals, and especially on St. Francis' Day, October 4, all clergymen should be asked to dedicate their services and preach upon the cause of compassion and kindness to all animals.

A seventh method of banishing cruelty from the earth and evoking the spirit of compassion is the use of prayer and mental affirmation. Here is a Prayer which all humanitarians might use:

*O Holy Lord Christ!
Lord of Compassion and of Love,
May the Power of Thine all-embracing
Love descend into the hearts of men,
Awakening them to love and to compassion for all that lives.—AMEN.*

Affirmations of spiritual truth and law may be made mentally, verbally, or in both ways. They may be repeated three times each day, at early morning, at noon, and in the evening. Here are some suggestions:

*The Life in all beings is One Life. Harm to one brings harm to all. May all mankind realize the unity of Life.
May compassion, tenderness and pity fill the hearts of all men,
May cruelty disappear from the face of the earth.
May Divine and all-embracing Love fill every human heart.—AMEN.*

Each of the above thoughts, when being affirmed, should be deeply felt and clearly and strongly sent out into the mental world. For this purpose a pause of half a minute should be allowed between each affirmation.

A great Light-Bringer and Servant of the Race has written:

"Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun."

"Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye."

"But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed."

"These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal..." ("The Voice of the Silence").

Rehabilitation

FURTHER LOSSES IN JAVA

OTHER Theosophical brethren have died in Java besides those given in the November THEOSOPHIST (Mr. Will Burger's letter), page 85.

Mr. Arthur van Gelder writes to his parents in Rampur State, India, reporting the following additional deaths:

Dr. Pierre O'Herne and Mrs. O'Herne of Bandoeng. Dr. O'Herne was a worker in the Lodge and a priest in the Liberal Catholic Church.

Mr. Richard van Hinloopen Labberton (son of Mr. Daan van H. Labberton, Treasurer, The Theosophical Society in Europe, Huizen).

Mr. Henk de Jong, navy officer.

Arthur van Gelder is working in a big Singapore hospital. He had beri beri and lost 49 lb. but is recovering and gaining weight.

SINGAPORE

Dr. P. W. van den Broek, President of Singapore Lodge, who has spent nearly four years in concentration camps in Java (November Theosophist) has arrived in Adyar. He has been busy all the time, working as a doctor night and day, and rendering inestimable service to the women and children huddled like cattle in these camps.

HOLLAND

Professor E. L. Selleger, Presidential Agent for the Netherlands, writes, September 30, from his home address at Nijmegen:

"We are all feeling the great loss our Society has undergone through the passing of the President and I fully agree with the message of the Vice-President, that we must all join in work and devotion for the great cause."

"We are doing whatever we can here in Holland to restore the Section to normal life after the five years of oppression and the Working Committee is in action for this purpose. We are especially glad our 80-years-old faithful worker, Miss Dijkgraaf, has stood the hardships well and gives her full youthful energy."

GENERAL SECRETARIES

At the Convention of the Theosophical Society in Norway held in Oslo on the 1st September Mr. Ernst Nielsen was elected General Secretary for a period of three years. He sends "heartfelt greetings and best wishes for Theosophical work all over the world for the benefit of mankind."

A Pretoria worker of the Southern Africa Section writes, November 2: "A week ago Mr. Kruisheer left us and is now on his way to Holland. Mrs. Eleanor Stakesby Lewis is taking charge of the Section till we have our Convention at Easter. We shall miss Mr. Kruisheer, for he has done much for us, but for his sake we are glad that he is at last able to return to his family."

Mr. Kruisheer will resume his office as General Secretary of the Netherlands Section from which he was shut out by the precipitation of the war after leaving to attend the European Congress of 1939 in London.

YUGOSLAVIA

Eight Theosophists in Zagreb write: "Having gained freedom, and being able to communicate with the rest of the world outside our country, we are sending best greetings to all our brethren in Adyar. We met in private all the time from 1943, and we are hoping now that we shall be able to open our Section officially."

This letter is dated July 12.

Back To Besant And Leadbeater ?

CHARLES E. LUNTZ

DR. ANNIE BESANT and Bishop C. W. Leadbeater having passed on more than a decade ago, isn't it about time someone started a "Back to Besant and Leadbeater" movement in the approved style of "Back to Blavatsky" ?

If and when this is done, we shall be agin' it, just as we are opposed to all "Back to" ideas, whether they be Back to Blavatsky, Back to Smythe, Back to Grover Cleveland, or Back to Queen Victoria.

But some folks are incurably afflicted with the mania for retrogression, most untheosophical of all aberrations. For Theosophy, like the evolution it deals with, moves forward, always forward, never back to or back with anybody or anything. The Ancient Wisdom, priceless as it is, must ever be adapted to the present—and the future. As well expect the Logos to transfer evolution back to the first Round or Chain. Shaw wrote a satire, "Back to Methuselah." Some of our good retrogressionists might improve on that with "Back to Adam and Eve." The next "Back to . . ." article extolling the old, original H.P.B. Theosophy as the only genuine, all later Theosophy a spurious imitation, should be signed for consistency "By John Doe R."

What a poor thing Theosophy, the Divine Wisdom, would be if all of it were enshrined in two volumes of *The Secret Doctrine* and one volume of the *Letters of the Masters*. What a poor thing it would be if it could even be compassed by the lucid and voluminous writings of A.B. and C.W.L. Yet the attempt may one day be made, with the former in the role of the Old Testament of Theosophy and the latter playing the part of the New. Writings tend to grow sacrosanct as they grow old. They may have been regarded lightly by their own generation and be venerated four or forty generations hence. The word is allied to "venerable," worthy of reverence because aged.

The Masters' teachings and Blavatsky's, also those of Besant and Leadbeater, are worthy of respect, even of veneration—not because they are old or comparatively new but because they offer illumination never before given to the Western world on the most important things in life. But "revelation is not sealed." There have been, there are and there will be others besides these great personages who may add their mite to the sum total of theosophical knowledge.

One cannot find words to describe the short-sightedness, the blindness of those who would make of so cosmic a thing as Theosophy, a "faith once delivered to the saints," a Ten Commandments given to H.P.B. in the Mount, a Revelation buttressed with suitable curses for those who would "add to or take away from the words of this book."

These devices for insuring perpetuity to one exclusive brand of thought go back to the First Century A.D. and the Fifteenth Century B.C. They did very well when people could be impressed by heavy mouthings purporting to come from the Lord himself. Today they are outmoded, ludicrous, an insult to the intelligence of those against whom they are directed.

No one has, to the best of our knowledge, suggested a Besant-Leadbeater cult in Theosophy to the exclusion of Blavatsky, the Masters, and every other teacher. That canard has been invented by foes of these two friends and disciples of H.P.B., but not a syllable of proof from their writings or from the writings or pronouncements of any responsible Theosophical leader has ever been produced to substantiate it.

No one has yet arisen to take their place. They did not take the place of Blavatsky. It is not a matter of taking anybody's place. Each leader, each teacher, each occult investigator has his own work to do.

We shall not convince those retrograde humans who are busy spinning 'round and 'round the sun of Theosophy the wrong way—eagerly trying to go back to something while the evolutionary current forces them—even them—forward.

But we may, and we hope we shall, convince others who might be deceived by specious arguments, not indeed into overvaluing Blavatsky—her work cannot be overvalued—but into undervaluing those who followed her and added precious contributions to the great fund of knowledge she had amassed.

We hope never to see a "Back to Besant and Leadbeater" movement, as we deplore the existence of a "Back to Blavatsky" movement—which does not seem to have moved very far. But we hope and we know that the time will never come when the names of Besant and Leadbeater are not linked with that of Blavatsky in greatness, in wisdom, in self-sacrifice and in the enlightenment of mankind.

CURRENT COMMENT

J. L. DAVIDGE

AESCHYLUS

A CORRESPONDENT has put us on an elusive trail. We usually begin the lives of the Adept known as Count St. Germain with St. Alban, British martyr, in the fourth century A.D. But our correspondent says he distinctly remembers Bishop Leadbeater in 1913 definitely saying that the Master was Aeschylus—the Greek tragic poet of the 5th century B.C. In the *Lives of Alcyone*, page 688, Aeschylus is named among a group of brilliant Athenians including not only Aristides and Perikles but Sophokles, Euripides, Aristophanes and Phidias. But there is no association of Aeschylus with Venus, the star-name of the Master, who figures in the same Life. If it were true that Aeschylus reincarnated in the sixteenth century, then we might account for his entry on the Elizabethan scene with the full-blown dramatic faculty of the author of the Shakespeare plays.

We referred the point to Mr. Jinarajadasa who replies: "I had once thought of the possibility, because of the similarity of power in the tragedies of Aeschylus and Shakespeare." But he never heard it himself from Bishop Leadbeater.

Mr. Jinarajadasa recalls that Carducci, the Italian poet, recognized as the greatest in Italy at the time he died in 1907, in a poem on "The Sonnet" mentioning those who work in that form says: "Eschil poi che sul Avon rinacque." (Aeschylus who later was reborn on the Avon). This must be merely a poetical fancy, Mr. Jinarajadasa thinks, "for Carducci as an atheist would never dream of believing in re-incarnation."

TRY I—AGAIN

In a recent *Theosophist* Colonel Olcott was quoted as urging Damodar to swim the Adyar river, with the final comment: "Try is the first, last and eternal law of self-evolution." "Try" appears in several of the Masters' Letters. One of the Adepts uses it in a letter (1) to the Colonel in 1888, and in a letter (2) to Miss Arundale—see *Letters from the Masters of Wisdom*, 1st series:

1. "Try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feelings of loyalty to the Cause of truth, if not to us." (p. 52).

2. "There are innumerable pages of your life record still to be written up, fair and blank they are as yet. Child of your race and of your age,

seize the diamond pen and inscribe them with the history of noble deeds, days well-spent, years of holy striving. So will you win your way ever upward to the higher planes of spiritual consciousness. . . Try, child, HOPE, and accept my blessing." (pp. 61, 62).

H.P.B. "in the matter of experimental psychology for the development of self-reliance and reasoning powers earnestly recommends our members to try for themselves." (*Theosophist*, May 1885).

STORY OF A RIVER

Our Recording Secretary, Mr. Gokhale, who is a professional engineer, has a plan for reducing the force of the Adyar river alongside Headquarters so as to prevent further scouring and damage to the compound property. It would mean turning the current as it runs towards the sea on to the island and spreading its water over a wider area. He gave a talk on this scheme lately in the great hall, throwing diagrams on to a screen with an epidiascope. His experience should eventually be useful at Adyar seeing that long before he became Principal of the Government Engineering College at Karachi he was in the service of the Public Works Department, Government of Sind, and was engaged in river work on the Indus and had something to do with the famous Sukkur barrage in the stages of its designing and execution.

At this point it is interesting to quote a letter written by Miss Netta Weeks who built the wall protecting the Adyar river bank. (The wall runs from the palm grove to the Adyar Bridge, at least three furlongs, a big job. Miss Weeks built the eastern portion, and the rest was done afterwards when Dr. Besant had become the President.) The letter has never yet been published. It was written in Hollywood in 1931 to Mr. Davidge at Adyar. After recalling that she came to Adyar in 1899 and was appointed secretary to the President-Founder Miss Weeks proceeds:

"As Executive Secretary I did many things not connected with office work. For instance, I built the first section of the revetment wall along the river, that which is in front of the main building and eastward to just beyond the east bungalow. I had a hard time getting the proper people to go to work, for the question of a woman handling such matters came up, for

which Hindus at that date had absolutely no use, but I finally persuaded them, and they found out later that my 'hunch' about a great disaster if it were not built was true, for we had an unprecedented flood and land east of the bungalow was washed away, 300 ft. long and 90 ft. wide. The President-Founder was home when this happened, as it was at Convention time, but went on tour before the water lowered to any extent. When I decided that silting in was necessary, I again had no help from the Hindu officers, the woman question being again to the fore. So then I went to the Department of

Public Works and saw the head of the Department of Rivers and Lakes, and asked him to come to see the place and advise me what to do. He came and gave orders as to silting in and directions as to procedure. These were carried out and silting was well under way when I left Adyar in 1905. As both these undertakings were carried on while Colonel was on tour, no full entries of the progress of the work, I believe, appear in the Diaries, although I wrote weekly letters giving full details of these matters as well as other happenings. I am sure Colonel must have made some entries in his Diary."

BOOKS

VALIANT

STELLA MOUAT'S play *Valiant*, dramatizing Annie Besant, is true to life, or as true as the author could make it by reading the Autobiography and without having known Dr. Besant personally. It depicts her in six striking scenes, from the Sibsey vicarage, where she recovered her eloquence of past brilliant incarnations, to a last scene in the President's room at Adyar, when Dr. Besant at 85 is humorously discussing aeroplanes with Bishop Leadbeater.

In a prologue the soul of Annie Besant is discovered in the unseen world ready to go down into incarnation and being informed by a hidden Voice of her identity with Hypatia and Bruno. In the epilogue she is welcomed back by the same Radiance after having learned her lesson in this life which was the Brotherhood of Man. She vanishes reciting passages from the First Ray Benediction and the Invocation for Unity. The intervening scenes portray Annie Besant befriending Whitechapel workers, doing editorial work in Fleet Street, meeting H.P.B. at 17 Lausdowne Road, and with C.W.L. in Ashdown Forest looking up the spiritual pedigree of groups of egos on the Moon Chain.

The stories of Hypatia and of Bruno, both vividly dramatized, are so arranged that they may be interpolated, according to the desire of the producer, into the prologue.

Fortunately for Miss Mouat she had the help of Mr. Jinarajadasa in criticism and suggestion on the first draft. That it is possible to conjure a subject from the invisible is as true of Miss Mouat's play as it is of the marble statue of Annie Besant in the Headquarters Hall, Adyar. The sculptor, though he had never seen Dr. Besant in life, produced an image of her which reproduces both her intellectual genius and her greatness as an Ego, likewise a bronze of

Bishop Leadbeater which is remarkably true to his majestic appearance and even to the semblance of his smile.

Miss Mouat has already several plays to her credit, though this is the first to be printed. Other original plays present scenes from the life of Pythagoras, of the Lord Buddha, and the story of four people in various incarnations from 1350 B.C. to the present day.

The difficulty with *Valiant* is to find an actor who can adequately represent Annie Besant. Two or three years ago a short play was produced in Adyar depicting (1) H.P.B. at the stormy meeting of the London Lodge in Mr. Finch's chambers and (2) Annie Besant dedicating herself to H.P.B.'s work, as she does at the end of Act II, Scene 2, in *Valiant*. But who was to play H.P.B.? Finding nobody to measure up to the character, the President himself took the part of H.P.B., though it was obviously a far-fetched impersonation. So the representative of the Lord Buddha in the *Light of Asia* some months earlier was no less inadequate, for who can express so exalted a divinity? However, the historical value of its dramatizations, given the right spiritual atmosphere, so far transcends the impersonation difficulty that we shall hope to see *Valiant* staged, but with due respect for its central personality.

Valiant, A Play. By Stella B. Mouat, Theosophical Publishing House, London. Price 2/6.

OCCULTISM IN VERSE

Theosophist of long standing, Mr. Harold E. Tyrwhitt, has published a book of verse enshrining deep spiritual values. Poetical facility blends with occult knowledge, to make his verse attractive. Whoever but he would think of writing a poem on the three gunas? The first two stanzas read:

Before the universe began
the three in equilibrium ran.
At rest the celestial Virgin lay
until the coming of His day.

But when the mighty Logos spoke
the Virgin from her spell awoke,
and broke the coil of the circled three
into action, inertia and harmony.

Some of his verses are free elaborations of ideas given by Rishis in ancient Indian scriptures, or suggestions which he finds mirrored in a growing flower or in solar systems and vast eternities. One senses in his writing the pressure of the Infinite on the finite, a realization of the larger Self within his own:

I lost my love.
Oh empty, empty agony
and never ceasing longing!
All joy in others, gall to me!
I flung into God's face the smug ideas
that comfort those whose hearts have
never bled like mine.

I plunged into a sea of doubt
and turned the fierce searchlight of my
wounded mind
on all my cherished dreams and hopes
and saw their hollowness.
Gazed deeper yet and found another Self,
eternal and immortal.

I gained my love.

The Silent Song. Selected poems by Harold E. Tyrwhitt. Pioneer Publications, Worthing, Sussex, England. Price 1s. 6d. 36 pages, large octavo.

THEOSOPHY AND LIFE

Toronto Lodge has produced a book of short articles which would be useful to hand to anyone inquiring about Theosophy or to stimulate lecturers. It is a solid book—"heavy water" in Theosophy. The articles were written for the *Lodge* journal from 1930 to 1944, Mr. Dudley W. Barr editor, and indicate a progressive attitude in presenting Theosophy to the public. All the articles are short, under two pages, and well written.

Theosophy, An Attitude toward Life, and other Essays. Toronto Theosophical Society. Size 5x8½. Price 36c.

A PICTURE OF LORD MUHAMMAD

A Lahore barrister, Mr. Muhammad Amin, has produced a handy book of 120 pages on the life of the Prophet and the message of the Quran. The writing is by John Davenport, a convert to Islam, and his style is vivid and objective; he makes the Lord Muhammad a living personality, and exalts his greatness as a man of God, as a warrior, as an administrator. In a less remarkable genius than the Prophet, we should accuse

Davenport of an excess of zeal, but, as very few Europeans have ever done, he measures up to the greatness of his subject. The editor has condensed the author's writing to half its original length, which still gives a comprehensive view of Islam and its Founder.

Muhammad and Teachings of Quran. By John Davenport, edited by Muhammad Amin. Sh. Muhammad Ashraf, Lahore, 120 pp. Re. 1-8.

FIVE NEW CAROLS

A pentad of beautiful carols has just been published, with a dedication by Eric St. Moëdel and a short homily on the subject by J.M.

J.M. discovers carols in the literature of every country: "It is the desire of all nations which was celebrated in the cave, whether at Abydos, Delphi, or Bethlehem, symbolized in all the virginal names and immaculate conceptions." The "dedicatory" is a fine translation—there is no better extant—of Virgil's hymn in the Eclogues to the "Virgin Lucina," a hymn accepted by the medieval Church as prophesying the birth of the Christ, but associated by H. P. Blavatsky, in the tradition of the Sanskrit sages, with the ushering in of the Golden Age, Treta Yuga. Eric St. Moëdel, the translator, is represented also by three modern carols of which the "Carol of Peace and Sword" is typical:

With Maya and her Boy
the Ox, the Lamb and Serpent, wise,
before the wonder of her eyes
lie down in silent joy.

Not so the Hosts above
Whose carols, with the Planets' voice
link through all space their lovely noise
like waters as they move.

Two other carols are given by Margaret Greig and Constance Smedley. The latter ends her "Remembrance Carol":

Upon a night of winter
A quiet, peaceful night,
The sheep upon the hillside
Saw angels—sparkling bright
And sweet as purring water
They sang, "There shall be slaughter
No more, upon God's altar."

A basic line or melody is given from the musical settings by Stuart Grant for three of the carols, which may be found adequate to sing from. This small and beautiful book should greatly enrich our Christmas festivals.

AN EPITOME OF THEOSOPHY

A very useful booklet of fifty or more pages under this title has been published by Syed Abdul-Hafiz, F.T.S., Hyderabad Deccan. He

gives a fine conspectus of Theosophy in cosmic evolution as well as in the individual man; he shows also the place of war in the Masters' plans. The author, at 75 years of age, has a vigorous

mind and mode of expression. He makes good propaganda for The Theosophical Society and the advantages of joining it. Copies can be obtained free from the compiler.

J. L. DAVIDGE

CALLED HOME

N. S. RAMA RAO

MR. N. S. RAMA RAO, M.A., for many years closely associated with the educational work at Adyar and Benares, passed away at Madanapalle on November 26. He was a pupil in the Central Hindu College and attached himself very specially to Dr. Arundale who was its Principal. He showed such high promise that Dr. Besant and Principal Arundale sent him to Cambridge for further studies. He returned from Cambridge in 1917, when he joined the Order of the Brothers of Service and worked as a teacher in schools under the Theosophical Educational Trust, and the Society for the Promotion of National Education. In 1930 he became Principal of the Theosophical Boys' School in the Indian Section headquarters at Benares, and later Headmaster of the Boys' School at Rajghat. He was National Representative for India of the Order of the Star in the East, and Editor of its journals, namely the *Star* and later the *Ananda*; and devoted himself in these and other capacities to the service of Mr. J. Krishnamurti. He was much loved and respected by his colleagues and pupils for his unassuming friendship, affectionate manners, and integrity. Born in 1891, he joined The Theosophical Society in 1909, and in 1933 married a Kashmiri lady, Mano Kishori Kunzru, a former pupil of his in the Benares High School. Our deepest sympathy is with her.

MRS. MABEL MACKAY

A Sydney telegram announces that Mrs. Mabel Mackay (née Gain) died of heart failure on November 20 and the body was cremated on the 22nd. She suffered through a long illness. Before she became invalid, she gave vigorous support to Sydney Lodge in Hunter Street, of which Mr. John Mackay was President, and later to Blavatsky Lodge in Bligh Street, and she helped the leaders in the work of Co-Masonry and in the Liberal Catholic Church, both Mr. and Mrs. Mackay being experienced workers as well as generous benefactors. They have been hosts to many prominent Theosophists. They have recently lived in a charming bungalow in

Burrawong Avenue, Mosman, about half a mile up the hill from The Manor.

CANADIAN MEMBERS

The General Secretary of the Canadian Section reports that during the past year "quite a few persons have passed on who, whilst not actually members, were engaged in propagating Theosophy and were very well known in our circles. To mention but two, Professor Roy Mitchell of Columbia University, and Mr. Julian Sale who died at the ripe age of ninety-six."

Professor Mitchell was a frequent contributor to the *Canadian Theosophist*.

Mr. Julian Sale was one of the best business men in Toronto, but retired a few years ago to reside in Altadena, California. He was admitted to Toronto Lodge 1921 and served several years on the Lodge Board of Directors. His wife, who died a few years ago, was also a nonagenarian.

BASIL WOODWARD CRUMP

Mr. Basil Woodward Crump passed over in Calcutta on May 30 in his eightieth year. In 1891, at 25 years of age and just after the death of H. P. Blavatsky, he came in touch Mrs. A. L. Cleather and continued in collaboration with her without a break until her death in 1938. From this joint work emerged *Buddhism, the Science of Life* (1928) and *Evolution as outlined in the Archaic Eastern Records* (1930), a scholarly synthesis of *The Secret Doctrine*. He also produced a centenary edition of *The Voice of the Silence* in 1931. Many years earlier he discoursed on *Wagner's Music Dramas* in four volumes. Mr. Crump was a Cambridge man, succeeded his distinguished father, a Q.C., as editor of the *Law Times*, and resigned after ten years to devote himself to occultism. He was a life member of the Maha Bodhi Society, Calcutta, and contributed many articles to its journal.

DR. CAIO DE LEMOS

The death is reported of Dr. Caio Lustosa de Lemos, General Secretary for Brazil, 1930-35. He was Professor of Philosophy in the Military School at Rio de Janeiro.

International Directory ★ The Theosophical Society

HEADQUARTERS: ADYAR, MADRAS, INDIA

President (1934-45): Dr. George S. Arundale.
Vice-President in charge: Mr. N. Sri Ram.
Treasurer: Dr. G. Srinivasa Murthi.
Recording Secretary: Mr. G. N. Gokhale.

International Federations.
National Societies, General Secretaries and
Presidential Agents.
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*.

Austria:

Belgium: General Secretary, Miss Serge Brisy, 37 rue J. B. Meunier, Bruxelles. *L'Action Theosophique*.

Czechoslovakia:

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: Acting General Secretary, Mr. K. Melissaropoulos, c/o National Bank of Greece, Athens. *Theosophikon Deltion*.

Hungary:

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, Mr. Ernst Nielsen, Oscar's Gate 11, I, Oslo. *Norsk Teosofisk Tidsskrift*.

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

Rumania:

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

Sweden: General Secretary, Mr. Theo Lilliefelt, Ostermalmsgatan 12, 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 (acting), Mrs. Eleanor Stakesby Lewis, 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.

ZANZIBAR: Krishna Lodge, Joint Secretaries, Mr. H. D. Shah and Mr. Rasik D. Acharya, P.O. Box 142, Zanzibar.

TANGANYIKA: Narayana Lodge, Secretary, Mr. Venibhai K. Dave, H.M. High Court, Dar-es-Salaam.

KENYA: Nairobi Lodge, Secretary-Treasurer, Mr. Chimanbhai R. Patel, P.O. Box 570, Nairobi; Mombasa Lodge, President, Mr. P. D. Master, P.O. Box 274, Mombasa; Shree Laxmi Lodge, c/o Mr. P.L. Pandya, P.O. Box 68, Kisumu.

Egypt: Presidential Agent, Mr. J. Pérez, P.O. Box 769, Cairo.

AUSTRALASIA

Australia: General Secretary, Mr. R. G. Litchfield, 29 Bligh St., Sydney, N.S.W. *Theosophy in Australia.* (Cables: Theosoph, Sydney.)

New Zealand: General Secretary, Miss Emma Hunt, 371 Queen St., Auckland. *Theosophy in New Zealand.*

AMERICA

North America

Canada: General Secretary, Lt.-Col. E. L. Thomson, D.S.O., 163 Crescent Road, Toronto. *The Canadian Theosophist.*

Canadian Federation: Secretary-Treasurer, Mrs. Elsie F. Griffiths, 671 Richards St., Vancouver, British Columbia. *The Federation Quarterly.*

Mexico: General Secretary, Señor Adolfo de la Peña Gil, No. 28, Calle Iturbide, México D.F., *Boletín de la Sección Mexicana de la Sociedad Teosófica and Dharma.*

United States of America: National President, Mr. James S. Perkins, Olcott, Wheaton, Illinois. *The American Theosophist.*

St. Louis Lodge: President, Mr. Charles E. Luntz, 5108 Waterman Avenue, St. Louis, Mo., U.S.A. *Ancient Wisdom.* (Note.—This affiliation to Adyar is granted as a temporary measure for the duration of the war.)

Interamerican Press Service: Señor Ruperto Amaya, 31-57, 34th St., Astoria, L.I., New York, U.S.A. *Servicio Periodístico Interamericano.*

Central America

Central America: (Costa Rica, El Salvador, Honduras, Nicaragua, Guatemala and Panama): General Secretary, Señora Lydia Fernandez Jiménez, Apartado No. 797, San José, Costa Rica.

West Indies

Cuba: General Secretary, Señor Armando Alfonso Ledón, Apartado No. 365, Habana. *Revista Teosófica Cubana and Teosofia* (organ of the Young Theosophists), Avenida 105, Vista Alegre, Santiago de Cuba.

Porto Rico: General Secretary, Señor A.J. Plard, Apartado No. 3, San Juan.

South America

Federation of South American National Societies: President, Señora Julia A. de La Gamma, Apartado No. 595, Montevideo, Uruguay.

Argentina: General Secretary, Señor José M. Olivares, Sarmiento 2478, Buenos Aires. *Revista Teosofica Argentina and Evolución.*

Bolivia: Sub-Section of Argentina, Señor Daniel P. Bilbao, Apartado No. 1207, La Paz.

Brazil: General Secretary, Señor Aleixo Alves de Souza, Rua do Rosario No. 149, Rio de Janeiro. *O Teosofista.*

Chile: General Secretary, Señor Juan Armengolli, Casilla 3603, Santiago de Chile. *Fraternidad.*

Colombia: General Secretary, Señor Ramon Martinez, Apartado No. 539, Bogota. *Revista Teosófica Colombiana and Boletín Teosófico.*

Paraguay: Presidential Agent, Señor William Paats, Apartado No. 693, Asuncion.

Peru: General Secretary, Señor Jorge Torres Ugarriza, Apartado No. 2718, Lima. *Teosofica.*

Uruguay: General Secretary, Señor Luis Sarthou, Palacio Diaz 18 de Julio 1333, Montevideo. *Revista de la Sociedad Teosófica Uruguay.*

SECTIONS NOT YET RESTORED

Bulgaria: Poland:

Netherlands Indies: Russia:

Spain:

THEOSOPHICAL YOUTH

World Federation of Young Theosophists: President, Shrimati Rukmini Devi, Adyar, Joint General Secretaries, Mr. John Coats, London, and Mr. Rohit Mehta, Benares.

THE THEOSOPHIST

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THE PRESIDENTIAL ADDRESS

THE INTERNATIONAL CONVENTION, DEC. 26, 1945

By THE VICE-PRESIDENT

BRETHREN, I desire as Vice-President of the Society, temporarily in charge, to reinforce the greeting which has been extended to you by our Treasurer. I bid you loving and joyful welcome to sacred Adyar, the Headquarters of the world-wide Theosophical Society, which many of us regard as the home of the Masters. I wish you all the peace that is to be found here, a happy and heavenly time, and also that you may not only be uplifted for the time but become anchored in the realities for which Adyar supremely stands, helped by the forces that play here on such occasions. Adyar, as you have heard, is intended to be a flaming centre, but all earthly flames, even those lit from heaven, have to partake of the material property of flux and efflux, of rising and falling; but a Convention such as this can do much, if we so will, to create innumerable sparks, as it were by the friction of our common heaven with earth, and fan these sparks into many-coloured flames, which, even after they die down, will have left their impress on the abiding memories and the heart of the Society.

Following the example of our ever-beloved President-Mother, Dr. Annie Besant, and our late President, Dr. Arundale, let us lift our hearts to those sources of inspiration from which help has come ever since the beginning of our Society. May Those who are the embodiments of Love eternal pour down on this Convention and upon Their Society Their strength and blessing, that it may do its work worthily and well. May our

ignorance be overcome by Their wisdom, our weakness by Their strength, the inertia of our past by Their ever-fresh initiative.

I declare the seventieth Anniversary Convention duly open.

THE PRESIDENT

The important event of the year particularly affecting the Society has been the passing of our President, Dr. Arundale, from our physical midst to the region beyond. He was ill even at the last Convention, but he persisted in making light of his illness, and as the months wore on, his strength declined until he could no longer resist it. He bore this weary and trying ordeal with exemplary patience, enlivened by moments of brightness and humour. His loss to the Theosophical movement on this side of its extension is indeed irreparable. He struck his own distinctive note in the presentation of the many-sided wisdom, and possessed a spirit of dynamic leadership and warm-hearted friendship for each and all, which awakened the enthusiasm of others and attracted the young and the young-hearted irresistibly. The messages which have poured into Adyar from every quarter of the globe after his passing testify in a most remarkable manner to the depth and wide-spread nature of the affection in which he was held by our members and by co-workers in other fields of activity. He was in truth a keystone of our Theosophical arch, bridging many differences, not only an ornament to the Society but an invaluable support to the stones constituting

the arch, all differently shaped and inclined. The third President has joined his illustrious predecessors and their co-workers who have passed away, making a hallowed company. Death being from the Theosophist's standpoint but a gateway to a fuller life, he is not dead, but is with us to inspire and guide us subtly and invisibly, and, when the time comes again, to help and direct the Theosophical movement even at the lower levels. His spirit is blended with that of the Society, a sparkling current mingling in the sacred *sangam* or union of its many waters.

From all over the world Shrimati Rukmini Devi has received messages of deep and affectionate sympathy, and I have no doubt that on this occasion everyone will join in that expression from the bottom of his heart.

THE WORLD CRISIS

The year 1945 will stand out in history as the great year of victory for the forces of Light over those of Darkness. The Theosophical Society, which has been founded to do the will on earth of Those who embody in Themselves the way of perfect Righteousness could not be disinterested in so titanic and fateful a conflict. Theosophy stands for universality of outlook, but also for decisive and determinative action. All our members throughout the world were involved in the conflict in one way or another. The overwhelming majority of them strove for the victory of the Allies, perceiving in them the instrument of Divine Righteousness. For never before did Right and Wrong stand in such blatant and undisguised contrast to each other. In the countries overrun by the Fascists and in their own home States the Theosophical Society was banned because of its universal brotherhood and its steadfast adherence to the principle of individual freedom—the two cardinal doctrines over which the fair arch of any new world order must necessarily be sprung.

The crisis which has developed for the whole of humanity has not, however, been resolved by the silencing of the batteries and drums. The war has left an aftermath of distress, tribulation and trouble which like the heavy swell of a sea persisting even after agitation by a fierce storm will take long to subside. But it is obvious that conditions

cannot revert to the *status quo ante*. A new order in politics, economics and society has to be brought into existence. The ideas and proposals contained in the Atlantic Charter, the United Nations Organization, the promises of freedom to the Indian people and other peoples are but the earliest attempts at the rough-hewing of the stones with which the Temple of Peace must eventually be built.

IN EUROPE NOW

In Europe the ending of the war, though it has been signalized by fresh misery for millions of stricken families and displaced and deported refugees, has also caused a wave of jubilation in the hearts of the liberated peoples, not least among our brothers and sisters of the European Sections. They have not lagged behind any other group of people in their patient endurance of suffering, in sacrifices for the cause of Freedom and Brotherhood, in heroic underground resistance to the invader and his brutal decrees. Every letter and report which has come from them testifies to their undying faith in Theosophy, their steadfast and indeed intensified loyalty to the Theosophical Society, and to their joy of being conscious members of a real world-wide brotherhood. Their attitude is the most eloquent proof that can be furnished of the vitality of our Society in Europe. Every liberated country in Western Europe—we have little information about the countries in the East and South East—shows signs of new life and multiplied enthusiasm.

We have received reports from all Sections of the European countries in which the Society is active, and all these give expression to one chorus of joy at the reunion of those Sections with the parent Society. Their main problems at present are those created by the war—lack of food and clothing, lack of transport and heating, and governmental regulations curbing free movements of persons and exchange of money. Public meetings are difficult to hold. Lecturers cannot be sent from one place to another. Monetary help cannot be given to any appreciable extent from London, which is our rehabilitation centre, to the Sections which need it for repairs of their damaged headquarters, for re-furnishing, since all the

furniture has been looted, for printing books and journals, and for the purchase of coal and other fuel to heat the rooms for meetings. Our members in these countries are hungry and thirsty for our books and periodicals, having lost their libraries wholly or partly, and for news of the last five years which has been denied to them. The General Secretary, Colonel van Dissel, and the Assistant Secretary, Mrs. Adelaide Gardner, of the European Federation, whose headquarters has been in London all through the war years but is now being shifted to Huizen in Holland, have done something towards supplying the last-mentioned need, but could send only certain books and periodicals, and have to wait for better conditions for the sending of lecturers and money. The European Federation under their most capable and energetic guidance has been most active during the year, acting as the outpost and agent of the President for getting into touch with the continental Sections, reopening communications with them, studying their needs and doing all that was possible to help. The Federation has kept up its admirable journal, *Theosophy in Action*, and has just published a French edition of it.

THE UNITY OF EUROPE

There are three features in the development there which stand out and call for wise Theosophical handling.

First, a most welcome growth, that of a clear consciousness of the unity of all Europe. "Expression of this consciousness," says the report from the European Federation, "has come from all sides and in many forms," so much so that the Federation itself is being thought of now less as a Federation and more as the Theosophical Society in Europe, thus heralding the outer union of the European States into a United States of Europe, to which our President-Mother looked forward as long ago as 1929.

OUR ATTITUDE TO COLLABORATORS

The second is the problem of dealing with those few members who collaborated to a greater or less extent with the enemy during the occupation. The number is extremely small, but such has been the vileness and barbarity of the methods of the invaders and

the loathing which these have evoked from the peoples, that the problem in some countries, however limited, is a real one. I have given prominence in the Watch-Tower columns of *The Theosophist* to the views of Dr. Besant and of our great Founder, H.P.B., on this matter of excluding undesirables. We cannot as a Society upholding the ideal of universal brotherhood, exclude from its body anyone, however undesirable he might be or seem to the majority, so long as he subscribes to that ideal and to the other two Objects of the Society, and does not act in persistent violation of the Society's constitution and principles. The policy of a purge which some exclusive parties carry out to preserve their solidarity is not one that we can adopt as a simple short cut to a similar aim in the Theosophical Society.

Our late President, confronted with this problem, suggested the voluntary abstention of those who have tainted themselves from attendance at Theosophical meetings for the limited period of a year. Bishop Leadbeater resigned from the Theosophical Society when there was a danger of the ill-fame maliciously thrown about him affecting the Society of which he was so prominent and devoted a member. Undoubtedly such abstention would be considerate and tactful on the part of those whom their fellow-members view with suspicion and in the circumstances not unnatural feeling of repugnance, however contrary such feelings might be to the spirit of divine understanding and forgiveness for which Theosophy must ever stand. If, however, any collaborator thinks that in the circumstances his collaboration was right and necessary, and feels honestly that he is now as devoted as ever before to the ideal of Universal Brotherhood and the cause of Theosophy, he has, in my personal opinion, a right to have his name retained on the roll of our membership.

THEOSOPHY ABOVE ALL CREEDS

Thirdly, there is undoubtedly and there will be for some time, a danger of the factions of the outer world disturbing the functioning of the Society in the troubled areas. We must remember in this connection that Theosophy transcends all social, political, and other creeds, however much it might be

reflected in any of them. Many Theosophists, for instance, may sincerely believe in Socialism of whatever hue and pattern as the only true means of realizing Brotherhood in practice. But a student of the Divine Wisdom begins soon to perceive and respect elements of value in other systems of organization, which others who are equally devoted to Brotherhood may be inclined to stress and develop. Our solidarity must be based on the understanding of differences and not on their elimination.

SURVEY OF THE SECTIONS¹

Coming now to the immediate tasks of the stricken Sections after the reopening of their Headquarters and Lodge centres and the recovery where possible of their archives, books and assets, these are: the revision of membership lists, the election of fresh office-bearers, the holding of regular meetings and the admission of new members. There is also much urgent need of translation of books and articles and the printing of them.

* * *

IN FRANCE Professor Marcault, who has been its General Secretary till recently, reports that "with the Allied victory the Theosophical Society recovered all its rights." Immediately steps were taken by the pre-war Council of the Section to resume possession of its headquarters and Lodge centres. On December 10, 1944, the first public meeting was held in Adyar Hall, Paris. No less than 500 members were present, "a happy and beautiful reopening." Several hundred members have since joined, thanks to the sympathy awakened by the persecution of the Theosophical Society during the war, mostly belonging to the cultured class. The strength of the Section at present is about 2,000, and the solidarity so perfect that "there is not one single dissenting voice." Unfortunately Professor Marcault has had to renounce the General Secretaryship, which he has adorned by the brilliance of his contributions as well as by his whole-hearted devotion, because of deafness. The work is now

¹ The information in this section is taken from the Annual Reports of the Sections and letters, received at Adyar.

in the safe and very worthy hands of M. Benzimbra. "Our ship is lifting its sails high," says Professor Marcault, "for the great wind we feel coming."

The case of BELGIUM was very typical of what took place when the Nazis overran the countries beyond their borders. Our Sister, Serge Brisys, as gallant as ever, in spite of all adversities, feels that the Section is greatly the richer for the experiences it has undergone. The Theosophical Society, being an international body, professing Brotherhood without distinction of race, brought on itself the bitter enmity of the invaders. The Lodges in Belgium were occupied and pillaged partially. Libraries were removed not only from Lodges but even from the homes of private members. The Society was accused of being a branch or satellite of the Masonic organization, and the invaders held an anti-Masonic exhibition, in order to bring Masonry as well as our Society into ridicule. But the result was magnificent propaganda for us, and now that the Section has been restored, there is an influx of new members, the people in various places having come to know about its real aims and ideals. There were numerous incidents, escapades, and thrills marking the period. But here as in France there is a fresh warm Theosophical spring, metaphorically speaking, with a feeling in the air of a spiritual rebirth.

IN HOLLAND our friend Professor Selleger has been acting as the Presidential Agent. Most of our old and faithful members came through the ordeal of suppression and famine safely. But the reconstitution of the scattered Lodges has not been easy. On November 18 they held a Convention at Amsterdam, attended with great enthusiasm by about 250 members, which was a very creditable beginning, considering the extreme difficulties of travelling and also the fact that all severed contacts have not yet been re-knit. Here too a "sign of the times is the large number of candidates flocking in for membership." Colonel van Dissel returned to Holland early this year, and he is assisted both by Miss Dykgraaf, our veteran member, and by Mr. Kruisheer, so well known for his Theosophical service.

IN DENMARK they have had serious difficulties but were able to keep up public meetings and Lodge work "to some extent." The

problem of collaboration has shown itself there more than in other countries. The General Secretary, Mr. Bonde Jensen, hopes it may be possible "to build a new Denmark in the Theosophical Society too."

ICELAND has been able to maintain its activities and the Section celebrated its 25th anniversary on October 1.

IN NORWAY there is a new General Secretary, Mr. Nielsen, and he is reorganizing the Section, preparing a fresh roll of valid membership preliminary to the holding of fresh elections.

From SWEDEN Mr. Lilliefelt, the General Secretary, writes that the headquarters library is intact. I do not know why he mentions that particular fact, because Sweden is not one of the invaded countries.

Now that ITALY is free not only from the war but from the incubus of Fascism, the Italian Section is being quickly reconstituted. Officials who were in authority before the Section was closed in 1939 have reopened activities in several towns. Members are being contacted, and one of our faithful members, Mr. Roberto Hack, writes from Florence that "things are going well," and he hopes very shortly to record that the Italian Section is once more in full working order.

From POLAND there is little news except that our members have to work hard, and there are severe restrictions. The Polish Section is not functioning like the other Sections which I have mentioned.

AUSTRIA, though free, has not yet recovered. Mr. Peter Freeman, M.P., who till lately was General Secretary of Wales, visited Austria recently, and has written that members are "cheerful and full of hope in spite of incredible hardships." But still there is no communication with London.

IN CZECHOSLOVAKIA there are a few members bravely tending their home fires. In HUNGARY the headquarters stands. Here and in RUMANIA, BULGARIA and JUGOSLAVIA most of our workers are alive and beginning to be active.

GREECE made a regular start with a well-attended Convention on October 10. Although there are some differences within the Section between one party of members and the others, both sides are anxious to pro-

mote Theosophy and build up the Section as quickly as possible.

IN FINLAND, where all through the war Theosophical work has been kept up, the General Secretary writes that Lodge meetings were held even at the time of the worst bombardments. Books were written and published. They had little external contact except with Sweden. But the Finnish brethren, in spite of being completely cut off for so many years, look to Adyar for guidance and inspiration, "trying in spirit to follow the inner currents from there." That is a testimony to the place which Adyar holds in the affection of the various Sections and Lodges throughout the world.

SWITZERLAND has been able fully to maintain its work and has kept contact as much as possible with members in the submerged Sections.

The RUSSIAN SECTION OUTSIDE RUSSIA is no longer in existence. Because of the extraordinary circumstances obtaining in Europe and the peculiar constitution of this Section with its Lodges scattered in various countries where political conditions do not permit of intercommunication, they have now affiliated themselves to the Sections in the territories where they are situated, with the hearty consent of Dr. Anna Kamensky, its most devoted General Secretary, who has nursed the Section during the entire period between the two world-wars.

Coming now to ENGLAND, Mr. John Coats reports "a very real widening of contacts with sections of the public and other Theosophical bodies." He writes that "there are many people in widely divergent walks of life who seem to be imbued with the ideal of putting Theosophy in one form or another before the public though not under that name. With the ending of the war the attendance at public meetings held by our Society has been double. There has been some increase in membership, the total of the English Section being now 3,354."

Both SCOTLAND and WALES report that work has been carried on steadily by a few devoted members. Scotland has a new General Secretary, Mr. Edward Gall, and he has visited a number of Lodges, in all of which both membership and attendance show signs

of increase. A similar report comes from EIRE: "Progress very steady throughout the year." In Northern Ireland public meetings and classes are attracting large and interested audiences.

We now turn to the UNITED STATES OF AMERICA, where the past year has shown "a slow but steady growth and improvement in Lodge methods and the general technique of introducing Theosophy to new people." Mr. Sidney Cook, who has so successfully piloted the Section as General Secretary for the past fourteen years, laid down his responsibility in June last, and his place has been taken by Mr. James Perkins, who reports a total active membership in the Section of 3,594. Because of war regulations no Convention could be held, but they held instead a "Convention Everywhere." Each Lodge held a Convention in that Lodge. "A consciousness of unity has swept the Section," and they are embarking on a new National programme. Membership during the fourteen years of Mr. Cook's direction has shown remarkable stability and solid growth. The Section hopes to celebrate its Golden Jubilee in 1946.

CANADA reports a gratifying increase in membership during recent years and better attendance at meetings. The new General Secretary, Col. Thompson, strikes a friendly note in his communications and wants to lay stress on Universal Brotherhood. In the Canadian Federation activity is as usual.

MEXICO maintains a steady rhythm. Our friend Peña Gil, who was for so many years at Adyar, continues to be General Secretary. He writes that several books have been published and studies carried on in all phases of Theosophy. A Theosophical colony named "Co-operative Adyar" is a new feature of the work and the report mentions the help given to the Section by Bishop Acuña, who is one of our very learned members in South America.

There are not many reports from that quarter of the globe—they will reach us after this Convention.

CHILE, URUGUAY and PORTO RICO report satisfactory work, though there are war-difficulties.

The CENTRAL AMERICAN SECTION has carried on, but internal political conditions

do not permit, we are told, free meeting and talking.

In the East, really the South East, AUSTRALIA celebrated its Golden Jubilee on January 1st. The membership there is 1,019. Broadcasting of Theosophical ideas is a feature of the propaganda work carried on by the Australian Section. Wartime restrictions prevented much development.

NEW ZEALAND is on the eve of its Golden Jubilee and is preparing a short history of the Society in that land. Its membership is 919, which is a creditable figure considering the population of the two islands. The General Secretary pays a well-deserved tribute to Mr. Geoffrey Hodson's continued assistance. "He has given us a larger public and considerably increased interest in Theosophical teachings." Miss Hunt thinks that the results of his work will be felt for long years to come. She also brings to our notice some fine groups of Young Theosophists in the Lodges who, she hopes, will presently be able to take over the responsibilities from their elders. The General Secretary has done considerable touring, and reports from every side pay tribute to her admirable efficiency and her capacity for holding the different parts of the Section together.

In South Africa an important event has been the reorganization of the Section and abolition of the former Federations, so that South Africa now constitutes a unity instead of being divided into a number of Federations. They have devoted their attention particularly to the race relations problem. Our South African brethren believe very rightly that Theosophists can give a lead in the solution of this problem, because they understand not only Brotherhood but also the truth which underlies racial differences. The problems of racial differences are being discussed by every Lodge in their several aspects in "the brotherly way of Theosophists."

The General Secretary of the INDIAN SECTION presents a comprehensive report. Its total membership is 6,208—thus our largest Section—and there were no less than 956 new members during the year, out of these 205 young people. The General Secretary has been concentrating on reorganization at the Section Headquarters at Benares and has attracted to that centre a

number of capable young workers. He has planned a scheme for the training of new workers, so essential for the further development of the work.

BURMA is reconstituting itself. The Section, though it could not be very active, has not suffered serious damage.

Among the non-sectionalized Lodges the SINGAPORE LODGE kept up informal meetings during the war and is now resuming work with quite a number of new members.

This is a very rapid survey, and within the time at my disposal it has not been possible to do any kind of justice either to the problems of these different Sections in which we as an International Convention are vitally interested, or to the activities which have been planned by their respective General Secretaries.

The Rehabilitation Fund, in which our late President, Dr. Arundale, was so keenly interested, now stands at the total of Rupees 65,238, and this sum, of which we have sent a small portion to the Rehabilitation Committee in London, does not include the sum of 5000 dollars collected in the United States and held there, nor a sum of £1000 collected by our New Zealand brethren and not yet remitted either to London or to Adyar.

The United States Section, during the year that lies behind us, has been as generous as in the preceding years in its Adyar Day donations, upon which we have come to rely for so much of the work at Adyar. It has contributed no less than Rupees 33,000, and I take this opportunity to thank our members there for this most valuable help.

AT THE CENTRE

At the Adyar centre we have steadily carried on the work in spite of the illness and passing of our President. There has been an addition to our activities in the opening of an Animal Dispensary to serve the neighbouring villages, under the devoted care of Miss Vreeswijk. Our finances have been maintained in a very satisfactory condition by our Treasurer, Dr. Srinivasa Murthi, of whom I need not say much because he is so well known and loved. Our brother Mr. G. N. Gokhale, who was previously General Secretary for India, has been the Recording

Secretary for the major part of the year, having transferred his activities from Benares to Adyar. We owe not only the Convention arrangements, which I believe are on the whole very satisfactory, but the carrying on of the Adyar administration, very largely to him.

Plans are being made at Adyar for the fitting celebration of the Besant-Leadbetter Centenary which is to take place in 1947, and as a part of that Centenary Celebration, for the establishment of a Training College for Teachers on Theosophical lines named after Dr. Arundale, with Madame Montessori as its first head.

THE PRESIDENTIAL ELECTION

Now I come to the subject of the Presidential election. Our President passed away on the night of August 11-12. Under Rule 10 of the rules of our Society, which lays down what should be done in such an eventuality, I took charge of the Presidential functions as its Vice-President, and the procedure laid down in that rule for the election of a new President has been followed by the Recording Secretary. He issued the letter to the General Council members inviting nominations on August 15, and as all nominations were to be received within a period of two months, that carried us on to October 15. There was only one nominated candidate who had stated his willingness to stand, and that is our Brother Jinarajadasa. Though he is the only candidate, yet the rule obliges us to take votes even in such a case and such taking of votes is according to our past precedents. The votes are being taken now in the different Sections, and there is a period of four months allowed for the taking of votes and the counting of them. So we may expect the new President to be installed on February 17, 1946. I feel sure I am true to the sentiment of this gathering in saying that we all have the greatest possible confidence in the President-to-be, if I may be permitted thus to describe him, since he is the only nominated candidate—and I am sure the Society will advance in strength, expand its activities greatly according to the needs of the times, and fulfil its true purpose under his guidance and capable leadership.

OUR FUTURE TASKS

It seems to me appropriate that I should say here what in my view are the great tasks that lie before the Society as a whole and the ideas to be stressed.

We have for the last seventy years proclaimed the message of Brotherhood with no inconsiderable results. We have to continue to proclaim Brotherhood as a fact in nature, a law for one's conduct, and therefore also the only basis for a lasting civilization. That message has not been exhausted by our work in the past. We have now to extend it far and wide to every nook and corner, and make it not merely an aim and an ideal but to some extent an achieved reality. It is the master-key to most of our problems, to our present deadlocks. How it should be used to resolve those deadlocks and create happiness and security in the homes of all the peoples concerned, for the individual, the nation, and the world as a whole, is the problem to which we should apply our constructive intellects. Economic freedom, political justice, social solidarity, individual contentment and progress, all depend on that one cardinal truth being never forgotten. It is not a truism, for nothing is truer than the truth of the unity manifested in diversity and of its binding laws. No object can be more fundamental, more far-reaching, more happiness-giving than that to which our members so freely subscribe. Let our practice be as unreserved as our profession. Let us not merely study its truth but spread and apply it for the benefit of our fellow-men.

THE COUNSEL OF FORGIVENESS

As a practical corollary to this truth we must show by example and words the wisdom of the divine counsel of forgiveness of those who have hated and injured us. The enemy is as much a brother as the friend, and until this truth is recognized, the vicious circle of karma, in which the parties concerned only reverse their roles of injurer and injured, can never be broken. The sufferer of cruelty becomes in his turn cruel, the victim of aggression only bides his time to become the aggressor. "Hatred ceaseth not with hatred; hatred ceaseth with love," which is the only true remitter of all sins.

We may be amazed and shudder at the brutalities which the invading armies have exposed, veritable hell-pits, the existence of which most of us never suspected in spite of the sulphurous smoke of hatred and evil propaganda with which the atmosphere was already being poisoned, even before the eruption took place five years ago. No tears of sympathy or even repentance can wash out the black record of these years. But are we sure such crimes will not be committed in the future, not necessarily by our present or recent enemies, but by some of those who are most loud in calling for bitter punishment, by those very egos whom we might dispatch by way of the gallows, but who are sure to come back into incarnation in our very midst if we provide for them the conditions to which they will be attracted? War is but a huge revel or game created by the demons of the passions generated by us all the time, which gather together and swell during the interval between one holocaust and the next. Until we exorcize from our midst the mother of that evil brood, the spirit of aggression and cruelty, of man to man, of man to animal, now so rampant in innumerable forms, the enthronement of real Peace, born of Goodwill, must remain a golden dream.

DEATH AND SEPARATION

Then there is the problem of death and separation. When the world has suffered so extensively and acutely, and is continuing to suffer, is it not possible for us Theosophists to throw some light, however dim, on the meaning of death which has come into so many homes, and the problem of suffering, loss and separation from those near and dear? Any philosophy which renders this priceless service, not only giving solace but indicating a way to remain inwardly strong amidst outer catastrophe and turn the wind of every external event to the advantage of our course towards perfect spiritual union and bliss, must be the most welcome of all comers and friends.

THE ORGANIZATION OF FREEDOM

Further, we must show the way to solve the problem of freedom, for it is a problem—freedom for the individual in any planned

organization, such as becomes indispensable to wage a war of any sort, whether against another State, or, as in India now, against poverty, unemployment, old age, disease and ignorance; freedom for the weak (for such a class will ever exist, in the natural order or divine dispensation, call it as you will) from aggression by the strong—strong whether by virtue of political power or by the possession of economic resources; freedom from want and fear for the young, the old, and the helpless, and the saving of these from neglect as well as exploitation by others on whom they have to depend; a measure of freedom from one's own passions and anti-social propensities without which it is in vain to hope to construct a happy society; and the elimination of all ideologically or otherwise suppressive tendencies. One of the greatest tasks before Theosophists in every country of the world without exception, is how to create an order which will be strong, which will be happy, which will be fruitful, yet give to every single individual within it the utmost freedom possible not only for self-expression but for the expansion of his every faculty.

Then, as we clear the field by removing cruelties, misunderstandings, outworn institutions and creeds, we have to build up a fair edifice of cooperation, fellowship, and unity; cooperation in every field of activity, industry, commerce, politics, science, art and other avocations; the fellowship of religions and faiths, of like-minded seekers of truth in

every form; the integration or synthesis of all available knowledge in the light of the Divine Wisdom. In other words, union through the heart, the head and all organs of action belonging to the entire body of humanity.

A NEW DEFINITION OF SPIRITUALITY

Theosophists have to proclaim as the root of all these changes to come, the essential spiritual nature of man, without the realization of which all his material achievements which bulk so largely must fail to give him equilibrium or happiness. We need for the new age, the global age, a new definition of spirituality, a definition which will unite all the different races and faiths, and reveal those values which are for each individual a matter of fresh and original discovery, and which are for the peoples of the world a common heritage, whatever the special currency of any civilization in terms of which these values might have been expressed in the past.

These, brethren, very briefly and broadly outlined, are according to my present vision the tasks which have to be attempted by Theosophists in every land under the sun. Each one of us will do well to give his individual attention to them. If we feel deeply stirred by the problems of unhappiness and disorder which are rampant at present, each of us must contribute what he can to their mitigation. There is none of us who cannot aid in illuminating the way to their solution, if we apply ourselves to the task seriously and in earnest.

A SPIRITUAL OASIS

Adyar is, and always has been, a spiritual oasis to which the weary traveller looks for comfort and repose. Though it may not be the privilege of each member in the Society to go there from the world of wilderness, yet the mere existence of such a centre gives hope and encouragement.

I have visited many a wonderful land and seen many a famous sight, but there is none to equal the extraordinary intangible something of our Adyar. There is an atmosphere there that does not exist in many a church and temple, and there is a Presence there that we expect to perceive in a sacred shrine. One can become either a God or a pitiful sinner at Adyar. It is a wondrous spot, and it must be maintained as though it were a holy temple.

January 7, 1924.

J. KRISHNAMURTI

The Role of Religion in Establishing A World Peace

C. JINARAJADASA

(Convention Lecture delivered at Adyar, Madras, December 27, 1945)

WHEN the First World War ended in 1918 and the League of Nations was born, we all hoped that a new era had begun for the world of "peace on earth and goodwill to men." We know now how little by little the League of Nations began to collapse, and how then in September 1939 the Second World War began. That ended in August of this year, having caused indescribable suffering to millions and requiring great sacrifices from many countries, though comparatively little from India, and certainly nothing comparable to the sacrifices asked of Britain, France, Holland, Belgium, Norway and other European countries. Peace has come, but it is only a peace on the battlefields; for on all sides, in every country, new forms of war have begun between class and class, between capital and labour. From the United States, Britain and Australia we have reports continually of the clashes of the two interests of capital and labour. Once more political rivalries are beginning as of old, and this time we have them coming into the limelight in a kind of competition between Britain, the United States and Russia. In addition, as we all know, the spirit of Nationalism among all peoples who have been under any foreign domination has become stronger than ever, with violent upheavals.

The United Nations Organization was born in June, and 50 nations gathered together and signed a great charter. In spite of planning for a World Peace we find that there is restlessness everywhere and that a form of war, a civil war, has begun within the nations.

Nevertheless it is true that there is deep desire on the part of all nations for lasting peace. What Mr. Anthony Eden, the late Foreign Secretary of Britain, said last

November is absolutely true. These are his words:

"There is today among all the leaders and peoples of the United Nations a deep and abiding desire for peace. There are differences of outlook, of approach, even of conduct between the great Allies. Statesmanship can overcome these with more confidence, the more clearly each remembers how much the other has suffered that victory might be won, and the more constantly they recognize that in each of the capitals of the United Nations is the same deep and human yearning for enduring peace."

I want to draw attention to the words "the more clearly each remembers how much the other has suffered that victory might be won." During the period of the worst suffering there was an abiding desire not only for the ending of the war but for a lasting peace. But it is a strange factor in human nature that when memories of suffering begin to be blotted out by other memories, the deep desires of once-upon-a-time fade away. Hence the result today in many nations of a kind of civil war.

These fifty nations came to build for peace. How do they propose to build? In the main the idea is to build on an equitable adjustment of economic and national claims. Here I want to point out that in such a great work as was done at San Francisco there is one striking fact: God is left out of the whole problem. Indeed that was inevitable, for, shall I say, there were so many Gods present at San Francisco. The large majority of nations were Christian; but there were two types of the Christian God, the Roman Catholic God and the Protestant God, theoretically the same in principle but greatly antagonistic in the forms of worship

of Him. I believe there was a Zoroastrian present and some Hindus, some Muslims, and some Confucians. But also, apart from those whom we may classify as believers in a God, there was a definite group from Russia who were anti-religion to the core and wanted to have nothing whatever to do with any thought of God at all. So everything was planned without consulting God, and whether an Omnipotent God exists at all is a query, as you know, for many.

There is an old prayer, famous in the West, which is always said when any religious ceremony is used for laying the foundation-stone of any important edifice. They are words from the Old Testament: "Except the Lord build the house, they labour in vain that build it." In this building attempted by the United Nations there is one striking phrase which I want to quote to you, because for the last seventy years we in the Theosophical Society have been proclaiming it as our First Object; for our aim has been "to form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour." In Chapter IX, Article 55, clause c, for the first time in such a great document there come these words: "Universal respect for and observance of human rights and fundamental freedoms for all without distinction as to race, language or religion." So greatly, then, our seventy years of propaganda has influenced the mentality of the world, that fifty nations realize as they plan a charter for the world that there must be clearly outlined that fundamental principle enunciated by us as our First Object seventy years ago.

The question can well be asked whether in these days anyone who considers himself an authority in the political or economic world really believes in spirituality. Once upon a time everyone did so believe throughout the world. But today some do, but not all. We must here note that many young men and women who have had open eyes to observe what has been happening and seen the role that religion has *not* played in the great crises of human affairs, are distinctly sceptical on the whole topic of spirituality. Why are they sceptical? You need only study the history of religions and the answer is there. In India our greatest of all doctrines,

coming from faraway times, is the Unity of all existence, the Unity of all mankind, the Unity of everything that lives and moves. In Christian lands the proclamation has been that there is one Father and that all of us are His children. But in practice what has happened?

We find that religion is of two types. One is institutional religion with creeds, sacraments and ceremonies; the other is individual religion, professed by each one for himself. It does not require an elaborate thesis to prove that institutional religions everywhere in all countries have always thrown in their weight on the side of those who possess privilege, wealth or power. In India institutional religion has always upheld the privileges of the highest of the castes. In the West wherever any individual or group was in power, institutional religion has been on the whole for the classes that held property and power. Also another striking fact is that institutional religion has so constantly blessed warfare. If we go back in our own minds to the war of the Pāndavas and the Kauravas, can we not imagine how each side called upon the *purohitas* to pray to the Gods for victory against their own cousins on the other side? In Christian lands today every nation of the Allies prayed to God. But so did Hitler. In every one of his speeches to the German people he assured them that the God of the Universe had taken the German people under His special protection. It is true that Islam proclaims the Unity of God, and yet who does not know the beginning of the division between Sunnis and Shias, when there was a slaying of the martyrs Hasan and Hosein? Hardly a hundred years passed after the proclamation of the Unity of God by the Prophet before brother slew brother in Islam.

Only two religions that I know have abstained from any kind of contact with this spirit of war. One is Buddhism and the other is Confucianism. Little need to speak of Buddha's message: "Hatred does not cease by hatred, hatred ceases by love." China is nominally the land of Confucius, but China has under the pressure of the aggression of Western nations turned her back on Confucius. There is a saying of Confucius with regard to soldiers, who were considered as the

lowest of the low in his day, that you cannot make good nails out of bad iron, for it was the riff-raff of the community who adopted the profession of the soldier.

But taking all the religions together, it is no exaggeration to say that religion has failed to create in humanity the Will to Peace. They all proclaim ethical systems and the Brotherhood of man, but when a crisis comes there is no Will to Peace emanating from them strong enough to interfere and prevent brother from slaying brother.

There is one nation which has experimented to do without all religion, and that is Russia. When the Bolshevik regime began, every kind of religious thought was considered as outside the pale of the national organization. Today among the 150 millions of Russians there are five millions who belong to the Communist Party and their creed definitely is against every idea of religion. But they are a minority. The experiment that Russia in the Bolshevik regime has tried to oust God, shall I say from national thinking and feeling, has failed, because so deep is the instinct in the Russian masses, so full of intuition are they of "the sense of the Eternal Power, not ourselves, which makes for righteousness," that the Bolshevik policy in this matter has been forced to modify, and once again the churches and the cathedrals are full without hindrance.

If there is any truth in the ancient saying that "Except the Lord build the house, they labour in vain that build it," the question then is: How are we to find a type of religion which will enable men and women of goodwill and good mind to help in the building of World Peace? I have mentioned that we cannot expect any help from institutional religions. They are entrenched behind various kinds of creeds and privileges. They cannot see eye to eye with those who plan one united world. Each religion thinks of its own followers as the elect and saved, and of a God who is the sole possession of those particular followers.

So then, my solution is that World Peace must be built by individuals, and by individuals of a new type whom I shall call the "men of Theosophy." In what way do I distinguish the men of Theosophy from other

religionists? I distinguish them because the Theosophist has, if he has understood his philosophy rightly, two great ideas: one, the idea that Divinity is within himself, and the other the idea that Divinity is in all mankind as well. To the Theosophist the world problem is as the two sides of a medal. One side is God and the other side is man. Both can be seen separately if you like, according to the direction from which you look at the medal, but both are fundamentally a unity. The Theosophist believes that there is within him a Principle of the Divine, and that he can justify his belief in the existence of a divine guidance of the world. Let me point out today in what way it is possible to justify the faith that may be born in us that there is a divine governance in human affairs, that the universe is not the result of a mere chaos.

First from the standpoint of science. The highest department of science, verging almost on philosophy, is that of physics. And as the intricate problem of protons and electrons has been examined and analyzed mathematically, what are the conclusions that a man like Jeans comes to? Here are some of his words from his book, *The Mysterious Universe*, where he summarises as a physicist, not, mind you, as a churchman: "The universe begins to look more like a great thought than a great machine." The same truth was given to us by Eddington when he said that the great change that has taken place is not that there is a mingling of mind with matter, but that matter has disappeared and only mind seems to remain, as one examines the problem of the universe from the standpoint of physics. To return to Jeans once again, he speaks of "the thought of what for want of a wider word we must describe as a mathematical thinker." So then, the universe is the expression of a mathematical thinker, and the moment Jeans used that phrase there were many who recalled that there was once a saying attributed to Plato that, "God geometrizes."

Once again, Jeans, talking of the universe: "The universe appears to have been designed by a pure mathematician." Here again we go back to ancient Greece where in the school of Pythagoras and in the Academy of Plato, before one could be entered as a student he

had to pass a mathematical examination, because it was understood that it was through mathematics alone that a searcher for Truth gained a purity of mind, and so began to see, as it were, the axes along which the universe has been constructed. Then comes the most striking phrase of Jeans: "From the intrinsic evidence of his creation, the Great Architect of the Universe now begins to appear as a pure mathematician."

Thus along lines of science we may see that there is no barrier today to our belief in some kind of a divine governance. Fifty years ago we should have been scoffed at had we believed in any religious idea while we did any scientific research. All that is changed.

Then there is another line which has been attempted and in a striking way by the West, and that is to experiment with various Indian ideas of Yoga. You can hardly realize, unless you are in the United States and the countries of Southern and Central America, how various ideas of Yoga are being spread by all sorts of teachers, many to exploit the credulous for money, teachings which are utterly ludicrous, apart from their sheer blasphemy. I quote from a U.S.A. newspaper:

Girls, slim by Yoga to save Corsets

Women will have to take to Yoga if they want to keep their figures, as corsets and elastic belts are almost unobtainable. In fact, one firm demanded a medical certificate from a woman before they would make her a corset.

In Yogi exercises vocal sounds are used, such as "Om." It is hardly credible that to

say "Om" will do anything shattering to the waistline, but try it this way:

Stand with feet together and hands together before the chest. Take a deep breath and then say "Om" (pronounced "Ome"), letting out all the breath and keeping the "Mmmmm" sound as long as you can. As you do this you will find that the lower abdomen will "cave in" and the chest rise.

If you want another exercise, pull in the stomach muscles sharply, hold, then let go. If you are not too obvious about it, it can be performed anywhere—in the street, bus or cinema.

Develop your own "muscle-girdle"—the others are going the way of butter and eggs.

This desire for the teachings of Yoga is one proof that people now are beginning to discard institutional religion and are delving into themselves to see if within themselves they cannot find something of the Light of the Spirit which priests and temples and churches seem unable to provide.

In Theosophy there is a combination of the methods of Science and the methods of Yoga. Theosophy proclaims that there is a Plan in Evolution, that this universe is not a mere fortuitous concourse of atoms, that there is behind it all a Great Architect who is a Grand Mathematician, that it is His will which makes the electrons and protons revolve as they do, and that it is He who builds chemical substances in crystal formation so that they are geometrical and beautiful.

(To be concluded)

THE FELLOWSHIP OF FAITHS

And that Fellowship of Faiths will be a central characteristic of the New Civilization. That means that religious quarrels will find their ending, that religious wars will be looked upon as the worst of crimes, that instead of fear and distrust and even hatred between the members of these different Faiths, all shall recognize the Fellowship, that they shall be as many jewels in a single diadem, many pearls in a great necklace round the neck of humanity.—ANNIE BESANT.

SPIRITUAL VALUES: An Ancient Heritage And A Modern Guide

H. S. L. POLAK

IN my early days, people were fond of quoting Kipling's line, "Oh, East is East, and West is West, and never the twain shall meet." It was characteristic of the time to emphasize human differences, to speak glibly of racial superiority, to ignore cultural debts, to insist upon economic credits. Those who did so—and they are not all dead yet—forgot Kipling's further passage:

*But there is neither East nor West,
Border, nor Breed, nor Birth,
When two strong men stand face to face,
Though they come from the ends of the
earth.*

Already, we have begun to speak a different language and to think differently from these older folk. Today, the "ends of the earth" have drawn immeasurably closer. Black, brown, white, and yellow men fight side by side, far from their homes, on common battlefields, in the same great cause, making common sacrifices, and demonstrating the same courage and skill. The peoples of Africa are suddenly thrust into the maelstrom of modern life. With India and China, representing nearly half of mankind, helping the other United Nations to gain a stranglehold upon and to destroy utterly the diabolical alliance of Hitlerite Germany and Hirohito's Japan and all that it represents, we can no longer speak truthfully—if, indeed, we ever could—of the *Yellow Peril*. What Nazi, again, has ever distinguished between the European and the Asiatic citizens of Soviet Russia, when it came to loot, destruction, massacre, or torture? And who among ourselves can venture to do so, since the transfer of her industry and her skill to her Asiatic territories, and with the training and absorption of her people of all origins in the common task of defeating the desperate enemy in the West?

What, then, are these spiritual values that we are considering? The East has contributed to the West of its spiritual wisdom from very early days, long antedating the emergence into Europe of Christianity. In his *Introduction to the Sacred Books of the East*, Professor Max Muller emphasized that, hidden in them all, was "something that could lift up the human heart to a higher world, something that could make man feel the omnipresence of a Higher Power, some-

thing that could make him shrink from evil and incline to good."

That the soul of man is immortal, that its future is the future of a thing whose growth and splendour have no limit, was taught in ancient Egypt. Another fundamental Eastern teaching, from Egypt to the Pacific, is that each man is his own law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

But what are we to learn from these teachings? That, though matter and form change, fade, and disappear, the spirit is enduring, and that as it is all pervading, that which it pervades has a common origin and a common destiny. Translated into terms of human relationship, all this means nothing less than a real brotherhood of man with a common purpose, namely, self-realization in the fullest sense. It means, too, that man's life, which is infinitely varied, is not limited to a single incarnation, and that it is framed within the realm of law, a law of retribution and reward, a law of cause and consequence, but also a law which recognizes the power of the human will to modify, to change, and eventually to conquer predestination, save in the sense of that ultimate self-realization which is man's common concern and destiny. Finally, it means that every man has his individual place in the pattern of life, and that, without him at his highest development, the pattern would be incomplete and imperfect.

Nor is our debt to the East in terms of physical science and the practical affairs of everyday life any less ancient. Professor G. Eliot Smith reminded us, just before the war, that in the simple acts of writing and taking note of time, we owe to the East, over a period of some fifty centuries, the clock, the calendar, the paper on which we write, the language with which we express our thoughts, and the symbols of our script. And, as the Indian membership of the Royal Society indicates, this contribution of the East is being renewed and carried into our own time.

If, then, by the fortunes of history and special experience, the West has been able to make some return to the East with good administration based upon a regard for law and order and a recognition of individual worth and right; if the West can now offer to the East training and

technicians in modern industrial and agricultural skills and techniques: if the Western political doctrines of democracy can today be offered to the East by way of illustration, emulation, modification, or adaptation; if the humanism of the West, as exemplified in its social and educational services, can be offered to the East for its own rejuvenation; the East will be reaping the reward of past gifts and the West is privileged to pay its debts in a currency of a universal value.

What further lesson, then, have we yet to learn fully, imaginatively, creatively, whether we are of the East or the West? It is the right answer to one of the very oldest questions put—and wrongly answered by the questioner—in the Old Testament: "Am I my brother's keeper?" But the further question, "Who is my neighbour?" had, nevertheless, been amply answered in the declaration made in the very first chapter of the Bible: "God made man in His own image"—every man, black, white, brown, or yellow, irrespective of religious or intellectual difference, rich and poor alike. We have heard it repeated and repeated, until it has come to be little more than a figure of speech. It was Dr. Paul Deussen who recalled to us the ancient Vedic teaching, "Thou art That," and reminded us that in these three words we had both metaphysics and morals. "You shall love your neighbour as yourselves," he said, "because you are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves." And now all the world is our neighbour.

Like the poor, the truth we have had always with us. But we seem to have preferred to keep men poor—both in body and in spirit—rather than to know and to act upon the truth. And yet, illusion must be destroyed and truth must, in the end, prevail if ours is to survive as a great and a fruitful civilization. Is not the growing recognition of this the greatest spiritual value that we have to contribute to the new age? And will it be possible otherwise to achieve enduring economic values? Hitlerism, Facism, and Nipponism alike held out greater promise of a better social order, free from want and fear—for the conquerors. But for the conquered was reserved mental, moral and, doubtless too, physical enslavement such as the world has never known in all its deliberate and scientific completeness.

It is exactly that human disaster which we are today all pledged to prevent and to abolish. We have to learn consciously to be creative instead of destructive, in unity with variety. There is a world of wisdom in the advice that Major Barbara's father gives his well-intentioned daughter—it is not the thing in itself, which

is inert, that matters, but the use which we make of it and the purpose for which it is intended. And even when the purpose is destructive, as in the course of nature it must be at times, it must, nevertheless, have a recreative purpose behind it. Is this not the essential difference between the flying-bomb and the air-assault upon enemy munitions-plants and strategic railway centres?

The ends of the earth are truly drawn closer together—but to what end? An aeroplane can reach the other side of the world in a very few hours. What is it going to carry in the days to come? Death and destruction, or the ample satisfaction of human needs, the early solution of human crises? Until lately we might have heard Hitler bawling obscenities through the microphone from one end of the earth to the other at any time that he might choose to defile the realm of sound. Surely, tomorrow the radio will give to the peoples of the world messages of real hope, of genuine goodwill, in which they may truly believe and which may once and for all banish fear, because man has grown to adult understanding of his true purpose and the right exercise of his vast powers. Tomorrow, at the very time of its occurrence, we shall see on the screen anywhere in the world the happenings of the hour. What are we planning to show—a scene of fear, horror, desolation, the threat of evil, or that which shall give to the soul of man occasion for rejoicing and reciprocal goodwill?

Is it possible to create the permanent conditions of economic welfare without a great human understanding? The best-laid plans of mice and men will "gang agley" once more unless they are inspired by a knowledge and a certain assurance that we are, in very truth, all members one of another—a lesson that we have at last, after grim and unimagined suffering, begun to learn.

These ancient teachings of human interdependence, and that as we sow, so must we also reap, are among the spiritual and economic values that we could have enjoyed from time immemorial. The time has now surely come to seize this wisdom and make it our own and to nurture the human family in its spirit. We must realize in fact, instead of merely in words, that the only condition upon which war, whether military, economic, or social, can be abolished is by grasping this very truth—that the world is a unit, that mankind is one and indivisible.

Meanwhile, as in our civil affairs, for the welfare of the law-abiding citizen, so we must realize that the policing of life, not under an international Gestapo but under a world-wide rule of law, and responsible to a world-authority, is

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From Dr. Arundale's Desk

THE EXALTATION OF GREATNESS

I CANNOT help thinking that as we progress towards the conclusion of the actual war part of the war and begin the peace part, every nation should do its utmost to give the peace a good send-off, so that it may begin the peace of the New World greatly.

Just as a speech greatly conceived ends in a great peroration, and just as an opera or a symphony will come to its conclusion in a great burst of music, so should every nation and every faith in the world bring the war to a great and noble conclusion so far as regards the actual war itself. There must be every possible lofty circumstance to shower blessings on the peace as it is born out of the darkness of the war.

Therefore is it that from now all pettiness in faiths and nations must be drowned in a great tidal wave of exaltation of all the splendours in both. We must become a fine chorus of singers singing the praises of all faiths and of all nations. We may well sing the praises of our faiths and of our own nations, but we must acquire the new world habit of singing the praises of all other faiths and of all other nations, or we shall become abscesses of the old world in what must be the healthy body of the new world.

Theosophists, of course, are very particularly charged with the singing of such songs, for they are already being trained to sing the great Anthem of the Universal Brother-

(From page 201)

equally essential to the welfare of the human family, until each adult member of it shall have established its independent sense of responsibility and can be entrusted with the key of the door. It may be a long and difficult job to cover adequately the transition period leading to the humanly imaginable millennium, but undertaken in the right spirit and with a fixed resolution, it is one that is well worthy of our great inheritance of spiritual freedom and initiative.

From *Freedom of Expression*, pp. 177-180.

hood of man. Theosophists must show the way. They must lead the chorus. But there are, I most fervently pray, innumerable others who will join them in these great songs of praise, so that in them quarrellings and hatreds and suspicions and distrusts become resolved and cease to exist.

Were we to quarrel at the Peace Table, were we to reproduce at so sacred a time all the uglinesses which gave rise to this awful war, we should indeed be faithless to humanity, for we should thus become the instigators of yet another war directly arising out of our faithlessness.

Let us from now praise the noble and the great who are the fire-pillars of Carlyle, who stand steadfast for reverence to every faith and to every people, who are the true peace-bringers to the world.

Let us praise all that is great and wonderful in every nation and in all peoples.

Let us conjure up greatness out of the ignominy into which it has fallen as the result of the war and all the anti-brotherliness which the war has brought forth. Let us remind nations and faiths of their greatness and of their heart-rejoicing comradeship with all other nations and of all other faiths.

Most nations in the world remember their greatness from time to time. They have at least outbursts of greatness. It is the same with faiths. But is it not true that Germany, Japan, and Italy have fallen from the high estates they have known, from the Light they have shed, and are reduced to shameful unworthiness? Yet I dare to say that each of these unhappy lands still has greatness somewhere lurking, awaiting in its hell the call to arise and once more move among its people to gladden their hearts.

We Theosophists at least may well sound forth such a call. We may well sing of the Greatness that was in these three lands, and we may sing of its resurrection once more in the world that shall be new.

Let us honour the real Germany, the real Italy, the real Japan. Let us try to help to restore to them their self-respect and above

all their confidence in their future. No doubt the evil-doers in their midst must be brought before the judgment seat. But I am sure that the masses of the people, howsoever they may have been misled, are not evil-doers. They are of the humanity of the rest of us, and we must make humanity whole.

Let the Greatness that the world has achieved be exalted by all who believe that it is not dead, that here and there it sleeps, perhaps, and here and there it flourishes, perhaps.

Let us proclaim that the great have not lived in vain, but have established greatness forever in the world. Let us unveil all greatness that has become veiled. Let us point to the greatness to which the eyes of so many may be blind. Let us seek the solution of the problems that assail us in the

common Greatness which unites us. Let us confront all hatred, all suspicion, all distrust, all incompatibilities, all discords, all that seems so unresolvable, in the Great Solvent of the Greatness which cements the human family into one indissoluble Brotherhood. When Greatness approaches a problem, the problem ceases to be. It is only when we see no further than differences that a situation becomes a problem.

Let us magnify Greatness. Let us universalize it. Let us gain for it world-wide recognition. Let there be no denial of it to any faith, to any nation, to any people, not even to any individual. Let us drench the whole world in the Greatness which is its heritage and its destiny.

So will the peace be peace and not the antechamber to yet another war.

A MESSAGE TO THE YOUTH OF BRITAIN

From Rt. Hon. The Viscount Cecil

(President of the League of Nations Union)

What have we fought for? We say, and say truly, that we have fought for Freedom, Truth and Justice. Those are great causes. It is true that even in our country we have not got them perfectly. But I believe we have more of them than exists in any other country. Our enemies in the war cared nothing for them—indeed hated them all. All they wanted was power—the right to rule over all other nations including our own. And they tried to secure that right by force—saying that force was the only thing that mattered in international affairs. So they fought and since they trusted only in force they did not mind what horrible crimes and cruelties they committed to secure their object.

Well, we have fought them and we have beaten them at great cost in lives and money. And now we have to build up again a new world. That is your job. An old man like me can do little. The future belongs to the young and I hope when you reach my age you will be able to look back on a long period of peace and prosperity. It will not be easy work. The war has left many passions of hatred and revenge. If they are allowed to direct the future we shall indeed be building on sand. I read the other day the words of a great man who said we must not put peace before justice. Perhaps not, but we shall have very little justice in the world unless we have peace. The truth is we want both.

We are starting a new chapter in the world's history. It lies with you to say whether it is to be a glorious one with injustice remedied and energy rewarded, or else a melancholy stumbling through increasing difficulties until we come to another catastrophe which may well be the last. The future is in your hands and I pray God you may be enabled to fight a good fight for Freedom, Truth and Justice.

A Scientist's Approach To The Secret Doctrine

E. WINTER PRESTON, M.Sc.

[This concludes the first part of a book by Miss Preston to be published under the above title. She arrived at Adyar in December and is collaborating with Mr. Jinarajadasa in preparing a new edition of *Occult Chemistry*.]

STANZA VII

[1. Behold the beginning of sentient formless Life.

First, the Divine, the One from the Mother-Spirit; then, the Spiritual; the Three from the One, the Four from the One, and the Five, from which the Three, the Five and the Seven. These are the Three-fold and the Four-fold downward; the Mind-born Sons of the First Lord, the Shining Seven. It is they who are thou, I, he, O Lanoo; they who watch over thee and thy mother, Bhumi.

2. The One Ray multiplies the smaller Rays. Life precedes Form, and Life survives the last atom. Through the countless Rays the Life-Ray, the One, like a Thread through many Beads.

3. When the One becomes Two, the Three-fold appears, and the Three are One; and it is our Thread, O Lanoo, the Heart of Man-Plant called Saptaparna.

4. It is the Root that never dies; the Three-tongued Flame of the Four Wicks. The Wicks are the Sparks, that draw from the Three-tongued Flame shot out by the Seven—their Flame—the Beams and Sparks of one Moon reflected in the running Waves of all the Rivers of Earth.

5. The Spark hangs from the Flame by the finest thread of Fohat. It journeys through the Seven Worlds of MAYA. It stops in the First, and is a Metal and a Stone; it passes into the Second and behold—a Plant; the Plant whirls through seven changes and becomes a Sacred Animal. From the combined attributes of these, Manu, the Thinker, is formed. Who forms him? The Seven Lives and the One Life. Who completes him? The Fivefold Lha. And who perfects the last Body? Fish, Sin, and Soma. . . .

6. From the First-born the Thread between the Silent Watcher and his Shadow becomes more strong and radiant with every Change. The morning Sunlight has changed into noon-day glory. . . .

7. "This is thy present Wheel," said the Flame to the Spark. "Thou art myself, my

image and my shadow. I have clothed myself in thee, and thou art my Vahan to the Day 'Be With Us,' when thou shalt re-become myself and others, thyself and me." Then the Builders, having donned their first Clothing, descend on radiant Earth and reign over Men—who are themselves. . . .]

[H.P.B. adds this significant footnote: *Thus ends this portion of the archaic narrative, dark, confused, almost incomprehensible. An attempt will be made to throw light into this darkness, to make sense out of this apparent non-sense.*]

Man

This stanza returns to the discussion of the development of consciousness, and traces the descent of life down to the appearance of man.

We are told that there are groups of sentient Beings at various levels:

1. **The First Order:** Divine Beings using the Atma or Spirit.
2. **The Second Order:** Spiritual Beings using Atma-Buddhi,—Spirit and Soul.
3. **The Third Order:** Triads using Atma-Buddhi-Manas—Spirit, Soul, and Intellect.
4. **The Fourth Order:** These entities appear to be units which are the inner soul of the physical cell, and to have some connection with the mineral monad, since the chemical atoms are here discussed. There are seven groups within this Fourth Order which have some analogy with the grouping of the chemical elements. Some modified form of the Periodic System is here indicated.¹

¹ The chemist now uses diatomic and triatomic to mean an element with two or three atoms

The Fifth Order: Man with his mind and physical nature, represented by the five-pointed star.

The Sixth Order: Guardian Angels—Pitris.

The Seventh Order: Nature Spirits—Elementals.

All these are not created perfect, but have to evolve through their own cycles of incarnation; as one Hierarchy passes on, another takes its place.

VERSE 2

Life precedes the form and survives the last atom of form. This idea of life being inherent in all things is one of the chief contributions of occultism to science.

In this section, the Weissmann theory is stated to be partially correct. There is a permanent atom which is passed from father to son.

VERSE 3

This verse refers to the beginning of evolution. When in the process of manifestation, the One Life becomes threefold. Madame Blavatsky points out that the process of evolution already referred to has been outlined in *Esoteric Buddhism*. In this work evolution is shown as taking place by rounds or evolutions of life round a chain of seven lobes. In the present round, which is the fourth, man has reached physical perfection and now begins his spiritual ascent.

The evolution of man is difficult to understand unless we accept the existence of non-human but intellectually conscious spiritual beings.

Three groups of such Beings participate in the evolution of man as we know him. These are, in the order in which they act:

The Seventh Order: Elementals of this Order build his physical body.

The Sixth Order: These evolve his filmy spiritual form.

its molecule, while divalent, trivalent, etc., refer to the electric charges carried by the atom which determine its power of combination with other atoms. Madame Blavatsky was obviously referring to this latter property, and the word he would now use is *divalent*.

The Fifth Order: These incarnate and constitute thinking man.

Mr. E. L. Gardner points out that these Beings are under the direction of the Barhisshads, Aghnishvattas and Asuras respectively. (See *The Web of the Universe*).

Fundamentally man is sevenfold. The thread of being which passes through all his personalities or rebirths on this earth is formed from the essence of all these aspects of life.

VERSE 5

The teaching of the Occultists concerning the nature of man is summarized as follows:

Upper Triad Immortal: Atma, Buddhi, Manas.

Lower Quaternary: Prana, Kama, Astral, Physical.

1. Pure Spirit—Atma

does not belong to this plane. It is a ray of light eternal. Neither progresses nor forgets, neither does it remember.

2. Spiritual Soul—Buddhi

becomes conscious by the accretions it gets from Manas on the death of man after every incarnation.

3. Atma-Buddhi-Manas

is the soul or Ego, clothed in triple light. This collective soul (upper triad) lives on three planes besides the terrestrial. It is eternal on the highest plane.

4. Manas

is the mediator between Spirit and man, the seat of reason, the mind in man. It is immortal, because after each incarnation it adds to Atma-Buddhi something of itself and therefore shares in the collective immortality.

5. The three dwelling places of the soul are earth, kamaloka (often called the astral plane), and devachan (heaven). Man's three worlds.

On earth the Monad passes through each kingdom in turn. It enters the mineral, or that which will become mineral, in the fourth round; then, in turn, the vegetable, animal and human kingdoms.

The Monad is not fully a spiritual entity, but a Ray which is unconscious on the physical plane. While it is passing down into matter the spiritual entities, or Pitris, are descending also, and thus matter and spirit meet and form perfect man. This occurs in the middle of the third race when the division into sexes is complete. The Pitris form etheric doubles in which the Monad lives.

Madame Blavatsky now returns to the formation of matter.

All is life. Every atom is a Life, though this is beyond our understanding because it is outside the range of laws known to us. The term "inorganic substance" used by science means that the latent life in the molecules of matter is unrecognizable.

The stages in the formation of our earth are here again summed up.

Each Round develops a new compound "element." These elements evolve, progress and increase :

1st Round ... One element... One dimension.
2nd Round... Fire and Air... Two dimensions.
3rd Round ... Fire, air and
water ... Three dimensions.

There cannot be more than three dimensions or extensions of matter in space. What can exist is a further, sixth, characteristic of matter :

- | | |
|-----------------------------|-------------------------------------|
| 1. Extension (3 dimensions) | } corresponding to the five senses. |
| 2. Colour | |
| 3. Motion (molecular) | |
| 4. Taste | |
| 5. Smell | |
| 6. Permeability | |

As the faculties of man develop, so the characteristics of matter will be multiplied.

The earth, as geologists know it, began with the Fourth Round, hundreds of millions of years ago. In the first round, the material of the earth was fiery, cool and radiant. Minerals and animals were etheric. In the second round, it became more dense but was still luminous. In the third round, the earth was watery.

Up to this point *The Secret Doctrine* speaks of men as "centres of consciousness." These consciousnesses became successively aware of fire, air, water, and earth, in that order, during the four rounds. At this time none of the elements were as we know them.

Fire may have been pure akasha or light ; air simply nitrogen, and water the "water of life."

The next section emphasizes the fact that in the fifth round ether will become familiar to us. A partial familiarity with the characteristic of matter known as "permeability" may be expected to develop at the proper period in this fourth round.

VERSE 6

As man evolves from the primitive state, the thread between the true Self and the personality becomes stronger with every re-incarnation. The Monad of every living being is an individual distinct from others, with a spiritual individuality of its own during one special cycle.

VERSE 7

The Divine Life says to these units : "This is the globe that you are to inhabit. You are now my vehicle until you are once more absorbed into absolute existence, there to remain until a new cycle begins."

The spiritual Beings called "Watchers" guide man until the beginning of the Third Root Race. Then he is led by Patriarchs, Heroes and Manes until we reach King Menes and the human Kings of the nations.

The Watchers taught humanity the spiritual truths and the Architects taught them art and science. These Beings had completed their evolution on other systems. Later we shall be the teachers of those who are at present our animals and plants.

SUMMING UP OF THE FIRST SEVEN STANZAS

There is one homogeneous divine Principle, and the universe is the periodic manifestation of this spirit.

The universe is illusion because it is temporary.

Everything in the universe has a consciousness of its own type on its own level.

The universe is worked and guided from within outwards. Just as every external act, physical or mental, of man is produced from within him, so the external universe is guided and worked by sentient Beings.

The whole order of nature shows a progress to a higher life.

The facts of nature show that nature is an aggregate of beings making up the mind of the universe and its laws.

The Secret Doctrine admits a Logos, but this is the collective Deity of the above-mentioned Beings. Some of these are the "Architects" and some the "Builders." Since the process is not perfect, these are not to be worshipped, though they should be honoured.

Our duty is to help the divine evolution of ideas by becoming co-workers in the cyclic task.

Matter is eternal and is not dead.

Everything exists as the form of archetypal ideas for eternity.

When the human mould was ready, the natural forces began to work on those which contained also the elements of all the past vegetable and future animal forms of this globe. Therefore man's outward shell passed

through every vegetable and animal body before it assumed the human shape.

The One Life is :

in the mineral the spark that lies latent within the form ;
in the plant the vital and intelligent Force which informs the seed and develops it into the blade of grass or the tree ;
in the animal it is the life-principle and vital power, its instinct and qualities ;
in man it adds the forty-nine fires and gives him spirit, soul and mind ;
in nature it regulates the laws of the elements ;
in the invisible world it is the lower and higher angels ;
in our solar universe it is the root, the flower and the Thought.

It is in the Sun and is present in the glow-worm. Not an atom can escape it. It is the manifested God in nature.

THE MUSTARD SEED

The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field : Which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.—THE LORD CHRIST.

The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of Society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger" brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle.—THE MAHA-CHOHAN, 1881.

The T.S. was meant to be the corner stone of the future religions of humanity. To accomplish this object those who lead must leave aside their weak predilections for the forms and ceremonies of any particular creed and show themselves to be true Theosophists both in inner thought and outward observance.—THE MASTER K.H., 1900.

Culture And Social Progress

N. SRI RAM (Vice-President)

(Broadcast by All-India Radio, Madras)

CULTURE and Social Progress is a subject which is as vast and varied as human society itself, with regard to which it is essential, just at the present time, more than ever before, to have clear and true ideas. For we happen to have arrived at a period when those vital impulses which gave our past a fair and settled shape have exhausted themselves, and the shape of things in the future is very much in its beginnings. There is in almost every country a movement towards the assertion or reassertion of its Nationalistic spirit, which does not confine itself to political forms, but on the other hand there is also a drift in certain directions which has, so far, only created a break with the inspiration of the past and has not yet become imbued with a new aim or conscious purpose possessing a creative power. There is everywhere as we can see, a tendency to social anarchy rather than social order, which, although it may carry with it a stress on individual freedom, does not enable us to talk about our social progress with much definiteness. It is a picture of the centrifugal forces on every side, the chase of fresh sensations, the excitements of new things seen, discovered, and achieved in the material field, hurrying away the central consciousness of man and leaving it without any settled poise, all-round understanding, and considered self-determination of the course it will pursue in the light of its vision.

The term "progress," applied to any society, must manifest three fundamental qualities: a greater sense of unity or coherence, which can only spring from the sharing of common ideals, whether these be regarded as the basis of its culture or have a religious inspiration; more freedom for its individual units to express themselves and get that joy out of life which they ever seek; and an increase of the quality of creativeness, in whatever form, by means of which alone both

individual and society attain the fulfilment of their existence and add to the heritage which is the culture of that society.

The individual must grow in social consciousness; he must have the scope and the conditions needed for living his life in his own way and applying his native talents in some manner that will conduce to social welfare or cultural enrichment; and there must be that spiritual or creative urge in him which alone can give him the lift or elan out of the stagnation that must otherwise ensue and result in works of permanent value, the production of things worth while for him and society, whether in the field of the arts, the crafts, literature, philosophy, industry or any other field of activity. But neither unity nor freedom nor the contacts and education needed for cultural stimulation and the free flow of genius can obtain where there is no order which aims at these objectives.

ROOTS OF NATIONALITY

Every society worth the name, with its institutions, laws, customs, manners, and modes of behaviour, must be based on certain ideals and concepts which are shared by all its members and give its culture that special stamp or complexion which distinguishes it from all others. Whether the qualities which mark the National genius are regarded as inherent in the very blood of the race or are attributed to geographic and historical influences, including under the term "historic" the impress of masterful personalities—I believe all these are factors in the production of that genius—they are all qualities which must be related to the ideals that underlie the National culture. A culture is not a set of artificial forms; but manifesting in forms of various sorts, art-forms, craft-forms, linguistic forms, forms of behaviour, social relationship, and so on, it is inspired by a life, which gives those forms vitality, power of development, continuity and variation. Thus what we call culture

is a thing which is not separable from life, but has its roots in a reality which we may call the National consciousness, however unevenly that consciousness may be spread among the members of the Nation or of the particular society to which that culture belongs.

It is sometimes said that Nationality and Nationalism are of recent growth; that we do not see them in some ancient peoples, such as those of India and China, in both of which countries there have been many States in the past, having varying boundaries and talking different dialects and languages; that the Chinese people and largely also the Indians have represented historically not so much the concept of a Nation which implies a certain solidarity as a particular way of life, like the milky way which is flung on the celestial sphere. This argument is not a disproof of the reality of Nationhood with reference either to these ancient peoples or any other peoples, but only reveals the natural basis out of which Nationality in its active political form has arisen in recent times. The Nation, devoid of its culture, is no Nation at all, and that culture is essentially a way of life, more than anything else. The characteristics of its life in the specialized form are to be perceived in all its thought, its emotions, and its expressions, uniting that Nation's past with its future by its continuing culture.

INTEGRATION A LIFE PROCESS

The thought of a people, embodied in the different aspects of their life, the sentiments that sway them habitually, the concepts that underlie their culture, whether these are actively present in their consciousness or are subtle influences that pervade the region of "the unconscious," must tend in course of time to become a psychological unity. Otherwise, if they did not achieve a measure of inward harmony and coherence, it would be a case of a society or Nation divided in itself, torn by conflicting mentalities, now excited to action in one direction against internal resistance, now played upon by other forces, also with the effect of intensifying the internal cleavage. But this can be the case only with young and unstabilized peoples. For just as in any biological process there is a tendency towards unity in functioning

attained through co-ordination of organisms and movements, so every well-established civilization and culture which has had virility enough to withstand external shocks and overcome alien and inharmonious internal factors, arrives at a state of cultural unification, in which all the themes brought into its development make a unity and the whole culture of the Nation is fed from one central root or a few roots closely welded together. The most remarkable example of such cultural integration of a variety of factors, all different from one another, is that of ancient India, whose civilization has persisted in an identifiable form through millennia, covered every province of human thought and activity, and even today sways the hearts of a very large number of people, filling them with a something which the more modern institutions and developments on the surface of the Indian life are unable to give them.

The present age is very largely one of disintegration. Nature herself has been dissected and probed, and made to yield some of the jealously guarded secrets as to the elements and forces of which she is constituted. The human consciousness has gone forth from attachments to its centre which, along with other preconceived notions and inhibitions, had held it previously within certain bounds and discovered a world larger than any known to our forefathers. But the thousand tangential impulses to which the radiating mind has thus become subject are tearing into pieces, in the individual, his psychological or spiritual unity and equilibrium, and, in the human society, its diverse National and international parts. We thus have, whether in the mentality of the individual, or in the external society, a picture of an expanding world, all its parts thoroughly disadjusted and clashing in the expanding process. Have we come to the limit of this expansion, at least for the time being? And do we see in prospect a process of re-adjustment and integration, so that there may be in the future one world for human society, apart from a geographical description, a world unified on the basis of harmonious new laws for all its component societies, making for general happiness? As things are, we have to discover a way to that future out of the maze of the present ruins, which have

become so inadequate for our living and have become infested with risks and menaces to our peace and physical and mental safety.

We may imagine that social progress is being achieved by the additions that are being made on its many sides and by planning advances in the directions already clearly marked and brought under such categories as health, marriage and property laws, education, uplift of the depressed classes, and other matters of social concern. The subject of culture is being tackled by various bodies on lines of historical research, studies in well-defined National forms, and the revival of interest in neglected fields of art and art-appreciation. What I am concerned with here is to concentrate on the fact that both culture and social development represent the growth of a living principle, which must be essentially a unity, however much in its manifestation a diversity; that what is needed today, more than anything else, is a new

impulse, springing from the spiritual centre of the human consciousness, representing the summation of its past experiences, and capable of producing a transformation in the body of our culture and social development, such as will result in a greater unity of human society as a whole, produced by a better adaptation of its living parts to one another. In such a process nothing need be lost, which is of value, in any National or social culture. That impulse must be based on three concepts or show three characteristics, in order to create for humanity the conditions it needs for its peace and progress :

- (1) the consciousness of its fundamental unity;
- (2) the breath of freedom for each of its parts;
- (3) the quality of creativeness in all its works, encouraged by its application in every sphere of life, individual and National.

A PRAYER

May there be peace and friendship
Between those who hate :
Between enemy and enemy,
Between caste and caste,
Between Hindus and Muhammadans,
Between high and low,
Among all in the village,
Among all in India.

May affection grow :
Between parent and child,
Between husband and wife,
Between brother and brother,
Between sister and sister,
Between friend and friend.

May peace and friendship
Grow among all the Nations,
May peace and friendship grow :
In our hearts,
Towards all who live.

Rings. D. D. D.

Literature And Occultism

AS often as I have come across the phrase "the literature of occultism" in books and magazines I have had a sense of insecurity in my mind, a feeling as if all the unanalyzed faculty called literary taste, and all those apprehensions of qualities of form, rhythm and the like, had disappeared and left in their stead a fairy changeling who exposed a bald head, wore large spectacles, and talked in appallingly clear sentences. It was quite obvious (to me) that most of such writing was miles away from what I felt to be literature. It lacked flavour; it had no style about it; and (crucial test) it was put on the shelf for reference when you required it, not, as in the case of true literature, on the somewhat thinly populated shelf that insistently required you, that is forever alive and calling, and does not ask the casual need of controversy or exposition to break its gathering dust.

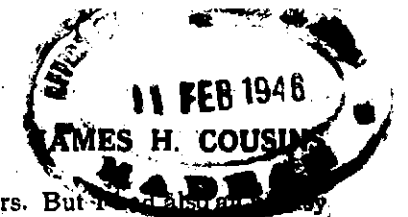
I have often asked myself the question: What is the difference between what you feel to be literature and the other thing? In my young days in Ireland I thought I had a glimpse of the answer in the placing side by side of the writings on socialism by Robert Blatchford and Bernard Shaw. The writing of Blatchford was obviously not literature. One looks in literature for a floor, not necessarily carpeted or cluttered up with bric-a-brac, but a floor on which one can move about in spaciousness with a feeling of an upstairs beyond the ceiling. But Blatchford then compelled one to cross a tight rope of logic with the horrible feeling that a slip to right or left would precipitate one into the abyss of his infallible displeasure. Shaw had the spaciousness of literature, but it felt somewhat crowded. The host was in every room. If you got into a room where for some moments he appeared not to be, you would suddenly see him enter by the chimney, or hear him over your shoulder resume an eternal argument. Blatchford was not literature; Shaw was; and the difference was in personality, an elementary distinction that I noted for my guidance.

I got somewhat nearer the heart of the matter in a memory of a weekly controversy between Blatchford and Gilbert Chesterton in *The Clarion* on some theological subject which I have happily forgotten. I was all for Blatchford the Nationalist, and rejoiced as Chesterton came up with his tongue in his cheek each week to be knocked on the head with a logical stick and

carried off for repairs. But I had also a feeling that in some hidden way Chesterton was getting the better of us; and when the controversy ended I felt that he had waddled away with all the literature stuffed in his capacious pockets, and had cheerfully left us all the arguments. Later I learned that a chain of "therefores" may easily become a shackle; that perfect premisses are beyond the reach of our constantly enlarging experience. I have observed that all that makes life a living thing—the joy in beauty, friendship, sacrifice, all the glorious illogicalities of nature and art and human caprice—are beyond the little inch-tape of proof. I know now what I did not know then, that the dogmatism of religion, such as that which Chesterton sought to camouflage with a covering of argumentation, is a truer thing, even when false, than the dogmatism that comes at the end of a logical argument; for the one boils up from the authentic centres of human aspiration and intuition and emotion, while the other is a rope of sand that the rising tide of consciousness may wash away. I reached the second distinction, that literature is based on conviction and emotion rather than reason. Blatchford's *Merrie England* remains a pamphlet; Carpenter's *Towards Democracy* is a book.

LITERATURE OF SCIENCE

Blatchford sent me to science in the days of the ultimate atom. Science opened a door to something beyond herself, and beyond the middle-aged Blatchford and the Rationalists when the universe began to glow with radio-activity, and my own search took me to the verge of the unseen world and into touch with gracious Presences. But on the way thereto I came upon what I felt to be almost, if not wholly, a union of literature and occultism. A young man who walked occasionally in processions through the streets of Dublin in the obsolete costume of his Celtic ancestors, published a book called *Two New Worlds* (the infinitely little and the infinitely great) and another entitled *New Light on Immortality*. Afterwards, when I saw him in my own drawing-room on the edge of Dublin Bay, build up from a handful of knotted strings a wonderful universe, weigh the soul, sketch its shape, calculate the height to which it would rise from the surface of the earth when relieved of the body, I knew that I was somewhere near the source of literature. I felt



that E. E. Fournier d'Albe (that was the young man) had a share of the creative imagination; and I knew that while Haeckel and his followers, with neither creation nor imagination, ground out "scientific literature," Fournier was on the way towards "the literature of science." That was a third distinction, creative imagination.

These qualities (personality, conviction, emotion, creative imagination) are so specially involved in poetry that their association with science—psychical, psychological or occult—which is supposed to call for plain prose for its exposition, may very well appear at first sight to suggest a crossing over between two separate functions of expression; asking the hand to walk or the foot to write—abnormalities which may find a place in a circus tent but not in respectable society. But this first-sight appearance of confusion is wrong. It is based on a false separation of poetry and prose. These are commonly supposed to be the twin but different hemispheres of literature. Any migration from the realm of poetry into the realm of prose (the writings of Aurobindo Ghose, for example, when he is dealing with literary topics) brings confusion to that type of mind which flies lightly over the surface of literature; and on coming upon a "pocket" of poetry gets knocked off its balance, and talks of the unintelligibility and obscurity of what, as they hold, ought to be smooth and continuous and clear air. Wordsworth a century and more ago put the matter right when he declared that the antithesis of poetry was not prose but matter-of-fact scientific statement. We set on one side matter-of-fact statement and call it "occult literature"; and on the other side we gather the small but growing number of books that accept the facts of occultism, assimilate them, pass them through the colouring medium of personality, and become the "literature of occultism."

OCCULTISM IN POETRY

Among such books one has appeared to me to be a classic, the small but remarkably full work by W. B. Yeats, *Per Amica Silentia Lunae* (through the friendly silence of the Moon). Sean O'Faolain, probably Yeats' most significant successor in prose, referred to it later as the author's "refashioning of the Platonism of Henry More." With it before me, I had no compunction in making a prophecy to my private self that the literature of occultism was upon us. Its dawnstreaks are in *Seraphita* and *Zanoni*; but the true literature of occultism is deeper than the objective interest of fiction; it is integral, subjective; and in Yeats' "moonshine" it comes to us

through a personality that was unique in quality and rich in experience; and it sums up the qualities of literature that I have mentioned. It is not about occultism; it is not an argument. Its title gives its atmospheric environment, not its subject which might be anything, though one suspects that to a symbolist like Yeats the moon was something subtler than the plain orb of night.

Per Amica . . . is a series of meditations on the interaction of the personal self with an inner consciousness that Yeats calls the "antithetical self" to which he refers in a prefatory poem as

. . . the mysterious one who yet
Shall walk the wet sand by the water's edge,
And look most like me, being indeed my double,
And prove of all imaginable things
The most unlike, being my anti-self,
And, standing by these characters, disclose
All that I seek. . .

He finds that anti-self is his own experience as an individual, and he perceives it on a larger scale as the soul of the world; and grouped around this dual theme are "certain thoughts so long habitual that I may be permitted to call them my convictions."

The book, as I have said, is not about occultism. It takes occultism for granted: that is, it pursues its theme in the light of a life that moves between the outer and inner, to which vision is as important a matter as eyesight, and unheard voices carry an authority no less weighty than daily speech. Natural psychical gifts, part of his Irish heritage, were allied in him to wide knowledge of occult history and training in certain of the phases of occultism. "I have always sought," he writes, "to bring my mind close to the mind of Indian and Japanese poets, old women in Connaught, mediums in Soho, lay brothers whom I imagine dreaming in some mediaeval monastery the dreams of their village, learned authors who refer all to antiquity." (He might have added Theosophists). When he tells us that a writer's work "is the man's flight from his entire horoscope, his blind struggle in the network of the stars," I know from personal experience with the author that I am not reading only a dazzling figure of speech which a writer has reared from the terminology of an ancient science; not that only, but a student's conviction as to the whole urge to artistic expression, the urge to transcendence, to escape, which is none other than the aim of occultism.

The gate of escape is strait, the way narrow. The occultist knows it as that moment when the powers of the illusory self are brought to a single point, a star in midnight: the literary artist knows it when the ritual of putting pen to paper has exorcised the gibbering and distracting ghosts of

daylight, which have a stronger haunting power than those of night or a graveyard, and evoked the antithetical self. "When I shut my door and light my candle," Yeats tells us, "I invite a Marmorean muse, an art where no thought or emotion has come to mind because another man has thought or felt something different, for now there must be no reaction, action only, and the world must move my heart but to the heart's discovery of itself." They who are on the hither side of that door may be forgiven a feeling of exclusion, and the taunt that occultism or art (for we have seen that the one is the other) under such monastic conditions can only be self-centred and lacking in the bravery of struggle. But the occultist and artist do not retire alone; they take all their universe with them, including you and me; and in any case their retirement to the secret debate between the outer self and the antithetical self is but a preparation for the more complex and loud debate between the person and the outer life that is the condition of daily existence. "We make of the quarrel with others, rhetoric, but of the quarrel with ourselves, poetry," Yeats writes; and the poetry may show itself in prose or verse, or in the rhythm of a life that moves to its own inner music.

FAITH AND BEAUTY

And touching on the bravery of struggle. How many of those who would risk death unflinchingly when the blood is up, would have the hardihood, in cold blood and terrible quietness, to face the dark abyss of their deeper self? Is not the whole aim of amusement and intoxication to avoid that shuddering experience? There is an instinctive dread of what may move in that unknown region. As Yeats says, "When Hamlet refused the bare bodkin because of what dreams may come, it was from no mere literary fancy." He probably shrank from the perpetuation of some secret terror, some benumbing inhibition in his own mind, he having an intuitive perception of the fact that it is difficult, as Yeats himself found, "to arouse those who died believing they could not awake till a trumpet shrilled."

The occultist and the maker of literature enter the darkness of the deeper consciousness with open eyes. Sometimes the heart fails; sometimes, smitten even in the presence of the most high beauty by the knowledge of our solitude, our rhythm shudders; but he accepts the pain as the price of ecstasy; he is not deceived, for he learns that the antithetical self (the realization of the truth of the deeper life) comes only

to those "whose passion is reality." We must not make a false faith by hiding from our thoughts the causes of doubt, for faith is the highest achievement of the human intellect, the only gift man can make to God, and therefore it must be offered in sincerity. Neither must we create, by hiding ugliness, a false beauty as our offering to the world. He only can create the greatest imaginable beauty who has endured all imaginable pangs, for only when we have seen and foreseen what we dread shall we be rewarded by that dazzling unforeseen wing-footed wanderer.

Faith and Beauty: the end of occultism and art. That is Yeats' development of Keats' truth and beauty that were, to the earlier poet, the ultimates of knowledge, "all we need to know." The advance from truth, which in a world of relatives can never be more than an approximation, to faith which has risen through doubt to realization, marks the difference of outlook between the artist merely and the artist who is also occultist; it marks also the difference between the art of the present with its historical hinterland and the art of the future. In his poetry, prior to *Per Amica* . . . Yeats lamented the fall from the spiritual ecstasy of the ancient world to the intellectual reflection of the modern.

The woods of Arcady are dead,
And over is their antique joy.
Of old the world on dreaming fed.
Grey truth is now her painted toy.

But the poet was both artist and occultist, and there is no pessimism in his youthful lamentation. Later he sang of the march of all things beyond the boundaries of emotion and thought to a state

. . . where may be
In truth's consuming ecstasy
No room for love or hope at all,
For God goes by with white footfall.

The small book, the re-reading of which has induced this meditation, will give to those who need them an account of some of the experiences that led its author to his conviction as he searched for the razor-path to realization. *Per Amica* . . . will, in the nature of things, be a sealed book to many even among the educated. But to those who are blessed with the possession of the two eyes of "tradition and perception" (that is, taste in literary expression and a supple and informed mind) it will stand high in the literature of occultism.

Our Place Of Pilgrimage

CLARA M. CODD

EVERY faith or school of thought has its famous spots, places where the thought and devotion of its followers have created an "atmosphere." Imagine the tremendous atmosphere of Lourdes, Rome, etc., to the Catholic, of Benares and the sacred Ganga to the Hindu, of Buddha Gaya to the Buddhist, of Mecca to the Muslim. I remember so well going down the sacred Ganga in a boat at 5.30 in the morning, during a pilgrimage, when thousands of pious Hindus were bathing in the sacred waters and then seating themselves on what looked like long rows of wooden grandstands, facing the rising sun and meditating. The atmosphere over the river was simply indescribable. It was nothing less than a tremendous sense of holiness. And on the way to Benares I had got out of the train in the very early morning in order to visit the great shrine of Buddhist devotion at Buddha Gaya. There are now few Buddhists in India, and the anomaly exists that the temple with its attendant little shrines, each depicting some scene in the Blessed One's life, is kept up by Hindu priests. An offshoot of the original Bo-Tree, under which the Blessed One sat in His great meditation of Illumination, is still there. I tried to pick some of its leaves to take away with me, but the lowest branch was just a little too high, so a huge Tibetan monk—there were five there, still clothed in their blue felt Tibetan garments—seeing my fruitless endeavour, stepped forward, and with a very sweet smile upon his incredibly wrinkled face—it was like a wrinkled apple—picked them for me. I shall never forget his face, so sweet, so simple and so happy.

Now, although Theosophy is not a religion (though I can say it is solely mine!) it, too, has its sacred spots and places of pilgrimage. Two I know very well, for I have lived there for years at a time, the first and greatest of all, Adyar, and the more modern Centre at Sydney. I also know the third at Huizen in Holland, the one in London I have not yet seen. I know that there are some members who will disagree with me that there even are "Centres" of our work and magnetism, but I think they must be people a little lacking in imagination and even reason. It stands to reason that wherever great events have taken place, or, as India would say, wherever holy men have lived, there grows up a spot so highly magnetized that even the most

insensitive can feel it. I know quite ordinary people have felt and remarked to me the atmosphere of Adyar. They would generally describe it as a tremendous peace. I remember so well the first time I felt it, all alone in the dark, before I had even seen a thing, for I arrived very late at night. My ship had put in late at Madras, and it was the first time that I had ever seen the East. No one knew I would arrive just then and no one met me. I must say that I felt a little terrified when in the gathering dusk hordes of shouting Indians surrounded me. But there was a kind young missionary on board, and he did everything for me. He got me and my box on to a ramshackle carriage and gave the driver directions to drive me the seven miles to Adyar. I still felt a little terrified when my friend left me, for horses in India are so often not properly trained, and my driver seemed to think the only way to get his horse along was to keep on yelling and whooping at him. However, in time I arrived and drove up the road to Lead-beater Chambers. There I found the house-keeper, an Australian nurse, who showed me to my room, and then left me to myself. I lay down on the Indian bed, and said to myself: "Although I cannot see it I am in sacred Adyar. Let me see what I can feel." Very soon the clearest impression came. It was as if I were in a mighty power-house from which currents ran all over the world. In the daylight the bright colours and scents took away its mysteriousness. And before long I was acquainted with all there and living a very happy life.

But why do I call it a place of pilgrimage? And why, as I do, do I feel persuaded that every member should, if they possibly can, visit that wonderful place for a time? I can say quite decidedly that any one of us who *can* go, and does in the right spirit, will come away, as I did, another person, totally changed. Let me tell you what happened to me. I was there, on and off, for two years. I did not know what the life had done for me until I was near leaving. Just before I left, Mr. Wadia sent me on a lecture tour in India. To my astonishment I found I could lecture at least one hundred per cent better. My mind was brighter and quicker, lovely thoughts came so easily, confidence and poise were there as never before. I told Mrs. Besant when I came back, and she said: "Well, my dear, you do not suppose that you can live here in this glowing

magnetism without your causal body expanding, do you?"

But the most marked effect I noticed when I left. A vast, unfathomable peace surrounded me when I went out again into the world. So steady were my nerves, so profound my interior peace, that I said to myself, "I believe I could now even endure torture!" Another effect, too, I noticed directly I boarded the home-going ship. Even in the train down to Colombo I noticed it. Everyone, everyone without exception, looked so surprisingly familiar, as if I had known them all my life. I found myself in a world where there were no strangers. All were my friends and comrades. This was remarkable because the world did not look like that to me before my two years' residence at Adyar. I was a shy girl in a world that seemed full of "strangers." Now none remained, and after all these years still none remain. I still feel I "know" everyone I meet or do not meet. What this means I do not know unless that at Adyar some aspect of the Buddhist nature unfolded.

PSYCHIC REACTIONS

When I arrived again in London a very unpleasant effect took place. For a good three months after I got home I felt as if I had been dropped from a sunlit heaven into a deep, dark hole. It was most unpleasant. However, by degrees, I grew out of that. But some things have never left me. Something of what was given me in Adyar has remained all my life, and any good that I am in this great work I attribute to my long stay in the Mecca of Theosophy.

I was there again, just for three weeks, many years afterwards, on my way back from Australia to England. Only three weeks was I there this time, yet I noticed the same phenomena again when I left. Again that same unfathomable stillness and peace held me. In the train to Colombo I heard the frightening news that the captain of the boat would not wait for us, and what could I do who had lecturing engagements the day after I was scheduled to arrive? And not enough money to live another month in Colombo? Still even that fate could not frighten me, so profound was my unearthly peace.

Now I know there are people who have gone to Adyar and come back highly disillusioned. I think they must have gone in a mistaken frame of mind. Do not criticise, do not judge, when you get there. I myself expected to find elaborate and graded courses of study. What did I find? No courses, no teaching, beyond an evening question meeting and a meeting for students on Sundays. Mrs. Besant explained to us why that was so. We

could get courses and mental training anywhere in Europe much better, she said. "Suspend thought whilst you are here," she said, "and try to feel instead." It is the development of the intuition that takes place at Adyar, and the too eager questioning of the Lower Manas hinders that development. She also told us the two effects we might expect, according to our temperaments. Either we would find ourselves growing very irritable, or otherwise very depressed. Dr. Rocke was a famous example of the depression wave. She related that when she first came to Adyar she had to leave for a time. There was a charming lady who suddenly became very captious and dominating. It was so unlike her usual sweet self that we all had a good laugh! This meant, of course, that the rarified atmosphere of Adyar was stirring up all sorts of latent things in us.

Some people, used to honour, and even adulation, in their own Section, sometimes found that they were totally disregarded at Adyar. If they could stand that! Again Mrs. Besant told us of one such case. The person concerned made a brave bid to learn its lesson, with the result, said Mrs. Besant, that she left Adyar a totally different and vastly improved person. The best way to live at Adyar is to be helpful, humble and happy, and not to be continually pulling ourselves up by the roots to see if we are growing. If we forget ourselves and are happy, we shall certainly grow.

I was very happy, too, in Sydney. That is more a Second Ray centre, but it had the effect on me of making me more psychic than I normally am. I had some wonderful astral plane memories whilst I was there.

We have a place of pilgrimage. There is absolutely no doubt about it. What Rome means to the Catholic, Mecca to the Muslim, Benares and the holy Ganges to the Hindu, so does Adyar to us. I am not the least afraid of some of my dear Theosophical friends calling me "superstitious" or super-devoted. I know what I know, badly as I have tried to express it. Whilst I was there, Mrs. Besant said one day that the Master had told her to buy more land nearby, because He wanted Adyar to be large enough to be physically isolated. She had no money to do this, but it did not trouble her as she knew that when the Master told her to do anything the money would come. And behold! the very next morning she received a letter from a rich member in Bombay sending her just the money required!

Do not go to Adyar expecting to be made a "somebody." Go, being willing to be a complete nobody, and because your heart longs only to give, to serve, to understand.

Life In Europe Today

PETER FREEMAN, M.P.

[Mr. Freeman has recently returned from a brief tour of Germany, Czechoslovakia, Austria, Hungary and Rumania, where facilities were afforded him by the British Foreign Office to see at first hand the political, economic, and social conditions in these countries.]

HAVING made a similar tour round Europe at the conclusion of the last War (1914-1918), and having visited all these countries on many occasions in the meantime, I was able to make some comparison with previous conditions, but though we had enormous problems and great suffering then, it was trifling compared with the existing events today.

Of Europe's 500 million population, I estimate that anything up to 25 millions will die from starvation and cold during the coming winter unless more is done than is contemplated by the Allied Governments so far. Nearly everyone looks old, with haggard, pasty faces; most children are thin and under-nourished and look like ghosts.

Few can realize the indescribable conditions that are seen in every large town. In the country areas, though the hardship will be severe, most of the population will possibly be able to survive; first, because they were *not* subjected to such severe bombardment; secondly, because they are more used to harsher conditions and to fend for themselves; and thirdly, because they will probably be able to grow or obtain a minimum of necessities to avoid actual starvation. But little or no livestock is seen—horses are rare; a dog or a cat is an unusual sight. The earth is not prepared and agriculture is almost at a standstill with few farm implements, seed, fertilisers or other necessities. But in thickly populated areas it looks as though only the most fortunate will be able to avoid death by being frozen or starved during the harsh continental winter.

GERMANY

The break-up of all central and local authority and government in Germany, which Hitler's regime left as inevitable, means chaotic conditions everywhere. The lack of every description of transport, bombed and shattered homes, little means of repair or renovation, the removal by armies of invasion of most cattle, horses, machines, food, furniture, agricultural imple-

ments, and the ordinary necessities of life, all add to the chaos.

There is a pronounced stench from badly buried corpses in every large town. Little medical or hospital treatment, insufficient food, absence even of local transport facilities with nearly every bridge smashed—these have created incredible difficulties after six years of total war.

CZECHOSLOVAKIA

Conditions in other countries are *not* so severe. In Czechoslovakia they will be better than in most, as they had little actual warfare, and a centralized Government is functioning efficiently under Prime Minister Fierlinger. I flew with him from Frankfurt to Prague, and therefore had an opportunity of discussing the affairs of this great country in some detail. A centre of culture and knowledge for many centuries, Czechoslovakia is already making rapid progress and given adequate freedom to organize its own affairs, will soon take an honoured and prominent part in Europe's resurrection.

AUSTRIA

Austria has suffered more than most countries. Disarmed by the Allies after the last War, unprotected from Hitler's subtle and powerful approaches, it fell as his first victim, and was as ruthlessly exploited, plundered and denuded of all its means of existence as the ingenuity of its persecutors could effect. An easy prey to the German hordes, it succumbed and was a slave state to Nazi persecution for seven years. Then attacked by the Russians, both combatants caring little for the people or its priceless buildings and possessions, it was devastated by bomb and shell in six months' continuous fighting. Vienna, once the gayest city in all Europe, is now a mass of ruins—not a bridge over the "Blue Danube" exists, not a house has its windows intact, over a third of its dwellings are uninhabitable. It has no coal, no gas, it has electricity (where the wiring is left) for an hour a day. The telephone system was stripped out by the Russians

who have removed everything removable that the Germans had overlooked. Not a shop is open; only half the roads are cleared of debris and rubble. Rations—if and when obtained—are about one-third of those in Great Britain. A small daily ration of bread and a tiny bottle of oil once a week is about all that most secure. No meat, no fish, no butter, no cheese, no sugar, no vegetables, no fruit, a pint of milk available only for children under one year. Austrians have been living on a diet of less than half the amount considered necessary to avoid starvation. The infant mortality rate has been over 30 per cent.

No one in Vienna has had a hot bath for over three years. A few local trains and trams are running, and huge queues wait at every stop for an interminable period. Everything wanted has to be carried on one's own shoulders and everyone makes a daily journey to the woods to scrounge a bundle of sticks or an old tree-trunk, to secure another day's respite from being frozen to death during the coming winter in Austria's heavy snows. They are further threatened with over 1,000,000 refugees from neighbouring countries.

There are four zones in Austria—respectively under the jurisdiction of Russia, Great Britain, America and France. When I was there a permit was required to go from one zone to another. Each zone had a different time—the Russians, Middle European; the British, Greenwich; and the Americans and French, something in between the two! No wonder a letter took over a week to deliver from one part of Vienna to another. The people have no connection whatsoever by post, transport or trade, with any other country. In spite of these apparently insurmountable hardships, Vienna is still cheerful. The people are working hard, they are confident and hopeful, and will rebuild their beautiful country with an even greater beauty, if only opportunity is provided for them to live and to manage their own affairs as honourable members of the United Nations. But it will be a terrible winter for them, and our prayers go out to these friendly people in the dark days ahead.

HUNGARY

Hungary, where I was the first civilian to arrive since the liberation except war correspondents, was even more heavily hit than Austria. On a journey by car from Vienna to Budapest, I passed a convoy (now, of course, four months after the war was over!) which took me twenty minutes to pass, including many hundreds of wagons, lorries and carts, and all obviously laden with farm implements, furniture, cattle

and other livestock, food and household utensils—all bore a red flag and all were driven by Russian soldiers, and travelling eastwards to Russia! One hesitates to blame the Russians, knowing how they suffered in the War, but they have deprived many thousands of homes of even the opportunity of producing the food necessary to avoid starvation. I was told this was an almost daily occurrence! Budapest was more blown to bits than Vienna—there is more widespread destruction. Margaret Island, once the happiest island in the Danube, is a mass of rubble. Looting, brigandage and rape take place in a wholesale manner. The night I arrived, a doctor had visited a patient in the evening, and on his way home he was attacked, stripped completely of all his clothing and boots, his bag was stolen and he was left naked on the streets! I was informed such things, for both men and women, are of regular occurrence. A friend whom I visited, in a good financial position before the War, confessed to me she now had nothing left in the world, except the worn-out clothes she stood up in. She had bartered her last pair of spare shoes only a week before for a pound of potatoes!

I saw all the chief officials in Hungary—the Head of the State, the Prime Minister, the Lord Mayor of Budapest, and chiefs of all the political parties. I discussed ways and means of helping and improving local and national conditions, but the difficulties are incredible and the problems seem insurmountable. The pengo, once worth about 60 to the £1, now obtains officially 2,500, and unofficially anything from 6,000 to 10,000, viz., only about 1% of its pre-war value, which is sufficient indication of how people suffer. It is as if £1 in Great Britain would only buy 2d. worth of goods, say, a pair of boot laces. Even the most wealthy find it difficult to exist and the poor die in silent helplessness.

WHAT CAN BE DONE?

A long detailed report has been sent to our British Secretary of State for Foreign Affairs. Several all-party debates have taken place in the House of Commons. Representation has been made to the United Nations. U.N.R.R.A. is beginning to operate. Once this winter is over, more normal conditions will soon be restored, but the suffering, starvation, and misery during this winter will be the worst known in civilized history.

As regards other countries of Europe, though I was not able to visit them all personally, I met many friends who had just come from one

or another and they all report similar conditions elsewhere. Though varying in detail, nearly all report a most critical and cruel situation for the great majority.

While it is difficult to see what further can be done, an attitude of practical friendliness and a keen desire to be of some help may bring other solutions. But the final and only permanent method is to provide opportunities for each country to have its own internal administration restored and full democratic responsibility at the earliest possible moment, and to encourage the

widest exchange of ideas, commodities and people, so that each may appreciate the problems of all and a wise co-operation help in their final solution.

I saw many friends wherever I went, brought them greetings and messages from Britain and other countries, and gave them the fullest information at my disposal of conditions elsewhere. All are hopeful and optimistic, and let us pray they may pull through these next few terrible months and soon may be able to re-establish the ties of brotherhood that have been broken for so long.

World News

From Mrs. Adelaide Gardner, the Theosophical Society in Europe, London Office, December 17, 1945: Several of us are visiting Huizen for the Christmas gathering including Serge Brisy, Trudi Kern, Ch. Bonde Jensen. There will be morning talks by Prof. van der Stok, and evening meetings for those who live nearby.

The European Federation will soon be operating from Holland with Mrs. Kern assisting Col. van Dissel and both in residence at St. Michael's. Books, etc., will still be handled from London. Mrs. van Dissel will also be at Huizen, and Mr. Kruisheer and Miss Dijkgraaf—a real old-time gathering.

Referring to the note in the December THEOSOPHIST by Mr. Peter Freeman, M.P., on the work in certain Balkan Sections, Mrs. Gardner writes: "Hungary and Rumania have never closed, but are active now. We can write to Hungary and Czechoslovakia again, and members in Austria and Czechoslovakia are beginning to form groups."

A further note: "Good news from U.S.A. They can send money to many countries not yet accessible to London, so we can begin to give real aid to the Sections, and not just advice and goodwill. A great relief. Also, the American Headquarters staff is sending parcels to distressed individuals—food as well as clothing. Holland still has little or no tea or coffee, and rations are less than the English, although slowly improving."

In the midst of the Christmas gathering at Huizen a group of friends cabled to Adyar, December 26: "European Federation Executive meeting at Huizen at Christmas sends warm and fraternal greetings to the Annual Convention at Adyar and to the Indian Section. Re-

covery and Rehabilitation are progressing steadily with a growing sense of European unity and the Theosophical Society as an indivisible whole." The signatories are Col. van Dissel, Mrs. Adelaide Gardner, Mr. Daan Labberton, Prof. van der Stok, Serge Brisy, Trudi Kern and Jan Kruisheer.

A telegram from Bombay received at Adyar on December 26 reads: "Please convey to Convention the following message on behalf of members suffering in Poland more terribly than during the war: We express loyalty, devotion and heartfelt wishes for the Society's future."

"Hands and hearts will reach across the seas in loving comradeship as our Convention in Wellington meets concurrently with the International Convention at Adyar," cables Miss Emma Hunt, General Secretary for New Zealand. She adds: "We look forward with great confidence to a new era of work in the Theosophical Society."

In a greeting to Convention the General Secretary for Chile, Señor Armengolli, briefly announces that the two Conventions, the 25th anniversary of the Section at Valparaiso (where the Section was founded) and the annual Convention at Santiago (present headquarters), were successful and well attended.

LONDON, Jan. 8

The Austrian Section reopened on November 17 with the official permission of the Government.

Hungary is now in direct communication with England and America.

L'Action Theosophique, the original bulletin of the European Federation, is being resumed with Serge Brisy as Assistant Editor and the old staff in Brussels.

Dearest Mr Pickett
 Many many warm thanks
 for your kind & thoughtful present
 I have immediately donned your
 nice petticoat & you may think of
 me ^{as} inseparable from it this winter.
 It is kind of you; but if you work
 for the Cause with the same energy
 & success as you have ~~as yet~~
 in your knitting then shall I
 bless you still more. Love
 & blessings to all good Theosophists
 and yourself at the heart
 Yours ever fraternally
 H. P. Blavatsky

MADAME BLAVATSKY'S LETTER TO MRS. PICKETT

Received about 1890-92

Jubilee Of The New Zealand Section

EMMA HUNT, General Secretary

THE New Zealand Section of the Theosophical Society was chartered by Colonel Olcott on the 7th April 1896, and on April 7 this year celebrates its Golden Jubilee.

A fine half century of work stands to the credit of the Section. Among its members have been men and women of high mental calibre and true spiritual discernment; they made outstanding lecturers, organizers and leaders. A faultless loyalty has been shown by the members generally and their spirit of service and sacrifice has greatly enriched the life of the Section.

Geographically in an isolated position New Zealand members have lacked the advantages of close contact with other Sections, and have, more or less, learned to stand alone. It is, nevertheless, remarkable how many distinguished Theosophists have visited the country from overseas and given inspiration and encouragement to the work: 1893, Mrs. Isabel Cooper-Oakley; 1894, Annie Besant; 1895-6, Countess Wachtmeister; 1897, Colonel H. S. Olcott; 1900, Miss Lilian Edger; 1905, Charles W. Leadbeater; 1908, Annie Besant; 1910, T. H. Martyn; 1914 and 1915, Charles W. Leadbeater; 1916, Bishop J. I. Wedgwood; 1919, C. Jinarajadasa; 1921, Bishop J. I. Wedgwood; 1922-5, Miss Selene Oppenheimer; 1923-5, Miss Clara M. Codd; 1925, Mr. and Mrs. C. Jinarajadasa; 1926, Mr. and Mrs. Ernest Wood; 1928, Dr. van der Leeuw; 1930, Dr. G. S. Arundale and Rukmini Devi; 1930-1, Miss Lilian Edger; 1932, L. W. Rogers; 1934, J. Krishnamurti; 1935, C. Jinarajadasa; 1937, Miss Mary K. Neff; 1939, J. Krishnamurti; 1940, Geoffrey Hodson.

A LETTER FROM H.P.B.

Though the name of H.P.B. is not on the above list of visitors to New Zealand, yet there is evidence that she was in correspondence with the early members. A valuable letter has recently been discovered in the library of the small Nelson Lodge, now dissolved. The letter is framed together with a photograph of H.P.B. It was written by H.P.B. to Mrs. Elise Pickett, a Russian lady who was a member of the Society and went over to Melbourne and became one of the founders of the Melbourne Lodge. She returned later to New Zealand and lived in Nelson where she died in 1906. We are unable

to decipher any date to the letter, but it would be about 1890-1892 when Mrs. Pickett was in Australia:

Dearest Mrs. Pickett,

Many many warm thanks for your kind and thoughtful present. I have immediately donned your nice petticoat and you may think of me as inseparable from it this winter. It is kind of you; but if you work for the Cause with the same energy and success as you have in your knitting then shall I bless you still more. Love and blessings to all good Theosophists and yourself at the head.

Yours ever fraternally,
 H. P. BLAVATSKY

EARLY HISTORY

Theosophy was introduced into the young colony of New Zealand in the very early days by an heroic little band of eager students. The first real nucleus of interest was in the Hawkes Bay district of the East Coast of the North Island, and had its centre in the small township of Woodville, where later Mrs. Cooper Oakley, Annie Besant, Countess Wachtmeister and Colonel Olcott came. It was here that Mrs. S. A. Gilbert lived whose home became a centre of Theosophical interest. Colonel Olcott gave Mrs. Gilbert a lock of hair of the Master Morya.

It was near Woodville that Mr. E. T. Sturdy lived, who Colonel Olcott says was "the father of Theosophy in New Zealand." He and Edward Bold, inspector of telegraphs in the Hawkes Bay district, studied Theosophy together, and in particular a very old translation of the Bhagavad Gita made of the time of Warren Hastings.

Mr. Sturdy now lives in England and we have been in correspondence in recent years. He tells us that he wrote to Adyar from his New Zealand home near Woodville in 1885 and applied to join the Theosophical Society. He was admitted and very soon his great interest and wish for deeper knowledge took him to India. He visited Adyar and later met Colonel

Olcott and travelled with him in India. Afterwards he went to England and met H.P.B. and returned to New Zealand through America where he met W. Q. Judge. He came back and settled in Wellington, and there started a small symposium which he said "had the sympathy of many of the leading thinkers there, Sir Harry Atkinson, Judge Richmond, Dr. MacGregor and others." He edited a small magazine called *Hestia* which must have been the first publication on Theosophy in our country.

In 1888 Mr. Sturdy left New Zealand and did not return. He became an active member of H.P.B.'s inner group in London. A few years after her death he left the Society and has since studied and acted independently. But he was one of the first to sow the seeds of Theosophical ideas in New Zealand and we owe him our deep gratitude. Just recently Mr. Sturdy has written that he is sending the first thirteen volumes of *THE THEOSOPHIST* for presentation to our Section Library.

FIRST NEW ZEALAND THEOSOPHISTS

Taking the names from the records at Adyar, which are more complete than those of our own register, we find that the following were the first ten Theosophists in New Zealand:

1879 Augustine Les Edgar King	(April 3)
1883 Thomas George De Remzy	(Jan. 30)
1883 James Cox	(Dec. 15)
1883 Mrs. Charlotte Cox	(Dec. 15)
1885 Edward Toronto Sturdy	(Oct. 10)
1886 Jane Siddle	(Sep. 29)
1886 Jonathan Siddle	(Sep. 29)
1887 George Moore	(May 17)
1887 Mrs. Mary Smith Esther Moore	(May 17)
1886 Edward Tregear	(Nov. 17)

Mr. Les Edgar King was not only the first New Zealander to join the Society but also the very first member in the Southern Hemisphere. He made application when in London in 1879 just three years and four months after the foundation of the Society in New York. His sponsors were Charles C. Massey and Alex Ayton. His application bears the title *The British Theosophical Society of the Arya Samaj of Aryawart*, and the date 12th March 1879. His diploma was issued on 3rd April 1879.

It would be natural to assume that when Mr. Les Edgar King returned to his country of New Zealand he was the first to bring the message of Theosophy to this land.

Mr. Thomas de Remzy, the second on the list of members, lived in Auckland. In the year he joined, 1883, Mr. and Mrs. James Cox became members. Colonel Olcott wrote of Mr. Cox:

"He had such a reputation as a psychometrist, principally by way of distinguishing disease, that he made a good living by practising the profession. Constantly going between Auckland and Sydney to see patients."

FIRST NEW ZEALAND LODGE

From the small group in Wellington under the original inspiration of Mr. Sturdy the first New Zealand Lodge was chartered in 1888. It was called the Wellington Lodge, and at that time there was only one other Lodge in the Southern Hemisphere, and that was in Brisbane, Australia.

In her book *How Theosophy Came to Australia and New Zealand* Miss Mary Neff gives the following interesting extract from *The Harbinger of Light* for July 1889:

NEW ZEALAND THEOSOPHICAL SOCIETY

A Charter having been recently granted to Messrs E. T. Sturdy, J. Sinclair and F. Fulton, to form a Branch of the Theosophical Society, several meetings of members have taken place with satisfactory results, and a Branch is now established with headquarters in Wellington, Mr. Sturdy being elected President for the ensuing year, also to act as Secretary pro tem., Mr. Sinclair being elected Treasurer. All communications are to be addressed to the above gentlemen at Box 383, Wellington. The Branch numbers about 15 members, resident in Wellington, besides those resident in other parts of the colony. Meetings are to be held every second Tuesday evening, at which papers will be read and discussions take place on subjects of interest to Theosophists.

This first New Zealand Lodge went into recess for some years but was later reconstituted and a new Charter was granted in 1894, after the visit of Mrs. Cooper-Oakley.

WORTHY PIONEERS

Between the years 1892 and 1896 there came into the Society a small group of workers who were destined to lay the foundations for the New Zealand Section. No history of the early days would be complete without their names. They will be forever honoured for their noble efforts in the cause of Theosophy in this land. They were:

1892. Mr. W. H. Draffin, first head of the Esoteric School; Mrs. W. H. Draffin, lecturer; Charles W. Sanders, General Secretary from 1897 to 1918; Lilian Edger, first General Secretary and brilliant lecturer.



PIONEERS IN NEW ZEALAND
An Auckland group. Photographed in 1893 during the visit of Mrs. Cooper-Oakley. Standing, left to right: Mr. S. Stuart, (unidentified), Dr. C. W. Sanders (second General Secretary), Mr. W. Will, Mrs. W. H. Draffin, Mr. W. Sharland, Mr. Dryland, (unidentified). Seated, left to right: Mr. J. Neill, (unidentified), Mrs. Isabel Cooper-Oakley, Mr. W. H. Draffin, Mr. W. McCullough, (unidentified). Sitting on floor, left to right: Mrs. J. Neill, Miss Lilian Edger (first General Secretary).

1894. Mr. A. W. Maurais, charter member Dunedin Lodge; Mrs. G. E. Hemus, Auckland member and great worker until her death in 1936; Mr. Frank Davidson, Assistant General Secretary 1896; Mr. W. S. Short, President Wellington Lodge many years.

These were a few of the brave pioneers who bore the brunt and faced the storm of public ridicule and abuse. What an unsurpassing joy it would have been to them could they have looked forward these fifty years and seen the thousands who would enter the Theosophical Society in New Zealand after them—some three thousand seven hundred and thirty-nine to date.

FOUNDING OF THE SECTION

The founding of the New Zealand Section in 1896 was an event indeed. At that time the New Zealand Lodges (four in number) were a part of the Australasian Section which had been chartered the previous year. Early in 1896 plans were made for New Zealand to become a separate Section and three more Lodges were formed. At the last moment the plans were very nearly wrecked by some members of the Woodville Lodge who had become disaffected by the Judge trouble in America and wished to disband their Lodge. However, they were persuaded otherwise, and a Charter for the Section was granted by Colonel Olcott on 7th April 1896. Miss Lilian Edger was appointed by Colonel Olcott as General Secretary pro tem., and the Section worked under a provisional constitution until its first Convention in 1897. The following Lodges first formed the Section:

Wellington, 1888 (rechartered 1894).
Auckland, 1892, 24 March.
Dunedin, 1893, 23 May.
Christchurch, 1894, 28 June.
Woodville, 1895, 6 July (disbanded 1915).
Waitemata, 1896, disbanded 1897.
Pahiatua, 1896, disbanded 1900.

These dates have been verified from the Charters now in our possession but are slightly different from those quoted by Miss Mary Neff from Colonel Olcott's report in 1894.

OVERSEAS VISITORS

Prior to the founding of the Section New Zealand had received much inspiration from the visits of Mrs. Cooper-Oakley in 1893, Annie Besant in 1894 and Countess Wachtmeister in 1895. All three made extensive tours through the country giving a tremendous impetus to the work and causing quite a furore in the newspapers by their "outlandish" ideas. These were distinctly in the nature of a challenge to the

materialistic thought of the day and controversies raged in the newspapers. Our members were equal to the task and waged war in defence. We can smile indulgently today at the following taken from one newspaper of the time:

"Theosophy is one of the phases of latter-day feeling to which it is not worth while to attach any importance, seeing that it is in all probability merely temporary. In a very short time we shall never hear the word."

These heroic souls braved the journey across the stormy Tasman sea in small ships, and travelled in coastal boats round New Zealand to visit the isolated Lodges.

THE VISIT OF COLONEL OLCOTT

The first Convention of the New Zealand Section was held in Wellington on 2nd and 3rd January 1897, just eight months after the founding of the Section. The chief business was the ratification, with amendments, of the Provisional Constitution under which the Section had been working. According to the first Annual Report, written by Miss Lilian Edger, the membership was 134 and a new Lodge had been chartered in Wanganui.

On August 24th, 1897, came the eagerly awaited visit of the President-Founder, Colonel Olcott. He landed at the Bluff in the south and with him was Miss Edger who had been lecturing in Australia. She travelled with him all through New Zealand and we find her writing to her sister, Mrs. Hemus, from Wellington during September:

"The Colonel is very popular everywhere and does a great deal to break down prejudice. You will like him very much indeed. Please tell Will [Mr. W. H. Draffin] that the Colonel is not a vegetarian but he can live on vegetarian food . . . that he is glad to do anything from wearing a dress-suit and meeting the 'big-wigs' down to 'singing a nigger-song' if the cause of Theosophy can be advanced in the least by his doing so."

In Auckland the Colonel's lectures on Healing and Spiritualism were attended by as many as 1,000 people. He was interviewed by the Press, which was friendly; one report speaks of the Colonel as a "genial, well-educated and cultured gentleman" and adds that it speaks well for the Society to have such a man as its head.

In the course of his stay the Colonel visited all the Branches except one, and gave lectures, held meetings formal and informal, received inquirers and answered questions, and gave his time and energy generally to helping on the

awakening of further interest in the Theosophical Society.

By the time of the second Convention, this time in Auckland January 1898, Colonel Olcott had left New Zealand and taken Miss Lilian Edger with him to India to give the Convention lectures at Adyar.

The New Zealand Section was by now becoming well established and from the reports of the third and fourth Conventions, held in Christchurch and Dunedin respectively, in 1899 and 1900, we see that much progress was being made. In 1898 at the Auckland Exhibition the Section was represented by a stall for the sale of literature. Mr. B. Kent, a member of the Auckland Lodge, was President of the Exhibition.

GENERAL SECRETARIES

Since its formation the New Zealand Section has had the following General Secretaries:

Miss Lilian Edger, 1896-7.

Dr. G. W. Sanders, 1897-1918.

Mr. J. R. Thomson, 1918-25.

Mr. W. Crawford, 1925-39.

Miss E. Hunt, 1939-.

Miss Lilian Edger had a brilliant career in the earlier days. She was the first New Zealand woman to graduate M.A. She received a special gold medal for the best Theosophical contribution in 1898. She had outstanding powers as an orator and held her large audiences spellbound. Most of her life she lived in India, mostly at Benares, but made visits to New Zealand on several occasions and lectured throughout the country. She passed away in Auckland in July 1941.

Dr. Sanders, who filled the office of General Secretary for twenty-one years, was a wonderful worker for the cause of the Masters in this land. He was noted for his large private correspondence which extended all over New Zealand. He first heard of Theosophy through a copy of *Lucifer* shown to him in a stationer's shop in Auckland, and so began his study of the Ancient Wisdom which was to grip his heart for the remainder of his life. He was a born propagandist.

Mr. J. R. Thomson and Mr. W. Crawford were both from Scotland. They first met in New Zealand as young men and were inseparable friends; with Dr. Sanders they worked as a harmonious trio for a long period of years. During this time the Society in our country flourished exceedingly, and the membership steadily increased. Each became General Secretary in his turn and both were consecrated as Bishops of the Liberal Catholic Church.

OPENING OF THE TWENTIETH CENTURY

The foundations were well and truly laid for the opening of the twentieth century. A fine superstructure has been erected upon those early foundations and today Theosophy is "in the air" in this young Dominion.

Our Section is second only to Iceland in proportion of membership to population. The highest peak was reached in 1921 when there were 1,385 members; for twenty-six years, from 1896 to 1922, there was a steady increase shown in each report given. Today the membership is 920.

Fine properties are held by many of the Lodges with a total wealth of from fifty to sixty thousand pounds. In addition, the New Zealand Section owns a large estate in Auckland where for over a quarter of a century it has successfully carried out an educational experiment in Vasanta Garden School. There are between 70 and 80 pupils. A Theosophical Community has grown up round the School property and members live in flats in Vasanta House in the grounds, while others have their own private homes close by. School and community are an integral part of our Section work and form an important part of its life. The H.P.B. Lodge in Auckland has a membership of 300 and is one of the most active in the world. Young Theosophists are well to the fore especially in the larger Lodges; they hold responsible positions and take their place upon our lecture platforms.

No limit should be set to the possibilities for the expansion of the work in the next half century. This is a young free country with its Islands set like jewels in the great seas of the Pacific. It is destined to become part of the Pacific Empire of the future where a new form of social living is coming into being. These lands of the sixth sub-race need the stimulus of the vital truths of the Ancient Wisdom. It was for this that the Great Teachers guided some of Their workers to take incarnation in this country and inspired them in their early efforts.

The real need of New Zealand today is for men and women of vision, whose creative imagination will bring the necessary virility for nation-building. A dynamic leadership is necessary to stir the people from their lethargy and inspire a spirit of sacrifice and service which will affect the whole trend of national idealism. In this work the Theosophical Society must play its part; it must never cease its efforts until the glorious truths of the Ancient Wisdom live in the hearts of our people.

Convention Panorama—1945

J. L. DAVIDGE

THE 1945 International Convention at Adyar has been a great and deepening experience for all who attended it, and an outstanding success in the long line of such gatherings, first as celebrating the 70th birthday of the Theosophical Society; second, the 50th anniversary of Dr. Arundale's entrance into membership; third, because of the wonderful attendance, over 1200 delegates, the largest on record excepting only the 1925 and 1935 jubilees; fourth, the high-level lead given by the Vice-President (Mr. N. Sri Ram), Mr. C. Jinarajadasa and Shrimati Rukmini Devi.

The sense of unity has been remarkable from the very beginning. Though the President was not physically visible, yet he moved amongst us, unseen, blessing, inspiring, radiating his power and compassion, as did also others who are our greater Elders.

Though it was a full programme, the items were better spaced and this gave delegates more leisure—there was not the pressure of hurrying from one meeting to another.

Every delegate found in his registration envelope the following greeting:

FROM THE VICE-PRESIDENT

Dear Brethren,

I bid you hearty welcome to Adyar, to which the thoughts of all our members throughout the world turn as their common spiritual Home. Adyar is always a beautiful spot, but it is never more beautiful than at Convention, when it overflows with the blessings of our Elder Brethren and each participant is enabled to be his best and truest self. I pray that the Peace which broods over the place may sink into the hearts of those who gather under its wings, and that our goodwill and good thoughts, doubly reinforced by the Christmas-New Year season traditionally favourable to that attitude and by our meeting here to renew our dedication to the cause of Theosophy, may spread far and

wide and find entry into every available nook and channel. Please accept from me the sincerest good wishes of all of us who represent the International Headquarters for a happy sojourn in its demesnes.

—N. SRI RAM

Dec. 23, 1945

Delegates are pouring in. Our transport service brings them from the railways, checks their registration at the Inquiry Office near the Bhojanasala and deposits them in their temporary homes. There is ample accommodation, since the military, who have just handed back the beach bungalows after six years' occupation, have added a number of well-built cottages. The gardens are looking their best.

The international flag of the Theosophical Society is flying above the roof of Headquarters, symbol of its world-wide power for brotherhood. The Seal is strikingly worked in blue and purple on golden yellow bunting.

On another roof the illuminated Seal which was removed during the war as likely to be hit by low-flying aeroplanes has been restored. It is visible at a great distance in the dark night and throws brilliant reflections into the Adyar river.

Dec. 24

Devotions have begun privately at 5.30 and in the Bharat Samaj Temple at 6.15; tuning up the delegates to the Adyar vibration.

Pre-Convention engagements actually began today with the opening of the Restaurant by Shrimati Rukmini Devi. The Restaurant this year is placed among the trees between the tennis courts and Leadbeater Chambers, so as to be nearer the delegates quartered in the Olcott Bungalow area. While the Bhojanasala serves meals, the Restaurant serves tiffins, with the added luxury that we are waited on by boy and girl students of Kalakshetra and the Besant Theosophical School.

The Bhojanasala is ready to feed one thousand guests. At Leadbeater Chambers a special kitchen has been opened for the small number who prefer the European style.

Following an ancient tradition established by the President-Founder, who made it a principle whenever possible at any Convention to have an exhibition of Indian arts and crafts, a display of paintings and craft-work arranged by Kalākshetra was opened this afternoon in the Pavlova Theatre. The paintings indicate the trends of the movement which began in Bengal 40 years ago. Bengal is one of the schools represented, besides Trivandrum and Ahmedabad, and the display includes not only masterpieces from these schools but also works by new students which give promise of future excellence. The collection has been gathered by Dr. J.H. Cousins on behalf of Shrimati Rukmini Devi. The total impression of the Exhibition is one of exquisite beauty in design and colour without any appeal to the less worthy elements of human nature.

Sir S.V. Ramamurti (an Advisor to His Excellency the Governor) hinted at the opening ceremony that Kalākshetra should make this exhibition the foundation of a permanent gallery of paintings in Madras.

Across the road in the Youth Headquarters an embryo exhibition of Art from the Besant School reveals uncommon talent in several students.

A Christmas party is now going on in the chapel grounds for the children of Adyar workers. The programme has been arranged by the congregation of St. Michael's for the first time as being more in keeping with the traditional Christmas festivities in the West.

This evening Kalākshetra and the Besant School are presenting a bhajana in the Hindu Temple, songs to the deity from Indian poets and composers.

Christmas Eve will end with a midnight Mass in the chapel.

Six hundred delegates have already arrived in Adyar—more than usual on this date.

Dec. 25

Christmas Day began well with the prayers of the religions delivered in the Headquarters Hall, and this established a great spiritual amplitude. Each representative of a Faith ascending the platform where the statues of the Founders are, made the recital more dramatic and powerful. One who intoned was in a stream of force flowing down amongst the people.

Then followed a Christmas Eucharist at St. Michael's chapel which drew a large congregation. The interior is beautifully appointed with main and side altars, and the cloisters and the superstructure are admirably adapted to the tropical climate. It was a very joyous and impressive service.

The afternoon was clear except for a General Council meeting in the Recording Secretary's office, and in the evening a Mystic Star Ritual in the Headquarters Hall. Mr. Jinarajadasa, author of the ritual, presided over this ceremony. The Ritual fulfils a spiritual need, and its use, according to reports coming into Adyar, is increasing in various countries.

The Hindu in an editorial on painting, prompted by the Kalākshetra Art Exhibition, comments that while Madras excels in music it is behind Bombay and Calcutta in the matter of an Art Gallery and it would do well to repair the neglect. I understand that if Kalākshetra were to promote an Art Gallery in this city the Government might help to finance it.

In the same issue of *The Hindu* is a report of the All-India Educational Conference inaugurated in Madras yesterday under distinguished auspices in which Sir C. P. Ramaswami Aiyar in his opening address refers in terms of high appreciation to the "great and transcendental work" of Dr. Montessori, hoping she will come back to Madras "and give her advice and guidance." Sir C. P. Ramaswami is Dewan of Travancore and recently visited Kalākshetra when he inspected the Montessori method at work and called on Mme Montessori in her rooms at Leadbeater Chambers. She is now in Jaipur State in the north holding an All-India Montessori Conference and returns to Adyar early in January.

Dec. 26

Convention was opened at 9.30 this morning in Headquarters Hall, with one thousand delegates present. Flags of all Nations are festooned round the Hall like a drop-ceiling, giving an international touch.

Prominent in the "east" were the Vice-President, Mr. Jinarajadasa, and Shrimati Rukmini Devi. A hearty welcome was given by Dr. G. Srinivasa Murthi, Treasurer, who pictured Adyar as a place of pilgrimage, what Buddhagaya is to the Buddhist, Mecca to the Muslim, Palestine to the Christian. Mr. G. N. Gokhale, Recording Secretary, read greetings from many National Societies, Lodges and individual members. Mr. Rohit Mehta, in giving greetings from the Indian Section, which is the largest, having now over 6,000 members, pledged the loyalty of his Section to the incoming President. Delegates brought greetings from Shanghai, Burma, Singapore, Zanzibar, and Miss E. Winter Preston from London who is working with Mr. C. Jinarajadasa in Occult Chemistry.

The Vice-President in his Presidential Address reviewed the situation in the countries

overrun by the Fascists, touched on ideals of freedom agitating dependent countries, surveyed the work of the Sections, and stressed the great tasks before the Theosophical Society. Convention adopted a resolution moved from the chair recording its sense of the irreparable loss sustained by the Theosophical movement in the passing of the President and its deep gratitude to him for his services to that great cause over a period of 42 years.

The Indian Section Council met at 3 p.m. At 4.30—the time allotted to all the main Convention lectures—Mr. Jinarajadasa presided over a great gathering under the Banyan tree when numerous friends of Dr. Arundale spoke in appreciation of his life-work in various aspects, Dr. Iqbal Narayan Gurtu, who worked with him in the Central Hindu College, Benares; Mr. Jamshed Nusserwanjee, builder of modern Karachi, who assessed his "great and mighty" contribution in the field of politics; Dr. Cousins discoursed on his humour and his love of art and beauty; Mr. Sankara Menon spoke of him as "the future beckoning to us"; Mr. Rohit Mehta stressed his abiding faith in youth and his constructive revolutionary idealism; Mr. V.S. Ratnasabapathy recounted Dr. Arundale's services as Commissioner in Indian scouting. A panoramic view of his qualities and services was given by the Vice-President, and more intimate associations by Shrimati Rukmini Devi and Mr. Jinarajadasa.

A film on Dr. Arundale was planned tonight under the banyan tree, but something has gone wrong with the projector and the programme is being filled in by musicians from among the delegates whose singing, amplified by loud-speakers, can be heard as far away as headquarters. The banyan tree is illuminated. In the daytime groups are continually forming under its spreading branches for meetings, parties, etc.

In Dr. Arundale's room on the Roof his friends are viewing a collection of portraits running the whole span of his life. Even at two he was an attractive personality, curly-haired, well-endowed and very wide-awake.

Dec. 27

The Indian Section holds its annual convention within the International Convention for convenience sake, whether at Adyar or Benares. The General Secretary this morning unfolded a long-range plan for strengthening the Section, "if it is to pull its weight in the country and in international affairs." In his first twelve months at Benares he has built up a promising fund for developing the work. The delegates

agreed with him that the Section needs renovation, also a new constitution, and that the provincial autonomies which weaken the national unity must be adjusted to a strong centre. Mr. Mehta's scheme includes: Training of workers; federating the Theosophical educational institutions in the country; a Theosophical News Service to the press; new publications in Hindi; and the revival throughout the country of the Theosophical Order of Service.

At 9.30 Dr. J.H. Cousins, who as its Vice-President is giving continual support to Kalākshetra by his lectures on Indian Art and in other ways, initiated a symposium on "The Future of the Arts and Education" and "what these signify and can do for the future of our distracted race."

At 4.30 Mr. Jinarajadasa gave the first Convention Lecture on "The Role of Religion in Establishing a World Peace." (The lecture is published in this issue, Part I).

A brilliant item in the entertainment programme provided by Kalākshetra—which arranged all the entertainments with consummate skill and variety—was a Bharata Natya recital this evening by a young Indian girl named Sarada, who has perfected her technique and developed a depth of understanding and interpretation under Shrimati Rukmini Devi which gives great promise. Shrimati Rukmini Devi stressed the spiritual nature of the work of Kalākshetra. His Highness the Elayaraja of Travancore and his consort, lately married, were present. The Art tradition extends back for centuries in the Travancore ruling family.

Dec. 28

Plans for celebrating the Centenary of Dr. Besant in 1947 were outlined at 9.30 by Shrimati Rukmini Devi and Dr. Cousins. The celebrations include the establishment of a Besant College, with a section devoted to international cultural work; the Arundale-Montessori Training Centre for Teachers, lately inaugurated at Adyar with Dr. Montessori in charge; the development of the Besant Theosophical High School and Kalākshetra as feeders to both the College and the Training Centre. A Centenary volume is being prepared as a tribute to Dr. Besant's great work.

The Leadbeater Centenary, which also falls in 1947, will be observed by the foundation of scholarships to promising young boys and girls. The two events are being kept distinct so as not to confuse the Besant celebration in the minds of the Indian public and of all her admirers the world over.

The afternoon was given up to a Round Table meeting for members only in the Headquarters Hall and the second Convention lecture by Mr. Rohit Mehta under the banyan tree: "World Peace through Political and Economic Organization."

A capacity audience filled the Adyar Theatre this evening. Kalākshetra provided Bharata Natya recitals, and a Samskrit drama from Kalidasa's "Sākuntalam." People in the West think of Samskrit as a dead language, but it is very much alive in learned circles in India. Adyar students are taught to speak it on special occasions in dialogue, drama and declamation. Samskrit and Arabic are the classical languages of India, as Greek and Latin are classical in the West.

Registrations today touched 1212. This compares well with 1500 in 1935 and over 2000 in 1925. The usual rally is 700-800.

Dec. 29

Promising talent was discovered at a Convention of Young Theosophists at Headquarters this morning when several speakers discussed the question: "How to make the world happier." The whole assembly stood in homage to Dr. Arundale, who was founder of the Young Theosophists' movement in India and honorary President of the World Federation. The resolution expressed sympathy with Shrimati Rukmini Devi—she was in the chair.

Another session, carried over from yesterday, was devoted to the Besant Centenary in its financial aspect. Mr. Jamshed Nusserwanjee estimated that a capital of fifty lakhs of rupees is required to fully implement it. In sterling this is equivalent to £375,000. The funds collected will vest in the Besant Educational and Cultural Trust, a duly registered body. With over 30,000 members Mr. Jamshed estimated that it will be possible to raise this amount with an average contribution of about Rs. 5 per member per month spread over the next two years.

Key Theosophists in the Indian cities were appointed who will collaborate with the All-India Committee members who had responded to Dr. Arundale's invitation—100 prominent Indians in public life. Collections will be organized in other countries also.

Mr. Jamshed considers it an encouraging sign that in a few days Rs. 17,000 (£1,275) has been collected in Adyar. It is highly probable that the Travancore Government will use the Training College for Teachers. Furthermore, inquiries for a syllabus for the training of teachers have been received from the Educational Department, Madras Government.

This afternoon a political group revived the New India League. For six years or more this League, with Dr. Arundale as President, has affected Indian politics along Besant lines. The weekly paper *Conscience* was practically his voice speaking for the League. The League has no party affiliations, and its four revised objects, adopted at this meeting, include a free and united India and the promotion of a better understanding between the East and West as represented particularly by India and Britain. Mr. N. Sri Ram, Adyar, is the new President. Mr. Jamshed Nusserwanjee is Vice-President and the League has authorized him to meet the British parliamentary delegation expected at Karachi on January 5. There are many new problems facing India today which may be considered in the light of the political equipment left by Dr. Besant and Dr. Arundale, as the Congress manifesto, Pakistan, the Sapru report. Branches of the League will be formed not only throughout India but also outside India.

Shrimati Rukmini Devi gave the third Convention Lecture. She proposes that a National Government should have a portfolio for art, a portfolio for women, and a portfolio for animals.

This evening a concert is being given by Tiger-Lion K. Varadachariar, principal of the music department of Kalākshetra and one of the most gifted musicians in South India both as singer and composer. ("Tiger-Lion" is an honorific title conferred by an authentic musical Society).

Dec. 30

The second session of the Indian Section Convention is going on concurrently this morning with the Holy Eucharist at St. Michael's Chapel.

The Indian Section has passed a budget of Rs. 50,000. New working bodies include an All-India Translation Board to publish Theosophical works in the vernaculars; a committee to revive the Theosophical Order of Service; a Faithful Service Fund with Rs. 5,000 to start with. India Theosophically is "on the way." Mr. Mehta knows what he wants, and his fine constructive imagination, gift of eloquence, and faculty for making friendships are already helping him to prosper his work. And he is still on the sunny side of forty.

The afternoon was taken up with two meetings of young people, Presidents and Secretaries of the Youth Lodges, and a Young Theosophist business meeting.

Then followed Mr. N. Sri Ram in the Fourth Convention Lecture entitled "Towards Unity," in which he spoke of the vision of a new humanity built into a temple perfect in all its parts.

This evening more Bharata Natya recitals by three students reflecting much credit on Kalākshetra. Theatre packed.

A significant item not included in the official programme was the visit at 9 o'clock this morning of Dr. Amarnath Jha, Vice-Chancellor of the Ahmedabad University, to the Arundale Adult Education Settlement in Damodarpuram, a picturesque village just outside the Adyar compound. In the civic square is a building in which the University students meet to give social service to the villagers. The settlement was opened in August, a day or two after Dr. Arundale's demise, by the Vice-Chancellor of the Madras University. Dr. Cousins then made a mental note—quite audibly in words—how intensely interested University men must be in adult education to find time in their busy lives to attend village ceremonies.

Dec. 31

Convention was closed at 9.30 a.m., by the Vice-President. Shrimati Bhagirathi (his wife) and Shrimati Rukmini Devi gave farewell messages. Mr. Jinarajadasa drew a vivid picture of the Theosophical Society spreading from country to country and building bridges from religion to religion, from caste to caste, from community to community, from religion to science, from science to art. This can better be done today, he is sure, because Theosophists have a better understanding of evolution and knowledge of the supreme value of the individual.

An important event this morning was the meeting of the Theosophical Islamic Association, founded by Mr. Jinarajadasa twenty years ago for the mutual study of Hindu and Islamic culture with a view to bridging the political gulf which now divides these two major communities.

There was a meeting for the admission of members at the hands of the Vice-President; a meeting of the Bharata Samaja concerned with the modernizing of the Hindu religious ceremonies; a visit of delegates to Kalākshetra and Besant Theosophical School, and tonight under the banyan tree a well-attended questions and answers meeting, the "answerers" being Mr. Jinarajadasa, Mr. Sri Ram, Mr. Rohit Mehta and Mr. Harjivan K. Mehta. "H.K."—to single him out from all the other Mehtas, is Minister of Education in Bhavnagar State and a warrior who has stood in with Dr. Besant and Dr. Arundale in their great work of the last forty years.

Honour was done to the "stalwarts," prominent workers of the Society, at the final meeting. The Recording Secretary read the names of seventy members in many countries whose

ages range from 65 to 94. A greeting from Convention will be sent to all these venerable brethren who have helped to sustain the great work, in some cases over a period of forty years or more.

January 1, 1946

New Year's Day began, like every other day, but for the last time, with the prayers of all religions. The General Council concluded its deliberations begun on Christmas Day. The Rev. Mr. Elmore again celebrated the Holy Eucharist. Delegates visited the Olcott School founded over fifty years ago for the education of Panchama, or outcast, children, nowadays called Harijans, or children of God; this new name is certainly more appropriate to students of this school since they are no longer looked upon as outcasts but as members of the All-India family.

In the evening was a Kathakali performance by a group of dancers trained in the peculiar Malabar style. The theatre was again filled to capacity.

Two-thirds of our delegates have already departed for home. Blessed we have been not only with gifts of the spirit—cornucopias of blessings poured upon us day after day, and through us to the outer world, but also with ideal weather. Mr. Gokhale, in true Hindu fashion, thanked the Devas for being so kind to us.

The pendulum swings between Adyar and Benares. Benares for 1946 Convention.

HEAVENLY MELODIES

Message from the Vice-President to the Brethren at Karachi, holding a Support Convention:

In the development of a tremendous symphony, the whole orchestra of a hundred to two hundred instruments, all differently constituted and tuned to produce notes of varying pitch, amplitude, and quality, join in certain passages, producing a climactic effect, though, for the most part, they work in sections and individually to delineate particular designs, interwoven or followed up by others.

The audience, listening and inwardly echoing the notes and melodies, magnifies the

¹ The list of stalwarts is incomplete by reason of many birth-dates being not available at Adyar. The Section Officers could foster this activity by communicating to the Recording Secretary, Adyar, names of stalwarts giving date of birth and relevant detail.

effect a thousandfold, enriching it with its feelings of delight, emotion, and appreciation, mixed now and again with strange and subtle thoughts, awakened by the unusual movements.

Similarly at the Annual Convention of the Theosophical Society, the mighty chords of the Theosophical theme, always simple as the unity which is its origin and root, but manifold in its expansion, are invariably struck and are elaborated each year differently; and all good Theosophists joining in support, whether at some local Convention or

individually, can help to enrich the harmony and spread its vibrations far and wide. It is a time when every Theosophist Brother should be open to the heavenly melodies; it being also the season of the Christian festival of goodwill and good resolutions, when the earth draws a little nearer to heaven, seeking to present herself in the light from above for the mystic rite of their re-approachment, thus presaging the time when earth and heaven shall be as one, and not as now, spheres separate and afar, and, for the most part, in total antithesis to each other.

IMMANENCE

I come in the little things,
Saith the Lord:
Not borne on morning wings
Of Majesty, but I have set My Feet
Amidst the delicate and bladed wheat
That springs triumphant in the furrowed sod.
There do I dwell, in weakness and in power;
Not broken and divided, saith our God!
In your strait garden plot I come to flower:
About your porch My Vine
Meek, fruitful, doth entwine;
Waits, at the threshold, Love's appointed hour.

I come in the little things,
Saith the Lord:
Yea! on the glancing wings
Of eager birds, the softly pattering feet
Of furred and gentle beasts, I come to meet
Your hard and wayward heart. In brown bright eyes
That peep from out the brake, I stand confest
On every nest
Where feathered Patience is content to brood
And leaves her pleasure for the high emprise
Of motherhood—
There doth my Godhead rest.

I come in the little things,
Saith the Lord:
My starry wings
I do forsake,
Love's highway of humility to take:
Meekly I fit my stature to your need.
In beggar's part
About your gates I shall not cease to plead—
As man, to speak with man—
Till by such art
I shall achieve My Immemorial Plan,
Pass the low lintel of the human heart.

EVELYN UNDERHILL

AN UNJUST ACCUSATION

THE following correspondence has passed from the Vice-President to the General Secretary of the Canadian Section. It must be explained here that since the matter with which the correspondence is concerned appeared in the *Canadian Theosophist*, there has been a change in the General Secretaryship of the Canadian Section. Mr. Smythe is not now in that office, though he is still the Editor of the magazine. Colonel Thompson is the present General Secretary. The *Canadian Theosophist* is the organ of the Canadian Section.

Adyar, Madras, India,
17 December 1945

Dear Sir and Brother,

In the *Canadian Theosophist* of August 1945, Mr. Smythe has written under the caption "Dr. Arundale's Culpabilities," and charged him with *suppressio veri* in the printing of the Report from Canada for 1943 in the Annual Volume issued by the International Headquarters, containing Reports from all countries where the Society is active. Unfortunately, Dr. Arundale is not now on the physical plane to give a reply to the charge. So you will please print in your journal this explanation from me as the Vice-President of The Society, temporarily performing the Presidential functions.

Perhaps Mr. Smythe was not aware that during the last two years India has been suffering from extreme shortage of paper, which forced the Government to introduce rationing and cut down the use of paper for certain classes of publications, especially philosophical, to one-third of the previous consumption. It was, therefore, out of the question for us to print every Section Report in full, irrespective of the length. On what principle then should the selection be made for printing?

The vast majority of the members of the Society throughout the world would at any time prefer to have details with regard to the membership, the topics discussed, books pub-

lished, how Theosophy has been applied to National and individual problems, and other such factual matters, rather than the opinions of a General Secretary, which, however worthy of respect as those of a sincere worker, do not amount to a revelation of truth and are expressed in a carping, controversial form. These opinions of the late General Secretary of the Canadian Section were not new and have been freely ventilated in the *Canadian Theosophist*, which, I believe, is sent to every General Secretary, and finds a place on the table of most Section libraries, as it certainly does in the Adyar Library reading-room.

Moreover, *The Theosophist*, under Dr. Arundale's editorship, has always been open to criticisms of his policy and methods, coming from any responsible source. His ideas in the matter of expounding Theosophy were, however, his own, and in freely expressing them he only set an example to other Theosophists, as he always recognized the freedom of his fellow-members to hold and express theirs.

Further, every General Secretary is a member of the General Council and could raise in that forum any issue pertaining to the conduct of the Society by its President, or any alleged imposition by him of his own personal views, on his fellow-members. Such being the position, there did not exist any need to burden the Annual Report of the T.S. with the *ipse dixit* and criticisms of the late Canadian General Secretary, which, strictly speaking, are matter for an article rather than a "report."

The gentleman who was appointed by the President to summarize the Section Reports for publication decided—very rightly, as it appears to me—to leave out such portions of the Report from the Canadian General Secretary, especially as there was not going to be included in the same volume a reply by the President. As the Annual Report is not a periodical journal, such a reply to Mr. Smythe's assertions and criticisms, if appended to the full report, would admit of no further

rejoinder, and would thus possess the character of the last word on the subject in that publication, which, I am sure, Mr. Smythe would have regarded as unfair to his side in a controversy opening with much promise of expansion and development.

So far in defence. May I be permitted to add that the root of Mr. Smythe's difficulties in following the development of the Theosophical Society, lies in his inability to appreciate freedom of thought and his reducing Theosophy, the illimitable Divine Wisdom, to a creed declared once for all in particular books such as *The Secret Doctrine*, and by particular teachers, from whose authentic words, as interpreted by Mr. Smythe himself, there ought to be no departure. But he might be a little more gracious and charitable in dealing with the conduct and ideas of those from whom he sharply differs, which would result in a juster appreciation of those ideas in relation to all other ideas propounded in the course of the Theosophical Movement.

Fraternally,
N. SRI RAM,
Vice-President in charge.

Lt.-Col. E. L. Thomson, D.S.O.,
General Secretary, The Canadian Section,
163 Crescent Road,
Toronto, Canada.

From "The Canadian Theosophist,"
August 15, 1945:

DR. ARUNDALE'S CULPABILITIES

Last month when the Adyar General Report came in it was too late for more than a reference

to Dr. Arundale's suppression of an important part of my report as General Secretary for 1943. *Suppressio veri* in a Court of Law is a crime and is dealt with accordingly, but in the Court of Honour which we have been supposing Adyar to be, such acts are naturally regarded as inconceivable. But since Mrs. Besant did not hesitate to doctor *The Voice of the Silence* moral standards have been slack as we have seen on several occasions, notably the late Mr. Warrington's conduct of the Arundale-Wood Election. We did not think however that anyone would venture to tamper with the report of a General Secretary. Yet Dr. Arundale has committed the offence. If any official paper or "State Document" should be safe from alteration or excision a General Secretary's report might have been expected to be safe. But Dr. Arundale has undertaken to misrepresent the Canadian General Secretary in his duty to his fellow members of the Canadian National Society; to misrepresent the Canadian National Society to the other National Societies; and to the world at large. The portion omitted dealt with the non-dogmatic and neutral character of the Theosophical Society and Dr. Arundale's violation of that principle. "You too, Sir, have been guilty," I wrote in charging him with his error. Whether he was ashamed or afraid of publicity cannot be determined but he acted as no worthy guardian of the rights and privileges of the Society would dare to act. Whether he consulted with his Council on the matter does not appear, but it is scarcely conceivable that these gentlemen would all agree to such a course or to the setting of such a precedent. I challenge Dr. Arundale to repair his error by publishing that part of my report which he suppressed, and thus demonstrate that he has still more moral stamina left worthy of the office he holds.

ALBERT E. S. SMYTHE

Our greatest trouble is to teach pupils not to be befooled by appearances. . . . The sweet pulp of the orange is inside the skin; try to look inside boxes for jewels and do not trust to those lying in the lid.

MASTER M.

Called Home

MR. JOHN DUNCAN

THE Scotsman announces the death of Mr. John Duncan, R.S.A., a distinguished painter of Edinburgh and for nearly forty years a member of the Theosophical Society. He passed away on November 23, aged eighty. He had followed the high calling of a painter from boyhood, and in 1941 a retrospective exhibition of his work was made at the National Gallery in Edinburgh. As with every genius, his output was large and comprehensive. Some of his finest work is in Scottish and English churches—in his later years he worked more and more in stained glass—and there are various pieces in Natal, Calcutta and Chicago. There was a strong humanistic element in his studies of Christ, of the Saints, of Mary Queen of Scots; in his decorative sea pieces and in his fairy-lore.

There are eleven of his pictures at the Edinburgh headquarters, ten exquisite colour prints on the staircase leading up to the lecture hall on the first floor, and a beautiful black and white drawing of St. Joan. The colour-prints illustrate the life of Lord Buddha in vivid pictures, red, black and white on pale buff paper. There is no shading, and the lines of the drapery are simple, dignified and beautiful. There is a wonderful serenity about the whole series.

An Edinburgh F.T.S. writes: "Mr. Duncan's painting is extremely delicate and admirably finished and yet the range of his imagination embraces rather unexpected features. His fairies and other little etheric creatures are not a bit conventional, but they are so true as to give the impression of being actually drawn from life. Perhaps they were, I do not know."

In his very old age Mr. Duncan occasionally visited the Lodge at 28 Great King Street.

DR. MANGALAAR MEERTENS

Dr. L. Mangelaar Meertens passed away on January 5 at 6 a.m. in a hospital at Bandoeng, Java. He was General Secretary of the Netherlands East Indies Section from 1930. His health had been impaired by insufficient food and this affected his heart, resulting in his death.

A friend at Bandoeng, Mr. G. T. Ranneft, writes that Dr. Meertens' only son was torpe-

doed when taken from Java by the Japanese. The Doctor's wife passed over in the Semarang hospital as the result of insufficient food (oedema) on 18th November 1945.

Mr. Ranneft adds that Dr. Meertens sent a message of "best thoughts" to Mr. Jinarajadasa and Shrimati Rukmini Devi and before he passed over spoke about the Master. "I feel quite sure that almost his last thoughts had been for Him," says Brother Ranneft.

Mr. Ranneft reports that work in Bandoeng was restarted with the new year, with a members' gathering on Wednesday morning and a meeting for others on Friday morning. After the capitulation of Java in 1942 he went from Batavia to Djoenggo to lend a hand, and stayed there till August 1943, when all the priests of the Liberal Catholic Church, including himself, were interned, and Dr. Meertens and Mr. Ranneft went into camp at Malang and in February 1944 to Tjimahi. After Japan capitulated he went to the Bandoeng camp from which he has reported the passing of Dr. Meertens. He says his health is good, also that Javanese and Chinese brothers have given proofs of real help and Brotherhood—"this is a promise for the future."

MISS MURGATROYD

From the President of Watford Lodge: "The passing of Miss Ruth Murgatroyd in October 1945 at her home in Watford, Herts, England, marks the loss of yet another link with the past history of the Theosophical Society. She and her sister Mary, who survives her, were both connected with the early years of Dr. Annie Besant's career through their father, who was an active and enthusiastic supporter of hers in the Free Thought period, helping her to organize the famous match-girls' strike and later acting as member of the committee which electioneered to get Annie Besant on the London School Board. It was left, however, for his two daughters to follow Annie Besant into Theosophy and they both regularly attended the Avenue Road lectures about 1892 and the many later meetings down the years which Dr. Besant guided and inspired. Both the sisters joined the Watford Lodge and have always been active workers in it."

—J.L.D.

LETTERS FROM THE MASTERS

Letters from the Masters of the Wisdom, 1870-1900. First series. Transcribed and compiled by C. Jinarajadasa. Third edition, with additional Letters and revised Notes. T.P.H., Adyar, 1945.

This work which first appeared in 1919 is now presented in a third edition with additional Letters and extended notes. Most extended are the notes on the 2,000-word letter of 1881 from the Maha-Chohan which sounded the note of the Brotherhood of Humanity—"the most important Letter ever received from the Adept-Teachers."

Mr. Jinarajadasa's new commentary, about the same length as the Letter, discloses the Theosophical situation in 1881 when Mr. Sinnett and Mr. Hume insisted on instructing the Adepts against all reason and to such length that the Master K.H. approached the Maha-Chohan, and this communication was the outcome. It is, in Mr. Jinarajadasa's words, "practically the charter for the work and development of the Theosophical Society throughout the ages."

An interesting note is given as to its origin: "One of the strangest elements in this episode is that the original of this Letter to Mr. Sinnett from the Master K. H. recording the observations of the Maha-Chohan, is nowhere to be found. It is not published in *The Mahatma Letters to A. P. Sinnett*. But fortunately for us, copies were made, under instructions from the two Masters, of such parts of Their communications to Mr. Sinnett and Mr. Hume as were instructional in their nature, and gave an idea of the esoteric philosophy." From two copies this Letter has been restored.

Why H.P.B. received so few letters from the Masters is thus explained: "because her consciousness was so linked to the minds of both the Masters M. and K.H. that she heard Their voices with occult hearing at once, and there was no need for written communications." Evidently she was in full "telephonic" communication with Them. She saw with her inner eye, the words They dictated and the quotations They presented in the Akasha.

In Letter 45A—the additional Letters run from 41 to 47—the Master K.H. writes a covering note on another letter from M.C. (Mabel Collins) which He has copied to warn H.P.B. regarding the attitude of M.C., who has turned against her, and whom H.P.B. desired earnestly to help, but in vain.

The last Letter from a Master, written in 1900 and bearing the signature "K.H.," was received by Dr. Besant. Omitting the paragraphs referring to the occult life of Dr. Besant it touches six different subjects, warning Theosophists against establishing a creed, against the intense desire to see H.P.B. reincarnating, against cant about Masters. In this letter a reference is made to the letter of the Maha-Chohan of 1881 with the words: "The T.S. was meant to be the corner stone of the future religions of humanity." Associated with the year 1900 is the Master's injunction as to the work for the twentieth century, and a striking affirmation of the democratic principle:

"The T.S. must safely be ushered into the new century. . . The crest wave of intellectual advancement must be taken hold of and guided into spirituality. It cannot be forced into beliefs and emotional worship. The essence of the higher thoughts of the members in their collectivity must guide all action in the T.S."

Mr. Jinarajadasa makes the telling point that since Dr. Besant received this Letter, in the K.H. script, nine years after the death of Madame Blavatsky in 1891, the charge of the Society for Psychical Research that she herself forged all the voluminous Letters of the Masters, and that she even invented the Mahatmas, falls to the ground.

The student will find a mine of instruction in these Letters and a wealth of historical detail in the amplified notes. The Letters bring the Masters into realistic objectivity.

The book is furnished with an Index, copious and adequate.—J.L.D.

DEVAS AND MEN

FAIRIES. The Cottingley Photographs and their Sequel. By Edward L. Gardner. T.P.H., London.

Mr. Gardner has produced a book which should dispel any doubts as to the genuineness of the photographs of Fairies which illustrated the remarkable article in the *Strand* magazine which so many of us remember though it was 25 years ago.

His story concerns the five photographs taken by two girls, Elsie Wright and Frances Griffiths, thirteen and ten years old, of fairies in Cottingley Glen, Yorkshire, in 1920 and Mr. Gardner's rigorous analysis of the negatives and personal

interviews with the Wright family and Frances to verify or disprove their authenticity. After expending much time and concentrated attention, he was convinced of the integrity of the photographs; his conviction was supported by an impartial investigation by a reporter from the *Westminster Gazette*, who, being commissioned to "break the fraud," admitted that no flaw could be found; and by startling corroboration from South Africa in a letter dated in 1918 (two years earlier) by Frances to a friend in Cape Town accompanied by a photograph which Elsie took of Frances with "some fairies up the beck."

Mr. Gardner describes both girls as "good simple clairvoyants." Frances also was a good medium for the provision of ectoplasmic and denser material needed to enable the nature spirits to materialize their forms." But when similar experiments were conducted a year later, the nature-sprites would "come out" but would not use her auric material, Mr. Gardner surmising in explanation that the failure to get photographs on this occasion was due to the onset of puberty.

Mr. Geoffrey Hodson is quoted at this point as to the work of nature spirits of various types in building flowers, from the bulb to the full bloom, showing "how very complicated are the activities we are accustomed to sum up as 'natural'." Mr. Hodson also checked the fairies which the girls saw in the glen, saw even more than they did. Then Mr. Gardner gives testimony of numerous people in various countries who have seen fairies, and concludes with an informative chapter entitled "A Sister Stream of Evolving Life."

Here he gives the fruits of his investigations during two or three years "in order to discover the place such phenomena have within the frame of their own appropriate life, and also to what extent and how intimately such an order might be related to our own." Piecing together the details he delineates the functions of the nature spirit, its fairy body and consciousness, its human shape, food and speech, birth and death, cooperation between nature spirits and plant life, and relation with the angelic orders.

Mr. Gardner propounds the general principle that the devic evolution possesses vertical consciousness, while humanity has horizontal consciousness. "Very wonderfully," he points out, "in the human constitution there are elements corresponding to every rank of the Devic hosts, so the possibility exists, though latent at present, of intercommunication between human and deva." Not only that, the two streams of life are vitally and wonderfully complementary, and our present task, Mr. Gardner suggests, "is

for humanity and the devas to know each other better."

He discerns signs of change in agriculture and in allied sciences. In medical practice a revolutionary change is likely to accompany the recognition of living though unseen craftsmen as being the immediate creative form-builders. "So," he concludes, "as we yield intelligent cooperation with the vast hierarchy of intelligent beings, the dawn of a new and loftier cycle in our world's evolution must begin."

An original, carefully-pondered and enlightening book. A book that enlarges our vision of men and Devas and the limitless possibilities of interaction between them. The format is elegant, and the pictures of the fairies have an endless fascination.—J.L.D.

YOGA IN REAL LIFE

Jamshed Nusserwanjee—A Yogin. By Two Friends. "Daily Gazette Press," Karachi. Pp. 124. Price Re. 1.

Few men have given themselves and their substance to the welfare of others with such abandon as the subject of this book. As Mayor of Karachi he literally remodelled the city. All his life he has befriended with generous hand indigent and suffering people. When the palatial municipal building, costing 17 lakhs, which he designed, was opened in 1931 he dedicated it "as a temple for the service of the poor," and to that beneficent purpose he used it. The authors rightly attribute the inspiration of his constructive and charitable life, whether as politician, humanitarian, or businessman, to Theosophy, witness his strong sense of brotherhood, his intuitive impulses and his life of selfless renunciation.

When a knighthood was offered to him, he politely refused it, lest he should lose his friends whom he loved so much. Yet he commands a wide influence with the Government and could have taken higher offices in the State had he so desired. The Governor of Bombay, visiting Karachi in 1928 attributed the great developments in that city to his "selflessness and devotion to duty." The Rt. Hon. V. S. Srinivasa Sastri, on another occasion, humorously referred to him as "one of those inconvenient gentlemen who on account of a high standard of duty and ideas of service set by him was making it difficult for his successors to come up to his level."

When a site was considered for erecting a statue to him, Mr. Jamshed agitated for the raising of a statue to his immediate predecessor in the mayoral office and this statue now adorns the

municipal building. "My City" was his watchword and party or sectarian issues never touched his administration. At the All-India Exhibition of 1939 the citizens paid him the compliment of hanging his portrait at the main gate with the legend written beneath it, "Maker of Modern Karachi." The Corporation carries on from budget to budget a sum of Rs. 7,500 for the erection of his statue and the same municipal body voted Rs. 10,000 for the public celebration of his 61st birthday on 7 January 1946.

It would be hard to find a parallel to his awakening of the civic conscience of his city, his encouragement of cooperative societies and agriculture, his interest in hospitals and social reform, in national projects and foreign policy, his contributions to Gujarati journals and his own book on *Karachi Municipality* setting forth ideals of local Government, also his definite renunciation of money—all "his riches have evaporated in secret charities. . . . He reserves every ounce of his energy for the public good. . . . Work to him is his daily spiritual food. . . ."

The authors of this little book dedicate it to Dr. Besant, knowing that Jamshed Nusserwanjee was her disciple and modelled his life on hers. For forty years he has nurtured Theosophy in India and as President of Karachi Lodge is now holding a key post in the Theosophical organization, Karachi being the first great airpost on entering India. He flew to Adyar to attend the International Convention in December.

ADYAR LIBRARY DIAMOND JUBILEE

28th December 1946

The Adyar Library was inaugurated on the 28th of December, 1886, by Col. H. S. Olcott, the President-Founder of the Theosophical Society, along with the 11th Annual Convention of the Society. From small beginnings it has grown up into one of the most important institutions in the world. Its manuscript collection, its serial publications and the *Bulletin* which it is conducting are well known among scholars throughout the world. The Library will complete its sixty years of life on the 28th December 1946, and it is proposed to celebrate the occasion in a fitting manner.

The Library has been in touch with various Universities, Academies, research and scholarly institutions, States and Governments, and many scholars and many persons interested in literary and academic matters have had associations with the Library during this period.

A Diamond Jubilee Volume is being prepared for the occasion, which will contain a history of

Here is great work achieved by a Theosophist who lives Brotherhood 100 per cent and is a perennial inspiration wherever he is known. This book was published in celebration of his 61st birthday, and the authors and all his fellow-citizens have done well to honour him.—J.L.D.

"DEVENIR"

A group of students in the Uruguay Section have produced *Devenir*, a handsome monthly in Spanish, rich in artistic presentation, and opulent with articles from H.P.B. on hypnotism and suggestion, Masters' letters to Mr. Sinnett, Krishnamurti's writings, Rudolf Steiner on the Arts, Edgar Allan Poe on sorcerers, Geoffrey Hodson on the responsibility of knowledge, etc. The editors have merged all the contributory rivulets of occultism in the grand stream of the Blavatsky-Mahatma tradition. After all, if the purpose of the editors is to give Theosophy to the public, literary lightness is as much needed as the weightage of occultism, and this balance they have achieved without any apparent sacrifice of spiritual quality. There is a vast field among the millions of Latin-America for a journal of this kind. The size of the *Devenir* is 11½ x 7½ x 32 pp. and the price per single copy half a dollar in Uruguayan currency. The editorial address is Casilla de Correo No. 147, Montevideo—J.L.D.

the Library and also notes from persons who have been associated with the Library in any capacity and who can give any information or impression about the Library, especially of a reminiscent nature. It is requested that any person who has any message to convey on the occasion may kindly send a note for inclusion in the volume. Impressions of persons who had been in touch with the Founder prior to the inauguration or in the earlier days of the Library and who could give any useful information about the Library from personal knowledge will be especially welcome.

All communications may be sent to the Library so as to be received here before the 30th of June 1946.

G. SRINIVASA MURTI,
Hon. Director.

Adyar Library
28 Dec. 1945.

International Directory ★ The Theosophical Society

HEADQUARTERS: ADYAR, MADRAS, INDIA

President (1934-45): Dr. George S. Arundale.
Vice-President in charge: Mr. N. Sri Ram.
Treasurer: Dr. G. Srinivasa Murti.
Recording Secretary: Mr. G. N. Gokhale.

International Federations.
National Societies, General Secretaries and
Presidential Agents.
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, St. Michael's, Huizen, Holland; Assistant Secretary, Mrs. Adelaide Gardner, 50 Gloucester Place, Portman Square, London, W.1. *Theosophy in Action*.

Austria:

Belgium: General Secretary, Miss Serge Brisy, 37 rue J. B. Meunier, 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: Theosoph, 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: Acting General Secretary, Mr. K. Melissaropoulos, c/o National Bank of Greece, Athens. *Theosophikon Deltion*.

Hungary:

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, Mr. Ernst Nielsen, Oscar's Gate 11, I, 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, Ostermalmsgatan 12, 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*.

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 (acting), Mrs. Eleanor Stakesby Lewis, 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.

ZANZIBAR: Krishna Lodge, Joint Secretaries, Mr. H. D. Shab and Mr. Rasik D. Acharya, P.O. Box 142, Zanzibar.

TANGANYIKA: Narayana Lodge, Secretary, Mr. Venibhai K. Dave, H.M. High Court, Dar-es-Salaam.

KENYA: Nairobi Lodge, Secretary-Treasurer, Mr. Chimanbhai R. Patel, P.O. Box 570, Nairobi; Mombasa Lodge, President, Mr. P. D. Master, P.O. Box 274, Mombasa; Shree Laxmi Lodge, c/o Mr. P. L. Pandya, P.O. Box 68, Kisumu.

Egypt: Presidential Agent, Mr. J. Pérez, P.O. Box 769, Cairo.



C. JINARAJADASA

January 26, 1946



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 its author.]

OUR NEW PRESIDENT

BY the time this issue of **THE THEOSOPHIST** falls into the hands of our readers, Brother C. Jinarajadasa will have been installed as President of the Theosophical Society. As the frontispiece of this issue we print a photograph of him taken on the "roof" of the Headquarters building on the 25th of January. The large T.S. emblem behind his head is on a Mexican handwoven *sarape* or blanket, worn by men, in Mexico's traditional design and colours; it was presented to Mr. Jinarajadasa in 1930, after his first South and Central American tour.

Brother Jinarajadasa was the only nominated candidate willing to stand for the Presidency and he has been elected by a very large majority of votes in his favour. Some more votes are likely to have come in after the dates set by the General Secretaries for counting in their respective Sections. Many members have probably not actively exercised their membership, because of the feeling that since there is only one nominated candidate he must inevitably become the President and the casting of votes is a needless formality. This view has been carried to such an extent by the Canadian General Secretary and his Executive that they have not even sent out the voting papers to the members in their Section. I have had officially to point out to them the unconstitu-

tionality of this decision, because, whether in the circumstances the election is necessary or not, our Rules are clear and give us no option. The relevant portion of Rule 10 of the Rules of the Society runs as follows:

"The Recording Secretary shall communicate the nominations to the General Secretaries . . . Each General Secretary shall take the individual vote of each of the voter-members of his Section . . . and shall communicate the result to the Recording Secretary."

Until the Rule is changed, which it is in the power of the General Council to do by the adoption of the prescribed procedure, it is binding on all officers and members.

Brother Jinarajadasa needs no introduction to the Society's members. He is well known in every Section through his books and articles, and has toured and lectured in most of them very many times. He edited **THE THEOSOPHIST** for a time on Dr. Besant's behalf, when she was not sufficiently strong physically to attend to that duty. The love and respect which members all over the world bear for him will surround him during his tenure of the office in an even increased measure, and the Society may well start the new period with the confidence that it will be helped by him to the utmost of his power to play its appropriate part in the present world-circumstances. As President he will

also be the Editor of THE THEOSOPHIST commencing from its next issue.

* * *

In a world-movement such as ours, each person who has the role of a leader must have his distinct contribution to make. Our Society has been rich in such leadership. Each President will necessarily strike a note which is especially his own, and his touch in matters of policy and administration cannot but be different from that of his predecessors and successors. Yet there will always be scope and opportunity for the Society's work to develop, though now it be on certain lines, then on others. Inevitably the needs of the world will constitute the chief factor in that development, for the Society has been established to serve the progress of humanity. Though the captain may change and even the personnel of the crew from time to time, the central ideas of Theosophy, which are the most precious part of the cargo, will continue to be the same; their application to the changing circumstances, and even in new ways unthought of at present, can never upset the Theosophical ship, but on the contrary, will always ensure the necessary basis for continuity in its movements and the success of its operations. In a Society which seeks to study the Divine Wisdom and put it into action, there must be always a blend of the dynamism of leadership and the stability derived from the body of the membership, whose true understanding of Theosophy, and efforts at living the Theosophical life and in the cause of Theosophy must, equally with the part played by the leadership, determine the Society's usefulness.

We are now at an extraordinary time of the world's development which must mark the turn of the forces that have been let loose in every department of human life to a coordinating centre, such co-ordination to be achieved not by means of an enforced dictatorship but by the understanding volition of the human beings concerned. The only way to give freedom to all yet ensure their progress in unity is through leadership based on the recognition of those qualities which are needed to harmonize, preserve and direct. Our Society might well become, from this point of

view, a model in its actual functioning, which combines the virtues of the democratic form with the excellences derived from the spiritual life. The leadership of those who can determine the direction and methods of true progress, yet are freely chosen and accepted, the co-operation and ready response of the main body of members, the responsibility of each for the work of the Society as a whole, fulfilled through his special knowledge, his efforts in the cause and his influence on those who fall within the province of his service, a feeling of happy unity binding the whole organization, and the understanding on the part of all that each one counts in his own unique manner and measure—all this is needed to render our work the greatest possible success that it can be. I venture here to affirm my feeling that in the development of all these interacting factors, the guidance of Brother Jinarajadasa as President will be invaluable, being based not only on his deep knowledge of the message to be given but also his rich experience of the Society's progress and the existing conditions in so many parts of the world.

GOD AND MAN

It is often said that this is an age not of God or religion but of man and his triumphs. Brother Jinarajadasa has expressed this idea beautifully by describing the nature of the godliness which would be the crowning accomplishment of the present time as the realization of "God, the Brother-Man." In the faces of our fellowmen we have to try to behold His glory. The doctrine of Transcendence, because it is so far beyond the reach of man, has lent itself to every kind of perversion, and to the imagination of a state of absolutism beyond any relation to the relative natural order. Man has made God in the image of his own fancies and baseness, and set Him on a pedestal whence He either reigns as a capricious despot endowed with human attributes such as belong to His votary, or where He remains as an abstraction with which we need not concern ourselves in our practical conduct. Every truth which is beyond human understanding is bound to be thus travestied and dishonoured.

A creature which perceives only two dimensions cannot, living in a world of three dimensions, understand all that happens, except in fantastic and highly complicated terms. That he so miserably fails to comprehend the solid reality does not, however, disprove its existence. The theory of relativity cannot by its very nature disestablish the absolute, although the absolute can be no more than a phrase to a relative mind, describable only in terms of what it is not. We can understand the limitations of Reality, and the sages who have understood them have borne testimony to the appearance of the Reality in their own consciousness, as by a reflected light, reflected from those very limitations.

The keynote of the mentality of the present age is the discovery of the concrete and the establishment of the laws relating to its realm. From the tangible and the concrete, to the intangible and the abstract is the roadway of the modern scientific method, pioneered by Lord Bacon outstandingly among others. This method had to start necessarily from the demolition of the pre-existing theses and assumptions which governed the activities of that period. Those theses and assumptions concerned not only things but also men and women, and their negation opened the road, in the field of human relations, to democracy among other concomitants. The age of man began, though crudely and materialistically, by the denial of God and all things antithetic to the exterior perceptions on which the consciousness was actively centred. But science has progressed sufficiently since the days of our Founder, H.P.B., to become cognizant of the philosophic origins and laws underlying the scientific data, extended today far beyond the confines of the initial discoveries. Into the previously mechanistic universe of the nineteenth century, the Life principle has been introduced and has been figuring more and more as the central creative and ubiquitous factor in the scheme of evolution to which science came as one of its master-discoveries. Life, mind, man, became in some degree successively the image and the term round which have centred so much of modern creative scientific thought.

Today the appreciation of man along a number of converging avenues has invested him

with so much import that the conception of what he is and how he should be regarded and treated may well be described as the crucial factor in the civilization of the future. A revelation of man as a God in the becoming, a truth which Theosophists are pre-eminently fitted to teach—one of the three truths set forth in that early Theosophical work *The Idyll of the White Lotus*—will inevitably make that civilization godly. The nature of Godhead and the nature of man in his essence will combine to make a glorified unity, when it is realized that human life is but a soil for the nurturing of the spiritual tree. The nature of God will be known in some little measure, but sufficiently to lift us to transcendent heights, when the nature of man becomes evident, as it will be in the future, in its archetypal or essential form—the form to which he will be led by the sublimation of his experiences and purity in action. God will return to His place in our lives, when we honour man who has been made in His image and is with us as a symbol of His presence, man as a son of God, eternally and essentially one with the Father, and not as a renegade and rebel against God's laws (or Mother-Nature's laws) seeking to usurp His throne in the conceit of a separated self-hood.

CONCERNING THE THEOSOPHIST

Brother Jinarajadasa desires me to announce that the *Theosophical Worker* will be incorporated with THE THEOSOPHIST, which will have a supplement of eight pages, in order to accommodate such news and reports as the *Worker* has been giving. The March number of the *Worker* will be its last issue as a separate journal. The April number of THE THEOSOPHIST will be the first to be issued along with the supplement. Further, each issue will hereafter be posted on the 7th of the month to which it belongs. Thus, the April issue will be posted at Adyar on the 7th of April. There is also to be an alteration of the subscription rates, for which please see the notice of the Theosophical Publishing House, printed elsewhere.

N. SRI RAM

The Role of Religion in Establishing A World Peace

C. JINARAJADASA

(Convention Lecture delivered at Adyar, December 27, 1945,
concluded from page 199)

THEOSOPHY emphasises the doctrine that the Godhead which you seek resides within you. Everything that has been described in all the religions as to the nature of God I hold is true. But there is a second truth which is proclaimed in Hinduism, that the same vastness of that Mystery is within ourselves. It is this that was given in Hinduism in the doctrine of Ātman, the "Self" everywhere, *Aham Ātmā*, "I myself am God;" *Tat tvam asi*, "THAT (the Godhead) art thou." The same idea appears in Christianity with a teaching once given by S. Paul, in which hardly anybody believes today, the teaching of "the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." It is the teaching that, because Christ arose from death, you too can be resurrected from death. For within you too is another aspect of the Christ who rose from the dead; it is that Christ principle who is now "dead" in you who is the hope of your glory in immortality.

It is this same mystical teaching which we have in a sentence of S. Augustine, the greatest father perhaps of the Christian Church. He says there are two forms of believing in Christ—you can believe *on* Christ and believe *in* Christ. The devils believed *on* Him, that He was great and powerful, but they did not believe *in* Him. The second belief is *in* Christ. What is this belief *in* Christ? Says Augustine, "What is it to have faith in Him? By faith to love Him, by faith to be devoted to Him, by faith to enter into Him and to be made one with His Being."

Was there not a teaching which Jesus Christ gave: "I am in my Father, and ye in

"Quid est credere in eum? Credendo amare, credendo diligere, credendo in eum ire, ejus membris incorporari."

Me, and I in you"? It is another aspect of the truth that the Ātman, that is, the Supreme Godhead of the universe, is the Ātman or Godhead in ourselves also. Something of the same mystical teaching appears in the Sūfi doctrines of Islam.

Once Abū Yazīd Abistamī, one of the earliest teachers of Sūfism was asked how he had come to his spiritual "realization," and he replied: "I cast off my own self as a serpent casts off its skin. Then I considered my own self, and found that I was *He* (God)." The same teaching we have from Ibn-i-Yamīn, thus translated exquisitely by E.G. Brown in *A Persian Anthology*:

From the void of Non-Existence to this dwelling-house of clay

I came, and rose from stone to plant;

But that hath passed away!

Thereafter, through the working of the Spirit's toil and strife,

I gained, but soon abandoned, some lowly form of life;

That too hath passed away!

In a human breast, no longer a mere unheeding brute,

This tiny drop of Being to a pearl I did transmute:

That too hath passed away!

At the Holy Temple next did I foregather with the throng

Of Angels, compassed it about, and gazed upon it long:

That too hath passed away!

Forsaking Ibn-i-Yamīn, and from this too soaring free,

I abandoned all beside Him, so that naught was left but He:

All else hath passed away!

I hold that it is only by going into the recesses of ourselves that we shall create a

true World Peace, and not solely along the lines that the United Nations Organization has planned. Not that that planning is not necessary and will bring some success. But the United Nations, as every politician whom I observe, think of man by his bodily encasement, the physical man with his physical needs; all their planning is in order that there may be more employment, more wealth, more ease, and more enjoyment. In the United States of America it is definitely the Government plan that the living of everybody shall go up by 52 per cent over what it was before the war. That means that the United States must have larger factories, a larger output of goods, and a larger amount of things to export; in other words, once again to create a fratricidal world of competition.

What is the result today actually, after the war has ended, of this doctrine, that man must have more of everything? In spite of all the suffering, what is happening in Britain? Fox-hunting has begun, horse-racing is back again to the full, dog-racing more than ever, and football pools, in other words, gambling, are drawing out more money. Though women cannot spend much on clothes in England because only a few clothing coupons are given, all who have money, men and women, are waiting to spend more. In the United States more money was spent in 1944 in purchases in the department stores than was invested in the war loans of the nation. In India men and women, and youth particularly, want more of everything, more cinemas and less of Bhajans. That is the tendency throughout every country, in one form or other, that is "recovering" from the effects of the war.

So long as you think of man only from that aspect as the bodily man, and so organize for his needs, what happens little by little? The result is a higher index of the "cost of living." It is not the cost of *living* that goes up, it is the cost of *spending*. It is not "living" that is in question; it is how much a man spends that matters primarily in economics. That doctrine has been so thoroughly understood by Britain that by her system of controls and coupon and point systems, spending is kept

¹ *Life*, U.S.A., January 29, 1945.

² Religious songs interspersed with discourses, an old and traditional method.

down in order that there may be an equality of opportunity, of enjoyment and, shall I say, an equality in the lessening of suffering for all. It was Socrates, who was called the wisest man then, who pointed out that when you depart from a simple life and need luxuries of all kinds, presently you will not have enough land for your people, and so you must go and conquer other lands for colonization. He pointed out that there is an inevitable relation between the appearance of luxuries and the wars that follow. That process will once again be the same, so long as we think of men and women as having no essential needs except their physical needs and enjoyments. We shall have a furious era of spending, miscalled a higher standard of living, a furious era of capitalism with its inevitable clash with labour, and finally we shall lay the groundwork for another war.

It is here that the new man of Theosophy is needed to build a World Peace. He needs to build with the belief that within himself is all that he is seeking, that while there may be many possibilities of happiness in the environment that surrounds him, the fundamental happiness that will satisfy him is that which he discovers from within his own heart and mind. It is by rectifying his heart and mind that he will come to the root of real happiness.

When he attempts to do that, he will ask, How? Here I want to read to you what our Vice-President, Mr. Sri Ram, said to us yesterday morning:

"Theosophists have to proclaim as the root of all these changes to come, the essential spiritual nature of man, without the realization of which all his material achievements which bulk so largely must fail to give him equilibrium or happiness. We need for the new age, the global age, a new definition of spirituality, a definition which will unite all the different races and faiths, and reveal those values which are for each individual a matter of fresh and original discovery, and which are for the peoples of the world a common heritage, whatever the special currency of any civilization in terms of which these values might have been expressed in the past."

We need then, each one of us, to discover that universal heritage of the Lord who builds the new civilization as one "house."

Here I want to take you back a few centuries in India to that great epoch of the greatest ruler that India has so far had, who is the great Emperor Akbar, the first true Indian this land has produced. He was born a Muslim, but he surrounded himself with Hindu ministers, enquired into all religions, and finally he instituted a new and Universal Faith. Akbar had at his side as his fellow-worker and inspirer his Prime Minister, Abul Fazl. In one place in Kashmir this prayer of Abul Fazl is inscribed:

O God, in every temple I see people that seek Thee, and in every language I hear spoken people praise Thee!

Polytheism and Islam feel after Thee,
Each religion says, "Thou art one, without equal."

If it be a Mosque, people murmur the holy prayer, and if it be a Christian Church, people ring the bell from love to Thee.

Sometimes I frequent the Christian cloister,
and sometimes the Mosque,

But it is Thou whom I search from temple to temple.

Thy elect have no dealings with either heresy or orthodoxy; for neither of them stands behind the screen of Thy truth.

Heresy to the heretic, and religion to the orthodox,
But the dust of the rose-petal belongs to the heart of the perfume-seller.

"Sometimes I frequent the Christian cloister and sometimes the Mosque." Perhaps some of you may be ready to accept why Abul Fazl was such a great Theosophist, for it is the occult tradition that Abul Fazl was H.P. Blavatsky. It was because H.P.B. and Akbar worked together that, with their Universal Faith they laid the first foundations of the Theosophical Society some centuries ago.

The finding of this Kingdom of Righteousness within us, the Kingdom of God within us, is not by prayer—I ought to say, not by prayer as prayer, nor by sacraments as sacraments. Both can help you, but you can do without them. What you need in order

to discover the Godhead within you is the spirit of service which goes out to discover the Godhead in your neighbour. When you attempt to understand your inner nature by attempting to understand the nature of your fellow-man, then you sympathize with him, you plan for him. As then you return inwards into yourself again, then you will see a little more clearly, less as in a glass darkly, the Light that is shining there. Just as when flint strikes steel a spark of fire is born, so similarly as you go into yourself and endure the restrictions of life, as you pay the debt to karma of evil done by you in past lives, and then look out with a heart of pity on all who suffer, then is born within you true spirituality, that spirituality which will unite you to all mankind. It is the only spirituality which will remain with you to the end, which will remain with you when everything of institutional religion has lost its savour, as some time it will.

I said at the beginning: "Except the Lord build the house, their labour is in vain that build it." It is now a question of each one of us as "the Lord" building the house. The Lord is myself, the Lord is my neighbour; and it is only in so far as each one of us realizes this truth and we come together to build the house of humanity, that our labour will not be in vain. Then all divisions will be seen in their proper proportions, as not fundamental; for what is essential is a unity which brings the largest amount of happiness and opportunity to mankind.

So then it is we men and women of the workaday world who are to build the house of God and man; but for that building each one of us is needed. My message is that each one of us, whether nominally inscribed as a Theosophist or not, has a role in this great building of the House of the United Nations. There is the ancient saying: "Seek and ye shall find." But I would say: "Seek in your neighbour and in yourself, and there you will find." What will you find? Just as a farmer or gardener who at the end of winter, when the fields are arid, scatters seeds but has before him the picture of the shapes and colours of what will grow, and waits patiently for spring and the rain, and springtime grows into summer and then life-giving grains and

exquisite flowers begin to bloom, each having vitality and inspiration for the highest nobility in man, so will it be when you turn to your neighbour and discover something of the Godhead within him, and then you turn into yourself and go out to build. New forms of happiness, new discoveries, new adventures in the search of both man and God will be yours. Then, my brothers, it will be possible not only to dream of a World Peace, but

be sure of it. When each one of us is sure of himself and affirms: "In myself I have the power of the Lord, and I will go forth in the name of the Lord to build the House of Mankind," then he will find the power to gather others round him, and in that collectivity of all mankind there will inevitably be present the Lord who builds unerringly. It is towards that era that we Theosophists are planning and building.

SUPERNAL TRIAD

O Crown of my delight,
Beyond the waste of waters,
Above tempestuous seas;
Dear countenance of Light
That would bring peace
To all earth's sons and daughters,
Teach me to fight.

Gentle, for this emprise,
All-knowing, and all-known,
Dispensing with wide glory
Dominion of the skies
In each star-broidered story;
Teach me, when night is flown,
How to be wise.

Displayed in every land,
Shapes in each lovely flower,
Show me that Art supreme.
Guide with unerring hand
Past these dim veils of dream,
Where, by thy Throne of Power,
We understand.

ERIC ST. MOEDEL

Consciousness And Social Progress

E. WINTER PRESTON, M.Sc.

ONE of the main tenets of Theosophy is that consciousness, or divine life, directs the form which it inhabits. Both consciousness and form evolve. Though the form may lag behind, it is changing consciousness which brings about change of form.

THE DEVELOPMENT OF MAN'S PHYSICAL BODY

The first great change, marking both what is now called a change in race and a fundamental change in social conditions, occurred with the physical separation of the sexes.

The first race in this round or world period was almost entirely etheric in body, and sexless, reproduction taking place by fission. The members of this race were limited in number and had no social life as we know it. The second race also had no bony structure. They reproduced by budding, but their numbers were still very small, and their consciousness was not centred on the physical plane except perhaps in the effort to produce a denser body. In the third race, called the Lemurian, the bony structure was developed though the body was very clumsy. Mme Blavatsky says that "the first true men" appeared about 18,000,000 years ago. This is the period that science now calls the Miocene Age. Once the body had been formed, with a solid bony structure, the earlier modes of reproduction could not be used and, partly to give more opportunity for emotional reactions, the separation of the sexes began. This process occupied some time and is said to have lasted till the middle of the Lemurian race, to about 10,000,000 years ago, in what is now called the Pliocene Age.

Thus it will be seen that, during this early period, the most important of all social changes took place—a change which was to have a far-reaching influence on all future races and communities. The fact that two sexes exist, with different functions and capacities, is at the root of many historical events.

PRIMITIVE MAN

From the time that the human body was established we find primitive communities developing. Numbers were still small, but a few people, more highly developed in consciousness, came into these early races and helped to stabil-

ize and refine them. These leaders are the origin of all the myths and traditions which speak of the "Gods," of Prometheus who brought fire, and of heroes who led the people away from natural catastrophe or preserved them from destruction by hunger or pestilence. All these early communities were concerned with primitive needs, food, warmth, reproduction, love, and hate. Theirs was a communal life, at first in forest and cave, later in pastoral or tribal life.

In all these early social experiments the total numbers concerned were small. Mankind, though inhabiting large areas, was segregated in groups and tribes. This segregation, as we shall see, continued for a very long time, though the groups gradually became larger, as in a country or nation. Small primitive groups still survive, so one cannot put a date to the end of this period, but by the middle of the fourth or Atlantean race, the groups had become large, and city states, like that round the City of the Golden Gate in Atlantis, were well established in many places.

COMMUNITIES

By this time (1,000,000 years ago), and into the Pleistocene Age, the human body had been shaped by the developing human consciousness into its present form. It has undergone very little fundamental change since. For instance, it seems that all kinds of human beings today can intermarry and produce children while the mating of two kinds of animals is usually infertile, at least in the second generation. The main racial difference in human beings seems to be indicated in nature by the colour and texture of the skin and the sensitivity of the nerves. As consciousness develops and the time comes for a new racial type the interior change is signified by a change in colour, the tendency on the whole being towards a lighter colour and a more sensitive organism.

To return to social conditions. The Atlantean race developed fairly large communities. Some of these were pastoral but others were traders. They all seem to have centred round a leader: the "Fuehrer" idea is not a new one! The people as a whole had little initiative and had to have leaders. The evil leaders used the stimulation of animal and sex passions to obtain their ends. The better type tried to encourage peaceful activities and cooperation.

About 80,000 years ago one community, of a rather pastoral nature, was led forth from Atlantis and established in Central Asia. This community was isolated, limited in numbers and entirely ruled by the will of its Dictator. In this case they seem to have been chosen for qualities of loyalty, devotion to duty, willingness to carry out instructions blindly, and to work very hard. They showed an amiable spirit to one another, and some initiative when left to carry out an order, but the government was autocratic. It was this community, with its ready response to the will of its leader, the Manu, that became the nucleus of the Fifth Root Race.

About 10,000 to 14,000 years ago another offshoot of the Fourth Root Race established a community in what is now Peru. This also was an isolated community, inhabiting a mountainous region. This Peruvian civilization has been called an example of socialism, but it was a mixture of hierarchical government and social service, in some ways a kind of state socialism. The king and the ruling class held all administrative positions, so there were in a sense two classes, or two kinds of citizens, the rulers and the ruled. But this was mainly because the mass of the people were content for it to be so, and many were incapable of rising into the ruling class. On the other hand, all children had the same elementary education, and anyone showing promise was specially trained for administrative posts. The officials were all responsible to the man above them for the health and well-being of their own section of the community. Authority was delegated by the King to a small council and then to governors and heads of districts, down to a man in charge of ten families. These leaders were not elected, nor was there any form of democratic parliament, but the officials were really responsible and had to see to the happiness of those under their control. The people were of a good-tempered nature and accepted all the regulations. Taxes were high, amounting to fifty per cent of the earnings, and were paid in kind or in labour. On the other hand, the social services, health, education, and old age were provided free by the Church and the State. Each village had to produce one thing, i.e., it specialized in a product—rugs, hats, etc. Barter went on amongst them. Today we should consider this an interference with the freedom of the individual. Possibly this was one reason why the experiment was not continued, in spite of the apparently happy conditions. Life, too, has become more complex. People would not now be satisfied with what we call "the necessities of

life." They want books, cars, radios, telephones, etc. So these early agricultural communities, nomadic or pastoral, gave way to more complex life.

THE FEUDAL SYSTEM

One of the early arrangements, both in Asia and Europe, was what is known as the Feudal System. This was an arrangement for mutual aid and protection, and existed in rural communities. Under the Feudal System there was no private ownership of land, but it was owned in common by the lord of the manor and the villagers. The lord of the manor gave protection and collected dues, or received service, but neither he nor the villagers could sell the land. These conditions existed also in India, and were found when the British went there. The Rajas collected rents or service and gave protection, but they did not own the land in the sense that they could sell it. Since the British, when they came to India, were no longer under feudal conditions they did not realize this and assumed that the Rajas and Princes owned the land.

Feudalism was based on secure land tenure and personal service instead of money. In a feudal state everyone, according to his rank in the feudal pyramid, had *duties* towards his superiors, his equals, and his inferiors in the social scale. He also had *rights* to be recognized by those above him. Feudalism failed partly because these duties were not fully recognized on either side, and because socially and economically conditions changed. Towns developed with more complex conditions due partly to improved communications and trade, and partly to changes in the education and thought of the period. These changes, from the simple community to complex communities, have taken place in all parts of the world, though at different times. In many countries land was enclosed and men ceased to render personal service to the lord of the manor, who became the landlord, while the workers became freemen who earned wages. This period, in England in the fifteenth and sixteenth centuries, was accompanied by an increase of individualism, protestantism and commercialism. Men were not willing to live circumscribed lives, whatever benefits they might obtain. The skilled craftsman earned wages and was interested in his craft: he did not need or want land.

In all this we see the steady growth in human consciousness, bringing social changes and being affected by them.

NATIONHOOD

In the seventeenth and eighteenth centuries travel, science and learning brought in what is

sometimes called the "age of reason." The concrete mental period Professor Marcault calls it. Along with this there arose the colonial Empires of European nations. The Spanish, Dutch, Portuguese, French, and finally the British all sought colonies, mainly for what they could get. There grew up an ever intensifying sense of nationhood.

THE INDUSTRIAL REVOLUTION

With the mechanical age in the nineteenth century came the Industrial Revolution. This increased the importance of a third class. In feudal times there were the landlords, the people on the land and a very few craftsmen. Now the worker comes into the picture. The new type of wage-earner was due to mechanical inventions. These inventions made it possible for those who had machines to employ a large number of men in factories.

Again it was the change and growth of man's thought which was the underlying cause of the Industrial Revolution. It is possible to see this stage being reached in India where it is now fairly well advanced; and in China under the stress of war. Such changes take time to become established, but are, none the less, real.

CAPITALISM

With the machine came capitalism. Again the struggle was between rights and duties. The man with money could command machines and hence men. He had a duty to those who gave him service, as had the lord of the manor to the man who served on his land. It was the loss of this sense of duty that caused the growth of abuses, and these gave rise to the whole humanitarian movement, and to what we call socialism and all the industrial struggles. It was by no means the same class of people who were the culprits this time. At one time it was the barons versus the people; but the Industrial Revolution brought to the front in money and power a new group of men and the old lords of the manor, who had often learnt their lessons by this time and tried to do their best, found that they were too late and that they no longer had the power to do anything. So the struggle became the working man versus the capitalist.

This struggle became articulate because of the great advance in consciousness in the masses of the people. It is extremely significant that the population of Europe increased very rapidly at this time. Obviously the Inner Government of the world meant that many egos should experience the stimulus of the industrial age.

SOCIAL REFORMS AND GOVERNMENT

By the twentieth century two great changes had taken place in England. First, the attitude

to women. It has been pointed out that the first great social change was the division into two sexes. Ever since then the social consciousness of a country could be measured by its attitude to women. In 1919 electoral reforms culminated in suffrage for women. Today (1946) women have an increasing social equality, as evidenced by the removal of the marriage bar to employment of women teachers, and in the movement towards granting equal pay for equal work.

The second great change which has taken place during the last hundred years is the result of the consciousness of man reaching the level of the social sense. Social and political reforms have been linked with government. Trade Unions were formed for mutual aid in order to bring about social and political changes, and to obtain better wages, social insurance, etc. Socialism claims to promote the background of brotherhood among its members.

THE NEXT STEP

Can Socialism express the next stage in consciousness?

We have seen in this century experiments in guild socialism in Italy, State socialism in Germany and in Russia. There is no doubt that we stand at another turning-point or the beginning of a new phase of consciousness. To quote Mr. W. S. Morrison: "For a long time we had private enterprise with remnants of Feudalism. Now we have monopolies with remnants of private enterprise."

What next? A complete economic revolution will happen in this (Britain) and in many other countries sooner or later. To see something of the next step I think we must take a wider view of the world.

RESPONSIBILITIES

We must look once more to our duties and responsibilities.

Some of the social changes that I have mentioned are coming or have come in other races and nations. The position of women is changing, and the industrial revolution has come in India, Japan, China, and now in Africa. South America is working out its new way of life free from racial and colour prejudice. The United States has had to come out of its isolation. The British Empire has, to some extent at least, long recognized its responsibility to its dominions, colonies and dependents.

Theosophists must be prepared for a wider and somewhat different interpretation of brotherhood than that generally understood. The first requisite is a full understanding of the stage reached

by each person and nation and an analysis of his group level.

There is no longer any really pure race. Vast migrations, movements of populations about the earth's surface—not the least of these being the compulsory movements during this war—are making the population of the earth one people.

We can realize with great hope that reincarnation leads to individual progress, usually from one subrace to another. Hence the immediate negation of any feeling of racial superiority. It does not seem a far-fetched idea that we should study that aspect of reincarnation so that it may lead us to racial understanding and brotherhood.

Nowadays we find an increasing number of groups or races blending together. In the British Empire the blending takes place on a level of law and order. In South America it is blood and physical blending. In Central Europe and in Russia and the U.S.A. we find political unions, more or less close.

Our responsibility as exponents of Brotherhood is to look for, not exactly the similarities, but rather the richness of such unions, what

each contributes. Germany, for instance, has great qualities of devotion to a leader and of self-sacrifice. Their hero-worship must be directed to a wise and noble ideal. In democratic countries we have a high sense of personal responsibility. Sometimes we tend to leave this to the government, but free criticism, in press and parliament, helps to make use of this characteristic. The future race—the world race as distinct from Europeans, Asiatics, etc., should be conscious of a blend of this sense of high personal responsibility and of devotion to an ideal: an ideal of real human brotherhood, not identity.

Thus we have passed in review the social changes from the building of man's body through primitive races and early communities to the complex society of today. It is a pageant of the Great Plan unfolding, and we can try to reach forward to a new scale of values. The miracle of Theosophical teaching is that we can never be fundamentally and finally pessimistic, for we know that all works to a plan which will come to fruition some day. If we help that plan we shall suffer less ourselves and bring about the reign of brotherhood on earth.

THE WHITE LIGHT OF THEOSOPHY

DR. ANNIE BESANT: In a map which I once saw in the Himalayas, in the house of the Master K.H., there were shown the various spiritual movements in the world from quite very early days in the third and fourth Root-Races. Each particular religion had its own colour, so that you could trace the religions in all their ramifications over the world; just as, in another map of a similar kind, you could trace all the Root-Races and sub-races down to the very smallest branches of them. They are, in a sense, geographical maps of the world, showing in the one case, the spread of Religions, and, in the other, the spread of particular Races. That was, of course, full of instruction, and very illuminating. In that map, the great living religions which are now at work had each its own particular colour, so that you could see not only where it existed but also where it was most active, where it had most vitality, where it was doing its greatest work, and so on. Each religion, as you know, has its own peculiarity, its own special message to mankind, so that each of them had its own particular colour; and The Theosophical Society (in which all are equally included in its work)—that was white, because all colours join in that. And according to the vitality or the sluggishness of a Lodge, so was marked the brightness or dullness of its light.

It is well sometimes to think of that, to remember it, because it ought to make you realize how closely interested are members of the Brotherhood in the welfare of The Theosophical Society as a whole. . . .

From *The Great Vision*, xiv.

A Fellowship of European Peoples

J. E. VAN DISSEL and ADELAIDE GARDNER

LONDON, Jan. 5

THE THEOSOPHICAL SOCIETY in Europe, commonly known as the European Federation, held its first formal Executive Committee meeting since the war at Huizen, Holland, at Christmas 1945, and the members from neighbouring countries attended. This marked the close of the first phase of the rehabilitation work. The following statement is a review of that work to date, and a glance at plans and ideals for the future.

Here is a picture of the Society today in Europe in very brief, with some of its achievements and problems.

The Sections may be divided into four groups: eight countries not occupied during the war; eight occupied, freed and already recovering; six occupied and freed but not yet in contact with the Federation officials; and four as yet without local activities of any kind.

In the four Sections in the United Kingdom and the four countries which remained neutral the Society has never ceased to be active. Actual conditions are now improving in all countries, though shortages in goods and man power, and industrial, political and social upheavals absorb thought, time and energy. New members are increasing in number.

Of the occupied countries which are recovering, Finland, Norway, Denmark, Holland, Belgium and France, all have their reorganization well in hand. Finland and Denmark were able to keep certain activities going during the war. In most of the eight a careful revision of membership has been or is now being made, elections have been held, headquarters reopened, and new members are everywhere being received, in some countries, in considerable numbers. All report a lively interest in Theosophical teachings, and as soon as transport is normal and money can be sent, the Federation can help where necessary with money, literature, and visiting lecturers. The Federation and the English, Swe-

dish and Swiss Sections have already each done something in the way of sending magazines, books, etc., to give information about the past five years. The Federation has had some French pamphlets printed in London for the French and Belgian Sections. News is freely circulated to all countries, *Theosophy in Action* sent free on request to any who read English, and *L'Action Theosophique* is being printed again for the French-speaking countries.

The War Distress Relief Committee has sent from Great Britain 200 six-pound parcels of clothing through the Red Cross, and we learn that Sweden and Switzerland have also sent clothing. The parcels are received with great joy by members in the devastated Sections.

Problems in these countries are those directly due to the war—lack of clothing, food, heating, equipment, seating for the public, etc.; they suffer from difficulties of printing, travel, and dispatch of money from abroad. All Sections have to deal with the problem of a few members who collaborated with the Nazi regime, and all seem to be settling this matter with dignity and spiritual understanding.

Greece, free and in contact with both Adyar and the Federation, unfortunately reflects in our membership the political antagonisms of the Nation. Yet both the more radical and more conservative groups are ready to work for Theosophy amongst themselves, so the work will continue and in time the bitterness may die. The problem here is that of practising within the Society, in spite of severe provocation, the universal and inclusive brotherhood we preach.

Italy is free and the Section is rapidly being reconstituted. The officials in office before the Section was closed by Mussolini in 1938 took early advantage of Allied permission to hold meetings, and reopened activities in several towns. Members here and there over the country have been contacted,

and the Section is sufficiently restored to take its part in the Presidential election.

Austria¹ on the other hand is not so fortunate, and may be said to come in the "not yet recovered" groups. Mr. Peter Freeman, M.P., visited Austria and brought word that in spite of incredible hardships, the members are cheerful and full of hope. Some meetings are held, but the devastation and the zoning of the country make such activities extremely difficult. There are as yet no means of communication with the Federation.

Czechoslovakia has suffered less, and a few members in Prague are trying to make contact with others, and restart meetings. Czechoslovakia has a moderate and democratic government, so the work may go forward.

Workers in Hungary are known to be active. Although Budapest is in ruins, the Headquarters stand, and there is enthusiasm for the work. Inflation is so great that money has little actual value. Printing, circulating and even postage is prohibitive, while food is almost unobtainable. So great is the need that people who still possess any extra clothing, barter it for food. The problem of the winter is one of physical survival, for starvation and famine are close at hand.

We know little as yet about Rumania, Bulgaria or Yugoslavia, except that members are alive and that some work is being done. Conditions during the winter in most of these countries will be beyond crediting. We cannot yet send material help, but our thoughts are constantly turned to our fellow members in these lands, whom we support with all the strength at our command.

There are no activities in Poland, Russia, Germany or Spain. We have news of members now and then, but the attitude of the extant Governments makes any resumption of activities unlikely at present. Germany will take time to build up again, but members exist and will be sought out.

The Section formerly called Russia Outside Russia has through the wisdom and generosity of its members and its head, Mme Kamensky, been dissolved, the Lodges becoming attached to their local Sections. Con-

¹ Section activity has since been resumed in Austria, Hungary and Yugoslavia—Ed.

tact between the Lodges will be kept up and literature will be published in the Russian language. So also the Polish Lodge of the English Section is in contact with Polish-speaking Lodges in the United States, and literature is being exchanged. In Mexico former members of the Spanish Section have formed a publishing house and Theosophical literature in Spanish has been very beautifully produced.

Counter Currents

The above is a review of the factual situation. Space does not permit the inclusion of the many intimate details which would bring it all to life, but here are a few. Even in countries which fared as well as Great Britain, that is, which escaped occupation but were bombed, there is great nervous fatigue. The doctors say the health of the people in Great Britain on the whole is good, but amongst many who have been overworked there is fatigue of mind and body, due to war strain and to continued feeding below their normal level. On the Continent our members are reported to be slowly recovering from much more serious conditions. Many suffered from semi-starvation, and on liberation people at first looked years older than they really were. Now healthy colour little by little is returning to the yellow skins, the thin bodies are filling out.

On the psychic and spiritual side, our members show an indomitable will to go forward, great enthusiasm and much wisdom and insight gained in the hard school of the war. These will be needed, for in the world at large there is considerable deterioration and darkness of soul, a pessimism and sense of disillusionment, which has resulted from too much suffering and too little faith. The two currents are there in every country, the idealistic and courageous, alongside pessimism, heart hunger and disintegrating materialism, which sees advantages or loss in material terms only and bemoans the loss of what was valued.

The variations of conditions in each area are known to some extent to the Federation officials and they feel closely and warmly alive to the problems which face our restored Sections. This is true of Executive Committee members as well as the central officials.

Mrs. Kern of Switzerland has been indefatigable in keeping touch with members in all occupied countries. Mr. Peter Freeman's tour of Central Europe—sometimes he was the first civilian to enter the country, other than war correspondents—has brought fresh news we could not otherwise have known. Mr. Lilliefelt is in charge of Y.M.C.A. work for German prisoners of war in France and has wide contacts through this work. All are aware of European conditions, and keep the committee well informed. Other members of the committee are teaching, writing, organizing for the Society and building up its work wherever they are.

Future Plans

The Federation is thankful for every penny collected for the WORLD REHABILITATION FUND, for although so far it has not been possible to send money to the Continent, the needs are becoming clear and all that has been allocated to Europe, and still more, can be used. The health of our key workers must be cared for. Actual equipment is needed in some of the headquarters buildings—chairs, floor coverings, and so on, much having been looted by occupying forces both East and West. Literature must be published in many languages.

So far libraries have suffered less than we had feared, but the Federation is making a gift of all significant Theosophical books printed during the war to every European Section, and including with this a few of the most important books on allied subjects. This work goes ahead in London, and the supplies will be held for dispatch until each Section can be reached by ordinary means of transport. Basic books will be supplied, where possible, to those libraries which have been destroyed.

A great opportunity has presented itself, obviously, to check over all-membership lists, to note names of members who have disappeared, and to make a fine new start with a really "live" list. The election will aid all this, and give the new officials or those re-elected, a splendid chance of getting to know their members afresh.

The New Note

Our greatest opportunity is probably that of reshaping the Federation on basically new

lines—no longer just a loose group of representatives of Sections meeting together occasionally, but a variegated group of units each feeling itself to be part of an organic whole.

The Theosophical Society in Europe, or in the terms of M. Albert Sassi of Switzerland, the European Theosophical Brotherhood, has come to mean much more than the old Federation ever did. Through the contacts now being formed, through those we shall hope to maintain by correspondence, by exchange of literature, of ideas, of comment, through the circulation of the European bulletins, both in French and in English, and later perhaps in German, we are looking forward to making the Society in Europe a vitally active organism. Each Section will be autonomous, within the larger unit, just as each Lodge is autonomous within its mother Section. But our common life will now more and more be realized by all Section officials, and to some extent also by members all over the Continent.

The Round Table Conference

All this will form the subject matter of a Round Table Conference of workers which might possibly be held in 1946, if our new President is able to come to Europe to preside. Otherwise and most certainly in 1947. Delegates from each country will be arranged for, as part of the rehabilitation work of the Federation. Around some large and friendly table we shall meet, as we have met so many times before, but now with a new spirit, for now we can see the shape of things to come more clearly. Nationality must be preserved, as it is a precious experience for growing souls, but the Sections of our Society must lead the way in laying down the more rigid elements of their "sovereignty" in order to mingle their lives in a central life, that shall be a true expression of the harmony, the unity of the European whole. Just how this is to be done must be decided by the delegates at the Round Table. That it is to be done, we are convinced, for there is need of the inner structure to help the outer form of New Europe to come to birth.

The Huizen Centre

During the war London became an international centre for Theosophical work which

has deeply influenced the life of the English Section and possibly even hidden aspects of political and social life in England as a whole. It is now planned that the centre of our future work should be at Huizen, in Holland, as before, and that at the spiritual Centre there people of all countries should come to visit, even to live for awhile, to study, and to train for work in their own countries. The international spirit is needed in the world, and subtle streams charged with international unity should be playing over Europe in these days to help in the huge task of building the new order on lines which will be strong because based upon the brotherhood of all nations.

Professor van der Stok has plans for the building up of a centre of Theosophical activity at Huizen, where internationalism will be nourished and developed, and whence brotherhood of all peoples may radiate like sunlight. Those who cannot go to Adyar may go to Huizen and stay for a time so as to live in the larger atmosphere of the central movement, and not merely in the life of their own Section. Of course the Federation will hold conferences in different parts of Europe as before; summer schools will be arranged at places convenient for different language

groups on the Continent, as well as in England and Scandinavia, where they were customary before the war. All this may well be done as European work, with great help from the Sections.

A European Fellowship

Here then are our plans, our visions. We want the Theosophical Society in Europe to meet the spiritual need of the peoples of this continent, to teach the existence of the Great Plan, the truth about man's nature and his vast potentialities. We want to bring back faith in the good, the true and the beautiful, and to light the fire of simple happiness once more in human hearts, because human beings again know that life is good, and the great end in the long run assured. To do this peace is necessary; and to build peace in Europe we need to foster a European mind, built up out of the minds of all its peoples, each active, but each willing to give up some element of self-interest so that the whole may be more secure. And so we trust our Sections will lead the way to a new European Fellowship—perhaps our new name might be The Theosophical Society in Europe, a Fellowship of European Peoples.

RELIEF IN EUROPE

From Mrs. Adelaide Gardner, European Federation Office, London, January 31:

Far more has been going on in Italy than we had dared to hope. Dr. G. Gasco, appointed Presidential Agent in 1938, when trouble occurred in the Section, has not only held the members together by issuing circular letters, and encouraging them to hold private meetings, but he has stimulated great enthusiasm. Books have been translated and are now about to be published at a special publishing house for Theosophical publications at Genoa. Broadcast talks have been given several times in 1944, and this has undoubtedly helped to increase interest. Maybe some of these broadcasts were given by overseas members who were in Italy with the Forces.

Meetings continued to be held all during the war, in Turin, Milan, Florence, and Genoa, including the celebration of White Lotus Day, May 8, and Founders' Day, November 17. Now Lodges and study groups seem to be springing up.

Dr. Gasco's *Bulletin* reports a Lodge at Trieste of 65 members, with a library of 2,000 volumes, and a large number of inquirers, including many young people. Turin Lodge has 31 members and is steadily growing.

The burden of sending parcels has now gone over to the U. S. A. where Miss Ann Kerr at Wheaton is doing strenuous work no doubt with most competent help. Mr. Sidney Cook writes enthusiastically about it all, and says that the Section is supporting the effort magnificently. I don't know what the Dutch people would have done without that sort of help—first clothes from England, and now food and clothing from the United States. Help has been sent also from Sweden to Norway, and from Switzerland to several countries. All generous and well considered . . . with very little overlapping.

[Earlier news from Italy was written by Mr. Roberto Hack, November 1945 *Theosophist*.]

Education from Birth

DR. MARIA MONTESSORI

(From the Inaugural Address delivered at the launching of the Arundale Montessori Training Centre, Adyar Headquarters, 1st December 1945).

YOU must remember that the new era about which people talk, the new era of humanity, can come only through right education. All the people who understand the greatness of the child, and the errors of the present education, must become united and work together in order to found a really new world, and this new world is not just a new world, but a new era for humanity. It is my conviction that the right kind of education will mean not only a change in the schools and a benefit for the child, but a new era for humanity as a whole. That is the important point, and we must gather the forces of all conscientious people to work for this great reality—which is not simply an ideal—the reality that we have the opportunity to begin some betterment for the human being. Human beings begin from childhood, and consequent upon the child's growing in the mother's body there is the growth of the intelligence and the character of the man. It is a revolutionary idea to begin education from birth.

Today we shall find two prominent factors in the body politic, the State. One is the cry of the people—"We will be free, we will have a better life, we will respect the rights of men and women." The other is a demand for popular education. The war has inspired people with the idea of freedom and freedom must be given to education. Today all the world is speaking about these two things.

What is education? The child is called upon to become a citizen, and the child has also his work to do in the scheme of human evolution. On the one side we want some different political arrangement for the people, and on the other side we must arrange education differently. This is because education today must give a greater significance to the freedom of mankind. The formation of the consciousness, and the capacity for achieving real independence and the great-

ness of the individual, are necessary in order that the adult may become free. We cannot become free if the child is a slave; we cannot expect the greater consciousness of the new man if that consciousness does not develop from childhood, while man is growing. This greater consciousness and intelligence must be developed and constructed, and they are developed and constructed by the child.

All this is not just a problem of the child, but it is a common problem. If we want a new humanity, it is necessary to begin building from childhood. That is the ideal for a centre of education today; it must be a place for the study of the psychology of the child and the requirements of the child.

The little child will know more than we imagine, because in the child there are certain forces about which we do not know, but which they themselves can reveal. So it is the little child who can help us to understand many of the great problems of today.

In what consists the freedom of man, in what consists the greatness of man, in what way is the character developed? This is the new theme. It is the child who teaches the adult, and we adults must learn from them. Even with this knowledge, we can have nothing more than a vague idea, and the requisite for education must be further study of the psychology of the child. Today we have the necessity for putting all human beings in a freer world.

One very interesting point is that the child can develop himself, not through our teaching and example, but only through his own experience and activity. So we must work at this problem. It is necessary to give the child the environment in which he can exercise himself freely and acquire through his experience that independence which is a growth of character. The child must himself lay hold of culture. He cannot acquire

it because a master speaks but because he has in himself the reality. We have, then, this revelation, that the child himself must develop and find his own illumination.

For this reason, one phase of preparation of teachers and children today is a Centre which touches intimately on all the social problems of humanity, the resolution of which is impossible if children are not taken into consideration. They are the more important part of humanity, and we must learn in what way we can give them freedom. We speak so much about freedom, but the children are slaves—unconsciously, of course. We must

become more humble and work for the liberation of children.

We must say to the fighters, "Do not be violent; be charitable for the sake of the children, for the sake of the soul that is beginning to develop. Do not ask for your own independence if you have not first given independence to your own children. This cannot be accomplished by violence, but only by science, wisdom, knowledge, humility, and love for the little ones who cannot in return give us anything to add to our power and riches, but will give in the future a better humanity." That is our wish, not only for the children, but for everybody.

Bring Me Thy Failure !

CLARA M. CODD

LONG years ago, when I was a young Theosophist, I read a little book by Mrs. Besant which thrilled me more than any other. It was those sublime lectures of hers on Avatars. She there describes in unforgettable terms the descent of that special Messenger from the Logos of our solar system which comes so rarely in the life of our planet, and only when there is a very special need. In the words of the Lord Shri Krishna ;

"When Righteousness
Declines, O Bharata ! when wickedness
Is strong, I rise, from age to age, and take
Visible shape, and move a man with men."

In a lesser way this is also the work of the World-Teacher, the Bodhisattva. They are both supreme manifestations of Vishnu, the Love aspect of God. The Bodhisattva comes much oftener, so I liken Their work to the arrangement of our calendar. Because our calendar is not exactly in line with the heavenly bodies, we must put in an extra day every four years. Then I have heard that every hundred years another slight adjustment must be made. Let us call the regular adjustment every four years the coming of the Bodhisattva, and the rare adjustment of the larger cycle the appearance of the Avatar. He comes direct to our planet from the very heart of the Logos, from the heaven of heavens.

There were words of Mrs. Besant in her book that I have never forgotten, the statement that even whilst he is in the ranks of ordinary men

the future Avatar is already marked out by his uncommon love of his fellow-men. For it is that love in excelsis which draws Him once again to this sad earth from the unimaginable, glowing light of the heaven of heavens. If it were not His supreme quality, He would long ago have forgotten us. And so I thrilled and dreamt of that tremendous Lover of men who could accept darkness and iron limitation for love of us, who would never leave us until the end of time.

Not long ago I came across some questions and answers in an old Central Hindu College magazine, where Mrs. Besant was answering a boy who asked what exactly was an Ishta-Deva. Mrs. Besant explained that it was a chosen personalization of Deity, perhaps brought about by the religion a man had been brought up in, or otherwise chosen. So I sat down to think whether I had an "Ishta-Deva." Then I saw who was my Beloved, my Ishta-Deva, the same as my Master and Friend, but of a more cosmic and greater degree. To me He was the great Avatar who accepted the humble role of charioteer to the warrior Prince, Arjuna, that benign, wise, and supremely lovely Figure who shines through all that great poem of India, "The Lord's Song." I have heard it said that the Gita is supremely the book of devotion for the First Ray. I cannot believe it. It is for all Rays, for from it shines that tenderest, simplest compassion and love for all living things.

Ah ! what majesty was His, what divine love, what gracious condescension. Not the smallest,

weakest thing that lived was without His supreme understanding and loving care. Of all the Discourses the twelfth is my best beloved. Let me give some of it in the very beautiful words of Sir Edwin Arnold.

Arjuna had been asking the Lord which were the better, the man who worshipped God in some revealed form or he who served the Unrevealed. The Lord answered that the way of the Unrevealed was difficult for the embodied to reach, and then went on to describe the most compassionate, wonderful, sliding scale of devotion ever spoken.

"Cling thou to Me!

Clasp Me with heart and mind! But if thy thought

Droops from such height; if thou be'st weak to set

Body and soul upon Me constantly,
Despair not! give Me lower service! seek
To reach Me, worshipping with steadfast will;

And, if thou canst not worship steadfastly,
Work for Me, toil in works pleasing to Me!
For he that laboureth right for love of Me
Shall finally attain. But, if in this
Thy faint heart fails, bring Me thy failure!
Find

Refuge in Me."

Ah! what words! Note the last phrase, the Divine Hand held out to mortal man at the lowest level. "*Bring Me thy failure!*" Can we really do that? Will the Heart of the Universe, the Spirit of Love Incarnate, accept even our failures, if nothing worth and being utterly devoid of merit, we have nothing left to give Him but that? I know no diviner words in the whole scriptural literature of the world. Not a sparrow falls, said the Lord Christ, but our Heavenly Father knows of it. But here, not only an innocent little life is within His love and care, but the sordid, tragic, weak, wicked failures of men. I feel like the humble Sanjaya, the chronicler of the marvellous dialogue:

"Thus gathered I the gracious speech of Krishna, O my King!

Thus have I told, with heart athrill, this wise and wondrous thing."

And so it is for ever true that the Greatest is nearer than all else to the smallest. I saw that so wonderfully and unforgettably when my good karma took me to that meeting at a Benares Convention when the Lord Maitreya overshadowed Krishnaji. So tremendous was the "atmosphere" that no one spoke. In utter silence we all left the hall. For days afterwards that glory sung through me. And this is what I saw

during the most wonderful experience of my life, that in the eyes of the Lord there are no differences. That is to say, He knows well that there are great and small, evolved and unevolved, but in His heart there is no *sense of difference*; the small, the unevolved, is equally important to Him, is equally beloved by Him.

Once again, years afterwards, the Lord spoke through the lips of Krishnaji words that have never left my heart. "I come, not to destroy, but to fulfil. If you would learn to walk in My road, then you must learn to work as I work, to love as I love. I come to those who love and to those who suffer." Why to those who love or suffer, I asked myself? Because if we love or if we suffer we *live*. If we do neither we are temporarily dead. Yet, says the old scripture, "even the dead shall hear the voice of the Son of God, and they that hear shall live."

No one, however sin-stained and ignorant, is lost, no one is uncared for, no one but some time will be gathered up into the Everlasting Arms. However feeble we may be, however weak, let us bring that very feebleness, that very weakness, to His Feet, having naught else to offer, and He will transform it and ourselves, who have taken refuge in Him. That is indeed the eternal call the Lovers of men have always cried. Did not our Lord, the Bodhisattva, say when He was last upon earth, to all the weak, the sinful, the bewildered:

"Come unto Me, all ye that labour and are heavy-laden, and I will give you rest."

These words are echoed again in the still older invitation:

"Abandoning all dharmas, come unto Me alone for shelter; sorrow not, I will liberate thee from all sins."

I wonder why men wander in darkness when Heaven is all about them, and the Hand of Heaven is forever stretched out to help them? Here is no conversion to a faith needed. It is the recognition of that which eternally is. Franz Werfel describes it well: "There is no such thing as a conversion to faith, only a reversion, only a return. For faith is not a function of the soul. It is the soul itself in its last nakedness." H. P. Blavatsky said it was "the soul's unlearned knowledge."

Let us be bold to take the Hand of Love, we who are but as little children, who cannot stray far from our Heavenly Father's love and care, and let us say: Glory to Him, who from the heaven of heavens came down in such simplicity, sweetness and love to help us men wandering in the outer darkness of human ignorance and sin.

Eight Reasons For Humaneness

GEOFFREY HODSON

THE second World War has ended. Mankind stands at the threshold of a New Age. An ideal is needed as heart and core of the New World Order which now must be built. No finer ideal could be chosen by individuals and nations than that of *humaneness*. There are at least eight reasons for this choice.

1. *To end War and ensure Peace.* All life, all manifestation and all human experience are governed by immutable Law. Effect invariably follows cause. Appropriate reaction always follows every action. The existence and operation of this Law has been affirmed by every great Teacher of the race.

God said: "Whoso sheddeth man's blood, by man shall his blood be shed." (Gen. ix. 6)

Christ said:

"For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. v. 18)

"And it is easier for heaven and earth to pass than one tittle of the law to fail." (Luke xvi. 17)

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you again." (Matt. vii. 1, 2)

"Therefore all things whatsoever ye would that men should do unto you, do ye even so to them: for this is the Law and the Prophets." (Matt. vii. 12)

St. Paul said: "God is not mocked; whatsoever a man soweth that shall he also reap."

Carlyle writes: "All work is as seed sown, it grows and spreads, and sows itself anew and so in endless palingenesis lives and works."

Those are not threats but statements of Law under the operation of which those who inflict pain receive pain, those who live by cruelty receive the same. Wholesale exploitation, torture, and especially murder of animals by man helps to bring upon mankind the horrors of war. Only a truly humane humanity can hope for permanent peace on earth.

2. *To banish disease and ensure health.*

Disease arises from two main causes. The first is the infliction of pain upon sentient beings, whether animals or men. The second is the wrong conduct of life, which includes wrong care of the body and wrong use of its powers. Meat-eating, for example, contributes to both of these causes. First, it depends upon the wanton infliction of pain, and secondly it intrudes into

the body highly toxic, rapidly putrefying and pain-poisoned substances. The eater suffers both under the Law of Cause and Effect and from the poison introduced into the body.

All infliction of unnecessary suffering upon animals, as by trapping, vivisection and slaughter for sport, for food and for profit, contributes to the ill-health of mankind.

Health depends on humaneness, without which it cannot be permanently enjoyed.

3. *To advance his spiritual evolution by cleansing the soul of man of cruelty and blood guilt.* "The measure of the stature of the fullness of Christ" was declared by St. Paul to be the supreme human attainment, the objective of human evolution. To co-operate with the evolutionary purpose is to hasten its fulfilment in oneself and others. Attainment of Christhood depends upon living a Christ-like life, which means a life of love and of service and a life free from the indulgence of animal passions and blood guilt. Furthermore, to extirpate the characteristics of cruelty from human nature by ceasing to be cruel and by expressing and so developing compassion is one of the greatest services which man can render to God, to his fellow-men, and to the Animal Kingdom of Nature.

Thus purified, thus co-operating with the spiritual purpose in Nature, and thus serving, man advances rapidly towards his goal of perfection or Christhood.

4. *To assist animal evolution by replacing fear-producing cruelty by trust-evoking humaneness.* The Divine Life is also present and is also unfolding to a higher state in animals as it is in man. Cruelty retards, humaneness quickens the evolutionary progress of those animals that receive cruelty or humane treatment from man.

As an elder in evolution, it is man's bounden duty to help forward by every means within his power the evolutionary advancement of his younger brethren of the Animal Kingdom. By this ministration he also hastens his own progress to perfected manhood.

5. *To banish ugliness from the face of the earth and to increase the beauty of civilization.* Beauty is the hall-mark of a civilized and cultured individual or race. Cruelty is ugly. Humaneness is beautiful. A humanitarian life is a beautiful life.

An increase in the beauty of human surroundings and civilization is an urgent necessity. The

meat trade is one of the most prolific sources in the world of ugliness, coarseness, brutality. Vegetarianism promotes beauty, refinement, culture. Comparison of the ghastly sights, sounds and smells of an abattoir with the beauty and fragrance of an orchard, leaves no room for doubt upon this question. It reveals the contrast between utter ghouliness and sheer beauty and delight. The clean simplicity and beauty of sun-ripened fruits, of oranges, grapes, nuts, corn, honey is surely infinitely preferable to the horror and ugliness of the meat trade and of the meat market, which has been described as the "domain of the carcase and the blood-sustained porter." For beauty's sake mankind must become humane.

6. *To save animals, children, women, the aged, the weak and dependent from suffering and sorrow.* Evolutionary purpose and religious idealism apart, pain is of immense direct significance in animal and human experience. Pain matters tremendously. It is a discord constantly marring the song of life. To cause unnecessary suffering is a crime against the Creator, against Creation, against Divine Love and against one's fellow creatures.

Men and animals are dependent upon each other for their happiness and well-being. Yet man's inhumanity to man is proverbial and man is by far the worst enemy the Animal Kingdom has to fear. The life in all creatures being One Life, when man unnecessarily injures a sentient being, he injures all life; for all beings are akin. He therefore injures himself as surely, if less immediately, as if he deliberately hurt his own body.

The abattoir represents the apex of savagery. Every moment of every day, in screaming agony and in shuddering fear, hundreds of thousands of helpless animals are dying unnecessarily. They are bred and killed for the two purposes of satisfying man's appetite for flesh and blood and of swelling his bank balance. Every abattoir is as an animal Buchenwald. Every vivisection's laboratory is as a Belsen or a Dachau, and they exist and are in continual operation in thousands throughout the world.

If man could but attune his inner ear to the song of life, he would find it marred by the cry of millions of tortured animals. This cry constantly arises as screams and moans of agony from the whole earth. Those who have once heard it can never forget the experience. Yet

they must try and shut the memory of it out of their minds, as knowledge of the intensity of suffering which is its cause and the horror of the sound are unendurable.

The unnecessary suffering, mental, emotional, physical, inflicted by man upon fellow-man is also world-wide and continuous. Cries and moans of agony arise from human victims of human cruelty. Uniting with those evoked by the pain of cruel punishment, accidents, ill-health and disease, they produce an appeal for aid which is irresistible to the heart at all sensitive to suffering. For such it is all-important, nay, it is an impelling necessity, that this suffering should cease. Unnecessary suffering is an evil which must be banished from the earth. The New World Order must be characterized by immense diminution of the world's pain and an immense increase in the world's happiness and peace.

7. *To render mankind responsive to spiritual impulses and Divine assistance.* By this means the evolution of the whole human race can be quickened. Spirit perpetually seeks to refine matter, to bring it to greater responsiveness. Life ever seeks to mould form to greater beauty. Consciousness ever seeks more effective and less resistant vehicles.

Cruelty and the pain and fear which it causes coarsen, deaden, make spiritually insensitive the body, emotions and mind of man. Cruelty therefore delays his evolution. Humaneness and the happiness, trust and freedom which it bestows refine and make spiritually responsive the nature of those by whom they are received. Humaneness therefore quickens evolution.

8. *Because the Divine quality of love is denied by cruelty and given expression by humaneness.* Mankind now stands at the dawn of a New Age and at the threshold of a new level of consciousness. The New Age will be an age of unity, and the new level of consciousness will be that of the intuitive perception of the unity of the life of all beings. Cruelty, like a monstrous Devil, bars the way to both attainments. It is the great enemy of mankind. Cruelty must be banished and displaced by compassion.

The Divine in man shrinks back repelled from and by the cruelty of which the material in man causes him to be guilty. He who works for the cause of compassion labours for the cause of the progress of civilization and the spiritual unfolding of man.

Such are eight reasons for humaneness.

TOWARDS UNITY

N. SRI RAM (Vice-President)

(Convention Lecture delivered at Adyar, 30th December 1945)

A VISION OF UNITY

IT has been said that "where there is no vision, there the peoples perish." A vision of the future to be built, of the ultimate end or goal for which to make, is necessary, whether for a particular people or for humanity as a whole. Our effort has to be constructive in relation to the end, if it is to result in happiness or benefit to ourselves. But where the people cannot see beyond the agitation of their immediate problem, or their short-sighted desires, there is bound to be failure, turmoil and misery. We see that today in the world. Although the war in its organized form has ceased to exist, yet we find strife between people and people, and between class and class within every society. Surely this state of affairs cannot be described as peace. Peace is not the absence of fighting on a front or a frontier, but is a quality which has to do with the constructive processes of life. Health is not feverish restlessness which at any time may develop into a dangerous crisis. If we are to avoid the peace of death, we must seek the peace of life, which is begotten of harmony, by the co-ordination of those processes which in their totality constitute the manifestation of life. If the reconstruction of the world is to be successfully accomplished, it is necessary that we should have a broad vision of the lines on which that task is to be attempted and fulfilled.

There cannot be a greater vision for any individual than that which the great sages and seers of India, foremost among the wise men of old, have delighted in describing. That is the vision of an all-embracing unity. If mankind needs one principle, clue or goal more than another, it is that unity. Though the greatest of all truths, being indeed the underlying principle of life, yet it is one which is little thought of, less realized, except by a

few individuals here and there, amidst our present distractions.

To many people the concept of unity may even seem cold and abstract, like the unity of a mathematical point from which radiate innumerable straight lines. But that unity, underlying all things, if dwelt upon and realized, will be found to give all the warmth, colour, and movement which any heart can desire.

Consider for a moment the vibrations of sound. They are but oscillations in the air at a particular frequency. But when these vibrations, which are material, objective, and mathematical, impinge upon the live human consciousness, they are translated immediately into sounds with all their endless possibilities of language and music, happiness and expression. So with light. It consists, in all its colours, only of a series of vibrations. But so wonderfully is the universe made on its material and spiritual sides, there is such a marvellous correspondence between the two, that when that which is concrete, cold and objective, seemingly uninspiring, plays upon the spiritual consciousness of man, the result is a universe of light, sound, colour, form and poetry.

This conception of unity which is the foundation of all philosophy, the heart of every religion, the ultimate of all scientific analysis, and, let me add, the root of every art expression,—this needs to be breathed into the consciousness of every single member of our humanity. More than ever before, it must be sounded in these days; for, proclaim it in any way we may, in any beautiful form, with any illustrations; if we can produce this consciousness of a unity in all the diversity, a kinship between all animated forms, we will be bestowing on the world the greatest blessing, which will presently bring about that condition in which it will find its maximum happiness.

DIFFERENTIATION AND RE-UNION

As it is today, all mankind is at variance with itself, broken in its mind and emotions, and pulling with the scattered parts in different directions, all for want of the single magnet which would hold them together. The first object of the Theosophical Society is the establishment of universal brotherhood without any artificial distinctions, because it is in its promulgation that our greatest service to humanity lies. The second object, which consists in the study of comparative religion, science and philosophy, leads to the discovery of the unity.

The greatest truth which any Theosophist can proclaim, the oldest but ever young, the fairest and most full of inspiration, is the truth of the one Reality from which everything springs. From that one source, all life issues, and issuing flows in endless different directions, branching more and more, until we find in the full-grown world innumerable lives, each specialized in its own way, manifesting an infinite diversity of effects, qualities, and powers. This is taking place the whole time. Whether we consider the differentiation of the protoplasm into tissues of various sorts which are built up into different organisms, or the branching of the original life-stream into innumerable streamlets and tributaries running through all the forms that constitute the various kingdoms of nature, we find this process of evolution of differences, the more and more minute sub-division of the original substance. When this process has reached its limit, when from the centre the wave has rolled forth to the circumference of the particular manifestation, then that wave is returned to the centre, and this is the further and complementary process of the reunion of all the differentiated and specialized parts to make a single whole, thus once again to re-become the unity from which they have sprung. This is the basic phenomenon of manifestation and withdrawal.

All this is not without a purpose. Every specialized part, every fragment of life, has its uniqueness, its own special and exclusive value, its note to strike; and all the different notes, innumerable as they are, are eventually synthesized into a whole, which may be imagined as the masterpiece of a symphony

in which every note is combined with the utmost skill and ingenuity with all the other notes, every sequence is perfect, every multi-toned chord, as beautiful and harmonious as it can be. The summing up of the scattered parts in this manner is that "far-off divine event to which the whole creation moves." We have all come from God, to use the language of religion, and all the children of God—men, animals, vegetables, elemental lives—shall together go back to their common parent, but in union amongst themselves. The process of this reunion and return lies in so bringing the different parts together stage by stage that at every stage they constitute a pattern of unity. Innumerable such patterns, such groupings, are built up until finally all things, in their perfected form, fall into one inclusive pattern, the splendid whole of a universal order.

Stepping down all this to the level of our present practical undertakings, we come to the truth that wherever we join together in a group, and move towards a single object, wherever there are diverse elements integrated into a unity, wherever things fall into a beautiful and fitting order, there are the first steps taken to the eventual consummation.

I said a little while ago that integration constitutes the root of every art expression. For the essence of art lies in the expression of a single meaning with a variety of parts, just as a beautiful smile is produced in a flash by a coordination of the muscles which produce that phenomenon. A perfect picture has its central theme, which all its parts are stream-lined, as it were, to bring into the view of the beholder. Look at the art of Nature, the way in which she evolves the forms of her children, the fish in the waters or the birds in the air. Their beauty is so striking, because they are so shaped as to conduce best to the purpose for which they are designed. The art form is created by the adaptation of material to purpose, the convergence of every evolutionary factor to a single end. The whole shape is streamlined to a single movement, with a single purpose.

Wherever human beings come together and develop a common purpose, or engage in a common work, and are thereby perfectly adjusted to one another, cooperating whether in science or art, the pursuit of other learning,

or for any other accomplishment whatsoever, be it even in a cricket team or as crew of a boat, there is a preparation for the final welding to come.

We can contemplate in such beginnings but the outermost fringe of a mighty development, which will eventually comprehend all heaven and earth, but only when all things are changed to the type of their ultimate perfection. A part of our work is the bringing about of that change.

VALUE OF SPECIALIZATION

Let us glance at two factors which divide men at present, nationality and religion. Is there something in these of lasting value? The answer, from the Theosophical point of view, depends on what is the essence of these things. It lies in a specialization of qualities. There is obviously a nationalism of hardness, hatred and aggression, which is but a composite of individual selfishness. But there can be also a beautiful and constructive nationalism of love, expressing a genius common to all the members of that nationality. A nation lives to fulfill the purpose of developing this genius, of which the manifestations are the distinctive national qualities, to be seen in all its works and achievements. Such nationalism is a fulfilment of the Divine Plan so far as the Nation is concerned. So with any religion. Its origin is in a spiritual Founder, who gives the kernel of its truth however wrapped up it may be subsequently in superstitions. Specialization everywhere of any sort, whether on scientific or artistic lines, or in a human temperament, whether in race or religion, has an extreme value, which is part of the original purpose. Our ideal must therefore be not the obliteration of the differences into which the original unity has been broken, because the differences exist to manifest a splendour which cannot be manifested in the unity, but to encourage and enable each distinctive type and species to preserve in itself the outcome of its heritage, to thrive on its own qualities, to flame into its proper brilliance.

In India our dharma as Indians is to show forth those qualities which are beautifully Indian, which constitute the uniqueness of the spirit of India in its pure, unvitiated,

fragrant form. It is only as we do that individually and as a nation, and build our political, economic, educational and other forms, according to those qualities that we shall fulfill the nationhood with which we have been impressed from our birth. The same applies to every other people, because each has a message which it has to utter with its works and actions, with all that makes its civilization and its culture.

In such a world composed of diverse factors, all different from one another, there is bound to be, in the shifting process of its evolution, a constant need for readjustment due to interactions, good and bad, fraught with joy and sorrow. Such interaction has become more possible now, and intensified by the circumstance that today we live in a world in which the physical barriers to movement and intercommunication have been broken down by the inventions of the human intellect and all parts of humanity are thrown together more closely for better or worse. Such contact should, ideally speaking, not result, as it does at present, in a clash between the different types, but in intensifying and enriching the character of each by the operation of the others. But that requires understanding on the part of all of them.

If an Indian goes out to the West, it is only right that he should be influenced by the culture, the specializations, and the qualities of the western civilization, yet he should remain distinctively Indian. There is no contradiction in that position. In reality, no one can help being himself, and all that one can do is either to be one's own native self, or become the mask of an imitation of another's expressions which can never express oneself. There can be no injury sustained by throwing our hearts and minds open to the finest, the most beautiful influences of others, whether people, system, or culture, so long as we preserve that integrity of spirit to which these shall be assimilated. It can only result in the enrichment of ourselves. But unfortunately all nations have yet to realize that there is a spiritual purpose behind each, for which it exists, and inherent in its blood and growth, which can never come into conflict with others nor suffer detraction through co-operation with them.

UNION OF ALL HUMANITY

Though the body of humanity may be riven today with strife, with pains of every sort, and broken into fragments, the time has come for all its limbs and organs not only to be mended and restored but also made one whole with all its peoples, white, coloured, black and brown, with all their systems, faiths and cultures. The hope which we as Theosophists can give to the world is that there is awaiting it a destiny which will be a fulfilment for humanity as a whole and equally for every one of its parts.

Such a fulfilment is possible, not only because people from all quarters of the globe can meet now with facilities to understand each other and act together, but also because there is arising in an increasing number among all peoples a quality of the mind which is already beginning to assert itself, the higher mind in which humanity can be one, as it cannot be in the lower, separated parts. It is possible for at least the finest, most thoughtful individuals in every nation, to grasp what is common to all humanity, the truth about human evolution, some part of the meaning of those experiences which come to all humanity, and the reality of our brotherhood. This unity of understanding, which is possible of achievement in a section of humanity, comprising the best among every people, will be the crown of the world-civilization which must develop eventually, but there must be also as a physical basis an organization for regulating the life of mankind as a whole, an organization to ensure peace, and promote the peaceful growth of every people in commerce, letters and all common undertakings. Thus humanity will function as one body, beating with one heart, ensouled by one life, however active with diverse limbs and organs.

Either we come together, realizing that all men and women are one family, or we must plunge together into an abyss, which will swallow up whatever is good in our heritage and our achievements, and annihilate the greater part of humanity too.

This union of all the peoples of the earth will be a far-off herald, reflecting at this distance of time that final event to which all things must increasingly tend. Our common task is to unite ourselves for all constructive

purposes; each of us to organize our national life so that instead of chaos there may be order; our economic system so that instead of functioning for the enjoyment of the few, it may provide happiness for all; to create a new social environment which will reconcile the seemingly opposed principles of individual freedom and social order; to promote every kind of regenerative contact and co-operation in every sphere of human life. As we succeed in shaping a new civilization along these lines, we shall re-establish down here the forgotten truth of unity so far as mankind is concerned, in a live and tangible form.

Theosophy sets forth a conception of the nature of the spirit in man, which is divine, in terms which can be accepted by all thoughtful peoples and applied to their practical conduct. That truth of its unity which is the central heart of that doctrine, on which depends the life, loveliness and relation of all subordinate truths, is one to which the truly spiritual-minded among every people, as distinguished from the dogmatically religious, are bound more and more to incline. It should be possible to build up a body of spiritual truths around it, based on such knowledge of man and Nature as we possess today, which will enable the various peoples of the world, released from the shackles of their respective dogmas, to exchange with one another their most intimate and beautiful thoughts and aspirations. Thus we can create a nucleus composed of people all oriented to the one truth, that of Unity, of the true spiritual nature of which they will be to some extent conscious.

A TEMPLE OF INTEGRATED HUMANITY

Before we can build all humanity into a spiritual temple, the material has to be prepared. The plan of the Master-Architect must be not only to create a structure which is beautiful as a whole but to embody in it the utmost beauty possible to every segment; each subordinate part made self-sufficient in its setting; arch, pavement, pillar or spire, each complete, expressing a significance of its own; but all making one design which as a whole has a meaning that did not belong to the parts; every part so placed as to give that part the maximum significance, shining

out not only with its own individual beauty but set off and illumined with the beauty of the whole.

There is a design for all humanity, which will be manifested only as humanity is welded into a whole, a design which will make clear all that has gone before. It will consist in not merely happiness and security for all, but more than that, the manifestation of a new spirit, whose action will be felt in every part of the body of humanity, transforming all parts to their own heightened glory.

Before such a temple of integrated humanity can be built up, we must have the men and the women who will constitute its stones, who will be able to inaugurate the new civilization and enable it to be preserved in the future. We must have men and women, at least in sufficient numbers, full of enthusiasm for this accomplishment, who have a dominant world-consciousness in addition to their own individual and national consciousness, who will discharge their responsibilities as citizens of a world-order and whose first thought will be for humanity as a whole. If we are to have such men and women in due course, the younger people must be educated now into that attitude.

The new order must take long to grow, because it cannot be a prefabricated structure. Every living part has to grow into the necessary adaptation to others and to function efficiently in its place in the proper organ. Though this may be a matter of slow education and growth, the beginning can be made here and now. If we can do this, then we can hope for a new era of uninterrupted

peace, a greater millennium than any which has existed anywhere in past times, a civilization which can be described as a world-civilization, in which the distinctive spirit of no existing culture will be lost or obliterated, but all will be glorified. The new civilization will be the expression of a world-soul of which the culture and civilization of every single nation whether of the East or the West will be a facet. Such a dream is possible to be dreamt today, because humanity is on the golden threshold. But it has to make the choice in which direction it will go. It is here that Theosophy can be of the greatest possible service; because, if Theosophy, with its splendid vision of the future and its knowledge of the past, cannot guide men, especially in the present crisis and confusion, then I do not know where else men can seek advice or obtain guidance.

There are over twenty thousand members of the Theosophical Society all over the world, and there is possibly a larger number of friends, men of goodwill, of thought and wisdom, who do not belong, as members, to the Theosophical Society, but who can be described as Theosophists at heart. If all of them can pull together and work for the truly great consummation, which will be for the benefit and glorification not of this people or that, but of all, then by our united efforts we will be able to lift humanity out of its present darkness, and save it from the perils and misery to which it is exposed. Every Theosophist can join in this work, shaping his individual life and streamlining all his efforts to this end.

THE GOLD OF PEACE

I am so often told that Theosophists expect a lead from their President in matters of moment. They need no such lead. They do not need to be told what to think, how to feel and act, what to say. Whatever they need in these ways they have already received abundantly. But they urgently need to be awake and not asleep, to have a measure of independence instead of for ever feeling for the hand of a guide.

I have not been told what I ought to think in regard to the role Theosophists should play in the coming peace.

I therefore know that I ought to think deeply for myself with the aid of all my fifty years and more experience of Theosophy in this particular incarnation alone.

And if my fellow-Theosophists also think deeply, however differently, together we shall substantially help to purify the gold of peace from the dross which still has the power to eat away its auriferous blessing.—G.S.A.

INTUITION

J. KRUISHEER

"THERE is a great difference between the words: 'This is sensible' and 'This is wise.' What is the sensible is not necessarily wise, and what is very wise is almost never sensible in the eyes of cold intellect" (Maeterlinck).

Mind is certainly not the highest of man's possibilities and faculties. It is true, however, that mind is essentially human, in the same way as instinct is essential to the animal. But also, in the same way as the animal shows already a slight beginning of intelligence, man also shows the germination of a new faculty which is something higher than mind and is called intuition.

Here we have already an indication as to the place which intuition takes in evolution and in man's constitution. Consequently, if this is so (and we will come to this point afterwards), intuition must be something quite different from instinct, because we find the two separated from each other by the mind. Those phenomena appertaining to instinct are but the result of the automatic elemental life of the physical and astral bodies and are based on habit or remembrance. Being partly the result of elemental remembrance, these belong also to the remembrance of the soul of the group to which the animal belongs. Instinct is mainly group-soul remembrance.

Where mind observes things outside itself, intuition—as the name implies—hints at the possibility of observing something from within oneself, of an inner contact by means of which the thing becomes known. One of its most important characteristics is its independence. It is absolutely independent of impressions either of the senses or of the mind. Intuition does not argue, does not compare, does not seek, nor does it examine—it knows directly.

Intuition seems as it were to come into a direct contact with reality and therefore, as a function of consciousness, proves to be a much higher faculty than the mind. With much more difficulty and much more labour, mind arrives at a less certain and a more or less approximate conception of reality.

Now intuition has this peculiarity that it does not repeat itself; it does not persist in imposing its view. It seems indifferent as to our acting according to its commands or advice. It speaks only once. Moreover, it is much more difficult to guide than the mind. It speaks or does not speak, according to its own volition. So it seems at least

in our present stage of evolution. Intuition sometimes speaks about some one unimportant event, but is absolutely silent about things of the highest importance.

"Intuition is the highest stage of our knowledge," says John Locke. When it works, it shows itself as definite knowledge without the slightest need of argument. It is "revelation," manifesting in a flash. It brings insight where the mind fails. We do not know how or from where it comes; we even cannot ourselves make it come. But when it acts, in one way or another, our consciousness becomes aware of a truth.

A striking example of the way in which intuition works is shown when Gauss discovered his highly intricate mathematical formulae. After having pondered over the question for a considerable length of time without result, he suddenly, in a flash, saw these long and intricate but very systematic formulae as in a vision before his mind's eyes, ready-made; and only after considerably elaborate calculations was he able to prove mentally these formulae to be true.

Bergson also says: "With man, consciousness is mainly intelligence. It could have been accompanied by intuition and it seems as if this should have been the case. Indeed in our humanity, intuition is almost sacrificed to intelligence." The case, however, would be stated much more simply and more comprehensively by taking the Theosophical view, already given before, that intuition is the next faculty in evolution, coming after the mind and not yet simultaneously active together with mind. In days gone by physical consciousness prevailed, then the emotional, and now the intellectual.

Spinoza holds that knowledge embraces three stages: (1) the empiric, that is, the knowledge of experience by means of the senses; (2) the analytic, which judges and comes to a conclusion by collecting facts, comparing them—this is the scientific method; (3) the intuitive, which after having collected all possible facts, ponders over them (like Gauss) till suddenly the consciousness comprehends and knows that which is present in the inner recesses of the mind.

Spinoza is of opinion that intuition originates when the mind is no longer busy with compartments or divisions of reality, but with totality. He sees intuition as a faculty which does not mind limitations, but which directly contacts totality. Its observations arise, as it were, from

the very depths of a man's being, from a spiritual source within. Therefore he concludes that it is nearer to Oneness or Totality.

Bergson also says: "Mind is no source of knowledge of the totality of reality. It is this for inorganic nature and consequently for physical science, language, practical life. But life, the organic, the world of consciousness, can only be reached by means of intuition." (*L'Evolution Créatrice*). So we may safely conclude with Theosophy that intuition lies above all other functions of consciousness, above the dividing, analytical mind. It is closer to the Atmic Self and therefore also closer to the Universal Self. Intuition is a much wider part of consciousness than mind, and this makes Bergson say: "Mind as such must be replaced by that more embracing reality of which mind is but a retrenchment." (*L'Evolution Créatrice*).

Now Bergson sees intuition as a kind of sublimated instinct, a faculty which man has practically lost. But we have already shown that it must be much more than that; that it is a new and even higher faculty of its own. Intuition is not the result of one or other process of thought; and, above all, intuition is only able to come into action when we are totally free from emotion. Strong emotions disturb all possibility of intuition.

Intuition unites with that which is to be known and therefore it knows without a shadow of doubt. It is more valuable than mind-knowledge because it works much nearer to truth and therefore is direct, absolute, synthetic. It brings, as it were, the time and spaceless universal (spiritual) consciousness within the possibility of being known by consciousness in time and space.

The characteristics of an intuitive man are: largeness, broadmindedness, comprehensiveness, vision of the whole, altruism, tolerance, brotherliness, love, peace, happiness. On the other hand, self-sufficiency, egoism, arbitrariness, hard dogmatism strengthen the I-ness and consequently hamper the intuition.

The mind and the I-principle first see contrasts. But in intuition there does not exist any "you" or "I," because it unites with "the other." It knows not only his past and present, but feels also his hopes, his aspirations, and in a certain way also that which he hopes to become in the future. Intuition knows the inner man which remains hidden from the mind.

Man is much more than mind, for mind is but one of the many faculties of his consciousness. And the "I-principle" is part of the mind. Both are functions of consciousness, of a much bigger Self. Intuition is a much higher source of knowledge than the "I." An egoist never can

be intuitive. Self-sufficient thought shuts off, so that the Buddhist function of intuition cannot come through. We with our I-thoughts are the cause of the shutting off of intuition.

Furthermore Buddhi is much more flexible and changeable than Manas. Dogmas, fixed systems, rigid conclusions hamper the evolution of intuition. The self-dependent man is never intuitive. Intuition is openness of mind. "If you live with intense openness of mind, there arises as the result of this intensity a non-attachment which is not indifference but which is love." (J. Krishnamurti).

Intuition is love and sympathy. Bergson says: "This faculty must be acquired by means of a kind of intellectual sympathy, thus penetrating into the unchangeable; it becomes the life of the thing itself." (*Introduction to Metaphysics*). Intuition develops by our increasing sense of universality, a notion of unity and of a belonging together. Thus as students of the Ancient Wisdom which we call Theosophy, we can easily see that intuition proves to be the coming function of consciousness in the near future.

Says Spinoza: "Under the direction of the idea of unity and essential oneness, intuition carries the human mind from diversity and finiteness of knowledge by experience, to the oneness and coherence of apprehension of the Eternal Order in which the Logos unfolds himself. It is the movement of the spirit from its subjective condition towards the objectivity of the divine Mind as the manifestation of the divine Reason in the mind of man. It leads from multitude to Oneness."

The same idea we find with Bergson: "Furthermore, by the sympathy-communion which it will create between us and the rest of the world and by the extension which it will give to our consciousness, the intuition will introduce us into that most private field of life which is mutual permeation, intuitively extended creation." (*L'Evolution Créatrice*). The awakening of intuition is an extension of consciousness above the concentrated mind. This is the reason why meditation, if it draws the consciousness to a region higher than the mind, is able to stimulate the intuition. "He who (in meditation) has gained an inner stillness, possesses an intuitive insight into the truth of things," says S. Radhakrishnan.

Here we have found one of the means of stimulating the development of intuition—by meditation. Dhyana, which stills the mental unrest, looks from above at mental activities and in that attitude provides a possibility for Buddhist intuition.

Another means of developing intuition is contact with nature, which awakens the Buddhist

principle. Life is everywhere in nature, so that every life with which we come into contact, is part of the Universal Life of Totality. If we can feel ourselves to be one with such life, omnipresent in nature, it will connect us with the Totality.

Art also is a very effective means of developing the intuitive faculty, as it opens up the gateway to a wider consciousness. "With an intuitive effort the artist removes the barrier which space has placed between himself and his object." (*L'Evolution Créatrice*). Real art lifts up, causes a receptiveness which brings about intuition; because its effort opens the inner vision and thus awakens the creative power of the artist, which power is Atmic.

And finally, since the intuition is obviously the Buddhic principle awakened into activity, the best means to evoke this wonderful and divine faculty is to live a life of brotherliness towards all creatures. Love, Sympathy, Compassion, Altruism, bring about that broadmindedness which is transmuted into intuition. This enables us to see the Beautiful and the Good everywhere and thus prepares us to realize that our inner Peace, Silence, or Bliss is the same Truth, the same life as that which shines in the eyes of our brother-man.

Then intuition will enable us to become One with that Universal Totality, whereby the Voice of the Silence may be heard and liberation attained. This is the august end of Yoga.

The Atom In The Secret Doctrine

GEOFFRY C. WEST

LET us imagine we are watching H.P. Blavatsky in her study, at work on *The Secret Doctrine*, perceiving Isis unveiled with an inner sight. Watch her face, as with the book of the Ancient Wisdom unrolled before her mental gaze, she defends and justifies it in the gross medium of words. See that little smile as she uses a quotation from a scientist, who, while discussing the chemical and physical nature of the atom, unwittingly enunciates an occult teaching. Sometimes one may detect a gentle satire in her comments, for she does not concern herself with ordinary chemistry or physics, and the most learned scientist is for her less than a novice in the real science.

"The eminent and learned gentleman," she says, "must pardon an Occultist for quoting him at such length, but such is the penalty of a Fellow of the Royal Society who approaches so near the precincts of the Sacred Adytum of Occult Mysteries as virtually to overstep the forbidden boundaries." (Adyar Ed. II. 351).

The contrast between occult and modern science is as extreme in regard to the atom as to everything else, and the reason for this is clear. Modern science deals with observations and measurements, and their relations; the atom is known by its effects. The scientist maps out these effects, they are applied by the engineer, producing chemical processes, electric lighting or the atomic bomb. Occult physics, on the other hand, is a science of causes and correspondences, both philosophical and metaphysical, ultimately

based upon many observations by supersensory perception. The atom is known from its causes and by the process of its evolution. Let us keep these differences in method and attitude clearly in mind while examining what H.P. Blavatsky has to tell of the atom within "the forbidden boundaries."

Her foremost idea is that there is no such thing in Nature as inorganic substances or bodies. Absolute Life cannot produce an inorganic, lifeless atom; every body and particle in the Universe is an evolving life, beneficial or harmful to the human form according to its nature. As there has been much doubt expressed in the past as to the living nature of the atoms of the mineral kingdom, here is an indication of the evidence in proof of it. First: atoms are living organisms because (a) each atom is self-propelled and each is perpetually self-active; (b) it is not a machine manufactured by some outside physical agency, but it evolves from within itself, in the same way as all other organisms; (c) higher organisms combine to reproduce themselves; and we see in chemistry that atoms, as lower organisms, combine to produce new and different organisms. Then, secondly, apart from arguments, it has been discovered that when studied in detail the atom is not automatic in its action. The concept of strict causation has not found a place in modern higher physics, because atoms appear to decide for themselves. Thirdly: "the desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine

Thought propelled into objective existence, into a law that the Universe should exist." (Adyar Ed. I. 116).

This life inherent in the atom by its very existence is called by H.P.B. "absolute intelligence." The nature of this intelligence or of the consciousness of the atoms of matter is, however, beyond definition or conception. One of the keys to occult physics lies in the doctrine that Spirit and Matter are one and the same thing, at opposite poles of manifestation. This is ridiculous for Western philosophy, divided now as ever between idealism and materialism, and contrary to the tendency of modern physics, which is idealistic. The One Life beyond Spirit and Matter is called SPACE in *The Secret Doctrine*. "..... he first differentiation of its reflection in the manifested world is purely spiritual, and the beings generated in it are not endowed with a consciousness or intelligence that has any relation to the one we conceive of. They can have no human consciousness or intelligence before they have acquired such, personally and individually." (Adyar Ed. I. 320). This applies to all the emanated Hosts, Gods and Monads and Atoms, equally.

On the genesis of the atom *The Secret Doctrine* is much less explicit, and as to its internal structure H.P.B. has nothing to say at all. We may make a tentative interpretation of the process as described in the Stanzas of Dzyan. In the Unmanifest state during Manvantaric Pralaya here are the Unmanifest One Life, and the term containing the potential universe, dwelling in ever-darkness, dark Space or Substance. The third aspect of the Unmanifest, which is Mahatma Universal Mind, impregnates Chaos (which is, again, Substance, the Ocean of Mulaprakriti) and makes it fertile, so to speak. "The Three fold into the Four," and the first differentiation of matter then occurs, forming that Prototype which has so many names—Radiant Essence, "Milk" and "Curds," World-Stuff and

Amrita or Water of Life immortal. The manifestation of the Logos comes next—"the unparalleled refulgent glory"—"he shines forth as the Sun, he is the blazing divine Dragon of Wisdom." The third aspect of this Manifest One Life, becoming objective, is Fohat which awakens the World-Stuff to action till it becomes "a shoreless Sea of Fire." Now, the web of the Universe is spun by Father-Mother, out of Svabhavat—of its own nature Spirit-Matter. The ever-active Fohat plays upon this web, and by its whirling motion on all planes aggregates and combines the atoms, constructing the Cosmos according to the Divine Plan.

The atom, as we may now realize, is a complex form vibration between the aspects of the manifest Trinity. The forms of Fohat we know objectively as electricity, heat, light and motion are the same as the energy of the atoms, which has constructed them of the Essence of the Universal Mind. The collective Hosts of the Creative Dhyānis, and the Rūpa Angels are also emanations of the One Mind.

The physical atom, then, as representing all matter in general, is a microcosm because it contains all the sacred numbers, dual in energy, triune in vibration, five and sevenfold in structure. H. P. Blavatsky knew this and knew that if we could unravel the nature and structure of the atom completely we should indeed possess the Great Arcanum and the last alchemical secret of the Great Work. What of the fact that man is now able to aid the natural process of disintegration of the most complex atoms, with a view to using the comparatively great Fohatic forces locked within them? May it not be that this liberation of cosmic energy is the herald of the dawn of a new epoch, in which the Kingdom of God shall appear on earth? For in the same way that the discovery of the use of fire has been the basis of every historical civilization, so shall the use of atomic energy be the basis of a future new age, as bright as the past has been dark.

VISION

An Adept can acquire knowledge of any subject within His limit by concentrating upon it, and distance in no way affects such concentration. He becomes conscious of an object, not because His astral vision acts telescopically, but because in the inner region the whole universe exists as a point; such a man reaches the Heart of Life, and sees all things therein.—ANNIE BESANT in *Thought Power*.

AHMED ALI

"Thou art absolute Being, all
Else is but a phantasm. Thy
Beauty appears in thousands
Of mirrors. But it is one."—Jami.

The entire religion of Islam may be summed up in two short sentences, (1) La Ilaha Illallah, (2) Muhammadun Rasullullah, which, taken together, constitute what is called the Kalimah or Muslim formula of faith.

This formula is the life-blood and essence of Islam. To the Muslim religion, it occupies the same position as the soul stands in relation to the body. Eliminate the Kalimah, and the whole superstructure of Islam falls to the ground.

The Kalimah may be divided into two parts:

- (1) La Ilaha Illallah
- (2) Muhammadun Rasullullah.

The first part is composed of four words: (1) La, (2) Ilaha, (3) Illa, (4) Allah, and is commonly rendered into English as meaning "There is no God but Allah." The second part implies "Muhammad is the messenger of God."

Let us consider these two parts separately:

(1) LA ILAHA ILLALLAH

This part of the Logion, taken as a whole, institutes an inquiry into the nature of the Absolute, and is the most concise yet most expressive single statement given to man concerning God's reality. It is introduced by the word *La* which means No. This negation is the first great lesson given to the soul in bondage, a vital direction to turn from the outer world of men and objects, to the inner world of life and light.

La Ilaha. *Ilaha* here stands for the "Not-self." *La Ilaha*, therefore, means No Not-self. Men and objects are not God, and as such do not deserve to be worshipped. The soul of man is warned against worshipping embodied existence of any kind, and is called upon to vindicate its honour and greatness. Matter is life concretized. Embodied existence is life in bondage. Worship of any of these will lead to the stultification of the soul. Man is created to rule and to govern,

A Muslim friend gives the following value to the vowels of the Kalimah:

Lā Ilāhā Illālah
Muhammadūn Rasūllullah

Note the long *u* in Muhammadūn and the long *u* in Rasūllullah. The *d* in Muhammadūn is equivalent to the *ṭ* (ṭ) in Sanskrit, the nearest pronunciation in English being *th* in that or this.

and not to submit to anything other than God. Our first and greatest duty consists, therefore, in liberating ourselves from the trammels of all kinds of slavery. *La Ilaha* thus preaches the greatness and dignity of the human soul.

The true significance of *La* is now clear. (a) *La* means no or nothing. God is *La*. He is nothing—No Thing. In the words of the Quran: "God is not endowed with form or circumscribed by limit, nothing is like a likeness of Him." God has no form, and should not be mistaken for any sentient or corporal object, however great or alluring that object may be. Glorification of form in any manner is therefore disastrous to the higher interest and well-being of the soul. The world of name and form is thus negated. (b) Secondly, this denial also includes deification of personalities. Men and women, however great or realized, should not be worshipped as God. "There is no endowment, no virtue, no beauty, no pluck, no endurance in men and women that is not tallied in man." (c) Thirdly, as a corollary from the second, *La* is a warning against glorification of one's own ego. (d) Lastly, it means that God cannot be appropriated by the mind or the senses. He is in the realm of *La*. Sensible and conceptual knowledge does not take us into the heart of things, but leads us away into a world of abstraction. Reality is immediate and supra-intellectual. God cannot be realized or seen by the physical eyes. Says the Quran: "Vision (physical) comprehends Him not, but He taketh in all vision." God is thus described as a supreme, transcendent reality, which is not to be compared with things and objects of the outer world, and which cannot be realized by the mind or the senses.

The question arises: "If God is not objective and is not even remotely to be identified with anything that is sensuous or conceptual, and is not approachable, what is God and where is God?" Is he then a mere void or abstraction? The term *Ilaha* answers these questions. No God is not a void or Zero, but the only reality that there is in existence. *Ilaha* means except, but. This is the second great step towards God-knowledge. In the first act—*La*—the phenomenal world, with all its contents, was negated. In the second step *Ilaha*, the substance of the world or the Noumenon is affirmed. The loss sustained by *La* is thus converted into the gain of *Ilaha*. *La* uncovered reality, *Ilaha* bears witness to its existence. *La* represents knowledge and

discipline, *Ilaha* represents light and vision. Both are necessary steps in the process of self-discovery.

Illallah.—This word is a combination of *Ilaha*, which means except, and *Allah*, which here implies spirit, and means "except Allah." *Allah* here stands for the indwelling spirit of the Universe. It is not the same as *Ilaha*. The latter term means the 'Not-I' or 'Not-self,' but *Allah*, as forming a part of the word *Illallah*, considered separately, implies the active principle, living in and determining the world.

At the end of *La Ilaha*, we were confronted by two questions, namely, "What is God?" and "Where is God?" These two questions are now taken up by *Illallah* and answered. God is not the phenomenal world, He is its guiding and animating spirit; God is not to be sought in the outer world of names and forms, but in the depths and caverns of one's own soul.

The soul of man is thus gradually led from the active outer world, to the inner immobile self of the Universe; from the surrounding darkness, to a vast region of illuminated consciousness, which is, however, the first spiritual self-presentation to the vision of liberated knowledge. This experience is not the end of the soul's quest, but the necessary immense base for a still greater and more marvellous Divine-becoming. The seeker first establishes himself in the silent self, and then presses on to the bosom of the eternal, till, at last, he finds himself completely swallowed up in an abysmally dark but dazzling ocean of ecstatic nothingness. It is this stage of self-annihilation or absolute unity that is represented by the first part of the Kalimah—*La Ilaha Illallah*—taken as a whole.

The various steps or stages which lead to this supreme realization may now be stated: (1) *La Ilaha* ('I' is not Not-self); (2) *Illallah* ('I' is Allah, spirit); (3) *La Ilaha Illallah* (Allah, i.e. the absolute alone abides. Matter and spirit are its phases).

In the first act (a) The 'I' denies the whole of the "NOT-I", with all space and time and things moving therein; (b) The 'I' also denies that it itself is anything other than the silent Universal Self or Spirit; (c) Implicit in these two negations is the action of separation and identification, separation from the not-self and identification with God (Spirit).

In the second act (a) God is affirmed and identified with spirit; (b) God is affirmed as immanent in the human soul; (c) Implicit in these two affirmations is the idea of God's non-presence in the phenomenal world, and His non-identity with its contents.

In the third act, the 'I' affirms and includes

both the self and the not-self in Allah or the Supreme Being.

The liberated soul thus feels itself to be one in a supreme spiritual impersonality with the Divine, and in its universalized personality, a manifestation of the Godhead. In this double realization of *La* and *Ilaha*, which is resolvable, however, into the supreme unity of *La Ilaha Illallah*, he now lives and acts, silent in the self but active in the outer world, master of life and form, and a finished aspect of the Divine. He has solved for himself the problem of uniting the essence of individuality with the non-separateness of life, and rests for ever in blissful poise and peace on the bosom of the eternal.

(2) MUHAMMADUN RASULLULLAH

This is the second part of the Kalimah. It gives reality and validity to the truth of *La Ilaha Illallah*, and affirms its soul-inspiring and divinizing message as a proven and actually realizable experience. It quotes for its authority the name of no less an exalted personality than the Prophet Muhammad himself. What is its true significance?

Muhammadun Rasullullah means, literally, Muhammad is the Messenger of Allah. This part of the Kalimah, read in conjunction with that other grand utterance of the Lord Muhammad, "I am only a mortal like you; it is revealed to me that your God is one God," and the word *Rasul*, understood in its wider significance, makes its meaning quite plain and clear. The term *Rasul* is used in the Quran interchangeably with the term *Nabi*, and means messenger or the receiver of a message or information from God. It is not necessarily limited to Prophets, but is also extended to Angels, or, for the matter of that, to any agency, man included, who may receive revelation from God. The Quran speaks on several occasions of revelation having been granted to righteous servants of God, both men and women, who were not prophets. The mothers of Moses and Jesus for example, and the disciples of the latter are said to have received revelation from God, though they were not prophets.

Thus the second part of the Kalimah is significant. It gives us the great assurance that every man can realize oneness with God and receive His word, though not become a Prophet. The Lord Muhammad did not claim for himself anything that he did not claim for mankind. "I am only a man," he said, meaning that his experience was at the disposal of the whole of humanity. Otherwise, for many earnest men and women in search of light, his life and message would have no meaning.

The Essential Origins of Christianity

REV. G. NEVIN DRINKWATER, B.Sc.

THE essential origins of Christianity are necessarily Christ and His teachings. All other sources from which the early Church drew its inspiration would have no meaning without the core of His precept and example.

Christ Himself proclaimed the essentials of Christianity when He was asked by one of the scribes: What is the greatest commandment of all?

"Hear O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength; this is the first commandment, and the second is like unto it namely this: Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."¹

John pointed out long ago that to love God is to know Him and to experience Him, for God is Love.² To know God implies holiness of life, for holiness is the state of knowing God. Hence in the early days holiness and loving-kindness were the irreducible minimum of the Christian life, as they are the irreducible minimum now.

Christ's second commandment is like unto the first because to love our neighbour is to know God and to experience Him, for God is love. To love our neighbour is to love Christ incarnate in all mankind, for the Logos—Light and Life of God—springing forth from the bosom of the Father is the Light and Life of all that is, the Light and Life of men.³ This is wonderfully expounded in the parable of the sheep and the goats:

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. Before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on his right hand: Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred and ye gave Me meat; and I was thirsty and ye gave

¹ See Notes at end of article.

Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying: Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? Or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer them and say unto them: Amen, I say unto you, inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me. Then shall He say also unto them on the left hand: Depart from Me: for I was an hungred, and ye gave Me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not. Then shall they also answer Him saying: Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying: Amen, I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not unto Me."⁴

Quite literally when we do it unto the least of these we do it unto Him, for all men are our brethren in Christ and Christ is in all men. To the King, it is not a man's religion, church, or creed which is essential but the quality of his love.

Though holiness and loving-kindness are the essentials, wisdom is required to raise the Christian life to its highest attainment. If loving-kindness is to be really potent in the service of man it must seek that Hidden Wisdom of God, the Theosophia⁵ of which Paul spoke, which in all ages entereth holy souls and maketh them prophets and friends of God.⁶

The Church and the many sects which have sometimes narrowed, sometimes enriched, the stream of Christian thought have nearly all agreed that holiness and loving-kindness are essential to the Christian life, however inadequately individual Christians have lived the life. The chief difficulty and source of disagreement has

been the nature of the Hidden Wisdom. One reason for this difficulty is that men obviously differ in their spiritual evolution, hence they differ in their perception of truth. The truth discovered today may show the truth of yesterday to be incomplete or even distorted, so that one aspect of religious life is a constant readjustment to truth, a readjustment made more readily by some than by others.

Though differences of opinion are inevitable, they are to be welcomed so long as loving-kindness reigns supreme. A variety of instruments are necessary to give expression to the music of a great composer. Men are not necessarily in error because they differ in their religious opinions any more than a violinist in an orchestra is in error because his companion plays the flute. It is true one can be in error on religious matters; the musician may mistake his note or even fail to recognize the music which the Divine Conductor would have him play; but through the diversity of the best religious thought of all ages and peoples there runs a celestial harmony, a harmony which it is one of the special tasks of Theosophy to help all men to hear.

So far, what has been said of Christianity could be applied to the other great faiths. All can point to a Great Teacher as their Founder: all have laid stress on holiness and loving-kindness; and most Theosophists would add, each has revealed an aspect of the Divine Wisdom which has sometimes been developed, sometimes distorted, by the countless sects and followers of the faiths. For Christianity there is an additional source of religious differences, peculiar to it alone, which arises from the shortness of the Founder's ministry.

At most, Christ had but three years in which to establish His religion. He lived a perfect example of holiness and loving-kindness, but it seems probable that the wisdom He intended to reveal was cut short by the Great Rejection, and from the incompleteness of His message and the tragedy of His death controversy arose which might have been avoided.

There have been many theories as to the meaning of the Atonement, or the At-one-ment, to use the word in its correct and original sense. On none of these has the undivided Church made any pronouncement. It is clear that Christ came to help the spiritual evolution of man. He came that we might become perfect even as our Father in Heaven is perfect.⁷ He came that we might be saved from the spiritual death of self-centredness. He came that we might have Life and have it more abundantly.⁸

If we look at His death with minds and hearts disentangled from controversy there is no need to

think that His violent death was a necessary part of the world's spiritual economy. His death was nothing more, certainly nothing less, than a tremendous tragedy which out of His great love He was prepared to face. Great though the sacrifice in Palestine was, is not there a greater? Is not Christ crucified daily by the sorrows of men which they bring upon themselves and on Him by their selfishness and ignorance? Paul knew this when he said: "I am crucified with Christ but nevertheless not I but Christ liveth in me."⁹ There is ample evidence in the writings of the great saints and mystics that they too knew this truth in their moments of illumination.

In the Gospel of St. John, one of the greatest books ever written, the full depths of which have not yet been plumbed, we see Christ remedying, so far as the limitations of His people would allow, the difficulties arising from the shortness of His visit. In His great address to His disciples He tells them.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth."¹⁰

Christians differ profoundly as to the extent to which the Church has been guided by the Spirit of Truth, but many will agree that glorious aspects of the Divine Wisdom have been revealed through philosophy, the arts, and modern science. Many will also believe that the Spirit of Truth has been at work in the modern Theosophical movement.

It was the opinion of an earlier day that the original Christianity was a kind of reformed Judaism surrounded on every side by the darkness of paganism, but the study of comparative religion has shown that the Spirit of Truth has had a juster appreciation of the spiritual needs of men and that Christianity owes an immense debt to so-called paganism.

From Judaism the early Church received the Old Testament and inherited its insistence that God is One and Holy and that the duty of man is righteousness; from Greek thought, particularly that of Plato, it drew its philosophy; while its sacramental system instituted by Christ has many striking parallels in the mystery religions so popular in the near East of that day.

Through the great prophets Judaism had developed a wonderful mystic literature, but at the time of Christ it was over-burdened with the excessive legalism of the law and contaminated by the blood sacrifices in the Temple.

The mystery religions strove to convey spiritual truths to their initiates through the theurgic power and symbolic appeal of their ceremonies. We need not doubt that they were successful

since so many of the greatest minds of antiquity entered their portals, but none of the mystery religions were destined to become a universal faith. Some were decadent; others were for the few; one at least, Mithraism, was for men only; and none of them would admit slaves.

For those few who were the devotees of thought, philosophy could lead abstract thought to the heights of *Buddhi* or Pure Reason, but it was a cold appeal for the many who would reach it through the heart. Philosophy is a necessary ingredient of any religion worthy of the name, but it is not the whole of it since it caters only for the mind, while true religion binds back to God the whole complex being of man.

It is well known that Neo-Platonism profoundly influenced Christian thought in later times, but we now have good reason to believe that the Platonic tradition is embedded in the earliest teaching of the Church. Literary criticism has shown that the Pauline epistles are in all probability earlier than the Gospels and are therefore the earliest Christian documents we possess, but it has been shown that St. Paul was strongly influenced by Platonic thought.¹¹

Sharing the advantages of Judaism, the mystery religions, and Platonic philosophy, but without their disadvantages, early Christianity was in fact a great synthesis of the best religious elements of the Hebrew and Graeco-Roman world. With these ingredients welded into one by the apostolic fervour of the early Church, and vivified by the living tradition of the Sublime Teacher who had but recently visited the haunts of men, it is no wonder that the Church was a success.

It has been argued that the history of the early Church is a record of accretion from pagan superstitions rather than the legitimate development of Christ's message, and that the study of comparative religion has revealed many pre-Christian myths which are parallels to some of the alleged historical facts recorded in the Gospels, a criticism which appears all the more damaging as the Church has insisted that the Gospel story is a record of historical fact. Perhaps we may discern here the Spirit of Truth helping men to a clearer realization of the eternal verities. Probably both sides are right and both sides are wrong. It may be right to assert that certain details in the Gospels are mythic, but it is wrong to assert that they are therefore valueless. It may be wrong to assert that every detail in the Gospel story is historical fact, but it is right to insist that they are an integral part of Christian teaching. It has been often said that a myth is truer than history. The very universality of such a myth as the birth of a divine son

from a virgin mother is proof that it is part of the warp and woof of human consciousness and is a symbol of a great fact in Nature and in man,—it is a part of the true Catholic or Universal Faith, the universal religious experience of mankind.

At present the complex problem of Christian origins is unsolved. No two scholars agree as to what precisely happened in the early Church, but it is not essential that we should know. More and more the Spirit of Truth is helping Christians to realize that religion is not an historical retrospect but a Way of Life. This new attitude to the Faith, or rather revival of an old one, does not weaken Christianity,—it strengthens it. Spiritual truths are eternal verities independent of happenings in space and time.

Most modernist scholars and many devout Christians already regard the Gospel of St. John as a metaphysical treatise rather than as a biography. In time they will in all probability come to look upon the earlier Gospels in the same light. There is nothing new in this attitude. Seventeen hundred years ago Origen, who deserves to rank with St. Augustine as the greatest of the Church Fathers, said quite frankly that parts of the Gospels were symbolical.¹² Still further back there is reason to suppose that St. Paul himself was almost indifferent to the historical aspects of Christianity. He was far more concerned with the mystic rebirth, baptism, transfiguration, crucifixion and resurrection which it is for every Christian to experience in his own life. This becomes very clear if we re-read St. Paul's epistles with this idea in mind, remembering that he was writing before the Gospels, as we know them, existed.

As Christ said long ago, we must be born again.¹³ We too must know the Crucifixion and Resurrection, for when the Rose of Love is laid upon the Cross of Sacrifice in the sanctuary of the heart, all men's joys and sorrows shall be ours and we shall know the secret of Eternal Life.

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- ² I John iv, 7, 8.
- ³ John i, 4.
- ⁴ Matt. xxv, 31-45.
- ⁵ I Cor. ii, 7.
- ⁶ Wisdom of Solomon vii, 27.
- ⁷ Matt. v, 48.
- ⁸ John x, 10.
- ⁹ Gal. ii, 20.
- ¹⁰ John xvi, 12, 13.
- ¹¹ W. R. Inge, *The Platonic Tradition in English Religious Thought*.
- ¹² Commentary on John's Gospel, x, 43; Origen against Celsus, I, xlii.
- ¹³ S. John, iii, 7.

Bodies And Auras In The Israelite Doctrine

OLIVE HARCOURT

THE Israelite Secret Doctrine postulates four great worlds of being. The highest of these is the realm of Pure Spirit, of God the Absolute, a sphere with which humanity in general is not in conscious touch, it being attainable only by a few exalted spirits who incarnate on earth, such as the Buddha and the Christ. It is called Atziluth, and is depicted as a circle surrounded by an empty space. It is Ain-Soph, or the Unknown and Unknowable.

The next realm below Atziluth is Briah, the Creative Plane, where the creative ideas of God have their origin. The Hebrew word Briah is derived from the same root as the first word of the Book of Genesis in that language, namely, Barisheth. The opening sentence of Genesis in the Hebrew Bible differs from the English version in the arrangement of the words, for it reads: "Created in the beginning was the word."

The third world of being is Yetzirah, the world of Formation, where the Divine Ideas take form, as it were, as patterns of all that exists on earth. The matter of this plane, less dense than that of our world, is said by some to be ectoplasm, in which is cast as in a mould, that which takes shape and form in the matter of this world in which we live.

The lowest and last of these four realms is that of the material Universe, called Assiah, where God works through His lower Shekinah to bring into manifestation His creative ideas.

Man, who has a self operating on all four of these planes, has consequently four bodies, each composed of matter appropriate to the sphere in which it functions. He seldom attains to conscious union with his Highest Self which is in Atziluth, for in the average man it is as yet but a spark from the Divine Fire of the Father. But his Higher Self dwells in Briah, the plane where all his creative ideas are initiated. One has to remember that all the Four Great Planes have endless sub-divisions, and the creative ideas of humanity are naturally on an infinitely lower level than those of the Divine Father or of His Hierarchies or Helpers.

On the plane of Yetzirah is man's mental body, and it is here that his ideas take form, ready for manifestation in the matter of this world.

The physical body of man is on the fourth and lowest plane. Here his ideas, which were originated in Briah and formed in Yetzirah, are welded into the dense matter of earth, here he

builds his houses, paints his pictures, writes his books.

The Rabbis of ancient Israel attributed to each of these four planes of being its own Adam:

1. The Celestial Adam, who dwells with God in Atziluth.
2. The Spiritual Adam, of the Briatic world.
3. The Terrestrial Adam, whose home was in the Garden of Eden, and who possessed a body of light.
4. The Physical Adam, crucified in matter, deprived of his light body after the Fall, and invested with a body of flesh.

This last Adam—present-day humanity—was permitted to retain some of the light which the other three Adams had within them. As William Blake once said:

"Three Mighty ones are in every man."

The Four Elements—Fire, Water, Air and Earth—exist on every plane, on a rising scale of power and splendour. They are within each man and woman, not only as component parts of their bodies, but also in their higher aspects as the fire of love and enthusiasm, as the water of their emotional and psychic nature—the medium in which is reflected all that affects them in their surroundings—as air, their mental powers, and as earth, their physical desires and needs.

In the early Gnostic MS. *Pistis Sophia*, there is a description of Jesus performing before His followers a great occult ceremony, during which He turned to all the four quarters of the Heavens, pronouncing the Great Name of God in each, after which He explained that He brought from Heaven at His incarnation all the Four Elements. We inhabitants of earth do exactly the same thing.

It is stated in the Israelite Secret Doctrine that the higher elemental forces put out by the angelic hierarchies who govern the affairs of men penetrate through the human skull to his brain—the place where the four elements congregate—and thus enable the angels to influence and communicate with him. Once when in deep meditation I saw an amphitheatre filled with people listening to instruction given them by a great teacher. His head became transparent, and I saw a light-stream enter it from without, swirl around for a few moments and then issue from his mouth in the form of words.

From the dawn of man's appearance on this planet, he seems to have taken the Cross as

symbol of earth life and of all the suffering that it implies. The Israelites, to name only one instance, depicted humanity as a man crucified on the Tree of Life, which in itself is a triple cross. His head is in Kether, the Crown, his arms stretch out to the two great Pillars which support the Tree: his heart is in the centre, in the sphere of Truth and Beauty, his feet rest upon the globe of matter, on Malkuth, the material Kingdom. The image of Nebuchadnezzar, again, is a symbol of humanity, for the head is of gold, the breast and arms of silver, the body and thighs of brass, the legs of iron, and the feet partly iron and partly clay. Thus the image becomes more and more material as it nears the earth, its lowest parts being of two of the densest forms of matter.

The Higher Self of man, which dwells in Briah, is called by Theosophists the Ego. It finds in the human aura some means of expression. Some very interesting accounts of the results obtained by doctors and scientists on the Continent and in America from investigations they have carried on with regard to the aura recently appeared, and from examination of over five thousand auras they claim to have established that the aura is an emanation of vital force produced by vibration and given out by the body. In connection with these discoveries it is interesting to note that a Harley Street physician is able to diagnose disease by passing a steel rod over a patient's body. The rod picks up the vibrations of the body, and reacts sharply to any disease that may be present—to normal healthy vibrations it reacts not at all.

According to the investigators of the aura, it is found to be in three parts, and larger in woman than in man. The first of the divisions is joined to the physical body, is of dark but transparent colour and follows the lines of the body. The scientists call it, rightly or wrongly, the etheric double. The next division, the inter-aura, is attached to the first, and has within it distinct, but extremely delicate horizontal lines, believed to consist of infinitely fine granules. In a large percentage of persons there is a third division, called the ultra-aura, of all colours of the rainbow, and extremely lovely.

As regards the return to earth life of discarnate spirits, the Israelite Secret Doctrine teaches that there is a Lower Eden, where those about to come back to this world await incarnation. They are already possessed of the face and form which they will wear in the physical body, but in more tenuous matter of the astral plane. When the time for incarnation arrives, they are told what their fate will be. The immaterial body disappears, and in sorrow they submit to their long exile from the Heaven world.

There is evidence that in a very highly developed individual the Highest Self, his most spiritual part, descends into him in addition to the Higher Self which enters into him at birth, and that this seldom happens before the age of thirty. This according to some numerologists is the number ten—that of the commencement of a new era—multiplied by three, the number of the Spirit.

When the spiritual part of man is about to leave this earth at the death of the physical body, it either departs by way of the heart, which is an easy outlet, or through the mouth by way of the lungs, or from the head, out of which, says John Raydon, the Rosicrucian adept, there are more doors than can be counted. The Brahmans believe that the Gate of Brahma is at the back of the head.

The esoteric teaching of both Egypt and Israel conveys that discarnate spirits on the higher planes possess a body of light. The Egyptians called it the Khaibit, or luminous atmosphere made of several layers of highly tenuous matter. As the spirit nears a fresh incarnation it assumes other bodies, each less spiritual than the last. After shedding its first form, that of the golden hawk, it changes into the shape of a lotus. Then, after taking the form of the uraeus, its last envelope before its final materialization as a physical body is that of a crocodile, symbol of the desires of earth life.

Macrobius, philosopher of the fourth century A.D., tells us that the soul, when coming down into incarnation, is at first a sphere, but becomes elongated into a cone as it passes through the planes. In each plane it receives a luminous coating, and is furnished with the faculties it will exercise during earth life.

When the soul of a purified and regenerate man is ready to ascend to the Heaven World he receives a garment known as the Vesture, brilliantly luminous, a veritable Temple of the Spirit. "A man," says Pythagoras, "stripped of his flesh, to the free ether soars." It is said that the Angel Samael can prevent a discarnate spirit from obtaining this garment of light, but only so long as the physical body is still not disintegrated. This means, of course, that the Avenging Angel can only attack as long as the passions and desires of this world still have some hold on the risen soul.

In order to weave for ourselves in the world to come a light-body of surpassing brilliance and beauty, it is necessary while still on earth to cultivate to the utmost the qualities which are the attributes of the supernal sphere of Atziluth, the first two Emanations of the Father-Mother God—Wisdom and Love.

Looking Backwards

DR. HUGH SHEARMAN writes from Belfast—he is a member of the Executive Council of the Irish Section and a Doctor of Philosophy of Dublin University:

I wonder if you will permit me to add a qualifying comment to the interesting observations of Mr. Charles E. Luntz, appearing under the title "Back to Besant and Leadbeater?" in your issue of January 1946.

Modern psychology has emphasized an aspect of mental and emotional health and balance which we might do well to remember when dealing with the problem of the conflict of conservative and progressive tendencies in our own or any other society or movement. It is now realized that health, wholeness or completeness is not merely a matter of completeness within the human organism itself but of completeness also in all its relations with everything that exists outside it. Where an individual leaves some relationship uncompleted, he forms a "fixation," and he does not secure a happy release from that fixation until he has in some manner recognized, completed and rounded off what he had left unfinished.

In the light of this conception, let us first consider the more conservative tendency, the tendency "back to Blavatsky" or "back to Besant and Leadbeater" or whoever it may be. That conservatism can be a very sane and healthy tendency. In the U.S. we are engaged in a search for truth. But we are not merely seeking; we have also found. And if we do not face those past findings of ours, cope with them, assimilate them, meet the challenge of them, we are certainly evading and are leaving relationships uncompleted.

That is what the world in general has done. Wonderful things have been revealed, and, instead of waiting and working to understand and use those gifts, mankind has pushed them aside, in order to hurry on after more superficial novelties, often doing so in the name of progress, enlightenment and openmindedness; and those uncompleted relationships and unfaced challenges have mounted up in the world's "unconscious" to overflow in the great disasters of the present age.

Theosophy is not only the call of the future but also the call of the past, a call to go back and complete those evaded relationships, to pick up the dropped stitches of our lives. When that is truly done, and not merely through the don-

ning of some self-conscious garb of modernity, the future of itself is born. When we go "back to Besant," we find that she very often calls us further back still, to the great Indian scriptures, for example. And, rightly understood, going backwards can help us to go more rapidly forward. Even if to do this work of facing something adequately may demand from some people an apparently narrow specialization, it is better that they should do it that way than shirk it by escaping into a superficially diffuse pursuit of novelties for which they are not ready.

On the other hand, the slogan "Back to Blavatsky" or "Back to Besant" may be quite unhealthy and may indicate an escapist impulse. It is not merely that we may go "back to Besant" in order to escape from the problem of, say, completing our relationship with Arundale, or "back to Blavatsky" to escape completing our relationship with Besant. It is even possible for us to go "back to Blavatsky" in order to escape from Blavatsky, or "back to Besant" to escape from Besant. We can build a little cult, a more or less pleasant little area of exclusiveness, around a personality, with the real psychological object of building a defence against that personality and all that it might imply for us. Is not much Christianity, for example, a defence which has been built to protect people from Jesus?

Then let us look at the progressives. They also represent something that can be good or bad according to its psychological motives. On the good side, the progressives are obviously right. Life is in motion. The Ancient Wisdom, if it is part of reality, must be found in experience and not alone in books. When some particular expression of the Ancient Wisdom is set down in words, it begins immediately, even if only very slowly, to die. Forms, however splendid, lose their appropriateness as life moves on. Although in one sense we can go back to Besant or Blavatsky, in another sense it is quite impossible to go back, for the present in which we live is now and not thirty years ago or sixty years ago.

Yet again, on the other hand, this progressive tendency can be an escape and an evasion, a cowardly refusal to complete relationships. Every one of the great personalities of our movement has said things which convey a very intimate challenge to those who have ears to hear. If we do not want to accept the challenge, what better way of evading it than to busy ourselves with being heralds of the future? An independent and

progressive attitude can be a cloak for great evasiveness and timidity. It can enable us to push aside the obligations that might arise if we took the past more seriously and more reverently. It can permit us to flatter our vanity to an extraordinary degree by the many opportunities which it gives of claiming a superior adjustment over other people and of riding some personal hobby horse. It can appeal to the weakest elements in a dramatic or rhetorical type of temperament or to the intellectual type which has remained emotionally adolescent or even to the mountebank and the bully.

Thus it does not seem that we can assess tendencies merely by their external progressive or conservative claims. Their value will lie

mainly in their motives, unconscious as well as conscious; and we should be deceiving ourselves if we were to think that we can evade or simplify a personal decision by merely choosing to follow either those who wish to go "back to So-and-so" or those who wish to fare burdenless into the future. Only our integrity, our knowledge of ourselves, can help us to decide what is appropriate for us at any particular time. So, though I shall endeavour to fare into the future with Mr. Luntz, I must reserve my complete liberty to do so, if necessary, by going back to Blavatsky, or Queen Victoria, or Queen Anne, or Mr. and Mrs. Noah, or to anyone else with whom I feel impelled to complete a relationship. I have a use for them all.

BOOKS

THE POWER OF THE ATOM

Man's mastery of the power within the atom. By Geoffrey Hodson. 8vo pamphlet, 20 pp., published by the New Zealand Section of the Theosophical Society.

In *The Secret Doctrine* Madame Blavatsky recommends that chemists should write "the life history of an atom" and predicts that they would learn much thereby. In *Atomic Energy*, an account of the methods used in the preparation of the atomic bomb, published under the auspices of the Government of the United States, it is interesting to find a section entitled "The life history of one generation of neutrons." It is the high-energy neutrons which, under suitable conditions of supply and control, act on Uranium to produce a chain reaction, in the course of which the nuclear fission of atoms and the liberation of energy is brought about.

Since one of the objects of the Theosophical Society is to investigate the unexplained laws of nature, it is clear that the quality and source of the power within the atom forms part of our field of study.

In his booklet, *Man's mastery of the power within the atom*, Geoffrey Hodson has very courageously attempted to give a simple account of atomic structure and of the origin of the power within the atom which is liberated by its disintegration. Scientists will perhaps feel that, as he himself says, his account is an over-simplification. In general, the outline given is correct and very readable, but it should be pointed out that nuclear fission is not produced by bombard-

ment with electrons but that an electrically neutral particle is needed for this effect; such a particle is found in the neutron and the production of neutrons constitutes part of the main problem. Further, it is not the ultimate atoms which are affected in nuclear fission but the aggregates of these which form the chemist's atom on the gaseous subplane. The existence of the ether is not accepted by many scientists and the quotation from Sir Oliver Lodge applies to space and not to the atom.

Mr. Hodson is happier in his description of the creation of the universe by the great Cosmic Power and the liberation by man of part of this energy. "The Universe," he says, "being first mentally conceived, is densified plane by plane until the physical or densest stage is reached. . . . At each successive densification, the constriction and compression of the mighty original power increases. In consequence, in the physical atom, Cosmic Electricity exists at its greatest degree of concentration and compression . . . under certain conditions, now discovered, the containing walls of the physical atom can be broken from without. The highly concentrated and compressed power within is then released."

After referring to the investigations carried out by Theosophical investigators, especially that great clairvoyant and occultist, C. W. Leadbeater, on the structure of matter and on the future use of the power within the atom, Mr. Hodson ends on an optimistic note. He believes that mankind, by the sacrifices made by many in this war, has proved its right to be trusted with this knowledge. The idea that mankind is not indeed so evil as the employment of such a

Supplement to March 1946 Theosophist

THE THEOSOPHIST— NEW SUBSCRIPTION RATES

THE THEOSOPHICAL WORKER will not be issued as a separate journal after its March '46 issue, but will be absorbed in THE THEOSOPHIST and will appear as its supplement. We have, in consequence, to change the rates of subscription to THE THEOSOPHIST, commencing April '46 issue and the new rates are given below:

	Subscription per annum	Post Free Single copy
INDIA & CEYLON	Rs. 9	Re. 1
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Copies can be obtained from your nearest Lodge Bookshop or from The Theosophical Publishing House, London, or The Theosophical Press, "Olcott," Wheaton, Illinois, U.S.A. If you cannot obtain copies from these agencies please communicate with THE THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras, India, who will try to supply, subject to stock available.

MANAGER, T.P.H.
Adyar.

great power for destruction might lead us to think, is put in another way by H. D. Smyth, the author of the American publication mentioned previously. Mr. Smyth says: "This weapon has been created, not by the devilish inspiration of some warped genius, but by the arduous labour

of thousands of normal men and women working for the safety of their country."

As Theosophists we should agree that the need in this age of Power is for self-sacrifice and the sense of unity with our fellow-men throughout the world.—E. WINTER PRESTON, M.Sc.

Called Home

Mrs. Tehmina Romer

FROM a Bombay member: In the passing away of Mrs. Tehmina J. Romer, Bombay has lost a gentle and loving friend and a devoted worker, who steadfastly served the Society and its leaders for over 30 years. She joined the Society in October 1916 and was a member of the managing committee of the Blavatsky Lodge and its Vice-President for some years. She helped many Lodges and individual members, in and outside Bombay. During the visits of Theosophical leaders to Bombay, she looked after their comforts to the minutest details. She was also a Co-Mason of the 30th degree. We deeply sympathize with Mr. Jal Romer.

A. Venkatesiah

After eighty years of physical life Mr. A. Venkatesiah of Mysore, India, passed over at the

end of January. For fifty years he was a member of the Theosophical Society, joining in 1896 after reading Dr. Besant's pamphlet "Why I Became a Theosophist." He joined the Mysore Lodge, founded in the same year, and collaborating with A. Mahadeva Sastri, founded a Kannada Theosophical monthly journal known as *Supantha* in 1910; at the time of his demise he was editor of its successor *Divyajyoti*. Graduating in science he joined the Mysore Government educational service, retiring as high school headmaster after 30 years. Then in 1921 he became touring lecturer of the Karnataka Theosophical Federation and in 1942 its President. For nearly fifty years he attended every Adyar Convention. Almost all the members of his family are Fellows of the Theosophical Society, justifying in his case the remark of an eminent authority that it is but natural for sons of Theosophists to become Theosophists in their turn. He was also a Co-Mason of high rank.—J.L.D.

Election Of President

(Summary of Report by the Recording Secretary)

Mr. C. Jinarajadasa, as already announced, was the only member who accepted nomination for the office.

Although there was only one candidate, the election was held, as required by Rule 10 of the Constitution. The results of the voting as received at Adyar by the due date, that is the evening of 16th February 1946, and counted by me with the help of the two duly appointed scrutineers, Mrs. Jane Clumeck and Mr. K. S. Krishnamurti, are as follows:

Number voted for Mr. C. Jinarajadasa	13,911	plus votes of all members in the Netherlands and Portugal (numbers not yet intimated to me; these before the war numbered respectively 1985 and 172).
" " against	88	
Invalid votes	72	

The Canadian Section has not taken part in the voting, as its General Secretary and Executive decided that voting was not necessary in view of there being only one candidate.

In accordance with Rule 10 of the constitution Mr. C. Jinarajadasa was declared elected President of the Theosophical Society by the Vice-President, Mr. N. Sri Ram, on the 17th of February at 10 a.m. and was installed in the office.

G. N. GOKHALE, Recording Secretary.

International Directory ★ The Theosophical Society

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President: C. Jinarajadasa.
Vice-President: N. Sri Ram.
Treasurer: Dr. G. Srinivasa Murti.
Recording Secretary: Mrs. Jane Clumeck.

International Federations.
National Societies, General Secretaries and
Presidential Agents.
Lodges not belonging to Sections.

NATIONAL SOCIETIES, Etc.

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Austria:

Belgium: General Secretary, Miss Serge Brisy, 37 rue J. B. Meunier, 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: Theosoph, London.)

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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, Ostermalmsgatan 12, 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:

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New Zealand: General Secretary, Miss Emma Hunt, 371 Queen St., Auckland. *Theosophy in New Zealand*.

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Canadian Federation: Secretary-Treasurer, Mrs. Elsie F. Griffiths, 671 Richards St., Vancouver, British Columbia. *The Federation Quarterly*.

Mexico: General Secretary, Señor Adolfo de la Peña Gil, Iturbide 28, México D.F., *Boletín de la Sección Mexicana de la Sociedad Teosófica and Dharma*.

United States of America: National President, Mr. James S. Perkins, Olcott, Wheaton, Illinois. *The American Theosophist*. (Cables: Theosoph, Olcott, Wheaton, Illinois).

St. Louis Lodge: President, Mr. Charles E. Luntz, 5108 Waterman Avenue, St. Louis, Mo., U.S.A. *Ancient Wisdom*. (Note.—This affiliation to Adyar is granted as a temporary measure for the duration of the war.)

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West Indies

Cuba: General Secretary, Señor Armando Altonso Ledón, Apartado No. 365, Habana. *Revista Teosófica Cubana and Teosofía*, Ave Manduley No. 105, Vista Alegre, Santiago de Cuba.

Porto Rico: General Secretary, Señor A. J. Plard, Apartado No. 3, San Juan.

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Bolivia: Sub-Section of Argentina, Señor Daniel P. Bilbao, Apartado No. 1207, La Paz.

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Peru: General Secretary, Señor Jorge Torres Ugarriza, Apartado No. 2718, Lima. *Teosofica*.

Uruguay: General Secretary, Señor Luis Sarthou, Palacio Diaz 18 de Julio 1333, Montevideo. *Revista de la Sociedad Teosofica Uruguay*.

SECTIONS NOT YET RESTORED: Bulgaria; Czechoslovakia; Netherlands Indies; Poland; Rumania; Russia; Spain.

THEOSOPHICAL YOUTH

World Federation of Young Theosophists: President, Shrimati Rukmini Devi, Adyar. Joint General Secretaries, Mr. John Coats, London, and Mr. Rohit Mehta, Benares.

THE THEOSOPHIST

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