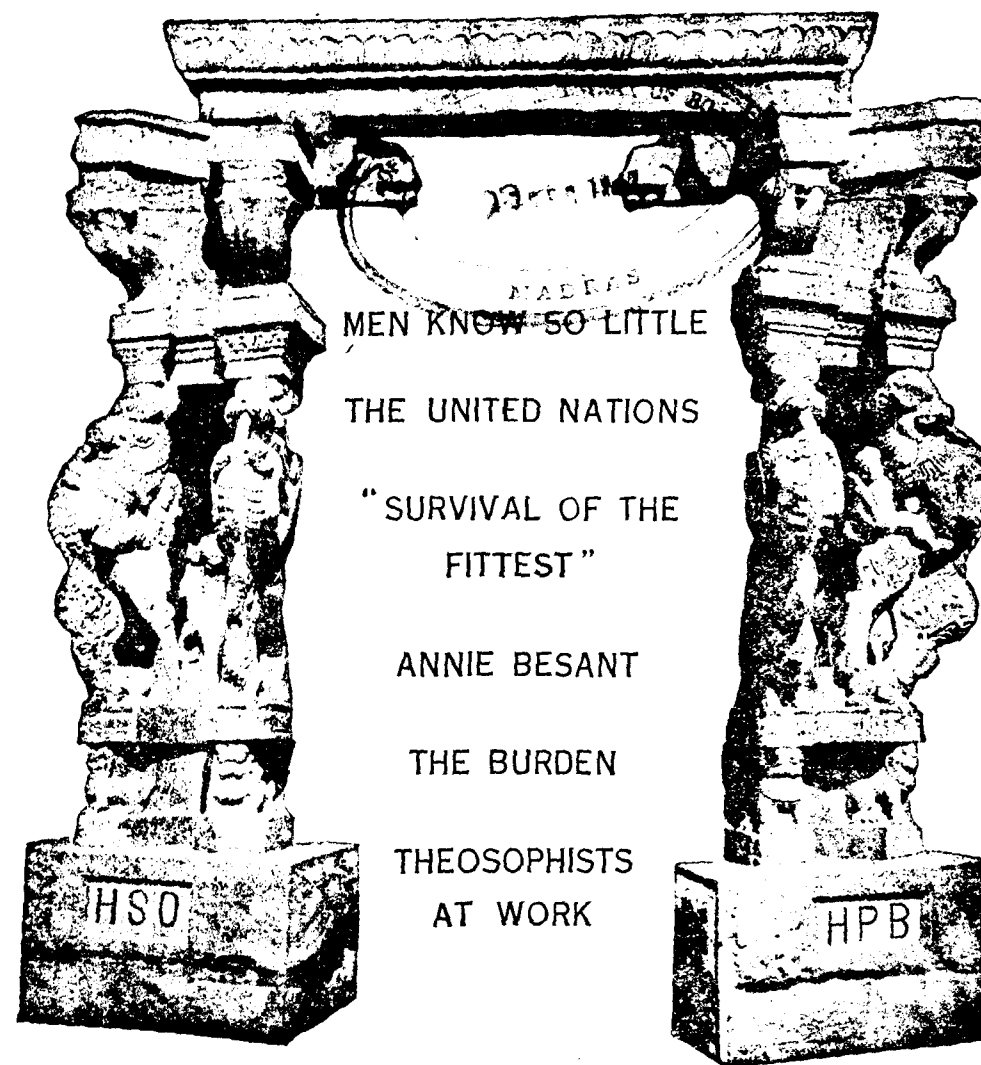


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THE THEOSOPHIST

EDITED BY C. JINARĀJADĀSA



THEOSOPHICAL PUBLISHING HOUSE

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. 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 the unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. 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 is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

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 or 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, which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.



THE THEOSOPHIST ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its
Official Notices appearing in "The Supplement".*

GREAT questions confront mankind, economic, social, political, most of them. But beneath all of these we can see the need for man to know what he is. And here lies our work as a Society. The whole world over, bonds of brotherhood, very real and very true, link together workers far apart. A group here and there becomes a unity in service and affection. This sense of oneness needs to become a reality among us all, in every Lodge, in every service.

Behind the efforts of those skilled and experienced in combatting social disorders, adjusting political turmoils, and meeting economic needs, all immensely complex and challenging problems, must stand those who know the great truth of what men are and prove their knowledge by their lives.

Men know so little of the past. They must understand they lived in it and thereby created the present.

Men are discouraged in the present. They must understand that in it lies opportunity, that effort rightly directed can never be wasted.

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Men see not into the future. They must understand they are making it now and will return to share it.

Incessantly must we present anew the Great Plan, in which all men are God's agents and men create a happier world swiftly or slowly, peacefully or through suffering, according to their knowledge of what they are and why they suffer.

Great and perplexing as are the immediate problems, somewhere, here and there throughout the world, there must be known, pondered, and effectively set forth to reach men's minds and hearts, the eternal principles and ideals. There can be no permanent achievement without them, for they are of the essence of man's climbing. In the long run, to make them known is to render to the world a gift greater than can be rendered by men blundering ineffectually with the problems and, for want of this greater understanding, offering alleviation only, leaving unfulfilled men's basic needs.

There is a uniqueness in each which in the end none may withhold from the service of his fellow-men. This knowledge of man's real nature is possessed by few but the Theosophist. Ours therefore the special responsibility to impart this truth, to make this our unique contribution to fill the universal void of ignorance and suffering.

* * * *

There was no beginning. Away back in pre-primordial time, millions of millions of years ago, a God was born, product of an evolutionary universe, precursor of our own and of which only one thing can be known—it was good, for forth from it came a God, perhaps one among many, with power directed to the creation of the good, the beautiful and the true. A being? We do not know. A power? Yes, but how or if embodied no one knows. A mighty intelligence, evolved product of a mightily and sweetly ordered system, this God sought to create and to live in a

system of His own. He has garmented Himself with His universe, pervades all space, lives in all things, moves all creation forward to the goal of full and perfect experience He set out to share and in the sharing Himself to live and move and have His being. This is the inevitable attainment—despite the wilfulness of the lesser lives He has endowed with a modicum of His own powers of mind and will but, aided by other lesser lives, with a dawning sense of the intended direction.

And there can be no end. From His own created universe evolving and pervaded by His life, in which humanity lives and moves and has its being, there will emerge in due but distant time the perfect product, a creative God or Gods to evolve new and different schemes for the living of Their uniqueness in creative power. And still our original God remains. No loss, only growth.

Can man take interest in a concept so immense, so far beyond his apparent comprehension and experience? Is man, puny and insignificant, capable of participating? Does he have the capacity to do other than drift in a scheme so elaborate? The answer is Yes, to each question, for man is a part of the scheme. Its essence is in him, and it gives him power of expanding comprehension, increasingly conscious participation and evolutionary progress.

It is this comprehension, this power to understand, that Theosophy creates in its students as they survey in detail the processes of an unfolding universe in which man participates and God more and more reveals Himself.

SIDNEY A. COOK

heart, doing all that he could for Him, and following Him like a dog from place to place. But sometimes the lion was just the least bit proud of being so large and strong, which was perhaps not altogether unnatural in such a creature.

One day the Sublime Lord asked the lion if He might confer a boon of the lion's own choosing. The lion, feeling utterly overwhelmed and humble at the gracious words of the Master, asked only that he might have the supreme happiness of serving the Buddha to the end of time, and then beyond. Whereupon the Great Lord asked him if there were not some other boon He might grant, for this wish the loving heart of the lion had already conferred upon himself. So at last the lion said that as he was so *very* large would not the Blessed One make him smaller, so that sometimes he might sit upon the Lord's lap, close to His heart. And the Lord of Compassion smilingly consented—and that is how dogs like Pekingese began.

* * * *

When Star Child Himself appears, He comes to them a lithe and eager boy, full of joy and love. So great is the joy of seeing Him that all feel there is no greater happiness; the Cup of Happiness in each is full. To grow still more in Happiness-Power, the Cup of Happiness must grow, which means to grow in Giving-Love-Power. Since each is raised by the presence of Star Child to what is for him the highest possible point of happiness and understanding, each knows for himself that Star Child is the embodiment of the Supremè, though each differs in his insight of that wondrous Mystery. In Him they see all the other children and all whom they have ever loved and known; and loving them far more than ever before, they know that in all the world there is no one He does not know and fully understand.

Star Child and His angels teach the children many things. They learn to listen to the flowers, and as each listens, he learns the meaning of each bloom, of what it is and will be, the flower of his soul growing as he communes with the soul of the flower.

A deva tells one child that flowers express the Light—the Light in which all things grow—because they have feeling but no thoughts and therefore no self-thinking. As self-thinking is transformed by Love-giving each child becomes a human flower; and as child and flower commune, each in its own way grows yet more into the Light. Then within the great light-glow surrounding Star Child, the light-glow of each child is seen as a flower.

Though the children love all flowers, each child discovers that a certain flower or flowers is more akin to his nature than others, and represents him in the Garden. From these especial flowers a child may develop some new flower which expresses his inner being yet more perfectly. Then when this new flower finds its way to the outer world, it gives to the world the perfume of his attainment, a new link of blessing between Star Child, His brother child, and the world they love. These archetypal flowers, or sometimes trees, made manifest in the Garden, are undying, for in the evening light the Gardener comes, giving them the Water of Life.

The children see deep significance in the different ways the flowers are arranged within the Garden, and experiment laying out flower-beds in new ways themselves. These living symphonies of colour-pattern-scent, transplanted and inspired through gardeners in the world outside, speak the language of the angels; bringing to the gardens of that world the aroma of the Garden itself, its blessing and its peace.

Each child includes the rose among his especial flowers, for the rose is the flower of Star Child's heart, and His whole heart belongs to each and all. Communing with the heart

THE IMMORTAL CHILDREN OF PARADISE

A FAIRY STORY FOR GROWN-UPS¹

By JACOB GREENWELL

A CERTAIN child of man was led one day by the symbolic Time-Star of his dreams to the Goddess of Understanding. He found her veiled in rose and blue, supporting a pure white cube of universal substance. Within one face, the Star-lit cube revealed the past, in another shone the present, and the future in a third. Then gazing on that facet of the future, he perceived another sphere of life, and knew within himself what will be as the now. Here then is what he saw—Dream—Vision—Symbol—Truth? Let each decide who will.

* * * * *

Inside an enchanted Garden many children are to be seen. It is surrounded by wonderful wild roses and contains magnificent flowers, far more beautiful than one might expect to find on earth. Loving and benign, the children are filled with the spirit of incarnate youth and radiant joy. Most seem about twelve years old, yet somehow look very wise and even old, as if the Garden had always known their presence. In the light-glow surrounding each there are many differences, but in all there is much gold and rose.

¹ Written in deep appreciation of the Divine Child Series by C. Jinarājādāsa: *Flowers and Gardens, The Wonder Child, Release, and Offering.*

The children play with a golden ball, and with models of atoms and the Platonic Solids. Some of the children are very merry and full of fun, playing all sorts of games with their living playthings. Floating overhead are many purple and silver devas, while others, in the Garden itself, instruct the children through their toys, and in this child's play teach them secrets of existence, the music and the language of the stars.

Some of the children have stars shining on their foreheads and can enter the Garden at any time. Among them is their Chief, called Star Child. Others without stars have been invited; having renounced their heaven life, Star Child has given them this other heaven instead. To the children the Garden is timeless, so that a thousand years of happiness there might seem but a flash of our time here; and a thousand years of our time here might seem but a flash of happiness there. Thus living out of time they are immortal; but they are immortal in time also, since, unless they choose, they need not again drop the lesser forms of light they wear.

Always present with the children in the Garden, and almost the only adult ever seen there, is Star Mother, a deva-human whose heart is so at one with the Goddess of Understanding that to the children she is the Goddess Herself. She tells them the most wonderful fairy stories, impressing them on these children of a nascent humanity, so that in time they become known in the world outside and are handed down from parent to child.

Some of these stories are rather like those told on earth, so that it seems that fairy stories reincarnate also. One of them resembles that of *Alice in Wonderland*, and a second is like *Peter Pan*. A third is about animals which we should today call a Lion and a Pekingese.

According to Star Mother, there was once a majestic lion who loved a Buddha with all the strength of his lion-like

of the rose, they commune with the rose of His heart, discovering the Heart of the World as Lord of the World of the Heart.

The children learn too to listen to the songs of birds in a new way. As they listen, each bird, singing like an oriole or nightingale, tells them of its inner self and of its future life in the kingdom of the devas. Little by little they follow the song within, through the song of the devas, to the sevenfold Ocean of Song. Then marvel of marvels, they hear as from within the inmost centres of their being the song of the Seven Great Lords of Light, singing with voices like angel-human-birds Their adoration to Star Child—and hear from Him, transcendent-immanent, the answering song. Unveiled within, the children know their life and all that lives as part of that great Song.

Star Child brings to each child a guardian angel to be with him in all his inner and his outer life, a being of joy and love taking the form of a twelve-year-old himself. By this means, Happiness-Love flows in a new way to all, wherever the angel and his friend may be. If need arise, with the sounding of a Name, the angel descends yet deeper into Form, and as it were springs forth from his friend's heart to bless, encourage and protect, returning in an ecstasy. Then as each child-ego's heart expands in this great work, he learns to see Star Child Himself in his child-deva friend, and unveils more of that Mystery of the myriad forms He wears, self-limited, for the blessing and release of the myriad forms of life.

JACOB GREENWELL

Christmas has come round . . . The family gatherings which mark it in Christian lands, the happy laughter of children, the merry glances of the young, the joyous rest of busy middle age, the calm retrospection of the aged, these ever mark the coming of Christmas Day. It is the festival of the children, as nearest to the little Child whom Christendom worships at Yule Tide.—A. B.

THE UNITED NATIONS

BY E. NORMAN AND ELSIE PEARSON

[United Nations. Interim conference of international non-governmental organizations, held under the auspices of the Economic and Social Council, Department of Public Information, at Lake Success, September 12 and 13, 1947.]

WE were most deeply impressed with the United Nations movement as an opportunity for furtherance of our "First Object". The extent of the United Nations' organization is really impressive, and it was encouraging to see the eagerness and determination of the representatives present to co-operate by throwing open their facilities for the United Nations' work.

As we listened to the talks and discussions, we seemed to visualize the central body as a reservoir of help reaching out in service to all quarters of the globe, and the avenues of assistance being tremendously widened by the help offered by the many large groups of people represented there. The membership and influence of the participating organizations numbered many millions of people and we could not help wondering if such a vast gathering of strength had ever been accomplished before this plan brought their representatives together for a common world-wide effort.

We felt, very deeply, that this was a remarkable opportunity for Theosophists. Our opportunities lie on both the outer and the inner planes. There are many opportunities

for outer service and these will grow as the work develops. But, in addition, we could make a tremendously powerful contribution to the life of the movement by the definite use of creative thought and meditation. We are hopeful that our magazines, the world over, will keep the United Nations' work before the membership.

One of the really great needs, in our opinion, is that of a universal language. Interpreters and headphones are a clever expedient; but they do not fill the need for one common tongue which all can understand. We have been unable to find that there is a committee for the study of this subject, and would like to put forward the idea that the Theosophical Society should make a suggestion to the proper quarters that consideration should be given to this matter. No doubt Basic English would receive consideration along with others.

The heads of the departments who attended the meeting and spoke to us, gave the impression of being men and women of idealism and vision, and to be very much in earnest in their work. Brigadier-General Stoner, in charge of Telecommunications (and who was in charge of a similar department for the United States army during the war), said that it was important to the world to win the war, yet ten times more important to win the peace. This seemed to be the animating ideal of each one.

Since this meeting was called by the Department of Public Information, publicity methods and plans constituted a large part of the programme. Plans for publicizing the United Nations' work through the radio, by use of motion pictures, by lectures, by educational work in schools and colleges, through the non-governmental organizations, and by printed bulletins and other publications, were discussed. Because of the high rate of illiteracy in some countries, radio and motion pictures were especially to be developed. Unfortunately, it has been found impossible to secure adequate

publicity coverage from the press of the world, therefore it is necessary to use direct methods of telling the people.

The need for more money was continually obvious. The amounts contributed by the nations are pitifully small and only the weight of public opinion can change this.

We venture to think that it was not without some inner guidance that each of these meetings was attended by some of us with a knowledge of Theosophy, who could offer ourselves as channels to those who are guiding the course of human events, and we feel grateful for the opportunity of contributing even in so small a measure to this great work.

E. NORMAN PEARSON
ELSIE PEARSON

If both factions, or neither, shall abuse you, you will probably be about right. Beware of being assailed by one and praised by the other. . . .

Let not him who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built. . . .

I do the very best I know how, the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference. •

ABRAHAM LINCOLN

"SURVIVAL OF THE FITTEST"

By J. KRUISHEER

WHILE it is still generally believed that it does not matter very much what we think, the Theosophical conception, that it is of the utmost importance how and whither a man's thoughts are directed, has been recently confirmed by a number of scientific and philosophic thinkers. Thought makes character. "What a man thinketh, such he is." "Whatever a man thinketh, such he becometh." Thought is a very prominent factor of our conscious life. Thought is creative, our mind being a projection of the Divine Mind.

"What I believe, too, is that progress in the course of nature is a manifestation of Divine Influence. And because mind is the most excellent thereof, the acme in the course of that evolutionary ascent, it may be said that the evolution of mind manifests Mind" (Prof. Lloyd Morgan, *The Great Design*, p. 236).

Mind and consciousness are prior to body, and in Biology we now learn that "function originates faculty, determines bodily organism and its structure". As Goethe said, "it is the Spirit that builds for itself the body". Every organ originates in the Spirit while it wants to function. It is change of consciousness that induces functioning, and by repetition this functioning creates habit, that is character, determines the character of the body and even its fate.

The influence of thought is tremendous. It shapes ourselves and therewith also shapes our social attractions and

repulsions, our social conditions, our general circumstances, our whole being and the civilization in which it lives and has its being. It is therefore not at all immaterial what is being taught in education. This also shows one of the many aspects of the responsibility of Science. It shapes human character, and therefore educational and religious teachers should make sure not only whether what is taught is true, but also whether it is helpful in creating the right attitude of public opinion, the right vision in life.

Hypotheses are not yet facts, but propositions. Yet often they are given out with so much stress that people are induced to take them to be proven facts, and so they influence the mind and soul of the general public. Our till recently exclusively materialistic, mechanistic Science has strongly influenced mankind into one definite direction. It has made human thought materialistic. This is one of the main causes of our present-day troubles, conflicts, difficulties, struggles, wars. Science has given an utterly wrong conception of man's being, of his evolution; turning the blessing which the discovery of Evolution could have been, into a curse, it has made man see his bodily structure as little more than a machine. An example of such a reverse is Darwin's hypothesis concerning the "Survival of the Fittest" made to mean "the survival of the strongest," and thus to be taken as a reason for "the struggle for life"—the greatest curse of our times.

Darwin himself never went so far, and, moreover, according to recent discoveries and research, quite another vision of the subject is arising. Ever since 1875 Theosophy and its leaders—particularly H. P. Blavatsky herself—have never accepted this crude version of Darwin's hypothesis. We will now quote a few utterances of some well-known scientists.

Prof. G. T. W. Patrick, Iowa University, in *The Scientific Monthly*, 1926, writes: "Another characteristic of the twentieth century is the less emphasis which (in Science)

is laid on the conception of nature as a battlefield—as a scene of bloody and cruel fight, wherein the strongest individuals survive. This has been one of the most unfortunate ideas associated with the name of Darwin, and it served almost till this day as a justification and an excuse for all evils in human community. [It still does.—J. K.] It is a pity that a part of this valuable twentieth century must be wasted in order to unlearn the Darwinism now become common to us. Prof. Batten, [he proceeds], who writes as a biologist, says that altruism and co-operation, which we gradually recognize as the absolutely necessary conditions for further social evolution, are fundamental and primary factors in the great strategics of evolution itself.”

This distorted version of Darwin's theories gave a kind of justification to the general selfishness of our times, to the animal side of man. Such an attitude of mind could not fail to be fatal to our social life, making our civilization to be based on constant strife, competition, struggle, wars. For it was Nature's Law!! But the survival of our domestic animals and plants, for example, is certainly not due to a survival of the fittest, nor of the strongest, but simply to the survival of what was *fittest to man*, to what man wanted to cultivate.

The whole of Nature is now seen to be much more based on co-operation, organized for and by co-operation. There exists a most wonderful and marvellous co-operation between the fauna and the flora of a country, which depend upon each other. The animals show a remarkable, strong group-consciousness, particularly the termites, ants, bees and birds in whom the instinct is now seen to be caused by the existence of a common group-soul-consciousness and memory. Biology also calculates that some twenty-six billions of living cells co-operate in the human body, each in its special function for the task and welfare of the whole.

But even if animals feed upon each other, this is no reason that humans should do the same! Are we not something more than brutes? Said Huxley: “The law of evolution for the animal is to take; the law of evolution for man is to give.” And Prof. Alfred E. Emerson, Chicago University, in his address to the Ecological Society of America, said: “The law of the jungle does not apply to human relations. The principle of co-operation is found working in all organisms and is far more important in the evolution of human society than is ‘the struggle for existence’ between human individuals or human groups. Over-emphasis upon the principle of natural selection proposed by Darwin and failure to keep abreast of later scientific conceptions are to be held responsible for the persistence of this over-simplified, oversanguinary outlook. Darwin emphasized natural selection as the basic mechanism of evolution. Today we feel that our knowledge of the genetics of variation and the role of isolation gives us a clearer picture of evolutionary dynamics.”

Science is still much too materialistic and these things are in many cases still given out as positive outcome of Science, accepted by all.

Says Prof. More, *The Hibbert Journal*, April 1927, about “Man's Nature”: “Though these conclusions are well known to all true biologists, they allowed without any protest that popularizers of science . . . brought this subject before the public as if it were based on positive proof. And, what is worse, before pupils of higher and lower educational institutes it was (and still is) given in such a way that they became convinced that the special theories of evolution were definite and uncontested facts and that the philosophy of naturalism (that is, mechanist materialism) were the logical conclusion of these facts.”

Thus was man's present-day inclination towards materialistic, mechanistic, mental separateness of our age encouraged.

Such is the responsibility of all educationists. Science as well as religion and philosophy has to be "a cure for the soul". They mould the soul's character and should definitely aim at improving that character, not deteriorating it. It is their task to help humanity. If religion is intolerant, man will become intolerant; if philosophy considers life to be caused by mechanistic bodily reactions, man will become materialistic; if science teaches "the struggle for life" and religion and philosophy accept this silently, a world of general competition, strife and wars is the inevitable outcome or result. If we believe individual power to be the aim of God's Plan, we work for war. If we believe that individual wealth and comfort are the aim of evolution, we shall always try to acquire them at the expense of others.

Ideologies influence and rule international conduct, because they influence the worlds of ideas, of the mind, and therefore it is not at all immaterial what a man is taught or what he thinks; it is not immaterial what he believes. It is Thought that rules the world, because it creates the world of causes. We therefore now need a new set of scientific truths on which to base and reconstruct a new Code of Ethics and Morals.

The future of mankind, its evolution and its happiness lie in co-operation, in mutual help and sympathy, in loving-kindness to each other, in Universal Brotherliness. This is the way in which civilization and human evolution are directed by all the powers within us that hold for righteousness, that work for real happiness, that is to say, the happiness of the Spirit which cannot be selfish. True happiness can never be obtained at the expense of others and brotherly Love is the One Law of Human Evolution toward its ultimate Perfection.

J. KRUISHEER

ANNIE BESANT

By ESTHER BRIGHT

[Miss Esther Bright was perhaps the only person among her friends to whom Dr. Besant wrote on her most intimate and personal affairs. Dr. Besant wrote to her every week, even if sometimes only a few lines. From 1900 she stayed whenever in England with the Rt. Hon. Jacob Bright, M.P., and Mrs. Ursula M. Bright, the parents of Miss Bright. Miss Bright has already published two works with her reminiscences of Dr. Besant, The Ancient One and Old Memories and Letters of Annie Besant. The Headquarters of the Indian Section at Benares, with the personal residence of Dr. Besant, Shānti Kunj, was purchased by Dr. Besant out of a gift made by Mrs. Bright.—C.J.]

THESE words of Annie Besant were spoken in 1919. They represent the beauty, the nobility, of this great woman:

"If a comrade be faithless, let us be faithful to him;
If an enemy injure, let us forgive him;
If a friend betray, let us stand by him;
Then shall the Hidden God in us shine forth."

It was in the autumn of 1890 that I first met her in this life, for I know that in many lives, from the far past to the present day, I have been with her, loving her, learning from her, serving her, through happy times, through tragic and suffering times—I think and hope with a great loyalty and gratitude.

My mother and I drove up to 19 Avenue Road in Regent's Park, her home at that period, and attended the weekly meeting of the old Blavatsky Lodge, held in the little wooden hall which had been built on to the house. A pleasant garden surrounded it. H.P.B. was there, G.R.S. Mead and Walter Old, and several of the leading members of the T.S., but I had only eyes for A.B. who spoke—such earnestness and eloquence, words that went straight to the heart. She looked very sweet and simple and seemed pleased to see us, for she had known my mother years ago when she was fighting bravely for unpopular causes. A tremendous courage was hers, strength, tenderness, understanding. On that first evening I knew very little of her life, but I sensed dimly something of what she stood for, little realizing the strong link which bound me to her. I was young and shy, but I determined to come closer to her even then, and so during that winter I often went up to Avenue Road and listened to Theosophical teachings and read their literature. It was not in my nature to "believe" quickly and A.B. advised me not to force belief. "You will grow as the flower grows," I remember her saying once.

On October 1st, 1891, I wrote to her as freely as I could, telling her how I longed to help in her work and giving her birthday wishes. She wrote in reply a lovely little note: "A birthday wish? Wish that I may live just as long as I am able to be useful; that is all that one can want."

I quote from my book *Old Memories and Letters of Annie Besant*: "On May 8th, 1891, H.P.B. died. A.B. was in America. She had only known H.P.B. a short time this life. She loved her intensely, with all her big, proud, passionate heart. She came back to her home to find her friend and teacher gone. It must have been a tragic shock."

Then came a hard and trying time for her. She a new-comer had to take the lead in the Theosophical movement,

for she stood head and shoulders above every one else. It was not easy to steer the ship in the stormy seas of that time. I had now become deeply interested in the teachings and devoted to her. Here is another quotation from my book:

"August 17th, 1893. Went to Avenue Road to say goodbye to A. B.; she is going to America. I showed her a very nice letter from H.P.B. to my mother about her (A. B.). She was in the garden; she took the letter in her hand and stroked it. 'To tell you the truth I have seen this letter. H.P.B. often showed me letters she wrote to English people before she posted them, to see if they were correct.' And when she added impulsively: 'Will you give it to me?' I answered emphatically: 'No I will *not*.' (Selfish wretch; 1935, E. B.) Her eyes twinkled, but she still looked beseechingly at the letter. I said: 'You must have many such things from H.P.B., but I have nothing.' She said: 'No, curious to say, I have hardly anything, because I was always with her.' 'Well,' I answered, 'that was better still!' Then I added: 'The letter is not really mine or I would give it to you.' (It was my mother's.) She laughed and said: 'Oh, of course not; but I will keep it for a while,' and she covered it with her hand."

I remember how ashamed I was! I rushed into the library and scribbled on a piece of paper: "Keep the letter please . . ." and sent it into the garden to her. One could refuse her nothing, but I knew she would send me H.P.B.'s letter back. She did, and here is her note: "London, August 24th, 1893. Dear Esther, I must write a line of thanks to you for so generously giving me H.P.B.'s letter. I value it so very highly. . . . Affectionately yours, Annie Besant."

Here is another extract from my book, but I wish any of you who are interested would read the book. It gives a good idea of her nature. One woman said to me: "I never loved A. B. till I read your book."

"A. B. was going to India for the first time in October 1893. It seemed a long way off and a big undertaking. I was eager to make the link stronger between us before she left, so I went up to Avenue Road to speak to her. She was in H.P.B.'s room, where she always worked. I was very shy at making my request, and so began by making a few quite unnecessary remarks. A. B. sat still, listening to me, and then said suddenly: 'Why don't you come straight to the point?' So I did. 'If I prove myself worthy, will you take me as your pupil later on?' A. B. looked at me very earnestly and then said quietly: 'If I prove myself worthy, Esther, I will.'"

A little later I asked her: "What does the Master require of me?" She was silent for a while and then she said looking at me with her loving eyes: "He wants you to be able to stand alone." I have always striven for this.

On her return from India I was often with her. She was deeply interested in the match-girls' union and helped them much. H.P.B. had started a Working Women's Club in the East End of London and A.B. often went down there to talk to them. I went once a week with my fiddle and played to them as they danced. They thought I did not know how to dance, and so offered to teach me. I hopped around with Bertha Snooks, a butcher's daughter—but she assured me her father was a purveyor of meat. There were many classes of girls in that Club—indiarubber girls, jam factory girls, and Bryant & May's match-girls, the poorest of the lot. A.B. was very good to them all and they loved her. I often returned to my beautiful home in St. James's Place from that poverty living district at midnight, walking along the Mile End Road, very happy and thankful to be working in however small a way with A.B.—and I made friends with many of the girls. They all wore shabby hats with large feathers in them, but

I fear very little under-clothing—but to have that kind of hat was absolutely necessary!

In 1897 she came to stay with us in a charming villa we had taken on a hill above Nice. She needed a rest and was very happy amongst the orange trees and she held interesting meetings in our drawing-room, interesting French members. She spoke French fluently.

In the Spring of 1898 she came again to us on her way to Brindisi where she was again embarking for India. I went with her, staying in Rome on the way. It was delightful being with her in the Eternal City. She spoke in French to a big over-crowded meeting. She told me afterwards that it had been a most curious audience to address. There were some rather hostile priests there and some hissing. We drove along the Appian Way and she spoke of the Pope and of what he might have done if he had been a man of real knowledge and power. At Brindisi, just before embarking on the great ship, she spoke very earnestly to me. I quote again from my book: She told me how she never satisfied herself. "I am always so afraid of lowering the standard of discipleship; people know I am a disciple and my words and actions give them their idea of a disciple." I said how I wished I could help her more. "If it were not for your love and the love of a few others," she said quietly, "I could not do what I do." In the evening I went on board with her. She got her letters, the mails were being brought on board and shouted out—Bombay, Ceylon, Alexandria, Aden, Port Said, Hong Kong. We leaned over the railings watching them—then said goodbye.

I returned to my parents in Nice staying for a night in Naples. I wrote to her from there and received a reply. (My friends, I believe in talking to you intimately of my link with this great soul, for it helps you to get nearer to her, though she has passed away from this earth for a time. So here is part of her letter to me.)

"My very dear Esther, Your loving letter from Naples, finished in Rome, gave me much pleasure. May our revered Master reward you for all your love and devotion, and accept them as offered to Himself And I am thankful too, my child, that my life is any help to you. . . . That which you love in me is, of course, a little ray of the Master shining through. Would that more of His light could pass through. You are right; you will not lose me, dear. How should you when we love each other? You might call me 'Mata,' mother, if that name suits your fancy. I too should prefer the 'Mrs. Besant' dropped. . . . Always with love, Annie Besant."

On her return from India in 1900 she left Avenue Road and made her home with us in St. James's Place whenever she was in England. It was a real joy to have her so near and she really was absolutely "at home"—going and coming as she liked and having friends or interviews when she wished. She lectured all over England and also went to Scotland—sometimes speaking three times a day. I sometimes went with her.

When in India she had a much loved Arab horse which she rode regularly. He was called Sultan. She wrote of him: "He is a most delightful creature, gentle, but full of play." She was a fine horse-woman and the exercise did her health good, so on her visits to us I always got two horses and we rode at 7 o'clock nearly every morning in Hyde Park or round Battersea. She always insisted on having a lively horse.

After working all day she relaxed in the evening if she was not lecturing and played cards with my mother. They sat side by side playing patience: Miss Milligan, Double Demon and other games, and A.B. threw her whole heart in defeating Miss Milligan, and would not go to bed till she had beaten her. I pretended she—Miss Milligan—was developing into a real person owing to all the thought-power upon her

and that she might even ask to join the T.S. ! Thus A.B. was full of fun and could enjoy the little things in life.

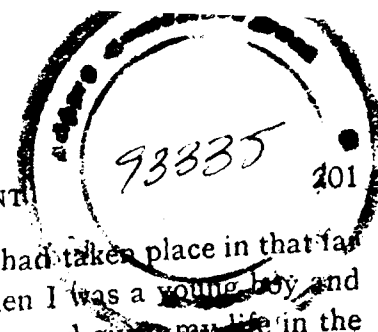
In 1904 I travelled with her in Europe. We went through Hamburg to Copenhagen and stayed with kind T.S. friends there. I remember the fine statue of Christ and His twelve disciples in a church, full of strength and power and protection, not the feeble, gentle representation we so often find in paintings of Him. Then on to Norway, where she spoke to the students in the University at Christiania, a very enthusiastic crowd of young men—and then to Sweden. Stockholm is a most lovely city, built on islands. A. B. stayed at the Grand Hotel. We had good rooms overlooking the water—made the acquaintance of Mr. and Mrs. Kuglenstierna. She was a lovely, stately, graceful woman, a friend of the King of Sweden. My diary says: "Madame K. falls in love with A.B. She does good wherever she sets her foot. I wonder at her the more I see of her."

She wrote to my mother making fun of the Swedish food and my enjoyment of it: "Esther calmly puts apple jelly on to the top of radishes and cranberries on lentil fritters and seems to like it." It is true the Swedish food was very delightful and so beautifully clean and artistically set out, even in railway stations—so different to our English, grimy, uninteresting eating-places.

After three days we travelled to Lund, more in the south of Sweden, and again she lectured to the University. Then back to Copenhagen for a few hours only, and start at midnight for Hamburg, then to Munich, Weimar, Stuttgart and Cologne. We reached Cologne at 3.30 a.m., but A.B. nothing daunted, called for me at 9.30 to go with her to the cathedral! Next day on to Paris and home. It was a wonderful journey, but I must confess I was very tired. She was at times tired in body, but never in spirit, and she gave such splendid spiritual strength to every one that one could

bear the physical weariness and could only wonder at her endurance—and what did she teach to all the crowds of men and women who listened entranced to her words? The One Life everywhere, in man, in animal, in nature—Brotherhood; control of mind and feelings, mastery of one's nature, the gradual development of every creature however lowly or degraded, the certainty of conquering one's weaknesses, of rising above failure, the certainty of the existence of Masters of Wisdom who understand poor humanity, having Themselves passed through each stage of existence through a long past, Masters who are our elder brothers, eager for us to stand up and co-operate with Them in a great work. She spoke of Karma, the law of cause and effect, willingness to obey the Great Law, willingness to bear suffering, for by this suffering we reach the Light, Truth. She spoke of the law of Reincarnation which explains the injustice of life as we see it; the beauty of the links we make with others—strong ties of affection and loyalty which help us to endure the physical loss of those we love, who pass onwards. My words to you cannot express the extraordinary effect she produced on people. She gave us all fresh courage and strength to meet the trials of life.

In 1907 my mother and I took a flat at Weisser Hirsch above Dresden, amongst the pinewoods, and there we invited A.B. to stay with us for some weeks. Also Mr. Leadbeater and Brother Rāja joined the party. We had a most interesting time there; one incident I will mention, for it proved to me how thought, how strong feeling, can be translated into colour. We were all sitting one afternoon in the pine forest. A. B. and C. W. L. were looking up past lives and it was most interesting to watch them. They were looking up one of my past lives many thousand years ago—actually seeing what had then taken place. I realized what was happening and was of course listening intently as they



described scene after scene of what had taken place in that far past. A. B. had saved my life when I was a young boy and many years later I had rescued her, and given my life in the struggle. "And thus," she ended, "the sacred blood-tie between us was formed."

I now quote again from the book of memories: I sat on the grass close to A.B. She wore a loose white robe; she usually wore white in those days. I felt very close to her in spirit, and as she talked I took the edge of her gown between my fingers and poured out love and devotion in a steady, quiet stream, surrounding her with as pure an emotion as possible. She did not see that I was touching her dress. We sat thus under the trees for some time and later went in to tea. A.B. seemed rather thoughtful and then remarked suddenly to C.W.L.: "Charles, a rather curious thing happened this afternoon whilst we were talking in the forest; a most beautiful blue light ran along the hem of my dress; it seemed to surround me and it stayed quite a long time—glowing with rich colour," and she went on talking about this lovely glowing light! C.W.L. smiled and said in his cheery way: "Oh, well, well, I don't think it would be very difficult to find out what that was." I remember I kept quite silent. I knew it was my strong feeling for her translated into visible form and I was very happy.

During those weeks A.B. wrote her pamphlet: *H.P.B. and the Masters of the Wisdom*. She was absorbed in this work and sat at her desk day after day surrounded by books and papers in deep interest and enjoyment. C.W.L. and Brother Rāja kept enticing her to come out into the woods and continue the investigations and study of occult chemistry.

Yes, those were wonderful weeks in the bright August sunshine. I shall not forget them.

You all know of her deep interest in India. She loved the people of India and for years worked for them. Her

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ideal was to give India Dominion Status—to offer to them the hand of brotherhood, to give them our trust and friendship, to give them freedom in fact. She lectured all over the great land and was in close touch with leading politicians. She was invited to attend the Durbar in March 1910. The Viceroy and Lady Minto welcomed her warmly. It was a most interesting occasion. Her work for education in India will ever be remembered, the Hindu College in Benares owed its life to her, and she was always helped by Dr. Arundale who gave her strong devotion in all her Indian work.

After the war of 1914 she came to live with me at the Old House, Wimbledon, but there was no ceasing from constant work all over the country.

Her Jubilee in the Queen's Hall in London was a very happy occasion. She was much touched by the enthusiasm of the audience, for man after man got up from the audience and expressed profound gratitude for all she had given to them.

I went to India as her guest twice and stayed for a few days with Mr. Ratansey in his beautiful home on Malabar Hill in Bombay—then on to Adyar. It was a great joy to be in that lovely place, the Headquarters of the Theosophical Movement, the home of H. P. B., the centre of so much fine work, and I was happy to meet so many Indian brothers and friends.

Those old far-off days are ever in my memory, and I have a firm faith that in the future all comrades so firmly linked together by great ideals will meet again and stand together in strength and loyalty for the helping of all living creatures in this world.

ESTHER BRIGHT

A PHILOSOPHY OF LIFE FOR AN AGE OF PLENTY

By LEONARD C. SOPER

FROM the beginning of recorded history the means of pursuing those ultimate values which Plato postulated as the true end of the "good life"—the good, the beautiful and the true—were only available to the few. To the Greeks the pursuit of leisure (*scholē*) meant the living of a civilized and cultured life expressed in creative activity. The scarcity of the physical means of securing that life meant for the majority a philosophy based upon the negative virtues of renunciation and self-sacrifice: first, in order that a limited class might have the means and the leisure to pursue the ultimate values; secondly, that the majority might enjoy *some* of those means; because they could not enjoy *all* of them, some had to be renounced. This period in history was socially and economically a period of scarcity and limited means, and philosophically of abnegation and sacrifice.

Now in the twentieth century the discoveries of science and their technical application have for the first time made possible the pursuit of the "good life" by all. We stand on the verge of an age of plenty. It follows that the philosophy of this age must necessarily be in accord with these developments. Its basis will not be renunciation and sacrifice, but affirmation and enjoyment. Resignation and the patient acceptance of evils such as war, cruelty and poverty are no

longer virtues, but the deadliest of the deadly sins, and a menace to the new civilization which is being borne with the pains of much labour.

Discriminating enjoyment of leisure, in the sense in which the Greeks used the word, is now within the reach of every one, instead of the fortunate few, and if its potentialities are to be fully realized, this way of life must be pursued with the same concentrated and consecrated energy as was the life of self-denial and renunciation in the age of scarcity. Philosophy and religion must become positive instead of negative, and ethics must be expressed in affirmations, not prohibitions. "Virtue" in this new age will lie in creative action, in "doing, not in not-doing," and education will teach people how to live, and not merely how to make a living.

LEONARD C. SOPER

The world is a hall of mirrors in which the hurrying throng and the confronted stranger are alike reflections of oneself . . . Every mirror is not only a wall which confines but a door which liberates, and Love is the *open sesame*—the word which opens them.

CLAUDE BRAGDON

THE HIDDEN LIGHT¹

BY EDRISS NOALL, B.A.

IN every religion and organization there are beautiful phrases, prayers and the like which express in a complete and artistic way certain basic truths. Although at first these awaken appreciation, followed by a resolve which leads to action, in time most followers take them to a large extent for granted, and they evoke only a mild response, a comfortable feeling, without the completion of the process, the resolve to put it into action, without which any line of thought is unhealthy. So the original thought or truth becomes crystallized, a dead thing as opposed to something dynamic and vital. In our own Society we must take just as much care to prevent this cramping of the life by a form, however beautiful. The form can only justify its existence if it is a channel through which the life can flow to carry on the thought and work of movement.

We have in use in our Society a beautiful Invocation written by Dr. Besant, a very powerful Invocation if we have not said it so often that we have come to take it for granted:

"O Hidden Life! vibrant in every atom;
O Hidden Light! shining in every creature;
O Hidden Love! embracing all in oneness;
May each who feels himself as one with Thee,
Know he is therefore one with every other."

¹ Arundale Memorial Lecture, 1947. Delivered at Australian Annual Convention, 1947.

If we think of the meaning of this great Invocation each time it is said, we shall always see more in it.

The truth of the first affirmation, "O Hidden Life, vibrant in every atom," has been brought home to us very strikingly by the inventions of modern science. After the use of the atomic bombs we can surely have no doubt as to the existence of that Hidden Life in every atom. Its intensity has amazed and alarmed the world. We have been shown the enormous power latent in the physical atom, hinted at long before in Theosophical books, notably *The Secret Doctrine*. Atomic energy as used to date has made us aware of two things, first, its stupendous power, and, secondly, how easily it can be used to cause terrible destruction of all forms of life and property. We know it can also be used to help supply man's physical needs so that he is free to expand on other planes, but it is the destructive use that has come first.

The safe use of atomic power can only be assured if we understand what is meant by the Hidden Light and the Hidden Love. Surely it is the work of Theosophy, with the idea of Universal Brotherhood as its first and only obligatory object, to help the world to realize the truth of the other statements in the Invocation, to be aware of the Hidden Light shining in every creature, and of the Hidden Love embracing all in oneness. If such great forces can be released from the physical atom, how much greater must be those from atoms on the higher planes, of which Theosophy recognizes six more before the Divine Omnipotence is reached. The immensity of these forces lies beyond the grasp of our physical brains. Yet we must try to catch a little of their grandeur because then we shall become aware of the possibilities that lie ahead, and of our work as individual Theosophists to help distribute a little of that great power. For we are needed as vehicles, as channels, to step down the power which is too great otherwise. If in our Society we form a true nucleus of the Universal

Brotherhood of mankind, of that Hidden Light shining in every creature, then we shall be powerful centres to help that force flow out all over the world. In order to be such channels we must prepare ourselves and be aware of the second lesson of the use of the power of the physical atom, namely, the danger it can bring if wrongly used. It may be wrongly used if the channel itself is imperfect, twisting and perverting the flow, because our aim is wrong, or because we are not directing it wisely. The power can be used to bring great evil as well as great good to the world, and some are not ready to receive it.

Let us try to understand through meditation what the Hidden Light and the Hidden Love are, and be prepared to see them everywhere, as David Grayson tells us how he found them, in his book *Adventures in Contentment*. This means work. For we must first clear ourselves of preconceived ideas and feelings which act as encumbrances to a clear vision of the Light. Here a true knowledge of psychology will help us to examine and readjust our natures. After taking stock of ourselves, we may look at others in a different light, and see that all are one. In other words, we must irradiate ourselves and others with the Hidden Light, till we are in no doubt whatever that it exists in all. Only then is it possible for the final stage to be reached, when the Hidden Love can flow through the perfected channel which the Hidden Light has cleansed. This can alter the destiny of mankind in an even more inspiring way than the discovery of atomic energy has done.

We may listen to many lectures and read many books, each of which can help us to see a particular ray of the great Light, but we must beware that the lesser lights do not hold us from continuing our search. The Buddha, as recorded in the *Digha Nikayas*, told his brethren that the brotherhood could only prosper and prevail, "so long as the brethren shall

not come to a stop upon the way by the attainment of lesser excellence". This danger we must watch in our Society, for we may be inclined to think that, as we have gained such a wonderful though incomplete vision of the future, it is enough, and we may "rest on our oars," as the saying is. Only when we can really feel ourselves at one with all mankind, when we in truth know that we are "one with every other," have we learnt the great lesson of incarnation. We cannot attain its realization in this life, but we can at least keep our faces ever turned towards that goal.

We have been given hints as to how to find the Light in many books—*Light on the Path*, *The Voice of the Silence*, *The Bhagavad Gita*, *At the Feet of the Master*, our own Christian Bible if we but read it well, and many others. It is all set forth so simply and yet has no real meaning for us till we are ready to receive it, when through experience our intuition responds. We must empty out the paraphernalia collected in our mental and astral make-ups as the result of past incarnations, gaining poise of mind through meditation, control of emotions and freedom from all defects in our nature which make it fall short of the highest.

In his allegory of the Cave Plato tells us how mankind is like dwellers in a cave, sitting with their backs to the light, and with a road with a wall half-way up a slope behind them. Along the road pass a number of figures carrying images, and the height of the wall is such that only the images show above the wall. A fire behind the road casts shadows of the images on the walls although the holders are invisible. The cave-dwellers also see their own shadows on the cave. This world of shadows (and most of them but the shadows of images) is the real world to them. Nor do they know themselves, for they see only their reflections. Then one of their number at last turns his back to the cave and struggles out into the light of the fire. After this has dazzled

him for a while, he is able to see the images that caused the shadows, and thinks that at last he has come into the presence of reality, until, when he has ascended the wall and looked over it, he finds that they in their turn are unreal, are but puppets carried by the real actors as they pass along the road. Later he experiences the full light of day, and he may even look on the sun itself, and know it as the source of light and growth, and the cause of the existence of all things. (The sun for Plato represents the idea of Good). He realizes then how ignorance has caused himself and his comrades to err in their judgment of the world, and is anxious to return and tell them of their mistakes, that they too may see the light. They, however, will not listen to him. Thus the philosopher, as depicted by Plato, is ignored or ridiculed by the world. He may point the way to the light, but men can only gain similar enlightenment by leaving the cave of their preconceived ideas, and going forth with open mind in search of truth and light. So true education was, for Plato, not a putting of sight into blind eyes, but a turning of the eyes to the light, that Hidden Light which we in this Society are trying to see, through studying the works of those who have glimpsed it. At least we are becoming aware of our blindness and that is a step to the discovery of reality. As the Delphic Oracle said of Socrates, he was the wisest man in Athens, for he alone realized that he knew nothing.

Only when the Hidden Light has illumined our beings can we be aware of the Hidden Love "embracing all in oneness". Then we shall really know why the principle of Brotherhood is so important, and forms the chief plank of our Theosophical platform, and why the great Mahā Chohan has spoken so emphatically on this point in the Letter published first in the *Letters from the Masters of the Wisdom*, First Series,—“Rather perish the T. S. with both its hapless founders than that we should permit it to become no better

than an academy of magic, a hall of occultism. That we, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the T.S. to represent the embodiment of selfishness, the refuge of the few with no thought in them for the many, is a strange idea, my brothers."

The discovery of the power of the atom is not enough. Those greater powers beyond must be released and applied to the salvation of mankind. The time is ripe now. What we do in thought and propaganda now is worth many times the same effort made ten years hence, for in these few years after the war the new direction is set for the progress of the world. We as Theosophists have the great responsibility of seeing that the new direction is the right one, and here in Australia the call should have a special appeal, for this is a land of the new race. Let us offer the light of the Divine Wisdom. To use the slogan Dr. Arundale introduced, "Theosophy is the next step," for it will show us not only the Hidden Light but also the Hidden Love in the warmth of a brotherhood of all humanity. As Shelley has so beautifully expressed it, in "Prometheus Unbound," we shall then have discovered :

That Light whose smile kindles the Universe,
That Beauty in which all things work and move,
That Benediction which th' eclipsing curse
Of Birth can quench not, that sustaining Love
Which through the web of being blindly wove
Of man and beast and earth and air and sea,
Burns bright or dim as each are mirrors of
The fire for which all thirst.

EDRISS NOALL

A POETICAL CHAPTER ON REINCARNATION

By MADELEINE POWELL

REINCARNATION is the process whereby the Spirit, the real Man, puts on, again and again, a body of flesh for the double purpose of manifesting upon the physical plane and of acquiring from its contact with it the experience it needs for its evolution, *i.e.*, the unfolding of its own divine powers.

The teachings of Reincarnation, given exoterically to the West in 1875 by Mme. Blavatsky, used to be well known in antiquity and at the beginning of the Christian era. During the last nineteen centuries they were taught secretly to the students of occult sciences only. In the East, Reincarnation has ever been part of the religious beliefs. Now, while a few well-known writers of the past who travelled far abroad may have had an opportunity of coming into touch with eastern teachers, yet many others have found out the truths of Reincarnation through the faculty of intuition. Sometimes they have given them, more or less veiled, in some of their works. So, an endeavour will now be made to trace an outline of the teachings on Reincarnation with extracts from the works of such poets.

The reincarnating Soul, blinded and paralyzed by its "coats of skin," forgets all about its origin. But it can be said of every being without exception, that

Our birth is but a sleep and a forgetting :
The Soul that rises with us, our life's Star,

Hath had elsewhere its setting
 And cometh from afar ;
 Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory do we come
 From God, who is our home,¹

and our many incarnations are time spent learning, upon the lower plane of the universe, some lesson by which the consciousness of the Ego is awakened or developed. When consciousness stirs in the Ego, the personality, or man of flesh, becomes aware of the fact sooner or later. Then he begins to realize that we are but pilgrims in this world and will probably do as did the French poet, Sully-Prud'homme (1839-1907). Sully-Prud'homme ardently sought the meaning of life and its moral purpose. Pondering over the mystery behind the pilgrimage of the Soul he feels he has been on earth many times, shedding body after body as the tree sheds its bark year after year, and looking upon each fresh incarnation as upon the rising of a new sun.²

The dispensers of ordinary knowledge cannot tell the poet anything ; on the other hand, nothing can be learnt by searching one's memory because the present physical brain has never registered anything concerning our past incarnations. But one may be able to remember when an outer influence, such as the one of music, stimulates the memory. An air, a note, to which the soul is attuned, may stir it to its depths, and then hidden memories will come to the level of physical-brain consciousness. Another French poet, Gerard de Nerval (1808-1855), experiences this, and he reproduces so precise a picture that one could paint it :

Il est un air pour qui je donnerais.
 Tout Rossini, tout Mozart et tout Veber ;

¹ Extract from *Intimations of Immortality*, by Wordsworth, (The Oxford Book of Regency Verse, Clarendon Press, Oxford).

² See his *La Mémoire*, in *La Vie Intérieure*.

Un air très vieux, languissant et funèbre,
 Qui pour moi seul a des charmes secrets.

 Or, chaque fois que je viens à l'entendre,
 De deux cents ans mon âme rajeunit ;
 C'est sous Louis treize . . . et je crois voir s'étendre
 Un coteau vert que le couchant jaunit ;

Puis un château de briques à coins de pierre,
 Aux vitraux teints de riches couleurs,
 Ceint de grands parcs, avec une rivière
 Baignant ses pieds, qui coule entre les fleurs ;

Puis une dame à sa haute fenêtre,
 Blonde aux yeux noirs, en ses habits anciens . . .
 Que dans une autre existence, peut-être,
 J'ai déjà vue!—et dont je me souviens.¹

Gerard de Nerval travelled very far abroad, and could speak many languages, including the Persian. His favourite readings were books on mysticism and occult sciences. So, the desire to hide the source of his knowledge may have caused him to give his poem the vague title of "Fantaisie". But, however, the recollection is very dear to him, so dear that to bring it back he would not hesitate to give away all the musical geniuses of his time. The reader of his poem probably surmises that there must have been, in the past, a love link of some kind between the poet and the fair chatelaine of the seventeenth century. The reader probably is right. For love is the builder of unbreakable bonds between souls ; and who will deny that it is the wish of all lovers to feel that they are always together from beginning to end of the long journey ? Indeed, memory may be the gift of love as it enters one's life ; and then, incidents of apparently least importance, such as the swaying of a tree in the wind, the slashing of the rain against a window-pane, the waving of a hand, are enough

¹ A poem entitled *Fantaisie*, by Gerard de Nerval, in *A Book of French Verse*, by St. John Lucas.

I'll tell you the way it was :
 (For none of the landmen know)
 And to tell it right you must go a-stern
 Two hundred years or so.

The waves were lapping and slapping
 The same as they are today ;
 And Drake lay dying aboard his ship
 In Nombre Dwo Bay. . . .

"What shall I do," he says,
 "When the guns begin to roar,
 An' England wants me, and me not there
 To shatter 'er foes once more ?"

"You must take my drum," he says,
 "To the old sea wall at home ;
 And if ever you strike that drum," he says,
 "Why, strike me blind, I'll come !"

That's what he said ; and he died. . . .
 Two hundred years went by ;

The foe was creeping close,
 In the dark, to our white-cliffed isle ;
 They were ready to leap at England's throat,
 When—O, you may smile, you may smile ;

But—ask of the Devonshire men ;
 For they heard in the dead of night
 The roll of a drum, and they saw *him* pass
 On a ship all shining white.

Nelson—was Francis Drake !
 O, what matters the uniform,
 Or the patch on your eye, or your pinned-up sleeve,
 If your soul's like a North-Sea storm ?¹

In this deep legend, told with so much art, the student of esoteric science will probably find for himself many occult lessons besides this that there is one determined destiny for each Soul.

¹ Extract from a poem entitled *The Admiral's Ghost*, in *The Enchanted Island*, by Alfred Noyes.

This prepares us to understand how each Soul leaves its imprint behind in its journey across Eternity. When Sully-Prud'homme ponders over the "trail" left by every being as he, or she, moves over the face of the earth, he feels that that pattern is an image of another trail left by the Soul in its pilgrimage across Time and Space. This necessarily implies the conception of man's successive incarnations not only upon earth, but upon innumerable worlds :

Si chaque homme après soi laissait partout sa trace,
 Quels bizarre circuits vous feriez sur ses pas !

L'un vous imposerait un va-et-vient fidèle
 De son lit au comptoir, du comptoir à son lit ;
 L'autre vous mènerait, de semelle en semelle,
 De son grenier natal au palais qu'il remplit.

Vous iriez de la Bourse au parapet du fleuve,
 D'un seuil tendu de noir au rendez-vous d'amour,
 Et de combien d'enfants la marque toute neuve
 Finirait brusquement sans suite et sans retour !

Hélas ! prompte et mêlée, ou lente et solitaire,
 Par chaque homme trainée aussi loin qu'il a pu,
 La trace disparaît en un point de la terre,
 Comme un fil embrouillé, subitement rompu.

Mais je crois que ce fil de nos vagabondages
 Fuit par delà ce monde et n'est jamais cassé,
 Et qu'il relie entre eux dans la nuit des vieux âges
 D'innombrables soleils où nous avons passé.¹

This is true according to the occult investigations of two great seers, Dr. Annie Besant and Bishop Leadbeater, who, in *Man: Whence, How and Whither*, tell what they have seen of man's birth upon the moon, of his journey upon previous Rounds of our earth, and of the incarnation of races more evolved than ours upon other planets. For Evolution is God's Plan throughout the whole universe, for the evolution

¹ Extract from a poem entitled *La Trace humaine*, from *Mélanges*, in *Stances*, by Sully-Prud'homme.

to bring to the man or woman the assurance he, or she, longs to possess. D. G. Rossetti, the English poet and painter of Italian origin, was very much in love with his wife, and he tells us what he discovered in the flash of a "Sudden Light":

I have been here before;
But when, or how, I cannot tell.
I know the grass beyond the door,
The sweet, keen smell,
The sighing sounds, the light around the shore.
You have been mine before . . .
How long ago I may not know:
But, just when, at that swallow's soar
Your neck turned so,
Some veil did fall—I knew it all of yore.
Then, now—perchance again . . .
O round mine eyes your tresses shake!
Shall we not lie as we have lain
Thus for love's sake,
And sleep, and wake, yet never break the chain?'

So, for Rossetti at least, the truth of Reincarnation is a personal experience. I could not tell how the Irish poet, Thomas Moore, came into contact with the teachings, but he knew about them because he makes the main character in one of the tales narrated in *Lalla Rook* (written in 1817) speak very definitely thus:

. . . Stranger, though new the frame
Thy soul inhabits now, I've track'd its flame
For many an age, in every chance and change,
Of that existence, through whose varied range—
As through a torch-race, where, from hand to hand,
The flying youths transmit their shining brand—
From frame to frame, th' unextinguish'd soul
Rapidly passes, till it reach the goal!'

' A poem entitled *Sudden Light*, from *Sonnets and Songs*, in *The House of Life*, by D. G. Rossetti.

' Extract from *Lalla Rook*, a Persian Romance, by Thomas Moore.

As a child differs from another, each Soul has its own individuality determined by the Ray under which it was born. (The Rays are said to be emanations of energy from the Trinity and are seven in number.) A Soul born under the Seventh Ray, for instance, is born to fill, some day, in the Hierarchy of Heaven at the end of its evolution, a part different from that of the Soul born under the Second Ray. Therefore though every Soul will meet with a "varied range" of experiences during its many passings upon earth, all these experiences will have the effect of bringing about the one character and purpose determined by the Ray of its birth and decided upon from the beginning. Such may be a teaching hidden behind the following legend, told in verses by Alfred Noyes, and in which one can also learn that other comforting, reassuring, occult teaching, that in the hour of danger and of need the children of earth are never left without help:

I tell you a tale to-night,
Which a seaman told me,
With eyes that gleamed in the lanthorn light
And a voice as low as the sea. . . .
Do'ee know who Nelson was?
That pore little shrivelled form,
With the patch on his eye and the pinned-up sleeve?
And a soul like a North-Sea storm?

Ask of Devonshire men!
They know, and they'll tell you true;
He was not the pore little chawed up chap
That Hardy thought he knew.

He was not the man you think!
His patch was a dern disguise!
For he knew they'd find him out, d'you see,
If they looked him in both eyes.

He was twice as big as he seemed;
But his clothes were cunningly made. . . .

of the Soul's divinity. It is a process which never goes backwards and is never stationary; therefore every incarnation marks a rise over the last one:

L'humanité n'est pas le boeuf à courte haleine
 Qui creuse à pas égaux son sillon dans la plaine
 Et revient ruminer sur un sillon pareil;
 C'est l'aigle rajeuni qui change son plumage,
 Et qui monte affronter, du nuage en nuage,
 De plus hauts rayons du soleil.¹

And then, the journey ends where it started, in "God who is our home". With the consciousness of its Divinity fully developed comes for the Soul the hour of *recollection* in which the past is understood and all the sorrows it contained are forgotten: only Joy is distilled from the memories:

Through the blue shadowy valley I hastened in a dream:
 Flower rich the night, flower soft the air, a blue flower the stream.
 I hurried over before I came to the cabin door,
 Where the orange flame-glow danced within on the beaten floor;
 And the lovely mother who drooped by the sleeping child arose:
 And I see how with love her eyes are glad, her face how it glows.
 And I know all this was past ten thousand years away,
 But in the Ever-Living yesterday is here today,
 And the beauty made dust we cry out for with so much pain.
 Unknown lover, I lived over your joy again.
 Long dead maiden, your breasts were warm for the living head.
 It is we who have passed, from ourselves, from beauty which
 is not dead.
 I know, when I come to my own immortal, I will find there
 In a myriad instant all that the wandering soul found fair:
 Empires that never crumbled, and thrones all glorious yet,
 And hearts ere they were broken, and eyes ere they were wet.²

MADELEINE POWELL

¹ Extract from *Les Révolutions*, in *Harmonies poétiques et religieuses* by Alphonse de Lamartine (1790-1869).

² A poem entitled *Recollection*, in *Selected Poems*, by A. E. (George Russell).

A NOTE ON THE RITUAL OF THE MYSTIC STAR

BY ELSIE ASHTON

THE purposes of this beautiful Ritual, as pointed out to us by its author, are four: *First*, to give a teaching as to the great faiths of the world; *Second*, to make clear that all great spiritual teaching descends from One Source; *Third*, to add an element of purification to the world by making it clear that a man's means of livelihood is one door to his highest spiritual realizations; *Fourth*, to create an atmosphere of understanding and tenderness to all that lives.

The first two purposes have been covered many times by our speakers and writers, and so let us look at the third purpose regarding man's means of livelihood.

The Most High is to be found not only by prayer and meditation but is to be sought in the faces of our fellow-men by making whatever *righteous* profession or occupation we follow into a loving gift of service to the community. "For inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." And in the words of the Ritual: "Where even *one* labours in the name of the Mystic Star, the Power of the Most High is with him."

In the circle we have the five chief Officers, placed at the five points of the Star, representing the five Aspects of Divinity: Power—Wisdom—Joy—Beauty—Love. Each of these is made to represent also one of the main lines of livelihood and service. In addition, each has its reflex or associated line of work opposite, across the circle, in one of the five who sit between the points. It seems to me that

each of these is an extension of the first coming under the same aspect. When looked at in this way, we find that in order to make the profession or activity a real door to spiritual realization the worker along that particular line must pay special heed to developing the aspect with which it is linked in the Ritual.

The Teacher and the Healer will best serve with Love, working to integrate the pupil or patient, for Love is the integrating force, the expression here among individuals of the Oneness within.

Priest and Scientist in different ways bring knowledge of the laws of the world and of the spirit to men, and they will be saved from the sterility of mere intellectualism when the Wisdom of the intuition illumines their knowledge.

The Merchant and the Servant are to bring Joy to their work, joyousness to save them from the sins of dishonesty and meanness in commerce, or grudgingness in personal service. Industriousness springs from Joy.

Great Artist or humbler Craftsman draws his inspiration from his inner perception of Beauty and Harmony, and giving it freely to his fellow-men he opens wider and wider the door of his own perception of spiritual truth.

The Ruler and the Judge for their best expression and service have great need of strength drawn from the one great power of the pure Will, for these two lines of work are beset with great temptations in the shape of bribery and corruption.

As each worker learns to bring into his daily activity one aspect of Divinity, he begins to align himself with the Good Law and to understand and work with the Divine Plan for the helping of the world. His idealism grows, and by selflessness and service he treads the safest and swiftest path to spiritual realization. So let each worker, not only now but at every moment of every day, dedicate his activity to the Glory of the Mystic Star and to the helping of his fellow-men.

THEOSOPHY AND MUSIC THERAPY

By EVELYN BENHAM BULL

"PREPOSTEROUS ass! that never read, so far as to know the cause why music was ordained! Was it not to refresh the mind of man after his studies and his usual pain?"—SHAKESPEARE.

There can be found, I think, no better brief description of music therapy than that presented by a class in the subject recently conducted in Pasadena, California. Each member on joining was asked to write what music therapy meant to him. The following is a compilation of their answers.

"Music is a universal language. Music therapy is the science of healing through musical tones. An attempt is made to find various types of music to fit individual cases. The music acts as an antidote for the psycho-neurotic, as well as in diagnosing cases according to the patient's reactions. In a general way it is a means of restoration and of renewed integration. It can both help and heal, comfort and awaken, and thus has a curative effect upon the entire personality.

"It is an aid in mental disease, where people feel 'out of things,' or their outlook on life is affected; it distracts their attention from themselves; to the mentally handicapped it gives hope and peace, and sometimes mental health.

"In emotional disease, it relieves strain, giving joy and peace, and thus is an outlet to relieve tension. It is valuable in the treatment of nervous diseases. Through the treating of the emotions the physical well-being is restored."

There was, probably, never a greater need for integration on the part of the individual and of groups. Music therapy helps to produce and establish that integration, not only for ailing minds, but also for those who are tired and perplexed and groping for some central truth and significance in their lives.

There are certain difficulties which are prevalent, and under which other difficulties seem to group themselves. The prevalent difficulty of the mind is tension. Too many of the problems of world conditions are unsolved for it to be otherwise; the life of each with the other in this modern world is so closely interwoven. My brother's problem is my own.

The prevalent difficulty of the emotions is uncertainty. We feel inadequate to meet the pressure of the many ramifications which impose themselves upon us. And this uncertainty pursues us in our daily life and our relationships. This is not a vague theory but an actuality to many of us.

The prevalent difficulty preventing physical well-being is strain and overwork, by which the nervous energy is sapped and the vitality impaired.

How Therapy Deals with These

There are various branches of music therapy which are emerging. Some deal with the physically handicapped, and in this branch the patient, be he a "polio" case, or a spastic, or one in the plastic surgery, is urged to regain the use of his body through the music which he is taught.

Then there is the more widely known, and, if possible, even more problematic branch, where the therapist, or a therapeutic group, plays for the patients. This is being used quite extensively in certain hospitals and, more scientifically, in one or two mental hospitals, where the groups of patients are synthesized, the music controlled, and the psychiatric

work is in alignment. Occasionally there is a therapist who experiments with individual patients, either in a hospital or at home, but this branch is still waiting for clinical openings to obtain controlled results.

All of these have for their focus, in a general or a particular degree, the relieving of tension, the diminution of uncertainty, the removal of strain, and the restoration of vitality. Sometimes there are cures, instantaneously or gradually. These seem to the onlooker like miracles. The lame walk, the blind are made to see, the crippled to play, and nature seems to have been touched by some magic wand of mystery. Yet it is no miracle or mystery. It is only that we have not yet fully turned the pages of understanding for this field of man's endeavour to aid his fellow-men.

Theosophical Interpretation

Can Theosophy throw any light on this unsolved subject? We think it can. Perhaps we can best detect this at the start by a quotation from a private patient: "The music seems to relax the spasm in the solar plexus, then you find yourself letting go of the problem, letting God have a chance. The music takes your attention off your problems. The rhythm, the harmony and order of the music change your own vibrations. You are brought into order with the music. Last of all comes exhilaration. You are swept up by the music into one piece, as it were, and in that integration find renewed health."

We find in that description the following stages: (1) physical relaxation; (2) mental release by change of focus to the music, and, with this dropping of a load, faith, like a swimmer as he sets out into the deep; (3) change in vibrations from irregular to regular, owing to the qualities of the material, in this case, the rhythm, harmony and order of the music; (4) integration through exhilaration.

From a Theosophical analysis and understanding of the vehicles of man, what happens is that the sound patterns of the music relax the physical body, altering the metabolism, blood-pressure, heart-beat and respiration, in varying degrees. This has been proved by experiment.

By the removal of attention from the problem to the source of relief, tension is removed and the astral and mental particles of those vehicles are free to rearrange themselves in such patterns as make for health and well-being. Thus, as the above patient says, your vibrations are literally changed, and "you are brought into order". The vehicles are synchronized, as through that renewed order an apprehension of pattern or purpose in your living is glimpsed. It is at this point that, in a genuine therapy, exhilaration, as she terms it, brings integration. It would seem, from the Theosophical standpoint, that what happens is that the channel is laid open for an Egoic downpouring which brings the desired integration, with restored health and poise as a result.

Practical Application

The technique of music therapy as illustrated here can be applied practically in our daily life. This technique is, in its briefest terms, re-integration through a focus which brings the vehicles into alignment. There are other aspects, that of association, of repetition, of musical characteristics, but this basic technique constantly presents itself. As applied practically, it means an outward approach or focus, being service, which will bring inward peace. Then we can bring to bear that peace and the clarity of vision made possible by it to the problems of our times, bring poise, and security, and vibrant living into our relationships, and thus do our part in meeting the world need for stabilization.

EVELYN BENHAM BULL

WHO CHOOSES YOUR PATH ?

By ELISABETH SEVERS

NO one can deny that in every country, in every stage of civilization, a few personalities have appeared who possess a fixed determination to spend their lives in obedience to an inner prompting, an urge of the whole nature. They do not drift through life; they mould and use life and bend it to their purpose. Such men become great scientists, explorers, engineers, artists, and above all mystics.

To the believer in Reincarnation the explanation is obvious. So-and-so, you remark, has followed this bent for many lives until he has obtained the mastery of his talent. That is certainly true, but still I suggest that it only pushes the question further back. Where did the bent originate?

Dr. Besant gives the following answer: "Suppose you are going to a distant city and you choose your road... There may be one longer and one shorter. You choose your road. That is exactly what you, the Monad, did before you came down into denser matter, before you took up the permanent atoms. You decided what you willed to be. You fixed your goal, the place towards which you would travel... Your future goal will influence your present movements, and if you started some time back, will have influenced all the movements in your past. That is literally true. What you are now doing is part of the road which is determined by the goal to which you are travelling. That goal is, as it were, thrown back upon you now, influences your present action"

(*The Real and the Unreal*). Bishop Leadbeater says: "The Monad when first coming forth from the Divine is simply a mass of Monadic essence. There was no sort of individualization in it. The essence comes forth as a mere outpouring of force even though it be a divine force." It is obvious from this statement that the immortal principle in man must have achieved individualization on his own plane, before he can be capable of making a choice. It seems also that the Ego, the Monad's representative, and the personality to which he is attached, must have made considerable progress in unfolding the divine faculty of Mind, before the Ego can gain sufficient control of his human representative to induce him to follow the Soul's promptings. When the Ego, the Soul, has so far succeeded as to make his personality recognize and definitely pursue his chosen path, the road to success is open. But even though there is a natural bent towards a definite way of work and life, the personality, accustomed to going its own way, often either ignorant of or defying the inner urge makes many difficulties. The Mystics and Saints—some one has very aptly described the Saint as "a sinner who went on trying"—seem the most intuitive in finding and treading the way to their appointed goal and do us the great service of blazoning the way.

Some, I have known such cases, give their Ego so much difficulty in his efforts to influence them that very drastic measures have to be taken to break down the "stubborn resistance of the man"—serious danger to life being sometimes the means employed. In two cases I have known the end justified the means, and the life was transformed. The question is really a practical one and it has haunted me personally for many years. The Theosophical answer to it makes it possible to reply in the affirmative to the oft-repeated query as to whether life is worth living. The question as to how this choice by the Monad can be reconciled

with free will is answered by those who believe that man is the Son of God and shares the Divine Will and Nature so that God's Will is his will and the restlessness of the human breath can only be stilled when it finds its rest in conscious union with its source. The individualized paths humanity utters all lead to and finally merge in that all-round perfection humanity has to achieve. Happy, thrice happy, is the man who *knows* his goal and has joyfully accepted his destiny, recognizing that "No other path at all is there to go".

ELISABETH SEVERS

When any leave us, we can be grateful for the good work they have done while with us, and rejoice that, while among us, they shared with us the study of the great Theosophical truths, and carry these with them when they leave us for other lines of work. "Other sheep I have," said the Christ, "which are not of this fold," and "God fulfils Himself in many ways". A brother does not cease to be a brother because he labours in some field that is not ours, and there is but One Life, of which we all partake.

ANNIE BESANT

CYCLOPEAN PLANISPHERES

By KATE SMITH

MME. BLAVATSKY said: "These 'hanging stones' of Salisbury Plain are believed to be the remains of a Druidical temple. But the Druids were historical men and not Cyclopes, or giants. Who then, *if not giants*, could ever raise such masses—especially those at Carnac and West Hoadley—range them in such symmetrical order that they should represent the planisphere . . . ?" (*The Secret Doctrine*, II, 358: "Cyclopean Ruins and Colossal Stones as Witnesses to Giants"; Adyar Edition, III, 342.)

I remember, when this passage was read, in *Secret Doctrine* study, in a Lodge meeting, how one older member, who had known Mme. Blavatsky, the late Mrs. Esther Windust, told us that she had repeatedly visited these places and plodded wearily round and round them, trying to expand her intuition to grasp in what manner they should "represent the planisphere," as H.P.B. had said; but that it was not until she had seen the first aerial photographs of these places that their arrangement as a planisphere had suddenly sprung into view as a self-evident fact. "Everything connected with the Mysteries must be seen *from above*, in order to be understood," she told us, "Initiates have always been able to see things and plan things from above."

Professor Paul Kosok, of Long Island University, has just published, through the American Museum of Natural History, his findings on another instance of the same thing.

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In the southern part of the province of Ica in Peru, by the old city of Nazca on a branch of the Rio Grande, lie *three hundred square miles* of intricate lines and drawings mostly done in lines of stones upon the sand of desert plateaux and hillocks of the lower slopes of the Cordillera. Professor Kosok, watching the sun set beyond the rim of the plateau on which he rested, observed that the last setting ray fell exactly along one of the long single lines of stones, upon the 22nd of June, the winter solstice, the shortest day in the southern hemisphere, and realized that he was looking upon a line laid to mark the solar solstice. Prof. Kosok has since identified the lines leading to the solstitial point of the southern midsummer and to the spring and autumn equinoxes.

Prof. Kosok reports: "What seemed to us the largest astronomy book in the world spread out in front of us. How could we learn to read it? I decided to make a general survey of the whole region. By making flights over the area I was soon able to get a general picture of the whole layout, with the result that I succeeded in locating at least a dozen radiating centres in various parts of the pampas."¹

Some of the lines are drawn in parallel, two lines close together, extending for several miles, and are known in the neighbourhood as "Inca Roads," possibly meaning "the way of the Initiates," for the way of the Initiates always follows that of the heavenly bodies, and it is certain that these "roads" never bore traffic, for they run undeviatingly straight up and over steep hillsides and end nowhere. In between the astronomical lines are symbolical drawings: many-headed serpents, great birds, as much as four hundred

¹ Cf. Besant and Leadbeater, *Man: Whence, How and Whither*: "Perhaps their nearest approach to abstract science was their study of astronomy; but this was regarded rather as religious . . . Primitive apparatus was employed to find the date of the summer and winter solstices, since in connection with these periods there were special religious services."—pp. 171-173.

feet long, symbolical plants, and spiders, huge exactly proportioned oblongs of several thousand feet, and triangles. Here, just as in Mrs. Windust's account, the true bearings of many of the lines of small stones are not easy to trace, when one is on foot among them; but seen from above, in photographs from aircraft, all becomes clear.

Prof. Kosok is still investigating; he says: "This work must be done soon, because plans are already under way to irrigate some of the most valuable areas within a few years. This will destroy at one stroke what has come down to us unharmed as a priceless heritage from the distant past."

It would seem that our brother Theosophists in Peru would deserve well of their country and of the world, if they could negotiate a modification of the irrigation scheme to preserve unharmed this priceless heritage. All things connected with the Mysteries need "to be seen from above," not only in order to perceive their physical relationships, hidden from pedestrians, but far more so in order to perceive their transcendental meanings. When, in a few centuries, the sixth sub-race is fully established, and natural clairvoyance is restored to mankind, they will be able to appreciate the spiritual and magnetic value of these records of the Ancient Wisdom, to an extent that is hardly possible to any of us mind-bound mortals of the fifth sub-race. Let us preserve the records for them!

KATE SMITH

Theosophists must watch . . . and strive to understand God's purpose appearing through man's awkwardness.

G. S. A.

SAINT FRANCIS'S CANTICLE OF THE CREATURES

Most high, omnipotent, good Lord,
To Thee be praise, glory, honour and benediction,
To Thee alone, most Highest, are they due;
There is no man who worthily may name Thee.
Praise be to Thee, my Lord, in all Thy creatures,
Especially for Master Sun, our Brother,
By whom the day is constantly enlightened,
Radiant and bright, and with great splendour shining,
And thus, Most High, a symbol is of Thee.
Praise be to Thee, my Lord, for Sister Moon and Stars,
Which Thou hast formed in Heaven fair, clear and precious.
Praise be to Thee, my Lord, for Brother Wind,
For air and clouds, for times serene and stormy,
Whereby Thou dost provide for all Thy creatures.
Praise be to Thee, my Lord, for Sister Water,
Useful and humble, ever chaste and precious.
Praise be to Thee, my Lord, for Brother Fire,
By whom Thou dost illuminate the night,
Noble and beautiful, jocund, robust and strong.
Praise be to Thee, my Lord, for Sister Earth, our Mother,
By whom we are sustained and fed and governed;
Who brings forth fruits, with herbs and bright-hued flowers.
Praise be to Thee, my Lord, for those who pardon
For love of Thee, supporting tribulations.
Blessed be those who keep themselves in peace,
By Thee, Most High, will they at length be crowned.
Praise be to Thee, my Lord, for Sister Death of body,
From whom no living man can make escape;
But woe to those who die in mortal sin.
Blessed are they who do Thy Holy Will.
To them the second death can bring no evil.
Praise ye and bless my Lord, and thank Him,
And serve Him ever with great Humility.

THE BURDEN

By BERTHA WILLIAMS

THE Lord of the Lower Mountains, witnessing anew the peril of the valley, summoned one of His supporting brothers and admonished him thus :

" Brother, our people are cold and hungry. They are desolate and afraid. Take the northern district under your wing. Ease my burden, which is great."

And the Under-Brother, hastening to the northern district, surveyed the work to be done and the means for its accomplishment ; whereupon he called to himself a leader of the people. And he addressed him in these words :

" Friend, my task is too great for one alone. Accordingly, I bequeath to you a quarter of the northern district, to be under your care and counsel, in the service of the King."

Heartened and joyous with his new responsibility, the younger spirit rushed to scan his sphere of action. Then drawing to him a kindred worker whose light shone about him like a star, the elder prayed in this fashion :

" Worker, we are needed, each in his measure. I pray you take in charge for me this neighbourhood to the east. Awaken the dreamers to greater dreams. Encourage the workers to blithe action. Let us labour to the glory of God and His righteousness : in beauty, in wisdom, and in truth. Such is my will."

Now it came to pass that a certain woman in the neighbourhood to the east was stirred on a night when the moon

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was full by an urge to compassionate living. Thus she knelt in the moon-glow, saying :

" Master ! let me shoulder some part of your burden for you ; for I know it is great."

Her plea was heard ; there was planted by her door-step a seed of sorrow which must be tended until it should bloom, in flowers of light.

Years passed. The seed took hold and grew. But the woman did not recognize this answer to her praying. She knelt in the moonlight sweet with jasmine, as the burden grew cumbersome.

" Master ! my load is heavy, and my spirit fails. Will you not in your greater strength aid me ? "

Then the Master appeared in her heart, like shining gold, with a radiance blinding and beautiful. He said :

" My child, the greater the glory, the greater the power—the mightier the obligation. But do I, myself, when I am weary, tax my superior, already over-burdened ? Or do I awaken instead to my need a mortal yet undisturbed—that he, too, may approach the Goal ? Once, in time long past, you pleaded to aid me. Yet now you come weeping in the shadows of the moon, calling my burden heavy. Is this sensible or just ? "

Then the woman rose, smiling. " Master, I thank you ; I understand. We may pray not only to God the Greater but to God the Lesser, since all are One."

She saluted and went away into the shadows of the night. Now as she journeyed upon her road on an errand of mercy, it chanced that she fell upon a miserable creature, a wandering dog that hung starving by the wayside. Nearby was no shelter but a tiny hovel. Yet she knocked upon the door and woke the pitiful creature within.

" Friend," she whispered, " I am sorry to tax your kindness. Here in this valley we have scant food and doubtful

shelter. But I have met upon my way this small and wretched of God's creatures, starving and homeless. I would care, if I could, for all suffering beings; but the task is beyond me. Will you give this poor creature a place by your fireside? I pray you."

Then the wisp of a woman who claimed the hovel, rising from her cot, saw the dog with pitying eyes.

"He shall have shelter, at least for the night."

She brought him a tin of water and the scraps from her table. Then she lay, by the warmth of her dying fire, on her pillow stuffed with burdock.

And thus is the Royal Burden carried, on that Path which is eternal.

BERTHA WILLIAMS

O my God, make Thy Beauty to be my food, and let Thy Presence be my drink.

Let my trust be in Thy Will and my deeds according to Thy Command.

Let my service be acceptable to Thee.

Let my action be a praise to Thee: and my help come only from Thee: and ordain my home to be Thy Mansion, boundless and holy.

Thou art the Precious, the ever-Present, the Loving.

BAHA-U-LLAH

REVIEWS

The Earth's Green Carpet, by Louise E. Howard, Faber and Faber Ltd., London, pp. 220, price 8/6.

To the older generation of agricultural workers in India, Sir Albert Howard's name and work are familiar. At Pusa, then at Quetta, and then at Indore, the Government placed every facility at his disposal for research in plant life. The results of the work done by him and his wife Gabrielle L. C. Howard are embodied in many publications of the Government of India, and they form the basis of the books written by him after his retirement. The volume under review is more or less a recapitulation of the matter in these volumes, presented in an unusual and interesting way.

Composting is an art known to farmers all over the world and from ancient times. Every gardener worth his name does a certain amount of composting. However, methods differ from place to place and from farmer to farmer. One such method evolved at Indore has been named the Indore method, and is followed by many people. In a country like India where the soils are generally deficient in humus, composting, which utilizes

all the waste matter of farms, must find an important place. A really good farmer knows the value of keeping the soil as fertile as possible. This viewpoint was stressed, decades ago, by Dr. Cyril G. Hopkins, of Illinois, who gave the name "Permanent Agriculture" to farming which does not deplete the soil of its fertility. The maintaining and the increasing of the total fertility of the soil must be the prime concern of every farmer.

Part I of the book is a brief summary of "natural law," which makes one kingdom of both the vegetable and animal kingdoms. The gradual evolution of the human being from the atoms, through the mineral, vegetable and animal kingdoms, has been described. To the Theosophist, to whom all Life is One and evolution is the working out of the plan of the Great Architect of the universe, these thoughts have a familiar ring. In this context, the terms eastern and western seem to have little significance. The growth of the plant is described in detail, utilizing all the theories that have been propounded from time to time. Man's efforts in

Turkey, Old and New, by Selma Ekrem. Scribner's, New York, pp. 186, price 10/6.

We have already reviewed one book on modern Turkey; this one is attractively written and produced and contains many really fine illustrations, satisfying the sense of beauty as well as being informative of the life, culture, art and architecture of Turkey.

Written by the daughter of a Turkish poet and patriot, and based on her own personal experience, the whole book is charming and seems to bring us closely in touch with this country, so little known to many.

We can realize vividly the great change that has come over Turkey, specially in its attitude to women, when we read Miss Ekrem's words: "Kemal Ataturk used persuasion to free the women; no laws were passed forbidding the tsharchaf or the veil. . . . Henceforth the police could not arrest a woman if she appeared in a public place or wore a hat. . . . It was as if an iron hand that had gripped us for centuries had been shattered at one blow. I can still remember with what joy I left my home, head held high, wearing my hat and realizing that no one could pursue me with angry words, nothing has quite equalled that first joy of freedom which I tasted in my native land." (Pp. 81-82.)

E. W. P.

A Timely Warning, by Prof. D. D. Kanga, T.P.H., Adyar, pp. 24, price 8 annas.

India is on the threshold now of her industrial and technological development. This is a note intended for India and primarily written for the National Planning Committee of which Pandit Jawaharlal Nehru is the President. Pointed attention is drawn here to the necessity for "planning" on spiritual foundations. Otherwise, after a brief spell of prosperity, India also is likely to encounter the same economic and financial crises as those in Europe today. We live in an age which is over-enthusiastic about Science, and which, in its infatuation for this fascinating means of knowledge, has neglected the true values of life. We are to lay farther away from civilization than ever before. Destruction threatens, not only ourselves, but the entire race. We are too much in the grip of a mechanized civilization which has no use whatever for teleology. It is time we began to look into ourselves, to study the science of man, realizing that we are human. Prof. Kanga pleads for such a study and for the establishment of a new portfolio of Integration in the Central Government. It pays to give heed to his *Timely Warning*.

H. G. N.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

DECEMBER 1947

OFFICIAL NOTICE

TENTATIVE PROGRAMME

of the 72nd Annual International Convention of the
Theosophical Society, to be held at Benares

Wednesday, 24th December 1947

6.45 a.m. Bhārat Samāj Puja

Thursday, 25th December

6.45 a.m. Bhārat Samāj Puja
8.00 a.m. Liberal Catholic Church Service
9.45 a.m. General Council
2.00 p.m. Indian Section Council
3.00 p.m. Ritual of the Mystic Star
4.30 p.m. Opening of Art Exhibition

Friday, 26th December

6.45 a.m. Bhārat Samāj Puja
8.00 a.m. Prayers of the Religions
9.45 a.m. OPENING OF THE INTERNATIONAL
CONVENTION
2.00 p.m. Theosophical Order of Service
3.00 p.m. Besant Centenary Meeting
4.30 p.m. FIRST CONVENTION LECTURE
7.00 p.m. Entertainment

Saturday, 27th December

6.45 a.m. Bhārat Samāj Puja
8.00 a.m. Prayers of the Religions
8.30 a.m. Indian Section Convention—I
9.45 a.m. Order of the Round Table
2.00 p.m. League of Parents and Teachers

assisting Nature in supplying him with food and other things are shown to have culminated in the methods of modern agriculture.

Part II deals with the role of forests in adding fertility to the soil, in preventing erosion of soils, and in bringing up the mineral plant foods from the lower layers to the surface and there enriching the soil. We see how this problem of conserving soil fertility, so that good crops may be grown, has been tackled in various countries, and how China's farmers have maintained their soils in good condition all these forty centuries and more. The action and interaction of the various organisms of the soil are all elaborately discussed. The book ends with the significant sentence: "In the hard projects of Agriculture, commonsense, experience and facts are the only things that count."

The book is written in a delightful style and shows how the ordinary everyday business of agriculture can be perceived to be a thing of divine beauty and art by those who have the capacity to delve beneath the surface. The whole subject is so well treated that no real lover of Nature can afford to miss reading the book.

The announcement of the death of Sir Albert Howard adds piquancy to this review. We realize that he was more of a real philosopher than a mere scientist and thus could get at things that the scientist could not.

G. S. K.

The Theosophical Approach to Science, written by a group of students under the auspices of the Theosophical Society in Europe. Published by the Theosophical Publishing House, London, pp. 36, price 9d.

A few introductory pages give us the present trend in scientific thought as Vitalism, which admits that the phenomena of life cannot be adequately explained in terms of physico-chemical processes. This broader attitude has prepared the way to and supports the view of an unfolding universe, a theory which contains nothing inherently incompatible with the discoveries of the exact sciences. The relativity-theory has no doubt contributed to this change of outlook. This progressive view is similar to the Theosophical view which may be called the practical application of this fuller knowledge. As a monistic philosophy Theosophy holds that all forms are derived from a single source with its three modes of expression: energy, form and consciousness.

In the first part we have a study comparing Science and Theosophy. Their common ground is in their universal, non-sectarian and international outlook, *i.e.*, in their objective approach to Truth. Theosophy however admits of still another possible approach, *viz.*, through intuition. Though this appears to be conflicting with scientific methods,

yet many scientists have testified that their greatest discoveries have been made intuitively. Students of Science too need accept—on the authority of those who have gone before them—many statements, the individual enquiry into which would merely delay their progress. Hence tolerance and open-mindedness towards the facts of religious experience are required.

The second part deals with Science and Society. The Theosophical idea of the unity of life provides a deeper foundation for man's social relationships than all the present emphasis on the need for public service; for the principle of wholeness is the compelling force behind all expressions of brotherhood and service.

Practical suggestions for education, training, development of social sense, industry and agriculture, complete this well-written pamphlet, which is an encouragement to the student of Theosophy, who otherwise might be kept back by pseudo-scientific reservations from investigating the Occult.

H. v. Z.

The Kingdoms of the Spirit, by Claude Houghton, the C. W. Daniel Co. Ltd., London, pp. 122, price 7/6.

This is a book of thoughtful essays touching on things of the Spirit and its manifold aspects in the Kingdoms of Self, Belief, Vision, Law, Imagina-

tion, the Miraculous, the Invisible and Love. Throughout the book runs the theme that it is essential *to be* that which one affirms to be true. Man must seek within himself to approach the mystery of the Universe. "We shall not decipher the signature of the Eternal on the scrolls of Time until we have learned something of the nature of Eternity and to acquire this knowledge we must approach the Eternal which is hidden away within ourselves."

Although the author realizes that man is at the moment largely hypnotized by the visible which is but the shadow of the unseen, he is no pessimist and asserts that we shall awake from nightmares and return to the noonday of spiritual perspectives. The answer to the world's sorrow and darkness is love from which all regeneration springs. "Love is the only religion, for love is that state from which the vision of the founders of the faiths proceeded and to which all their utterances relate. . . . Love is the miracle that opens our eyes to the miraculous . . . the crevice through which we obtain a glimpse of eternity."

This work touches on many fundamentals in the world of values, but because of its special approach its appeal will be mostly to the reader with a mystical and devotional temperament, who finds in Love the way to enter the Kingdom of God.

H. Z.

Saturday, 27th December (Continued)

- 3.00 p.m. Conference on Theosophical Education
 4.30 p.m. SECOND CONVENTION LECTURE
 7.00 p.m. Entertainment

Sunday, 28th December

- 6.45 a.m. Bhārat Samāj Puja
 8.00 a.m. Prayers of the Religions
 9.45 a.m. The Work of the Theosophical Society: A Symposium—I
 1.00 p.m. Indian Section Federation Officers' Meeting
 3.00 p.m. Bhārat Samāj Public Meeting
 4.30 p.m. THIRD CONVENTION LECTURE
 7.00 p.m. Entertainment

Monday, 29th December

- 6.45 a.m. Bhārat Samāj Puja
 8.00 a.m. Prayers of the Religions
 8.30 a.m. Conference on Indian Reconstruction
 9.45 a.m. All-India Federation of Young Theosophists
 2.00 p.m. Theosophical Educational Trust
 3.00 p.m. T.S. Islamic Association
 4.30 p.m. FOURTH CONVENTION LECTURE

Tuesday, 30th December

- 6.45 a.m. Bhārat Samāj Puja
 8.00 a.m. Prayers of the Religions
 9.45 a.m. The Work of the Theosophical Society: A Symposium—II
 2.00 p.m. Indian Section Council
 3.00 p.m. Youth Symposium
 4.30 p.m. FIFTH CONVENTION LECTURE
 7.00 p.m. Entertainment

Wednesday, 31st December

- 6.45 a.m. Bhārat Samāj Puja
 8.00 a.m. Prayers of the Religions
 8.30 a.m. Indian Section Convention—II
 9.45 a.m. Questions and Answers Meeting
 2.00 p.m. New India League
 3.00 p.m. General Council
 4.30 p.m. CLOSING OF THE INTERNATIONAL CONVENTION
 7.00 p.m. Entertainment

Thursday, 1st January 1948

- 8.30 a.m. Liberal Catholic Church Service

NEW LODGES

Section	Name of Lodge	Place	Date
Argentina	Acción	Buenos Aires	23-6-46
	Guayrá	Resistencia (Chaco)	6-10-46
	Anga-vevé	Corrientes	12-10-46
	Hacia el Templo	Carreras	10-11-46
	Isis	Santa Teresa	11-11-46
	Riddhi	Buenos Aires	25-3-47
	Olcott	Mar del Plata	7-7-47
	Superación	Balearce	14-7-47
	Kunstloge	Graz	13-9-46
	Styria	"	7-12-46
Austria			
Chile	Annie Besant	Santiago	24-6-46
	Ananda	"	17-10-46
	Renovación	"	3-7-46
	O'Higgins	Rancagua	27-7-46
Colombia	Liberación	Valparaiso	25-11-46
	Antorcha	Medellín	1-6-47
	Filadelfia	Filadelfia	1-6-47
	El Pijao	Pijao	4-6-47
	Lealdad	Habana	26-1-46
Cuba			
	Habana No. 9	"	1-7-47
Denmark	Annie Besant	Copenhagen	18-4-47
England	Unity (Russian)	London	2-3-46
	Bridlington	Bridlington	6-4-46
	Youth	London	29-7-46
	Mercury	Manningham	14-10-46
	Putney Bridge	London	28-2-47
	The Isle of Man	Isle of Man	10-3-47
	Wawel	London	31-3-47
	Lagos	Nigeria	29-9-47
	Glück auf	Bucholt-Welmen	1947
	Adyar	Hamburg	"
Germany	Parsifa	Berlin	"
	Lotus	Munich	"
	Fraternazione	Asti	1-1-47
	Luce-Armonia	Rome	23-3-47
	Veritas	Genoa	23-3-47
	Nosce te ipsum	Rome	4-4-47
	Luz del Sur	Tapachula	8-5-47
Italy			
Mexico			

Section	Name of Lodge	Place	Date
Philippines	Buhay	Manila	January 1946
	Manila	"	1925—Lodge reorganized 1947
United States of America	Camden	Camden	5-5-47
	Lancaster	Lancaster	7-5-47
	Trenton	Trenton	28-5-47
	Wilmington	Wilmington	28-5-47
	Philadelphia	Philadelphia	2-6-47
	Muskogee	Muskogee	23-6-47

LODGES DISSOLVED

Argentina	Potosi	Bolivia	1946
Australia	Warringah	Manly	22-10-47
Colombia	Estrella de Belen	Cajamarca	1947
	Emancipación	El Carmen	"
	Armonia	Bogota	"
	Luz del Oriente	Libano	"
	Annie Besant	Bogota	"
Cuba	Hermanidad Teosofica	Habana	7-1-47
England	Great Yarmouth	Great Yarmouth	28-2-47
	Oxford	Oxford	31-7-47
Finland	Nuorten Looshi (Youth)	Helsinki	27-1-47
Hungary	Adyar	Budapest	1947
Italy	Serenita	Milan	"
	Loto Croce	Turin	"
United States of America	Upper Darby	Upper Darby	22-6-47
	Lodge of the Inner Light and Besant		
	Lodge—merged	Seattle	22-6-47
	Lotus	Philadelphia	"
	Pioneer	Chicago	"
	Sampo	Detroit	"
Yugoslavia	Unity	Karlovac	1947
	Christ	Zagreb	"

HELEN ZAHARA,
Recording Secretary.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The 72nd Anniversary of the Founding of the Theosophical Society was celebrated at Adyar in Headquarters Hall on Monday, 17th November. The meeting commenced with Prayers of the Religions followed by the invocation "O Hidden Life". A cable was read from the President, who was on board ship in the Mediterranean on his way back from Europe, and the members linked themselves with him in thought. His picture with those of Dr. Besant and Dr. Arundale was on the platform, and the statues of the Founders, Col. H. S. Olcott and Mme. H. P. Blavatsky, were garlanded. Members joined in singing the Hymn "Gather Us In," and then readings from the writings of the various leaders were given. The extracts were chosen with the object of showing the growth and unfoldment of the ideals of the Society from the time of H. P. Blavatsky down to the present day. The final reading was from Mr. Jinarājadāsa's Inaugural Address, 1946. The gathering then joined in the Song of the Unity of India by Rabindranath Tagore, after which all repeated the "Golden Stairs" by H.P. Blavatsky. The meeting closed

with the offering of flowers before the statues of the Founders. A radio message of greetings from all the members was later sent to the President "at sea".

On 20th November the following cable was sent to H.R.H. Princess Elizabeth: "The Theosophical Society with members in over fifty countries sends from its Headquarters at Adyar Madras India felicitations and sincere good wishes on the occasion of your marriage."

Belgium

The Belgian Convention, held in June 1947, was presided over by Prof. J. E. Marcault. There were discussions of the work, and the question of establishing a bookshop in Paris was favourably received. Throughout the year all lectures were regularly announced in the most popular local newspapers and were well attended, being subsidized by the Government. Srimati Rukmini Devi was the guest of the Section for over a month when she was in Europe, and her lectures to the public and to Young Theosophists were enthusiastically received. Aside from regular lectures, two lectures were given by the well-known pilgrim to Tibet, Mme. David-Neel, and

other interesting lectures were organized by the Order of Service. The programme of this Section in connection with Dr. Besant's Centenary has already been published in the March *Theosophist*. Altogether the work has been vital and especially the Young Theosophists are commended for their active participation in many of the cities.

Ireland

The General Secretary, Mrs. Alice Law, reports a total membership at the end of May of 113, being an increase of 6 over the previous year. The outstanding event of the year was a visit by the President, Mr. C. Jinarājadāsa, who arrived in Belfast from Liverpool on 16th May. The General Secretary states that the President's visit to Ireland has been both an inspiration and a benediction. His kindly humour and sympathetic understanding and interest endeared him to all.

The growth of the Society in Ireland progresses slowly; the workers are few, but they are stable, reliable and full of dedicated purpose. In the Dublin Lodges an increase in interest and attendance has been noted. A Christmas Gift Table provided a generous sum of money towards the expenses of the work. The Library has been well supported; a lot of books have been presented by various people, and a hundred copies of *The Essential Unity of All*

Religions were distributed through the courtesy of Capt. Russell Lloyd Jones to prominent people in Ireland. Arrangements for another hundred copies for further distribution have been made.

Austria

On 22nd May, the General Secretary, Herr Fritz Schleifer, gave a lecture on "Teachings and Ethics in Theosophy" for the Vienna Radio. This broadcast formed part of a series on old and new religions, and gave for the first time in Austria the opportunity to make the population in the widest sense acquainted with the principal ideas of Theosophy. During July and August there was a pause in the activities of the Lodges in Vienna, which restarted again in September. The Lodges of Steiermark kept up their activities during the summer months though on a limited scale. The membership in the Section continues to increase, having risen from 316 at the end of March to 350 at the end of May.

Australia

At the Annual Convention held at Easter a Propaganda Fund to promote the publication of material, booklets, magazines, etc., was inaugurated. The General Secretary, Mr. J. L. Davidge, has proposed a five-year plan to increase the number of Lodges from 15 to 25 and the Section membership from 1,000 to

1,500. In Sydney an important activity for propaganda is the four radio sessions a week. These are reaching a wider listening public as the quality and technique of the talks improve. At one of the sessions during the Annual Convention at Easter the theme taken was "How best to present Theosophy to the public".

For the past few years the Round Table has functioned only in Brisbane and Sydney, but its range was extended during Convention, when an appeal was made for members to support this movement. At a special meeting there was an attendance of members representative of Sydney, Brisbane, Melbourne and New Zealand, and Knights were created in order to start the movement in Adelaide, Melbourne and Perth.

This year began the Arundale Memorial Lecture Competition, to encourage lecturers and writers. The first-prize essay was delivered at Convention, by the winner, Mrs. Edriss Noall.

Tributes to the work they had done for the Section were paid to the retiring Chairman of the Executive Committee, Bishop L. W. Burt, and the retiring General Secretary, Mr. R. G. Litchfield.

United States of America

In the Southern California Federation a Literary Committee has been organized to promote the writing of articles for *THE THEOSOPHIST*, *The*

American Theosophist and *Discovery*.

During the year ended 30th June the Information Department distributed over 12,000 leaflets and placed 1,345 books in the hands of individuals and libraries. In addition, Captain Russell Lloyd Jones financed the publication of a new edition of 1,500 copies of *The Essential Unity of All Religions* by Dr. Bhagavan Das, for distribution to people in the business, educational and cultural world. The mailings of the Correspondence Course averaged 155 per month.

The Theosophical Press reports a considerable increase in the volume of sales over the previous year. Stocks include *The Secret Doctrine*, *Man: Whence, How and Whither*, *Theosophy for Little Children* and *The Voice of the Silence*, all published in America. The Theosophical Book Gift Institute sent a travelling representative through thirty-six States resulting in the placing of 4,039 Theosophical books in 864 libraries, and many hundreds of Theosophical pamphlets in prisons where no libraries exist. There was a sustained use of the National Library, approximately 4,000 books having been circulated.

In the Theosophical Order of Service the Peace Department has prepared 2,500 leaflets and made fine contacts with organizations in the field of better race relations and

with ten organizations striving for world unity and brotherhood. The Healing Department has continued its effective work through its groups all over the country. The Social Service Department sent abroad 2,872 parcels in addition to sending books to prisons and veterans' hospitals, and doing relief work.

The Order of the Round Table issued three printed bulletins and carried on the work of correspondence with members in European countries. The To-Those-Who-Mourn Club requisitioned 16,088 leaflets for distribution over the Section.

During the year the American Section contributed handsome donations towards the work and maintenance of the International Headquarters at Adyar.

India

The Gujarat Kathiawar Theosophical Federation held its Annual Ses-

sions under the chairmanship of the General Secretary, Mr. Rohit Mehta, at Bhalod, a small town in Rajpipla State, beautifully situated on the bend of the broad Narbada. More than 150 delegates attended, including a large number of Young Theosophists.

On November 1st, the National Headquarters of the Theosophical Society at Benares had the privilege of a visit from Her Excellency Sri-mati Sarojini Naidu, Madame Sophia Wadia (Founder-Organizer, P.E.N., India), and a large group of delegates to the Second All-India Writers' Conference, which held its session this year at the Benares Hindu University. There was a striking appropriateness in the visit of these Ambassadors of Cultural Unity to the National Headquarters of an international Brotherhood movement such as is the Theosophical Society.

THE PRESIDENT AND THE VICE-PRESIDENT

The President, Mr. C. Jinarājadāsa, sailed from England on 7th November per s.s. "Empire Hallidale" *en route* to Adyar, via Bombay, where he is due about 5th December. Accompanying him are Mr. N. Sri Ram, Miss Hilda Kemp, and Mr. and Mrs. A. R. Hemsted.

The Vice-President, Mr. Sidney A. Cook, and Mrs. Cook, were due to sail from the United States for Madras via the Pacific on 28th November. They are expected to arrive in Adyar on 25th December.

H. Z.

THE THEOSOPHICAL SOCIETY

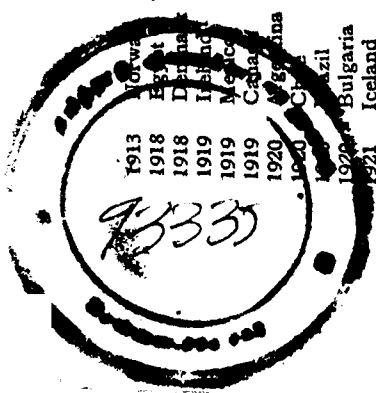
Founded in the City of New York, November 17, 1875

President: C. Jinarājadāsa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA
Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	"Olcott," Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1.	<i>Theosophical News and Notes.</i>
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	<i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Fru Eva Ostelius	Ostermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	371 Queen Street, Auckland, C. I.	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley	Tolstraat 156, Amsterdam	<i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>Bulletin Théosophique ;</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Lotus Bleu.</i>
1902	Germany	Herr A. von Fielitz-Coniar	(13b) München 19, Nibelungenstrabe 14/III,	<i>Bollettino Mensile.</i>
1905	Cuba	Señorita Maria G. Duany	Oberbayern, Amerikanische Zone	...
1907	Hungary	Selevér Flora úrno	Calle M., No. 159 Reparto Fomento,	<i>Revista Teosofica Cubana ;</i>
1907	Finland	Herr Armas Rankka	Santiago de Cuba	<i>Theosophia.</i>
1908	Russia	...	Bárá Lipthay-ulca 9, Budapest II	...
1909	Czechoslovakia *	Pan Václav Cimr	Vironkatu 7 C, Helsinki	<i>Trosofi.</i>
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Praha-Sporilov 1114	...
1910	Scotland	Edward Gall, Esq.	Box 863, Johannesburg	...
1910	Switzerland	Mlle. J. Roget	28 Great King Street, Edinburgh	<i>The Link.</i>
1911	Belgium	Mademoiselle Serge Brisy	Rue Carteret 6, Geneva	<i>Theosophical News and Notes.</i>
1912	Netherlands India.	...	37 Rue J. B. Meunier, Bruxelles	<i>Ex Oriente Lux.</i>
1912	Burma	U San Hla	...	<i>L'Action Théosophique.</i>
1912	Austria	Herr F. Schleifer	No. 102, 49th Street, Rangoon	...
...	Reverted to Presidential Agency.	...	Bürgergasse 22, 4. Stg. 18, Vienna X	<i>Adyar.</i>

* Reverted to Presidential Agency.



1913	Toronto	Herr Ernst Nielsen	Oscars gt 11, I, Oslo	Norsk Teosofisk Tidsskrift.
1918	Belgium	Mr. J. H. Pérès	P. O. Box 769, Cairo	...
1918	Denmark	Herr J. H. Møller	Strandvejen 130 a, Aarhus	Teosofia.
1919	Ireland	Mrs. Alice Law	14 South Frederick St., Dublin	Theosophy in Ireland.
1919	Mexico	Señor Adolfo de la Peña Gil	Intubide 28, Mexico D. F.	Boletín Mexicana ; Dharma.
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