

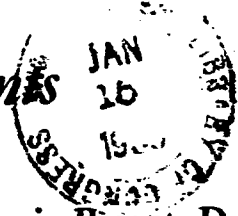
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THE THEOSOPHIST

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The Higher Life Annie Besant, D.L.

Memories of Madame Blavatsky
Rt. Rev. C. W. Leadbeater

The Bodies of Man . C. Jinarajadasa, M.A.

The Wonderfulness of Krishnaji
George S. Arundale, M. A., D.L.

Cosmic Sex Claude Bragdon

January, 1930



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ccs May 10, 1934

The Theosophist

A World Magazine

Founded in India, October, 1879, by Helena Petrovna Blavatsky and Henry Steel Olcott
(With which is incorporated *Lucifer*, founded by H. P. Blavatsky)

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Annie Besant, D.L., P.T.S., Editor

VOL. ~~LII~~ No. 4

JANUARY, 1930

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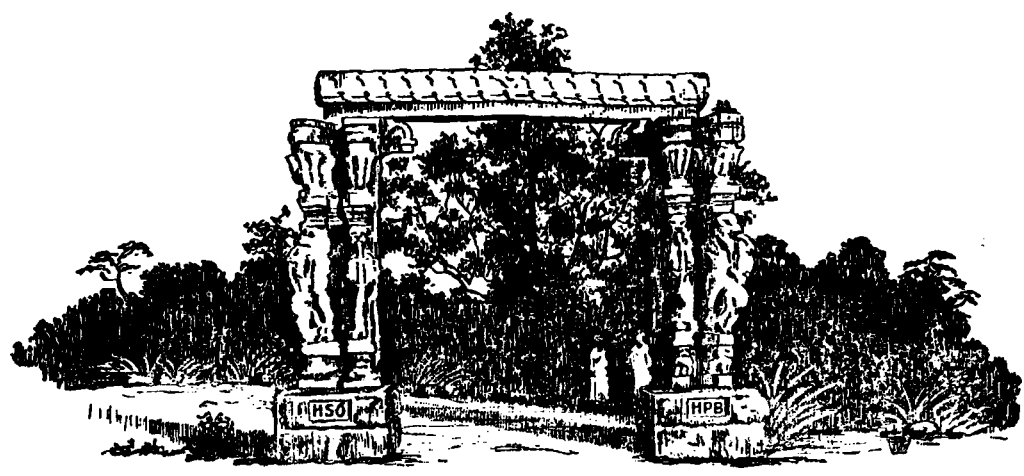


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Helena Petrovna Blavatsky



COPY OF A PORTRAIT EXECUTED BY GUTZON BORGLUM WHICH WAS RECENTLY PURCHASED AND PRESENTED TO DR. BESANT. (See Page 475).



Lest We Forget

What Is Theosophy

By H. P. B.

THEOSOPHY in its abstract meaning is Divine Wisdom or the aggregate of the knowledge and wisdom that underlie the Universe—the homogeneity of eternal good; and in its concrete sense it is the sum total of the same as allotted to man by nature, on this earth, and no more. . . .

Theosophy is the shoreless ocean of universal truth, love, and wisdom, reflecting its radiance on the earth.

Theosophy is most assuredly not a religion since it is the essence of all religion and of absolute Truth. . . .

Theosophy is divine Nature, visible and invisible and the Society human nature trying to ascend to its divine parent. . . . It was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities. . . . It (the Society) is simply the storehouse of all the truths uttered by the great seers, initiates, and prophets of historic and even prehistoric ages. . . . Therefore it is merely the channel through which more or less of truth, found in the accumulated utterances of humanity's great Teachers is poured out into the world. . . .

Our Theosophical Society is the humble seed which, if watered and let live will finally produce the Tree of Knowledge of Good and Evil which is grafted on the Tree of Life Eternal.—*Selected from The Key to Theosophy.*

An Important Cablegram

FROM ANNIE BESANT, D. L.

International President of the Theosophical Society

I send my affectionate Blessing to all who will help me plead the Cause of Theosophy among the huge reading public of the United States and elsewhere. I have asked my well-known coworker, Mrs. Hotchener, to edit *The Theosophist* in America. Shall send "Watch Tower" and other special articles. Leadbeater, both Arundales, Jinarajadasa, and Cousins will frequently contribute to the magazine, which will be cosmopolitan because United States stands first in magazine production. American Theosophists should try to spread the magazine everywhere. I appeal to them.

ANNIE BESANT, *Chief of Editorial Board*

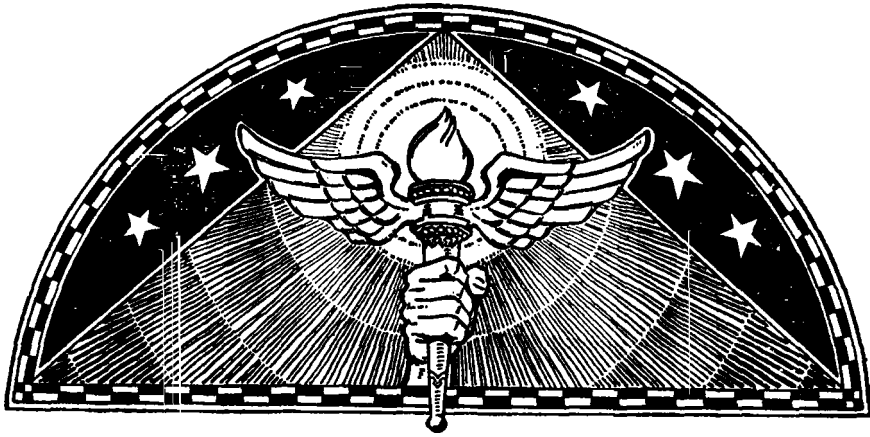
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This cablegram from Dr. Besant was received on December 21st, 1929, just at the moment of going to press, and too late for the "Watch Tower." Fortunately we were able to insert it here.

The following reply was cabled to her on December 22nd:

Many thanks for your message. You will rejoice to hear that in answer to our recent appeal for *The Theosophist* over six hundred new American subscribers responded as a testimonial of their devotion to you and your work, and also to serve as Christmas greetings. Renewals coming in rapidly from other countries.

HENRY AND MARIE HOTCHENER



On the Watch-Tower

The Watch Tower notes of this month must of necessity be from a much lower story of that edifice recorded by the Assistant Editor, instead of those viewed in the light flaming forth from the heights of Wisdom where the vision of our beloved Editor is privileged to function. (The figure at the top of this page seems to symbolize the power, light, and verity of her vision.)

Ever since the World Congress in Chicago, when she decided to move *The Theosophist* to America, she has been travelling, lecturing, and holding meetings at Wheaton, Philadelphia, New York, as well as at London and other cities in the British Isles, and then on to Adyar, India.

So her work has kept her from visioning from the Watch Tower, or rather from recording for us in this issue of her magazine, what she discovered there: our loss is the more-important-world's gain.



Even though Dr. Besant has not had time to tell us this month what she views from "up there" in the Watch Tower, we shall record what we see of her from "down here" through the telescope of the press and other channels. She shall not escape us! And if she is embarrassed by the encomiums disclosed, and because they are printed in her own magazine—well, it will be due punishment for being too busy to send an account of herself—her doings, and what she visions of the world-doings! And the Assistant Editor will take full responsibility for thus punishing her: all the more so because she has not given any instruction or guidance whatsoever as to the form or contents of the

magazine. We have simply done the best we could alone, hoping that our devotion and desire to serve her and Theosophy would be mirrored in the result.

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From England we see that the press is very full of admiration for her. It opened its keen, observant eyes in astonishment at her strength, her ability to forge ahead in her great work, travelling, lecturing here and there in the larger cities, giving interviews, writing for the press, to say nothing of the world correspondence she maintains—"that wonderful woman, still more vigorous in her age than most public workers in their youth." Another paper states that though she is in her eighty-second year, she tours continents, crosses oceans, and keeps abreast of every modern movement. Others are charmed by her personality, her logic, her power that thrills her hearers. We read the many encomiums, one more appreciative than another, until the London *Daily Express* sums up what we all feel: it regards Annie Besant as "the greatest woman in the world, who has braved ridicule, contumely, and scorn . . . nothing disheartens her."

Mr. George Lansbury, First Commissioner of Works in the present Government, says: "She is still the youngest of her contemporaries, both mentally and physically. From early morning till late at night she works away, tiring out her friends and helpers, while she herself remains alert and vigorous."

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These extracts show how she still maintains her strength, her power, her reality. Her work at the World Congress in Chicago was no less impressive.

What I have written may be an old story to Europeans and Far-Easterns, because they may have had the opportunity to read and hear it sooner. But there are many, I feel sure, who will not have had the pleasure of having these reports of our beloved Leader; so they are printed here.

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After England our vision follows her to India whither she went in October, accompanied by Krishnaji. At Bombay they were given the usual enthusiastic welcome, and it was repeated at Adyar.

Almost immediately after her arrival there she went to Delhi, to the All-India Leaders' Conference. She visited many other cities on the way, lecturing on Dominion Status for India.

The details of this journey and its work may have been given in

the December *Theosophist*, but our readers will understand that such repetitions may occur in this number, as that issue of the magazine (the last published in India) may not reach us until the end of January, some weeks after we have gone to press.

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In a recent issue of *New India*, Dr. Besant states:

"I came to a very important decision regarding *The Theosophist* while I was in the United States of America, to move it there. The States are far ahead of all other countries in the production of magazines, and have consequently a huge magazine-reading public. The Theosophical Society is an International Society, and should therefore appeal to all true Theosophists by affording them matter which, from the informative, stimulating and cultural standard, should be worthy of Theosophy and should quicken the evolution of the readers. Our mechanical equipment in India is far below that in the States, and India is, at present, too concentrated on the vindication of Her Right to Self-Government to give of her best in thought as Her message to the world. Crippled by her bondage, despised by Free Nations for her subjection, her self-respect is crushed and her dignity destroyed.

This must end. Fifty-two years ago, I claimed Home Rule for India, and have steadfastly advocated it ever since. The revival of her religions by Colonel Olcott and myself as channels of the power of the Hierarchy, the Inner Government of the World, has opened the path to her physical Freedom. The work done by us also in Social Reform, with the strenuous aid of Indians in these fields, the war-like achievements of Japan, and the overthrow of foreign invasions and power in other parts of Asia, have enabled the Rishi Agastya, the Regent of India, to pour forth His powers. Religious and Social Reforms have qualified India for political Free Self-Government once more, and the *Lord of Our World*, in 1914 after the lectures ordered by His Agent, and published as *Wake Up, India*—bade me take up that work, and 'claim steadily India's place among the Nations.' He promised a 'great triumph' and has given us a Secretary of State for India and a Viceroy who aid, instead of hindering, the work. 'In a period of months rather than of years,' as the Prime Minister of Britain said in July, 1928, India will be a Self-Governing Dominion. Only our own stupid quarrels can delay our Freedom."

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We sincerely hope that in the December number of *The Theosophist* Dr. Besant will have given her Watch-Tower vision and version of the present political excitement in England and India over the Viceroy's announcement on October 31st that has been construed as amounting to a concession of Dominion Status for India. Of course, he has not promised it in so many words, for reasons that are of practical politics, especially as he and everyone else interested (at this date of writing, Dec. 15th) is awaiting the report, for good or ill, of the Simon Commission.

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In a recent article in *New India* Dr. Besant gives warm praise to Premier Ramsay MacDonald who, she says, "has nailed his colors to the mast and has declared that he will make the Freedom of India an issue in the next General Election in Britain, so far as the Labor

Party is concerned. . . . He has taken, as he promised, the risks of peace, the noblest choice a statesman can make."

After further praise to him, and an outline of India's struggle for freedom, she closes with the following:

"For two and fifty years I have worked for Home Rule for India, and my enthusiasm for her Freedom blazes as brightly today as in 1877, when I wrote my first little book claiming India's Self-Government. I know why I was bidden to publish what I have called my marching orders given to me in 1914, after long apprenticeship with Charles Bradlaugh in Radicalism and Irish Home Rule and with Madame Blavatsky in Theosophy and contact with the Inner Government of the World and its Asiatic centre. Both passed away in 1891, these two embodying great influences on my work. The tie with them has not broken with their passing, but I draw more closely into direct contact with my age-long Superior of the Occult World. The foresight and statesmanship stressed in Goeffrey West's biography are wholly due to His directions, which I ever strove to carry out as promptly and accurately as my capacities permitted. There is an Inner Government of the World, a Power which makes for Righteousness, of which Matthew Arnold wrote. It seeks willing agents to carry out its behests. The fulfillment of the promise of 1914, that 'the end will be a great triumph,' is now on the threshold. Three remarkable men, the Premier, the Viceroy, and the Secretary of State for India, are the agents to carry it out. The force comes from the Ruler of our World."

Even though this report of her eulogy of Premier MacDonald may have been printed in the December *Theosophist*, it cannot harm to read it again, especially to remind us to give him our thoughts of encouragement as he goes to the Reduction of Armaments Conference.



There is a movement on foot, or rather on the air, of interest to all Theosophists. It is about this same Reduction of Armaments Conference, and we will let a report and an editorial in the press tell the story:

Requesting President Hoover to call upon the world to unite for a given moment in a thought for world peace, a telegram was sent last night by the Los Angeles Chapter of the Fellowship of World Reconciliation, following an address before it by Henry Hotchener.

The Fellowship is an international organization and present at the meeting were several important leaders in world peace who enthusiastically endorsed the plan. Telegrams announcing it were sent to India, Australia and England and press associations broadcast it over their wires.

Following is the telegram to the President:

Many people in California who enthusiastically support the Hoover-MacDonald program for the limitation of armaments as a definite step toward world peace venture to suggest that you declare the opening day of the London conference as a day of prayer for its success, and that all Government agencies, churches, societies, business and other organizations pause at high noon to unite in the thought and demand that the conference, under divine guidance, shall formulate a plan for the protection of the world from the horrors of war and its permanent security in the enjoyment of peace and prosperity.

We believe that if you sympathize with this plan the other countries of the world will also unite in this world-encompassing prayer and thus add a mighty

spiritual strength and encouragement to their official representatives to make the conference an unqualified success.

The editorial is as follows:

Splendid are the thought and purpose back of the telegram sent last night to President Hoover from Hollywood by the Los Angeles Chapter of the Fellowship of Reconciliation.

Therein the President is urged to call upon the citizens of all nations to pause at a given time on the day of the opening of the London conference for limitation of armament, and unite in the thought and demand that the conference, under divine guidance, shall formulate a plan for the protection of the world from the horrors of war, and for permanent security in the enjoyment of peace and prosperity.

Tremendous inspiration would come to all the world if such a suggestion were to be followed.

With all the people of all the world stopping for a moment to think, and hope and pray for the assurance of peace, those whose duty it is to take the steps would find themselves with a new outlook, a new determination and a desire to forget the smaller things, concentrating on the realization of the great desire of mankind.

Even if the plan does not receive official recognition, it is to be hoped that Theosophists everywhere will set aside the noon hour of the 21st of January for special meditation, that divine power and strength may be given the assembled delegates to bring to success the MacDonald-Hoover plan—a great and important step towards world peace.



Subscribers to *The Theosophist* will note that there is a slight increase in the form size of the magazine. It has been 6¼ by 9¼ inches, but is now a little larger, about 6½ by 10 inches. This enlargement is made because of the usual stock size in bulk of American printing paper. To make the magazine smaller would entail a very great waste in trimming it to its former size. Those who have the year's numbers bound will need only to have the margins of the ones for the rest of the year, beginning January, trimmed a little smaller, but this will not interfere with the printed matter.



Beatrice Ensor, an old British Theosophist who is travelling and lecturing in America in the interests of the Educational Fellowship (international), brings some interesting news from England. She was present at the birthday party given to Dr. Besant on October 1st, at the Friends' Hall, where some 800 people gathered to do her honor, among them being Krishnaji and Professor Marcault. Dr. Besant, who looked very well indeed, said that instead of feeling 82 she felt 28! The party was altogether delightful and another evidence of the love and admiration with which our Chief is regarded.



When this issue is in the hands of its readers, the Convention held

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When this issue is in the hands of its readers, the Convention held

at Adyar in the last week of December, 1929, will have come and gone. As it is the middle of December when we go to press, we can only speculate as to its work, but, having ourselves attended many of these events there in the past, there are certain generalizations that it is safe to hazard:

Among those who were expected to be present are Dr. Besant, Bishop Leadbeater, and Krishnaji; possibly also Mr. Jinarajadasa. Any one of these being present at a Theosophical gathering would make it a channel for permanently constructive spiritual forces. But three or four of them attending, the resulting effect would be dynamic.

We have been informed that besides the important international questions pending that are agitating the minds of some of our members, such as the relationship of other movements to the T.S., several prominent workers and leaders of these movements made the long voyage and railway journey to Adyar in order to consult Dr. Besant and Bishop Leadbeater about their problems.

It is to be hoped that in the rarefied spiritual atmosphere of Adyar—made holy by the presence of the Masters on a number of occasions, and therefore permanently vibrant with Their understanding and wisdom—and in the actual presence of Dr. Besant and Bishop Leadbeater, everyone was helped in his problems and especially in any problems that will help to unify and strengthen the Theosophical Society.

We have been told that this is a period of inner adjustment to the forces of synthesized emotion and thought that are being liberated in preparation for a new era. Therefore it seems inevitable that some old forms should be broken up and turbulence should arise in the hearts and minds of many who are seeking to retain the best of their former knowledge, convictions, and ideals, while at the same time they go forward into the larger work of the new age.

It is our earnest hope that the Convention has solved the problems, quieted the turbulence, and sent everyone back to his own environment and work more than ever dedicated to the ideals of the T. S. A world awakening to the thrill of a new mental and spiritual impulse is particularly eager for definite information as to the method and the purpose of life and death, and as there is no information so detailed, complete, and satisfying as that of Theosophy, there is a greater need than ever before for the T. S. to continue its high mission of disseminating these truths to a world that so greatly needs them.

Since *The Theosophist* is a world magazine we shall try to make its contents as world-encompassing as possible. But this will take time, so please be patient. We have written to the General Secretaries abroad to enlist their help in securing articles of interest, and in recording news of the Theosophical work in their countries. There has hardly been time to hear from them for this first issue. Nor shall we have the usual Official Supplement this time, as it takes about six weeks for the reports of the Recording Secretary and Treasurer at Adyar to reach this office.



Good news has reached us that the work in Australia is progressing well. Dr. and Mrs. Arundale are there again, after their splendid work in America at the World Congress, Summer School at Wheaton, and in California, and are once more inspiring the workers there. Dr. Arundale is at present emphasizing some very fine original ideas of education and citizenship, which we shall soon review.



Miss Clara Codd, and Mr. and Mrs. Goeffrey Hodson of England, now touring and lecturing in America, are meeting with enthusiastic success. They are gradually making their way Westward and hope to be present at the Star Camp next May.

Mr. and Mrs. Rajagopal have arrived in America from Ommen and will soon reach Arya Vihara, Krishnaji's home in the Ojai Valley. Krishnaji is expected there early in the year and will remain until after the Camp at Ojai, May 24th to June 2nd.



We take this opportunity to express our appreciation to the many Theosophists from all over the world who have written us letters of congratulation and encouragement from India, Australia, the British Isles, France, Austria, Germany, Sweden, Russia, Switzerland, Canada, Mexico, Haiti, Cuba, Brazil, South Africa, and almost every large city of the United States. It would not be possible to answer them all, owing to the press of work in connection with the transfer of the magazine to America. We are especially grateful for the assurances of coöperation in this service to our dear Leader.

We were particularly happy to receive the following from the international Vice-President:

Krotona Institute of Theosophy
Ojai, California, Nov. 21, 1929.

Mr. and Mrs. Henry Hotchener,
My dear Friends,

I heartily congratulate you both on the opportunity that has come

to you for an important service to the Theosophical world—the responsibility given you as assistant-editor and publisher of *The Theosophist*.

The transfer of the magazine from India to America was a very radical step, and I feel sure you both will make the change a success. Indeed, there will be little doubt of this, if the magazine can be made so attractive each month that a very large number of our members the world over may feel that they “just must” subscribe, not necessarily from any call of duty, most worthy as that motive may be, but especially because they *really* want the magazine. Moreover, the very great possibilities among non-Theosophists of a widely read Theosophical magazine, appealing from many angles, has scarcely been touched as yet.

Naturally I wish you every possible success.

Fraternally,

A. P. WARRINGTON.



The words of Colonel Olcott, our late President-Founder, about the unrest that sometimes exists in the minds of members is particularly apposite at this time:

“There is often unrest, hesitancy, doubt, in the minds of some Theosophists. It sometimes leads them to withdraw from the Society. One principal reason for this is that their philosophy is not well founded. They base it on a sort of hero-worship of personalities, instead of upon the fundamentals of Theosophy.

“The *karma* of individuals, especially those who have been chosen as leaders and teachers of Theosophy, may sometimes cause them to appear peculiar, or even at times to seem to step aside from expressing what might be thought the ideal Theosophic example of the right kind of living. Therefore, the Theosophist whose ideals are not based upon the fundamentals of Theosophy may be turned aside from the Ancient Wisdom that is striving to express itself through the channels of his inner Self.

“While leaders and teachers should be an inspiration, any idiosyncrasies which they may possess should in no wise disturb the self-reliant person whose philosophy is rooted in the verities of eternal Truth.”



We are greatly indebted to Miss Vanessa Helder, the talented young artist of Seattle, Washington, for the beautiful drawings, initials, and front page cover of this issue. Her genius is attracting widespread attention.

The Higher Life

By Annie Besant, D.L.

(Unrevised notes of a lecture given in 1902. It was sent to the Assistant Editor by the widow of a deceased American Theosophist who heard it. We are not sure whether it has ever been published or not, but prefer to give our readers the benefit of the doubt because it is so full of valuable teaching.)



HIS is a subject for thoughtful, serious people who realize something of the object of life.

The first thing that is necessary to consider is whether one really desires to lead the higher life, for it is only a strong will that will enable us to win footing on the spiritual plane.

DESIRE ARDENTLY

It is useless to think of treading the higher path unless in one's heart is the *ardent aspiration* to achieve; therefore with the force and energy which is likely to give needful strength, we must desire. Compare for a moment the very feeble way in which we desire spiritual progress with the way in which worldly people desire wealth, fame, power, success. If even one-half the energy we spend in worldly matters were put into spiritual aspiration, it would carry us far into spiritual achievement. The prayer of an ancient devotee might profitably be used by us: "May I love and seek Thee as men in the world love and seek wealth."

Swami Vivekananda, speaking in America, told a somewhat graphic story in order to impress upon his hearers how very little, as a rule, people really long for God. He told of a young man who came to a religious teacher and said he wanted to find God. The sage smiled and said nothing. The young man returned time after time, ever repeating the intensity of his desire, his longing to find God. After many days the sage told him to accompany him as he went to the river to take his morning bath, and when both were in the river the sage took hold of the young man and plunged him under the surface of the water and held him there. The young man struggled and struggled to shake off his hold. Finally he raised him out of the water and said to him: "My son, what did you long for most when under the water?" "Air!" gasped the youth. "Thus must the would-be disciple long after God if he would find Him. If you have this breathless longing after God, verily He shall be found of you."

When that longing after God has been awakened, a longing as intense as the drowning man had for air, it will not be satisfied until the higher life is found.

The first qualification, then, is *desire*. There is no compulsion in the matter, there is no harm in following the ordinary evolution of

humanity, there is no disgrace in not striving to quicken your evolution and step out of the beaten track. The whole world is an expression of the Divine Will and the Divine Beauty.

Lead, then, if you prefer it, a life happy and harmonious and useful to those around you. There is no reason why any person should make up his mind to enter the Probationary Path unless there is no other way possible for him, unless no other way satisfies. As long as the outer world holds your interest, try to lead an ordinary good life, for the time for the inner has not yet come.

THE GOOD LAW

In *Light on the Path* we read: "Remember, O disciple, that great though the gulf may be between the good man and the sinner, it is greater between the good man and the man who has attained knowledge; it is immeasurable between the good man and the one on the threshold of Divinity." Most religions simply try to make people good, to turn the sinner into the saint; but leading the higher life has to do with that part of our evolution between the good man and the man Divine. It is not merely a question of becoming a saint, but a sage as well. That is the crown of human evolution to which human life leads.

A man must have a firmer conviction of and faith in the good law. Those of you who believe in that law should never be anxious about your work. You know that so much effort put forth means so much progress, for such is the law. It is not a question of thinking at one time that you are making progress and at another time fearing you are not: the law that progress follows effort is as certain as that fire burns. This conviction leads a man to be neither anxious nor hurried over his work; success or failure comes not into his consideration. He does his work; he "fears no failure, courts no success."

We cannot judge our progress by our feelings; there is nothing more deceptive. In reality we often make more progress in what seem to be times of deadness, coldness, and indifference, than in times when we feel the most joyous. We are dealing not with the things which are seen, or felt, which are temporal; but with the things which are not seen or felt, which are eternal, for growth in the higher life is a matter of eternity, not of time.

The natural laws of the spiritual world are as certain as the natural laws of the physical world, for a law of nature is only a statement of conditions, not a command. And so also with the laws of the higher life; the candidate for it is shown what is needed to produce such and such results.

ENVIRONMENT AND OPPORTUNITY

It is surely necessary, then, first to study the conditions. Study yourself, then your environment; see what are your capacities. Recognize definitely your nature and your powers, that you may under-

stand how to work with that nature; then study the things around you, your environment. This environment has nothing whatever to do with your progress; you must get rid of that idea. It is very common for people to say: "If I were in different circumstances, amid different surroundings, I would do much better." All that idea grows out of ignorance; if you cannot make progress where you are, you cannot make it anywhere; any artificial change would only lead to disappointment.

The difficulties which lie in our way in the spiritual life are not in our environment, but in ourselves. We have in the past made certain relations, pleasant or unpleasant, with people. *Karma* brings us together again to work out these relations; they form part of our environment. If our lot is cast among people who are uncongenial to us, we only make things worse and bind them to ourselves indefinitely by discontent and trying to get rid of them artificially. Our relationship with them must be worked out. Thus, and thus only, shall we rid ourselves of our uncongenial surroundings; the relations must either be made permanent, by struggling and artificial methods, or concluded, by working them out.

And so with disadvantages of position and lack of opportunity for work. The lack of opportunity means that the desire for work needs strengthening; it is a result of choice in the past. It is idle to fret against opportunity; the desire must be strong to create the opportunity, and in the meantime we must wait with the patience of knowledge.

What can we do as regards our environment? Our attitude towards our surroundings is the only thing which marks our capacity for attempting to live the higher life. You must change your attitude towards your surroundings; cease quarreling with them; change yourself, not your surroundings.

A Christ would be the same in whatever conditions He were placed, and would quietly change those surroundings by the benediction of His presence.

Similarly with the social problems with which we are brought face to face. It is useless to attempt to alter the surroundings first; it is beginning at the wrong end. Improve the people, and the surroundings will inevitably improve; improve the inner nature, and the outer will inevitably follow suit.

CONSCIOUSNESS AND ITS VEHICLE

Study yourself and your constitution, your consciousness and the forms in which the consciousness expresses itself. First must come the evolution of consciousness, then the improvement and evolution of the vehicles. Consciousness is there in the germ in each, not yet in flower. It is self-unfolding, but you can aid it to unfold more rapidly than if it were left to nature alone. The vehicles of consciousness must then be purified and controlled. The question then lies

before us: How to unfold the consciousness; how to purify and control the vehicles?

You must study the nature of consciousness in order that you may understand; you can not unfold the Self until you have knowledge of what constitutes "myself." This must be mastered intellectually. The Self in man reveals itself in three aspects: Will, Intelligence, Activity. All three must be unfolded, and each of the three is unfolded differently.

WILL AND DESIRE

It is necessary to understand something of the nature of *will* in its various aspects.

Desire is the working of will on the lower planes; there is no fundamental difference between the two; they are the force, the energy of the consciousness going outwards. We live because we will to live.

We are accustomed to look upon the desire-nature as an enemy to progress, an obstacle to be done away with. On the contrary, it is a good thing to have strong desires, provided they are under control. It is perfectly true that uncontrolled desires lead a person into endless trouble, but a person with no desires at all is apt to be very weak and wishy-washy. We might compare a man with a strong desire-nature to a spirited horse; with a rider who can control him, he is a magnificent instrument; while a man with a very weak desire-nature (very little will-force or energy) is like a weak, broken horse, practically good for nothing. So long as the spirited horse is unbroken, plunging about with no control over him, he is dangerous; but a horse with no energy in him, what can be done with him?

You must have force; without that you can do nothing. Strong desires are troublesome, yes; but they are to be brought under control. There is a great deal of truth in the old saying, "The greater the sinner, the greater the saint." You cannot change one into the other in a moment: purification is needed. But the force, the energy, that makes a man great in sin, when turned into another direction carries him to sainthood.

Terrible as the struggle may be with the personality, the force within gives promise of future achievement, for the material is there which, when awakened, insures rapid progress. The desires which ruin when uncontrolled, elevate when controlled.

Use intelligence and discretion in curbing the desire-nature; if you use exaggerated efforts a recoil may set in. It is far wiser to try to conquer a desire which is low in its tendency by another which is nobler. For instance, a young man who has strong animal desires may fight strenuously against them; a wiser plan is to conquer them by, say, artistic emotions, to put something higher in their place. You should study your whole desire-nature, and use those desires which have an

upward tendency to curb and conquer the lower ones. Bring all your intelligence to bear upon it.

When you have thus brought out the force of your desire-nature onto the side of the *good*, you have begun the evolution of the will, which is the energy of the self directed from within, not from without, guided by reason, not by external objects.

Connected with this is the whole question of emotions. Understanding them, you will learn to control them. Strive earnestly to understand how you may control evil emotions and stimulate good; study also the relation of emotions to each other, and of those in you to those in others. It is not an easy task, it is troublesome and arduous; therefore is determination needed, therefore the will to tread the Higher Path must be strong.

INTELLIGENCE AND ACTIVITY

The evolution of faculty is of far more importance than the mere gaining of information. In the one case you are creating an organism, in the other, filling up a receptacle. It is not developing the mind to be merely filling it with other people's thoughts. As the physical body cannot live without food, still less without time for digestion and assimilation, so neither can the mental body grow without intellectual food and assimilation. Carry into practical life those rules of mental growth with which we are all familiar. Those who succeed are those who practice the art of independent thinking.

The activity of the Self is the way in which consciousness affects all that is not itself. Study the rationale of action. Cease to plunge blindly along into one line of action or another simply because others recommend it, or because it promises immediate good; think it out, and then follow or not as your consciousness dictates. Never forget that invariable sequence: Desire, Thought, Activity. Bearing this in mind, you will find one of your strongest helps in the conduct of life. Everything begins by *desire*, is carried into *thought*, and expresses itself in *action*.

PURIFICATION OF THE BODIES

Let us turn our thoughts towards the purification and control of the vehicles of consciousness. In each case, again, this is a three-fold process; there are three vehicles to be purified and controlled: the physical, the astral, and the mental, each having its own laws. The denser portion of the physical body depends on food, health, and cleanliness. According to the kind of body you want, according to the kind of work you wish it to do, you must choose the food with which to build it up. Pure food will help to build up a pure body. Even the selection of the kind of food you wish to use can be made a means for the strengthening of the will.

Think out carefully your rule of life, and having thought it out and determined that you will build only pure materials into your

body, then stick to it; thus will your will-power develop. Do not be thrown back by the temporary rebellion of the body and its desires against these reforms. Realize that you are the master, not your body. If you are full of doubts instead of full of will, your body will break down under any diet. Be fully convinced of the life you mean to follow, and the body will, sooner or later, be your obedient servant.

The purification of the etheric part of your physical body is carried out by the magnetic quality of food. Find out what things have good magnetism and what bad. Magnetism is largely affected by the cleanliness or otherwise of the external surroundings. Impure air affects the magnetism of the food we take. This of course makes it more difficult for those who have to live in our large manufacturing towns, for the magnetic conditions there are bad. But there is no need for discouragement, as these conditions can be somewhat modified by keeping one's own vehicle pure and positive.

One's personal magnetism is also greatly affected by the company we keep. If you are much influenced by your companions, then refrain from going into bad or doubtful company unless your duty compels you so to do. Only very strong souls can afford to mix in the magnetism of bad company.

PURIFICATION OF THE ASTRAL BODY

To get rid of an evil desire is a hard task because the ingrained habit of the past resists the change. Suppose an evil desire comes to you, refuse to consider it; turn resolutely away from it, and think of something pure. Refuse to attend to an evil thought and turn your attention to one of a pure and noble nature. By simply turning your attention thus away from impure to pure desires, only allowing pure ones to effect a lodgment, you finally purify your astral body.

Desires still leave traces on the astral body after you have conquered them, the reason being that the astral vehicle does not change so rapidly as the consciousness. The consciousness may have evolved beyond evil desires, yet the astral body, having once responded to them, has matter within it still capable of responding to vibrations of the old desires.

There are many earnest, eager students who are greatly distressed by evil desires. Do not be discouraged, they do not belong to you now; but so long as there is matter left in your astral body which used to respond to these things, it is liable to be vivified by any desire-form passing by, or by evil thoughts of those you happen to be among. Continue earnestly and determinedly to desire the opposite kind, and this coarser matter will be gradually shaken out. The same applies to the thought-body.

CONTROL OF THE BODIES

While purifying your vehicles, you must also bring them under

control. This control again is three-fold: 1. Control of thought. 2. Control of tongue. 3. Control of action.

First, you must act as you think. Suppose you are in the habit of thinking carelessly, superficially; then inevitably your action will follow suit. Here, in thought, lies the secret of control. If you try to control each action by itself, it is a never-ending task; it is as if a gardener cut off the tops of the weeds instead of rooting them out. Checking one objectionable action alone is comparatively of no use, for it will arise again and again.

The root of an action is *thought*, and this must first be purified and controlled. To work with this law in mind would be to determine definitely, deliberately, to *think* before acting. Give a certain time every morning to such meditation. You want your actions to be deliberate, considerate, compassionate. Think thus, while meditating, and your actions will express them. Give the time for thinking, and thus make the conditions possible.

Next follows the control of tongue. This is a difficult thing to do. It is said in the laws of Manu, "One who controls the tongue has conquered everything." Learn to control your words—*think* before you speak. Half the mischief in the world is done by unconsidered speech. Want of thought is the root of much evil. You do not stop to think, and there the fault lies. Consider before speaking, "Is it worth saying? Is it true? Is it useful?" Otherwise be silent.

The habit of frivolous chattering makes a person superficial. Be willing to wait for a few moments before speaking. It will make you slow in speech, but that will be no great loss to the world! Thus you will never be a party to mischief-making, to gossip, to idle repetition of unkind stories. Never speak what is untrue; never speak what is not courteous; never speak what is not kind. When thought and tongue are controlled, action inevitably follows suit. This is a triple subconscious cord which every candidate for spiritual progress must wear; unless this is attempted and accomplished, the higher life is impossible.

Finally, control all your actions. Be in the world as a divine instrument; try to realize what it is which the Logos is striving to bring about, and help in the shaping and guiding of the world's *purpose* to its *goal*.

OUR SPIRITUAL ATTITUDE

We desire to be instruments with which the Logos can work, tools in His hands to shape the material, rather than stones on which the tool is exercised. Recognize the divine beauty of the work to which we are called. What should be the attitude of the spiritual man to the world at large? The spiritual man does every action because it *ought* to be done; not because he wants to do it for personal reasons. He does not seek activity, neither does he shrink from it; he holds

himself in his own place where the Logos has put him, that the divine life may flow through him, accomplishing the divine purpose.

We are agents of His life, the instruments He has in His hands. We lose the sense of being workers, and realize that He is the only worker, and we are the organs through which He expresses Himself in His universe. Then the result must always be that which is best for the whole. Actions only fail in being best when we try to guide them for the fulfillment of our personal wishes; when the divine idea and the divine wish take the place of our personal ideas and wishes, then we shall have become a channel of the divine Will.

Unless we can be kept at full stretch of activity by that motive, it is better to be moved by desire for personal success, as otherwise inactivity ensues. It is far better that a man should be moved by ordinary worldly things, such as the gaining of wealth and the acquiring of power, than for him to be inactive. It is better that the lower motive should hold until the higher motive is realized.

The whole desire of the spiritual man is to do the Will of the Logos, to be a channel through which the divine Life may flow, and to realize that for him the one supreme Law is the divine Will.

A Citizen of the World

If what philosophers say of the kindred between God and Man be true, what has anyone to do, but, like Socrates, when he is asked what countryman he is, never to say that he is a citizen of Athens or of Corinth but of the World? Why may not he who understands the Administration of the World, and has learned that the greatest and most comprehensive of all things in this system composed of men and God, is that from Him the seeds of Being are descended (not only to my father and grandfather, but to all beings that are produced on earth, and especially to rational natures, as they alone are qualified to partake of communion with the Deity, being connected with Him by understanding). Why not such a one call himself a citizen of the World and why not a Son of God.—*Epictetus*.

Memories of Madame Blavatsky

By the Rt. Rev. C. W. Leadbeater

(As the portrait of Mme. Blavatsky on the front of this magazine was painted in America and is here published for the first time, it was thought appropriate to revive some unrevised notes of an address about her by Mr. Leadbeater, delivered here twenty-six years ago and believed not published hitherto.)



ONE of the greatest characteristics of Madame Blavatsky was her power, and all who associated with her or came in contact with her felt it. There seemed to be half a dozen different Blavatskys, according to the different mood she was in, but that one characteristic of great power was behind them all.

To a casual observer she might not have appeared the ideal of a leader for so great a movement as the Theosophical Society. But the uniqueness of her exterior appearance only served to accentuate the fact that her inner capacities, profound knowledge, and heroic devotion to her Teachers, the Masters of Wisdom, were the very things needed to make her the great leader that she was.

In appearance she was short and very stout. Her stoutness came as the result of writing *Isis Unveiled* for in that task she hardly ever stirred from her desk for two years, except to eat and sleep, and frequently she even had her food brought to her. Those two volumes, the result of her arduous labor and physical self-sacrifice, did a great deal to draw the attention of thoughtful people nearly fifty years ago to the uniqueness and importance of her mission, and they are even today mines of information for the earnest student.

Madame Blavatsky was not considered a beautiful woman, but she gave the impression of great dignity and erudition. We were told that she took possession of that body in 1864 when it was twenty years old and its habits were already pretty well formed. It was certainly an unusual body, as she was an unusual soul, for she was able to separate her own consciousness from that body and permit other intelligences to use it in her temporary absence. Often Beings of very high spiritual rank, those whom we call the Mahatmas or Masters of Wisdom, entered it and wrote long passages for her books, *Isis Unveiled* and *The Secret Doctrine*.

She habitually wore a shawl thrown over her shoulders, for she was particularly susceptible to drafts, and upon the least suspicion of a draft she would pull the shawl over her head, which gave her the characteristic appearance that you see in many of her photographs. Her features were those of the Tartar race, but her eyes were distinctly beautiful, a pale blue, but profound and searching. Her hands were very beautiful also, and this was especially noticeable when she played the piano, which she did magnificently.

She had the faculty of looking at and right through a person, and

making remarks about his past that were often most disconcerting.

She was the most entirely impersonal person I have ever known, yet on the other hand she had a few touches of personal feeling. She was particularly annoyed when attacked in the newspapers, or when she read or heard something unfavorable to the Society. This was not because she cared for herself, but because she feared it would harm the Society which she loved so deeply.

She was always at work, worked ceaselessly and indefatigably, and really gave up her life for the work. If she devoted any time to an individual it was always with the object of doing something for him.

The only time she ever unbended from work was on sea voyages, when she would entertain us and others with stories of her experiences. I never knew anyone who could tell ghost stories as she did, or relate such interesting accounts of Central Asian magic. But after she had discoursed on ghosts and magic the passengers usually went downstairs in pairs!

She was not a good public speaker, and she spoke the English language least well of half a dozen languages with which she was familiar. So, when reading her books you must remember that she wrote in a language that was foreign to her. That will explain some of the difficulties and apparent contradictions in them that are otherwise inexplicable. She often used words in a wrong sense: for instance, she always used "literally" for "really."

There seemed to be nothing, no subject, that she did not know something about, and she was always furnishing out-of-the-way information, some interesting contribution to the subject under discussion, something one had never heard of before.

She was nearly always engaged in some work of a literary kind, her books, or her correspondence. She read widely and in unusual books. Her memory was marvelous, she remembered all she had read, and usually knew where to find it.

Madame Blavatsky was always exceedingly kind-hearted unless she thought that her duty required her to be otherwise, and then she could be very stern, and that too, regardless of the feelings of others. On such occasions she often offended them by her directness and frankness of speech, but there was no question but that it was salutary and accomplished the beneficent effect she had in mind.

No person who ever met her was indifferent to her. Many hated her, more loved her, but none could remain indifferent to such a strong personality. All her companions loved and revered her, but she treated most of them with scant respect, and would say personal things about them, and lay bare their faults sometimes in front of several hundred people who might be present, in a way that was very embarrassing. It was painful, but good for us, and we frequently discovered afterwards that it was meant to help us.

When Mr. and Mrs. Cooper-Oakley and I went out to India with

Madame Blavatsky we stopped in Egypt and visited the great Museum in Cairo. She gave us a great deal of information regarding the antiquities in it. She even instructed the curator in charge who was naturally supposed to know all about them. She would explain to him that a statement was not correct because a certain individual did not exist at the time mentioned and did not come into existence until such or such a dynasty. And so complete and accurate was her knowledge that the official acted upon it and changed a great many records and labels.

She also took us through the bazaars, and as she understood Arabic perfectly she would translate for us in English the very uncomplimentary remarks that the Arabian proprietors would make about us, of which the term "pigs" was the most complimentary! Then at the end of our visit she would turn to the Arabs and in their choicest language ask them about their goods, and end by inquiring if they were not very impolite to speak of visitors as they did. They were always very much confounded.

In the course of our travels we noticed that she was absolutely fearless, she would venture anywhere, and scramble into the most impossible places.

We knew Madame Blavatsky best in England. English society is very much like your own, only more prim, and she was always protesting against our conventionalities there, and doing unconventional things purposely. On one occasion she received a number of university professors while she was attired in a disreputable dressing-gown. It was always interesting to attend such gatherings: people were sometimes shocked at what she said, or did, or by her appearance; but in her presence they soon forgot these minor things. She was brilliant and witty, and was a mine of all sorts of unique knowledge.

When she was annoyed by something critical that appeared in the papers or magazines, or for any other reason, she would go on worrying and arguing and fulminating for a long time about it, especially if it attacked Theosophy or the Society. But we very soon found that when she was thus annoyed we had but to propound some metaphysical question to her, and instantly her mood changed, she adapted herself to the more important question, and the annoyance passed away.

She gathered about her a most heterogeneous mass of people who were interested in the occult. They were her household and her pupils. One hears many strange stories about her, especially about her unconventionalities, to which I have referred. Strange accusations have been brought against her to the effect that she deceived people with fraudulent psychic phenomena.

Enemies brought these things up and urged them as an argument against Theosophy, as though the phenomena (if false, but they

were not) discredited the philosophy. But even if the charges were true (which they were not) Theosophy was not affected by them. How could the truths of Theosophy be impugned by the eccentricities of one of its teachers?

We who were always around Madame Blavatsky would certainly have known, much better than any casual visitor, if she had been guilty of trickery. We saw the phenomena, and we knew there was no fraud connected with it. She could do many curious things that could not possibly be understood by those who did not know something of their rationale and of her occult powers. But trickery and fraud were unthinkable in a person of her honest, direct, and high-minded character.

Madame Blavatsky was many different personalities according to her moods, and according to the invisible entities who might be impressing her in the midst of her literary and other work. But what she was she was, no matter who was present. She was of high Russian birth, and when that nature was uppermost in her she had a most aristocratic bearing, but more often her bearing was the reverse. However, everybody about her felt that these minor things did not matter.

If when engaged in writing her books she desired to quote something from an outside source, she would look sideways and away from her paper and gaze apparently into space. Her hand would meanwhile continue writing while she was copying something that she saw clairvoyantly, for presently she would say, "That is enough." That looked and sounded queer to us at first, and more like an *Arabian Nights*' tale, but we soon learned that some invisible entity had brought and was displaying to her psychic sight the book and quotation that she desired.

These were usually rare books that were not easily obtainable physically, as some of us ascertained later when we tried to procure them in order to verify the accuracy of her quotations before printing them. To our great astonishment they were always correct, except that sometimes she had the page numbers reversed, so that page 936 might appear as 639. Naturally this was but a minor correction; the subject-matter was always correct.

At other times she would place a blank sheet of paper under a pile of other papers, hold it there for only a moment, and then draw it out; and lo! the writing or quotation that she desired was newly written upon it! People who could not understand it would naturally consider it a "trick," but we who did understand knew that the Masters of Wisdom, the invisible benefactors of humanity, were helping H. P. B. to give out to the world valuable truths that would serve to guide people aright for perhaps centuries to come.

She was a member of this occult fraternity to which the Masters belong, and which we call the Great White Lodge, and she was al-

ways in psychic communication with it. The Masters often came to her astrally when she needed them; sometimes they materialized physically on the spot, and sometimes they journeyed physically from a distance in their natural physical bodies.

Often they sent letters to her phenomenally instead of by mail or messenger. It was not an unusual thing to see a letter suddenly thrown on a table from an unseen source. At first that was startling, but we got used to it. Once while we were in the desert in Egypt a letter came that way, although Madame Blavatsky herself was not present at the moment; the letter was upon a subject then under discussion. I saw some of these letters, and I know that she herself did not write them.

We saw the phenomena when she was there as well as when she was not there, and therefore those who knew her best never believed the stories told about her alleged trickery. We knew that she was an honest woman, incapable of trickery.

In India she was unjustly suspected of being a Russian spy, and secret agents were set to watch her. She would not infrequently walk up to them, and ask them if they had discovered anything yet, thus greatly confounding them. Of all people she would have been the least fitted to do the work of a spy, for she could not keep anything secret. Her nature was to be direct and frank about everything.

During her long stay in India she wrote many articles for Russian newspapers, and these articles displayed an entirely new phase of her versatile character, and an ability of descriptive and imaginative writing of which we had been unaware.

Madame Blavatsky did not herself anticipate the extent to which the work they started would grow. But she knew herself to be the agent of the Masters, and her magnificent loyalty to them under every condition was one of the great causes that made possible the great growth of the Society.

I saw Madame Blavatsky the day before what is called her death. She had suffered from influenza, and had apparently recovered. She was expected to leave her bed on the very day that she died. During her life there was hardly an hour that she was absolutely free from pain in that unwieldy physical body.

Once before she had been very ill and was given up to die. When her physician made his last call on that occasion he said she would be dead before he saw her again. He returned the next day expecting to find her dead, but she met him in the corridor of her home, perfectly well. Her recovery was just another of the occult phenomena which filled her busy life and proved that her invisible Guardians watched over her and made her work continue until it was finally finished for this incarnation and others were ready to carry on the Theosophical Society.



*Headquarters of the Theosophical Society
Adyar, Madras, India*

THE BROTHERHOOD OF HUMANITY

(The Theosophical Society, which was founded at the behest of the Masters of Wisdom of the Great White Lodge, may truthfully be said to be a center for the ideals of genuine, practical Brotherhood of Humanity, of which the Master K. H. herein speaks.)



HE truths and mysteries of occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at large. Yet, it is not as a mere addition to the tangled mass of theory or speculation in the world of science that they are being given to you, but for their practical bearing on the interests of mankind.

The terms "unscientific," "impossible," "hallucination," "impostor," have hitherto been used in a very loose, careless way, as implying in the occult phenomena something either mysterious and abnormal, or a premeditated imposture. And this is why our Chiefs have determined to shed upon a few recipient minds more light upon the subject, and to prove to them that such manifestations are as reducible to law as the simplest phenomena of the physical universe.

The wiseacres say: "the age of miracles is past," but we answer, "it never existed!" While not unparalleled, or without their counterpart in universal history, these phenomena must and *will* come with an overpowering influence upon the world of sceptics and bigots. They *have* to prove both destructive and constructive—*destructive* in the pernicious errors of the past, in the old creeds and superstitions which suffocate in their poisonous embrace like the Mexican weed nigh all mankind; but *constructive* of new institutions of a genuine, practical Brotherhood of Humanity where all will become co-workers of nature, will work for the good of mankind.—*The Master K. H. in The Mahatma Letters.*

The Bodies of Man

By C. Jinarajadasa, M.A.

Synopsis of a lecture given in Mexico.

(Translated by Sidney Field)

THERE is in Theosophy a group of concepts, a system of ideas that seems to us a very rational explanation of the world; how it has developed to the present stage, and how man has grown to be what he is. It also gives us a clear idea of what man will be like in the future, and of the great Plan, according to which mankind is being fashioned.

Thus, Theosophy should have a rational answer to give to the many questions that arise in thinking minds, and be able to offer a solution to the great problems of life. It should not be expected that Theosophy will explain everything in detail but it should offer a rational hypothesis in regard to the many facts carefully observed. It should give us a consistent, coherent system. We believe it does, and therefore we wish to explain some of the viewpoints it presents to us regarding the problems of life.

THE PLANES OF NATURE

Speaking in general terms, our theory of this world, and of the solar system of which it is a part, is that both contain a great deal more than is generally supposed, that they extend much further than is usually thought, not externally but internally. Let us explain this. The earth is considered to be a physical body, and we know that it is made up of different kinds of matter; solids, liquids, and gases; and furthermore, Science recognizes the reality of something it calls ether, which interpenetrates all matter and extends far beyond it.

Theosophy goes very much further than Science. It holds that there exist states of matter very much subtler than ether, which can be observed and examined by the student of Occultism. Man has within him certain senses, so far undeveloped, through which he can perceive matter much more subtle than that which our ordinary senses are able to perceive. We explain this as a hypothesis for your examination and consideration; but we should add that for us it is more than a mere hypothesis; that for many of us it is a certainty based on our own individual observations.

Do not think for a moment, however, that our investigations require transcending the earth. To be able to perceive these realities it is necessary, however, to go within our own selves more and more. These different states of matter, though, exist continually all around us, interpenetrating each other, the same as air and gas interpenetrate liquids.

Having this in mind, let us turn to the organism of man. Each one of us possesses a spiritual body and a material body; in other words, man is a spirit enveloped in a soul, and thus individualized,

possesses various vehicles: the physical body, and two others which St. Paul calls jointly the spiritual body, although in our studies we generally separate them and call them the astral and mental bodies respectively.

Man is essentially a spirit, a spark from the divine Fire. This spark is individualized, apart, as it were, from the boundless ocean of Divinity. That which separates the Individual from the Universal we call the causal body, but we will not dwell upon this just now. We will concern ourselves with the mental, astral, and physical bodies, since these are created anew in each incarnation, while the causal body remains the same.

Why, it will be asked, should man take these different bodies each time he incarnates? Because this is the method of evolution: to acquire experience in learning to react to external impacts. Man takes these bodies in order to learn to receive and react to vibrations of a grosser type than those found in his own higher plane of existence.

THE ASTRAL BODY

The astral body is primarily the vehicle of the passions, emotions, and desires. Thus, whenever a sudden wave of feeling takes place, there occur very rapid vibrations in the astral matter. The entire astral body will experience these sudden and rapid vibrations, and since color is but a vibration of subtle matter at a certain speed, every time an emotion is felt the color of the astral body changes according to the intensity of the vibration.

THE MENTAL BODY


The mental body is the instrument of thought in man. But each one of these bodies has its own possibilities of development, since at every stage of development there are different kinds of matter that respond to man's expression. A man may have an astral body relatively coarse, which reacts easily to coarse and undesirable vibrations, but through proper and careful training he may purify it so that he will be able to react to higher feelings. The same applies to the mental body, which will react quickly to coarse and crude thoughts if its matter is coarse, unrefined, but will, on the other hand, react just as quickly to the finest and highest thoughts if its matter is refined, sensitive.

What kind of mind and emotions a man has depends entirely on himself; he may alter them at will if he has the strength and purpose to do so. It is of importance to realize, also, that since the emotional and mental bodies survive the death of the physical body, the after-death life of the individual depends wholly upon the type of mind and emotions he has developed during his life on the physical plane.

If men would learn the truth about life and death, about God and man, and about the relations between each other, they would understand the way of helping those who know less.

A Winter's Night's Tale

By JOHN CALDWELL-JOHNSTON

 ONE winter's evening
My beloved and I
Fell to gazing into the fire
To try our fortunes;
And after we had descried
Many strange emblems

In the glowing coals,
Crosses and circles
And phoenixes and griffins
And heads of gods,
Half man, half animal,
The flames took shape
Of a mirror wherein to read
Stories of the long dead past;
And I took up my parable,
And spake as follows.
For two thousand years
I was a stone at the corner of the principal street
In a great city.
For two thousand years
The loungers
Leant their elbows upon me,
Relating one to another
Such stories as such loungers tell.
They related their stories,
And from time to time
They spat at my base;
Not because they hated me, or despised me,
But because God had put me there at the corner of the street
For them to spit upon.
Two thousand long years
I stood there.
Daily I was deafened
By the roar of the carts.
Daily the rays of the sun
Blackened and beat me.

Once a poor water-carrier,
Moved by what divine impulse of pity
I know not,

"Poor stone," said he,
 "If you are thirsty as I,
 And thirsty you well may be, God wot!
 Let me give you in God's name
 These few drops of water."
 And he emptied upon me the last gout of his skin.

O Water-carrier,
 Thou art little in the eyes of men;
 Yet it may be that in God's eyes
 Thou art not little.
 May God bless thee, my Water-carrier,
 To the ages of His Redemption!

Thrice in the two thousand years
 Of my captivity
 The Empire fell,
 And thrice was the city taken.
 But though the buildings
 Crumbled about me;
 Though the fierce fire with destroying tongue
 Lapped palaces and temples in ruin;
 God's hand was upon me,
 And I fell not:
 Yea, for all my tears
 And imprecations,
 I fell not;
 But remained
 A stone at the city's street-corner.

In the day of the last sack of the city,
 When the barbarians of the North
 Swept down from the hills,
 And took her,
 There was a mighty lamentation
 And crying in the streets;
 For the end of the people was come.

And one fled in the dusk of the evening,
 And came to me and fell upon me
 Weeping,
 And I looked, and, behold,
 A maiden of the palace,
 Her hair all dishevelled,
 Her gown torn at the breast
 Disclosing her beauty.

Hot after her
Was the breath of her ravishers,
Fierce dwellers of the hills,
Clad in bear-skins, and drunken
With wine and with slaughter;
And they laughed, and stayed in their pursuit,
To take their eyes' fill of her womanhood and her despair.

So she lay,
Her maiden breast warm upon me,
Wetting my bare flanks with her tears;
And they drew nearer,
And one stretched forth his hand to her;
And sobbing she cried,
"O stone,
Last relic of my loved land,
Be thou the altar
Of my maidenhood!"
And with the dagger
That was in her hand
She slew herself.
And the drops of her sweet blood,
Mingling with her tears,
Dripped over me.
And my remembrance came back
In that hour of horror and fear,
And I knew the maiden for thee, O my beloved.
Ah, woe is me!

But in that night
God was pleased
To deliver me.
And thou and I, my beloved,
Passed onward through the gates of death
To the Presence Ineffable.

And after that I was born
A tree in the garden of the palace
In that same city.
And, thou, my beloved,
Because thou hadst many lovers,
Dravest nails into the bark of the tree
Which was my body,
A nail for each lover,
That thou mightest hold them in thy remembrance!
Yet of all thy lovers

Perchance thou lovedst none
 As thou lovedst me,
 Into whose body thou dravest those many nails,
 That I might hold thee in my remembrance!

And in the end
 They took of the wood of the tree,
 And made a pyre;
 And on it they burnt thee for thy witchcraft
 Publicly,
 That all men might hold thee in their remembrance!

And again I was born
 A slave in that selfsame palace,
 And thou wast a princess
 Of the Royal House.
 And when they desired to wed thee
 To a great king,
 And thou refusedst;
 They took and slew thee,
 And me with thee.
 And we passed through the gates of death
 To the Presence Ineffable.

And as I was speaking,
 The fire died down,
 And the chill of the Outer Spaces
 Took hold upon us.
 And we drew together,
 My beloved and I,
 For warmth and comfort,
 Two little atoms
 In the momentary
 Chill of the Outer Spaces.

Then there came,
 Solemn as the heart-beat of eternity,
 Twelve strokes
 Of midnight.
 And we,
 Giving praise to God for His glory,
 And our littleness,
 Betook us right thankfully
 To the rest which He had prepared for us
 Until the morning

—*The Book of the Beloved*

Cosmic Sex and Cosmic Beauty

By Claude Bragdon



IN THE science of engineering when a load upon a structural member is so concentrated that it is overweighted, the thing to do for safety is to *distribute the load*.

Now by reason of the narrowing down of sex to its purely personal and physical aspects this particular segment of the span of life has become so overloaded as to endanger the entire fabric. In order to relieve this strain it is necessary to resort to an order of metaphysical engineering which shall effect a redistribution of the sex-load where it properly belongs, namely: throughout the entire length and breadth of consciousness and the cosmos.

For although sex in the narrow sense in which we have come to conceive it is not thus all-pervasive, in the broad sense it is so. That is to say, *polarity*, or the sundering of a force into two quantitatively different and opposed activities striving after reunion, is a fundamental characteristic of almost all natural phenomena, from the magnet and the crystal to man himself. Polarity and sexuality, in the sense in which the reader is now asked to conceive them, are interchangeable terms; and in order to fix this idea more firmly in mind, think of the bisection of humanity by sexual differentiation as *microscopic polarity*, and the bisection of everything into "two quantitatively different and opposed activities" as *cosmic sex*. For there are two categories, two storehouses, containing all of the furniture of consciousness and the cosmos, into one or the other of which everything can be fitted by means of certain identification marks, the names of the two being indifferently Positive and Negative, or Masculine and Feminine. In this discussion, however, for the sake of brevity and universality let us use, rather, simply the symbols M and F, freed of all limiting associations, M being understood to stand for that which is simple, direct, primary, active, fiery, positive, *masculine*; and F for that which is complex, indirect, derivative, watery, passive, *feminine*.

This ubiquitous and inescapable *twofoldness* need not be dwelt upon at great length by reason of its very obviousness: the most cursory survey of any department of natural science, for example, discovers it as a controlling factor; while art, language, and mathematics, which are the expression of ideas and things in terms of symbols, would be unthinkable without their pairs of opposites—straight and curved, light and dark, subject and predicate, odd and even, plus and minus, and so on.

What is not so obvious, however, is the constant and close *relation* subsisting between the corresponding terms of such pairs of opposites, and the fact that in general M is prime and F is derivative. For in order to avoid the pitfalls of dualistic thinking implicit in the idea of *twoness*, it must be constantly borne in mind that the two terms are different aspects of *one thing*, opposite phases of a single force. This is clearly the case in the positive and negative electrical poles caused by the flow of a continuous current, and sexual differentiation, complex as it appears, is perhaps not less simple in its origin. For it has been discovered that the rate of metabolism, that is, the rate at which the tissues are exchanging energy, is fundamental in the dictation of sex, the metabolism of the male proceeding at a higher rate than that of the female, so that it has been possible to effect a change of sex in certain birds and animals by modifying the metabolism by means of diet.

It is perhaps universally true that the *slackening* of the life-stream is what causes the transition from M to F. This is exemplified in so single a thing as a fountain, or a column of smoke rising in still air. When a jet of water shoots upward, at the point where gravity overcomes it—when the centrifugal changes to the centripetal—the single, swift, dense, arrowy column breaks up and returns in pearly drops and crystal twisted ribbons: the powerful has become the graceful; the straight, the curved; the one, the many—the masculine has transformed itself into the feminine. Exactly the same thing happens in the case of a deliquescent tree, for when the force of the sap rising through the hard, straight, vertical trunk slackens, that trunk puts forth many leaf-laden branches which bend to earth again like the returning waters of a fountain. Now because a tree is a representation of universal becoming, it is a symbol of everything which becomes: the race or civilization which from a virile and warlike stalk deliquesces into the feminine phase of art, culture, and urbanity; the family, for which we have the phrase, "family tree"; and the individual, whose life unfolds tree-like in time, as does its form in space—for has not the human body its trunk, bearing aloft the head, like a flower, a calyx for the precious juices of the brain; and does not the trunk subdivide into limbs, feet, hands, toes, fingers, as a tree splits up into large, lesser, and little branches?

The fine arts furnish forth countless examples of this play of force resulting in sex-differentiation—M- and F-ness—indeed, to do this is one of the functions of art: to build altars to this *beautiful necessity*. In the Greek-Ionic column, for example, an inspiring impulse, a thrust upward, resisting the force of gravity, embodied in the fluted shaft, arrested by the downward push of the entablature, becomes two-fold and returns upon itself in the graceful spiral volutes of the capital—like a flower at the end of its stalk, or like the returning waters of a fountain.

Gothic cathedral towers, rood-screens, and traceried windows exhibit analogous transitions from M to F—from the beauty of simplicity and strength to the beauty of intricacy and fragility. There are analogues to this in all of the arts; in music, for example, where the statement and development of a theme often takes on a tree-like structure: a mounting, a flowering, a deliquescence.

But why multiply examples? Given the clue anyone can identify M and F in all their intricate interrelations and discern their contrasted characteristics. This is a most profitable exercise, particularly for the artist, and to clarify the whole matter in the mind it is a good plan to set down the corresponding terms of the pairs of opposites in parallel columns. Then, reading down instead of across one gets the sense of the great bisection, and a realization of the nature of M and F—thus:

<i>M</i>	<i>F</i>
Masculine.....	Feminine
Positive.....	Negative
Fire.....	Water
Sun.....	Moon
Man.....	Woman
Day.....	Night
Light.....	Dark
Hot.....	Cold
Straight.....	Curved
Vertical.....	Horizontal
Odd.....	Even
Subject.....	Predicate
Primary.....	Derivative
Direct.....	Indirect
Simple.....	Complex
Centrifugal.....	Centripetal
Active.....	Passive
Hard.....	Soft

—and so endlessly on.

Such differentiations can be extended from the physical world to the metaphysical without a break, because the line which separates the two is after all an imaginary one. In Oriental philosophy, "name" (consciousness) and "form" (materiality) correspond respectively to noumenon and phenomenon, subjectivity and objectivity. They are respectively M and F because the first term is prime, and generative of the second. Life or consciousness precipitates and ensouls form: in the human embryo, for example, there is first a *palpitation* in the place where the heart is to be, before the appearance of that organ.

Name and form must not be thought of as twain, but as opposite aspects of oneness. This is becoming increasingly easy with the advance of modern science, for the time-space concept of the Relativists enables us to telescope time and space as we were never able to do before, and we are coming more and more to understand that not only the universe, but every unit, is a multiverse. The mind, which is our dissection knife, must divide, must differentiate, because we can discriminate only by means of contrast, but the process of analysis must not paralyze in us the power to synthesize. Thus, when we choose to do so we can separately consider the ascending and the descending streams of a fountain, and discover that they are in all ways antipodal, and yet the fountain remains unalterably *the fountain*.

Enriching, then, our former list with certain more abstract and metaphysical "qualities" we have, for example:

Name.....	Form
Subjectivity.....	Objectivity
Noumenal.....	Phenomenal
Abstract.....	Concrete
Time.....	Space
Universe.....	Multiverse
Absolute.....	Infinite

It would be possible to continue this inventory of contrasted opposites until it got to be the size of a New York telephone directory, and there might emerge from it some sense of that bi-polar androgynous entity in which we all "live and move and have our being," but let us rather seek some generalization which shall fix in the mind all that has gone before and organize all that may conceivably follow. We discover this generalization in the mathematical concept of *the reciprocal*.

Two things are said to be reciprocal when they are inversely correspondent and complementary. Hence, mathematically, a reciprocal is a function or expression so related to another that its product is unity. Hence, one-fifth is the reciprocal of five; two parallelograms within a greater, formed by a line drawn parallel with one of its sides are reciprocals of one another, because together they constitute the unity expressed by the parent figure. This geometrical example, clearly grasped, is a great aid in the understanding of cosmic sex, because each term implies the other, requires, completes, and is completed by the other.

Complementary colors are reciprocals because when blended they make white light; so also in music are the chords of the dominant seventh and the tonic—a chord of suspense and a chord of rest. In speech, vowel and consonant sounds are reciprocals; in the arts of design straight and curved, light and dark, void and solid are reciprocally related; light is the reciprocal of darkness, and silence of sound. Let us think of the universe in the semblance of a Noah's

Ark, with all of the "animals" in pairs, or of M and F as Adam and Eve, father and mother of all living, wrapped in an eternal embrace.

Now this open secret of cosmic sex, thus sketchily presented—this bright mystery of Nature's many marriages—is equally the secret and mystery of Beauty, for the reason that, whether one is conscious of it or not, the contemplation of these nuptials, either in Nature or Art, yields deep delight.

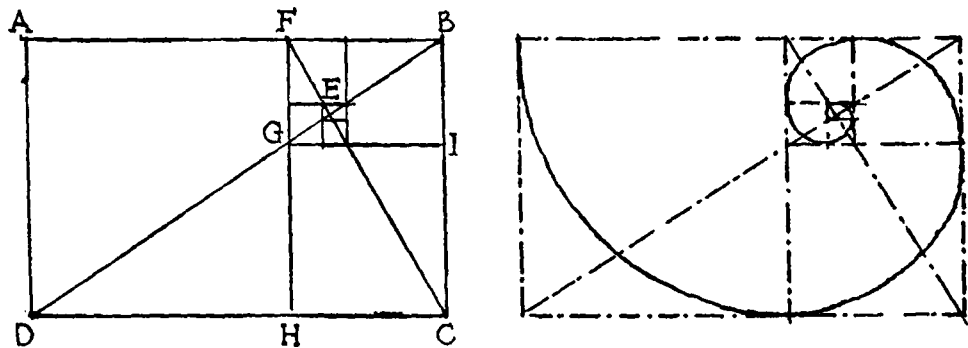
The artist and the lover are alike in this: both are "followers of union"—the lover with the beloved, the artist with the "subject" by him beloved. By reason of this rapport he is enabled to represent some fragment of the archetypal pattern of which M and F are the warp and the woof—the very threads of his tapestry, whether woven with sound, form, pigment, the movement of the limbs in space, metal from the furnace or stone from the heart of the hill. Beauty always results from the felicitous mating of reciprocals, for the essential quality of a work of art is *unity*, and by the very terms of its definition "a reciprocal is a function or expression so related to another that their product is unity." In a work of art M and F are seen united in an amorous embrace—form with counter-form, color with complementary, movement with counter-movement, phrase with counter-phrase. The one shows forth some aspect or attribute of cosmic man and the other of cosmic woman in ideal juxtaposition, and Beauty is the result.

Now these two, and this ideal relation, will extend from least things to greatest, and will exist in the whole, and in every part, and in every part of every part. In other words there will be "children" of these unions, in which the "unlike poles" will be made like while still retaining their unlikeness, just as a human child is like its parents and yet unlike. In architecture, for example, the vault is both weight and support, yet neither, *because* it is both. In music we have the resolving chord in which the chord of longing and striving and the chord of rest and fulfillment are reconciled; in painting there are the secondary and tertiary colors made by marriage between the primaries; in the arts of design we have the circular curve and the diagonal, children of lines vertical and horizontal, and the countless Eurasian inter-tones between white and black. And just as a child, despite the fact that it is in one sense a neuter, is either a boy or a girl, so all such secondary and derived elements in a work of art will be M and F according as they show forth more of one or of the other, and each will have its own reciprocal, or sexual complementary.

Again, as before, in illustration of all this, instead of multiplying, as one might, examples taken from one or another of the seven arts, let us present the idea graphically by means of a mathematical symbol, taking advantage of the fact that mathematics possesses the inestimable advantage of *universality*, algebraic formulae and geometrical

diagrams serving us like clothes lines upon which all of the many and bright garments of the muses may be strung.

The particular symbol chosen to represent the intricate yet ordered interrelations between M and F in any work of art is called "the rectangle of the whirling squares," familiar to students of *Dynamic Symmetry*. It derives its name from the fact that its continued reciprocals cut off squares. It is significant that this rectangle, thus subdivided, forms a perfect geometrical framework for the plotting of a "constant angle" or logarithmic spiral, surely the unit-form of nature, the perfect symbol of life, growth, organic being, from the nautilus' shell to the nebula in the skies. The rectangle and the derived spiral are shown in the accompanying diagram.



THE WHIRLING SQUARE RECTANGLE, AND THE DERIVED LOGARITHMIC OR EQUI-ANGULAR SPIRAL

Formation: Construct the parallelogram ABCD by making the short side to the long side as 1 : 1.618 or by any of the graphic methods given in *Dynamic Symmetry*. This ratio is derived from the Pythagorean "golden section" and is the decimal equivalent of the two quantities constituting a true extreme and mean proportion yielding a perfect continuing series.

Draw the diagonal DB, and from C the line CF, perpendicular to the diagonal and therefore cutting it at right angles at the point E. From F, where this perpendicular to the diagonal meets the side of the rectangle, draw the line FH parallel to AD and to BC. This creates the square AFHD and the rectangle FBCH, its reciprocal, because the two together constitute the original rectangle.

But this reciprocal rectangle (FBCH) is itself a whirling square rectangle, subdivided, by the process described, into the square GICH and the rectangle FBGI, which, again, is a whirling square rectangle similarly subdivided, and so on, to infinity.

Here we have, in graphic representation, the world-order itself, a universal formula of forms. The two reciprocals within the rectangle may be considered to symbolize the two quantitatively different and opposed activities, everywhere alike, everywhere operative, whether in the atom, the molecule, the cell, the organ, the organism, the cosmos itself, a building, a symphony or the figures of a dance.

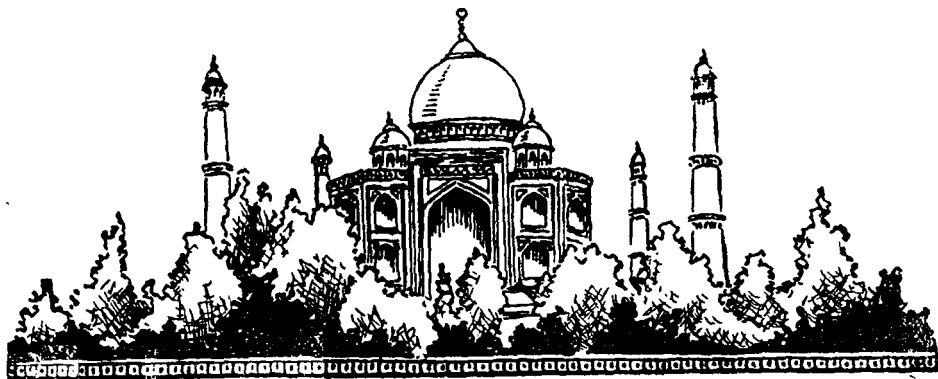
This little tracery of straight lines on paper becomes a window through which we see the astounding uniformity of nature, the same processes endlessly repeated, the same generic forms and arrangements endlessly reappearing, a race, a clan, a family, for example, going through the same phases as an individual, the circling of the atoms in an electron being not different from the circling of planets around a sun or satellites about a moon. Every leaf of a tree is a tree in miniature, the one plane, the other solid, every branch a tree also, as every rivulet is a brook and every brook a river, while in the river and its estuaries the tree-form strangely reappears.

We are blind to these identities in things apparently unrelated because of the vast differences in material constitution, spatial magnitude and temporal duration, but if we open our spiritual eyes and throw away our clocks and our tape measures, seeing all in the light of relativity, the truth of this Hermetic fragment becomes plain: "As is the great, so is the small; as is the outer, so is the inner; nothing is great, nothing is small."

One of the functions of art is to portray the world-order, to publish cosmic truth in a language apprehensible by the senses, a language other than words, more direct and powerful than words. In this process truth is translated into beauty, and a thing is beautiful in proportion to the degree that it follows the world-pattern and portrays the cosmic truth. Now the particular cosmic truth which includes and transcends all others is the truth that *God is Love*, symbolized by the love of reciprocals for one another. Every work of art is therefore of necessity a love song, and every artist must needs be a lover. Ugliness is the creation of the spiritually impotent, the unloving. Beauty is the outward and visible sign of that inward and spiritual grace which is love.

Great art, it must be repeated, is always inspired by great love, be it the love of nature, the love of woman, or the love of God. Plato's love of Justice produced his Republic; Raphael's love of his mistress shone forth in his madonnas; Michelangelo's love of God is written large on the Sistine ceiling, and Leonardo's love of nature and natural law inspired him to write and lovingly illustrate his many-volumed note books. These are all *beautiful* things, and love inspires all things beautiful. Wherever beauty is, there is love also, because "Beauty is the face of Love."





Mother India

By Elsie Hulet Gamble



INDIA lies like
A great white Pearl
On the bosom of Mother Earth.

Though the stain of Earth
May have given to it
The semblance of a human tear-drop.

To those who understand
Her Philosophy,
This Pearl gleams with
Translucent whiteness;

To those who sense
Her Devotion,
It may take on the color of the Rose;

To those who see only
Famine and Deprivation,
It may become as black;

But from all angles of vision
A Pearl it remains.

India is in the throes
Of her Gethsemane and her crucifixion—
While all the world looks on—
In silence.

But—as surely—will follow
Her Liberation—
Her Resurrection—
Her Ascension.

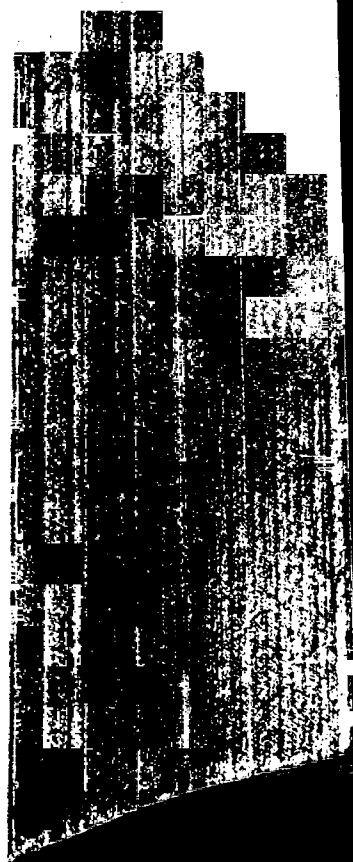
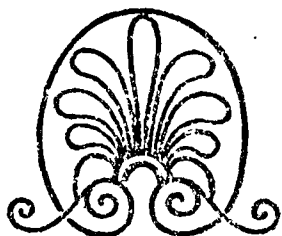
When her bondage is removed
Then shall the Great Heart of Love,
Cradled in the mighty Himalayas,
Be released.

Then shall His Light in the West
Shine forth to meet His Light in the East,
Encircling our world—
Illuminate *all* peoples.

From out Shamballa—
From out the Seat of Power—
His Note has pealed;

His Word made manifest
Cometh forth from the travail
Of Her virginity.

Bright Star of a New Dawn—
Glad Light of a New Morn—
Peace of God—new-born.



Race Deterioration

By Ales Hrdlicka

Curator, Division of Physical Anthropology, United States National Museum,
Smithsonian Institution.

B*y deterioration of a race we understand the degradation of its standards of mentality and effectiveness, generally attended also by the lowering of those of physique. Destruction of a race means the loss of identity through complete submergence into another race; or extinction through death.*

Human groups may deteriorate either through internal causes—that is, factors originating in the group-organism itself—or through external agencies. The *internal* factors are all those that lastingly enfeeble or derange the sound heredity of the group. In animals the most common of such causes are prolonged inbreeding, breeding with inferior stock, the weeding out of the best, the preservation and breeding of the less fit, affection of progeny through prevalent infections, and idleness. Much the same agencies, with similar results, must act in man. As to the *external* unfavorable factors in man, they comprise disease, war, untoward lasting changes in climate, overwork, poisons. They, too, act similarly in organic beings in general and in the human kind, but in man they are supplemented by all such mental effects as favor depression and demoralization. Destruction of a stock is mostly but the ultimate stage of deterioration and has the same reasons.

THE RISE AND DECLINE OF NATIONAL GROUPS

Since the dawn of human history, many a human group has flared up to an acme of power and culture, remained at the top for shorter or longer periods, and then invariably gone down, while new groups were forging into prominence. There was no exception, which would suggest that the phenomenon is a general rule and may obey, in addition to the above named causes, some deep-seated law.

The units affected—the Egyptians, Sumerians, Babylonians, Assyrians, Persians, Phoenicians, Greeks, Romans, Jews, Moors, Huns, Mongols, Aztecs, Incas, etc., were neither whole racial groups nor always pure—they were rather political and linguistic, or *nationalistic*, groups; and while they were surging or receding, other parts of the same race were unaffected. And there was no apparent racial regularity or sequence in the process, the causes being essentially geographical, economical, cultural, and personal. The motive powers of the rise and fall of nations are therefore evidently not inherently or solely racial.

Just what they were in each case is not easy to determine, for there is no true and complete history of any people. But in general the courses of events were apparently so similar that some generalizations may be possible.

In each case the beginning of the rise shows a fresh, virile, morally strong, and already numerous group, led by ambition and an able leader, and enthused by some great ideas of conquest, power, riches, religion. The sequence of events is then: successful wars, continued extension of domain, increase in opulence of the leading classes, development of military and religious hierarchies, forcible attachment of unwilling peoples, and continued loss of the most virile and able in wars and colonial administration. Then set in luxury, idleness, weakening of discipline and morale; there are neglect and ignorance of the masses, slavery, and admixture with lower or weaker groups; to be followed by dynastic troubles, revolutions, epidemics of disease, growing enfeeblement of the whole structure, increasing failures in war, and eventually invasions by "barbarians," conquest, destruction of culture, pillage, followed by demoralization and poverty, with finally more or less continued weakness and dormant condition.

FACTORS OF FAILURE

When these factors are weighed, it is found that those of the foremost apparent importance are lack of able leaders, especially on critical occasions; an exhaustion of ambition through the attainment of the original material aims; and a general enfeeblement of morals and forces through growing luxury and indolence, with simultaneous weakening of the structure of the state through unassimilated, conquered peoples. To this may be added in some cases a dilution of the physical as well as mental status by admixture with poorer blood, brought in through slaves and mercenaries. Combine with the fact that the power as well as the culture of every one of these older torch-bearing groups was limited to the few while the masses were kept in ignorance and oppressive subjection, and there are the visible conditions of the past human failures.

Whether besides this there is in nations and races also something akin to a natural life-cycle similar to that of an individual, with its youth, a full-blown stage, and then a more or less rapid decline and enfeebled old age, it is difficult to say, though not a little would seem to favor some such assumption.

A complete destruction of a racial group, however, appears, whatever its fate has been otherwise, to be next to impossible. Disappearance, yes. Most of the old groups are gone as such. But their blood remains, in spots even pure, though mostly mixed and obscured by newer aggregations. There are to this day remnants of pure old

Egyptians, Greeks, Assyrians, Mongols, Mayas, and all the other once dominant "races"; but the great majority are now a mixture of the old with whatever came later. They are inextricably submerged, but not truly annihilated. The American Indian here and there, the Polynesian, the semi-Mongolic tribes of Russia and Siberia, are going, but largely through admixture. Even the Australian is leaving a trail of mix-bloods behind him. Only such small groups as the Tasmanians, the Hottentots, and the South African Bushmen have gone or are going out entirely. They were too small in numbers, possessed too little immunity against introduced disease, and were too undesirable for mixture, to survive.

ADVANTAGEOUS AND DISADVANTAGEOUS RACIAL MIXTURES

Mixture of peoples, of itself, is not necessarily a bad factor. Much depends on its nature and circumstances. A mixture of healthy individuals belonging to the same general human stock, such as the white, is not, so far as science can determine today, detrimental, and may possibly be stimulative and therefore of advantage. There is no larger group of white people existing today that is not more or less admixed, and none, including the American, that would show any perceptible deterioration or weakness from that condition.

But a mixture with a definitely poorer stock, physically or mentally, could not possibly be beneficial, or harmless. If there is added ninety to one hundred, the mean result will surely be less than one hundred; and the defect may be further enhanced by a poor treatment of the result, a poor bringing up of the child.

This touches intimately on the problem of the mixture of the American white with the American negro. There are still some benevolent minds who would like to see all men, white and black, *potentially equal*. Yet they will hold that there are differences between one family and another family, and even between the children of the same family, in the same racial group. If they did not, there would obviously be no use for eugenics, no use for any Race Betterment Conference, no use even for much of genetics and biology. As a matter of fact there are similarities but no absolute equality anywhere in living nature, either in races, or families, or even individuals. The problem is merely how great in a given case is the dissimilarity. Races, especially the further distant ones like the white and the negro, if the accumulated observations of anthropology count for anything, are not equipotential, or equally effective, or able or resistant, and the results of their union will be the strengthening of the weaker, as seen in many of our mulattoes, but also the weakening of the stronger constituent.

A DANGER TO THE AMERICAN PEOPLE

This is touching the one sore spot in American anthropology. A probable, if not inevitable, assimilation of the negro population into the white is the one real cause of anxiety to those who contemplate the future of the American people. As long as the colored tenth is held apart, there is no danger. The limited influx of white into the colored blood is a gain only to the latter. The danger lies in the negro stream flowing eventually wholly into the body of the larger white group. If this should happen, some change in the white body would be inevitable, and it would be a bold scientist who could argue that such an event might be beneficial.

This, as anthropology sees it, is the one cloud on the otherwise clear and blue sky of the American people of the future.

BIOLOGICAL ADVANTAGES OF SELECTED IMMIGRATION

In the past fifteen years have been heard many alarms of threatening deterioration of the American stock through the influx of the so-called "inferior races" of white derivation. These threats have received no scientific foundation. They were and are being bolstered up by pseudo-science only. Their true background is economic, supplemented by the universal trait of national or group egoism.

There is no proof that the normal white immigrant, of any source, has lowered the physical or mental standards of the American people, or would threaten their deterioration. Differences there are, and their total resultant differs doubtless from group to group, but the mean group values within the white race are evidently not yet far apart. The indications are, moreover, that the immigrant in this country does not degenerate but rapidly improves; and his admixture, like that of a new stock in the various domesticated species, may be in general of biological advantage rather than a danger.

Anthropologists would surely be grateful if in the Press, before the Congress, and elsewhere, the true reasons for the restriction of immigration were candidly faced and an end were put to the camouflage of "race deterioration."

(An essay delivered at the recent Race Betterment Conference at Battle Creek, Michigan, and printed with permission of the Race Betterment Association.)

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Understanding

Three-fourths of the miseries and misunderstandings in the world will disappear if we step into the shoes of our adversaries and understand their viewpoint.—*Gandhi*.

To Krishnaji

Ommen, 1929

By Dora E. Hecht



THE acid test of truth lies in myself,
And being found in me exists potentially in everyone.
To know this, is to be free from teachers, lessons taught,
From doctrines, theories, learned men, and books:
Were not the truth in me, how could I recognize
The false, when well presented, and truth, however ill;
How could I know what to discard and what retain
Did truth—that part of truth I can assimilate—
Not in me, too, reside, though oft unconscious?
And as I grow, this grows, truth's facets multiply,
As more and more I learn to understand—experience, my teacher—
Facts formerly had passed me by as food unfit for weakness.
But now 'tis strength, the strength of truth I seek,
Strong meat for babes unfit, in thought, and word, and action,
Therefore, I welcome you, strong teacher of the truth,
Whose love would free, nor e'er enslave nor bind;
Freedom your aim, men freed in heart and soul and mind.
And since the mind—so oft irresolute to quit
What once had been a prop—with feeling intermingled, creates
Ever anew fresh obstacles to progress; so must each age
And man at every step once more discover
Some other form of life through mental action, by which the self,
Thereby its love revealing, may render itself fertile
Howe'er lone. Strong minds, through feeling made creative,
Strong hearts, through mental action—always the opposite—
The strength with weakness must unite, ere conscious action
Makes functioning a pure delight and tireless labour.
Free heart from trammels of a past outgrown,
Free mind from bondage of not knowing and of known.
And man becomes alive—the god he really is.
Awakes—nature creative.
Therefore, I welcome you, a man creative and unbound,
Who, of his own initiative, a way of life has found,
And having found *his* path to truth, does not pretend
That what was best for him, another's road could mend;
But leaves each free to seek—until he find,
Self-poised, that path of life, one-points both heart and mind.

The Wonderfulness of Krishnaji

By George Arundale, M.A., D. Litt.

DOUTBLESS many of you desire to be wonderful and wish that your tyrant, the intuition, shall have full play, and surely that is what Krishnaji asks from us; hence you will avoid certain things to which you might normally be prone. You will avoid imitation; you will avoid blind acceptance; you will avoid echoing; you will avoid repeating what other people say.

You will try to be self-contained with your own life. You will try to be virile, full of your own life as you discover life to be, leaving others to live as they may desire, without the slightest antagonism towards them because they are not living as you are living.

You are not concerned with the "ought" so far as other people are concerned. You are concerned with the "ought" for yourselves and for yourselves alone. It is difficult enough for the tyrant to drive its own team, it is a dreadful business to drive other people's teams at the same time. So that you will not try to imitate, you will not try to echo, you will be chary about saying how wonderful so-and-so is, and how wonderful his teachings. You will say to yourself if they are so wonderful, if they are so supreme, then the highest testimony to those teachings is the effect which they have upon oneself.

So I evoke Krishnaji, and I put each one of you face to face with him, and then I ask you to look at yourselves to see how he inspires you to change to your own great happiness, to your own greater life, to your own greater self-fulfillment, so that you become outstanding, so that the whole of you becomes lifted on to a higher plane unmistakable to those round you if they themselves have their tyrant working, too. And there is one thing to be done in that connection. If you want to be wonderful, splendid along your own lines, there is one thing to be remembered. You may go contrary to whomsoever you will, to whatsoever you will, but you must go truthfully to yourselves whoever you are. If you can stand up and say: "I am truthful to myself even though I do not see clearly, I am growing, I am changing," then you are profiting from Krishnaji's teachings. Otherwise you have still to begin to learn them.

That is the challenge which Krishnaji is so constantly insisting upon. That is the object of his constant exhortation to dissatisfaction. That is the object of the adventure of which he so often talks, that we shall go truthfully to ourselves, beautifully, not vulgarly, not awkwardly, not antagonistically, not crudely, but beautifully, yet of course supremely truthfully. No one goes contrary to

the spirit of J. K. who goes truthfully to himself; but obey him literally and you may deny him spiritually, and that is the dilemma with which you are faced. That is why he, like other teachers, brings a sword, and does not bring peace. If you obey him literally you may deny him spiritually, but if he makes you truthful to yourself, then have you followed him indeed.

What does he say in his books? I have taken three little extracts which I will read to you.

"You must live your own life, obey your own voice, find your own Master, your own breath of life. This is the only ambition worth having."

Again—" . . . each should live as dangerously as he can, as adventurously as he can, as forcefully as he can."

Now there you have the sword motif in Krishnaji's teaching. Have you listened to it? Do you appreciate it, are you able to sound that motif in the harmony of your own individual belief? You must live this, and living it preach it; then you are on the highroad to wonderfulness, for we are all wonderful in the becoming, we are all splendid creatures in the becoming. We have not to go outside ourselves for wonderfulness. As Krishnaji says: "Where is the truth? Within you. Where is your grandeur, your splendor, your wonderfulness? Within you."

H. P. B., A. B., C. W. L., J. K., any other initials you happen to think of typifying splendor, they are living witnesses without to the splendor within you. That is all they want to be. No great person wants any other person to become like him. He is natural, and his desire would be for every other person to become greatly natural also. From his own point of view J. K. has hammered at this most important point.

"I was not satisfied by the authority of another."

Now the God within has knocked at the door of each one of us. We have heard the knocking, otherwise we should not have been members of the Order of the Star. We were hearing that knocking while we were members of the Order of the Star. So far so good. But is the God within awakening? Each person must decide that entirely for himself. He must be able to say "Yes" or "No"; he must be able to decide to what extent the God within him is awake in some measure and is joyously, gloriously happy in a new-found freedom. What the nature of the freedom may be is nobody's business, nor is it the business of anyone else what the nature of the God may be who is thus being awakened.

But if you are stronger than you have ever been before, if the things which used to worry you and trouble you cease to worry and trouble you as they used to do, if you take life infinitely more easily than ever you took it before, if there is much more hopeful assurance, much more peace, about life than ever there has been, if you know what friend-

ship with all around you is as you never knew what friendship was, if all these things are true, then indeed is the God within awakening to the knocking of the God without. And I should expect to see on the faces of those who were members of the Order of the Star a happiness, a certainty, a goodwill, a courage which will only be seen among those who have had the privilege of listening and responding to the knocking of some God without, in whatever form that God might come. We ought to be a happy, a strenuous, a courageous band of people, supremely individual, each living his own life, but not trespassing on the lives of other people.

So you see there is a great deal of what is wonderful to be achieved by us, there is a great vista of activity and of growth before us. It is of no importance that Krishnaji is called the World Teacher. I somewhat dislike the appellation, for it seems to me possibly to obscure him from millions to whom he might be as wonderful as perhaps he has been to you and to me. It does not matter whether he is the World Teacher or whether he is not. That is a purely immaterial detail, save in so far as all truth is not a matter of detail. But it does not matter whether he is the World Teacher, it does not matter what he says. He may say what he likes. He may use what forms he likes. Those do not matter to me. I am not concerned with his being the World Teacher or not. I am not concerned with what he says. I do not care what he says. I do not care who he is, but I do care that I should profit from the life he brings.

That is all; and if a person says to me: "I don't think that man is the World Teacher," I will reply: "All right, my dear friend. I do not wish to argue about the matter." It is very difficult to have actual knowledge on such a subject, and a great many people who say he is the World Teacher are simply relying upon the authority of somebody else. So-and-so has said he is the World Teacher and so they accept it, but on the other hand a great many do not. But if in reading what he says or listening to what he says, you constantly remember yourself, his work with you is done.

He may thunder, let us say, *against* ceremonies, or he may thunder for them, he may say this, that, or the other. It does not matter to me. But his gift to me personally, as have been the gifts of others whom I have mentioned, is to remind me of myself, *to remind me of my eternity in the midst of my time*, and no greater gift could anyone bring. If I participate in ceremonies, I can bring to them a greater life. And yet there are people who say: "Krishnaji says this and therefore I must not do that." Such people have not learnt from him, they have not profited from him. They have not found their own individual feet. But what is he for save to help each one of us to find his own feet, to find his own life, to express his own individuality and to live greatly?

That is what I try to do. "You have no business any more to go to Church, you have no business to do this, that or the other," people say to me. And my answer is: "I have listened to him, and in all that I am doing I am trying to remember myself. So if I go to Church, it is in a spirit of remembrance. If I do this, that or the other, it is in a spirit of remembrance; and although some will say I am unorthodox, some will say that I am not following Krishnaji, I should say to Krishnaji: "My dear, you know me very well; you know my love for you, and if because of you I have learnt to follow myself a little more closely, I think you would say that I have given you happiness and that your life has been understood."

That is how I feel with regard to these things. And that is why I feel that Krishnaji in particular can be so wonderful for all of us. He does not demand a form from anybody. He has kept himself sedulously and splendidly outside forms so that the stream of life may flow through him pure and uncolored by any form however beautiful, however wonderful it may be. But the best thing, it seems to me, that all of you can do is to think of him, to listen to what he has to say, to read what he has given, to avoid interpretations of him by other people, whoever those other people may be, to be face to face with him and then to become yourselves.

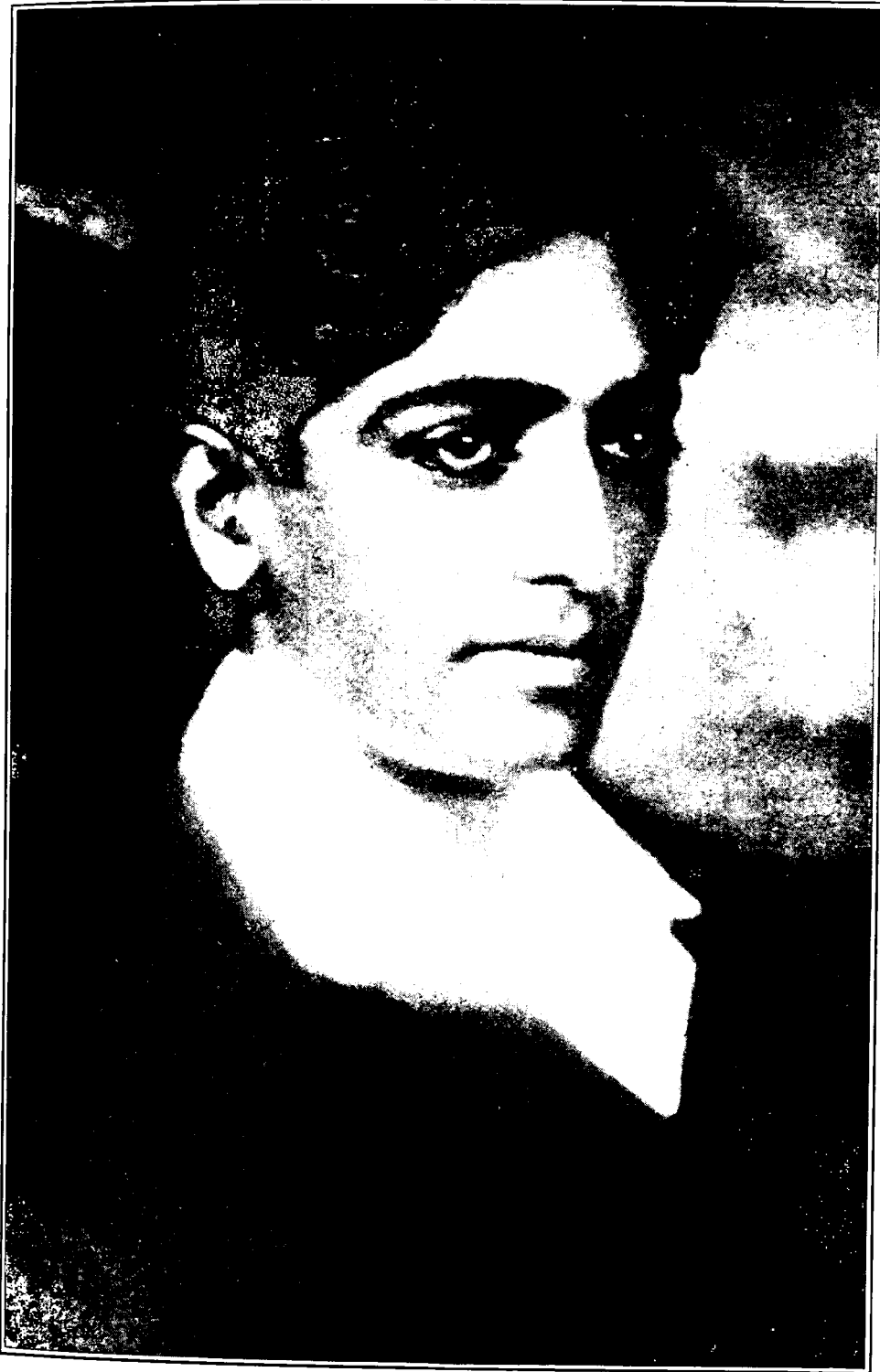
First knowing yourselves, then seeing how wonderful those undiscovered selves are, be eager, and travel on your upward path in utmost toleration of all other paths. If Church is truly wonderful to one it is wonderful because he has found himself. If Masonry is truly wonderful to another it is because in Masonry he has remembered himself. If some other truth is truly wonderful to a third it is because he has found himself, which is what remembrance really is, it is wonderful because he has reached himself. If we would be truly and usefully wonderful, let us not reach X, Y, or Z, but ourselves. And to that end, when he comes into our midst, may we all, may the whole of Australia, draw a little closer to our own selves, the One Great Self, because Krishnaji has reached himself.

(Notes from an article in *The Australian Theosophist*.)



Forms Means of Attainment

In helping others to attain Liberation and happiness, we must look to all forms of life—religion, politics, science, and art. Every human being, whether he be of a far-off country or of our own, desires to attain this Liberation and happiness, and any one of the forms may be his means of attainment. Those who would help really and lastingly must find out along what lines they can best give their creative energies.—*Krishnamurti*.



KRISHNAJI



SCENES IN SHEPSCOMBE VALLEY



The Angel Valley of Shepscombe

By Geoffrey Hodson



DEEP IN the heart of the Cotswold district of England there is a lovely verdant valley through which no public highway passes. Its name means "The Vale of Peace" and truly describes one of its greatest charms. The ubiquitous charabanc brings its parties of tourists to nearly all the famous beauty spots of Britain, but not to the Vale of Peace.

The winding valley is perhaps two miles in length. Its steep hillsides are covered with thick beech woods, with here and there a grove of larch and fir. Dotted about on the green hillsides are the grey stone cottages and farms of which the tiny village is composed. A stream runs through the woods and meadows, flows with a gentle murmur past the orchards and the cottage gardens down to the great world beyond.

The valley is about a mile across at its open end, where the wooded heights seem like wide-stretched arms opened to invite the traveller to the Vale of Peace. The hillsides become steeper and more thickly wooded as the stream is followed towards its source in a little spring, rising in a meadow at the closed end of the vale.

On a clear day the Welsh mountains can be seen from the top of the hills. The fair Cotswold country stretches away towards the River Severn, over which hangs the western edge of the Cotswold Hills. Beyond these is the Forest of Dean; and beyond the Forest, the mountains of Wales; at our feet, green beauty, a profusion of wild flowers, seclusion and the peaceful countryside. The woodmen's voices and the blows of their axes, the call of the birds, the lowing of the cattle in the pastures, and the sighing of the trees in the soft breezes are the only sounds which reach us as we stand gazing on the restful scene. These are blended to form a harmonious undertone of sound, the song which Nature always sings in those places where Her beauty is unspoiled. When on calm and windless summer days her voice is stilled, the valley seems to be steeped in silence and in peace.

A vale of peace indeed! A safe retreat from the strident and jarring noisiness which is becoming more and more a prominent characteristic of our modern civilization.

If the sun beats too strongly into the open fields, the fine old beech trees offer us their shade. If the west winds blow too strongly from the shores of Somerset and Wales, then the many folds and hollows in the hillsides offer their protection. The country folk are kindly, generous, and polite with a simple dignity; the spirit of modernity has not yet invaded the Vale of Peace.

The fairy folk (invisible to the ordinary vision) are less shy of human kind in these woods and meadows than elsewhere. The tree nymphs, the water sprites, and the numerous tribes of little brownie men have not learned as yet to shrink and hide themselves when man appears. Here are some records of their friendliness.

IN A THICK BEECHWOOD IN THE COTSWOLDS

There are hundreds of small brown mannikins playing about on the thick carpet of the leaves of past seasons with which the ground under the trees is covered. They are from eight to twelve inches high, and vary in color from the grey-green of the beech trunks to the rich brown of the dead leaves. Contact with them immerses one in an exceedingly curious atmosphere. They have the faces of very old men combined with a childish mentality and the antics and movements of little boys. They wear coats and knee breeches of a material which looks like brown beech bark; they have long pointed feet and some wear tiny boots. A feature of their attire which is novel to me is the head-dress; this is like a cowl which lies in loose folds on the shoulders, enveloping the whole head with the exception of the face, and hangs loosely down behind, where it ends in a point. They have grey eyebrows, mustachios and beards; these last are, in some cases, cut square, in others more or less pointed. Their quaintness is further added to by their facial expression, which is one of intent seriousness and earnestness—all about nothing. At first glance one might think that they were very important people, but in looking into what corresponds to their minds, one finds almost a complete blank. Again, I notice that peculiar sense of repetition, as of one who is continually repeating the same sentence to himself.

They appear to "live" inside the trees, into which there are accepted entrances. These are generally small hollows in the trunk, frequently, though not always, level with the ground. There are groups which appear to live up in the forks, where the branches leave the main trunk. Though they can move for short distances in the air, they seem to prefer to run up the trunks of the trees. This they do as easily as if they ran upon the flat ground. They seem to be unaffected by the laws of gravity, for they maintain a horizontal position as they pass up and down with their bodies at right-angles to the trunks. Although their forms are a homogeneous "solid" without interior organization, a close observation of their movements seems to indicate something corresponding to a muscular system; this is particularly noticeable when they jump, as they often do for short distances; for example, the last half yard of their journey back to their tree is often covered by a leap. The leg with which the take-off is made certainly seems to harden and stiffen, to relax during flight, and both legs to be braced up for the landing; on the other hand, landing is perfectly smooth, and the forward movement continues at practically the same speed.

Several of these invisible little gentlemen have been demonstrating for our benefit, so that even the non-clairvoyant members of their human audience saw the movements of the leaves which they made, though the etheric agents were invisible to them. They seem to grow old, for the chief variation in their appearance is that of age. Just now a doddering and very decrepit little old man walked up the hill, with the air of one who comes to see what all the disturbance is about. He did not look up from the ground until he was within four yards of us, then he saw us; when whatever impression he was capable of receiving had sunk in, he was visibly staggered. Evidently we are something entirely new in his experience, and it is amusing to see the air of importance and childish aplomb disappear, giving place to amazement; he staggers backwards a few feet, and his eyes protrude in a manner which would surely be alarming to his friends! The intensity of his surprise,

however, soon passes off, and he steps a little nearer and then moves round to the front of us in order to get a better view. Whatever his other emotions may have been, he certainly shows no fear; he seems to be conscious of and to like the incense which we are burning.

Though at first I doubted the accuracy of my observation, I now see beyond all doubt that he supports himself with a stick in just the same way as a very aged human would do. He now sits down, settling himself for a thorough inspection. A short and sudden rainfall demonstrates to me that he is in no way affected by it. Another surprise has awaited him. He now finds that there are three members of our party instead of one as he at first supposed. The lady who is sitting a little apart offers him a further field for speculation; he does not appear to be able to connect her with us; to him she is an independent phenomenon as completely outside his experience as we are, and equally beyond his comprehension. She now strikes a match to light another stick of incense and he is so astonished that he actually leaps from the ground and withdraws, placing a further three feet between us. It is curious to see him rise in the air a distance of six inches or so involuntarily, still retaining his sitting posture! Again he creeps forward to his old position, using his hands as a means of propulsion.

The effect of our auras upon him is interesting. His little astral body, which consists of a shapeless and almost colorless cloud, smaller if anything than the etheric, is beginning to glow; this produces a warm, comfortable feeling inside him which he likes very much; in other words, our presence stimulates him. He begins to lose his feeling and also his appearance of extreme old age, the change of consciousness finding expression in the rather childish grin which slowly spreads over his face. Now he grows bolder and approaches to within eight feet of us, appearing to be especially attracted towards the lady. After a few minutes, he has lost his appearance of old age and is prancing up and down before her as if to show off. He twirls his stick, stopping every now and then to bow towards her with his hand on his middle. A most curious thing has now happened to him; as he was bowing, he bent his body forward from the hips so deeply, that he reached the horizontal position and suddenly saw the leaves and brown earth, when he promptly forgot all about us; on looking up after about half a minute of contemplation, he received the staggering shock of our presence all over again! This time it was evidently too much for him, and he quickly retired to some distance, taking cover in the grass which grows at the edge of the wood.

A great number of his brethren have gradually become aware of our presence and, gathered in a semi-circular crowd, are observing us from within the wood. Some are sitting still as if transfixed, others walk up and down and appear to be addressing remarks to their seated fellows as they pass them; others make little exploratory journeys in our direction, retiring as our auras become too much for them. Again I see the little man previously described; he is still young in appearance, visibly excited, and keeps repeating something to himself. He seems to have some difficulty in remaining on the ground; he keeps rising and falling just above the grasses, as though his body, becoming unstable, was temporarily out of his control. Upon the others the chief effect which we seem to produce is a general quickening of all their faculties. Though the comparison is not a nice one, the effect is much like that of alcohol upon one unaccustomed to it! Though it may, and

surely will, die down, it will leave some permanent mark upon them—producing a decided quickening of their evolution.

In fact, as the place upon which we are sitting has been used frequently for various investigations and has become magnetized, it will probably have a peculiar and, we may hope, beneficial effect upon all the members of the elemental kingdom within the sphere of its influence. Though we are quite ordinary from the human point of view, we are most extraordinary from mannikin standards—as great an evolutionary distance separating us from them, as separates us from, say, the mighty Chohans of the Great White Lodge. (See *The Kingdom of Faerie*, by Geoffrey Hodson.)

On our first visit to this friendly place in the summer of 1925, its angel guardian seemed to welcome us, and of this too one may read from my records: It is the evening of the day following our arrival, and we have climbed the hills, which rise out of the valley at its closed end, to a point from which we can look down upon the fields, houses, and woods of which it is composed. As we are sitting gazing on the peaceful and beautiful scene the deva shows himself; hovering in the air over the tree-tops before us, he bids us welcome to the valley. A benevolent welcome is expressed, not only through the smile which parts his lips, but in his whole bearing; he radiates his welcome upon us, just as he sheds his purificatory and quickening power on the whole valley.

When first seen he appeared to be about ten feet high, and his aura radiated from his form to a distance of about one hundred yards on all sides. After our conversation, however, he extended or stretched it, until it reached right across the valley, as well as down to the little stream which runs through it; he then moved slowly down the valley, touching every living thing within it, giving to each a share of his own magnificently vital life force. His face is noble and beautiful, his eyes are dazzlingly bright and look more like two centres of force than eyes, for they are not used to the same extent as ours for the expression of thought and emotion.

The colors of his aura are brilliant and constantly changing, as they flow in waves and vortices outwards from the central form. The color scheme changes minute by minute; now the predominating color may be a deep royal blue with red and golden yellow sweeping across and through it, making eddies and waves of brilliant color as they flow outwards in a continuous stream; now they change completely; there is a background of pale rose-du-Barry, with a soft eau-de-nil, sky-blue, and the palest of yellows. Occasionally, where the mighty auric pinions are outlined in golden fire, he looks like a great bird with the edges of its wings lit up by the setting sun. There is a continual play of force, like a miniature aurora borealis, rising from his head high up into the air, and in the middle of the head there is a blazing centre of light, which is the seat of the consciousness in the form. As I describe him, he has suddenly risen into the heavens, where he hovers so high up as to be almost invisible. Even at this height, however, he still holds the valley within his consciousness.

His character is an unusual combination of the deva's vivid sense of freedom from all limitations and the human capacity for tenderness, deep concern for others, and love. I feel sure that every birth and death within the valley must be known to him, and that the pain which accompanies both is eased by him to the

utmost of his power; for I see memory-forms in his aura, which show him taking within its glowing radiance the souls of those who have just died, sheltering them, and guiding them to a place of peace! I see that he watches the children at play, and the old folk taking their ease; he is, indeed, the guardian angel of the valley, and happy are they who live within his care.

The hosts of lesser nature-spirits obey him, and I see the earth-men and the tree-men and the lower fairies answering to his touch as his power rushes out upon them; the elves and the brownies feel a sudden exaltation, the source of which they cannot fully comprehend, though they recognize it to be a constant feature of their lives; the fairies feel an added frolicsomeness and joy as he plays upon them with his radiant life. All Nature seems to be quickened by his presence here.

His influence gives a certain quality, a local characteristic, a special atmosphere, distinctly noticeable throughout the whole length of the valley, which has a charm amounting almost to glamour; it must also affect every human being who lives here for any length of time, particularly those who are born and live within the continual play of his auric life, and there surely must be times when they feel the spirit of the deva upon them.

But, for the author, the wonder of wonders of this place concerns neither its natural charm, its humble country folk, nor its angel and fairy life. It is centred round an idea, an inspiration, a widening of the horizon of thought.

The conception of the *Brotherhood of Angels and of Men* came to the author in this place. He was lying with a group of friends on a certain favored hillside, on whose curving slopes the grand old beech trees grow to form a natural amphitheatre open only to the sky. There during the last four years have been received a series of five books telling of the *Brotherhood of Angels and of Men*; of the glory of the human race and its spiritual destiny; of the splendor of the angelic hosts and of that all-pervading Life of God of which the whole world of angelhood and fairydom is the glorious and beautiful embodiment.

The receipt of the angel-teaching was completely unexpected. The author was endeavoring to observe and to describe the fairy life of the hillside and the wood, when quite suddenly the sky seemed to be filled with an intense brightness. Turning his attention away from the "little people" to the light in the heavens, he became aware of the presence of an advanced member of the angelic hosts. His consciousness, already somewhat raised by the effort of clairvoyant research, was caught up into the level of the formless worlds and there he knew that he was in the presence of a very great being.

It is extremely difficult, if not impossible, to describe the appearance of an *arupa deva*, for we have no appropriate language in which to describe existence in the formless worlds. One falls back upon such expressions as "an outraying focus of light," "a burning spiritual intelligence from which power and light radiate in all directions." There is, however, a faint suggestion of an idealized head and shoulders, of a living archetype of angelic beauty. Perhaps the eyes are the most clearly discernible objective "form" which enters the brain consciousness. Burning, blazing eyes, alight with a spiritual fire, with a concentrated intelligence, set far apart and glorifying the face upon which is stamped an indefinable sense of beauty and power.

Vague though this inadequate description is, the reality is absolutely clear and vividly existent to the higher vision; far more so, in fact, than any physical object can be to the waking consciousness. One is not concerned with form but with life at these levels; does not appraise things according to their external appearance. In fact, the sense of an objective and external being is hardly present. Supermental cognition is far more a process of mutual identification, of interior unity of thought and comprehension, than of interchange between two separate existences.

These levels were, at the time, almost beyond the range of the author's waking consciousness, but he had just come from Ommen Star Camp and was unusually exalted by the happenings there. Perhaps that is why the angel teacher was able to reach him and to lift him up into his own causal world. (To those readers who are new to Theosophy I may explain that many people believe in the presence of a great World-Teacher in our midst; Camps are held in different parts of the world to enable members to listen to his teachings. The European Camp is held annually in August at Ommen in Holland. The American one at Ojai, California.)

Then began the flow of the angel's teachings. The whole conception of the *Brotherhood of Angels and of Men* entered the author's mind. The great possibilities for human welfare contained in the idea were envisaged. Memories of that coöperation as it occurred in earlier civilizations, and glimpses of the future coördination of the activities of the angelic and human hierarchies, were obtained.

On every possible occasion during the following years the same lovely valley and the same hillside were visited. The author's facility of comprehension seemed to increase under the stimulus of the angel's power and quickening influence there. This culminated during the writing of the third book, *The Angelic Hosts*, and the receipt of the teaching describing the fire aspect of the solar system and the great solar gods of fire.

The most recently received teachings deal with the dawn of our solar system's life, of its slow progress towards maturity; tell of the primordial fire and fire-mist from which the present planets were evolved under the influence of the solar gods of fire. The first appearance of life is portrayed. The work of the angelic hierarchy, of the World-Mother, of the building order of the angelic hosts, and finally the appearance and exaltation of man, are described. This book will be called *The Supreme Splendor*, and the title refers not only to the subject of the book but also to the fact that in the writing of it the angelic ministering reached its greatest height, and some fragment of the splendor of the Supreme was revealed to the author's mind.

Such, then, is the "Vale of Peace," in Gloucestershire, England, and such, briefly told, is the story of its especial interest and appeal. Many who have visited there have become conscious of the angelic presences. Many who have sought refuge and health in its green and quiet woods have become refreshed and have felt their life renewed.

The accompanying photograph perhaps will serve to convey something of its beauty to those who have not had the happiness of paying a visit to this lovely and unspoiled English vale.



The Theosophical Symbol

It may interest deeply the new members of the Theosophical Society who have not read *The Mahatma Letters*, and some of the older members, too, to learn what the Master K. H. and H. P. B. have said about the symbol that was drawn for it by H. P. B.

One wonders how many members who have heard the meaning, even think of it when they look at the symbol. Many wear it, yet when asked cannot explain it. Symbols have little power if not understood. Someone else may magnetize them and the power may "work" to a considerable degree; but they usually picturize certain Truths, and if these are not understood by the possessor of the symbol, the bridge from the mind to the *purpose*, the wisdom in the higher realms, cannot make a proper contact across that bridge to the personality.

It is not superstition to possess or to use a symbol for a legitimate purpose any more than it is superstition to wear a white garment to let the healing power of the ultra-violet light into the body to conduce to its health. One simply wears the white garment of a certain texture, understanding the "meaning" of ultra-violet rays and their power to augment the life-giving invisible forces of the body. The mind, the interest, and the body in the white garment, make the completion of the bridge for the health-giving invisible rays to penetrate and act.

The ultra-violet rays would act partially on the body (physical plane) without the interest (related to the emotional plane) and the understanding (the mental plane). But it is known that when all three are active, and the will directs the process, the healing powers of the rays is increased materially.

So it is with a symbol, especially the T. S. symbol: when the interest and understanding of it react to the attention upon it, it will soon become the bridge of the consciousness *without* to the potencies of the divine consciousness *within*, and be health to the soul as the ultra-violet rays are health to the body.

So it is well to realize that one way of bridging through to the *Source* of the T. S. Symbol is to meditate upon it with attention, interest, analysis, and realization.

To do so, let us learn how the Master K. H. explains the symbol:

"Does your brother Theosophist know the meaning of the white and black interlaced triangles of the Society's seal that it has also adopted? Shall I explain? The double triangle viewed by the Jewish Kabalists as Solomon's Seal, is, as many of you doubtless know, the *Sri-antara* of the archaic Aryan Temple, the 'mystery of Mysteries,' a geometrical synthesis of the whole occult doctrine. The two interlaced triangles are the *Buddhangums* of Creation. They contain the 'squaring of the circle,' the 'philosophical Stone,' the great problems of Life and Death, and—the Mystery of Evil.

"The *chela* who can explain this sign from every one of its aspects—is *virtually an adept*. How is it then that the only one among you who has come so near to unravelling the mystery is also the only one who got none of her ideas from books. Unconsciously she gives out—to him who has the key—the first syllable of the *Ineffable name*!

"Of course you know that the double triangle—the *Satkiri Chakram* of Vishnu—or the six-pointed star, is the perfect seven. In all the old Sanskrit works—*Vedic* and *Tantrik*—you find the number 6 mentioned more often than 7—this last figure, the central point being implied, for it is the germ of the six and their matrix.

"It is then thus—the central point standing for seventh, and the circle, the *Mahakasha*—endless space—for the seventh Universal Principle. In one sense, both are viewed as *Avalokitesvara*, for they are respectively the Macrocosm and the microcosm.

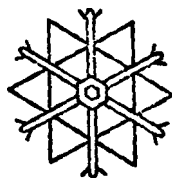
"The interlaced triangles—the upper pointing one—is *Wisdom Concealed*, and the downward pointing one—*Wisdom Revealed* (in the phenomenal world). The circle indicates the bounding, circumscribing quality of the *All*, the Universal Principle which, from any given point expands so as to embrace all things, while embodying the potentiality of every action in the Cosmos.

"As the point then is the center round which the circle is traced—they are identical and *one*, and though from the standpoint of *Maya* and *Avidya*—(illusion and ignorance)—one is separated from the other by the manifested triangle, the three sides of which represent the three *gunas*—finite attributes.

"In symbology the central point is *Jivatma* (the 7th principle), and hence *Avalokitesvara*, the *Kwan-Shai-yin*, the manifested 'Voice' (or *Logos*), the germ point of manifested activity; hence—in the phraseology of the Christian Kabalists, 'the Son of the Father and Mother,' and agreeably to ours—'the Self manifested in Self'—*Yih-Sin*, the 'one form of existence,' the child of *Dharmakaya* (the universally diffused Essence), both male and female. *Parabrahm* or 'Adi-Buddha' while acting through that germ-point outwardly as an active force, reacts from the circumference inwardly as the Supreme but latent Potency.

"The double triangles symbolize the Great Passive and the Great Active; the male and female; *Purusha* and *Prakriti*. Each triangle is a Trinity because presenting a triple aspect. The white represents in its straight lines: *Gnanam*—(Knowledge); *Gnata*—(the Knower); and *Gnayam*—(that which is known). The black—form, color, and substance, also the *creative*, *preservative*, and *destructive* forces, and are mutually correlating, etc., etc."

With reference to this same symbol, H. P. B. adds that the double triangle means the junction and blending together of pure matter and spirit; the Ankh (the central figure of the seal) symbolizes the descent into manifestation of the divine principle which created human beings and stepped them from the infinite life into the finite life; that the divine Monad has voluntarily exiled itself to descend for incarnating purposes to a lower plane and thus transform the animal of clay into an immortal God; and that the Sanscrit figure surmounting the symbol is the Sacred Name of the Supreme, the AUM.



Type-Problems of The Personality

By MARIE R. HOTCHENER



IS YOUR personality a problem to you? Are you sometimes ashamed of its vagaries? Have you often been discouraged in your efforts to resurrect and reëducate the disturbing elements of your subconscious? If so, perhaps one of the fundamental reasons is that you have not looked long, deep, and analytically into the "mirror of yourself" and discovered to which one of the three general types of human beings you belong.

Another reason may be that you are in the habit of thinking (and most people are) that you are an entirely different individual from everybody else. In this you are much mistaken. In fact, in very many respects you are like millions of others, with the same peculiarities of action, the same mysterious emotions, the same automatic habit-patterns of mind. And if you would allow the discoveries of modern neurologists, psychopathologists, and psychologists to captivate your attention, engage your interest, and appeal to your common sense and reason, you might be better able to observe, segregate, classify, and understand the obstreperous elements of your behavior.

What these scientists have done, and done in an exceedingly exact and profoundly interesting manner, is to demonstrate the similarities and dissimilarities of the types of human nature, into which most persons may be placed according to their temperaments. These painstaking, erudite psychologists accomplished this difficult task by concentrating upon and studying in hospitals, clinics, homes, schools, and universities the behavioristic phenomena alone of thousands upon thousands of people, young and old, in all parts of the world. Their peculiar actions, their emotional complexes, their mental aberrations, were subjects of profound study for many long years. Then after segregating, classifying, and comparing the mass of data obtained they found there emerged three distinct temperamental types.



TYPES IN THE OCCULT HIERARCHY

Before considering the details of the evolution of this fascinating science, let us remind ourselves of the teachings of the Ancient Wisdom about human types. It tells us that in the earlier stages of evolution there were seven distinct cosmic Rays into which humanity was classified according to temperament. Seven were necessary at that time because of the very complex nature of the development needed for it. But as evolution proceeded, and greater perfection was attained, even though the seven Rays were still operative with a mighty Chohan as the head of each, they are now gradually merging into three.

The Heads of these three are the Lord of the World, the power Ray; the Lord Buddha, the wisdom Ray; the Maha Chohan, the akashic or activity

Ray. The last has the remaining four Rays also under His charge, even though under Him are five Chohans, each in charge of one of the five. These three are the Mighty Triangle, the officials beyond the fields of our evolution—the great Trinity, and Their powers are reflected here as Will, Wisdom, and Activity.

It is only through objectivizing and reflecting the qualities of the Mighty Triangle that each person may attain perfection. But unfortunately, in spite of the splendor and significance of these teachings of the Ancient Wisdom, many students of Theosophy have, generally speaking, failed to gain any but the vaguest comprehension of them, or to realize that these Great Ones of the Occult Hierarchy are each a *particular type*. Perhaps this lack of comprehension and realization may be owing to the profundity of the subject; yet none other has greater possibilities of practical suggestions, more important bearing on spiritual progress, or is more fruitful of beneficial results.

Therefore, the conviction that the study of human types (if presented first from the mundane, scientific point of view) helps certain students to realize the truth and importance of the ancient teachings, has been impressed upon me since my article on human types, published a few months ago. Since that time very many requests have come from Theosophists and others asking for more help in this important matter of classifying themselves according to their temperaments.

I have determined, therefore, not only to give more details, but also to include a short history of the scientific and psychological development of the subject; for there are many students to whom the scientific approach seems more appealing and helpful than the mere mystical presentation. They desire to classify themselves from the mind to the heart, instead of from the heart to the mind. While it is true that no scientific formulae can explain the science of living, they can present sufficient factual data as a basis for working in consonance with nature's laws according to reason and common sense.

So in this, and in a series of articles, I shall trace briefly the history of the scientific development of the subject of human types, and endeavor to show how it has developed into an applied science; then I shall try to suggest the occult, temperamental factors relating to the elementals of the personality, the three Beings, as Krishnaji calls them, the training of which he said recently was the first step to happiness and liberation.



HUMAN TYPES

In this series of brief articles it will not be necessary to relate the history of this subject from the most ancient times. Psychology in the classical Age was considered philosophically and not objectively as at present. Even though the works of the ancients were full of psychology it was not then as now an *applied science*.

It was not until near the end of the last century that this science took definite birth. At that time modern scientists turned their serious attention to the study and classification of human types, and finally named three: *extrovert*, *introvert*, and *ambivert*. We do not find these psychologists trying

to tell a person how he should act, feel, and think, but by studying the behavior of human beings they were able to map out, to make a graph of what they found, and then to suggest a technique which a person might use as a basis for a proper allocation and development of his special characteristics.

In beginning the study of the recent history of this subject the student might well turn to a little book of about a hundred pages published in London in 1896 by Furneaux Jordan. It was entitled, *Character, as Seen in Body and Parentage*. It is the first modern attempt to classify human beings into three distinct types. He calls one "active," one "reflective," but leaves the third unchristened as to name, describing it as a sort of mixture of the other two. Then he proceeds to develop the first two, and to forget the third so far as any definite classification is concerned.

Some of his classifications verge on personal bias and may somewhat amuse the reader; but considering that he was a pioneer in a new field of only vague theoretical suggestions by other psychologists, one excuses the shortcomings of his report and can discover a firm basis of truth in his classifications. He says:

"There are two generic fundamental biases in character. . . . Two conspicuous types of character (with a third, an intermediate one) . . . one in which the tendency to action is extreme and the tendency to reflection slight, and another in which the proneness to reflection greatly predominates and the impulse for action is feebler. Between the two extremes are innumerable gradations; it is sufficient to point only to a third type . . . in which the powers of reflection and action tend to meet in more or less equal degree. . . . In an intermediate class may also be placed the characters which tend to eccentricity, or in which other possibly abnormal tendencies predominate over the emotional and non-emotional."

As one completes Jordan's description of the first or *actional* of these two types, one finds that he further designates their *mental* reactions as the "reflective thinking" and the "active thinking." And when considering their *emotional* or affective reactions, he calls the active type the "less impassioned," and the reflective, the "more impassioned."

With this we cannot wholly agree, because each of these types can express a passion, debased or otherwise, with *equal* intensity. A murderer will execute the act according to his peculiar temperament. The active temperament will go about it boldly, and would shoot his victim or plan to blow up the building in which he is, or take other such measures. The more reflective type would plot some secretly devilish, subtle end for his victim, poison, stabbing in the back, and so on.

THE INTROVERT-WOMAN

Jordan selects as an example of his reflective type the *introvert-woman*, and describes her as follows:

"She has quiet manners, and a character not easy to read: she is occasionally critical, even sarcastic, . . . but though bad temper is sometimes noticeable, she is neither fitful nor restless, nor captious, nor censorious, nor is she

a 'nagging' woman. She diffuses an atmosphere of repose, and unconsciously she comforts and heals, but under the surface, emotions and passions lie dormant. Her emotional nature matures slowly. As she grows older the charm of her character increases. She is 'sympathetic,' i.e. she brings insight and experience to bear on the problems of others. The very worst characters are found among the more impassioned women. They are the cruellest step-mothers. They make the most affectionate wives and mothers, but their passions and emotions are so strong that these frequently hold reason in subjection or carry it away with them. They love too much, but they also hate too much. Jealousy can make wild beasts of them. Step-children, if hated by them, may even be done to death.

"If evil is not in the ascendant, morality itself is associated with deep feeling, and may take a profoundly reasoned and independent course which will not always fit itself to conventional standards. It will not be an imitation or a submission: not a bid for a reward here or hereafter. It is only in intimate relations that the excellences and drawbacks of the impassioned woman are seen. Here she unfolds herself; here are her joys and sorrows . . . here her faults and weaknesses are seen, perhaps slowness to forgive, implacability, sullenness, anger, jealousy, or even . . . uncontrolled passions. . . . She is charmed with the moment . . . and less apt to think of the comfort and welfare of the absent . . . she is disposed to forget others and to forget time. If she is affected, her affectation is less an imitation than a pronounced change of manners and speech with changing shades of thought and especially of feeling. . . . In social life she tends to be the same in all circles. . . . In both domestic and social life she is as a rule not difficult to please, she spontaneously appreciates, congratulates, and praises. She can soothe the mentally bruised and encourage the unsuccessful. In her there is compassion for all weak things, two-footed or four. . . . She rises to the high and stoops to the low, she is the sister and playmate of all nature. Her judgment is mild and lenient. When she reads she tries to grasp the inmost thought and deepest feeling of the book; she reads and re-reads the book, marks it freely, and turns down its corners."

It is easy to judge that Jordan has been a bit one-sided in this description and has failed to point out the characteristics of the more perfected examples of this type, or to define the intuitions, intelligent, inner, subconscious factors possible to its expression.

EXTROVERT-WOMAN

The following explanations of the *extrovert-woman* receive the same inconsiderate, one-sided delineation. In fact, his description is somewhat amusing, even though sufficiently suggestive of the true type in other respects:

"She is marked by a certain quickness and opportuneness rather than by persistence or consistency. . . . Her life is almost wholly occupied with little things. She goes even further than Lord Beaconsfield in the belief that unimportant things are not very unimportant, and important things not very important. She likes to dwell on the way her grandmother did things, and

how her grandchildren will do them, and on the universal degeneracy of human beings and affairs. Her daily wonder is how things would go if she were not there to look after them. She is frequently invaluable in social movements. She expends her energies in household cleanliness, which is the end and aim of existence to not a few women. Frequently she is 'idea-less, emotionless, restless and spotless.' Her emotional development is usually precocious, and at eighteen she is little less wise than at twenty-eight or forty-eight. Her mental outlook usually lacks range and depth, but it is clear from the first. When intelligent, she is capable of taking a leading position. In society she is kindly, generous, and hospitable. She judges her neighbors and friends, forgetful that she is herself being judged, but she is active in helping them in misfortune. Deep passion is absent in her, love is simply preference, hatred merely dislike, and jealousy only injured pride. Her enthusiasm is not sustained, and she is more alive to the beauty of poetry than she is to its passion and pathos. . . . Her beliefs and disbeliefs are complete rather than strong. She has no convictions, but she has no misgivings. She does not believe, she adopts; she does not disbelieve, she ignores. She never enquires and never doubts. . . . In large affairs she defers to authority; in small affairs she *jumps* to conclusions. In the detail of her own little world, whatever is, is wrong; in the larger world outside . . . whatever is, is right. . . . She instinctively rebels against carrying the conclusions of reason into practice.

"At home she shows quite a different character from the one seen in society. With her, marriage is much influenced by ambition, love of change, or obedience to well-organized custom, and a desire to be 'settled in life,' or from a sincere wish to enter a greater sphere of usefulness. If her husband belongs to the impassioned type, he will love children more than she does.

"In the domestic circle her least pleasing characteristics are evident. Here she indulges in disconnected, disapproving sunshine through the cloud. The unemotional woman has little or no self-analysis. If she is plainly accused of habitual disapproval she is surprised and offended, and intimates . . . that she only desires the general good 'but some people do not know what is good for them.' She has one way of doing good to her family, and quite another way where society is concerned. The household must always be . . . ready for social inspection. Society must be encouraged and propitiated. . . . Its upper section must be impressed and its lower section kept in order. . . . Home is her winter, society her summer. If the door but opens and a visitor is announced, the transformation is instant.

"The less emotional woman is by no means given to asceticism; respectability . . . does not demand it of her. She is fond of movement, recreation, change. . . . Her busy day may open with a religious service, and close with a comic opera. . . . She delights . . . to entertain her friends and to be entertained by them. In society she finds not only her work and her happiness, but her rewards and her consolations. . . . She believes in society, and society believes in her. Her feelings are little influenced by prejudice, and as a rule she is 'reasonable.' She is very imitative and usually selects

good models, but is only dimly conscious of her imitations. The books she reads must deal with life and action."

Dr. Jordan's biased opinions of the active and reflective woman-types recall an incident to my mind. If I remember correctly it was an English-woman who visited America carrying several letters of introduction, and on her return home made some critical remarks about the peculiarities of the people she had met. Someone cryptically remarked that there must have been something peculiar also about the letters of introduction.

So also one cannot help but think that Jordan must have had some bitter experiences with the feminine types to whom he was introduced, from whom he drew his conclusions, and we should reserve complete judgment upon his opinions, which may have been more accurate than fortunate.

It is well to remember also that there are very many degrees in the "specific gravity" of character in every type, and that it is exceedingly difficult for the mind, especially in surface judgments and often with strong prejudices, to weigh those many degrees correctly. Just as there are possibilities of the greatest crudeness in each type, there are also the possibilities of the greatest culture. The many varieties and subtleties of temperament must be outwitted by a very calm and keen judgment.

Dr. C. J. Jung, of the University of Zurich, Switzerland, in his book on *Psychological Types*, to whom I am indebted for calling attention to Jordan's book, enters into a very fully detailed consideration of it. He finds much that is interesting and suggestive in the author's conclusions. He agrees fully with the delineation of the woman-extrovert and her critical snap-judgments without much thought in them. He says that it reminds him of a friend's witticism: "Thinking is so difficult—therefore most of us prefer to pass judgments."

Reflective thinking demands time above everything, and it certainly requires much of it in the art of correct judgment.

But let us return for a few moments longer to Jordan's book, for there we find that the *men-types* fare little better than the women-types, but are interesting and suggestive in certain respects.

THE EXTROVERT-MAN

"He is fitful and uncertain in temper and behavior, given . . . to petulance, fuss, discontent and censoriousness. He makes depreciatory judgments on all and sundry, but is ever well satisfied with himself. His judgment is often at fault and his projects often fail, but he never ceases to place unbounded confidence in both. Sidney Smith, speaking of a conspicuous statesman of his time, said he was ready at any moment to command the Channel Fleet or amputate a limb. . . . He has an incisive formula for everything that is put before him: . . . either the thing is not true—or everybody knows it already. . . . In his sky there is not room for two suns. . . . If other suns insist on shining, he has a curious sense of martyrdom. . . .

"He matures early: he is fond of administration, . . . and is often an admirable public servant. . . . At the committee of his charity he is as much interested in the selection of its washerwoman as in the selection of its

chairman. In company he is usually alert, to the point, witty, and apt at retort. He resolutely, confidently, and constantly shows himself. Experience helps him and he insists on getting experience. He would rather be the *known* chairman of a committee of three than the *unknown* benefactor of a nation. When he is less gifted he is probably no less self-important. Is he busy? He believes himself to be energetic. Is he loquacious? He believes himself to be eloquent.

"He rarely puts forth new ideas, or opens new paths . . . but he is quick to follow, to seize, to apply, to carry out. . . . His natural tendency is to ancient, or least accepted forms of belief and policy. Special circumstances may sometimes lead him to contemplate with admiration the audacity of his own heresy. . . . Not rarely the less emotional intellect is so lofty and commanding that no disturbing influence can hinder the formation of broad and just views in all the provinces of life. His life is usually characterized by morality, truthfulness, and high principle; but sometimes his desire for immediate effect leads him into difficulties.

"If, in public assembly, adverse fates have given him nothing to do, nothing to propose, or second, or support, or amend, or oppose he will rise and ask for some window to be closed to keep out a draught, or, which is more likely, that one be opened to let in more air; for physiologically, he commonly needs much air as well as much notice. . . . He is especially prone to do what he is not asked to do. . . . He constantly believes that the public sees him as he wishes it to see him . . . a sleepless seeker of the public good. . . . He puts others in his debt, and he cannot go unrewarded. He may, by well-chosen language, move his audience although he is not moved himself. He is probably quick to understand his time or at least his party . . . he warns it of impending evil, organizes its forces, deals smartly with its opponents. He is full of projects and bustling activity. Society must be pleased if possible, if it will not be pleased it must be astonished; if it will neither be pleased nor astonished it must be pestered and shocked. He is a saviour by profession and as an acknowledged saviour is not ill pleased with himself. We can of ourselves do nothing right—but we can believe in him, dream of him, thank God for him, and ask him to address us.

"He is unhappy in repose, and rests nowhere long. After a busy day he must have a pungent evening. He is found in the theatre, or concert, or church, or the bazaar, at the dinner, or conversazione or club, or all these, turn and turn about. . . . If he misses a meeting, a telegram announces a more ostentatious call."

Even with this incomplete description we can discover how the extrovert-type is related temperamentally to objective expression. His consciousness naturally first focuses itself on things outside himself. Not so with the introverted type, according to Jordan:

THE INTROVERT-MAN

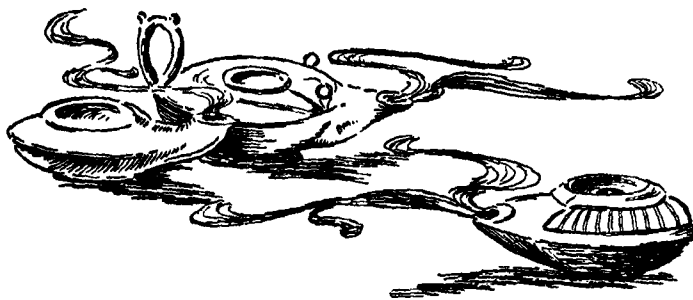
"His pleasures do not change from hour to hour, his love of pleasure is of a more genuine nature, and he does not seek it from mere restlessness. If he

takes part in public work he is probably invited to do so from some special fitness; or it may be that he has at heart some movement . . . which he wishes to promote. When his work is done he willingly retires. He is able to see what others can do better than he; and he would rather that his cause should prosper in other hands than fail in his own. He has a hearty word of praise for his fellow-workers. Probably he errs in estimating too generously the merits of those around him. . . . He is never, and indeed cannot be, an habitual scold. Such men develop slowly, are liable to hesitate, never become the leaders of religious movements, are never so supremely confident as to what is error that they burn their neighbors for it; never so confident that they possess infallible truth that, although not wanting in courage, they are prepared to be burnt in its behalf. If they are especially endowed, they will be thrust into the front rank by their environment, while men of the other type place themselves there."

This description sounds too good to be true. Are there such perfect human beings? There may be a few, and it does not require the intuition of a super-human being to discover that Jordan considers himself of this extremely rare type. How can we expect an equitable judgment where the judge is made a party to it?

It is evident that in this article space will not permit the further consideration of Jordan, Jung, Laird, and other psychologists who have developed this subject to much greater lengths. Their methods of dealing with extroverts, introverts, and ambiverts (the last being a more fully developed type of the qualities of the other two) are being introduced into schools and universities.

When all these types are studied in the light of occultism many of the uncertainties of self-analysis will disappear, the procedure of self-discipline will become more definite, and the majority of the problems of the personality will be more easily solved. We shall continue the subject next month.



President Hoover and Child Welfare

Reported to *The Theosophist* by George Shibley, Director of the Research Institute, Washington, D. C. (The details of this Child-Welfare work could doubtless be applied with advantage in every country of the world.)

ON THE theory that the children of the nation are its most precious possession, deserving the best attention that intelligence, science, research and administration can bring to them, President Hoover early, in his administration, started a movement intended to bring together at some time in the future at a National Conference on Child Health and Protection the best thought of his time and an orderly array of all available information bearing on their well-being. It is said that the subject nearer to the heart of the President than any other is the study of the child, to the end that every agency, national or local, having to do with its well-being should be given every possible aid.

It is probable that no man has ever lived who has had more vivid and more world-wide experiences than has President Hoover in ministering to the needs of children in the mass. When he undertook to ration Belgium the millions of its children were his constant care. When he came home to America and assumed responsibility for Food Administration his task reached into the kitchen of every family and the welfare of its children had to be considered. When the war was over and famine swooped down upon Russia, Poland, and other lands of eastern Europe, it fell to Hoover to carry relief. Starving children were the major concern, and millions live today who but for him would have perished. Later when the Mississippi went out of control it was Hoover who so handled the situation that the refugee children were fitter when they returned to their homes than they had been before the flood came.

When Herbert Hoover closed his work overseas, the greatest humanitarian work of all ages, he brought home with him the best machine for organized charity ever built. It was made up of the men and women who had done such noble work in devastated Europe and who had spent with complete efficiency \$700,000,000, contributed by our people in saving the children who were the only hope of a new Europe. "How," asked Mr. Hoover, "can the experience of these trained workers better be turned to account than by organizing in our own country a national movement for Child Health and through it using the lessons of our European work in building a finer citizenship for ourselves?"

So the American Child Health Association was organized, with Herbert Hoover as its President. It was while occupying this post that he wrote his Child's Bill of Rights which, translated into many languages, has found its way all around the world. This is what it said:

- "The ideal to which we should strive is that there shall be no child in America:
- "That has not been born under proper conditions;
- "That does not live in hygienic surroundings;

"That ever suffers undernourishment;

"That does not have prompt and efficient medical attention and inspection;

"That does not receive primary instruction in the elements of hygiene and good health;

"That has not the complete birthright of a sound mind in a sound body;

"That has not the encouragement to express in fullest measure the spirit within, which is the final endowment of every human being."

After all of this, what could have been more natural, when he became President, than that his mind should have turned to the youth of the nation which he headed. Proceeding as does an engineer, he wanted the facts. He would make a searching survey. So, early in his administration, he picked from the outstanding men and women, official and unofficial, those who were recognized leaders in this field, twenty-seven individuals whom he asked to become members of a Planning Committee to build up the greater organization which would make sweeping studies in advance of the calling of the great Conference.

At the first meeting of the Planning Committee, called at the White House, the President addressed it as follows:

"Through Secretary Wilbur and Secretary Davis I have invited you here as the nuclei of a Planning Committee to inaugurate a most important movement to the Nation as a whole. That is, that we should take national stock of the progress and present situation in the health and protection of childhood; that out of this investigation we should also develop common-sense plans for the further advancement in these directions.

"I have suggested that in order that these investigations and recommendations may be brought about in the most effective manner, a number of committees should be organized to cover different phases of the subject, embracing the leadership in thought and knowledge of these subjects throughout the nation; that after these investigations have been carried forward and conclusions reached by these committees, then we should call a White House Conference of public officials, associations, and others interested in these questions, to consider the recommendations. Further, that such of the policies that may be adopted by that conference should be followed up by definite organization throughout the country.

"We realize that major progress in this direction must be made by voluntary action and by activities of local government. The federal government has some important functions to perform in these particulars, all of which will need to be considered, but we may save years in national progress if we can secure some measure of unity as to view and unity as to program, more especially as these views and programs are to be based on searching examination of fact and experience.

"Generous means have been provided to enable you to carry forward this task without difficulty, and I wish to assure you of the complete support of the Executive.

"I need not urge upon you the fundamental importance of this undertaking. The greatest asset of a race is its children, that their bodily strength and development should prepare them to receive the heritage which each generation must bequeath to the next. These questions have the widest of social importance that reaches to the roots of democracy itself. By the safeguard of health and protection

of childhood we further contribute to that equality of opportunity which is the unique basis of American civilization."

Under the guidance of its Chairman and its Director, this Planning Committee spent months in building up the personnel of the various working units. The whole problem of child health and protection, it found, divided itself into four sections:

Section One: *Medical Service*, which is to be headed by Dr. Samuel McG. Hamill, of Philadelphia, eminent authority on child health and former president of the American Pediatric Society. His work in turn has been divided into three sub-sections: *Prenatal and Maternal Care*, *Medical Care of Children*, and *Growth and Development*. Each of these committees will be made up of a score of specialists selected from the best material in the Nation. Thus is this phase of the problem so organized that it may be handled thoroughly and dependably.

Section Two: *Public Health Service and Administration*. Surgeon-General Hugh S. Cumming, head of the Federal Public Health Service, will himself preside over this section. It also has been divided into three sub-sections: *Public Health Organization*, *Communicable Disease Control*, and *Milk Production and Control*.

Section Three: *Education and Training*. Thus is it shown that the study is to be much broader than merely one of health, as we ordinarily think of it. This section is to be headed by Dr. F. J. Kelly, President of the University of Idaho. His section has been divided into six sub-sections. They are *The Family*, *Parent Education*, *Infant and Pre-School Child*, *School Child*, *Vocational Guidance*, and *Child Labor*.

Section Four is to be devoted to the *Handicapped Child*, considering prevention, maintenance, and protection. At its head is C. C. Carstens, Director of the Child Welfare League of America. His work has been divided into four sub-sections. They are *State and Local Organizations for the Handicapped—Public and Private*; *Study of the Physically and Mentally Handicapped*; *Study of Delinquency*; and *The Dependent Child*.

The personnel of the many sub-sections was built up. Each constituted a committee made of individuals chosen from the best material in the nation. Leadership in given fields was the only consideration in making appointments. Politics, naturally, could not be considered. Neither does the choice of one man set him out as the superior of another. There are plenty of individuals not on these committees who are in every way equal to those who are on them.

Each of these sub-sections has been concentrating on its special problems. Each of these problems is of an importance that would have been worthy of a series of National conferences. All of them taken together make up a study of this subject of such sweeping scope as has never before been made in all the world. The aggregate of experts engaged on the study is about 500. The time they are given to finish it is, roughly, a year.

It should not be forgotten that all of this work is preliminary. Its purpose is merely to compile the facts for the coming big Conference and to make recommendations. The final meeting to which all of this is to lead is to be known as *The White House Conference on Child Health and Protection*. When it meets and considers the work of a year on the part of these many committees, a further

program will be outlined. At this time, when the work has just begun, no one can even surmise the outcome.

The expedition, however, is on its way. Though sponsored by the President it is not a governmental undertaking. The eminent authorities who lend such value to the studies contribute their services. There are, however, many expenses incidental to so large an undertaking. The President has received private contributions amounting to \$500,000 to cover all such expenses.

The recent White House Conference on Child Health and Protection was the third of a series of past conferences called by other Presidents to consider the problems of the child. The first of these was called by President Roosevelt in 1909 primarily to consider the care of the dependent child. The year following this conference the Children's Bureau was organized and a new department of our Government was established for promoting the welfare of the child.

President Wilson in 1919 directed the Children's Bureau to organize a second conference. In the last year of the war it seemed desirable to take stock of the *quality* of our children. And so, stimulated by the enthusiasm of those stirring days and by the interest crystallized into definite action by the results of physical examinations of the youth called to the service, the Children's Bureau set to work to make this appraisal. In a single year, in coöperation with many other agencies, *six million children* were examined and their health status recorded. The data so obtained was available for the 1919 conference which, before its close, recommended standard procedure for the consideration of such subjects as maternity and infancy, child health, dependency, and delinquency.

Ten years have passed since then. The country is no longer suffering the effects of post-war conditions. It has enjoyed a decade of unparalleled prosperity. The current belief is our children have profited even more greatly than our adult population as a result of that prosperity. It is believed they live under better home conditions; that they are better nourished; that the schools in which they are educated are better equipped and supervised. But it is not known whether these beliefs rest on *sound facts* or are largely developed out of the desire that our children should have all the things which will make them finer citizens in the years ahead.

So these facts are to be studied, and departments of work and research organized in the manner indicated. Under the direction of President Hoover, and with the assistance of the classified Committees and experts, the results are bound to be of inestimable value to the nation's children.

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Theosophists, especially those interested in child-welfare and social service, should try to get into touch with the leaders of the sections described and offer their services in this important work. For, important as this work is, it is even more important that there should be instilled in the minds of educational authorities wherever possible the conception of the child as a divine ego evolving through the three modes of the personality: the physical, emotional, and mental. Only thus can the child be helped to grow into an adulthood of understanding and coöperation with the progressive elements of an intelligent and useful career.

Asst. Ed.



The Voice of the World

By JOHN BURTON

THE Voice of the World
Chants the eternal song
Of Life and Freedom,
As the wind bends the stately pines
On the dreaming mountain

O Changeful murmur
Of an ageless theme

O Tranquil motion
Whelming all joys and woes,
All loves and hates,
All gain and loss,
In the one everlasting freedom

O Breeze,
Thou wanderer of known and unknown ways
To the world's ending
And to the skies beyond,
Where Life's great ocean
Floods the starry ways

'Tis you who are my loves
Who are my Love

To you I give my only adoration
From you I take my only praise and crown
Praise of a simple lover's peace,
Crown of undying happiness

Yours is the voice, the song,
Hand, action, goal,
Hallowing all my days
With the rose spreading light
Of Dawn.

Thou art Myself
Thou free eternal Lover
Thy chanting voice,
Thy freshness
None can chain

Thine are the million ways
That lead forever
Adown the paths of worlds,
Through hearts of all Thy children,
To Thyself again.

Theosophists, To Arms!

By HENRY HOTCHENER



HIS appeal may sound strange, but there is a more urgent call to battle destructive forces today than if every nation in the world were actually at war and we were all at the age of the young soldier called to fight. That is where we *should* find ourselves, clothed in our spiritual armor, answering to the inner word of command that is ringing through the world.

What is the vision before us as thus we find ourselves in the Kali-yuga, equipped to battle? That vision encompasses a battlefield that covers every isle, every continent, every country, every state, every hamlet, every home—a battlefield in the consciousness of the world. We must march in unison, we must take aim simultaneously, we must fire at the command of the divine King!

Before us are enmassed our foes, the minds of men that are determined to continue the "risks of war." We are to fight in the army that is determined to establish the "risks of peace." Between us and our foes there are deep trenches, alas! many of them, winding in all directions, burrowed in the lower mental strata of the everywhere, trenches that we must cross!

These trenches were dug by the centuries of evolutionary thought, evolutionary emotions, and evolutionary actions, constructed for, in, and since the wars of the past, and these trenches are deeper, broader, and infinitely more dangerous to scale, to go over the top of, because they rest in the infinitudes of all national thought.

We must stand ready and equipped, as Arjuna stood before the hosts of his opposing brethren, but not hesitant as he was through lack of understanding the vital need, the urge, to crush the foes of a world's benign purpose.

What, then, is the urge necessary to a proper understanding, a proper enthusiasm, a proper action, on the part of a soldier equipped to fight the world's wrongs, yet hesitant to advance? It is *conviction* resting on the realization of the impelling necessities of a world civilization.

Theosophists, are your convictions clear, do you realize deeply enough the urgency of the world crisis, do you understand all that you have learned about the effectiveness of thought when projected by a powerful ideal rooted in an irresistible determination to assist in carrying forward the world purpose?

What is the world purpose? It is to end the possibility of war, to establish a permanent unity among nations—a United States of the World—resting in the security of a Universal Brotherhood of Peace.

This purpose is focusing itself upon January 21st, at the Armament Reduction Conference in London, where the world's great statesmen are meeting to bring about a better freedom and understanding among nations, so that the opposing armies, navies, and airies will never again be used for war, nor

trenches of hostility ever again be dug to devastate the fields and peaceful habitations of men.

In order to mass our thought to battle consistently and purposefully, and to fix it understandingly upon that Conference so as to lend it our determined support, let us review the disturbing elements that threaten war today, elements that the Conference will need to face and harmonize.

PRESENT-DAY DANGERS OF WAR

Let us seriously face the fact that the world in general, and Europe and Asia in particular, is in some respects closer to war than it was early in 1914, and that immediate mental and physical action is needed in order to prevent an even greater catastrophe.

"Never, perhaps, in the course of history, have the dangers of war been so great as today," says Gustave Le Bon, in the Paris *Les Annales*. "The Balkan countries continue to threaten each other; Italy and Poland lay claim to provinces which Germany and Austria also claim; Russia devotes a large part of her resources to armaments, more and more menacing to her neighbors."

Russia's leader, Joseph Stalin, successor of Lenin, is reported recently to have said that a world revolution is near, and that Russia is prepared to take her part in it. Who knows but that such a revolution might start in India, if not in China or Japan? On this subject, Dr. Arthur J. Brown, secretary of the Presbyterian Board of Missions, has recently said:

"Five revolutions are impinging at one time upon the swarming masses of Asia, any one of which is in itself sufficient to upset a civilization. Vast social, intellectual, religious, political, and industrial upheavals, which the Western World met over a period of 600 years, are being let loose on China, Japan, and India in the space of one generation. The chaos of a mighty world is rounding into form. The birthplace of mankind is awakening to the tempo of modern life."

As for India, Dr. Brown's statement is reinforced by that of Dr. Annie Besant, whose intelligence and more than thirty years of residence there make her the best informed authority on the deeper currents moving within that country. She and Ghandi have issued a solemn warning that unless Great Britain very soon fulfills the promise to grant India Home Rule within the Empire, as she has granted it to the other dominions, the seething discontent may get beyond control and possibly cause a war of color that may prove the most dire calamity that humanity has ever experienced. Let us hope that Britain and India may in some friendly fashion avert this menace.

But the imminent danger of war is openly recognized by other world authorities. Here are Premier Mussolini's words to the Italian parliament:

"The newspapers every day record the building of submarines, cruisers, and other instruments of peace and war. The number of guns and bayonets is constantly growing. We must have no illusions about the existing political conditions of Europe."

Lest the placid and optimistic reader should regard any of these statements as exaggerated, let him hearken also to recent well-considered words by President Hoover, one of the leading champions of world peace today:

"The men under arms, including active reserves in the world, are almost 30,000,000, or *nearly 10,000,000 more than before the great war*. . . . Aircraft and other instruments of destruction are far more potent than they were even in the great war.

"There are fears, distrusts, and smoldering injuries among nations which are the tinder of war. Nor does a single quarter of a century during all the ages of human experience warrant the assumption that war will not occur again. . . .

"We must realize that there are many unsolved problems of boundaries between nations. There are peoples aspiring to a greater measure of self-government. There are the fears of invasion and domination bequeathed to all humanity from its former wars. There are the host of age-old controversies whose spectres haunt the world, which at any time may touch the springs of fear and ill will."

How terribly potent are the new instruments of destruction may be realized by the opinion recently given before the British Parliament by Lord Halsburg, who was director of bombardment operations during the war. He said that a fleet of airplanes carrying 40 tons of bombs of diphenylcyanoarsine, a gas with an arsenic base, could completely destroy the population of London in a few hours.

Ominous as the world situation seems, its gravity is increased because there is as yet no adequate means for checking such tendencies towards war at their present stage.

THE LONDON CONFERENCE

Fortunately, however, Premier MacDonald and President Hoover have arranged the London Conference of the five great powers, Great Britain, France, Italy, Japan, and the United States. It may prove such a means, for they realize the present warlike tendencies. But how will they remove them? As we draw a mental picture of the delegates convening there, what are, in brief, the major problems that will confront them? How far are they apt to agree or to disagree?

What about Great Britain and America? Premier MacDonald has promised that there shall be a parity of fleets, category by category. This will satisfy America, but will the British government ratify his promise and thus relinquish their ancient position as "mistress of the seas?"

What about France? It is reported that she will not consent to reduce her submarine strength or her auxiliary ships, and that she will insist that the question of standing armies must be settled along with navies. This involves the menace of Russia, and may cause additional complications and delays.

What about Italy? She is expected to side with France in refusing to reduce her submarine strength because of defense of a long coast line. With Mussolini so aggressive, this may also block the purpose of the Conference. On the other hand, just as in the great war Italy changed her mind and threw her strength on the side of the powers that she thought would be best for her interests, so at the Conference she may see the wisdom of abandoning France and of supporting Great Britain and America, who favor reduction all around.

What about Japan? She also wants to retain her submarine strength, and furthermore asks an increase in auxiliary craft over the ratio allotted to her at the Washington Conference. But could Great Britain and America reduce their fleets in the Pacific while Japan increased hers? Another knotty problem.

As some of these nations have clashed sharply at recent conferences, there seems no doubt that the conflicting points of view may at first create strong vortices of dissention, especially because the whole emotional atmosphere of the world is at present charged with those feelings.

Those vortices will be used by the powers of darkness who are always working for separateness and whose purpose is to wreck the Conference in its first and most difficult stages.

OUR OPPORTUNITY

It is because of this danger that we Theosophists should realize our direct relationship to the Conference. Fixing our mental bayonets and marking well our target, we should advance in mass formation, thinking, determining, demanding a unified Conference and a Universal Brotherhood of Peace.

Especially should our meditated thought thus be directed on our national representatives at the opening day of the Conference, January 21st; and it has been suggested that Theosophists (and other sympathizers also) in all parts of the world should pause for a few moments at high noon to unify themselves with the great purpose of Peace that is being impressed on the world by the Higher Powers.

This is divine magic, and if we use it we shall be channels for the strength of these great Hosts of Heaven who are providing our spiritual ammunition in this mighty battle against the hosts of Hades. Then shall we go over the top to victory, because over and above the whole world there is this supreme purpose of peace among men.

Above all, we must not allow our determination to be weakened by fears, for therein lies a danger. We must not allow our determination to be weakened by the fear that there is but one man—Premier MacDonald—who will stand in the midst of that Conference pre-eminently the representative of the MacDonald-Hoover purpose of peace, as opposed to war.

For while in the physical sense he may seem to stand almost alone, in the spiritual sense he is surrounded by all the world forces of unity, progression, and constructive evolution. These beneficent forces, uniting with us, are concentrating their pressure upon him and upon those convening there who will assist him.

The world consciousness in the past has been so unknowing, so unrealizing, so divided, that until now the channels for the prevention of war have been inadequate. We have now the opportunity to increase them, and for that we must determine to battle.

All we need is to awake, to hear the reveille, and in the morning of this new day to march forward, confident and well equipped, into the future of that great struggle for peace, the victory of which is in the balance and only the divine King knows the victor.

RELIGION

Liberalizing Christianity

By AVA BOMAN



GREAT many of us are still rebelling against an orthodoxy that no longer exists. We continue to quote a God of vengeance and the Day of Judgment and hell as typical follies of the great religion into which we Occidentals were born.

As a matter of fact, this hell, this vengeance, this spurious salvation, now exists only in the ranks of the Fundamentalists. And Fundamentalism is rapidly coming to be a sect by itself. On the other side of the line of demarcation are the Modernists, or "Intellectual" Christians. Throughout the entire realm of "Modernist Christianity" there is a seething, surging, liberalizing movement of the spirit. The ministers reflect it, the laymen express it, the new unity movements and new religions seek to interpret it.

Three years ago Bishop Fiske of the Central Diocese of New York wrote, "We are trying to live in the light of modern knowledge, we are trying to disentangle religion from antiquated ideas, and that is surprising people."

The Rev. Herbert Parrish, of New Jersey, shortly after, said, "In recent years intellectual religious men have come to think of religious knowledge as being in the same category with all other knowledge, a matter of progress."

Dr. Preston Bradley, of the People's Church of Chicago, in a recent sermon, said in proof of such progress: "The real concept of immortality is the evolutionary concept, the recognition of this life as *one* part of the great school of experience." And this also: "There is an evolution of personality as well as an evolution of matter."

Turning to the laity, probably no finer spokesman will be found than Mr. Hanford Henderson, of South Carolina, whose article in *Harpers*, "A Modern Christian Speaks," contains these encouraging statements: "Today the Christian is first of all a World Religionist. He accepts quite literally the pronouncement of the Bhagavad Gita, 'All roads lead unto me.' The modern Christian is a conscious evolutionist. Salvation through spiritual insight and growth is his concern, not the ready made schemes of salvation which man once offered to God. I myself believe that He (Christ) belonged to a higher order of beings, a god, and that His incarnation on earth was *entirely voluntary* and for a purpose."

In view of these and other such statements, must we not recognize new influences at work in the religious field? There are many such. A few are particularly worthy of consideration.

Psychology, the youngest of the sciences, is most certainly one of the contributing factors. Psychology's recognition of the subconscious—*unconscious*—mind and its relation to the conscious, parallels remarkably the relation between the ego and the personality, and is a definite contribution to religious thought. Its arguments with orthodoxy are healthful, as are all such challenges. And when behavioristic psychology would have us the victim of our unconscious and our ductless glands, on the assumption that "goodness is victorious vitality and badness is defeated vitality," it is good to hear modern religionists retort that the personality *has* a freedom of choice in the selection of influences with which it shall feed its unconscious, its soul, its ego.

Behaviorism has to be reckoned with. Despite its pioneering limitations of fatalism, the Freudian sex idea, and its egocentric weakness, it has taught the world that there is a science of the emotions. It has shown that the philosophic and religious training of the ages in emotional control is scientifically right.

Psychology and Comparative Religion are two of the prominent courses of study at all colleges today. Possibly they are the sources of much thinking that is loosely termed atheism among our youth. This is largely exaggeration. Losing faith in an anthropomorphic god is not necessarily atheism. Most young people enter college with little more religious training than the "Sunday School," which is naturally literal and hardly built to withstand the tests of two such courses of study. If we go to the young people themselves, we find some answers that surprise us.

Professor Joshi, a Hindu, occupies the chair of Comparative Religion at Dartmouth College. Last April, there appeared in the *Literary Digest* a series of paragraphs selected from the writing of his pupils. The nearest approach to atheism was in the idea that God is synonymous with the laws of nature. Some recognized so much good in each religion that they were averse to labeling themselves. Two had definitely been won to Buddhism. Two declared *Karma*, The Law of Compensation, to be the only reasonable explanation of life.

An instructor in one of our middle western colleges, Avis Carlson, advances the interesting theory that beauty is the god of youth—that it is more important to him that a thing or an act shall be beautiful than that it shall be right or "good."

In an article of hers entitled "Religion and Beauty," from *Harpers*, she quotes some of her pupils as making these comments upon their religious experience; we select three:

"What? Go to church when there are woods within walking distance? I am too anxious to *feel* God to do that."

"I've been bothered because I feel the same when I pray as when I hear a really good violinist. In both experiences I simply melt out into infinite power and beauty."

"Music or a great sunset is accompanied by a sense of incoming and outgoing love that is like prayer, only more so."

Is it not a perfectly natural sequence that these three elements—intelligence in religion, an understanding of psychology, and a new type of youthful outlook—should fuse into one thing, a new moving force that is creating new movements and new religions? All this, of course, breathed upon by the great unseen spiritual forces that are playing upon the world today.

The most recent new, liberalizing religion to appear upon our horizon is that of "Humanism." Walter Lippman is its chief spokesman by virtue of his recent book, *A Preface to Morals*. He says therein: "The Fundamentalist has a firm foundation for his ethics. The only difficulty is that intelligent people are not Fundamentalists." He urges youth back to a "high religion," not unlike the "matured personality" of the psychologists, a high religion which yet recognizes no anthropomorphic God.

One can hardly hope to improve upon Dr. Harry Emerson Fosdick's analysis of this late religious departure, Humanism, it is so searching, analytic, and yet so sympathetic. Writing under the title "Religion Without God?" which is his description in three words of Humanism, he makes these comments:

"Its appearance now is no accident. It focuses a large amount of modern thought.

"The Humanists are too intelligent to be materialists, but they are plainly non-spiritual, non-psychical, and impersonal.

"Instead of being crushed by the idea of a ruthless, neutral reality, the Humanist feels liberated and challenged to play the man, and, if there be no other life, 'Pitch this one high!'" And he arrives at the conclusion in which we can heartily concur:

"I should venture to be sure that no theory which represents the universe as *pushed up* from below by its own component energy-units, without *pull* akin to intelligent purpose to supply pattern, can ever permanently hold the philosophic field."

The Humanists, for themselves, are joyously accepting the challenge of their own hypothesis that they, and not a remote God, are responsible for the world and its success. The First Humanist Society of New York has been organized and launched by Dr. Charles Francis Potter, formerly a Universalist minister. The *Literary Digest* gives the basic ideas of his Society:

"We have two hundred or more denominations—and now Humanism, a creedless cult, or liberal philosophy, to describe it in some fashion, is given to New York and points south and west by Dr. Charles Francis Potter, who, before he settled down in his present spiritual habitation, housed his soul, successively, we are told, in the Baptist, Unitarian, and Universalist faiths. He was most recently pastor of the Universalist Church of the Divine Paternity, New York. That church refused to entertain his liberal doctrines, we read, and he resigned last spring to found 'a new faith for a new age.' He has obtained considerable notice in the press for his faith in himself and the success which has so far attended it, and due mention was made of the intro-

ductory service of the First Humanist Society of New York. Other units have been established.

"The new philosophy has cut loose from all the ancient moorings, and knows neither heaven nor hell. The chief differences between it and the old, as explained by Dr. Potter, are:

Old—The chief end of man is to glorify God.

New—The chief end of man is to improve himself, both as an individual and as a race.

Old—Man is inherently evil and a worm of the dust.

New—Man is inherently good and of infinite possibilities.

Old—Man should submit to the will of God.

New—Man should not submit to injustice or suffering without protest, and should endeavor to remove its causes.

Old—The truth is to be found in one religion only.

New—There are truths in all religions and outside of religions.

Old—God created the world and man.

New—The world and man evolved.

Old—The ideas of sin, salvation, redemption, prayer, worship, are important.

New—Those ideas are unimportant in religion.

Old—Salvation comes from outside of man.

New—Improvement comes from within. No man or God can 'save' another man.

Old—Hell is a place of eternal torment for the wicked.

New—Suffering is the natural result of breaking the laws of right living.

Old—Heaven is the place where good people go when they die.

New—Doing right brings its own satisfaction.

"Dr. Potter envisages a religion without prayers, without creeds, baptism, or clergy; which offers lectures instead of formal sermons, which will create its own hymns and revise the traditional marriage ceremony. 'Obey' will be stricken from the wedding vows, and 'the bride will not be given away, because women are properties in their own rights.' Prayers will not be used, 'as they are inconsistent with the Humanistic conception of religion. Prayers are in essence the begging of favors, material or spiritual, from a monarchic deity. The classical prayer consists of the ascription of praise to put God in a good humor; then of thanksgiving to show that you appreciate favors, and then of petition.' The society will not object to divorce, but will seek to reduce the number of separations by urging better preparation for marriage. Leaders or officers of Humanism will not be called ministers, bishops or priests. 'These names,' says Dr. Potter, 'have rather unpleasant connotations and seem to Humanists to belong to a previous type of civilization.' Rather there will be leaders of meditation, music, education, and other subjects, although in a small society the leaders may be combined in one person. In short, 'the task before Humanism is to release man's soul from bondage to the fear of God. The fear of God is not the beginning of wisdom, it is fre-

quently the end of it. Souls have been warped and stunted by the inhibitory fear complex and deity obsession.' "

Surely the Theosophist can find little to quarrel with in these professions of belief, beyond their insufficiency. In discovering the divinity of man, they have lost the divinity of the universe. The first is their glory. The second is their limitation. It is merely a transitional religion, but it is a salutary one, a big step forward from orthodoxy.

The necessity for new religions or for restatement of the old is felt by many types of advanced people. The effect of that is already evident in several new denominations. Aldous Huxley, grandson of Thomas Huxley, undertakes to discuss the type of new religion which will eventually emerge in the western world. He asks the question, "One God or Many?" and answers it in this fashion: "Since life is diverse, the new religion will have to have many Gods. Many; but since the individual man is a unity in his own multiplicity, also one; it will have to be all, in a word, that human life actually is."

It is interesting to compare that with the view of J. J. van der Leeuw, the Theosophical lecturer and author, expressed in a different way in *The Conquest of Illusion*. "The absolute is one and many simultaneously, it is the infinitude of fractions, as well as the unity of which all fractions are part."

With such gropings and searchings in evidence throughout the world of religious thought we can safely dismiss from our concern antiquated notions about Christianity; we can almost see the future in the present.

Perhaps it is unfortunate that the Theosophical Society is not more recognized as being in the front ranks of this line of liberal religious transition, more recognized and influential. Perhaps it does not matter, not matter because we seek results, not glory. Let us say that our Society has been the power house, our writers and lecturers the transmission lines, and new movements the engines for which the power was generated.

After all, the power is ours, not with which to spread a new *dogma*, but since Theosophy is the essence of all religions, to broadcast a new spiritual vigor in all forms of religions in the search after Truth. It is ours to rejoice in assisting the expanding consciousness of humanity and in the great liberalizing discussions which are coming forth from that expansion.

Possibly they are the fruits of our past fifty years of existence and work. What of the fifty years of the future? This is the question that will keep us at once humble and alert. What of the fifty years ahead of us?



Brotherhood

O Brother Man, fold to thy heart thy brother; where pity dwells, the peace of God is there; to worship rightly is to love each other, each smile a hymn, each kindly deed a prayer.—Whittier.



SCIENCE NOTES

By HERBERT RADCLIFFE



IN SUCCESSIVE steps of modern science it is brought nearer to the teachings of the Ancient Wisdom. This is so, whether it is in the domain of the most physical of sciences—chemistry or physics—or in the most superphysical, psychology.

Many have been the explicit corroborations of Theosophy, especially in the last quarter of a century. Mr. Marquess many years ago chronicled some of them in his interesting book, *Scientific Corroborations of Theosophy*, and more modern instances have been mentioned by Theosophists in other books, as well as in the recent pages of this magazine, by our learned contributor, Mr. Sutcliffe, and others.

The older students who have proved some of the Theosophical truths for themselves (especially those pertaining to character building) by the scientific method, that is by personal experiment and verification, are perhaps unsurprised and not specially interested when new proofs of scientific *rapprochement* to Theosophy are reported: they rather expect them.

But the younger student who sometimes wonders if the rigorous Theosophical curriculum will really bring him the inner peace and exaltation that the Ancient Wisdom promises, may perhaps be encouraged when he learns that the brilliant scientists of this age are gradually verifying some of the occult teachings. If every-day science verifies the *physical* truths of Theosophy, then it is reasonable enough that his own efforts may establish the *superphysical* ones; and so he will continue his work, which sometimes is pretty difficult.

EARTH'S "PROTECTING AWNING"

Therefore it is a pleasure to chronicle the very recent investigations by that brilliant physicist, Dr. R. A. Millikan, Nobel prize winner, in his report to the National Academy of Sciences in America.

Dr. Millikan explained that there is a process of creation constantly under way in the spaces between the stars, and that there is a protective area, or "awning" of atmosphere that shields the earth from the intensely powerful radiation proceeding from those spaces. The nuclei of atoms, which absorb a considerable portion of the cosmic rays, are an important factor in creating this protective area.

If one might venture to translate this learned statement into simpler terms, perhaps it would be correct to say that the too-powerful cosmic rays are "stepped down" as they pass through the earth's atmosphere, so as to be

suitable for the particular work they have to do on our earth.

Now, just about 40 years ago, in that great opus, *The Secret Doctrine*, Madame Blavatsky wrote:

"Our globe has its own special laboratory on the far-off outskirts of its atmosphere, crossing which, every atom and molecule changes and differentiates from its primordial nature."

We leave it to the judgment of the reader if Dr. Millikan's statement is not a pretty direct corroboration of Madame Blavatsky's, and we are grateful to him for his years of intelligent and painstaking research which have brought him to this brilliant conclusion.

A DYNAMIC UNIVERSE

Not so long ago, Dr. Millikan in summarizing the changes that have taken place in the viewpoint of science in the last generation, said:

There has been "revealed a dynamic in place of a static universe—a universe living, changing, evolving continuously, even in its chemical elements."

These are almost the words of *The Secret Doctrine*, which declares: ". . . there is no rest or cessation of motion in Nature . . . the change of substance going hand in hand with that of form. . . . The Secret Doctrine teaches the progressive development of everything, world as well as atoms: and this stupendous development has neither conceivable beginning nor imaginable end."

Does not Dr. Millikan's statement seem to be in entire harmony with the Theosophic one?

HYDROGEN THEORY UPSET

The most spectacular recent achievement in chemistry is the upsetting of the hydrogen theory by the German chemist, Bonhoeffer. As all readers know, hydrogen has been presented to students for a century as one of the indivisible elements. But Bonhoeffer, in the presence of the American Chemical Society, has proved it to be a mixture of *two kinds* of hydrogen, of different melting and boiling points, different heat conductivities, and different spectra. Hydrogen, instead of being an indivisible unit, becomes a demonstrable mixture, and it now serves as the first experimental proof of the new wave-mechanics theory of atomic structure which is expected to do to chemistry what the Einstein theory did to physics.

What actually is hydrogen? What if this mixture is further broken up? What is the atom, and what is behind it?

In giving some idea of what the Ancient Wisdom says on these subjects, we must remember that science has recently demonstrated that all atoms are finally resolvable into points and fields of negative and positive electricity; in other words, matter becomes analyzed away into electricity as a result of facts disclosed by researches into the radioactive elements. So it will be apposite to refer to a few quotations from *The Secret Doctrine* on electricity, as well as on atoms in general, hydrogen, elements, etc.:

THE ATOM: "No atom is ever 'created,' for the atoms are eternal within the bosom of the One Atom—the Atom of Atoms—the material causative

womb of the World. Matter and Spirit are eternally one. . . . What is called 'energy' or 'force' can never be 'energy' alone; for it is the Substance of the World, its Soul, in conjunction with Time. The three (substance, energy, time) are the trinity in one, the all-potential Unity which acts as three distinct things on the (physical) plane."

HYDROGEN: "Hydrogen is *gas* only on our terrestrial plane. It is very nearly allied to Protyle, the basic or primordial source of all elements. It is the father and generator, or rather the basis of both Air and Water, and is 'fire, air, and water,' in fact: *one* under three aspects. In the world of manifestation, or Matter, it is the objective symbol and the material emanation from the subjective and purely spiritual entitative Being in the region of Noumena. . . .

"We would call Hydrogen (and Oxygen), which—in the pre-geological and even pre-genetic ages—instills the fire of life into the 'Mother' by incubation, the *spirit*, the *noumenon*, of that which becomes in its grossest form Oxygen, and Hydrogen, and Nitrogen, on Earth—Nitrogen being of no divine origin, but merely an earth-born cement for uniting other gases and fluids, and serving as a sponge to carry in itself the Breath of Life, pure air. Before these gases and fluids become what they are in *our* atmosphere, they are interstellar Ether; still earlier and on a *deeper* plane—something else, and so on *ad infinitum*."

A more recent statement by an occultist is as follows:

Oxygen, Hydrogen, and Nitrogen, are the three Aspects of the One Primordial or Protyle Atom. Oxygen is positive or creative, Hydrogen is negative or receptive, and Nitrogen is the cementive or unifying relationship between the two others. It is only when this Primordial or Parent Atom is required to precipitate, create, or form any of the other chemical elements or combinations—one or another of these three aspects (as the case may require) comes into manifestation or expression as Oxygen, Hydrogen, or Nitrogen. But these three-in-one are the basis of the whole range of chemical elements.

ELEMENTS: Madame Blavatsky said that the following was very close to the truth of the occult doctrine: it was included by Professor William Crookes, in 1886, in his address to the Chemical Section of the British Association, of which he was President:

"We cannot, indeed, venture to assert positively that our so-called elements have been evolved from one primordial matter; but we may contend that the balance of evidence, I think, fairly weighs in favor of this speculation."

In *The Secret Doctrine* she says this of the elements (and please once more bear in mind that this work was published 40 years ago, in 1888): "Though no element present on our earth could ever possibly be found wanting in the Sun, there are many others there which have either not reached, or not yet been discovered on our globe. . . . Occult Science adds that not one of the elements regarded as such by chemistry really deserves the name."

Bonhoeffer's researches have certainly shown this to be true of Hydrogen, and the electronic theory of the atom has practically done the same for all other elements.

ELECTRICITY: Much of what Madame Blavatsky wrote of electricity is so interwoven with complicated and profound references to occult and abstract themes that it is impossible to dissociate it from its involved text. But here are a few sentences:

"The Sun is the store-house of Vital Force, which is the Noumenon of Electricity. . . .

"The Primordial Electric Entity—for the Eastern Occultists insist that Electricity is an Entity—electrifies into life, and separates primordial stuff or pre-genetic matter into atoms, themselves the source of all life and consciousness."



Do not these extracts give an interesting clue as to the superphysical direction in which the researches of science are apt to lead? The writer has, at least, found them exceedingly interesting and suggestive.

Of course it must be borne in mind that the verbiage is very different from the verbiage of science today, for in those days the present terms of science did not exist. But the *ideas* in *The Secret Doctrine* are the expressions of truth, of reality, and we think that the earnest seeker who turns to it (as we are confident more than one scientist has done) will find a flood of light on his problems.

The Theosophist holds out his hand in gratitude to the eager scientist, for both are doing their best to serve their fellow-men and to bring them into a more intelligent comprehension of the universe in which they live.

While this article has referred only to a few of the recent discoveries and tendencies of physical science, it must not be thought that *The Secret Doctrine* does not also illuminate the problems of sciences dealing with the emotions (such as Psychoanalysis), and with the mind (Psychology).

On the contrary, its revelations in those departments are even more fascinating and helpful.

Slander

One should ever be prepared to recognize and confess one's faults, to rather sin through exaggerated praise than through too little appreciation of one's neighbor's efforts. Never to backbite or slander another person; always to say openly and direct to his face anything you have against him; never to make yourself the echo of anything you may hear against another, nor harbor revenge against those who happen to injure you. . . . You have no right to believe in evil until you get *undeniable* proof of the correctness of the statement. . . . True or false, no accusation against another person should ever be spread abroad. If true, the fault hurts no one but the sinner; then leave him to his *Karma*. If false, you will have avoided adding to the injustice in the world. Therefore keep silent about such things with everyone not directly concerned.—*H. P. Blavatsky*.



THE REALM OF ART

Art in Theosophical Activities

(Published at the request of Margaret E. Cousins, B. Mus.)

On August 29th, the closing day of the Theosophical Society's World Congress in Chicago, a group of artists and art-lovers present at the Congress met for an informal discussion of ways and means by which the Arts might be given greater prominence in Theosophical activities. The meeting was unanimous as to the necessity for the definite recognition of Art in the Objects of the Theosophical Society. It discussed how beauty might be promoted in Lodge premises, and in the artistic choice and decoration of public halls taken for Federation and Convention purposes; how members of the Society could encourage national crafts in their dress and environment; how music should best be employed in arranging programmes of Theosophical functions; how the mutual appreciation of the arts in all countries should be developed as a fundamental factor in building world-peace. The meeting also considered methods for encouraging original art-creation among members and sympathisers of The Theosophical Society, and formulated work that might be set on foot to ensure the maximum of beauty through art and art-crafts at all Theosophical gatherings and particularly at the next World Congress. The group formulated the results of its discussion in the following Resolutions:

1. That this meeting of artists and art-lovers present at the World Congress of the Theosophical Society in Chicago, 1929, is of opinion that the present statement of the second Object of the Society is incomplete in its omission of any mention of the arts: that the arts are as necessary for study as religion, philosophy, and science; that the omission overlooks the vitally important work which Theosophy can do, and has to some extent been doing, in elevating and purifying the arts, and in helping world-peace by their comparative study; that, therefore, the General Council of The Theosophical Society be earnestly requested to amend the statement of the second Object by inserting the word "art" after the word "religion,"—the word "art" being taken to include all forms of art, plastic, pictorial, rhythmical, musical, literary, and all art-crafts.

2. That an Art Committee should be an integral part of the organization of the next World Congress, and a similar committee for all Conventions, Federations, and large Theosophical gatherings; the committee to form the co-ordinating centre of sub-committees for special departments such as decoration, programme, music, drama, art-exhibition, etc., in order to preserve unity of design in the whole.

3. That the exposition and presentation of art should be a more prominent feature in Theosophical magazines and lodge programmes.

4. That in all publications connected with Theosophical activities beauty and distinction should be aimed at in format, printing, binding, and illustration.

5. That steps be taken to compile a directory of executive artists in all the arts and art-crafts in the lodges of each National Section, and of professional artists in sympathy with the Theosophical movement.

6. That lodges, singly or in groups, in order to encourage creative art, should hold periodical exhibitions and performances of original work by members of the Society, and from such exhibitions and performances make recommendations of works of special merit for similar functions in National Conventions of the Theosophical Society; from which conventions further selections should be made for an International Exhibition of Arts and Crafts at the next World Congress.

7. That members of the Theosophical Society should specially interest themselves in the encouragement of indigenous arts and art-crafts, and promote comparative exposition and appreciation of the arts of other countries as a means to international peace through sympathetic cultural understanding.

8. That Theosophists should exert their influence towards the bringing of greater beauty into educational and public life by using or making occasions for stressing the utility of beauty in schools, hospitals, town planning, industrial concerns, etc.

9. That for special Theosophical events professional musicians should, where possible, be engaged, in order that the best artists should be brought into touch with Theosophy and that the Theosophical Society may thus artistically be the gainer.

10. That Mrs. Margaret Cousins, Adyar, Madras, India, be appointed Liaison Officer for the promotion of the work involved in the above Resolutions; and that Mrs. C. Shillard Smith, Edgewater Park, N. J., be appointed Correspondent for the United States of America.

In pursuance of the above Resolutions, Mrs. Cousins invites the prompt and hearty coöperation of artists and art-lovers in the Theosophical Society the world over in the carrying out of as many of the recommendations as they can, and in the periodical reporting of work done.



Ojai

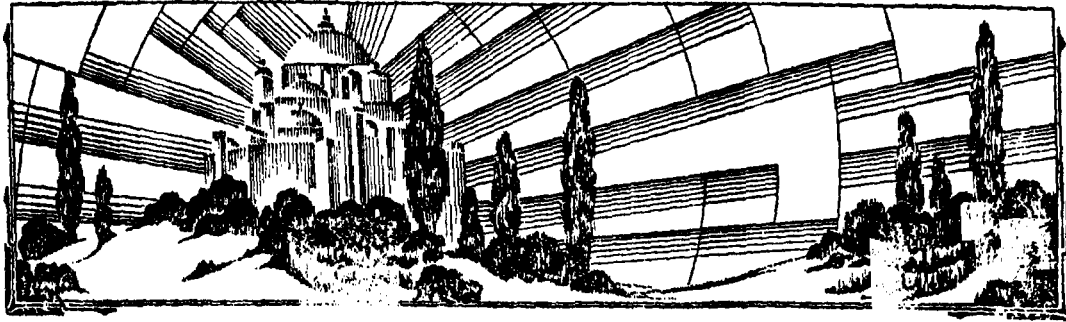
By CATHERINE GARDNER



WEET valley, lovely paradise of earth—
From out the brooding circle of thine hills
A living peace shines forth to bless the world.

In thee I hear a voice of prophecy—
"Behold, the former things are passed away,
And all things are made new, and God shall wipe
The tears away from those sad eyes that weep."

In thee the world's great age begins to be—
The faint dawning of that promised time
When God shall walk with man, His kingdom come.
Past, present, future here encircled lie.
Here is the vision, here the Eternal now.



Out of the Everywhere

M. R. H.

NOTES FROM DR. BESANT'S WORLD CONGRESS ADDRESS

(The full report of her address will be found in the printed booklet *The World Congress*, published at Wheaton, Ill.)

We are here for a very special purpose, to build for the future, to look forward to the work of the Society in years to come.

One great part of our work has been done by our glorious founder, Madame Blavatsky, the great Messenger of the White Lodge, who came to the world to destroy some of the mistaken work done by the purely materialistic scientists of the last century.

Our work is to clear away the rubbish of the forms that are dead and therefore have no use, and to help pour out Life so as to aid its expression in new forms.

That is the meaning of the present visit of the World-Teacher to our world. Destruction must precede construction, for the new building cannot be erected on the rubbish left over from the past. It must be erected on truth, on freedom, on the responsibility of the individual, for, as Krishnaji has truly said, when you solve the problem of the individual you solve the problem of the world.

I think our objective during the next seven years before another World Congress will be held is to work in the outer world and to help every movement that is aiming at the freedom of the individual.

Our distinctions of Rounds and Races do not much concern the outer world. The technical language that refers to these specialized subjects is quite rightly called the "jargon" of Theosophy, for jargon simply means the technical language of any particular science or philosophy, and in this case it is accurately used.

Having laid the foundation of the knowledge of Theosophical truths, the truths in various departments of knowledge, our business now is to apply that knowledge to our lives. I do not mean only to our individual lives. Some of us have tried to do that. I mean to national life as well, to public life, to all the affairs which build up the greater humanity.

America as a younger nation should be in the forefront of this progress, and help the world to a new civilization. The truths essential for the building of that civilization are gradually unfolding themselves in the teachings of our Krishnaji, for that is his work.

Krishnaji must first clear away the rubbish. He cannot build unless there is a foundation fit to build upon. Our business is not to cling to outworn forms, and also not to destroy forms which express life. Krishnaji speaks in a very sweeping way about forms. That does not do harm to people who understand

the uses for which forms are intended, but it is difficult for people who use forms because they are accustomed to the forms but who do not understand the life in them.

All of those outworn forms ought to go, and the new life must find its own new forms of expression. As to the dead forms that do not express life, the sooner they get smashed into bits the better for everybody, and if we cannot stand it, then we have got to lie down!

Don't be cripples; stand up without crutches! But my point is that if people can't walk because their legs are so weak, then they had better use crutches until they can walk, and I am a crutch-builder. Only that is not Krishnaji's job.

What Krishnaji brings to us is Life, and unless you want new Life you will never understand Krishnaji. He is calling on you to open your hearts to Life, and to live that Life. He is pouring out Life all around him and all over the world. Our business is to open our hearts, because the Life only knocks at the door, it does not break it down.

Krishnaji will say many things you do not understand. He would not be much good if he did not. He has to lay the foundations of a new civilization that is going to last through centuries and millennia. The world has to grow into it, to fill out the thoughts when it knows how to turn them into practical use. Why should Krishnaji take the trouble to come into our world and live amongst us if no change is to be made in the world during his visit?

If you are still wondering as to what exactly you think Krishnaji is, stop thinking about it. Just listen to him, and try to open your hearts to his Life. Then you will know much more than by quarrelling about the mechanism of his message.

Remember those words of his, that to solve the problem of the individual is to solve the problem of the world. Set to work and break your own bonds asunder and let the Life within you express itself. That's your job. When we break our personal bonds the world's bonds are broken, because the world is made up of individuals. That is the pith of Krishnaji's message. Be free, break the shackles around you. Be yourself, for yourself is the God within you. Let that thought express itself; then the world will be changed.

All of you who wish to help will work on those lines, but remember to keep your freedom. Point out the errors that any one of us makes, and don't argue about authorities. Don't say, "This is true because Dr. Besant says so or Bishop Leadbeater says so." Listen to what we say about it, take only what you yourself can grasp, but don't try to force your own opinion on other people. We are teaching only a fragment, and we are not professing that we have the whole truth. We have still a great deal to learn.

It is now our duty as Theosophists to live the life and help the world. Let Theosophy guide your lives. Let us help all organizations working for the human good, and try to Theosophize without being offensive. People want us when they find us useful.

If every Lodge is a place where the neighborhood workers can go to find help and encouragement, then the Lodges are doing their duty, and the Society will also be fulfilling its duty. Throw away all fear or doubt and remember that the Divine Wisdom which we call Theosophy is the cornerstone of the religions of the future. Its work is not over, it is only beginning. Be then among the pioneers, and you will fulfil your duty to the world.

Krishnaji is bigger than we are. We may not understand those who are bigger than ourselves, but we can accept the truth they bring, and suspend our judgment where we cannot understand them. Don't quarrel over exactly what Krishnaji is, whether the whole of the World-Teacher is embodied in him or only a fragment, and if a fragment, how much. You will not be any nearer to the truth after your quarrels are exhausted.

Take him as he is, and take from him all you can. He is calling out to you. Open your hearts to his Life. Let the Life flow into you. Take what you can

understand, and accept it. When you can't judge, don't form an opinion. Wait. Many of you are worrying and while you are worrying your judgment is blurred. Keep the peace within you as well as spreading it outside. The perfect poise is where Krishnaji is. He says that reason and love perfectly balanced with each other form peace.

Let us readjust ourselves to Life. In these days it is a difficult task because the changes are so rapid. The great Teachers instead of talking about karma, now talk about readjustment. Readjustment means adapting yourself to another point of view. That is the wise attitude.

It all comes back to one phrase: Love is the fulfilling of the Law. You may sum up Krishnaji's teaching in the two words, Be kind. Be kind to each other. If that is done by every one of us, there will be more peace. Let us go out into the world and be kind to every one we meet, and then the individual kindness will create the world kindness and world peace.



THE THEOSOPHIST AT HOME

Mr. and Mrs. Hotchener invited about four hundred Theosophists to come to their home on New Year's day to share in a celebration of the publication of *The Theosophist* in America. There was a charming programme of reconsecration and devotion to the Great Ones, and to Dr. Besant and our other revered Leaders whose pictures were prominently placed and garlanded. Each visitor had the pleasure of placing one copy of the new January issue of the magazine in an envelope addressed to a subscriber, then stamping and closing it. Seldom has so much enthusiasm been shown on so historic an occasion, and there was rejoicing that more than six hundred new American subscriptions had come in as the Season's Greetings to Dr. Besant.



AN EPOCHAL BOOK

As we go to press we have received an epochal book for review that is creating a profound sensation in the world of science. It is entitled *The Universe Around Us*, and is by Sir James Jeans. It is so startling that were it not for the erudition of the writer, and his reputation as one of the greatest living scientists, one would be inclined to doubt the truth of what is recorded in his book.

We have not time nor space this month to review at length this deeply interesting book, but shall do so soon. It confirms Professor Millikan's discoveries of cosmic rays that are bombarding our earth; and Professor Jeans says that they break up millions of atoms in our bodies every second!

As we know that the forces of the earth are constantly being "speeded up," we are inclined to wonder how long we can hold out against the barrage, and to question that if so many are being broken up each second, where the millions of new ones come from! Fortunately our staggering wits can take refuge in the good law that action and reaction are equal and opposite. The old statement that the constituents of our bodies are changed completely during a seven years' process would seem also to be "speeded up" to mean seven seconds!

Occultly speaking, it is hypothetically possible that this bombardment and breaking up of the old atoms of the body and replacing them with new ones is the basis of the mysterious, effective forces of mental healing. It seems logical to conclude that this may be true. If a disease is severe, more or less chronic, the new atoms or rays meet the contagion and succumb to the disease, especially if the mental attitude is negative, non-resistant. Not so if the mind is expressing the opposite attitude. Faith exalts the feelings and leads the intent to a positive expression. And since the atoms of the mental realm are so much more subtle, so much more intense, so much more powerfully penetrative than those of the physical realm, a powerful will and intent can unify themselves with these bom-

barding, cosmic atoms, and not only resist contagion but dissipate, break up, and rout the diseased ones, and substitute health. A continued faith, a continued will and intent to express health, will keep the avenues of the physical consciousness open to receive and conserve these health-giving potencies of divine Life.

These potencies of the cosmic realm not only react to the will and intent when directed to the diseases of the physical body, but to those of the emotional and lower mental bodies as well. All that is needed is sufficient faith and belief added to the will and constructive imagination; then results are bound to accrue.



CLEMENCEAU'S MEMORIES

A friend has sent in some interesting ideas about the late Georges Clemenceau:

In the death of Clemenceau, France has lost one of her most valiant defenders and incisive statesmen. But some of the ideals which animated him will live on by virtue of the detailed exposition he has given them in his two large volumes, *In the Evening of My Thought*, which was published just before his death.

What will specially interest Theosophists is Clemenceau's recognition of the tenderness and beauty of the life and teachings of the Buddha. Charles Johnson, in a review in *The New York Times*, says in commenting on this:

"Much more distinctive is his acknowledgment that the deeper Indian wisdom of the Upanishads and the Buddha's teaching anticipated by millenniums some of the surest conclusions of contemporary science, including the nebular hypothesis of men like Eddington and Jeans, with the vast periods of time now seen to be involved in the history of the worlds and life."

Students of occultism and believers in reincarnation will wonder from what previous life Clemenceau brought over some of his peculiar ideas and attitudes. Whence, for example, did he derive his wish to have his body buried in an upright posture? So far as our knowledge goes, this is unique in modern times and Clemenceau was too original a man to want it just because his father did.

Whence, also, did he derive his distinctive attitude towards his fellows? He said, not long before his death, "I do not dislike men; neither do I like them." One would have thought, that admiring the Buddha as he did, his attitude might have been more strongly colored by the Blessed One's loving and tolerant example.

However, he could not have received his appellation "The Tiger," if he had not been so fierce in his human attitudes. Of course, an imaginative reincarnationist might suggest that Clemenceau was in his last life one of the Moguls or other oriental potentates who was perhaps too ruthless in his methods of conquest, a reflex of which was his aggressive personality in this life. Why, in that former life, could he not have contacted the Buddha in person, and then have brought over in his permanent mental atom that Teacher's gentle attributes, which would and perhaps did soften the sterner tendencies in his character?

The vividly marked traits of so unique a personality as Clemenceau will just naturally set any thoughtful student of reincarnation thinking of their possible origin.



CAPITAL PUNISHMENT SHOULD BE ABOLISHED

Eight reasons for abolishing it, based on the British leaflet by E. Roy Clavert:

Because it is not a deterrent. If it were, murder would have increased in the countries which have already abolished the death penalty. In most of these countries murder has decreased. In no abolition country has there been an increase.

Because it is irrevocable. There have been proven cases of conviction of innocent men.

Because juries more and more refuse to convict in first-degree murder cases. Society is endangered by allowing the guilty to go free. In places which have abolished capital punishment there is a higher percentage of convictions, trials are speedier, and cost less.

Because capital punishment is an advertisement of murder. Newspapers give wide publicity to morbid or dramatic details of executions. The effect on many is demoralizing.

Because it inflicts shame and suffering on the innocent relatives of the condemned, without alleviating the suffering of the victim's friends. A second death cannot undo the first.

Because it is demoralizing to prison officials and prison inmates. A large majority of the prison wardens and all modern penologists and psychiatrists deplore the effect of capital punishment.

Because our belief in the sanctity of human life should forbid the country to imitate the murderer. "The business of the modern community is to reform the offender."

Because the following states in America have already abolished capital punishment: Maine, Rhode Island, Michigan, Kansas, Wisconsin, North and South Dakota, Minnesota. The following countries have abolished capital punishment: In Europe—Austria, Belgium, Denmark, Finland, Holland, Italy, Lithuania, Norway, Portugal, Roumania, Sweden, Switzerland (15 cantons), Germany (5 states and the free city of Hamburg). In Australia—Queensland. In South America—Argentina, Brazil, Ecuador, Peru, Uruguay, Venezuela. In Central America—Columbia, Honduras, Costa Rica. In Mexico—Campeche, Yucatan, and Pueblo.



THE EXTENDED SENSES

It is gratifying to learn how close psychopathologists, scientists, and others who have so long scorned any philosophy or theories that bordered on the superphysical, are drawing to some of the verities of Theosophy. It has always maintained that a person is possessor of only a very small proportion of the powers of the senses. H. P. B. has told us that each sense is sevenfold, and, if I remember rightly, that only one "sub-fold" is fully developed with each race. According to that, we should be developing the fifth layer or fold of all the senses. And if these developments overflow the bounds of normal race development, the *extended "vision"* or compass of the Fifth Race in all the sentient faculties should be approaching the early development of the sixth sub-layer.

We learn that the physiologists and psychologists are now deeply interested in what they call "synesthesia." They describe "smelling by the ear and tasting by the eye" by this polite epithet, and would not for the world use any term so occult as "sixth-sense."

Such phenomena they have only now discovered to be of things "quite new." when they are quite commonplace to the occultist.

A scientist in the *American Weekly* in awe and wonder describes instances where smell provokes the sensation of sound, where color produces taste, and where hearing registers the proper color on the mind—a sort of "double crossing" in the brain-associations. This writer gives some interesting instances:

"A radio listener in Paris recently presented French radio engineers with a puzzling problem. When he listened to the church service broadcast from the Cathedral of Notre Dame, this listener said he also smelled the smoke of the candles in the church. Was it possible, he asked, that smell sensations might be picked up accidentally by the microphone?"

"Radio engineers thought not, but were undecided about the real explanation. Certainly nothing of the character of a smell can possibly be sent out, everybody agreed, over radio waves.

"Fortunately for the candle-smelling Parisian, psychologists came to his rescue. He was a victim of a curious mental abnormality called 'synesthesia,' or the mixing of sensations. These instances are most likely to occur in people above the average in mental powers, education, and culture.

"In the Parisian case the listener got his hearing sensations mixed in his brain as they came in. Some of the nerve impulses leaked across the brain to affect the center for smells. That the listener seemed to smell burning candles is explained by past association.

"In the records of laboratories of psychology are accounts of individuals whose taste sensations got mixed with sounds or with sensations of color; of individuals whose smell sensations called up colors or scenes; of still other persons whom sounds made to feel pain, or whom pain made to hear imaginary sounds. Apparently nearly every possible mixture of one sense with the other has been detected in at least one abnormal individual.

"Some such mixtures are familiar. Taste sensations, for example, are not infrequently produced by the sight of food. The fact that the body feels the taste impulses unconsciously, is indicated by the common observation that sight of food often 'makes one's mouth water.'

"Another instance is the fact, well known to musicians, that sight of objects possessing strong taste may interfere with the position of the mouth muscles. A cornet player for example, may be broken up completely in a solo on his instrument if he chanced to see a person in the audience sucking a lemon. The automatic reaction to the acid lemon juice, produced by mere sight of the fruit, draws the cornetist's mouth into a shape which makes production of a good tone all but impossible.

"By far the commonest of these abnormalities are color sensations, called into being by ideas of other kinds. 'Color-hearing' is one of the commonest cases; a condition in which the hearing of some sound always calls up in a person's mind the sensation of a definite color.

"Dr. Ponder, Dr. D. F. Fraser-Harris, of London, and other experts, located many other cases. Something like 12 percent of the average population possesses. Dr. Ponder believes, traces of this color-hearing power. It belongs, he suspects,



The World-Wide Prayer

MR. AND MRS. GEORGE WELCH

May peace return among men,
Coöperation unite them,
Friendship bind them,
Self-control strengthen them,
Love rule them,
Justice prevail among them,
Righteousness exalt them,
Service ennoble them,
Brotherhood enfold them,
The past be forgiven them,
The future be sanctified for them.

Photograph of Madame Blavatsky

The photograph of Madame Blavatsky at the front of this issue is a reproduction of a portrait painted many years ago by Gutzon Borglum, at the time when his father was President of the Theosophical Lodge in Omaha, Nebraska.

When his father requested the portrait he first carefully prepared himself psychologically by reading and studying the teachings of H. P. B., and then secluded himself completely for three whole days: the splendid portrait is the result.

Gutzon Borglum is now a renowned artist-sculptor. His bust of Lincoln is in the capitol at Washington, and also a life-size statue of this martyred President in the public square at Newark. In the same city is a large bronze memorial of World War heroes. Many other works of art are attributable to his genius.

Members who desire a copy of the portrait colored can secure it by communicating with Dr. John Ingelman, 2154 Beachwood Drive, Hollywood, California. Through his efforts and those of Mrs. May S. Rogers, who solicited the aid of their friends, members of the T. S., the original painting has been purchased as a gift to Dr. Besant. They are communicating with her, asking her permission to hang it in the Library at Krotona, Ojai, California.



THE THEOSOPHIST

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Theosophy and The Theosophical Society

THE THEOSOPHICAL SOCIETY was formed in New York City by Helena Petrovna Blavatsky and Henry Steel Olcott, November 17, 1875, at the instigation of the Masters of Wisdom of the Great White Lodge. It was incorporated at Madras, India, April 3, 1905.

The Society is an absolutely unsectarian body of seekers after Truth, striving to serve humanity along ethical lines and determined to check materialism by substituting spiritual culture.

The three Objects of the Society are:

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
2. To encourage the study of comparative religion, philosophy, and science.
3. To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is a world-wide body, with International Headquarters at Adyar, Madras, India. It comprises forty-six National Societies, each usually having at least one Lodge in its principal cities. Forty-one of these Sections have their National magazine, printed in their own language. Inquirers are invited to address the General Secretary of their own country, whose name appears on the rear cover of this magazine.

The literature of Theosophy is now voluminous, the principal writers being H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, C. Jinarajadasa, G. S. Arundale, A. P. Sinnett, and others. Every public library worthy of the name contains Theosophical books.

Agreement with the first Object of the Society is the only condition necessary for membership, except the minor technicalities that are usual to such organizations.

The Society is composed of thousands of members belonging to any religion in the world or to none. They are united by approval of the above objects, by their aim to remove antagonisms of whatever nature, by their wish to draw together men of good will irrespective of their personal opinions, and by their desire to study the Ancient Wisdom in order to apply it in their daily life and share the results of their studies with others.

Their bond of union is not in any sense the profession of a common *sectarian* belief, but a common search and aspiration for freedom of thought wherever found. They hold that Truth should be sought by study of the Ancient Wisdom, by reflection, meditation, and intuitive perception, by purity of life, and by devotion to high ideals motivated by the purpose of service to humanity.

Theosophists regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. 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

THEOSOPHY AND THE THEOSOPHICAL SOCIETY

remove ignorance, not to punish it. They see every expression of human knowledge and aspiration, whether through religion or otherwise, as a part of the Divine Wisdom, and prefer understanding to condemnation, and good example to proselytism. Peace and Fellowship are their watchwords, as Truth and Service are their aim.

THEOSOPHY is the essence of all Truth and is the basis of all philosophies, sciences, religions, and arts. It is divine nature, visible and invisible, and the society is human nature trying to ascend to its divine parent. It offers a philosophy which renders life intelligible and 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.

THEOSOPHY restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind, emotions, and body as his servants. It illuminates the scriptures and doctrines of religions, unveiling their hidden meanings by substituting understanding for sectarianism and thus justifying their place in evolution at the bar of intelligence, as it is ever justified in the eyes of intuition.

Members of the Theosophical Society study Truth wherever it is found, and endeavor to live it. Everyone willing to study, to be tolerant, to aspire, and to work perseveringly for the establishment of Brotherhood, is welcomed as a member, and it rests with him to decide in what manner and to what extent he shall express the ideals of Theosophy in his daily life.

As Theosophy has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with Everlasting Truth.

FREEDOM OF THOUGHT

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

ANNIE BESANT, P. T. S.
Editor-in-Chief
MARIE R. HOTCHENER
Assistant Editor
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Publisher

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THE THEOSOPHIST is an unsectarian publication dedicated to the ideals of Universal Brotherhood, to the dissemination of the truths of the Ancient Wisdom, and to the destruction of materialism.

Articles and poems will be considered on the subjects of philosophy, religion, education, science, psychology, art, citizenship, social service, and other branches of humanitarian endeavor.

The pages are open to all phases of thought provided they are in consonance with the ideals of Theosophy. Neither the Theosophical Society nor the Editor is responsible for any declaration in this journal by whomsoever expressed unless contained in an official document.

Editorial communications and correspondence should be addressed to the Assistant Editor and subscriptions and business communications, to the Business Manager, 6137 Temple Hill Drive, Hollywood, California, U. S. A.

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The half yearly volumes begin with the October and April numbers.

American subscriptions are payable in currency, checks, money orders, or stamps, the equivalent of \$3.50. Single copies, 40 cents, postpaid.

Foreign subscriptions are payable in checks or money orders amounting in American currency to \$4.00. Single copies, 45 cents postpaid.

Subscribers in foreign countries are requested to send their subscriptions direct to Hollywood, California, to avoid the unnecessary delays occasioned when sent through agents.

The American Theosophical Headquarters at Wheaton are directing that all communications, articles, and subscriptions must be sent direct to *The Theosophist* office at Hollywood, and it is desired that all Headquarters in other countries do the same, as this will avoid delays and complications.

Subscribers are urged to send changes of address promptly, as the Management is not responsible for nor can't replace lost copies.

A manuscript should be typed, on one side of the paper only, double space, and with the address of the contributor upon it. It should also be marked either "contributed" or "submitted." When not so marked the article will be considered as a free contribution. If "submitted" the price should be stated.

All articles must be in the English language.



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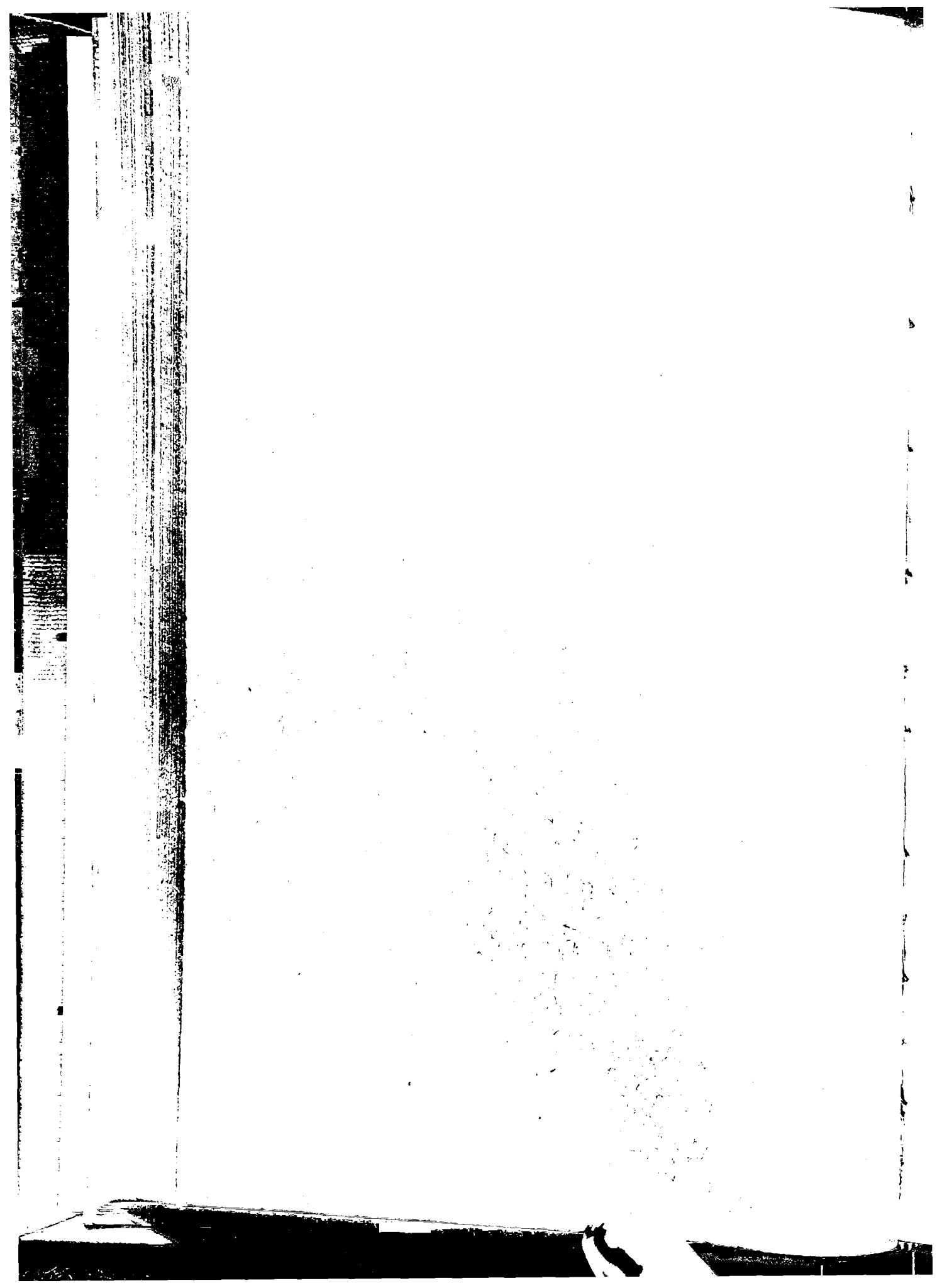
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Marie R. Hotchener, Assistant Editor

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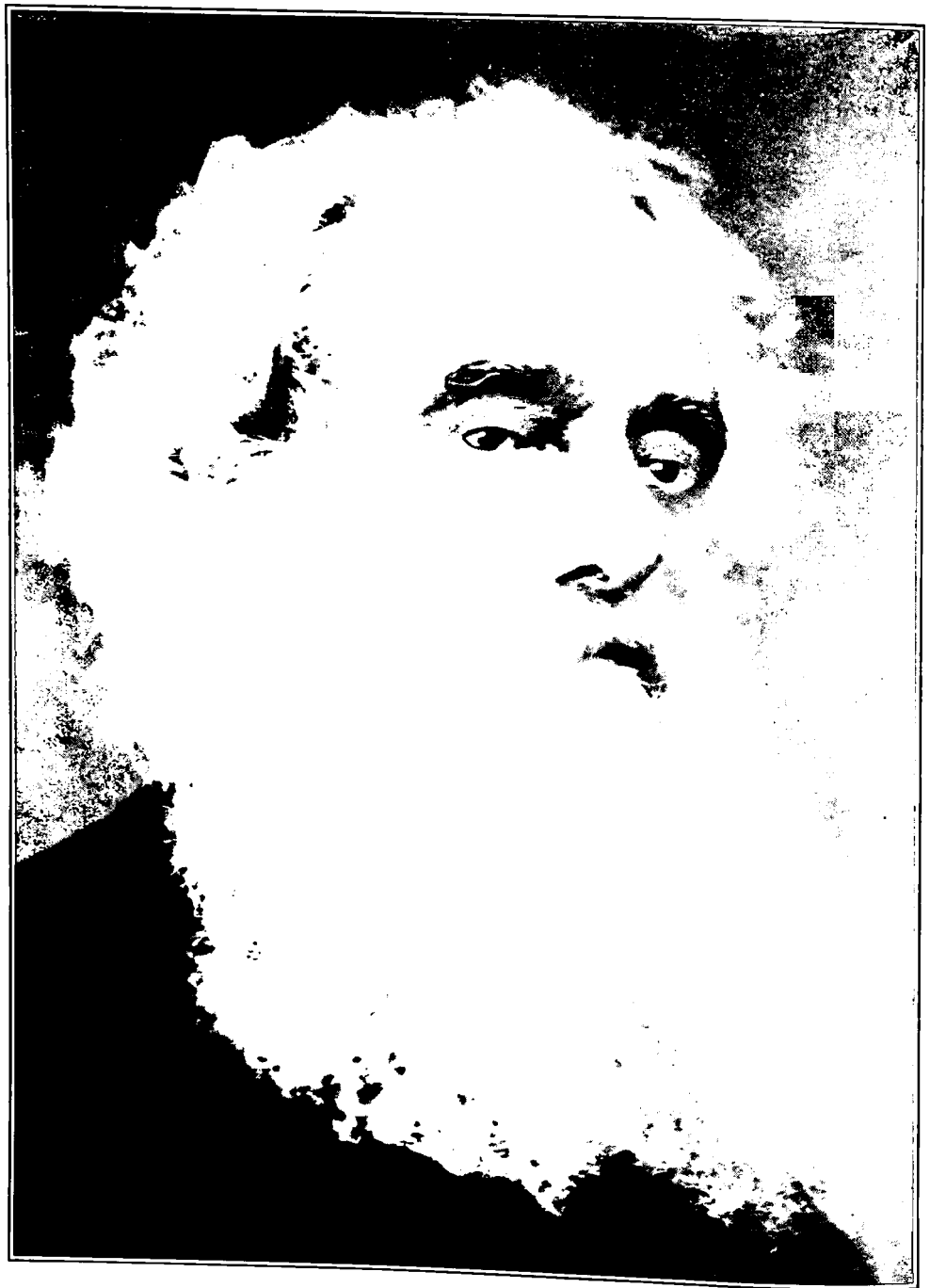
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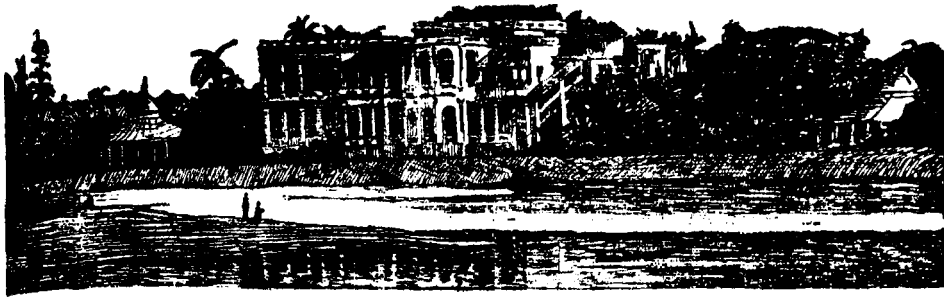
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Colonel Henry Steel Olcott



An unpublished photograph of the President-Founder
of the Theosophical Society. (See page 103)



*Headquarters of the Theosophical Society
Adyar, Madras, India*

Lest We Forget

By M. R. H.

ON THE 17th of February, 1907, there occurred the passing of our beloved President-Founder, Colonel Henry Steel Olcott, at Adyar.

What a flood of memories and affection sweeps over me as I recall the event—memories of my constant wonderment of him during the months prior to his death, and affection that has been hallowed by the ages!

There is no use chronicling here the events associated with his founding and serving the Theosophical Society, for they are so well known; but I wish that everyone could know the details of many important things that happened in the long last days when that great soul was passing from our midst, departing with the promise of his Master (made at his death-bed) to take him to His home in the Himalayas for a long rest, and then to find him a new body in

which he might continue his work for the Society.

In glancing back to those eventful months preceding his death, it is difficult to choose two or three of the many events to relate here, as they were all so impressive. Sometime I shall describe them fully in print and thus share them with all Theosophists; but not now.

It might be thought that since the Colonel seemed so long dying by inches, his environment was filled with sadness. Not at all. He would not allow us even to *look* sad. As soon as he thought there were sad feelings around, he would begin to tease us, tell humorous stories (even though in constant pain), recite odd bits of poetry, and otherwise divert our thoughts.

He was particularly anxious not to leave this life without righting every possible wrong of which he felt he might have been the cause. He sent letters of

apology, had people come to see him and "talk it over," and finally said, "I can't think of anyone else that I might have wronged, and I feel so happy and full of affection for them all."

His courage and faith as he felt death drawing nearer and nearer were truly marvelous. In fact, he yearned to die. On several occasions he tried to will himself free, whispering, over and over again, "I must go, I will go, take me, Master." He talked so joyously and radiantly of what work he was going to do "up there" for the members when they came there during sleep, and all that he expected to accomplish when he came back. He made a very wry face and some witty remarks about the dreaded "baby stage" of a new body, which provoked no end of mirth.

And so the days passed up to the last few, and there was no cessation of his humor, kindness, and tender solicitation for all of us who nursed and helped him in other ways.

Very beautiful indeed were the companionship and affection that blossomed between himself and Mrs. Besant during the long weeks that she remained at his bedside like a ministering angel. Long hours, day and night, she would sit by his side, for he was always very happy and contented when she was near.

One of the last pronouncements which he dictated to me for publication was about her, and it should always remain a living appeal to all members. It

read, in part: "I rejoice more and more day by day that the Masters wished her (Mrs. Besant) to succeed me, for I feel sure that she is the only person at present so well fitted to be your President. I ask you all, in memory of me, to be loyally devoted to her as your leader, because her ideals are also mine and she will work for our Society's welfare so long as she lives. Be devoted to her also because I wish to ask you to help, in some measure, to repay her for her constant tender devotion and care during my last illness."

The outstanding events of all those wonderful days were the visits of the Great Ones to his bedside. On one such occasion They suddenly appeared. It was evening, and Mrs. Besant was holding a large meeting on the flat roof just outside the entrance doors of his apartment. It might have seemed at first that the Great Ones were only there astrally, but subsequent events proved that they were in tangible, physical bodies.

When Colonel saw Them he sprang from his bed unaided (though it usually took two or three of us to lift him), prostrated himself with his arms about Master M.'s feet, thrilled with joy. The Master lifted him tenderly and placed him on the bed, and Master K. H. arranged the pillow under his head.

Long, important, and profoundly impressive were the conversations among them, and many were the words of praise

and gratitude uttered by the Masters.

At another of Their visits the Colonel complained feelingly to Master M. about one of the members who had caused him and the Society a great deal of trouble, and ended by saying that the person was a very dangerous, evil enemy. The Master K. H. put His hand on the Colonel's shoulder, and with a divine tenderness in his voice, said, "Then he has all the more need of your love and compassion!"

I feel sure that Colonel Olcott will not mind my drawing aside the veil for only a few moments from the sacredness of those visits of the Masters. It is done

purposely, because doubt has arisen in the minds of some of the members as to the existence of the Masters and Their overshadowing the Society.

Let me say, as soon doubt that H. P. B. and H. S. O. existed. Instead of doubting, remember that our two Founders were the soul of honor and bear The Masters witness. As Their willing servants, they brought us Theosophy and the Theosophical Society. What greater boon could have been given us, left us as a sacred heritage, than that of aiding to transmit to others the knowledge of Theosophy—the essence of all Truth.

—M. R. H.

The Photograph of Colonel Olcott

On the front page of this issue is printed a hitherto unpublished photograph of the late Colonel Henry Steel Olcott, President-Founder of the Theosophical Society. It was taken in Paris at the time of his last visit to the West, only a few months before his death.

Upon his return to Adyar, bed-ridden from his accident while on shipboard, I unpacked his effects. Among them were two proofs of photographs of him which he explained I could destroy, as they were "no good." The one on top had so faded as to be hardly distinguishable; the one underneath was still quite clear. I liked it at once and asked him why he did not. He replied, "Oh, my hair looks too frowzy."

Those of us who were with

him during his last illness will remember that his hair grew long him during that last illness will and rested against the pillow and, together with his long white beard, framed his dear face completely as with a snowy cloud.

So I asked permission to keep the proof, and he gave it. Having in my travels enjoyed some experience as an amateur photographer, I bought some "fixative" and gave the proof a "bath" which completely preserved it.

No dearer possession is mine, and as this month is the anniversary of his passing, I share it with our readers, and know that they will feel with me that it is the best photograph of him in existence.

The photograph is copyrighted. For details see page iv.



On the Watch-Tower

It is a great pleasure to open the Watch-Tower of this issue with a welcome message to our readers from our beloved Editor-in-Chief. It was cabled from Adyar, and received here just at the moment of going to press:

Very harmonious Convention. Leadbeater sending article. Have written Arundale. Krishnaji well and leaving for States. Eagerly expecting International Edition.

How eagerly we shall look forward to these additional articles from our leaders.

▲ ▲ ▲

It was Gladstone who said that he found the greatest happiness in labor. He is evidently not the only one, as Dr. Besant too must feel that way. We learn from Adyar that all day and far into the night she works unceasingly and travels almost constantly. The age of her body does not seem to affect her continued power and strength. Nor does it seem to affect the flow of

wisdom and insight with which she leads and guides.

She cabled that she had mailed her "Watch-Tower" notes, but they are still en route as we go to press. Her cablegram was in answer to one sent from here asking about her plan for an official *Adyar Theosophist*, which we afterwards learned was a small publication of only about sixty pages which she desires at hand for official purposes. We had feared that it might perhaps militate against the success of the American issue of the magazine, and asked her about it. Her answer set our fears at rest. She replied:

Adyar Theosophist only replaces Adyar Bulletin. I posted "Watch Tower" and other articles to you. Most important that International Theosophist (from America) should represent Society, being a far superior production, and remains mine. Sure it will succeed. Looking forward eagerly to first number of international.

In view of this cablegram from our beloved President and her subsequent decisions, we are mailing the following letter to the names from foreign countries and elsewhere, forwarded to us from Adyar, of those persons who had sent their subscription and money there. It is self-explanatory.

Dear Associate:

When Dr. Besant was in America at the World Congress, she announced that she was moving the publication of *The Theosophist* magazine, so long issued at Adyar, to America. She said she would remain Editor-in-Chief and Proprietor, and asked Mrs. Marie Hotchener to be her Honorary Assistant Editor, and Mr. Henry Hotchener her Honorary Publisher: they gladly consented.

Dr. Besant also stated at that time that Adyar had not all the facilities for printing a large magazine to be a dignified international representative of the Society, "a magazine more worthy of the Society than we have heretofore been successful in publishing . . . bringing into it our chief writers. America is the best country for this initial work which lies before Theosophists."

She then publicly asked the representatives of our National Societies and others to make known as widely as possible the transfer of *The Theosophist* to America.

Upon their return to Hollywood, California, Mr. and Mrs. Hotchener made extensive arrangements for its publication, and sent out many thousands of circulars to members everywhere, asking for coöperation and subscriptions. The response was immediate, and to date more than 875 new, paid subscriptions have been received by them for the American publication.

In November the Adyar office cabled to Mr. Hotchener that they had about 2,000 old subscriptions at that place, and they forwarded the names, also the last page-number of the Adyar December *Theosophist*, so that the pages of the January issue, to be published in America, might be continued in sequence and be sent to those 2,000 subscribers.

After the first issue of the American magazine had been sent on January 1st to all those old subscribers and to the new American ones, information reached the American office that Dr. Besant had returned to Adyar and there decided that she needed a small Presidential official magazine immediately at hand. We can readily understand this necessity, since there are many routine reports, such as the monthly Financial Statement, Donations, New Lodges, Lodges Dissolved, etc., which require to be promptly printed for the information of members in all parts of the world. If these had to be sent to America for insertion in *The Theosophist*, it would delay their publication some five weeks, and then there would be a further interval of some weeks before the magazine reached its readers in distant countries. Therefore, Dr. Besant decided to replace the old *Adyar Bulletin* with a small *Adyar Theosophist*, to contain these reports, her "Watch-Tower," and other important communications from there.

She then cabled Mr. and Mrs. Hotchener this decision, and said that she desired the magazine being published in America to remain her property, to continue to be called *The Theosophist*, to be larger than and superior to the *Adyar Theosophist*, and to represent the Society internationally. She also said she was sure of its success, would send her monthly "Watch-Tower" notes and other articles to it. She has appealed

to all members to support the American publication that it might become a worthy international vehicle for the Message of Theosophy.

So we are sending this letter to those who sent their subscription renewal to Adyar direct (or to their Sectional Headquarters or Publishing House) before Dr. Besant decided to publish the small *Adyar Theosophist* as well as the large *Theosophist* in America. For, in the December *Theosophist*, she has ruled that the subscriptions and moneys sent to Adyar should be retained for the *Adyar Theosophist* which will be published there. Therefore, only the subscriptions and moneys sent direct to the California office will apply to the larger magazine which is being issued from America.

As said before, at the time the large January *Theosophist* was issued in America, it was not known that Dr. Besant intended also to issue a small *Adyar Theosophist* in January and to send it to all the old subscribers who had sent their names there. Hence, a copy of the new American publication was sent under a misapprehension to all those 2,000 names from foreign countries that had been forwarded to us from Adyar and elsewhere with the information that they were to be considered subscribers to the international *Theosophist* in America.

Your name was among them. We hope that you received a copy and found it interesting, but now that Dr. Besant has changed the original plan and decided to retain in India the old subscriptions for the *Adyar Theosophist*, we trust that those of you who have not already sent your subscription to California will do so now in order to receive her international magazine for the remaining eleven months of the year.

Future issues of *The Theosophist* in America will contain the "Watch-Tower" notes and articles of great interest and value by Dr. Besant, Bishop Leadbeater, Mr. Jinarajadasa, Dr. and Mrs. Arundale, and others.

Of course, we feel that it is first of all our duty to subscribe for *The Adyar Theosophist*, but as the maintenance and much of the success of Dr. Besant's new publication in America is dependent upon a large subscription list, and she desires it to represent the Society internationally, will you not also respond *immediately* to her appeal (printed in the January number we sent you) to support it? Will it not be a great satisfaction to you—as it is to us who give our time and service so gladly—to know that you are thus helping the Message of Theosophy to be sent more abundantly to all parts of the world? Fraternally and sincerely yours,

MARIE R. HOTCHENER
Hon. Assistant Editor

HENRY HOTCHENER
Hon. Publisher

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Theosophists will easily recognize that this takes away about one-half of the subscriptions to the new *Theosophist* published in America, Dr. Besant's personal property. It means that members need to double their efforts to aid its success, or she will be faced with a large financial loss at the end of the year.

She says that she is sure of its success, so she evidently feels that she can rely upon her followers here and elsewhere to make it so. May her hopes be realized!

If you have already sent your subscription and money to the California office (the number

who have already done so is fast approaching one thousand), that will help carry on. Then perhaps you will be able to get some others to subscribe. Please show this notice and the magazine to other members, have it mentioned in your Lodges, and thus help our President's magazine. Help it in any other practical way that you can.

We hope you were pleased with the January number, and we thank all those who have so thoughtfully sent us a word of congratulation and encouragement since receiving it. It made us very happy.

We can all sympathize with this desire of Dr. Besant to have a large representative international magazine for the public as well as for the Society and its members. We can also appreciate her willingness to assume the responsibilities of such an undertaking, financial and otherwise. It is our privilege to share those responsibilities.

She has told us plainly that there are not the facilities for issuing such a magazine at Adyar, and so she turns to us to do it for her in America; she relies on us, and surely we shall not fail her.

We have bought several power-driven machines (which are always expensive) such as an addressograph (for automatically printing the names and addresses of subscribers on envelopes, etc.), a graphotype (for making steel stencils of these), a mimeograph, typewriters, steel files for cards, lists, letters, etc., office furniture,

and in addition have made building alterations for offices in our home (to avoid the necessity of renting), made contracts with printers, and laid in supplies for a year. It has been such a joyful task, impelled by great enthusiasm for and devotion to the service that our Leader has asked of us. The local members are all coöperating in every possible way. And each subscription and letter that has come in from other places has carried back to the sender a thought of thankfulness.

If we can double the number of subscriptions already sent in, we shall justify the confidence that our President has placed in us, and be able to save her from financial loss. Think this over well and share our prayer to succeed.

I will let you into a secret: when the decision was made by her to establish *The Theosophist* here, Dr. Besant whispered in my ear the next morning that the Masters and H. P. B. were much pleased over it. You can easily imagine the joy we felt to know this, and how glad we are to let you know also. This deepens our responsibility and determination, and that of all members, to make this added work for Them and her a complete success.

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The glad news has reached us that the Benares Star Camp has been a great success. Krishnamurti stayed there some weeks. He held meetings daily and rejoiced his hearers with his inspiring wisdom, which urged them to

maintain the spirit of the fulfillment of life in daily experiences. Our informant says that he dwelt long on his ideals for the education of the young and for the teachers employed for the young.

He felt that the boys and girls should work together from childhood so that they would avoid disturbing elements and complexes in later years and that they should be thoroughly grounded in practical manual industries.

His wish was that teachers might have attained, even if only partially, the purpose of life.

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Krishnamurti will be at Ojai in March, we are told by Mr. and Mrs. Rajagopal, who are now receiving the hearty welcome of their friends in Hollywood and Ojai. They are very busy with preparations for the coming Camp, May 24th to June 2nd, to which we are all eagerly looking forward.

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Some very practical, sane, and heart to heart advice was given recently by Dr. George Arundale and published in *The Australian Theosophist*. The following are some of the "highest highlights":

"At the present time we are living in a state of not inconsiderable tension, and I am always afraid lest, when periods of tension supervene, the weaker vessels may find themselves in a state of oscillation, or may find themselves troubled and worried and perplexed. We ought to have gone beyond the condition of being worried or troubled or perplexed by anything whatever, especially those of us who have

been in the Theosophical Society and have profited from our membership for a period of years. We should see no difficulty whatever in the present situation, and yet a good many people who should know better are going about saying, "What ought we to believe? What are we to do?" Now those two questions are questions that we may ask ourselves, but we ought to have gone beyond asking other people. There is far too much practically useless discussion with regard to these things. We do not need to discuss things, we do not need to be rushing about to get support. We ought to be able quietly and calmly and comfortably and happily to make up our minds for ourselves, and if we do that, all is well

Supposing for example, we take particular activity in the Liberal Catholic Church, or the E. S. T., which is being reopened, or Co-Masonry. Some people say, "Here are these movements going on on the one side, and here are Krishnaji's teachings on the other," and they have said to me, "Are you not flying in the face of Providence when you re-establish the E. S.?" There is no need to get excited about these things. Here are various opportunities offered to us. What we desire to take let us take. What we do not desire to take let us leave. . . .

Never mind results. Do what your heart and your intuition tell you to do, and you are, practically speaking, bound to be right. Do not bother about what other people are doing. Never mind what I am doing. Never mind what the President is doing, or what Bishop Leadbeater is doing. Do what you feel is the best, the happiest and most peaceful, the most splendid and beautiful thing for you to do. Do what you think is best and you will be quite right. Above all things

do not let us make a fuss about what we are doing, and do not let us think that because we are taking a certain course, that other people who take a different course are beyond the pale. Each person after all must try to know his own business and each person has plenty of time in which to profit from his mistakes. We have Eternity before us, and if we make a mistake now it will not much matter. . . .

The only thing I should suggest, supposing an individual feels that he has finished with a particular line of evolution, the Church, Co-Masonry, or the E. S., is that he should go quietly on to whatever is his next course, but let him feel a right thankfulness for that which those movements may have done for him in the past.

There is one movement that ought always to encircle us—the Theosophical Society. The Church—that is something special. Co-Masonry—that is rather special. Even the E. S. is rather special, but the Theosophical Society is the one movement that can include everything, and I think that whatever else we may leave, we should do well to retain our membership in the Theosophical Society, so that we may be within the great circle of Universal Brotherhood. Everything else matters very much less than the Theosophical Society, and certainly the last movement that I should leave, if I had to leave one movement after another, the last would be the Theosophical Society. So I say, let us go our different ways in all friendship, in all happiness, but let us go our separate ways within the Theosophical Society.”

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The prospect for permanent peace for the world should be greatly enhanced as a result of the Armament Reduction Con-

ference now in session at London. Discriminating students of history will understand that this Conference is but one step towards the desired goal: but it is an important one.

For centuries now, this poor old world has been always expecting war, preparing for war, and in the psychological attitude of thinking a warless world impossible. A halt had to be called sometime—and this is the time—and men's and nations' minds directed to the new point of view that war need not always be, but that, on the contrary, peace might be permanently enjoyed on earth if it were prepared for just as thoroughly as war has been.

Theosophists know that in the growth of a world-scheme, the impulse of the Creator proceeds first from the center of unity to the outermost circumference of separateness, and it is there that nations and individuals feel their differences the most, and their unity the least. Hence, their antagonism and distrust at that stage.

But Theosophists also know that this separateness is but an illusion (speaking from the point of view of the eternal), and that inevitably when its lessons have been learnt, the pressure of the evolutionary purpose reverses its outward trend, and nations and individuals become less and less separative. Then each successive impulse released from the Inner Government brings a greater general recognition of the fact that humanity is one in essence, and

that despite differences in national types and ideals, all nations should draw closer together in friendliness, in understanding, and in their ultimate destiny of living together in peace and happiness.

So we may perhaps have this feeling of certainty with regard to the London Conference: While at this stage of evolutionary history it may not attain all that we shall hope for it, it is equally evident that it cannot fail as completely as the reactionary proponents of militarism will desire.

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We are exceedingly happy to have received letters from some of the old residents at Adyar who sent their congratulations and good wishes for the success of *The Theosophist* in America. They tell us that the *Adyar Theosophist* is to be quite small, only about one-half the size of the old *Theosophist*, and that it is quite prepared to be exceedingly proud of its "big international brother" in America. We shall try to make it so.

Articles have arrived from many countries: England, Scotland, France, India, Australia, New Zealand, Switzerland, South America, and many from America. We are grateful for such interesting contributions, and our readers are promised great enjoyment in future issues.

This magazine will be glad to receive reports of the progress of Theosophy from every country, and we feel that its columns are a great opportunity for international good-fellowship and understanding.

We are very deeply indebted to Mr. James Montgomery Flagg, the renowned American artist, for the splendid drawings of our leaders in this number. Others will be published in the future.

It is the custom of present-day publications to be quite profusely illustrated. Therefore, it would greatly enhance the beauty of our magazine, and make the articles much more interesting, if contributors would sometimes send artistic drawings to illustrate their text. The appeal of such articles would then be to the eye and esthetic sense as well as to the mind.

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Our readers may not understand why the pages of this issue continue from the *actual* number of pages in the January issue, instead of the serial numbers printed there. It is because at first it was decided at Adyar that the American magazine should continue the page numbers from the December *Theosophist*, and the last page figure of that issue was cabled us. But when Dr. Besant planned to print the *Adyar Theosophist*, she decided to continue the paging and Volume numbers of the old *Theosophist* in it. Hence, the American international *Theosophist* for January 1930 becomes Vol. I, No. 1 of the new series, and February becomes Vol. I, No. 2 beginning with *Contents* as page 99. This will enable those who might wish to bind the Volume for 1930 to change with pen the page numbers of their January copy, beginning with the *Contents* as page 1.

Theosophy and World Problems

By Annie Besant, D. L.

(Unrevised notes of a World Congress lecture
delivered at Chicago.)



AS I SPEAK to you on this subject I must ask you to take it for granted that I am giving you my own opinions and am not in any way committing the Theosophical Society to the particular views that I may express. These views are founded on and colored by Theosophical ideas, molded by Theosophical teachings, but they are the views of a single individual, based on those great ideas but necessarily colored by the thought of the thinker and speaker. I make here a distinction between Theosophy and the Theosophical Society. The Society is neutral, that is, the members are absolutely free to form their own thoughts, to shape their own theories, to acknowledge no authority save that of their own judgment and their own conscience. No one has a right to impose his opinions on another; all have an equal right to express their opinions for themselves. . . .

open to discussion, and, in putting to you from my own standpoint how Theosophy explains and shapes world problems and our thoughts on them, I am leaving every member equally free to dissent from my conclusions and to think otherwise of the logic of my theories.

You may remember that Matthew Arnold used the very admirable expression, "There is a power that makes for righteousness," and that view is carried out by a study of history. We can learn as we glance over the centuries and the millennia how nations are exalted by justice and righteousness, and how they fall and decay and die as they depart from righteousness, from justice, from humanity. Those lessons are taught us by any careful reading of the long historical records that stretch behind us. . . .

The Society as a whole demands from us, as a condition for our membership, only the acceptance of Universal Brotherhood. That is our bond of union. Everyone is welcome amongst us, every opinion is

Now that remark of Matthew Arnold's is extended, made more definite, more accurate, more specialized, by the Theosophical theory of the Inner Government of the world. All the great religions believe in the thought that there is a great company—to use the Christian phrase—"of

just men made perfect." That great company of men has become perfected through millennia of lives, through long and varied experience, has grown up out of ignorance into knowledge, by gathering new experience in each successive life until, mounting step by step the great ladder of evolution, they have become what is known as the Great White Brotherhood which forms the Inner Government of the world.

Many titles are given to the Being at the head of that Government, whom we speak of as the King or Lord of the World. While He holds that mighty and responsible position He is the translator of the will of the Logos. Near Him, preparing in due succession to take His place, are those who are spoken of as His three pupils, the future Lords of the World during one of the huge cycles of its evolution. And then there is one other, standing behind those four, whom we call the Silent Watcher, the one who watches the whole course of evolution, who is there at any moment to correct any possible deflection from the path of righteousness, the fulfillment of the will of God. He stands silent, save when the need may arise (a rare thing) for his interference in the actual carrying on of the Government. Then below him, in the great departments of his Government, there stand the highest of those just men made perfect, who have authority and duty and responsibility in the great departments of human life

and its evolution through many races.

THE MANU

There is for each great Mother-Race its ideal type who is called the Manu — from which the word *man* is derived. The Sanscrit word means "thinker," *thought* being the great characteristic of the human race. His duty deals with the physical evolution of mankind and the qualities that are to be developed during the long stages of the progress of the particular race which he leads. . . .

Century after century, millennium after millennium, this evolution goes on under the control of the Manu of each Mother-Race, and humanity is gradually improved and uplifted. The one great Mother-Race at any period of the world's history practically dominates the world, not in every detail, but it gives the stamp of its character to the leading nationalities and sub-races that come out of its race.

Such a Mother-Race is what used to be called the *Aryan* Race. Science gives it a different name now, but there is no name that so well describes the whole of that mighty race, for *Aryan* in Sanscrit is the word for *noble*. The great *Aryan* Race grew up in central Asia, sending its emigrations westward, those emigrations stopping at certain points, and one of them, the Mother-Race of all, came across the Himalayas into what we now call India, from that great holy city in Central Asia called Shamballa, which is still the center of the

Inner Government of the World.

It ought not to be without interest to you Americans if I remind you that you sent a great exploring expedition to Central Asia, which has explored (during the time of year that the climate permits), a great area of what we now call the Gobi Desert, and has already discovered and unburied many relics of that very ancient city. . . .

So, that Aryan Mother-Race sent its sons and daughters westward, to Persia and intermediate countries, up into Russia, and then, as soon as Europe was dry enough, over the whole of it, creating the different sub-types or nationalities that are now there. Thus from the Orient was spread what has been called the Aryan ineradicable love of liberty, over the whole of the great modern continent of Europe. And in that very real sense we, who are Aryans, whether of the West or of the East, are all brethren.

Now I spoke of the King of the World, and I spoke of the Manu, who is the director of racial evolution, who superintends the subraces growing from the Mother-Race, who has them as his special care. We always find associated with him one, great and mighty as himself, but with a different department of human life under his superintendence.

THE WORLD TEACHER

That great brother of his, as we often call him, is known as the World Teacher. There is a succession of World Teachers as

there is a succession of Manus. That is, every Manu has his principal race and the subraces that come from it, and he looks after them. Every World Teacher has charge of the religions of the world. You may remember a phrase used by Krishna in India, speaking as the then World Teacher: "Mankind comes to me along many roads, and on whatever road man approaches, on that road do I welcome him, for all roads are mine." That is the central thought of a World Teacher.

And we find a succession of those, as there is a succession of Manus, the World Teacher concerned with the religions, the Manu concerned with the physical (including, of course, the intellectual and the moral) evolution of mankind. The Manu and the World Teacher work side by side, mighty partners as it were, coöperating ever.

And there is a third, whose work is less familiar in its details but no less important. He is called the Maha-Chohan, and very much is told us about his special work in our Theosophical teachings.

From time to time, when a new civilization is to be founded, i. e., at the beginning of a new race or subrace, the World Teacher comes on one of his visits to our world. He proclaims the great ideals that are needed, and his disciples later bring them down into details, formulate a religion from them, and that religion is then spoken of as founded by the World Teacher

himself, though that is not really the case.

THE NEW SUBRACE

Coincidentally with the coming of the present World Teacher there is a new subrace arising in the world. In that great book of Mme. Blavatsky's, *The Secret Doctrine*, which she wrote in 1888, she stated a new race would be born in America. She used the general word "race," but, speaking quite exactly, it is a subrace of the great Aryan Race. At that time nothing particularly was thought of it; but now as you know, it is being born in the United States. That is not a mere Theosophical idea or prophecy; it is recognized by anthropologists, and I believe the greatest of them, Dr. Hrdlicka, has written about it. He has made the most interesting scientific statements concerning the evolution of this new race.

The race is being born chiefly in California, but not exclusively. There are members of it being born here and there all over the world, in fact. In California it is definitely recognized as a new type. The teachers in California schools have been compelled to separate off the children of the "new type," as they are called, from the normal and more numerous children. They are distinguished by a special quality, for every subrace develops a quality of its own to a higher point than that quality was developed in the subraces that preceded it.

Now the quality developed in the new subrace, the American race, is intuition; and intuition, as you know, stands above the ordinary intellectual faculty. You have, for instance, the scientific mind that observes facts, classifies facts, forms a hypothesis from facts, experiments and verifies the hypothesis, and then says a law of nature has been discovered. That is the work of the concrete mind—to observe, to classify, to draw a hypothesis by induction.

But intuition is different and superior, and that is the characteristic which marks the new development. As it spreads in its particular country, new methods of education arise in order to meet the needs of the new type. This you may find happening in California at the present time. After a few years of experiment, the teachers have been able to formulate certain theories as to the normal children and as to the new type, and they teach them in separate classes, sometimes in separate schools. They are obliged to do this because the new type grasps the truth at sight. A child in the class will say to the teacher (I am quoting the newspaper): "Why do you talk so much? We can already see it." This is rather troublesome for the teacher, but extremely interesting to the anthropologist. And those children are growing numerous in California. Dr. Hrdlicka has described that type carefully, so they can thus be easily recognized.

WORK OF THE WORLD TEACHER

As I have said, this new sub-race is the physical signal to those who believe that the time is here for the coming of the World Teacher. Many of you will know that large numbers of us recognize in Mr. Krishnamurti the practical incarnation of the World Teacher in order that he may give out the new note of the new subrace, as it were. That new note is, essentially, life, freedom, and joy. These, I think I may say, reflect all the great characteristics of his teaching. Above all, freedom to develop, freedom to revolt against that which your intellect or conscience does not receive, freedom to find your own way, and the responsibility on you to find it. For he proclaims the ancient doctrine of the God in every man, and the manifestation of that God marks the character of the man and the stage in evolution that he has reached.

Taking those broad general World Teacher when he comes, principles, then, let us see how they apply to nations and to national problems. Because this is the point I want to stress on every one of you who may be a member of the Theosophical Society or a student of Theosophical teachings, that on your grasp of those teachings depends the next great stage of evolution, the immediate future of the world.

The ideals are given by the as he has come; the working out of those ideals by his disciples, generally after he has passed

away, makes the new type of religion, and on that the new civilization is founded. And so, we who are Theosophists learn to look for this divine sequence: first, the coming of the new subrace—that is a matter for anthropology to establish; then, second, in connection with that new subrace, the coming of a particular human being whose consciousness is taken up into the consciousness of the World Teacher, and who manifests as much of that consciousness as the limitations of his human body permit to be manifested through it.

Such a human being is especially prepared from childhood, brought up in purity of every kind, kept as pure as a physical body can be, and carefully trained. Such a body is chosen in due time, if it prove worthy, as the temporary habitation of the World Teacher under the inevitable limitations of the human body.

NATIONAL IDEALS

The ideals proclaimed by a World Teacher will indicate to Theosophists what should be their ideals as citizens of their particular nations in the solving of its problems. They already know, what is widely recognized outside of Theosophy, that every nation has its own particular type. You may remember that very beautiful phrase of Mazzini's, "God writes the word on the cradle of every nation, and that word is its message to mankind." A great truth. And part of the duty of the eager citi-

zen of every nation is to learn the word which his nation is to take as its message to mankind.

I ask all of you of this great new nation, what is your message to mankind, the work that God has written on your cradle? That you must try to find out for yourselves. Some would say one word, and some another. I should like to put to you one possibility that strikes me: that your special work in the world is to unite liberty and law, to find their point of union and to work them out in a higher civilization than the world has yet known. For both those things are necessary. There is no liberty where there is not law. Without law there is chaos, without law no evolution is possible, without law no true society can exist. And part of your duty to the world, and especially to your own people, is to show that perfect freedom is found only in obedience to law, that the service of law is perfect freedom, that it is the defense of everyone, and that it prevents the tyranny of the strong over the weak, of the rich over the poor. I do not mean it does it as yet, but that it will do so in time.

If, as a stranger, I may speak one word of warning without offense, I would venture to suggest to you that there is the danger in your land of too little respect for law, and of too great grasping after the freedom of the individual, without being careful of the effect of that freedom on the society of which the individual is only a part.

The great ideal of the state is too often lost sight of in the mere chatter, the democratic jargon, if I may use that phrase, the special words, of so-called democracy. You can have no democracy unless every child is educated; but that you are looking after, I believe, fairly well in your nation. Your people are an educated people.

And you have got rid of one great curse of all our nations in the older world, the way of judging men, not by what they are, but by what they do for the earning of a livelihood. You are so accustomed to a different standard that you cannot know how surprising it is for a foreigner like myself to come into your nation and to find everybody regarding everybody else as on an equal footing. Unfortunately, in the older countries, those who technically are in the lower social scale do not feel this sense of equality as your poorer people do. Also, you do not judge people merely by money, although you have so many millionaires; but you judge by the honesty and goodness of their work. You respect the man who does his job well, and you do not respect only the class that grows enormously wealthy.

Among your national problems is the problem of how to reconcile the gathering of huge numbers of men together for the great work of production without making out of those mass products the half enslavement of the producing class. The conflict between labor and capital in

your country is different from the conflict in the East. You seem to us foreigners to have a type, a thoroughly large class of capitalists, who remember that they acquired their wealth by taking out of large masses of producers a fragment of their produce, and a great many of your capitalists recognize that by their generous gifts whereby they give back to the people that which they have taken from the people. Some of your great universities are founded and maintained by millionaires.

In your papers I read of a number of cases where men retire from the employing class when they judge they have earned enough to give themselves a comfortable annuity for life, and of some cases where they give the whole of their plants to the workers who have made them. So you are having a new type of industry here which is interesting some of us profoundly. Some of your workers are buying plants and working coöperatively. It is called "industrial revolution," in a book written recently by Harvard professors.

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MUNICIPAL SOCIALISM

And now I may offend you all. You have a horror of the word socialism, because you know it only in its destructive form as you have read of it among the communities, crushed and miserable from Europe, who destroyed machinery and tried to destroy society because they had been ruined, body and soul, by tyranny and misery there. I

was giving a number of lectures here a year or two ago. I avoided the word socialism altogether. I always said, "coöperation," and my American audiences were delighted with my ideas on coöperation. But it was only socialism under another name! Language is meant to express a thought, and I knew if I said *socialism* you would think *communism*, and I wanted you to think *coöperation*. So I preached socialism under the name coöperation, and my audiences liked it. They recognized it was proper for brotherly human beings to work together; and it is in that law-abiding form that I advocate socialism as a part of the brotherhood of human beings.

Socialism has to be carefully studied and carried out. We have partially solved (only partially) that problem in England by what we have called *municipal socialism*, which, put quite roughly, means the doing collectively—through coöperation, for instance, or through a company—all the things that are best done collectively; and the continuing to do individually the things, like a work of art, for instance, that can be done only by the individual. So our municipalities practice municipal socialism. They have already begun supplying water, light, and so on. I suppose you do, too. They did not realize that that was a socialist plan, but it is releasing the people from a great part of the rates formerly levied on them. So the newspapers began to say, "If that is socialism,

let us have more of it." A quite natural idea.

These problems have to be solved, because either you solve the problems or the unsolved problems will cause society to disintegrate. But all problems, national and international, can be solved by that great word, Brotherhood, which is the very essence of our Theosophical Society.

WORLD PEACE AND INDIA

Now those common problems have to be solved, and that is what we ought to be here for, to learn how to live in a brotherly way. And every one of us wishing to do this must be an opponent of war. Prepare for peace. Do not prepare for war, as most nations are now doing. You reap what you sow, and if you sow armaments you will inevitably reap war. Hence the admirable decision given by Britain and America, to stop the increase of naval armaments. If they can join for the world's peace, then that peace will be secured.

But there is another problem you have to solve, a very great one, and that is the problem of color. Now in using the word color, do not take me to mean the particular race to which the word is apt to be exclusively applied in America. You do not generally apply the word to Italians or Spaniards, though they are much darker in color than many Indians in the northern parts of India who are almost as white as you are. Color is a matter of climate, not a matter of race, and

the way in which the white race thinks it has the right to dominate colored races is one of the greatest dangers of our world. Two great dangers threaten us in India. One is a revolution of hunger that is due to British misrule. That does not threaten the world at large, though the revolution may be spread because of the arrogance of the whites and the just resentment of the colored Indians. They happen to be of the same Mother-Race as the white people—the Aryan. It is only the difference of climate that makes the difference in color. Australians are turning yellow under the climate, a color hitherto monopolized almost by the Chinese. But that does not alter their race.

The second great danger of the British Empire today arises from the problem of color. Out of every seven people in it, there are six colored, and one who is white. How is that Empire to last? Only by giving freedom to the colored members of it, and making them partners in the Empire, that is, changing the Empire into a Federation of Free Peoples. Nothing less can enable it to endure.

That question of color will affect your thought on many of the world problems. For instance, a war of color is one of the greatest dangers of the near future. Asia against Europe, and if Asia fights Europe, you will be drawn into it inevitably, as you were drawn into the European war after us. You cannot

avoid a world war under such conditions. There is no way out of it unless the arrogant white race learns to respect men as men and not to judge them by color of skin.

In India that is their present problem, because Indians are of the same Aryan race, quite the equals of the whites who rule them, and yet the whites are arrogant. We cannot even get dominion status for India. We shall come to it; otherwise we shall have revolution. We should have had it long ago, but India is disarmed. There are 300 millions of us there, but we are disarmed. No Indian is allowed to have a commission in the artillery. Gunners they may be, yes, but the white officer who knows mathematics tells the gunners the angle at which the gun is to be set. The long distance artillery can only be set by mathematical calculation. So we have no officers in that or in the airplane division, the two great important divisions of modern warfare.

But India shall win Home Rule. The British Empire depends for its continuance on giving dominion status to India. With that, we remain within the federation of free peoples; without that we proclaim independence, and break the British yoke. And that is what India now is determined upon. I am striving to keep the connection with the Empire because the connection means the peace of the world; but it cannot be kept unless the Indians are set free, for they are weary of the misrule of Great

Britain in India. And remember that is a menace to the peace of the world.

It is a question that ought to interest you, and I am glad to see that one of your own people has published a splendid book that is proscribed in India by the British government, so you may judge of its value today. It challenges British rule as a national crime, and it is right.

These problems, friends, have to be faced. America cannot isolate herself from the world. You may have had a Monroe Doctrine, but there are airplanes now and you cannot maintain it. Why, a woman the other day flew across the Atlantic Ocean; and where airplanes can fly, you cannot separate the peoples by political doctrines.

Brotherhood, then, is our only salvation, our only hope for national and social problems, and I urge my fellow-members of the Theosophical Society that it is their duty henceforth to concern themselves with these national and international problems. I know here in America there is a tendency for many of your best men to separate themselves from political life. Why not uplift political life by the service of the best men? That would be wiser. There is no reason for politics to be too dirty for an honorable man to touch. That is a disgrace to the nation.

You ought to have your greatest men working at your national problems, consecrating their wisdom to the guidance of the people, leading the nation.

for democracy without wisdom is chaos and ruin to the nation.

So gradually we find that these are the problems that Theosophists must take up and face. What is the use of Theosophy if you do not apply it to the illumination of national life? Are you to stand aside, thinking you know more than other people and yet not consecrate your knowledge to the help of the race? You should be the best Americans your country produces, otherwise you are not worthy to be Theosophists.

The only right to rule another mind comes from wisdom—that is not said by democracy, but by Theosophy. Ignorance must become wisdom, and then it will be able to help in solving national problems. I do not mean you are to give up all your votes until you become wise, but I do mean that you cannot use them to the best advantage until you have grown wise.

So, friends, those who are Theosophists, I ask you to take up these national problems as your supreme duty to your country. Your country has the first claim upon you. I am not asking you to neglect your families, because the man who neglects the nearest will neglect the farthest off. You can always suspect the man who has love for humanity and does not love wife and children. Love begins in the family and spreads in widening circles until it embraces all humanity. So your duty is to be the best workers in your own nation. Look upon your public duty as your su-

preme duty; look upon the claim of the state on you as the supreme claim. Get the old Greek feeling of the state, of its splendor, its beauty, its culture, and if you thus Theosophize your public life, your political liberty will enable you to be the pattern for the world.

So I would ask you to bring Theosophy into everyday life, to think of it, to fill your lives and hearts with it. In the great world of Brotherhood lies the solution of our social wrongs. We are going in the direction of peace. War is almost outlawed at the present time, but we must go farther than international peace. We must do away with all class quarrels, with all class hatreds, with all class contempt. We must learn the one lesson of all lessons worth learning—the Brotherhood of all that lives: one God, one life, in everything that is. Men, women, children, animals, even the plant and mineral kingdoms, all share the one Life; none could exist were that life withdrawn. If, then, we talk of one Life, one Brotherhood, let us practice it, let us live it. For there is no hypocrisy greater than the pretence to a virtue that we deny in our daily lives.

▲ ▲ ▲

(These unrevised notes of Dr. Besant's lecture were sent here by one who apologizes for their incompleteness, but who felt that, even though rough and unfinished, they still give the most valuable of her statements on that occasion.)

A Birthday Remembrance

By H. H.



FEBRUARY 17th is remembered with intense gratitude and affection by many Theosophists as the day on which, eighty-three years ago, C. W. Leadbeater, their great teacher and helper, was born. Speaking of that birth, Dr. Besant said that on him "rested the benediction of the Great Ones;" and surely the long, faithful, and distinguished service which this great man has rendered to humanity in general, and to the Masters and Their Theosophical Society in particular, amply proves that statement.

Mr. Leadbeater had been a member of the Society in England for only about two years, when in 1884 he received a letter containing a message from the Master K. H., phenomenally written. This led him a few months later to go with Madame Blavatsky to Adyar where he was for a time a Recording Secretary of the T. S., Manager of the Book Business, and Acting Editor of *The Theosophist*.

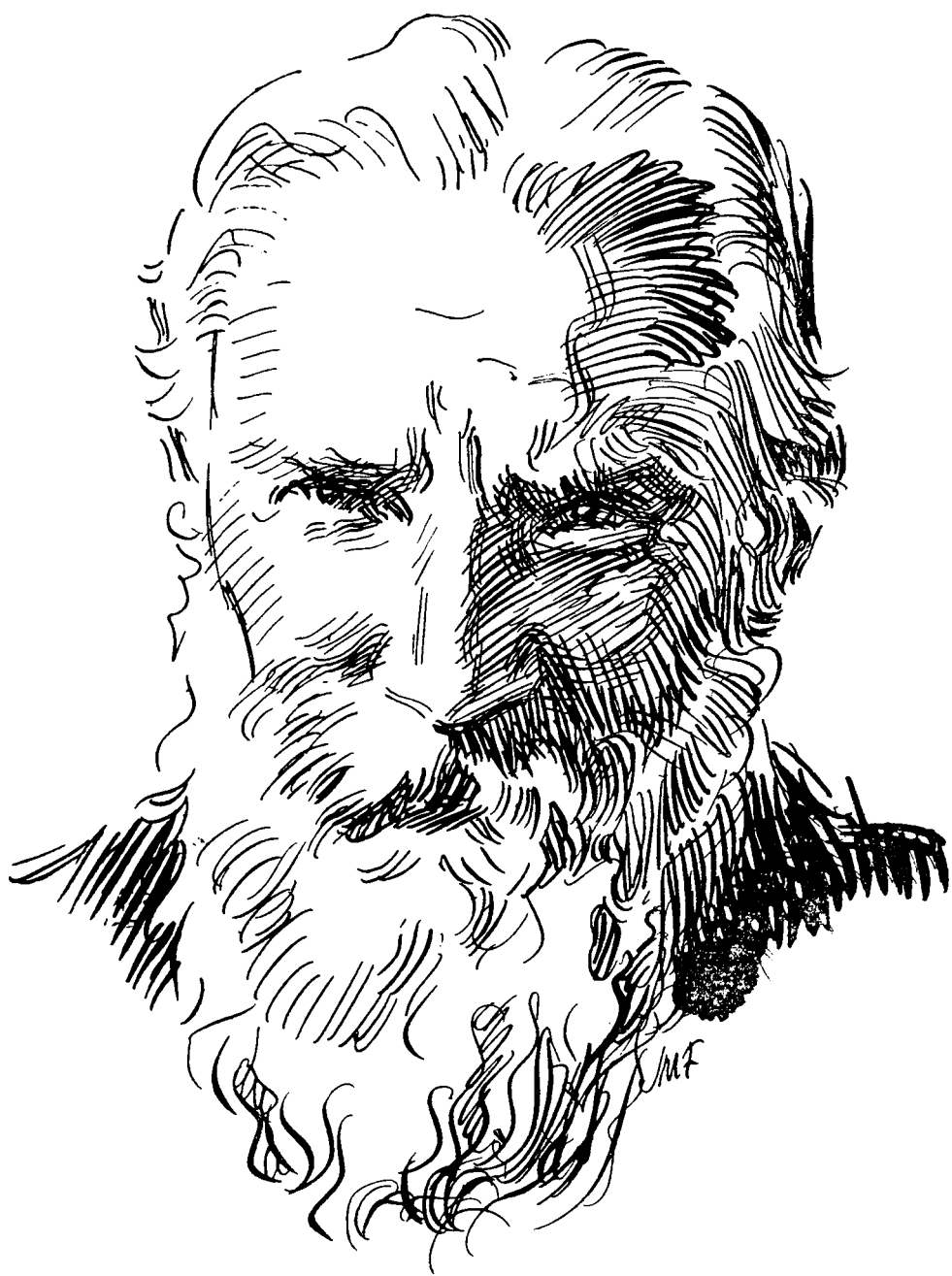
In 1886, Col. Olcott sent him to Ceylon to aid in the educational work of the Buddhists, and it was there that he met and renewed his close association from a former life with Mr. Jin-arajadasa, whom he helped to prepare for the important service

which he also has rendered to the Masters during his long years of work.

In about 1890, Mr. Leadbeater returned to England where he coöperated with Mr. Sinnett and later with Dr. Besant in writing some important Theosophical books. His remarkable clairvoyant faculties, united with his scientific spirit of patient and accurate research and his pellucidity of expression, soon made him the leading Theosophical authority on all phases of the superphysical planes, their denizens and phenomena.

His early books, *The Astral Plane*, *The Devachanic Plane*, *Invisible Helpers*, *Clairvoyance*, and others, gave more detailed information anent these hidden realms than had ever before been revealed to the general public. These books aroused intense interest in those subjects and in their brilliant but modest author, and led in 1901 to his being invited to visit America for a short lecture tour.

His reception there was so enthusiastic that Mr. Fullerton, the General Secretary, arranged for a much longer tour in 1903 and 1904 that included practically every important city in the entire country and that took Mr. Leadbeater from the Atlantic to the Pacific, as well as into Canada.



The Rt. Rev. Charles W. Leadbeater
By James Montgomery Flagg

The tour was a wonderful success.

Our beloved President, Dr. Besant, had been in America before then, and has been since, but her visits have perforce been very short. But Mr. Leadbeater remained for a month or more in some of the larger cities, and about six months in Chicago. Much of his lecture-material at that time became the basis for important books published either then or later, such as *Some Glimpses of Occultism*, *The Other Side of Death*, *Man Visible and Invisible*, etc.

Besides his lecture work, Mr. Leadbeater then and since carried on an enormous correspondence with hundreds of members to whom he has been a never-failing friend and inspirer. Elsewhere in this issue is a tribute from one whom he has so helped and inspired.

Mr. Leadbeater's travels, after his departure from California early in 1905, took him to New Zealand, Australia, England, Europe, and then back again to India for some years; thence again to Australia where he remained for a long time, and now again to India in his eighty-third year, and by the time this is published he is again expected in Australia.

Despite his constant lectures (on one occasion he gave 90 in one month!) he has always found time to carry on his correspondence and write his pamphlets, of which there are at least thirty-five, and his books, of which there are now more than thirty, not to mention probably a hundred or more magazine articles.

During the last few years Mr. (now the Rt. Rev. C. W.) Leadbeater has specialized in his work as Presiding Bishop of the worldwide Liberal Catholic Church, and as Grand Inspector General of the Co-Masonic Order, though somehow at the same time he has managed to continue undiminished his former Theosophical activities.

There is probably no man living in the outer world today who has brought so many men, women, and children into touch with Theosophy, and been so direct and splendid a channel for the Great White Lodge.

So, each time that his anniversary recurs, it is an occasion for sending love and gratitude to him, and at the same time feeling profoundly thankful that he is still amongst us, shedding his radiance and blessing everywhere.



The Fan

By James H. Cousins, D. Litt.

(At Sea, between Japan and China)

Just as the day's drooped spirit had
 begun
Down darkening tides to drift
In sleepy swirls between
Clouds of blue-black and seas of olive-
 green,
Seeking some haven out of time and
 place;
A sudden swift conspiracy of rain
And setting sun
Through the thick brain
Of heaven ran;
Gave to ill-favored gloom all color's
 grace,
And stretched across its clouded face
A rainbow-fan
That briefly in a spectral arc reposed . .
Then closed.

Yet in that moment I had inner sight
Of an immense mysterious wand of
 light
Upheld in front of fundamental night,
That at its zenith split and spread
Spokewise to left and right
From overhead,
Until it seemed to span
The savage dark
With color's rhythmic rule,
And in majestic oscillation cool
The face of chaos with a cosmic fan,
Whose sevenfold arc
Line over line disclosed
The hues that had reposed
In the aeonian all-infolding white,
As in the moon-pale bud the tinted
 flower:
Violet for Father Power,
Indigo for Duty's yoke,
Blue for Mother Mary's cloak,
Green for Life—its joy and care,
Yellow for wisdom gathered there,
Orange to match the Mind's deep fire,
Red for Struggle and Desire.
What more I might have seen I cannot
 tell,
For on that vision fell
The curtain of the visible, that hides
What at the heart of things abides.

Lest the unveiled reality defeat
Man's double destiny—to win
Sight from without and insight from
 within
Till, through much toil, outer and
 inner meet
As first seed in the last sheaf harvested.

Yet, though the vision fled,
My spirit's hearth keeps homely with
 the glow
Of those implicit heavens. Well I know
That the keen current of my blood
Feels not alone the pull of passionate
 red;
But in my veins
Runs the rainbow-colored flood
That scintillates through Sirius and
 strains
Star gladness through a prised tear.
Yea, even as in Japan
Poets in rhythmic syllables indite
The joy in grief, the sadness in delight,
The blossoms that proclaim the
 withering year,
Upon an open fan;
So on the cosmic quadrant One doth
 write
Not the high praise alone of titan
 powers
In lightning's flourish of calligraphy,
Nor of vast presences that move a sea
In chanting lines, as once they moved
 the land
In its young fiery pliant hours.
Nay, that dim hidden Hand
Moment by moment, in more intimate
 script,
Inscribes the ballad of our human
 throes
Lightened by pleasures exquisitely
 lipped;
Nor God nor mortal knows
Of that brave song the uttermost
 content;
What triads of endeavor, joys and woes,
What lyrics of divine accomplishment,
Before, upon the final Ode to Man,
Creation's fan shall close.

Theosophy and Theosophists

By C. Jinarajadasa, M. A.



IN THE sixteen countries of Latin America where I have recently worked, Theosophy presents itself to our members as a gospel of wonderful Idealism; our Movement is still in many ways in its infancy in those countries, and to our Latin American members Theosophy still retains its wonderful bloom and charm. But I am aware that, in Europe, the bloom of Theosophy seems no longer to exist for many, for we hear today of a "new Theosophy" as distinct from an "old Theosophy," of a "pure Theosophy" as different from a mixed or diluted Theosophy. Therefore, many are troubled.

One cause for this distress is that just now there are many varieties of activities among Theosophists. Once, to be a Theosophist meant only to attend lectures and study-classes, or to give lectures or conduct study-classes. But today, to many, to be a Theosophist means to "theosophize" the world in all departments of its activities. So Theosophists are busy, originating or associating themselves with all sorts of movements for reform in religion, in art, in industry, in politics, and in other departments too numerous to mention.

Therefore, just as "one cannot see the wood for the trees," so it is hard to find Theosophy, so some say, because of the Theosophical activities. And as some of these many activities are proclaimed, on the supposed authority of Masters of Wisdom, as urgently necessary for the helping of humanity, the result is that those who dedicate themselves to one or other of these activities are intensely one-pointed, and they appear to their critics to proclaim to the world as Theosophy not "pure Theosophy," but only a very limited aspect of it. Some go

as far as to say that what these enthusiasts proclaim is not Theosophy at all, but on the other hand what is contrary to Theosophy.

Another cause of unrest among our members is the emphasis which Mr. Krishnamurti has made on certain aspects of Truth. Some have felt that in order to accept him it is necessary to reject Theosophy. Yet since they still feel the inspiration of Theosophy, they do not know how to reconcile what appear to be contradictions between Mr. Krishnamurti's teachings and Theosophy.

It seems to me that much of this distress of mind is due to lack of a clear comprehension of two things, first, what is Theosophy, and second, what is the purpose for which the Theosophical Society was founded. Let us examine these two, and let me begin with the second, the Theosophical Society.

You are all aware that, in the public mind, the T. S. is identified with a philosophy called "Theosophy." Some think it is a new religion, others some philosophy of the Hindus which has come to oust Christianity from its place in the Western world. But, after allowing for all misconceptions and misrepresentations, one fact is obvious: that the Theosophical Society—the Parent Society, and the Lodges of its National Societies—are busy proclaiming a philosophy of life labelled Theosophy. Now, the T. S. as an organization works under a Constitution; are you aware that in that Constitution of the Society the word "Theosophy" is not mentioned? Nowhere is it said that the object of the Society is to proclaim Theosophy. In no part of our Constitution is there any reference to Theosophy as a philosophy of life, and therefore of course not the slightest attempt to define what Theosophy

is or is not. The purpose of the Society is to form here below on earth a nucleus of Brotherhood—an effective nucleus of men and women who are tolerant and spiritual, and who embrace within their interests all races, creeds, castes, and colors, and both the sexes.

Just as there is no definition of Theosophy in the Constitution, so too there is no definition of what constitutes a Theosophist. The word "Theosophist" does not appear—only the words "member of the Society."

What is the result? Just this, that within the Society, as an organization working with a Constitution, no one has the right to say, "This is Theosophy; that is not," nor "This man is a Theosophist, that man is not." I say, no one has a right; that does not debar anyone from saying so. A man may think it his duty to say so. Only, his action is not one which the Constitution is interested in. The Constitution is interested in the member, not because he bears the label "Theosophist," but because he is one who accepts the ideal of Universal Brotherhood, and presumably is helping the world to realize it.

Note, then, that clearly within the Society no one has the right to define what constitutes Theosophy or Theosophist. Each member is given perfect freedom to have his own ideas on the matter. The terms "new Theosophy," "pure Theosophy," and so on, may be convenient as labels for a particular group of persons, in a campaign on behalf of what they consider Theosophy, against another group of persons which holds different views, but such labels have no basis in fact, for the simple reason that nowhere Theosophy is defined.

It is very important that all members of the T. S. should recognize that they have no cult of any kind to offer to the world, for men and women of all cults can join the Society; and that Society as a whole has no philosophy to which it is committed. The Society has three Objects; but it says nowhere how those objects are to be applied in practice. The Christian who believes

in a Personal God is welcome as a member; but no less welcome is the Buddhist who denies the very existence of God. Nor does the Society limit the freedom of any member. Those who accept Mr. Krishnamurti's teachings to the letter and those who do not, those who are Liberal Catholics and those who object to ritual religion in any form, have as members the same status within the Society. They can hold any Office, including that of the President of the Society, if a majority of members elects them.

If a majority of members so desire, they can change the Objects of the Society, but it requires a long legal process to do so. Our constitution is in two parts; the first part is called the Memorandum of Association. It mentions the Objects and the general structure of the Society as an organization. The second part is called the Rules and Regulations. This Memorandum of Association and the Rules and Regulations were drafted in their present form in 1895 by Colonel Olcott and a special committee; then, after the National Societies had accepted them, they were presented to the legal authorities of the Government of Madras, and the Society was thereupon made into a legal entity, capable of holding property and transacting certain kinds of business mentioned in the Constitution. The Society is registered in Madras as a charitable institution, and therefore pays no income tax nor a tax on its property.

Now our Constitution provides a method for changing that part of it called "Rules and Regulations." Three months' notice must be given of any proposed change, and at a regular or extraordinary meeting of the General Council of the Society any rule can be changed by voting. But the strange thing is that the Constitution provides no means for changing that part of it termed the Memorandum of Association, where appear our Objects. At first it looks as if there is no way to change our present Objects. But lawyers assure me that the High Court of Madras has power to authorize a modification in the Objects also. A

mere process of voting by members is not enough; since the Society is a legal entity, any modification of its fundamental structure must be authorized by that department of the state in India which originally made the Society into a legal entity. Should therefore a majority of members ask for a change in the Memorandum of Association, the minority have the right to argue their case against any such change, before the High Court, and it is for the judges then to give the final decision, whether the change is allowable or not.

I have thus far presented to you what may be termed the theoretical aspect of the Society. But, in practice, the Society is identified with certain ideas. In the public mind, the Theosophical Society exists to proclaim Theosophy; and such an assumption is perfectly natural. Everyone of us as a member is identified more or less with Theosophy as a philosophy, some more and some less; for though a person can join believing only in the principle of Brotherhood, he does not, as a rule, join the T. S. merely because of Brotherhood. Even if he may not believe in Reincarnation or Karma, he has no violent objection to them, or he would not join our particular band of workers in the cause of Idealism. Therefore, in the public mind, a member of the T. S. is identified with Theosophy.

From this arises the practical application, that every member is involved in what is being proclaimed on our platforms, and in our literature, as Theosophy. Yet, as I have pointed out, no one has the right to say what constitutes or does not constitute Theosophy. However, each one of us does exercise such a right, though it is not granted by our Constitution. Therefore, like everybody else, I am going to say what Theosophy is to me.

Within the Society, we are of many creeds, and of none, but there is one profession of faith which we all heartily accept, and that is the wonderful hidden nature in men. We may dispute whether God is a Personal or an Impersonal God, but none of us The-

osophists doubt that man, the ordinary man and the ordinary woman, enshrines something so wonderful and great that we can only describe it with the phrase "the Nature of God." On what man is we are all agreed—that he is not merely the body, and that he is not just the mere weak and sinful aspect which he reveals more frequently in life than any other. On the other hand, man is a Divine Thing, a Mystery, a Holy of Holies, which in some incomprehensible way contains the Totality, even while he continues to be such a pitiful unit in that Totality.

It is this idealism of man which unites us in common ideals of service towards mankind. When we look at the greatest and wisest of men, at Christ and at Buddha, at Plato and at Newton, at Aeschylus and at Columbus, we thrill with inspiration in the knowledge that all their wisdom and greatness exist potentially in every man and in every woman of our cities and of our fields.

It is because of our Gospel of Man that we Theosophists have already made such a mark on the intellectual and emotional life of the world. Every Theosophical Lodge shines invisibly with a flame which lights up for the inquirer the puzzling world around him. To be a Theosophist is to me to have an unbounded belief in the greatness of man.

But it is just because our idealism of man is so powerful, that we are not mere students of a philosophy but revolutionary reformers for the betterment of man. If every man enshrines the Divine Nature within him, it is the duty of every one of us, who has glimpsed that truth, to work until every barrier that stands in man's way is removed, till every chain that binds the hidden God in man is broken. But in this work for the salvation of man, the Theosophists are not unique; there are thousands of other reformers. But the Theosophist is unique because, as he works at reform, he has a vision of the Goal. It is this Goal which is meant by our well-known phrase, "the Plan of God."

We take care not to define who, or what, God is; we leave each individual to discover that mystery, and to state it to himself according to his vision and his need. But all of us join in a second profession of faith, which is that nothing happens by chance, and that in this seeming chaotic world of events there is yet a plan, such a plan as the human mind can understand.

Though nobody has defined what Theosophy is, yet as a matter of fact, there is a tradition of truth of the past and of the present which tends towards an ocean of truth, just as all streams tend towards the ocean. This ocean of truth is not a creed, but rather a statement of nature's laws; it is imposed on none under threat of penalties, yet on the other hand its understanding is the first step towards happiness. While the T. S. has no philosophy to offer, we Theosophists do have such a philosophy. And as all the time we offer our philosophy, we have to remember that we are only members of the T. S., and that we have no more intrinsic right to call ourselves Theosophists than any other group of reformers in the world. I hope I make myself clear to you, though I appear to be contradicting myself again and again.

In what places must we look to find the Divine Wisdom? It is on this point that differences may arise. Just now, some would limit themselves to a living teacher, like Mr. Krishnamurti, and say that the only wisdom which the world needs is that which he brings, and that all previous expressions of the Wisdom are supplanted by that of the present. It is this same attitude which we find in the true Christian, or the true Hindu or the true Buddhist, to whom his teacher is not dead, but living still. The man of religion who is a power to change the world is he who feels in every fibre of his being that his Lord and Master is actually living and moving in the world even now as He did centuries ago.

There are others, who believe that the practical application of the Wisdom to a coöperation with the Plan of

God consists in becoming the disciple of a Guru or Master, and in reflecting that Guru's thought in the least little thing of life. It is by living the life of a disciple that he discovers one by one the many meanings of life. Then there are others for whom in order to come to the Wisdom it is necessary to consecrate themselves to a work for men as a mediator between man and God. They find the Wisdom, as do the philosophic ritualists of Hinduism, as they study the intricate rituals which they hold to be inspired by God to reflect His thought.

Now it seems to me that the attitude of the true Theosophist is one of eager acceptance of Truth from whatever source it comes. We who have been students of Theosophy already know that every religion contains a part of the Truth, and no one religion all of it; I think the true Theosophist understands religion in a deeper way than does the devotee of one particular religion. Many of us also know, by direct experience, how science and art and philosophy bring us to the Wisdom. Moreover, some of us know how those hidden facts of life, vaguely termed "Occultism," have shown us yet more glimpses of the Wisdom.

True, most of us cannot prove the assertions of Occultism or whatever else is the gospel which moulds our thinking. But does that matter? For what is important to us is not what our faith—Occultism, or an old teaching like Christianity, or a new teaching like Mr. Krishnamurti's—has to say about life, but what we ourselves have to say about life. Everything which we accept from outside helps us only if we discover what we are in our inner selves. And Occultism, proved or unproved, does help us to find ourselves, and to gain a clearer vision of our place in the Great Plan.

Similar is the experience of the disciple of a Guru, if the Guru has achieved Liberation and so is Perfect Man. Whether the Guru be visible or invisible is of little consequence, for the Guru does not so much reveal Truth to the disciple as the disciple to himself. The ancient maxim "Know

Thyself" gains a new meaning when the disciple looks first at the Guru and then at himself. The Guru is not a prop or crutch; he is a standard. If ever we attempt to make the Guru a prop or a crutch, the result is disaster.

Those who try to understand themselves or to understand God's Plan—they are like two poles of one force—inevitably find that Wisdom cannot be acquired by mere study or contemplation. Wisdom and Action are inseparable; wise action follows from wisdom, but not less wisdom grows by wise action. It was said magnificently that Wisdom "mightily and sweetly ordereth all things." For the Wisdom of God is not an abstraction but the power of His thought moulding perfection out of imperfection. Therefore, in a reverse fashion, whoever tries to change this imperfect world into something more perfect is nearer the Wisdom than the man who withdraws from the world to understand it by contemplation.

An interesting example of the truth that wisdom grows by wise action occurs in the history of our own T.S. For the first four years, in New York, the Society was merely a society to study Occultism; it did not grow. The moment it began its work in the East, in India and Ceylon, the gospel of Theosophy became a gospel of putting right whatever was wrong in those countries. The philosophical Theosophist was made to feel that he must be the active Theosophist also.

I think it is no exaggeration to say that the remarkable growth of the T.S., since Dr. Besant became President, is due to the transformation which she brought in our understanding of Theosophy. She insisted that the Theosophist's duty is not only to understand the world, but to "theosophize" it. And wherever Theosophical Lodges did attempt to "theosophize" the community, the Lodges became centres of life, even if sometimes the members active in the "Order of Service" merely duplicated the efforts of non-Theosophists, and so added nothing new to the world's reforms. But the principle which Dr. Besant in-

sisted upon—that wisdom grows by action—is eternally true concerning every truth; we know truth not only by contemplating it, but also by trying to make it a power in the lives of others.

When the idealist sets out to put his ideals into practice, then he commits blunders which are obvious to others, but not to himself. I have already mentioned one criticism which has been made against Theosophists who are working to "theosophize" the world, that they are duplicating the efforts of non-Theosophists uselessly. A far more fundamental criticism of all reformers is that which Mr. Krishnamurti has made with his well-known statement that "the individual problem is the world problem." Most of us who are keen on any kind of reform fail to realize that the success of our work depends fundamentally on our character, and not on our gospel. Just because our gospel is wonderful we forget that it is our duty to make ourselves wonderful also. We find thousands of enthusiasts lavishly sacrificing their all, without making much headway in their reforms.

Therefore we Theosophists owe a deep debt of gratitude to Mr. Krishnamurti for pointing out to us one of our great weaknesses. How many Theosophists are there not, who are working hard for Brotherhood, but are very little brotherly in the Lodge, or in the home, or in the community? For it is so easy to blind ourselves with any gospel which makes us feel we have in us something great. I sometimes think that we are fanatical along one particular line of service, only because we have omitted another line of service where really lies our duty.

Undoubtedly we Theosophists have to take up the challenge which Mr. Krishnamurti has thrown down to all idealists, with his statement that as is the individual, so is the world. He would have us work at our own characters first, before we presume to lead the world. Yet if all of us were to wait till our characters were perfect before attempting to help the world, many millions would suffer. Never-

theless it is utterly true that, unless we work with a right character, part at least of our work must be wrong. I do not propose offering a solution, because I have none. We are before great contradictions, and must take them to be what they are. But I do not think contradictions matter. Who are we to expect that the problem of truth must at each stage convince us, just as we ourselves are to-day with our small stock of experience?

I think sometimes that truth is only expressible in contradictions. Let me place before you two contradictory lines of action in the two statements, first, "Make the perfect citizen, and the result is the perfect state," and second, "Make the perfect state and the perfect citizen is the result." The one aims at perfecting the individual first, and the other aims at perfecting first the community. Of course the two methods are contradictory. What is the solution?

I will suggest one, and that only hesitatingly. It is, that the better of the two ways depends on the need of the world at a given epoch. The world has a curious cyclic life of its own; for instance, if we analyze civilization, we shall find men's interests changing, back and forth like the swing of a pendulum, from an interest in God to an interest in man, and after that period from an interest in man to an interest in God again. During the Middle Ages the interest in God overrode the interest in man; to-day it is the reverse, and the problem of the perfecting of man is far more interesting than the problem of the understanding of God. In the world to-day, what with machinery and standardization and the frantic appeal of civilization to live on the surface of as many things as possible, Mr. Krishnamurti's gospel that "the individual problem is the world problem" comes as a messenger of light to guide us towards a reconstructed world.

Those of us who prize our membership of the T.S. have always one standard with which to measure all things before us. We may be many things—a Theosophist and a priest, a

Theosophist and an artist, a Theosophist and a party politician, and so on. But as a member of the T.S., when the question is, How should a Lodge or a Section, or the whole Society act, our standard is, "What is the T.S. for? To establish and foster Brotherhood." It is not the purpose of the T.S. to show where lies truth and where lies error; the Society's duty, declared by its first Object, is to show where lies cruelty and where lies kindness. It seems to me that as Theosophists it is our duty to condemn nothing, unless it is something which fosters cruelty and so is against Brotherhood.

And since we are less claimers of truth and far more seekers of truth, it is surely our duty to accept truth whencesoever it comes. Whether truth comes from the lips of a World Teacher of a bygone day, or from the lips of a World Teacher in our own, its message will be accepted by us with rejoicing. But if there are contradictions?

There can be none. One truth cannot contradict another truth. Perhaps one idea which we label as truth is error after all; then necessarily there appears contradiction. But we must welcome every contradiction which will make us test the foundations of each belief we trust in as truth. The man who knows is never afraid of a challenge; it is he who merely believes who fears, and so resents a challenge.

So, in these days, when new truths are appearing on the horizon of our knowledge, it is not a matter of "new truths for old," but rather, "new truths added to old truths." And since truth in every form, in every age, and in every setting, is but a particle of the one Infinite Wisdom, let us be deeply grateful for every event, pleasant or unpleasant, which adds to the stock of knowledge which today we call Theosophy. If there is something in our Theosophy of today which is error masquerading as truth, let us discard it; but what we do then is not a giving up of Theosophy, but rather a receiving of it.

I have little more to add on this subject of "Theosophy and Theoso-

phists." You will probably say that I have left many questions unanswered. That is true, and you know why? The reason is that no one but ourselves can show us the solution to our puzzles. Not the wisest men, not even a Master of Wisdom, can make clear your perplexities. What they can do for you is to tell you to look again and again into your own self, and if you fail to find light there, to look again more attentively. That has been my task also—to ask you to look within you. As I have spoken to you of my unbounded enthusiasm for Theosophy and the Theosophical Society, it has not been to speak to you as an authority having solutions to your problems, but rather as a brother urging you to have more trust in yourself, and to look within your own self for your solutions.

I can give you one counsel, and that I do, feeling utterly sure that it is a

wise counsel. I have now forty-three years' experience of Theosophists, and I have witnessed many troublous times in the T.S. And I have noted during such periods, how some lost their trust in those whom they have considered leaders, lost their faith in the existence of the Masters, and finally lost their interest in Theosophy also. Whatever be your future—whether you lose trust in leaders, whether your faith vanishes, whether you leave the T.S. itself—never cease to work for Brotherhood. Within the ranks of the T.S., or outside of the T.S., work for Brotherhood. That work is the road from your darkness to light, from your doubt to truth. For, if it is the Divine Wisdom which you seek, then remember that, "Loving action is the Divine Wisdom at work, and whoso acts lovingly will inevitably come to the Wisdom."

To God

By Peter Grey Wolf



WHEN call You various names
But none complete
Even one note in the vast
melody
That breaks in light upon
a million spheres!

Light and heat
Have built our little souls, and we can
lisp

The names of Brahma, Krishna, and
the rest.

And these are You?

Ah no!

We glimpse Your wistful beauty in a
flower,

And in the hurricane Your power.

We hear Your footsteps hurrying by

And turn to look—but You have
passed.

Shall we find You at the last

Shyly shaping lovely things,

Teaching burning Suns their path,

Painting insect wings?

Transcendence

By Dr. G. S. Arundale



DURING THESE days of the bandying about of personalities, practises, and principles, when people are either torn between one course and another, or move violently in one direction, when the people of one persuasion are continually misunderstanding, or unable to understand, or are in disharmony with, people of another persuasion, when it is declared that the following of one course involves the rejection of another course—at such a time I desire to make clear my own position, to indicate the nature of the life I choose to live.

(1) I am learning to live in ever-increasing fulness of Life, partly with the help of authority, and partly by experience—authority always leading to experience. I regard authority, that is to say the authority I recognize, as the Life-more-free summoning the Life-less-free to transcend its limitations.

Authority is that which so summons me—a person or persons, a book or books, a thought or thoughts, and so forth, maybe music, painting, this or that form.

As a landlord, while irrigating his land with wells sunk on his property, seeks the water he perceives beyond his ownership and digs channels for its entry, so do I, while irrigating my life with the Wells of my Truth, perceive Wells of Truth outside myself and open the heart of my life to the entry of the waters with which they are filled. And the soil of the landlord and the soil of my life grow fertile, and bear mighty crops of sustenance. True, there is but one River which supplies all wells, but one Truth. We need but to dig within ourselves to reach that River. Yet to find without

is a road to the discovery that all exists within. So do I, by utilizing the authority of the Wise, discover Their wisdom in myself.

What is authority? A loan with which to increase prosperity. False authority demands the return of the loan with interest. True authority is only happy when the loan, having done its work, enables the borrower to lend in his turn. False authority dictates the manner in which the loan shall be utilized. True authority enjoins no safeguards save those which ensure that it shall give full value. This Life-more-free without has, under the unity of all Life, its counterpart within. But the Life-more-free within has limitation and thus is Life-less-free until limitation is transcended. Even then it is only relatively Life-more-free, for I know of no transcendence of all limitations, not even as to the Life of our Lord the Sun. Limitations are the rungs of the great Ladder of Transcendence, and I know not where that Ladder began nor where it ends. I perceive neither beginning nor ending.

Experience is the mounting from one rung on this Ladder on to another.

Authority is Life without the limitation, that is, beyond *the* limitation, or a limitation, on the other side of a limitation. The heart of living is That-which-moves-to-transcendence, or the Urge-to-Transcendence. In terms of the Eternal, it is the All-Now, the Inclusive-Now. In terms of Time, it has a Past and a Present, which I call Experience, and a Future, which I call Authority.

(2) As to my Authority, there is for me a Universe of Authority, finite no doubt, and yet unbounded. Part of that Universe lies within my waking consciousness. Part lies without

my waking consciousness. Among the great mountain-ranges are my Elder Brethren, the Great White Lodge of Kings of Life, certain Mighty Thoughts, Conceptions, certain splendid Relationships, and many other towering Heights—rungs on the Ladder of Transcendence. As to some of these, they soar far beyond the clouds of my being. As to some, I may but vaguely sense their existence, entirely cloud-covered as they are. Yet are they within my Universe, because they influence me. As to some others, they are well within my gaze, below the clouds of my limitations.

Peaks among these mountain ranges are the Theosophical Society, the Liberal Catholic Church, Co-Masonry, and other mighty forms bearing witness to majestic Life. Other lofty splendors are Dr. Besant, Bishop Leadbeater, Krishnaji, Jinarajadasa, Rukmini, Bishop Wedgwood and many other splendors in many departments of Life, great thinkers, great musicians, great philosophers, great statesmen, great artists, great scientists. Some of these have flooded my life with Light. Some have illumined dark places. Some have brought dark places to my notice. Some have borne witness to me of life beyond my clouds.

Supremely, all have told me of myself, since all that they are I am. All have bid me gaze into a Magic Mirror—the Self-less-free gazing upon the Self-more-free, and, moving forward, becoming by that very movement, by that sharp change of being, the Self-more-free. And so from Mirror to Mirror, from Illusion to Illusion of

Separateness. The Illusion transcended is experience. The Mirror is authority.

My Universe of Authority is a resistless ocean of Life without beating ceaselessly upon the shores of my Island-Universe of Life within, of Experience. Both Universes pulsate with That-which-moves-to-Transcendence. One is Life more. The other Life less. Does one Universe encroach upon the other? The Island-Universe of Experience grows as the ocean discloses its own Bed of Experience. Experience is one. Authority is but the herald of Experience, of Experience less bounded to Experience more bounded. Authority rests on a Bed of Experience.

(3) I conceive of a Ladder of Transcendence and of That-which-moves-to-Transcendence. These for me are all-embracing. There is mywise and there is otherwise. Both I conceive to be within the ALLwise. Otherwise is not less wise than mywise. It is but differentwise. That which is unwise is individual. What is unwise for one may be wise for another. Unwisdom consists in not abiding in That-which-moves-to-Transcendence. Identification with That-which-moves-to-Transcendence is wisdom, non-identification is unwisdom.

Each individual must keenly seek within himself as to whether he is in unwisdom or in wisdom.

True authority does not judge. It offers. True authority declares. It does not ask acceptance. True authority proposes, but each individual must dispose for himself.



The Greatness of Life

By Ernest Wood

Recording Secretary, Theosophical Society



ONCE upon a time it may have been that most people took it for granted that the earth was flat, and that the sun got up in the morning and went to bed at night very much like a human being. After a time, no doubt, thinking persons wondered why he did not get up in the same place that he went to sleep, and then some of them said the obvious thing was that he must have crept through a tunnel under the earth. Some more advanced theorists propounded the idea that perhaps a new sun was born every morning and died every evening.

How simple and obvious to those ignorant people, the majority, who assumed without thought that things are what they seem! And what difficulty those few people who were open-minded must have had to make the idea that the earth is a spinning ball a living reality even in their own minds! They would have had to use reason to convince themselves, and imagination to familiarize themselves with the facts presented by reason.

An ounce of accurate or scrupulously honest observation and a pound of reasoning were the ingredients necessary for the attainment of true knowledge.

This preamble is not unnecessary. Things are still not what they seem. Common opinion, resulting from a pound of careless observation and scarcely an ounce of reasoning declares that life is little and the world is great, that we are tiny specks or sparks of life in the midst of a vast material existence.

By this guileless assumption every discussion as to the nature and destiny of man, as to the relation between

mind and matter, as to whether men and animals and plants have or have not souls, and as to a hundred other questions, is poisoned at the beginning. Yet it is a *maya*.

When we opened our eyes to this material light each one of us found himself surrounded by a vast variety of things. As we grew up we imbibed the theory that all these things were made out of some substance called matter—just as a house is made with brick, cement, or other materials. And so people say that there is a material world.

But whatever this material is, it is not the world we know. It cannot be seen, heard, tasted, smelt, or felt. What we do hear, see, feel, taste, or smell are *forms*, what the ancients used to call appearances or phenomena. It is necessary to distinguish between matter and forms, and to realize that matter has no sensible qualities or properties.

This is no mere academical discussion, for although we may not know the origin and nature of matter, we do know the origin of forms. Let us consider in this connection the environment of the average modern human being, the things which are modifying his character all the time. It consists mainly of man-made things—houses and furniture, clothing and prepared foods, streets and automobiles, books and musical instruments, and a thousand other things which have no more relation to the matter of which they are formed than a brick house has to the clay taken out of the brickfield. Even the human body is a gradually produced instrument of mind.

Of course, not all forms are man-made. Some are animal-made, some are plant-made, and we are justified in

saying, in the light of the latest knowledge, some are made by mineral life. There is a character of unity about all this collection of mind-made things, so that it presents apparent order and system, but that is because there is a fundamental unity of the life. Just as the five finger tips if moved into different positions on a sheet of paper will always make groups of little circular marks which have some constant relation to one another, because they are rooted in one hand and are energized from that source, so the collection of mind-made things presents "a world" because there is one life. The world is one world, and its parts are not flying about disconnectedly simply because the lives which are the makers of forms are parts of one life. Human beings recognize that unity when they take the thoughts and feelings and the happiness of others into consideration. All the objects or forms or things which are evident to sense are expressions of the life, and the more its unity is recognized the more harmony will be seen in the expressions.

Now consider the expressions of life of any one man. He has great capacity. He can do many things. At any given time he may be digging in the garden, playing the piano, writing a letter, or doing any one of, shall we say, a thousand things which are within his capacity. He is expressing only a thousandth part of himself. When he is digging one cannot tell by looking at the expression that he is also able to play the piano.

If any one being thus makes forms which show only a small part of himself, and this is true of all beings, it follows that the entire world, which is a collection of such temporary expressions, is a very much smaller thing than the world of the life which gives rise to it.

Therefore it is the life which is the big thing and the world which is the small thing, and the world is in the life, not the life in the world. As Shri Krishna says in the *Gita*: "All beings are rooted in me, not I in them." So the popular conception that the world is a big place in which

tiny specks or sparks of life are moving about is contrary to fact, just as the appearance of the earth as flat is not the truth.

And as to relative reality. If the world of expressed forms has such vivid reality, and it is only in a sense a dream world, a temporary mind-creation, what must be the quality of reality in the world of life, whence alone these lesser realities are derived, since without life there is no form, even if it be admitted that there is insensible matter?

But why, it will be asked, should a man dig in a garden, or write a letter, or play the piano, if he belongs to that world of full life? Because he wants to awaken himself to a full recognition of it all. In the same way, if one plays a simple melody there is a succession of notes. But suppose each note died away completely from our consciousness before the next was sounded, there would be no music. The melody is in the life, not in the world. Similarly in a book there are many words, sentences, pages, and we read one page after another to get the clear idea; but that meaning is in the mind, not in the book. If we have it fully and clearly in mind, we do not need the book any more; it would only be a boredom to read it again.

I remember to have heard an interesting story about a painter, which happens to illustrate this point. When he was still young he went one day to a woodland with his teacher, and when asked what he would paint indicated a certain tree. "But," said the elder, "you have painted that tree twenty times already. Are you not tired of it?" "No," said the young man, "I have not got it right yet." When he did "get it right" he would not want to paint it any more. What it could teach him he would have absorbed, and he would now become interested in something else, which would be interesting because it would awaken some part of his life which had not yet awakened. What a bore when a person persists in repeating to us the same joke or story or experience, how-

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ever good it may have seemed when we first heard it!

Because we have pleasure or interest in action only when we are awakening some part of our life, our creations represent our imperfections, not our perfections. Everyone is showing the worst or the deficient side of himself, just as is always the case in a school. The poor child is a good cricketer, but you do not see that while he is stewing over some mathematical problem or Latin in the class-room. He is learning because he does not know. The world is only a school, a preparation for the world of life, for things we do not know.

But it is a self-preparation. The world is not an institution, in which a lot of lessons have been laid out for us by somebody else. All our experience is experimental, like that of an engineer who makes a machine according to his knowledge, and then tries it out, or a musical composer who forms a piece of music in his mind, and then clarifies and perfects it by playing it to himself on the piano. The form is an instrument to aid the concentration of his mind on the part of life which that machine or that music represents. A painter painted a picture yesterday. Today he looks at it studiously, and sees its imperfections, that is, its inadequacy to the fulfillment of his life. So today he tries again.

Thus, though in this world we are at school, all experience is experiment. We are painters living in the gallery of the paintings we have already done, but which we have not yet set entirely aside because we have not yet "got them right." This is the meaning of

the old doctrine of *karma*. *Karma* means work—as a carpenter might say of a table that he has made: "This is my work." This world is the world of *karma*, of things that are made and that persist while the life is interested in them. It is also the world of *maya*, which means not literally illusion, but creation. The illusion comes in when this world is mistaken for the world of life, and is not taken for what it is, a temporary creation.

But this *maya* is worthy of all respect, because our experience is peculiarly appropriate to our development of character, having been formed for ourselves by ourselves, and also because it displays to us the nature of reality, which is not vague or abstract, but concrete. As a lamp which could cast a dim light all around, on all the objects in a room, could vividly illuminate one object in that room if it were surrounded by suitable reflectors, so is our consciousness made aware of the full quality of its own reality by the concentration process of form-making, which is called *karma* and reincarnation.

But we are living lamps. What is achieved is not lost. The notes of life that we sound one after another have perpetuity in our being. We are gaining the power to grasp the whole music, the full song of life. And when that music is heard, fully and clearly, we shall no longer want to play the separate notes, to limit ourselves to the temporary forms. We shall have finished our schooling, and shall live in the world of life, which is nothing but the being of life itself.



Immortality

You must of your own accord enter that Kingdom, that garden, that abode of Truth which is Happiness. Of your own strength, of your own desire, of your own greatness, you must create this greatness which is everlasting. Of your own perfection, of your own genius, must you create this immortality. For what I create, or anyone else creates, can only be the passing; but what you yourself create through your own experience, is lasting, is permanent.

—Krishnamurti.

Beware!

By N. S. Rama Rao, M. A. (Cantab)



ALONE, I was walking of a winter evening on one of the broad steps of the burning-ghat to the north of the crowded Dasaswamedh at Benares. Ganga (the Ganges river), of thousand memories, hastened relentlessly towards the sea. Some pilgrims were chanting, others were telling their beads, while still others were worshipping Ganga with lighted camphor to the accompaniment of sounds of many bells and conches. A motley crowd it was. No single sight interested me, but the general effect was impressive. In spite of myself, I began thinking of God, of Life, of Creation, of Humanity. I sat down to look at the fading spectacle as the dusk was approaching and mists from the river were fast enveloping the ghats.

All of a sudden, a death-like silence fell where a few moments ago was noise from many tongues. I was startled to find a tall figure of majestic bearing, clothed in flowing saffron-colored robes, standing just a few feet in front of me and slightly to my right. Fright took possession of me. The utter suddenness stunned me. I became rooted to the spot and was trembling all over. Soon my courage returned, at least enough to make me look up into the face of this strange being. Love and compassion shone out of those brown eyes, the crystal-like clarity of which I had never before seen.

Being assured from within me that I was in the presence of a superman, I leapt up and bent my head in homage, only to receive a curt command, "Follow me!" I followed. A strong all-conquering will was pulling me along. I walked as if fascinated. There were dignity and strength in his measured tread.

I do not know how long or even how far we walked. We sat down on the steps of one of the desolate ghats, I at a discreet distance from my guide, so that I might look at his beautiful full-bearded, manly face.

I was thinking within me. From the golden yellow color of his skin, to the way he had dressed his beard, he appeared to be either a Rajput or a noble Sikh. I should have gone on making a clear mental picture of my companion, but he interrupted me by stating that he knew I was a Theosophist. I said I was.

I then confronted him with a volley of eager questions as to how he knew me to be a Theosophist, who he was, and his mission in this holy city. He stopped me abruptly by saying that he was not accustomed to be questioned, that he had seen me in the crowd, and would give me a message to be transmitted to that vast body of men and women who belonged to that Brotherhood.

He said that the minds and hearts of Theosophists were prepared, ready for the "Great Gardener" to plant the seed of freedom. "But, beware," he added, "there will be from among this Brotherhood of men and women many false prophets ready to confuse human minds for selfish ends." I could not understand, let alone appreciate, the inwardness of this statement. He read my thought, and said, "Presently you will understand; your duty now is to listen to me." I felt a little ashamed to have interrupted him, but his kindly look assured me of his forgiveness.

He continued, "The West is ruling the East, and the East should absorb and assimilate the power to organize herself. But all the time remember that your spiritual treasures are kept intact and unsullied. There will arise within the four walls of the Theo-

sophical Society many worships and many priests who for selfish ends will preach strange doctrines. The future of the Society is indeed a triumph. But beware of false prophets."

There was a brief silence; then he laid his hand kindly on my shoulder and said, before parting, "Fare thee

well, our servant, even as we are the servants of the one Divine Will. There is among you one who is a god among men and a man among gods."

Then he departed as quickly and unceremoniously as he had approached me.

Publicity and Ethics

By Robert R. Logan



IN AN age of broadcasting, poster advertising, follow-up letters, and other forms of spectacular publicity, how far must humane, ethical, and altruistic movements conform to the general method of appeal? Shall they adopt the fashion of the hour or must they on pain of derogation eschew any presentation of their ideas and ideals which savors of the manner employed by the world of Business and Commerce, the world of Competition? Could Theosophy, for instance, be immediately introduced into Western thought if some multimillionaire endowed our propaganda department?

These considerations have been brought forcibly to the front in the humane field by the recent incorporation of the National Anti-Vivisection Society in Illinois, a corporation whose declared purpose it is to "sell" anti-vivisection to the people of America by practical, efficient, and "up-to-date" publicity under the management of a professional publicity man.

This National Anti-Vivisection Society is not a federation of societies nor is it simply one more local society, for its membership is restricted to individuals who are already members of some existing anti-vivisection organization. This provides against the danger of its growth and success entailing a decreased membership in those societies already established, and should there-

fore dispose of an objection often raised in the past. The avowed purpose of this society is to give widespread publicity to the anti-vivisection cause, to cooperate with all existing societies which may wish to avail themselves of publicity methods, and to aid in the founding of new societies in those states where none now exist.

Although only just organized, it has already begun to function and is sending out weekly material in a form suitable for newspapers, that is by stories and items specially composed in newspaper style. At present this material has to be remimeographed or reprinted by the local societies and distributed by them to the newspapers in their own states, but shortly it is hoped to send the material in printed form and in sufficient quantity for immediate remailing. The basic idea is to make "news" of anti-vivisectional matters, and thus reach the general public through a thousand daily or weekly channels instead of merely mailing propaganda leaflets from time to time to small lists of people who for the most part are already convinced one way or the other.

A step in this direction some time ago had already been made by means of bill-board posters on streets and highways, both in the United States and Canada. One anti-vivisection society has maintained from ten to twenty signs on which the reading matter is changed every month. These

signs were like an echo thrown back to the persistent poster campaigns against cancer, diphtheria, and tuberculosis, which have become so popular with health boards—campaigns in which the good intention is too often offset by the appeal to fear and by the implication that only the official school of medicine or the latest vivisectional product can save the community.

In a similar way this new publicity venture may be said to be an echo only of the "daily health hints" and other forms of medical and vivisectional propaganda which are now being carried by most of the great newspapers and magazines. As such it will serve to fortify the minds of the people against the false statements, illogical deductions, and unscientifically prepared statistics of which these newspaper and magazine articles are too often composed, and will strengthen the resistance of the individual to the constant encroachment of compulsory state medicine. Concrete statements of wonderful cures effected and wholesale prevention of epidemics accomplished by vivisectional medicine will be as concretely and widely contradicted by statistics of fatalities and failures, and the supposed unanimity of expert opinion will be confronted with contradictions and disagreements.

No doubt the time has arrived for the introduction of greater business "efficiency" even in the ethical field, but the familiar "Jesus Saves" and "Prepare to Meet thy God" signs remind us that however near cleanliness may be to godliness, salvation cannot be sold like soap. As Emerson says, "Everything has its price," and results

in the spiritual world can be obtained only by payment in the spiritual coin of sacrifice.

The foundation upon which all cruelty rests, whether to man or animal, is *separateness*. The vivisector, like the savage, imagines that he stands alone and may live the life of the personality without karmic responsibility. The only difference is that the personal world of the savage is limited to the physical, whereas the vivisector's world is mostly mental.

To overcome the materialistic creed of exploitation, which is most articulately voiced in the scientific jargon of vivisection, it is necessary to put forth energy of an opposite character. Contradiction is not enough. The wider understanding, the impersonal life of the ego, must be radiated forth and given expression, and this cannot be done wholesale nor by machinery even though a little of it may spread thin and filter down into the operations of the addressograph, the circular letter, and the printing press.

The concrete and widespread energy in the humanitarian field today has its true source in the expansion of consciousness made possible by the love, the devotion, the unpaid and apparently unrewarded labor of those pioneers of yesterday who were looked upon at the time as sentimentalists and dreamers. It is not enough to tell the world that cruelty doesn't pay. It is not enough to proclaim that life is one and that man must rise to his full evolutionary stature by sympathy, not by selfishness. The truths of fact may be mimeographed and printed, but the truth of life must be lived.



Reminiscences of C. W. Leadbeater

By Addie M. Tuttle



AT THE TIME of the early days of Bishop Leadbeater's work in the Theosophical Society he was not a Bishop, and for many years he was affectionately spoken of by his friends and pupils as "C. W. L."

It is by that name that I knew him best; and I think I shall head these reminiscences of him with a *warning*: "Any person who has any aversion to occultism or who for any reason is not prepared to regard 'C. W. L.' as one of the finest teachers, one of the grandest men who ever lived, had better not read this article."

I realize this more keenly than ever at this moment, having just finished reading over the file of his personal letters to me, about one hundred and forty of them, covering a period of twenty-five years, and cherished by me as one of my most valued possessions.

When I think of the courage with which he would take a pupil here and there, of apparently raw material (worse than that, in my own case, as I was a very impulsive young woman when I first met him, inexperienced and without training), and the patience with which he would teach us, year after year, reading our long letters of troubles, real or imaginary, and replying with wise advice always so keenly and gently given, I feel that he deserves, when he reaches his Devachan, not one crown but a whole mass of them.

MEETING MRS. BESANT

Some time before meeting C. W. L., I had had the good fortune to attend a lecture given by Mrs. Besant who, on an American tour, had visited the little Montana town where I was living at the time.

The wonderful new philosophy that she expounded so attracted me

and the charm of her magnetic personality so fascinated me, that I had become a member of the Theosophical Society.

I am supposed to confine my reminiscences to C. W. L.; but Mrs. Besant is so closely associated with him in those memories that I may be pardoned if I digress to relate the ludicrous manner in which I stumbled into the acquaintance of Mrs. Besant, now our beloved International President of the Theosophical Society.

At the time, I was quite innocent of anything unusual about it; and later, when I understood more fully, I saw nothing amusing about it whatever, but it is an incident I could not remember without great embarrassment.

About six months before Mrs. Besant's visit, the young matrons of my mountain town wished to form a social club. It was to meet at the homes of the members, and during the afternoon one person was to read aloud while the others sewed or embroidered.

When invited to join, I asked, "What are you going to read?"

The lady replied: "It is quite the fad now to study occultism."

I turned to the dictionary to find the exact meaning of "occultism."

"Do you know of a good book on the subject?"

"Oh, yes," she replied, "one called *The Occult World*, by Sinnett."

Of all the members, I believe I was the only one who was really interested in the book. The others listened indulgently, but considered it more in the nature of a joke.

I was requested to select a name for this club, and, being very much attracted by one of the "Brothers" of the book, promptly suggested, "Let us name it for him."

Each week the notice in the society column of our local newspaper read something like this: "The Koot Hoomi Club will meet next Thursday with Mrs. So-and-So. Light refreshments will be served."

After Mrs. Besant's lecture, she announced that any person interested in Theosophy might meet her next day at her hotel to hear more on the subject.

I could hardly wait to get there, for I thought if there is anything one could learn that would make one so beautiful as this lovely lady, I wanted to know about it. I could not forget her steady eyes, so powerful, and yet so full of sweetness and of dignity. Sheer admiration of Mrs. Besant it was that drew me to her presence, I am afraid, even more than her Theosophy. I wanted to see the beautiful lady again.

There were eighteen of us present, seated in a small circle around her. Countess Wachtmeister and an English lady were with her, but I hardly saw either of them, as my eyes were on no person but Mrs. Besant. I loved her more every minute, and found myself overwhelmed with a desire to do something, say something that would please her. So when she asked, "Does anyone present know anything about Theosophy?" I thought my chance had come and exclaimed triumphantly, "Oh, yes: I know ALL about it, for I have read *The Occult World*, and I named our Club for the best thing in the book, 'The Koot Hoomi Club!'" I waited expectantly for a pleased reply. Later, when I knew the sacredness of that name, and that it was in those days hardly spoken aloud, I remembered and understood the sudden opening of Mrs. Besant's eyes, and the quiet smile with which she took my hand and asked if I would like to remain and talk with her a while.

MEETING MR. LEADBEATER

My introduction to C. W. L., quite a long time afterwards and when I had become a member of the Society, was marked by a well meant but even

more comical blunder. It was during his first visit to Montana.

I had been told that I was to be allowed to enter the inner class of Theosophy to which I had previously applied. I knew an old gentleman in our Lodge who wished very much to enter that class also, but who had failed to receive acceptance. More than anything in the world I wanted to attend those meetings which C. W. L. would hold, and where perhaps he would display the portraits of the Great Masters of the Wisdom. But I finally decided that, as Theosophy meant that one should make sacrifices, and as I was young and would probably live longer than the aged member, and find another chance, I should give my place up to him.

So I started off, post-haste, with tears of regret (at having to lose the meeting) in one eye, and joy of sacrifice in the other, and routed poor C. W. L. from his luncheon to tell him with great excitement that I had arranged with the elderly member that he should take my place. Again I was to see Mrs. Besant's quiet smile—or a duplicate of it—but this time somewhat more grave. All unknowingly I had let out the fact that some of the older members, who ought to have known better, had been telling me secrets not permitted, else I should have known nothing about the old gentleman's non-admission (he later repudiated Theosophy and all it stood for). C. W. L. then very kindly informed me that I could not decide about admissions to the Inner School; and I returned home, a sadder woman for my impetuous blundering, and a little wiser, for the time.

I lived a few miles by rail from Butte, where C. W. L. was to give a three weeks' lecture course after which he was to be my guest, and work with our smaller Lodge.

We had been all agog for weeks over the expected arrival of this noted English Theosophist lecturer, a close friend of Mrs. Besant's, and a great occultist. I planned to go to Butte for the three weeks' lecture course, taking my young daughter Marjorie with me.

My train arrived just barely in time for me to attend the first lecture, to which I was unavoidably late, entering the rather small hall just at the moment to interrupt the speaker's first remarks. I remember that at the last minute before leaving home I had rushed back to pin a huge yellow silk affair on the front of my black dress because Theosophy disapproved of dismal black and signs of mourning for departed friends. As my sister had passed on, not long before, I had a sudden fear that this great occultist would discover that I was wearing black, and "mourning" for my sister, which would mark me as a poor Theosophist—hence the blaze of yellow.

But all trivial affairs were forgotten when once I saw C. W. L. Everything in life took on a new meaning from that time, and something in my slumbering conscience seemed to awake and open surprised eyes. I did not understand this until long afterwards.

Mr. Leadbeater recognized both my daughter and me from the far-distant past, and that evening after his first lecture, he looked steadily into Marjorie's eyes, and said to us, "We shall meet again later." I know now that he must have meant that he would come in his astral body and try to help us, for that night I had my first real astral experience, although my remembrance of it next day was quite mixed up by my own interpretation of it, and my brain registered it inaccurately. That is the way with people who have psychic tendencies but not the careful training to enable them to know where the mistakes have crept in. That is why so many untrained psychics fall by the wayside; and I have always felt a good bit of sympathy for them because everything obtained in that way seems so real, when it may be actually quite garbled and incorrect.

That night I dreamt that some wonderful person whom I trusted implicitly came and turned me into a plaster statue, and taught me how to crawl in and out of it. This statue looked just like my physical body,

but when, of myself, I tried to enter it, the plaster body felt too small and I was afraid it would break. If ever before I had consciously left my physical body in sleep I had never remembered it when I again awoke the next day. I asked C. W. L. why there had been that peculiar feeling of crowding into too small a plaster body, and he said that as the astral body is larger than the physical, though quite flexible and plastic, the new experience of consciously entering into the smaller vehicle might easily register on my physical brain in the manner described.

We received a wonderful three weeks' instruction in Butte, and I saw Mr. Leadbeater in all the dignity of a public lecturer, and as an English gentleman full of knowledge on interesting subjects. He was ever instructive, but quite reserved and rather wary of people who were inclined to undue familiarity, especially the female contingent.

When he left Butte, with its grimy streets, bare brown hills and with saloons at every turn, and came to my home in Anaconda, which was more like a country town, with at least an occasional tree and a trace of green on the hills, I saw a different phase of Mr. Leadbeater. He became "C.W.L." then.

I was very much concerned lest I might in some way fail in my duties as hostess to this occult guest, who must be dealt with (I had been told by my T.S. elders) in a very different manner from anybody else, even as to his food. And, they added, I must keep my own personality out of sight as much as possible, because I was "too feminine!" I took all this advice quite seriously and had prepared myself to be very careful.

My husband was an ardent sportsman (much to my regret, for I could not bear to have creatures killed), and I carefully instructed him to get all of his guns and medals out of the house before our guest appeared, lest their vibrations disturb him!

On C.W.L.'s arrival I hardly dared even to go up and greet him, when to

my utmost surprise this austere Mr. Leadbeater I had known in Butte, upon entering my house suddenly threw off all reserve and, exclaiming, "This is different!" tossed his hat into a chair, flew to the piano before his overcoat was off, and joyously sang an old church hymn.

I think I was never really afraid to approach C.W.L. after that, and all the well-meant advice was nonsense. Instruction had been sent out by overzealous advance agents to all the hostesses who were to entertain Mr. Leadbeater, as to what must not, under any circumstances, be given him to eat (without, I suspect, the knowledge of C.W.L.), with the result that he had often, I believe, to resort principally to milk, which though excellent in its place is hardly suitable as a complete diet for a busy lecturer with many demands on his strength.

Many have been instructed and helped by reading Mr. Leadbeater's books and attending his lectures; but those who have never seen him in the home, or in the company of his younger pupils with whom he is in turn instructive, entertaining, genial, gently corrective if necessary but always joyful and kind, have missed some of his wonderful charm. In the home he is like a great burst of sunshine and fills the whole house with brightness. When he left us we felt as though the house were an empty place; even my husband, who was not a Theosophist, and in spite of his guilty uneasiness about the guns, missed him and felt the difference.

After his departure, I wrote and asked him if he would please tell me if he had seen anything of my sister on the other side of death. From a letter dated February, 1904, I find the following:

"I saw her on the night of that same day that you spoke to her about me, but as you were with us at the time (on the astral plane) I did not realize that you perhaps might not recollect all that happened. She was certainly perfectly happy, and she had many questions she wished to ask with regard to her surroundings and to

certain work which she wished to undertake. I answered these at the time and left you together, and in fact have seen you together several times since then, so that I have no doubt whatever that all is going very well with her. You see that is no unimportant part of your astral work—to help and instruct those who have already passed over. Since you do not recollect, I shall perhaps not do wrong in telling you that you have already done useful work of this sort."

A few weeks later I find this reference to another case: "I am glad that you sometimes recollect having seen us at night. I do not remember exactly who this dead man was that I apparently gave into your charge, for I have handed over several of them to you at one time or another. I have no doubt, however, that your recollection is accurate."

C.W.L. had very graciously invited me to write him and describe any dream in which I had received a visit from himself and Basil Hodgson-Smith, one of his pupils who accompanied him on his American trip. They had—so went my dream—casually dropped in, bringing a very pallid and dreamy-looking man still clothed in his funeral garments, whom they left with me, asking me to tell him of Theosophy and help him all I could.

I have quoted these letters, hoping they might be helpful to some other aspirant wishing to work during sleep with the so-called dead. If I, remembering nothing of it in my waking consciousness, could with the aid of an older helper do this, others need not be discouraged, whether they remember their night experiences or not.

Once I became alarmed lest I was taking too much responsibility in trying to instruct others when my own knowledge was so limited. To this wail of doubt I received from him the following illuminative letter:

"Do not be in the least troubled about your position towards your Branch. Assuredly it is a responsibility to teach, but on the other hand it is a great privilege. Think of it rather in this way: that here are a

number of hungry souls, and Those Who stand behind have been so kind to you as to give you the opportunity of being the channel through whom these can be fed. You have the broad principles of the teachings clearly in mind, and your own common sense will keep you from going far wrong in regard to detail. I fully appreciate your dilemma as to deciding whether you are to follow reasoning on the physical plane or an intuition which seems to come through from above. Take comfort from this: that the difficulty of decision is only a temporary *maya*. As you grow, you will presently become absolutely certain with regard to intuitions. At this stage I can only say to you that I should advise you always to follow reason when you are certain of the premises from which you reason. You will learn in time and by experience whether your intuitions can invariably be trusted.

"In the earlier stages I admit that there is a certain danger of confusing the true intuition which comes directly from the higher mental (or even sometimes from the buddhic) plane with the mere impulse which has its birth in the astral body. But later on you will distinguish unerringly and will know that when the intuition comes clear through from the higher Self, you may follow it without hesitation. You see, in this transition stage through which you are passing, one is compelled to take a certain amount of risk—either that of sometimes missing a gleam of higher truth through clinging to reason too closely, or that of being occasionally misled by mistaking an impulse for an intuition.

"Myself, I have such a deep-rooted horror of this last possibility that I again and again followed reason as against intuition, and it was only after repeatedly finding that a certain type of intuition was always correct that I allowed myself to depend fully upon it. You will no doubt pass through these successive stages, and you need not be in the least troubled about it. I assure you that if you keep the main principles clear before the minds of your pupils you are very little likely

to go wrong in your teaching. We have all the responsibility of which you speak, and those of us who have to write the books and give the lectures feel it far more acutely than you can imagine.

"Indeed, we have sometimes been told by friends that we ought to have waited until we attained Adeptship before we wrote any books, so that it might be quite certain that there should be no mistakes in them. I can only say that we decided that it was better to share our imperfect knowledge with our brothers, even while we still had very much to acquire; and I think that the result justified our decision. If we had waited until we acquired Adeptship it is true that our books would have been perfect—and they are very far from being perfect now—but then you see you would all have had to wait 5,000 or 6,000 years for them, which would have made a considerable difference to the work of the Society in the present century. It seems to me that the problem which lies before you is an exactly similar one."

Every once in a while I would be assailed with a fear of error or obsession or something terrible, and deluge C.W.L. with vibrations of excitement in the form of a letter asking what I should do about it. Here is his reply to one of these:

"You are not in the slightest danger, and you will do your work on all planes much better if you can persuade yourself to believe that. Remember that you have many friends on both planes and that you may trust them to do their best for you. There is no reason to suppose that any dead person is trying to direct you, so far as I can see. Everything which you have told me about yourself would point to a clear indication of the lower consciousness by the individuality behind. The more thoroughly you can identify yourself with the higher guiding consciousness instead of with the lower, the more you will understand the whole situation and the less you are likely to be troubled in any way."

During that year, the Secretary of our local Branch, in whom we were all interested, passed away. At his funeral I nearly jumped from my seat when I thought I saw C.W.L. walk down the aisle to the head of the casket. I was greatly surprised that he seemed so joyous, with no indication of the usual funereal manner. I wrote Mr. Leadbeater concerning the incident, for I decided that I must have imagined all this, since we had been told that he was not interested in funerals. He replied: "Marjorie seemed to feel considerable responsibility with regard to him. She brought him to me and insisted upon my looking in at his funeral, which is not usually done. You seem to have been to some extent conscious of this, though there are points in your description which I do not recognize."

When I became absorbed in some problem in our studies that described the possibility of a disaster to oneself or one's bodies, I immediately visualized myself as in it. Once in reading of cases where the Higher Triad became separated from the lower quaternary, I was sure that this was happening to me, and I had visions of my Higher Self floating gaily off like a balloon, leaving my depraved lower vehicles to sink to Avitchi. Mr. Leadbeater was informed of this dire disaster. He replied to the effect that if there was any real danger of such an unusual happening he thought he would be likely to know it, and would at once advise me of the fact; but for the present he thought I need not worry! I felt better then.

Lest these reminiscences become too lengthy, I must pass over many interesting incidents associated with the work of Mr. Leadbeater during the time he was teaching in this country. There was, for instance, that never-to-be-forgotten time at Newton Highlands where a little band of young people, and three older ones (of whom I had the good fortune to be one), met at the home of Mrs. Minnie Holbrook, now deceased, for three weeks of personal instruction. Basil Hodgson-Smith was with him, also Fritz Kunz,

well known in the T.S. today. He was then a bright-eyed lad in knee-breeches, appearing to be the youngest boy of the group, although he was not. He was always alert and ready to "expound" at any minute. We all felt sure that he would develop into a lecturer, for even then he spoke fluently and easily. We gathered each morning in a large room at the home of Mrs. Holbrook, and listened to C.W.L., who instructed us in many things that would be useful to us in later years. He hoped that what was given at that time would bear fruit later and once wrote that he thought none of us would ever feel quite the same as before. I believe that was true, and I, for one, look back upon that time as the most helpful period in my life.

Soon after, Mr. Leadbeater, accompanied by Basil and Fritz, left for India and, as he has never returned to America, the greater number of my letters from him are from that date.

Before he left, he had not associated himself with any church, but the memories of his earlier work in the Church as an English clergyman seemed pleasant to him; he carried with him an old black cassock, relic of those days, which he refused to part with, even though it had lost the freshness of youth and was rapidly approaching old age. As he seemed so fond of it, I suggested that I be allowed to rejuvenate it somewhat, and as I cut away some of the lining a happy thought came to me. I surreptitiously confiscated some of the pieces and gave them to my clamoring friends as souvenirs of C.W.L. Since I had really stolen these fragments, however, I salved my conscience by refusing to keep one myself.

It fills me with amazement when I think of the effort C.W.L. must have made during those busy years while he was travelling from place to place, writing books and pursuing his occult investigation, to keep up the correspondence with his American group of students. He always found time to reply to our letters and answer our questions, many of which must have

sounded very trivial to him, and he often sent a wise word of advice which helped us to keep steady during some of those violent turmoils which occasionally menaced our Society.

In one letter I find he carefully wrote out the exact pronunciation of the much quoted "Om mani padme hum"—so that in case we repeated it we should do so correctly. He writes: "'Om' rhymes with 'Rome,' 'mani' with 'Suwanee.' 'Padme' might have been written 'pahdmay,' the first part being pronounced 'pard' but without the 'r' and the second syllable just the ordinary English 'may.' 'Hum' rhymes with 'boom' or 'room.'"

He was always accurate to the highest degree, even in things that we would not be likely to understand. In one of his letters referring to a boy who showed much promise at the time, I notice something now that escaped my attention when it was written. Everything at that time seemed to point to splendid possibilities for the lad. The sentence concerning him was first written as: "From what I did see of him it seemed to me that there is very much hope for his *immediate* future." But I later noted that the word *immediate* was crossed through, which showed that C.W.L. must have seen clouds just ahead for, although much later the boy was brilliantly successful (but in a different manner from what I had expected), in the interval just after the letter came, his immediate prospects became very dark, and he did not emerge from the shadows for a number of years.

As I grew older in my studies I lost some of my early fears of "destructive elementals," "obsessing entities," etc., but the tendency to assume the undesirable personal attitude burst forth again when, years later, C.W.L. wrote an article stating that personal prejudices sometimes take the form of mental warts. I knew I had plenty of prejudices, and for a time I was very uneasy lest my mental body was hopelessly mottled with these unsightly mental protuberances.

Many times I must have taxed his patience sorely with letters, for until

later years (I have at least improved that much) I used continually to wail to him my despair that something which I had done in the nature of T.S. work might have been done better—"if only I had," etc. In fact, I would usually *do* the thing anyway, if I felt that it would be helpful, even though it might be an unpleasant task for me. But I see now that I usually reserved the right to gnash my teeth and groan about it afterwards, for fear that I might have made a mistake.

As others may have that same unfortunate tendency, I will quote his good advice to me:

"You have done good work, but I believe you would achieve the same results much more easily and happily if you did not allow yourself to worry so. Just do what you see is best, in a quiet, loving, unobtrusive fashion, and when you have done it, *forget it* and do not worry about whether you should have done something else."

I think I have never written to him of a problem which he did not brighten up for me, or a trouble which a letter from him did not lessen. And I am only one out of hundreds, I might perhaps say thousands, who have been helped by him in like manner.

It is a wonderful privilege a human being has—certainly a gift from some Higher Source—that so many people may trustfully approach him, sure of help and comfort.

Even now, when I am many years older and C.W.L. is a stately Bishop of the Church and engaged in far more important work than the instruction of my insignificant self, if at any time I feel that I must hold up a bank, or commit some other rashness, I think I shall not hesitate to go straight to "C.W.L.," confess my crime, and ask his help. He will not condone the sin—be very sure of that—but from my knowledge of him in the past, I am reasonably certain that he will understand how to inspire me with a longing to atone; and he will never fail to help a friend in trouble who asks for his assistance.

How to Teach Theosophy to Children

By Mary Gray

UPON entering life a child faces three major duties, and for these his mother must prepare him. He must fit his body to meet the requirements of physical life, that is, he must become strong, sensitive, healthy, normal, poised, steadfast, courageous. This is the first step in the building of the personality.

He must prepare to earn his livelihood for himself and his family. He must honorably contribute his share to the world's work, and his portion to the service of the planet.

But even these two requirements, necessary as they are, and disastrous to the life if not fulfilled, are in themselves but requirements of the physical plane, requirements fulfilled by animals as well as men.

If an incarnation is to have real value, if it is to be something more than an animal existence which carries out only the needs of physical life, of food and mating, the soul must know its divine origin, and know the purpose which leads it into these physical realms of confusion and conflicts, and know, too, the way to attain that purpose. Only by clear understanding of his real relation to life can a soul move steadfastly forward to the true goal of human incarnation.

Therefore, the most important duty devolving upon a mother lies in teaching her child the inner purpose of life and the plan of evolution, and in opening to the wondering, puzzled eyes the Vision of the Goal.

Because, without some such vision life is purposeless. The many religions, each in its own way, have taught man something of the plan, the way, and the goal: taught it in symbolic language appropriate to the evolutionary state and intelligence of the people each must guide.

Whenever we lose sight of the goal, we stumble in confusion and darkness in this troubled world. Vision is the greatest gift, the one essential gift that a mother must give a child. He may even achieve without physical health: many great souls have so achieved. He may achieve without business success. The sacrifices of war often destroy earning capacity. But he cannot achieve without the guiding Star of Wisdom and Understanding that alone can light the Pathway of the Soul.

A mother must share with her child, as her highest gift, the light whereby she lives. Only so can she arm him for the spiritual battles which must be won if an incarnation is to mark progress for the soul.

Only as a child realizes his relation to life can he so shape life that it may truly profit him. This relation can be taught most successfully through a simple unfoldment of the divine Plan as outlined in the Ancient Wisdom called Theosophy. The intricate details of the more profound philosophy found in Theosophy prove often confusing to the mind. Only so much need be given as will arouse the light of the spirit that it may shine through an awakened understanding.

To prepare a child for life wisely, we must clarify our own vision. We must ourselves keep ever before us a picture of the Great Plan: of the Spirit which, leaving its Father's throne, dips down into incarnation for the sole purpose of gaining experience, which takes upon itself the gross and cumbrous garment of flesh for the great purpose of achieving mastery of the physical plane, that it may at last return to its King a proven Master in the control of the material forces.

We must ever remember that the purpose of physical incarnation lies not in increasing divine powers else-

where, but in the mastery of *this* department of the cosmic scheme, the three worlds of physical being: mental, emotional, and physical. To attain this physical mastery the divine power of the spirit must pour down through a perfected instrument of the personality, attuned and responsive in mind, emotions, and body. The personality must be so disciplined, purified, and humbled, that it becomes utterly responsive to the divine Law, obedient to the guidance of the divine Spirit which has sought incarnation for its own high purposes.

A child's mind delights in the drama of life. It responds readily to concepts of majesty in nature, and if it can understand that its tiresome little duties and disciplines are but reflections in miniature of vaster schemes, it more readily interests itself in the wearisome details of daily life.

In seeking to give children something of the Vision and the Plan, it is important not to make it seem sectarian, not to make it seem bigoted. All knowledge which we have comprises but a fragment of the truth brought through the imperfect instrument of the human mind.

In matters of philosophy as of science one needs to recognize the limitations of the human consciousness, and to realize that what little we know can be but a fragment of what may later be revealed. It is best, therefore, when speaking to children of Theosophy, to base one's teachings on the greater *principles* and to show how these underlie all great religions. The details of the philosophy are often confusing and may well be inaccurate. They appeal to the mind, and less to the spiritual nature which must be roused.

First, a child must know whence he came, whither he goes. In simple words the drama of physical incarnation must be shown; the descent of the Sons of God into the world of physical form, here to gain command of the earth and to return again to their Father when their efforts have triumphed, when they have indeed become Lords of the Earth.

"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."

—Wordsworth.

With younger children one may well start with a series of dramatic pictures. The universal life dwells in all form and all forms come from it. All things, whether they be insects, trees, humans, solar systems, or cosmoses, have their birth, their growth, and their decay. The body is taken on, used during its period of vigor, and cast aside as it ceases to be useful. At night one may show the heavens to the child and point out the stars and the groups of stars, and explain that these are all great suns with their attendant planets. In this dark blue sea of space, great kingdoms lie, governed by lofty beings,

"whose kingdoms are as islands
in the sapphire sea."

Among these kingdoms is a small kingdom which is our sun, ruled over by a Great Being who is our King; to us, "our Father which is in Heaven," and about Him circle the great planets of which our earth is one.

To make clearer the rise and fall of these systems one may liken universal space to the great sea of lava in the volcano at Hawaii, which is ever in motion, and from which burst columns of fire, many hundreds of them, from the surface of the lava. These columns of fire rise into the air, expand and gleam, and then sink back again into the colorless ocean of lava; hundreds and thousands of them, ever rising, flashing, and disappearing.

So the stars, the suns and the universes rise out of the blue space into life and activity and form, and then, their purpose served, sink back into the sea of space, to flash out again and again

in ever varying form from incarnation to incarnation.

To come now to the smaller concept of our own solar system, we may well liken that to a kingdom ruled by a great and wise King, with outlying colonies—the planets, which circle about our sun. This great King sends out His sons to learn in fullest details the governance of his various lands. Just so, on this earth, the owner of a great factory may send his son and heir into every department, however humble and disagreeable the work, that he may learn by personal experience how to manage the factory when in time he attains his heritage.

So, then, into this kingdom of earth, the soul has come to learn, to master both in knowledge and in technique, the governance of this planet. To learn his lesson thoroughly, he must undergo all experiences and take incarnation in varying peoples and positions. All lessons are of value. It does not matter to what position a child is born. It matters only what he achieves with the materials which are offered to him. Sooner or later he must face all conditions, and the soul must so be tempered that it can successfully withstand the temptations of pomp and circumstance as well as those of poverty and degradation.

Now we come to the method of attainment. To win his heritage a soul must have a form to use in these denser worlds, and slowly (as a man may fashion a boat to sail the seas, or an airplane to cleave the skies) the divine Sons have shaped forms to serve them on this planet. These forms are the outcome of long physical evolution through many kingdoms of nature.

"The Lord gave the house of a beast to the soul of a man,
And the man said 'Am I your debtor?'
And the Lord said, 'Make it as clean as you can,
And then I will give you a better!'"

Only through repeated incarnation, experience, and struggle can spirit perfect the form needed. So, life after life, age after age, the divine Sons have

sought to shape and mould their unruly bodies that they might show forth at last their true powers, not merely as animal, not even only as man, but as Gods in their own right. Thus we teach evolution and reincarnation.

The last great law which is needed is the law of reward and justice: *Karma*. So often this is called retribution. That is its underside only, but more truly it embodies the law of hope which promises, when it is earned, the high reward of the long series of lives. The law of Karma is the hope and promise of the future. A child must learn that no one punishes him for good or evil. He punishes and rewards himself. A deed is not right or wrong of itself, it is wise or unwise, bringing with it pain or joy, success or failure.

Right and wrong are dictated by religions in the infancy of a race that the race may not, through ignorance, choose the way of pain. After many lives of obedience, at last the soul knows how to choose for itself the path to divinity, how to control all personal desire that the divine Spirit may manifest in love, service, and sacrifice, in power, mastery, and glory.

But until a soul has traveled far upon the Path, it cannot distinguish between the desires of the personality which is only the living instrument, and the Will of the Spirit, which follows the divine Plan. Indeed, one is usually at war with the other; and until the whole personality has become obedient, disciplined, and submissive, the divine Will cannot manifest.

Hence, in the youth of the soul, and in the youth of the body, help is needed in controlling the forces in the personality, until the divine Will has gained control of its instrument. So, with each new life we enter a period of necessary guidance. The race is led by the laws of its spiritual Guides, the child by the rules of its parents.

Therefore, the first lesson a mother must teach is discipline and obedience. Then, as soon as the mind can grasp it, she must teach the difference between the Spirit and the vehicle, that

the child may early differentiate between the true Self and the personality.

As she helps the child to bring into submission the unruly forces in its own being by giving obedience to her, she helps that child in time to become submissive to the guidance of its own divine Ruler. Even a young child can understand the rule of law in all the universes, and can be taught the necessity of law, of discipline and authority in an ordered world. He soon learns that in all group games, success depends upon the submission of the individual to leadership, and later how much more so in state and nation.

Most humans resent unreasoning obedience to authority. If children can be made to understand that they are minor actors in a vast and majestic drama, and that the obedience they give is as in the army, not to the man but to the position, they will more easily accept authority. And as they accept justifiable authority in the home, they will learn to accept authority in the State. In time they will align themselves with the divine Plan, accept the authority of the Lords of Creation according to the divine Plan and no longer be rebel outcasts because of their disobedience.

Therefore, from the beginning the child must be given an idea of his relation to life. He must be taught humility, since all sons of God are seeking experience each in his own way. He must learn to recognize within himself the necessity for control of mind, body, and emotions. The body must be trained to physical perfection, the emotions must be disciplined to poise, steadfastness, and generosity, and the mind must be won to discipline and efficiency.

He must be taught the various forces which will pour through the body as it develops, and which are of the body and not of the spirit; forces which he must use intelligently; forces at whose mercy he may not put himself. These are the forces of greed, of wrath, and

of lust. These three great driving forces of humanity, ruthlessly and magnificently have forced men upward from the animal to the somewhat intelligent human. But these, as man reaches towards divinity, he realizes must be governed and not govern.

These may seem stupendous concepts to lay before the mind of a child, but the child's mind is naturally philosophic and responds readily to the magnificence of the truth of the universal plan, to the great basic teachings of *Karma* and *Evolution*, or, in simpler words, the teaching of growth and the reward of effort.

He must be early taught discipline and obedience to his own higher Self. The desire for the conquest of the Self, for the achievement of the goal, must be roused early in him, before the tentacles of the world have gripped him.

These concepts belong to all great religions when stripped of dogma and tradition, and in teaching them to the child, one gives him a basis of truth which he afterwards will not seriously question. It is the dogma and tradition, the narrowness and bigotry of many interpretations of religion which cause the adolescent mind, and rightfully, to reject early teachings.

Finally, spare the children the obligation of meetings. Make the spiritual teaching a joy and an inspiration, rarely given and given always with that judicial reserve which says to the child: "This is what I believe; there are many beliefs; listen to all and take what you will, but search always for Truth."

Theosophy should be lived, and not talked beyond giving the child that necessary understanding for the task to which he has set his hand when he entered into incarnation. If he earnestly strives, success shall make him indeed the Master of his own fate, and, in the end, the Master of these lower worlds.



Little Parables of Truth

By Geoffrey Hodson

ONCE a great Teacher appeared upon the earth to lead all men to Truth.

Many great philosophers witnessed His coming from afar and awaited Him with eagerness.

And they discussed amongst themselves, asking, "By what philosophy will He teach?" and answering, "He must use our philosophy, for we have all the Truth," and, "Our philosophy is so comforting; it answers all life's questionings, and puts all things in their proper places, and gives to each a name."

Then, when the Teacher came, they gathered round Him with their books, the better to receive the Truth which He would bring.

Hearing their words and seeing their books, He said, "Truth hath no philosophy and is written in no books."

"But," they answered Him, "These books were written and inspired by Masters in the art of Truth."

And He replied, "There is no art of Truth."

"Do you not then believe in the Masters of the Truth?" they asked.

The Teacher said, "Truth has no Masters; none can master Truth."

And they turned sorrowfully away and said, "He does not bring Truth according to our philosophy, and what other can there be!"

All save one, and he smiled into the Teacher's eyes and said, "Truth is all art and all philosophy, all Masters and all men; there is naught else save Truth, for Truth is Life itself."

II

Once a great Teacher appeared on earth to lead all men to Truth.

Many great yogis gathered eagerly to welcome Him and follow where He led.

And as He drew near they assumed their various attitudes. Some crossed their legs and sat upon the ground, saying, "This is the posture which our system has prescribed."

Others sat upright on a chair, saying, "By this way the Egyptians found the way to Truth."

Some said, "The sunrise is the proper time to meditate," and others said, "High noon," and others, "even-tide."

Thus they disagreed amongst themselves concerning the proper posture and the proper time by which to find the way to Truth.

And when the Teacher came, seeing their meditative pose, He said, "Let us meditate on Truth."

And He walked amongst the trees and gazed upon the beauty of the earth and sky, and even chatted to the squirrels and the birds, and allowed small children to turn Him from His path.

Sorrowfully the yogis gazed on Him and shook their heads and said, "He has not even learned to meditate; He does not know the proper pose; He even walks about."

And they picked up their praying mats and went away.

All save one, and he walked in the woods, enjoying their beauty, at the Teacher's side.

And gazing at the leaves, the trees, the flowers, the children and the sky, he said, "Lo! Here is Truth."

III

Once a great Teacher appeared on earth to lead all men to Truth.

Eagerly many thousands gathered round Him to hear the Truth He brought.

"But first," they asked, "Who are you who brings the Truth?"

And the Teacher would not say.

One said, "He is Christ," and another, "Buddha," and another, "He is none of these."

Some said, "He is possessed," and others, "He is joined with God, and He and God are one."

"Oh, no," their friends replied, "He has not reached that stage."

Sorrowfully the Teacher listened to their words, waiting for an opportunity to lead all men to Truth.

But few listened, and no one understood.

And none discovered who the Teacher was.

Save one, and he said, "Thou art the Truth."

IV

Once a great Teacher appeared upon the earth to lead all men to Truth.

Many followers of religion saw the light in the Eastern sky which heralded His approach.

"Come," they said, "Let us perform our customary rites, for the Teacher draweth near."

And they entered the church and performed their ceremonials.

When they came forth from church the Eastern sky was dark, and the heavens above were filled with clouds.

The Teacher had passed by.

But the Western sky was lighted with a golden glow.

The Work Ahead

By Max Wardall



WITH the New Year and the new cycle of progress facing our striving humanity, we might profitably generalize upon the work that lies ahead of us. It is almost needless to say that the three major problems of humanity are the abolition of war, disease, and poverty. These three afflictions torment all civilized nations.

War is certainly the greatest menace in this trinity of scourges. War, that was formerly a pastime for pugnacious and greedy people, has with the passage of the years and the development of scientific means of destruction become a whirlwind of terror and desolation. Instead of combat between individuals, war has grown into an attack upon civilization itself. With gas, and flame, and weapons spouting death upon people far from fields of combat, with death machines that descend from the air like locusts upon peaceful villages, war is today as impersonal as an earthquake or the movement of the tides. Tens of thousands of soldiers in the late World War died without even glimpsing the enemy, or

having any conception of what it was all about. Entire units were destroyed before getting to the scene of battle. Victor and vanquished were left in the same plight of poverty, confusion, and exhaustion.

Yes, war has become an inglorious, impersonal, and profitless tragedy. Yet the lessons taught us by the Great War have not been learned, for there are ten million more men under arms today than before the Great War. Leaders and thinkers everywhere realize that civilization is facing its greatest peril, and heroic efforts are being made to bring about world peace. And it will come. This strange, persistent creature called man, who laughs at earthquakes, defies the flood and tempest, controls the lightning, transforms the desert waste, spans the ocean, and subdues the skies, who weighs the atom and peers into far stellar pools—this creature will not perish by his own hand.

The accepted methods of abolishing war are by treaties, covenants, leagues, and international agreements. These, of course, are needful steps. But peace will not be achieved by these methods alone. Wars are made by the thoughts

and feelings of individuals. Fear, suspicion, greed, distrust, hatred, jealousy, envy, and pugnacity are the real war explosives. When the psychic pressure of feeling has reached a certain point of tension there is an explosion, and war "happens." This is what the President of the United States meant in his Armistice-Day Address when he said: "There are fears, distrusts, and smoldering injuries among nations which are the tinder of war."

The real causes of war, then, are massed-up human feelings, generated in times of so-called peace. These feelings create a psychic atmosphere charged with inflammable material. Only a pretext is needed to incite nations to war. Caution and self-interest are thrown aside in this period of emotional insanity. The prospect of certain death to self and civilization prevails not against the engulfing vortices of feeling released.

If massed feelings of hostility and pugnacity create war, what is it that creates peace? *Massed feelings of peace and friendliness.* These sentiments must be cultivated deliberately in humanity by definite and suggestive propaganda. This is our work for peace. It should be done by experts employed by peaceful governments. Nations having a Minister or Secretary of War should also have a Minister of Peace in whose hands this work of education should lie. The price of one battleship would encircle the globe with messages of peace and good will. The radio, billboards, newspapers, magazines, and periodicals should be employed in peace propaganda.

A cigarette manufacturer increased his sales forty-five per cent in five months by the nation-wide broadcasting of the merits of his product. The cigarette was no better than any other, but human beings are incurably suggestible and amazingly docile when led on by seductive reiterations. Peace propaganda can be made infinitely pleasing and seductive. A well-conceived, world-wide advertising campaign extolling the blessings of peace would allay suspicions, banish fear and hate, and establish understanding

and international confidence. In some measure this is now being done by international peace societies, but they are always subject to suspicions which limit their effectiveness.

Peace must be waged with the same spirit of sacrifice and determination that characterizes nations at war. If we could project the virtues of war into our pursuits of peace, we would soon have a warless world.

The Kellogg Treaty is a solemn promise between all the great nations of the world to cease utterly from war in the settlement of disputes. Yet the war budgets of the same nations for the coming year are greater than in 1913. What does this mean? It means that suspicion, jealousy, fear, and hate are still the prominent feelings of national leaders. Until these underlying emotions are changed into trust and friendliness, the Kellogg Pact is only a fine *wish*. This fact must not be disguised. War will not stop through treaties but through brotherhood.

Hope for peace, pray for peace, aspire for peace, work for peace, live peace, and you will get it.

DISEASE

Disease is Nature's protest against wrong living. The more civilized the nation, the more varied the diseases. Cancer, our most inveterate and hated scourge, is distinctly a disease of civilization. Social diseases, rampant and frightful, belong especially to civilization. Indeed, it may be said that civilization, where millions huddle together in senseless complacency, is the cause of most diseases. Even in the most favorable environment, as in the United States, Great Britain, and France, millions are bedridden and more millions are in a state of incapacity and inefficiency.

The modern methods of combating disease are in part good and in part bad. Sanitation is good. Healthful exercise, proper food, fresh air, and plenty of sleep, enjoined by physiologists, are good. Many other methods are either negative or distinctly harmful. We have learned more about

disease than we have of health. The greatest solid contribution to scientific knowledge is found in the theory of disease soil. Sickness is nothing but systemic corruption. Health is systemic cleanness. Diseases never arise suddenly, but come as the slow result of accumulated filth in the body, acquired by ignorant feeding, bad air, clogging dress, uncontrolled desires, nerve exhaustion, and over-stimulation.

Our fantastic food habits are the chief sources of all our ills. Drastic changes in our dietary habits have occurred with our chemico-industrial age. From simple, rugged, natural foods we have adapted ourselves to denatured, manufactured, soulless, and demoralized foods which have enfeebled and befouled us. I believe we are slowly making our painful way back to sanity in this respect. The wild profusion of dietetic literature everywhere to be seen is evidence that mankind is becoming aroused to this modern peril. We confidently expect that diseases will ultimately be met and largely conquered along the road of right alimentation.

Among the dangerous heresies against Nature is the practice of treating symptoms and ignoring causes. Instead of educating humanity to live simply, sanely, purely, and naturally, we teach it to avoid infection, to dodge exposure, and to gain immunity to disease through serums and vaccines. The practice of vaccination, injection of serums, the extraction of tonsils, teeth, and other protective organs is to be condemned. Not thus is Nature frustrated in her designs. There is but one way for a race ravaged with disease to become whole again, and that is to make peace with Nature. This can only be done through right living. This means right food, right exercise, right air, right sleep, and right thought.

Serums and vaccines, often poisonous in themselves, are attempts, not to placate Nature but to defeat her; they are summary expedients, uneducative and impermanent. Perhaps the best example of downright defiance of natural law is found in the prevalent

custom of inoculating healthy children with anti-toxins, vaccines, and serums. Nothing shows so clearly how far mankind has wandered from the path of physiological rectitude as does this appalling custom. To defile the pure blood stream of a child with cultures from diseased animals is a supreme blasphemy against Nature. Our descendants will rank modern compulsory vaccination with witchcraft and slavery.

These efforts to defeat natural law involve also a vast deal of experimental surgery upon animals. According to the official government report for Great Britain during the year 1928, the number of experiments upon living animals was 315,891. Of this number, 14,976 were performed with anesthetics and 300,915 without anesthetics. The experiments involved cutting, dismembering, mutilating, freezing, burning, poisoning, and starving. United States statistics are not available, but the number of animals experimented upon was probably greater than half a million. Whether the operations were performed with anesthetics or without, the experiments necessarily involved torture and death to thousands of these unfortunate creatures. The practice of dissecting, mutilating, and killing animals in universities and laboratories has created in scientific circles an atmosphere of insensibility and sheer materialism that is to be deplored.

Our work of the future, as expressed by William Dean Howells, is to apply the Golden Rule to animals as well as to men.

The whole trend of the times is in the direction of surrounding man with artificial safeguards against disease and old age, instead of a stern reliance upon pure and sane living. Our diseases will increase and multiply unless we learn the laws of health and abide therein. We may conquer one disease by scientific magic, but others more virulent will spring up.

POVERTY

The ache of poverty is yet another human pain that we have been unable

to eliminate. With wealth and abundance such as the world has never before imagined, seven hundred millions of the earth's inhabitants are desperately poor, striving with might and main to keep starvation from their doors. While a few have more wealth than they could use if they lived ten thousand years, the multitudes are separated but a few days from actual want.

The modern method of fighting poverty is by just legislation and the increase of wealth. Certainly we need more just economic laws for human security. We need complete partnership between Capital and Labor. We need equality of opportunity without discouragement of leadership and initiative. We need coöperative living that places life's necessities within the reach of all. We need governments whose one concern is the happiness, health, and prosperity of each citizen, where poverty, ignorance, or the existence of unchecked national misfortune is regarded as a shame and reproach to governing officials.

Yet just legislation, equalization, and increased wealth alone will not solve the problems of poverty and wretchedness. These methods are important objective steps, but without appropriate moral development they fall short.

Poverty can be lessened by increased production and just laws, but it can be permanently cured only by the education of the individual in simplicity, self-denial, and limitation of desire. Vast economic wealth never insures against poverty. Indeed, nations have invariably perished when they grew rich. The average man at this point in evolution is strong in adversity and weak in success. Great and universal wealth at this point in human progress, though supplemented by good laws, would plunge us into conflict, idleness, crime, and inconceivable corruption.

Great wealth should be to the wise man but another invitation to service. His manner of life should be unaffected by his riches, but few are wise or even prudent. Wealth to the vast majority is a temptation to useless liv-

ing or destructive leisure. Individuals grow best when they must face with sternness the unpleasant duties of life. Easy conditions enable men to turn from the ugly and forbidding and to dodge the hard things. Wealth disposes to the flesh-pots and the gratification of desire, with resultant debility and decay. Wealth brings complication and disorder into lives that might have been simple and serene. Wealth creates a tendency to fritter and to play the fool. It disposes to selfishness and indifference to the woes and injuries of others. It materializes the mind and dulls the spiritual perception. A hand-to-mouth, barefooted existence is not pleasant, but it is venturesome and incites to energy, concentration, activity, and self-discipline. The individual who becomes opulent before he has learned self-control and simplicity is most unfortunate, and nations are but groups of individuals. No nation can remain rich when its citizens become ruffians and wantons.

Our work ahead, therefore, lies in one direction in the conquest of war by determined education in the arts of peace, in purposeful cultivation of peaceful thoughts and aspirations, and by the election or appointment of government Peace Ministers who shall be charged with the duty of making peace instead of war. In another direction we should work to help people to conquer disease by natural living, by learning the science of systemic cleanliness, discarding scientific protections which attempt to reform the body from without. A sun-bright body is in itself an impregnable defense. And still another work is to institute reforms whereby poverty may be overcome by the universal diffusion of wealth through just laws, coöperative living, equality of opportunity and the cultivation in citizenship of resolute patience, steadfast unselfishness, simplicity, and sober self-denial.

No remedy for anything is complete unless it works from within as well as without, for the Spirit conquers the form.

A Pilgrimage in the Himalayas

By Margaret E. Cousins, B. Mus.



THIS is the 16th of June and I am in India, yet what I am enjoying at this moment, 1 P. M., is a snow shower! I think of the heat in the plains, of the discomfort and strain of perpetual perspiration from which my friends in Adyar are suffering this very day, and I marvel at the magic by which I am surrounded. Thick, fleecy white flakes are tumbling out of the sky, millions of little downy feathers crowd up the whole air and blot out the sun and the sky, but when the feather alights on the ground or on one's dress it disappears and only a smudge of water is left. It is bitterly cold and I would be in a very wretched plight of wet and unhappiness despite the beauty and the mystery of the heavy fall of snow but for the amateur tent which has been rigged up for me by my guides who have fixed their climbing sticks criss-cross and thrown a large shawl across them. Underneath I sit, eating my ascetic lunch, still thrilling from the joy of accomplishment and magnifying the Holiness of Beauty, the Mystery of Mahadev in His Temple on the Holy Hill, where in the sacred Cave of Amarnath the magic Ice Lingam of Shiva waxes and wanes with the Moon, the object of deepest veneration annually to holy Hindus who make famous pilgrimages to it each Shravan full moon, along dangerous paths which have similarly been trodden by holy men and women for the past three thousand years at least.

Why I am in a snowstorm is because I am perched at a height of 12,000 feet in "The Great Himalayan Range," as the map calls it. How can one convey in words the atmosphere of the eternal snows, their silence, intensified just now by the uncanniness of the noiseless rain of snowflakes!

This was the first moment I had for taking a full objective impression of the wonder that was around me, of the rapture that had been mine, of the thankfulness that surged through me at the safety with which I had come through dangers, of the spiritual intensity of that two miles of 1000 feet climb above where I was now sitting, and whose peak of attainment had been the Shrine in the Cave.

Eight days ago I started with a woman friend from Srinagar, the capital of the Happy Valley of Kashmir. How exquisite the Duhl Lake was; how novel had been life in a houseboat amongst the reeds! There had been after the start all the unusual experiences of camping in a tent every night, riding each morning amidst changing scenery, every afternoon changing weather with an unchanging refrain of heavy rain after 4 P. M., ponies who never changed their slow-walking pace, on whom one wasted one's strength and one's patience in vain endeavors to make them break into a canter, meals of varying quality and at varying hours, but always of a meagerness suitable to pilgrims.

Why had I leapt forward to an unexpected opportunity of undertaking this pilgrimage to the venerated Ice Shrine in Amarnath Cave? Because I longed to be in the High Himalayas and on the caravan routes to Tibet and Central Asia, I wanted to see the Zogi-La Pass and I wanted to touch snow, to see the famous great Amarnath Cave and its Ice Lingam, to live in close contact with Mother Nature in some of her most unusual moods, to gain the benefits from a holy pilgrimage that are prayed for by holy Hindus, namely, pardon for one's sins, the strengthening of the will, physical and spiritual adventure and extension of consciousness resulting therefrom.

The trek after the first twelve miles of the 71 total distance from Srinagar to Baltal had been just a bridle path parallel most of the way with the beautiful Sind river which has its source near Amarnath. Never have I seen a more restless river. A glorious bright jade color, it rushed along and foamed and leapt over the rocks, turned somersaults, displayed energy in countless ways, but never peace. As we ascended mile after mile the valley closed in and the mountain sides grew steeper and steeper until finally at the entrance to the Valley of Sonnamarg (9,000 feet) their snowy peaks positively stood glowering above us. They tried to strike terror into our hearts. They were fearsome watchers on the threshold; at their feet were the first glaciers I had seen, and my pony was nervous in negotiating its melting surface though the great mass of snow was covered with twigs, leaves, and pebbles. From seven to ten thousand feet rose those menacing, lowering mountains above the pathway, and the growl of thunder and the constant increase in cold strengthened the sensation that the gods of the hills did not welcome us, but looked on us as intruders into a holy locality and would fain turn us back.

But we held on through the increasing tiredness and dismal darkness of the evening and reached the depths of depression in that valley which a month later, when the meadows are a mass of flowers, is called a Paradise. It rained icily and heavily from 3 P.M. to 3 A.M., the tent was an oasis of dryness in a desert of sopping wet, and tales brought us of the impossibility of reaching the cave and the uncertainty of being able to return through the Lidar Valley down the orthodox pilgrim route, make the memory of Sonnamarg that of a testing nightmare. One clung to one's hot-water bottle as to an anchor or a saving belt and took refuge in sleep. Our cavalcade was also put to the test, for one of the servants got so ill he left us and started back home and we heard later he died at a rest house near Srinagar.

The morning dawned clear and sunny, so we set our teeth and ordered "Forward." There was a second narrow entrance to a higher valley through an exquisitely picturesque landscape of pines and green and white Sind, snow-topped hills on one side and laterally ribbed granite hills on the other side, and then lo, and behold, we were folded in a valley the very antithesis of that which had been the trial of our courage. Baltal Valley is nine miles long and was full of gracious pastoral charm and sunshiny welcome from the shimmering snows which now came very near us. So in peace we reached our last rest house before the climb to the Cave. It was the night before full moon and I shall never forget the exquisite beauty of an evening rainbow thrown across the valley at the Zogi-La Pass end and displayed right across one snow-covered peak, also later the rising of the moon from behind that same snow-clad peak, and the dense plush of other mountains circling that plateau, mountains which failed to receive the blessing of the Light while the snows on others gleamed in iridescence. And the holy, breathless Peace made one raise one's hands in reverence and forced on one the realization that one was within the aura of the center magnetized by and sacred to Mahadeva, the great God Shiva, Lord of Destruction, Renunciation, and Regeneration. To stand in that Light and that Silence was a Benediction for life and an encouragement to attempt the hazardous climb on the morrow.

It is now afternoon. I slept last night ready dressed for the start. We had reckoned it would take from 5 A.M. till 7 P.M. this evening to walk the fifteen miles and ride the five miles which had to be covered in order to reach the Cave and return. At 4:30 A.M. in the horrid, cold air, my companion flatly refused to get up and attempt the climb. She said she would be content with going through the Zogi-La Pass instead and looking over into Central Asia. Nothing would shake her from this, so I started off alone with my guide, syce pony, and

five coolies. It felt very uncanny starting out by moonlight. I had no certainty that I would be able to walk so far or have the nerve to overcome the difficulties that had to be faced, but I left the question of my success to God and my horoscope and determined to go until I found something unsurmountable.

And now I look up a thousand feet above me and two thousand below me and thank my guardian angel for having helped me to obtain my heart's desire, and for having "taken charge of me and kept me in all my ways," for the perils had been many, the way was long, moments there had been when the heart had nearly failed, and when the foot slipped, and only the strong hand of the guide prevented me from sliding down the shale of the mountain side or the slippery snow into the fissures at the bottom of which roared the green Sind over whose snow-covered frozen surface we climbed up and down to the Cave. The whole of that way along the glacier snow every step had to be dug out by the axes of the two coolies who went in front. It was literally a case of walking in the footsteps of the guide and often being upheld by him in passages of particular difficulty, narrowness, slipperiness, climbing.

The last two miles had steep portions which must have been frozen-over waterfalls. A loop was tied in the middle of a long shawl. I held on to the loop, a coolie guide took each end, and they hauled me up the steep cascades of snow which covered the Amravati stream. It was two miles of ascent with the Cave in sight, but it felt as if we would never reach it. The great help of the coolies relieved the strain on my heart and prevented me from breathlessness, though we reached 13,360 feet above sea level.

About a quarter mile from the cave I was suddenly overpowered by an access of consciousness never previously experienced. I seemed to be in the midst of a thousand petaled lotus, of which the snow peaks were vibrating as petals. The movement of this chakram was so rapid that it seemed

motionless, but it actually forced something in my own head to twirl in response to its joy and radiance. I almost had to stand still, and even walked automatically for some time. The snow on the mountain sides had assumed the most grotesque shapes in this valley. It heaped itself into shapes like grotesque men, or giant footballs, or votive cemetery pillars. Rifts in the snow drove us on to the pathless mountain side and I had to squeeze myself through a hole in a rock in order to be able to proceed. It was quite nervy work, as the hole entrance to the orthodox pilgrim's path was hanging over the dashing stream showing below in the rifts of the snow.

At last I stood within the great span of the arch of the cave 150 feet long and high but shallow. All around in that purified snow-covered nullah I seemed to sense Beings chanting "Holy, Holy, Holy, Lord God Almighty." There was tangible awe, reverence and worship of a kind I had never contacted before.

Many small but insignificant events took place which space forbids me to recount. I placed my rug on the ice pedestal on which the wonderful pillar of ice stands. It was nearly three feet high and of good girth. Then I wandered 'round the rest of the cave and was arrested by the unexpected sight of another ice shrine. It was flatter in form, and ended in triple points which looked like a beautiful tiara. Of course this was the companion altar of Parvati, the Consort of Shiva—yet no one, no book, had told me the Cave was also sacred to Her as well as Him. My joy reached its full.

I had only fifteen minutes of our scheduled time to spend in the Cave, so I put flowers I had gathered far down the valley on the two shrines, and sat for meditation. The power, the one-pointedness, the impersonality, the purity of the symbol and the magnetic aura invaded me and raised me to inner planes of being. Suddenly I saw before me the vision of the Dancing Natarajan with joy, grace, energy, vibration, beating in on my consciousness. I was utterly surprised, for my

conscious mind had been thinking in terms of the Great Ascetic, with the symbols of death and withdrawal around him. But it was impressed on me that the Shiva aspect for this new era is significant of Happiness, of release. Everything relating to the return of his Parvati is giving the Great One Bliss. The message from the Cave today, situated as it is in the old Happy Valley, the message sent to the New Happy Valley is not withdrawal from Life, but identification of oneself with the joy and the rhythm and the beauty and eternal youth of Life.

The intensity of the experience is still with me as I sit watching the snowflakes falling. I still see the great White Devas in their adoring circle around the mountain top whose presences I can express only as a mingling of tall white lilies of the Annunciation with great icicles and votive candles. No human words can convey their manifestation nor the influences of which they were the chalices.

I longed to remain there and absorb their spiritual glory, but Time was inexorable. I had to rouse myself. When I came to the entrance and asked my guide, who was a good Mussulman Priest, "the Pir" we called him, to help me on with leather socks and grass sandals, he looked at me wonderingly, and we talked of the Oneness of God

as brother and sister, a precious moment for a Theosophist. I felt almost an unembodied spirit as we ran down the first mile of the snowy nullah. However, the growing darkness of the approaching storm of snow and the terrorizing noise of two avalanches of snow hurling themselves with immense destructive power down the granite-ribbed side of the valley, brought me back into full contact with earth conditions, though of this momentous and extraordinary kind, and woke me up to the fact also that I was intensely tired and needed nourishment.

The inspiration of all this is glowing still within me and is giving me strength to face the further journey of life down to the plains. I sang as I set out this morning "I was glad when they said unto me, We will go into the House of the Lord," I have been in "His holy hill," and though I shrink at the dangers of the return journey still I believe I shall return safely, and that the same Guide who led me upwards will "Sustain me to the end," and restore me safely to that beloved who had sent me forth with blessings, so that together we may the more richly distribute to all the gifts that the Devas are showering on us in romantic adventures of body, mind, and soul in exquisite and blessed Kashmir.

What Theosophy Does

It solves the Riddle of the Universe, harmonizing the facts of science with the fundamental truths of religion.

It proves life worth living, by rendering it intelligible and demonstrating the supreme justice and love which guide its evolution.

It removes all fear of death and much of its sorrow, recognizing birth and death, joy and sorrow, as alternating incidents in a cycle of endless progress.

It insists upon the optimistic view of life, proclaiming man the master of his own destiny, child of his past, parent of his future.

It demonstrates the Power, Wisdom, and Love of the Supreme, not-

withstanding all the sorrow and misery of the world.

It brings hope to the hopeless, showing that no effort is ever wasted, no error irretrievable.

It declares the universality of the Law of Causation, maintaining that "whatsoever a man soweth, that shall he also reap" in this and in all other worlds.

It regards the world as a school, to which man returns again and again, until all its lessons are acquired.

It affirms the Brotherhood of Man; and provides a basis of union and service for all who desire to work for its realization.

A Page from the Past

By Edward Bennett

(This essay is based on history and on the two lives of H. P. B. in the sixteenth century. See Lives of Alcyone. From 1577 until Aug. 12th 1602 both Abul Fazl and Pere Joseph, stated to be former incarnations of H. P. B., were in the flesh. The explanation suggested as having taken place is that H. P. B., assassinated in India, took over the monk's body in France. We know that Akbar was Colonel Olcott.)



HE tracer of past lives brings many strange histories to light, and among such must be reckoned the following pair which were lived by one known to all Theosophists. Two lives, one in the East and one in the West, linked in an uncommon manner.

In the sixteenth century, when the English envoys visited the court of the Emperor Akbar in India, they were astonished to find a civilization which could stand comparison with their own. In three respects it was distinctly superior: in the degree of religious toleration, in the respect for the rights of others, and in the degree of humanity apparent in its laws. These were innovations of a great emperor under the guidance of a greater minister of his court. This minister is one of the two lives, Abul Fazl by name in that incarnation.

Son of an enlightened Sheikh of Nagar in Rajputana, he was the younger brother of the court poet, Faizi. He had unusual education and showed a genius for languages. His father was a free-thinker and the son was famous as a teacher when quite young. His fame brought invitation from the Emperor Akbar and Abul Fazl went reluctantly to his court when only 23 years of age. His own desires were for study: he had no desire for wealth or the notoriety of a public life. Yet the invitation was a true command which he dared not refuse: probably recognizing it as a call to duty.

Swiftly he gained the Emperor's admiration and trust: no man exercised greater influence over Akbar, himself too great to be easily led.

Sheikh Abul saw in a contented people the surest guarantee of a kingdom's permanence, and convinced the Emperor it was so. To this influence, the new kingdom owed many phases of betterment. Slavery was abolished, even the slavery of prisoners taken in war. Centuries later, the last slave-market in Britain was abolished.

Religious toleration was further still in advance of the age. Mohammedan and Hindu had equal chances of advancement. Akbar stopped the custom of suttee, widow-burning, although it spread again through that kingdom from other lands, after his death.

Sheikh Abul Fazl's was a very old soul, called back to that kingdom by karmic ties with the Orissa districts. In an earlier age, he had conquered and ruled there, repressing the discordant elements with severity. Through the plots of the priesthood of an older Atlantean religion tainted with much black art, his wife had been killed during his absence. Returning to find her gone, he took measures to wipe out the offending religion, that did not err on the side of mildness.

That religion was simple, suitable for primitive folk. He destroyed it before all the people had assimilated his own finer religion. The hill-tribes, primitive Ghonds, never understood the new thing. To-day, some pray in these terms:

"We are ignorant of what it is good for us to ask for You know what is good for us Give it to us."

In this life of the sixteenth century, many old debts were balanced by the sacrifice of his life to the people. He was constant in his endeavors for peace and unification: his own taste for quiet study was put aside. In time, he

found court-life develop an attraction and he acquired a liking for display. Yet his true craving was for knowledge. In the *Ain-i-Akbar*, a life of the Emperor which he wrote, he speaks of himself as follows:

"My mind had no rest: my heart felt itself drawn to the sages of Mongolia or to the hermits of Lebanon: I longed for interviews with the Lamas of Tibet or with the Padres of Portugal, and I would gladly sit with the Priests of the Parsis and the learned of the *Zendavesta*. . . ."

Fate denied him the peace he craved, until, returning from a pacifying mission unto a discontented general, he found freedom. The Rajah of Orcha, instigated by the Emperor's dissolute son, Selim, waylaid and killed the Sheikh. Thus died Abul Fazl in 1602 at the age of 51.

Contemporary to him, occupying a somewhat similar position in later years, filled with the same lofty ideals was that other soul, a man occupying a French body and called in early years by the formidable title of Baron de Maffliers, Francois le Clerc du Tremblay. He was born in 1577. Gifted and influential, he began his career in the army, serving with distinction at the siege of Amiens where he contracted a low fever which turned his thoughts towards religion. Four years before the death of his double in the East, the Baron entered the order of the Franciscans, braving its severity of discipline in his enthusiasm for the higher life.

He passed through the ordeals of a probationer and emerged with resolution unabated, taking the hood of the Capuchin. This former noble, now known as Pere Joseph, never threw off all the weakness caused by his illness, yet that did not check his labors. He had a great ideal: a fresh crusade to free the Holy Land from domination by another religion. For ten years he worked for this aim before admitting that the times were not favorable.

He traversed all Europe on foot, calling on all to drop their differences and follow him in the high aim. He strove to unify Europe, developing

great powers of moving and influencing men. At one time thousands had collected, a fleet was ready, all seemed in train. Then, the French Government found a pressing need for the ships, and his adherents melted away during the delays.

Failure though it was, it left him one of the most influential men in Europe. He worked mainly through others: he was an untitled Secretary of State for France. He sat at the Diet of Ratisbon, guiding it subtly for the undermining of the power of Wallenstein whose ideal was a Middle Europe, united against France. Pere Joseph succeeded, and Wallenstein's power was never the same in later years. Cardinal Richelieu was great, but half his greatness he owed to this one man on whom he could rely for advice untainted by self-seeking. Pere Joseph was the power behind the Cardinal.

On the religious side, he was the founder of the Order of the Nuns of Calvary, whose nunnery still exists in the Luxembourg Gardens. Anne of Austria was its patron, and the rule was strict. All through his life, Pere Joseph was the spiritual director of the convent, initiating series of meditations for the nuns which were suggestive of the preliminary training of a chela, each month having a meditation on a different virtue. The Pere did much to bring about peace and fair treatment between the Catholic and the Lutheran elements of the kingdom, preaching a wise tolerance in treatment.

This grey father was a bit of a curiosity, strongly ascetic in some ways, yet at times indulging in an elaboration of display more suitable for a royal court. The style of his receptions was notorious and raised much comment; yet, after the death of Richelieu, France pressed the claim of Pere Joseph to a Cardinalship so strongly that it won consent from the Pope. Pere Joseph, feeling the first warnings of death, declined the proffered honor and shortly afterwards died in his sixty-first year.

His aims were very much the same as those of his eastern brother. They became so after his beginning active work as a Franciscan, some years after the novitiate which was so serious an ordeal in those days. Many died when passing through that stage, and his friends had feared the young monk would not have had strength for the probation.

A letter which he wrote to his mother, shows that he was not free from doubts, yet he tried to cheer her natural fears. He wrote. .

" . . . when it is cold, we warm ourselves with prayer. Our life is as that of a soldier, but while some die in the service of man, we hope to live in the service of God."

He hoped to live, hoped, but showed a spirit incapable of wise regulation. Weakened by fasting, by the after effects of fever, he died under the rigors of those years. Later years showed Pere Joseph working, a changed man. Strange is the explanation of this seeming contradiction. In the days when his life was fading out, circumstances were blending into

the fatality which freed his other self. When the monk's spirit lost its hold on the bodily life, that other freed spirit stood ready to take charge. An older, greater warrior took up the fight. Thus did Abul Fazl, assassinated in the East, find a grown body ready for the great experiment.

It was an experiment, a thing seldom tried. It needed certain parallels of ray and training, as well as type of death. Seldom can it be arranged that all the necessary factors are present for a successful change. Few can escape the wasted years of growing up through babyhood. The Sheikh did so with striking results, gaining another 37 years activity in the prime of life.

The experience was profitable: that we know from the same ego directing the rebirth into a grown body in the following life when after 60 years life in one, the spirit took rebirth in a male child of twelve years of age. Born last century as Helena Petrovna Hahn, passed on now into another body, wearing another name is that spirit best known to us as our foundress, H.P.B.

▲ ▲ ▲

Inaction in Action

By Warren Blakely



DO MOVE unfaltering through this tangled maze
Seeming to seek such things as you require,
Struggling as ceaselessly as if the fire
Of false ambition which the fool obeys
Flared in your veins, and then accept the praise
Of rogues and sycophants as though desire
Had prompted your attempts, and nothing higher
Than your own fancy had fulfilled your days.

But doing this, your soul must dwell apart
In azure silence on a dreamy height,
And you must carry in your placid heart
Exquisite meditations, and the light
Which beckons to your spirit must not be
Of earthly borne, but from eternity.

Mystical Russia

By Dr. A. Kamensky

"Thou art trampled to feet and slave,
"And yet thou art great and powerful,
"O mother dear, our Russia!"

—Nekrassov.

WHEN we judge a foreign country and another nation, we generally look at the external forms and we forget to look at the most essential part, the *life*, which creates, destroys, and recreates forms. Our vision is distorted by external impressions, especially at an historical moment of acute interest and mysterious entanglement of events, as to-day. I think it is a great difficulty for the Western mind to understand Russia in her tragedy. He sees a country shaken by war and storm, weakened by hunger, strife, and epidemics, crucified by terror and violence, and naturally he says, "There is a civilization which falls to pieces, a dying nation."

The physical eye sees the frightful destruction and ruin, but it cannot see the heart which vibrates under the crushed walls, the fire which does not cease to burn, even in the ashes. This fire is the *Russian soul*, which suffers, labors, tries to understand, strives to find the way across a stormy sea, and which continues, even in the seeming hell, to believe in God and to love man. Forms are broken, but the Life is there, and this *Life* is the Russian soul, which "is being purified and deepened, preparing herself to serve the world," for this is the dream of "Holy Russia," the dream of Mary at the feet of the Lord.

It seems as if it begins to be fulfilled, this dream. For is not Russia the crucible where East and West are meeting, and will not the lesson which Russia learns in her agony, help all nations to see clearer their way? The suffering of Russia will not be vain, if her crucifixion will bring her humanity a little nearer to God with the feel-

ing that the Russian soul accepts the fiery trial.

But how can we believe in her destiny, when we see her trampled under foot? How can we hope that she may help the world, if she cannot help herself? How can we admire her ideals, if we see them apparently thrown to the winds?

We must try to understand before we judge, for we cannot judge by our own standard, if we wish to be just. Especially is it so for Russia, the country of paradoxes. Russian writers have often called her the "Sphinx," and the poet Nekrassov has finished his renowned poem, "Who is Happy in Russia?" with strophes addressed in perplexed love to the Motherland. Read:

"Thou art poor, thou art rich,
Thou art weak and powerful,
O mother dear, our Russia! . . ."

(And further:)

"It seems as if
Russia does no more respire,
Russia seems finished
But let the spark of fire rise,
And countless legions
Will unexpectedly appear
And each will throw a seed,
And a force will be revealed,
A great and invincible power
Thou art poor and thou art rich,
Thou art a slave, and thou art full of
power,
O mother dear, our Russia!"

In our country we say "Sviataya Russ" (Holy Russia), which means that we believe in a Divine guidance (the Angel of Russia), and also in her great destiny.

Nekrassov lived at the end of the

nineteenth century, but his words may well be applied to the state of Russia of to-day.

Another seer, Dostoïevsky, whose work is a striking picture of human tragedy, speaks with great insight of the Russian soul. He tells us about his pilgrimages through Russia and of his deep impressions. He says that if two Russians meet, wherever it may be, on the road, in the forest, at a station, in the train or in a drawing-room, they cannot remain together more than five minutes without speaking of God and of pravda. Pravda can be translated as truth and justice, but it is something far deeper: it is the inner law, the duty revealed by our conscience. The Sanscrit word *dharma* will be the nearest to it in meaning. In Russia, everybody is seeking *pravda*, the peasant as well as the cultured man, and it is this passionate craving to find pravda which leads all conversations to so lofty a tone.

A Russian saint, Father Teofan, said once that one can best recognize the inner stage of a man's development by his *predominant thought*. Now, if the predominant thought of a whole nation is a religious thought, it means that she lives very much on the mental spiritual plane and that her soul is a *mystic soul*.

It is interesting to see that some years ago a Western, an Englishman, Mr. Stephen Graham, travelling through Russia and living there for some years, has come exactly to the same conclusions as Dostoïevsky.

"The talk of a Russian," he says, "turns always to Russia or to God. . . The Russians are always en route for some place, where they may find out something about God." The most animated conversation is always about religion. Even the taverns have been made by the Russians into something like free churches or debating societies.

Mr. Graham very well notes the apparent contradictions in the Russian character: "There is a people, who are wild in their emotions, anarchic in their spirits, amused by laws and regulations." . . . And further:

"Russia is a remarkably tender and comforting nation. She is greatly concerned with her neighbor, and her heart is touched by his destiny . . . There is love for the suffering one. It is part of a love towards the destiny of the individuals. There is a remarkable absence of conventional standards. You are not looked at askance because you are poor. The tramps and pilgrims on the road are never made ashamed of themselves, a contrast to America, where the tramp is an object of scorn or of mirth. The Russian takes the tramp in and he receives real hospitality; and not only hospitality of hearth and home, the giving of food and a night's shelter, but also a more vital hospitality, that of mind and heart. . . . He asks you human questions and tells you the intimate things of his life." . . .

Another quotation: "The Russian loves not only the good man. He loves the dishonest, the criminal, the despicable, the unpleasantly strange, the man who can give no explanation of himself. Russia has a weakness for the prodigal. . . . Half her novels are expression of her love towards criminals. . . . The Westerners say: 'What a disgraceful creature he is, the criminal.' . . . They condemn the sinner in life and literature." The author's (Dostoïevsky's) whole passion is to defend and explain the criminal, to awaken the tender sympathy of the reader; he makes you feel how strange, how pathetic is man's destiny, how sordid his life, compared with his spirit. Over the portal of Russian life and literature you may find the motto: "Neither do I condemn thee." Russia feels that however mean, ugly, and strange a man's life may seem, it is nevertheless a part of his great pilgrimage. The criminals are called by the peasants: "The unfortunate ones."

And further: "Dostoïevsky's novels are pictures of great crowds of Russian men and women in the presence of the *mystery of love*. Dostoïevsky's novel is a church. In the church there is room for Raskolnikov, the murderer, and the little white slave, Sonia." . . .

Mr. Graham calls Russia an eminently "mystic nation." But what is mysticism? The best definition seems to be: "Mysticism is the capacity to feel the reality of the invisible things" (more than the visible world).

Let us turn now to the Russian epos, and also to the popular legends and fairy tales. *National heroes* always express the national idea, for they show what it is that a people love and admire most.

The Russian epos is a heroic poetry of knights, a sort of Round Table, grouped around Prince Vladimir, the Splendid Son, and the favorite hero (the *bogatyr*), Ilya Mourometz. *Bogatyr* is the general title of ancient knights in Russia. It is a physical and moral giant, a sort of superman of great deeds. He fights with robbers, monsters, demons; he defends the weak, liberates the oppressed, punishes the evil-doers and the tyrants. He has an extraordinary force and marvelous powers, but his one aim is to serve his motherland and to free her from her foes. His service is quite impersonal, for he refuses all rewards. Everywhere he obtains victory, but he remains as humble in greatness as he was in poverty. Ilya Mourometz is the ideal *bogatyr*, a very striking and interesting type, the more so as he is the son of a simple peasant.

In the older times, the deeds of *bogatyrs* were sun in *byliny* (ballads) which were told by the poet-pilgrim who accompanied himself on the cord-string instrument *goussli*. And even now there are remote villages in the far North where one can meet sometimes an old peasant, man or woman, who will recite in rhythmic prose such an old ballad of ancient times. The ideal of each *bogatyr*, however different his character and biography may be, is always the same: service to motherland and a death of honor on the battle-field, fighting for the motherland. In those ancient times there was yet no Russia united and strong, there were little kingdoms or principalities, each with a sort of viking at its head. And yet, the feeling of the "earth-mother" was strong. To live

and to die for her was the dream of the *bogatyr*.

But it is perhaps the tale, the popular fairy-tale, which is the most characteristic for our national psychology. In almost all fables and fairy tales, the chief hero is *Ivan Douratchok*, Ivan the simple one, the stupid or the silly. Generally there are three brothers, born to the father in the tale: the eldest is a very intelligent fellow, the second is less brilliant, and the third is a simpleton. Ivan is of a dreamy temperament and he is of course very unpractical. In his distraction he makes all things topsyturvy. His father gets angry, the brothers are ashamed of him, and everybody scoffs and laughs at him. But if there happens an important event, if there is danger for the people and everybody is frightened and distressed, then Ivan comes forward; he throws himself in the fight, and saves the land. He is great in action and obtains victory over the most dangerous foes. How does he succeed? Through kindness, courage and simplicity. He is in communion with nature, he is compassionate to animals, he is fond of flowers, he knows the virtues of the plants and herbs, and the elves, and fairies are all his friends. He is always helped by them in a wonderful way in the hour of need or danger. It is the "grey wolf" who runs quicker than a steed; it is the "little horse with golden mane" who springs over space; it is the "bird with the fiery feathers," the "king-bird," whose one feather illumines the night's darkness.

Owing to those friends, Ivan achieves wonderful deeds; he loves the beautiful princess whose hand has been promised to the bravest man, and Ivan becomes her husband. Then he is king (tsar) and rules with justice and compassion, for he forgives all the insults with which he has been abused, and he remains humble in his position of power and greatness.

To feel and to understand the Russian soul, one must enter a Russian church at Christmas Eve or at Easter. It has been described by Mr. Graham as follows: "The music you hear in

Russian churches robs you of the sense of time. On Christmas-Eve in Russia you hear the music of the herald-angels, and see at the same time, in the likeness of the listening Russian peasants, the shepherds who heard the angels sing. . . . You forget all and know that what is *you* is something utterly beautiful before God."

Mr. Graham's description of Russian temples, Russian temple-art, rituals, and festivals, is one of the best I have ever read. He really feels and understands Russian mysticism. It is interesting to note that our most ancient temples have borne the name of St. Sophia, the *holy Wisdom*. The great Prince Yarlow, the Wise, the Prince-Initiate, whenever he came, created first of all a temple to St. Sophia. And in those temples you find very old Aryan symbols, the Svastika, for instance, and most interesting old inscriptions and glyphs. So, in the old St. Sophia's temple of Kiev (dating from the Ninth century), on the altar-door one sees St. Sophia, painted with a child in her arms, like a Madonna; she is surrounded by apocalyptic symbols; seven pillars, seven scriptures, seven lights, etc. And on her rise of steps we see the names: Faith, Hope, Love, Purity, Wisdom (Sofia) Humility, Glory. Dividing those steps into three groups, one has the ancient three steps of the Path: Purification, Illumination, Union or Glorification.

In the scriptures of the Saints, in our prayers, in the temple-art, we see most certainly remainders of a real esotericism which shows a deep knowledge of the inner life and makes an appeal to the soul that it should seek the *Path of Holiness* and perfection.

One finds the same appeal outside the Church, in the Sects and various communities on the Volga, in the Ural, in the Caucasus. From very ancient times pilgrims and mendicants have carried from village to village the songs and legends they had learned on their visit to different sanctuaries, and these have also reflected religious Russian thought, sometimes in a very striking way.

There is one legend, *Kitej* (The City submerged by the waters of the Lake) which deserves a special study. It is the touching story of the virgin Fevronia, who lives in a wild forest, in communion with nature, with the trees, the flowers, the birds, and the wild beasts. The prince Igor, hunting in the forest, finds her and, charmed by her beauty, asks her to marry him. She loves him and becomes his bride. But on the day of their marriage, the Tartars arrive. They destroy all, rob and kill, and take away the women and maidens. Igor is killed, Fevronia is captured. The Tartars conquered the *Little Kitej*, but they want to take also the *Great Kitej* renowned for the beauty of its temples and the piety of its inhabitants. It is situated on the banks of a beautiful lake of crystal purity, but nobody knows the way to it through the virgin forest. A drunkard, captured by the Tartars, a traitor to his country, shows the way, and the Tartars come during the night quite near to the lake. They wait the dawn, and go to sleep. Fevronia makes her escape and delivers the traitor, Grishka, attached to a tree, who is condemned to be burnt alive next day. Both take their flight. The camp awakens. The Tartar Chief gives order to go and conquer Kitej, but at the light of the dawn he sees Kitej at the bottom of the Lake and he hears the bells of the holy temples. God has submerged the town to save it from the Tartars. The Tartars are stricken with terror, they see the miracle. They cry: "Great is the God of Russia," and they all fly.

The legend then shows us Fevronia who lives in the forest together with the traitor, who has gone mad after seeing the miracle.

After having given to Grishka, the traitor, her last piece of bread, she dies from weakness and starvation; but she awakens in another beautiful world, where she is met by her beloved Igor, and together they enter Paradise, which is the "Heavenly Kitej." The scenes, when Fevronia teaches Grishka to pray, when she speaks with the mystical birds of Paradise, and when, on

the very threshold of Heaven, she remembers Grishka and writes to him a letter, asking him to make haste and come so that he may also be with her in Paradise, are full of power and beauty. When Fevronia enters the "Heavenly Kitej," she is met by all her parents and friends and all the heroes who have given their lives to save Kitej. Angels open for her the doors of the temple, where she enters with Igor, for their union will be achieved in Heaven's temple. All the bells ring, and songs of praise and joy are sung by the Angels and the Saints.

This legend has become the subject of an opera of Rimsky-Korsakov. You must hear it to know its poetical and deep beauty.

The Kitej Lake still exists in the forests of Kostroma and every year thousands of pilgrims come to make their prayers and to bathe in its pure waters; for the legend tells that at midnight, on the 25th of June, the man whose heart is pure can hear the bells of the temples of Kitej, where the life has never ceased to be, although hidden to the gaze of the mortal.

The two chief types in this legend are striking: on one side it is the holy virgin, Fevronia, the mystic flower of Russia, full expression of Russian love, strength, and self-surrender. On the other side there is Grishka Kousterma (Grishka the Chaotic) who symbolizes the lower wild nature, which is in rebellion with the Higher-Self: the two poles of the passionate Russian soul. There are times when Grishka, with his frenetic dance and blasphemies, deafens, and blinds us, so that we do not see any more of Fevronia, who, residing in the heavenly Kitej, never ceases to love and to pray: "Never mind the hell, where Grishka seems to rule supreme; never mind the destroyed treasures, the profaned temples, the agony of the best children of Russia.

"The day will come when Fevronia shall again appear on earth and when the submerged Kitej shall be restored. On that day all the bells of the holy

temples shall ring joyously, as on an Easterday, Grishka shall fall on his knees before Fevronia, and a new sun shall shine on Russia, and a new day dawn on the world. The glory of Kitej, the hidden Russia, will be the glory of the world. Let us never forget it."

The dream of Russia, which feels so keenly the unity of life, is ever the brotherhood of humanity. Let us hear once more Dostoïevsky: "To become a true Russian is, perhaps, to become simply the brother of all men, to become an All-Man. Our destiny is *universality*, acquired not by the sword but by the force of brotherhood and of our longing to redeem mankind. To become a true Russian will mean to synthesize the European contradictions, to indicate the solution of European yearnings in the Russian soul, all-human and all-embracing, to encompass within her love all her brethren and finally, perhaps, to formulate the ultimate word of the great harmony, the final brotherly union of all races, according to the laws of Christ."

A modern writer, Prince E. Trubetskoi says:

"Russia must put aside all narrow nationalism, achieve her inner purification and raise in her heart an altar to St. Sophia, endure great sufferings and achieve great feats for the sake of this ideal. She must be the servant of the whole world, of all Humanity."

All the great men of Russia have repeated over and over again that Russia is necessary, not for her own magnification, but for the salvation of the world. They have passionately dreamt for her a future of service and sacrifice. Has their dream not come true? Is Russia not serving the world in her agony?

Fevronia prepares the victory of the Light. She will bring the Light of the Hidden Sun to the earth, she will help the birth of the Kingdom of Heaven. "For Truth conquers, not untruth," so say the Upanishads.

Suns

By John Burton



WHEN with the evening hour
Warmth of a single sun
That seemed life's power
Is gone . . .
When light of day
That hour by hour shone
Passes away,
Leaving the world forlorn,

Into mine upturned eyes
That search dark skies
Shines the pure light
From many a distant star . . .
From other suns, loose sown
In the blue fields of heaven . . .

One alone, one that stood near,
One that I called my own—
He, of them all, is flown . . .

Yet while he shone,
Paling all lights of earth
Or moon—
He was the only one.

Now in the lonely night
He's left to me,
There shine a million suns
Radiant as He,

Who stand, afar,
And seek not to usurp
Nor mar, the light
Of one another . . .

Our Sub-Selves

By Marie R. Hotchener

ONE of the most difficult things in the world for most human beings is to learn to understand their mischief-making habits sufficiently to practice any method of changing them. Even though few persons in the world are satisfied with their behavior, they shirk, perhaps fear, to attempt reforms. If they realized how interesting is the study of the hidden factors underlying the outer expression of their unpleasant habits, they might be tempted to seek through study and practice the unknown powers, also within, that effectually lead to a conquest of the disturbing elements.

Some Theosophists have neither shirked nor feared the task, and have found the truths of the Ancient Wisdom very helpful. At the same time they are seeking more definite details of practice that they may gain a deeper understanding, because they feel that their philosophy needs to have the addition of applied psychology.

This in no way reflects upon the beauty and helpfulness of the Ancient Wisdom, especially in relation to our subject, for if there is one teaching more valuable than another in it, it is that which shows us the value of emancipating the super-self from the uncontrolled domination of the sub-self. And when to that philosophy is added scientific procedure, when it is worked out with an intense interest, when it is applied consistently to the actions of daily life, one will find the consciousness expanding to such a degree that no longer will there be such lack of self-control as to endanger spiritual growth.

Man's understanding himself and life's purpose (the attainment of self-consciousness), is the sole reason for his existence; therefore self-analysis,

delving into the occult regions of the personality, even into the minutest, scientific, mechanistic details of behavioristic phenomena, is the first definite step towards understanding, reëducating, and controlling the troublesome habit-patterns of the personality.

The Ancient Wisdom teaches that the background of character lies in the hidden depths of the consciousness where are stored the synthesized elements of all past experience.

This teaching is familiar to students of Theosophy; but what is not familiar to the majority of them is that psychological science is gradually proving the truth of this teaching and disclosing profoundly interesting and helpful details. These scientists are far too materialistic to recognize or to consider the occult source of Theosophic teaching, or to admit that they are demonstrating it by their experiments; nevertheless they are doing so. Their disclosures show the results upon actions, emotions, and mental processes, of these deep wells of synthetic memories within the consciousness, especially how they are the fruitful sources of a great number of mysterious illnesses.

These scientists do not pretend to tell one how to resurrect and reëducate these buried tendencies, but they simply relate what they have found. So it remains for the seeker to study them and then to begin at the "beginnings" of himself, as Krishnamurti says, to express the balance between mind and emotions, so essential to cultural attainment.

In thus considering the "beginnings" of oneself, there are certain steps that lead first to the review of the teachings of Theosophy on the subject, then next, to a classification of one-

self temperamentally—according to type.

TYPES OF PERSONALITIES

Last month, in an article on "Type-Problems of the Personality," I referred to some of the most important Theosophic teachings about this question. There was begun in it a very brief history of the modern psychological development of this fascinating subject, so that we might the better judge its importance and its relation to character formation.

In that article I quoted at length from a little book written by an Englishman, Furneaux Jordan, in 1896, in which he divided human types into three: extravert, introvert, and a third (nameless), a combination of the other two. His descriptions were rather mixed, but still sufficient to recognize the types. At least, he was much clearer in designating these types than William Blake, who long ago emphasized but two: "prolific" and "devouring."

In his remarkable book on *Psychological Types*, Dr. C. G. Jung, of the University of Zurich, enters into some interesting criticism of Professor Jordan's book, which are too lengthy and technical to be quoted here. Let us instead turn to some of Dr. Jung's conclusions concerning the importance of self-classification according to types, and the essential value of this process in human psychology. He has voiced his principles about types so clearly and outlined so scientifically the results of his clinical practice that students should not fail to study his book.

Briefly, he establishes, as did Jordan, two distinct types of human beings: the extravert and the introvert, and it is his opinion that no valid theory of human character and its peculiarities can be judged without a painstaking analysis according to these types. After the analysis is made, the practical application of the principles of reform rests wholly with the individual.

Generally speaking, the types can be recognized by characteristics. The

extravert is habitually externally interested; objective things attract him; he is out-turned, fundamentally progressive in an outward manner. The introvert shows the opposite characteristics: he is more interested in reflective things, often reserved, quiet, timid.

Dr. Jung believes that in ignoring the peculiarities of their temperaments which are of one type or the other, people are in danger of forcing themselves along lines of experience foreign to their natural tendencies. Discontent, restlessness, and unhappiness result.

Parents, not understanding the actions, emotions, and thoughts natural to types, often force their children into wrong and unsuitable channels of experience, thus stunting their natural development. A child or youth with, let us say, natural extravert tendencies, can be so suppressed, "turned in," by ignorant parents or teachers, that his whole future may be stultified, if not completely ruined.

Dr. Jung is not alone in his conclusions about the dangers that arise from such ignorance, especially dangers to the young. Dr. Donald Laird, of the Colgate University of Hamilton, New York, has for many years been classifying and studying human temperaments according to type. The results of his experiments are published in several books and magazines, and his methods have been introduced into universities, high-schools, and industrial institutions, from one end of the States to the other.

Dr. Laird has found and demonstrated conclusively that intelligence, emotions, passions, hopes, and desires, express themselves universally and quite markedly in two types. He, like Dr. Jung, calls them extravert and introvert. He also finds a third type, *ambivert*, which he says shows the stability and poise of the well developed, perfected qualities of both the others.

We might say that the late President Roosevelt was a pure type of extravert; the late President Wilson a pure type of introvert; and President Hoover the fully developed ambivert, since he is not only an able organizer,

a fine executive, and a man of world-vision (extravert), but is also at the same time an engineer, a writer, and a deep, reflective thinker (introvert).

Those who know him best remark upon his wonderful poise (ambivert). This is no doubt true because his experiences in many lives have fully developed the qualities of the other two types.

This brings an intelligence and wisdom sufficient to govern in any field of life; also sufficient adaptability and emotional quality to awaken the support, sympathy, and confidence of those he leads. And at the same time this enables him to exemplify the poise and power of the third, or perfected, type of human being, the ambivert.

CLASSIFYING ONESELF

Let us return for a few moments to Dr. Laird's experiments and suggestions. He has formulated a set of forty-eight questions that he has found are exceedingly helpful in aiding a person to classify himself, especially the young, so there may not be years lost in "wrong avenues of expression." It would not be possible to print them all in this limited space, but a few will suffice:

(1) Do you change your work often? The extravert tends to go straight on with work. The introvert does not, but tinkers at it.

(2) Are you inclined to forget the feelings of others? The introvert is much more inclined to be reticent and considerate.

(3) Do you keep yourself in the background at public affairs? The introvert just loves to be a "wall-flower."

(4) In social conversation are you usually a mere listener? The introvert prefers to think; the extravert to speak.

(5) When praised, do you work better? The introvert lives on praise; the extravert considers it a

waste of time to him.

(6) In your actions, walking, talking, etc., are you deliberate, or hasty? The extravert usually rushes to do things.

(7) Do you enjoy arguing? When two extraverts meet, they sell something or extol outward things; two introverts will argue over inward things.

And so the questions go on, from one test to another, until the temperament is revealed. Dr. Laird has found that there are no differences of superiority or inferiority in the intelligence or desirable characteristics of the two types, as both contain all degrees—from stupidity to genius. But it is the *manner of their expression* that discloses the type. The trouble is that so many persons, especially children, are being forced to be other than their natural selves. They are so often scolded by an extravert parent or teacher for being retiring and reticent, or vice versa. This endangers the child's progress.

RE-EDUCATING THE SUB-SELF

Ignorance of the types often causes discord in families, separations between husbands and wives, and unhappiness between friends. When types and their tendencies are understood, there is much less danger of these troubles.

Also it should be remembered that the perfected degrees of these types are only reached by study and practice. The sub-self can, in time, become the super-self in character through recognition of its particular type and then the deliberate bringing to the surface of its shortcomings, and through the reëducative processes, especially through the added knowledge and meditations as taught by Theosophy.

In this endeavor, we have in our revered leaders very fine examples of the three types under consideration:

Dr. Besant is the splendid type of extravert: an orator, a positive executive, and a politician helping to mold world events.

Bishop Leadbeater is a fine type of the perfected introvert: the reflective, literary, with wonderful intelligence as a teacher and a writer, and also a remarkable seer.

Then there is Dr. Arundale, who seems to be able to express splendidly the qualities of either of these types whenever, whatever, and wherever duty calls. He is certainly an ambivert—an admirable type.

▲ ▲ ▲

What a triumph it must be to have reached the spiritual rank where Krishnamurti stands, and where to bother about self-analysis and self-classification of type is a far, long gone task! No wonder he does not recognize types and seems disturbed when someone asks him whether he is a mystic or an occultist. He says he has risen, risen, risen, above all the disturbing factors that lie hidden in the sub-selves of humanity in general. For him, types no longer exist. He is one type—the unity of all.

What an inspiring, thrilling goal! And how much greater determination one feels "down here" among the many paths to that goal, as one keeps the ego-eye firmly fixed on that supreme height! But, at the same time, it seems wise for the personality-eye eagerly to search among these lower paths in which people in general find themselves. For it is here where the synthesized elements of all past experiences are conserved, where one seems imprisoned by them, where these habit-factors still live and insist on dominating the expressions of character. They are often very discomfiting, and it is most difficult to try to resurrect and reeducate them.

Therefore, one searches to find the best method to clarify one's ideas about them, and to end the conflict between these unruly elements and those expressing the higher, more spiritual culture. Logically considered, this self-analysis is the only effective means of coping with them.

Now, Krishnamurti says that it is through experience alone that we become emancipated from the troublesome elements of our personalities, and

that we should look into the mirror of ourselves and establish right and true behavior in all things. And he adds:

"Whether you achieve the mountain-top through one particular form or through another is of small value; what is important is that you should arrive at that state of mind and of emotion when the body can represent, can act, can do the things you desire. Together with the physical, which is the outward expression, there must be the inward reality, the inward development of the emotions and of the mind."

Thus we see that he tells us what should be done, but leaves us free to choose any method we may prefer in the attainment of that goal.

In the light of this aspiration towards the goal—the one Path which lies at the top of the mountain—and still finding ourselves greatly imprisoned by the temperamental vagaries of our personalities in lower levels, let me for a moment, as one having given practically a life-study to these questions, relate my personal conclusions concerning them:

In my travels for over twenty-five years, while lecturing on and teaching Theosophy, I have met with thousands of truth-seekers in all parts of the world. They desired help in character-development, and suggestions about the difficulties of their personalities. After conversing with them for a little time, it was plain to be seen that generally speaking they were suffering from some of the difficulties peculiar to the type to which they belonged—one of the three types to which we have referred: extravert, introvert, ambivert.

As in diagnosing a disease of the physical body a physician bases his diagnosis on certain habitually indicated symptoms, just so was I able to recognize in the difficulties presented, the unmistakable symptoms of type "diseases" of the emotions and mind.

When these were pointed out to the person, and a certain amount of self-

analysis and self-classification explained, so that he could deal understandingly with the disturbing elements, the improvement in the case was almost immediate, and the reports that followed as time went on were most gratifying and encouraging.

Fundamentally, the virtues that express spiritual culture are the same in all types; but through the exigences of experience in ages of involutory and evolutionary progress, manifold differences have occurred in the seven cosmic types of humanity. At the present time they seem to be synthesizing into three, into which human beings in general may be classified.

In studying these three types, one cannot help but wonder if they do not bear an as-above-so-below relationship to those three lofty Beings, the mighty triangle of Chohans, that C. W. Leadbeater describes in his book, *The Masters and the Path*. There he shows the Manu (the power-perfected type), the Bodhisattva (the wisdom-perfected type), and the Maha Chohan (the perfected synthesized type of the five qualities of adaptability, beauty and harmony, science, devotion, and ordered service). These Great Ones are very, very far beyond the present ranks

of humanity in general, but are the three ultimate types into which all persons must eventually be drawn before perfection and unity can be reached.

After describing these, the author tells us that "each person who is approaching the Path ought to be showing in himself, a *definite, driving impulse* of the type to which he belongs, so that he may become enrolled, as it were, in the college of which the Chohan may be considered the Principal."

It would seem, therefore, in the light of Occult Science, to which the disclosures of the science of applied psychology may be added, that it will be most advantageous to study the personality and classify its epitomized habit-patterns sufficiently to be sure that one is not allowing his sub-self to hinder the expression of the super-self.

In a future article I shall enter into a more detailed consideration of the virtues and vices of the three types described, how they habitually express themselves in daily life, and how their analysis, classification, and comprehension, are definitely and vitally related to progress in life here and hereafter.



Uniqueness

To attain that unity with all things, you must purify the self, which means the developing of its individual uniqueness to its perfection. You have to develop your characteristics, your variety, your uniqueness. You must make them perfect and not mold yourself after the particular fashion of another. More and more the spirit of mediocrity is growing throughout the world, the desire to copy, to imitate, rather than to create one's own individual perfection no matter how unimportant it may seem. The most important thing in life is not to copy another (because if you copy, that is again a limitation) but to grow in your own understanding, because that understanding must be born out of your own experience.—J. Krishnamurti.



Education

By Julia K. Sommers, M.A.



THE mathematics involved by the Logos in the building of His Universe has been discovered by the modern scientific researcher, delving into the mysteries of nature in his search for the Truth. It has so caught his fancy that, for the present at least, the statement "to know a thing is to measure it" has become axiomatic among occidental scientists.¹

This measuring method of obtaining knowledge has even invaded the intangible realms of the subjective world where the measurable quantities of time, space, and number are not so apparent. It was Edward L. Thorndike, America's leading exponent of psychological research, who in the earlier years of this century began scientific measurements in the psychological field; and his dictum "Whatever exists at all exists in a measurable amount"² has been the papal bull that has guided his followers in their selection of the true from the false down to the present day.

Imbued with the aphoristic nature of Thorndike's statement, psychologists of the modern school have questioned the usefulness and validity of concepts current among the earlier introspective psychologists and, regarding them as unreal products of "arm-chair philosophy," have relegated them to the rubbish heap of all so-called illusions. The soul or ego, the mind, mental images, instincts, nay even con-

sciousness itself, regarded by the Behaviorist, J. B. Watson, as merely a modern substitute for the term "soul",³ have been rejected by this or that school of the new psychology because each was too intangible, too unreal, too unmeasurable.

Often the rejection shows itself as mere rebellion against traditional terminology, the concepts themselves being found necessary in any serious and worthwhile study of the human personality. For instance, about a decade ago the term "emotions" was quite passé among a certain group of psychologists and educators, but in its place were used such phrases as *the likes, the loves, the moral feelings, the attitudes*, etc., to designate those "springs of action" which are important in the development of character.⁴

But, methods of measuring emotional traits and emotional stability were discovered so that the usefulness of the term as a general concept, designating many measurable elements of a child's dominant behavior expression, became apparent. Hence the term *emotions* is again to be met in the more modern psychological literature, especially of the educational type, in ever greater frequency and with an added importance, as it should be. For, after all, the etymological meaning of the word, viz., "to move out," i.e., to express in overt action, in objective behavior, makes the term peculiarly fitting for those aspects of conscious-

ness which loom so large in pre-adolescent children and, for that matter, in the majority of mankind, at the present stage of evolution, who are *moved to action* by their feelings, their emotions.

We may therefore have reason to be grateful for the adoption of this modern mathematical touchstone of reality, that measures only in physical-plane terms, if it rescues from the dust heap of oblivion some of these very useful psychological concepts. Such concepts may give "to airy, fairy nothings a local habitation and a name," which fact is objectionable to our modern materialistic mind; but they also, for some of us, contain and preserve a meaning and a mystery that add zest to our search for *Truth*.

Our native intelligence, the mentality with which each has been born, has thus been measured by a metric system of mental age units first devised by two French psychologists—M. A. Binet and Dr. T. Simon—members of a commission who were asked by the minister of Public Instruction in France to inquire into the training of mental defectives. The work of these two members of the commission was to discover a scientific method of diagnosing and grading the well known types of mentality below the normal—the half-wit, the imbecile, the idiot being the most marked types.

Earlier investigators had made researches based on the notion that acuteness of sense perception was a measure of intelligence, but this assumption proves contrary to fact. And, it is a matter of common knowledge that primitive peoples and even the higher types of animals have a greater acuity of certain senses than the more intelligent civilized man. Also, those humans handicapped with a total lack of some sense, like deafness, blindness, and so on, often show a very high degree of intelligence.

Binet and Simon proceeded on the basis that "to judge well, to understand properly, to reason well, these are the essential springs of intelligence."⁵ Their tests also include initiative and the practical sense of adapt-

ing oneself to novel circumstances. They standardized their tests by trying them out on normal children, thus discovering what questions or problems such children of any age were able to answer or solve satisfactorily. The amount of research necessary to gain this information can well be imagined.

A number of tests for various ages of normal children beginning with the three-year level were devised; and in his revision of these original tests Binet arranged a set of five tests for each year, so that the highest set successfully passed by a child indicated his mental age. If his chronological age, the number of years since his birth, agreed with his mental age, as indicated by the highest test he was able to answer successfully, then his mentality was considered normal. If he could successfully cope with a test beyond his chronological age he had a superior mentality. On the other hand the type of children Binet and Simon were especially interested in would not be able to answer their normal age test, their number of years of retardation mentally being shown by the difference between their mental ages thus found and their chronological ages.

A convenient way of rating or classifying the mentally normal, subnormal, and supernormal is by finding the ratio between the mental age and the chronological age, i.e., dividing the former by the latter and carrying the division out to two decimal places, but omitting the decimal point. An example: the mental age seven of a child is divided by his chronological age, seven, let us say. Adding to the mental age the two zeros for two decimal places, we get $700 \div 7 = 100$. The 100 (in reality 1, since the two zeros represent decimal places) is the ratio desired and is called the Intelligent Quotient, or, for convenience, the I.Q.

The normal I.Q. at the present time and under present social and educational environments is 100. A child seven years old mentally, but only six chronologically, would have an I.Q. of $116 \frac{2}{3}$ or 117 (calling a major fraction another unit). A five-year-

old child with a seven-year mentality would have a 140 I.Q., a superior mentality; while 117 I.Q. is just ordinarily bright. On the other hand a child of seven-year mentality with an eight-year body has an I.Q. of 87 and would be known as a dull or slow pupil in school. A seven-year mind in a nine-year body, with an I.Q. of 78 is close to the moron in intelligence. But I must be careful with my use of mind and body. The Behaviorist would frown upon the idea of a mind in a body for, according to him, we think (which is a form of behavior, he says) as a unit organism, body and mind being one.

The Binet-Simon tests and their revision were first published in 1908-11. They soon found eager reception in America where Thorndike's influence among educational psychologists was already well marked. Lewis M. Terman⁶ of Stanford University in 1916 published an adaptation of the French tests, making them applicable to American social and educational conditions. These are known as the Stanford Revision of the Binet-Simon tests and are regarded as the standard intelligence tests in the U. S. Another revision adapted to British children and conditions was made by Dr. Cyril Burt of England.

As instruments for the weeding out of the unfit and the selection of men for different positions of responsibility among our enlisted men, when the U. S. entered the Great War, the Army Alpha and Beta tests proved very useful and some interesting results were obtained and deductions made therefrom. It was found necessary, of course, to devise tests for illiterates—the Beta tests; for the United States, in spite of her front rank position among nations in educational matters, still has her quota of native adults who have had no schooling, as well as her untutored foreign population.

A very interesting finding made from our Army tests was that over 70% of our men were below the mental age of 14 years. And it has been said by certain students of the evidence these tests furnished that fully

half of our population is of moron intelligence. Moron intelligence is graded as about 70 I.Q. Do these findings show a defect in the type of test used, or do they show the actual mental status of the greater portion of our people? Opinion of experts on the matter is not unanimous.

Morons are unmoral, not immoral. That is to say they have not the mentality to decide a moral problem intelligently. Like children they should not be held responsible for moral delinquency to the same extent that may be demanded of those of mature intelligence (having a normal I.Q.). They are the children of the race, mentally speaking. A statement comes to mind made by a keen student of social conditions, Thorstein Veblen, who says that "According to accepted theories of heredity, civilized mankind should by native endowment be best fit to live under conditions of a moderately advanced savagery." Would morons be better off, i.e., adjust themselves more happily to such conditions? Are the tensions and high pressure temptations of our big city life to blame for their delinquency? In pondering over such problems as these, a Theosophist is reminded of our teaching that the consciousness of the life on our globe, prevailing among humans because of their highly complex nervous mechanism in its most acute form, is at the emotional stage of unfoldment; and further, comparatively few of our humanity have evolved well into the next stage (called "round" in our literature), the mental stage, even though we are in the mental stage of the development of the race.

Another interesting point brought to light by intelligence tests, and tending indirectly to corroborate a Theosophic teaching, is that the I.Q. remains fairly constant throughout life, barring accidents or disease that affect the mentality. A child of seven whose I. Q. is 100 remains normal mentally all his life; a superior I.Q. in childhood presages a superior intelligence as an adult, and so on. This has been something of a surprise to educators,

and all are not agreed as to the significance of this constancy of the I.Q. In a later article the implications involved in this constant I.Q. will be discussed. There are educators who do not take kindly to the idea. And yet, a Theosophist can understand that a change of I.Q. occurs in the heaven world between incarnations when the essential value of the experiences of the previous life is assimilated. Would it be possible to so educate humanity, during adulthood as well as childhood, that the assimilative process may be experienced, at least in part, while still on earth? If such were possible our human stage of evolution would certainly be compressed into a shorter period of time, a goal worth the effort to consider its possibility.

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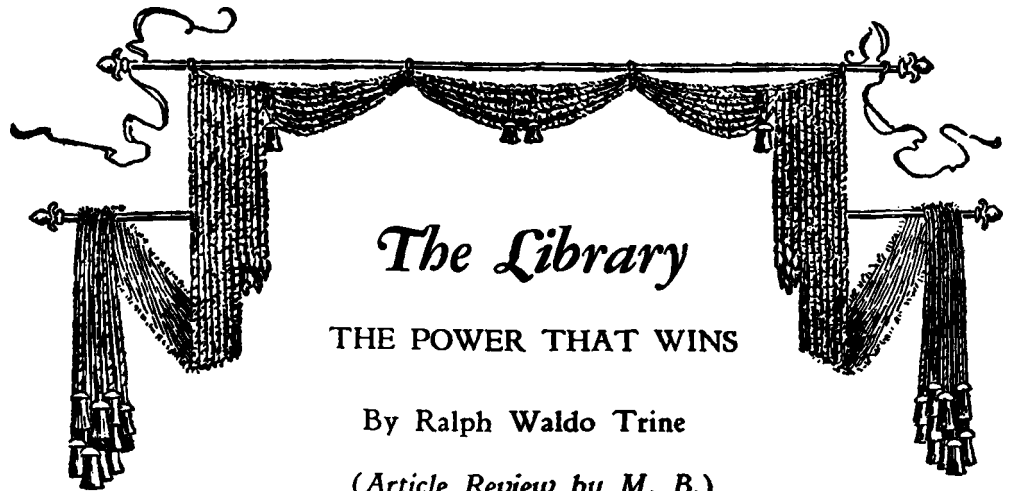
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(The use of "intelligence tests," mentioned in this article by Miss Sommers, has been a great forward step in the understanding and education of children. And the student of Theosophy, in being among the first to appreciate its great value, will perhaps wonder if it is not but a prelude to what will come when the inner laws of child evolution are understood, viz: that up to the age of 7, the training (and therefore the tests) should pertain *predominantly* to the mental, emotional, and physical aspects of the *physical* body; between the ages of 7 and 14, predominantly to the mental, emotional, and physical aspects of the *emotional* body, and between 14 and 21, predominantly to the mental, emotional, and physical aspects of the *mental* body. Likewise, these 7-year intervals being but sub-cycles of the whole life period, they would give the clue to the 7-year cycles of adulthood which enable the ego, through the lessons of experience, to accomplish his purpose here and hereafter. How much better an opportunity to understand life would be given to both children and adults if the teachings of Theosophy could be applied in this vitally important field of education!—*Asst. Ed.*)



A True Man

Let us affront and reprimand the smooth mediocrity and squalid contentment of the times, and hurl in the face of custom, and trade, and office, the fact that there is a great responsible Thinker and Actor working wherever a man works; that a true man belongs to no other time or place, but is the centre of things. Where he is, there is nature.—Emerson.



The Library

THE POWER THAT WINS

By Ralph Waldo Trine

(Article Review by M. B.)

WE HAVE glimpsed here and there in books and magazine articles the philosophy of Henry Ford, but never so complete a statement of his psychology as in a recent interview with Mr. Ralph Waldo Trine. Mr. Trine's philosophy is long well-known.

In this book (Bobbs-Merrill Co., Indianapolis) Mr. Trine evidently was deliberately inducing, sometimes forcing, Mr. Ford to be explicit and self-revealing. It turns out to be a sort of debate between a Mystic and a Scientist, and in many respects the latter was victor. It is refreshing to find philosophy so practically applied to daily life as it has been by Mr. Ford.

The subjects discussed are: Life, The Purpose of Life, The Power of the Individual Life, The Power of Thought, Thought Transference and Projection, Education, Experience, Dancing, Music, History, Religion, Health, Diet, etc. It is in these subjects that we find the valuable experience of a man of the world, and yet far from being wholly of it, expressed with great charm and frankness. He dreams as a philosopher and thinks his philosophy so strongly that the dreams come true.

Mr. Ford: Pardon me, you say I started with "practically nothing." That is hardly correct. Every man starts with all there

is. Everything is there.

Mr. Trine: Yes, but what I want to say is, in accomplishing this work and in doing the big human service that you have done, you may have accumulated wealth; but to me your wealth, Mr. Ford, is the least important, the least significant part of you.

Mr. Ford: Well, wealth is nothing more or less than a tool to do things with. It is like the fuel that runs the furnace or the belt that runs the wheel—only a means to an end. . . .

Mr. Trine: Now I want to ask you this: Is there in your mind and your experience a Power, greater than we, that we can have contact with? Is there a possible constant kinship with this—call it if you will—Divine Power? Are you conscious of it, and do you make any conscious effort in your regular daily life to come in touch with or to contact it?

Mr. Ford: It is all here; everything is here and we simply acknowledge that it is here—the essence and the substance of all there is. What we call spirit and what we call matter are one, and the All. I don't like to talk about "spiritual" and "material" as if they were different or opposed. They are all one, part of All that is. The first thing in making con-

tact with this is to set yourself right—by wanting to do the most good for the most people. Wanting to do the most good for the most people—that is what I mean by setting yourself right. It is our attitude that counts.

Mr. Trine: Is that the answer to my question?

Mr. Ford: It is the beginning of the answer. Let me explain: Each is a world in himself—and at the same time a part of all there is; and all—the All—is here now. To his center—himself—he is continually attracting *little entities*—invisible lives—that are building up whatever he is doing. Whatever he has concentrated his thought and work upon is helped and shaped by these little lives that come to him. Everybody gets help who is doing the right and useful thing. These little entities come to help him; they also go out from him—through the channel of his thought—as messengers to bring back what he needs. These entities are the material of growth and achievement. It is the type of our thought that determines the character and the growing volume of these little entities.

It is all here now—we don't have to think of it as mysteriously distant and separate—all there is; everything is right here among us, and we can appropriate and use it. By realizing this, and then by seeing clearly the thing we would do, or grow into, immediately a building-up process is set into operation; these little entities come and go, and carry information and inspiration and build it up.

To see a thing clearly in the mind makes it begin to take form, and these little entities carry it along and give it continued form. Man is a universe of these little lives, and he himself is the Master Cell, if you like, the queen bee, that holds it all in order. Some

call the man the Soul, but one name is as good as another.

Mr. Trine: What you have just said of the little entities is most interesting; this may explain the method, the medium, or the material whereby the cause produces the effect. For if cause produces effect, there must be actual movement of force, or material, or force-material, that actually does the work. In speaking a moment ago, I used the term "seer," and in connection with it, I suggested that there are men who seem to have an aptitude, or a sense perception, that is different from that of the ordinary man.

Mr. Ford: Well, that is experience. Some seem to think that it is a gift or a talent, but it is the fruit of long experience in many lives. Perhaps I ought to explain that I believe we are reincarnated. You, I, we reincarnate over and over. We live many lives, and store up much experience. Some are older souls than others and so they know more. It seems to be an intuitive "gift." It is really hard-won experience.

Mr. Trine: Then would you say that the inventor, the poet, the prophet, perhaps others who have the greater faculty or depth of seeing, apprehending things—would you say that they have the larger experience, in the lives that they have lived before?

Mr. Ford: Yes, they are older persons in *experience*. Christ was an *old* person.

THOUGHT TRANSFERENCE

Mr. Ford states that there is nothing more firmly established in his mind than his belief in thought transference; he says that it is a "stream of little organizations that go to and fro," and that each has some kind of an organ of intelligence of its own, and a "body got together like our own," which have their affinities. "When thought goes out some of the energies of the personality go out with it; these energies are around us all the time. . . .

each of us is an intelligence center. These living entities become a part of us; and then they work under our direction, and according to our character. . . . Thoughts are materials."

Mr. Trine: I think then perhaps you will agree with a statement I once put in this form: Thoughts are forces, like builds like, and like attracts like. For one to determine his thinking, then, is to determine his life.

Mr. Ford: I know that like seeks like. If you want to get into trouble, think about trouble, and you get into it. . . . we probably learn more from mistakes and from the hard things. What we call evil, it seems to me, is simply ignorance bumping its head in the dark; and every bump is an experience, though the price may seem at times very heavy. . . . Mistakes are a source of experience; and it is the essence of experience that we call wisdom.

Mr. Trine: Perhaps we are here almost solely for experience.

Mr. Ford: I am sure of it in my own mind; and we keep on here until we are able to gain all the experience that we are intended to get from life on this planet.

EDUCATION

Mr. Ford expresses himself as most delighted at the success of his Trade Schools. "We are trying to pick up a boy on the street—twelve or fourteen years old—and keep him off the human scrap-heap." He pays the young fellows enough to care for themselves, to make them feel independent, and then gives them a scholarship in the school. There are now twenty-seven hundred boys in attendance, each being taught the trade he likes most.

There is a large museum to which the children are taken and there educated by seeing the finest results of all living arts and trades. Mr. Ford does not like "dead museums." He says that education, as he sees it, means putting the student in possession of the

world up to date, keeping him in step with humanity:

Mr. Ford: There never was a better time to be young. These times are richer in material for new combinations of knowledge, of grit and of power than any which this country has seen during the past fifty years. It is when humanity is solidified, and every process is hardened by custom, and ways of doing things become set and fixed, that it is hard for the young man to create something of his own, and get a new idea started on its way. But in times like these, everybody is hospitable to new ideas.

In pioneer days the man with initiative had almost nothing ready to work with. There were few people, little material, limited fields for development. But what a difference now! Here are over a hundred million people, inexhaustible resources, and no limit to expansion. The country is "new" again.

There never was more to be done; there never was a warmer welcome for the doer. There was a time when the path to distinction and service in this country was almost exclusively a professional path. . . . We used to encourage boys by saying, "You may be president some day." But we need only a few presidents in a century so that such encouragement is foolish, in a way. But we can say to a boy, "You may be the man who is to discover a better way of housing and feeding the people," or "You may be the man who is to reform the money system."

FAITH, HOPE, COURAGE

Mr. Ford says he thinks that Christ understood thoroughly the thought-forces working through these three virtues. It was Robert Louis Stevenson who said, "Keep your courage up and you'll do."

Mr. Ford: If there is one thing which I would banish from the

earth it is fear. We must get rid of fear. I suppose the only way to do that is to see that there is nothing to fear, nothing in all life to be afraid of. The difficulty in saying these things is that it sounds like advice, but it is fact—there is nothing to be afraid of. Who was it said: "Greet the unseen with a cheer"? That's it! . . . How many times was I discouraged? Not once. I never was any more discouraged than I am at this minute—not a particle. I have never been discouraged.

Mr. Trine: It is truly remarkable, it seems to me, to have the chronic type of feeling secure, or experience, that you have stated.

Mr. Ford: I have it because I feel I am here for experience. I know I am here for experience, and nothing else matters. . . . I could quote many men whom I have heard speak about discouraged moments. There are many who have told me about their discouragements, but I never thought they were really discouraged. All they needed was a little rest—a little rest would change it all, or a long journey, to leave the jaded entities behind.

THE SECRET OF SUCCESS

Mr. Trine asked Mr. Ford if he thought there was some secret, some *method* of success that could be recommended to young people.

Mr. Ford: Let them decide what they want to do—then go to it. Stay at it. Do your best every time. A basic rule is to do well whatever you do, because by doing a thing well you build something valuable into yourself. Any task contains all that is essential in building up oneself. And after all, there is no success outside oneself, it is *first within*. One does well by oneself in doing well by whatever he has to do. . . .

The law of success is in the person himself. What is the law

by which the apple becomes an apple? Well, it's the same way with success.

But there is no success without application. This means concentration of mind, labor of hand and brain. There must be confidence. This is a form of faith. There must be courage. Unless you have courage, a courage that keeps you going, always going, no matter what happens, there is no certainty of success. It is really an endurance race.

There must be knowledge. This is within every man's reach; there is no favoritism here. You must know all there is to know in your particular field and keep on the alert for new knowledge. The least difference in knowledge between you and another man may spell his success and your failure. Guessing does not go. Trusting to luck is folly. Going it blind is taking a chance that may prove disastrous. You must *know*, and your knowledge must be the up-to-the-minute kind.

As to the moral qualities—the more you have the better. Dishonest men, by obeying the *other laws* of success, may have won a place—but it is becoming harder and harder to do that. They may have been dishonest in dealing, but they can not be dishonest with materials. They must build their brick wall true, or it falls down. They must honestly obey the laws of strain, or their bridge collapses. They may cheat their customer once, but they can not cheat nature even once. Better not try to cheat either, for dishonesty is a dry-rot that creeps in everywhere.

WISDOM

Mr. Trine asked Mr. Ford if he thought that at the present time we are coming to an advanced stage of human achievement. And that since formerly there were great civilizations, the souls were now reincarnating and

bringing forward the aptitudes, science, and discernment of that former time. Would these survive?

Mr. Ford: Possibly. What survived is wisdom—the essence of experience. . . . The progress of the world in our time is to a great extent through machinery which is accomplishing what man has failed to do by preaching, propaganda, or writing; but even then we know very little as yet. I believe, nevertheless, that the time will come when man will know even what is going on in the other planets and perhaps be able to visit them. The mind is traveling faster than it did. Ideas circulate more freely. We make more mental progress in five years than we formerly did in a century. That is, the distribution and reception of new ideas have been greatly increased.

What is it that makes us think, and how do we think? Where do our thoughts come from, and how do they come? These are always most interesting questions to me. Thoughts seem to come—and I believe do come—to the one attuned to receive them. Sometimes the "reception," as the radio people say, is good, sometimes faulty. We seem to receive and transmit more than we create. Perhaps there is nothing new but new combinations. That is why I am so interested in people,—they are the latest and newest things on earth. But what is "new" about each individual is merely a new combination.

The human mind is a channel through which things-to-be are coming into the realm of things-that-are. In truth, there are no exclusive discoveries. Nothing is ever entrusted to one man alone. We know that no one man invented printing; the idea was seeking incarnation and found its way into life through several men at about the same time.

Columbus was not the only discoverer of America. Destiny takes precaution that no purpose shall fail through the failure of one man; and so a new truth is always entrusted to several. It is this which leads to so many bickerings in the matter of discoveries; it is hard to prove who was "first." The idea was abroad, "in the air," and it came through to minds that were receptive, that were keyed to its quality.

RELIGION

Perhaps the most interesting of these interviews is that in which Mr. Ford expresses himself on religion. Some of the most pertinent thoughts are the following:

Mr. Trine: Mr. Ford, what is your religion?

Mr. Ford: Every man works out his own religion, if he gives it any attention at all. It comes partly through thought, partly through experiment. Every man has his own individuality of thought, and I suppose that every one tests certain matters by experiment. I don't mean by casual experience. Sometimes that is not a test, because it has not been real or directed experience. But the experience we get from intelligent experiment is good evidence for or against. I believe it is possible for us to experiment in the special field we call religion, and that points where most men are in fullest agreement may be regarded as the common ground of truth in that field. Not that I think religion is a field, off by itself, separate. No, it includes everything, and everything includes it. It is simply our beliefs, our foundation principles, our attitude toward the seen and the unseen, toward our duty, our fellow men and the changing panorama of life.

I know a man's religion without asking: just see how it acts,

how he fronts life. It is impossible to write a creed, a complete creed, because it is so hard to put some things into words, but if you truly have a creed, it is not nearly so hard to live it. Men easily live what they really believe; they can't do anything else. So, to find out what men believe, really believe, don't listen to what they recite, but watch what they do.

Mr. Trine: What do you think of the church? Has it a place in life?

Mr. Ford: I have no doubt of it. The church—I am speaking now of the building itself—does good to the people who go to it. I go so far as to say that it is impossible for any one to go into a church building without receiving benefit. The very atmosphere is helpful. The place is saturated with the aspirations and confidence of all who have been there, and they have all left a little of their own experience behind to be a benefit to those who come after. Personally, I don't see how any one can escape getting good from going to church. But I do not go often myself. I used to. Nowadays, I go mostly where I am not known. When I am up at the lakes I sometimes go into an Indian Episcopal church.

Mr. Trine: You have thought about religion considerably, then?

Mr. Ford: Yes, as most folks have. For twenty-five or thirty years. It is a matter which everybody wants to have settled in his own mind. We can't live always with problems; there must be some things settled. Religion is something on which every one wants to feel settled. I suppose that is part of what is called the comfort of religion.

What we call "belief" now, was once knowledge. That is one of my beliefs. I am sure that once upon a time the human

race actually *knew* the things which they now say they *believe* or hold by faith. Faith is a means to knowledge. I believe that nowadays it is a means to bring us back to the knowledge which the race once had and lost. I think that something has happened to the race; it has fallen under a cloud, and things that were once clear as day, and of common knowledge, are now so misty that we must hold them by faith. Another of my beliefs is that we are in contact with all about us, that we ourselves are a universe in miniature, with the Self as the center and numberless millions of entities making up the thing we call "I;" that we function not only on the planes we see, but on others we do not see; that we are ourselves little universes coming to consciousness, trying to recall powers and knowledge we once had.

Everything you see now—we have been through all of it before. We are central stations with myriads of entities going and coming all the time with messages. Thus no one is alone, no one is helpless. All the material and insight that exists is available for those who send for it and can use it. The more you use, the more you have. One of the cardinal rules of life is use. If you want more of anything, use what you have.

Mr. Trine: And then you have mentioned your belief in reincarnation.

Mr. Ford: Yes, because it offers an explanation for so many things that otherwise remain unexplained. And it answers the rule that *experience is the purpose of life*. It is merely one phase of the world-wide and ancient belief (which was once actual knowledge) that life is continuous, that we go on and on. We *believe* that now, but there was a time when we *knew* it. Besides, it offers an intelligent explanation

of the inequalities of life, of the differences in wisdom and maturity of people born into the world.

DEATH

Mr. Trine: Has it come to you as to what probably occurs, or what the state is, when we leave the body here? . . . To think that this one little planet that we call our earth, in this vast universe of universes, is the only one inhabited, has always seemed to me thoroughly absurd. Pardon my interjecting this bit of my own thought, for I am more than interested in your thought in this.

Mr. Ford: Well, that is one subject where any one can run on as long as he likes and along any line he likes, because there is no check. A man can say there is no life beyond this, and another man can give detailed plans and specifications of a life beyond this, and neither can be checked by known facts. Two things seem clear: first, we are pretty well shut up to this present phase of life so far as our conscious knowledge is concerned; second, in our best condition we are never convinced that the present phase is all. Why should we talk about "the present life?"—it will always be this present life. Life is always life, and the fuller it is the more present the present is. We talk about this present life as if we under-

stood it, and having disposed of it, we are ready to analyze and pronounce on another. Well, there is no other, there is only this, going on, going on, and coming to itself more and more. Life can not die. Longfellow was right—"There is no death." It is not poetry, it is science. Life that can die would not be life.

What you want, I see, is my opinion. Well, that is all any of us has to give. I expect to go on and gather more experience. I expect to have opportunities to use my experience. I expect to retain this central cell, or whatever it is, that is now the core of my personality. I expect to find conditions of life further on, just as I found conditions of life here, and adapt myself to them, just as I adapted myself to these. As to the religious aspects, I don't know. I think it is all religious, for that matter. The whole system is what it is, and there can be nothing else. That is my opinion. We go on. We don't stop. The further we go the better it becomes, I think.

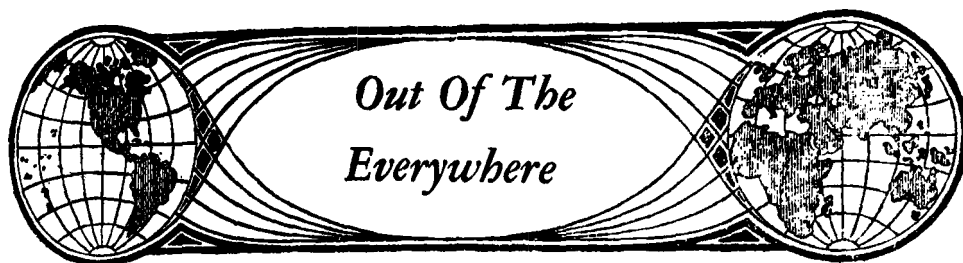
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The Theosophist will find this book, that reveals Mr. Ford's philosophy of life, replete with the teachings of the Ancient Wisdom. One wonders where and when Mr. Ford contacted them, especially the occult truisms with which he governs himself, and upon which he bases his phenomenal achievements.

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Integrity

Whoso would be a man must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind.—Emerson.



OJAI: A CRADLE OF THE FUTURE

By Dr. G. S. Arundale

This Ojai Valley (in California), is an embodied Purpose, a splendid Jewel of the Future in a setting of today—both Jewel and setting miraculously merging into an Eternal beyond all shadows of time.

Discover this Purpose for yourselves. Enter into it for yourselves. And, entering it, become that Purpose. So shall the Jewel of your own higher self come forth for its setting amidst the shadows of the lower worlds, dispelling these as our Lord the Sun disperses clouds. You dwell in the heart of an embodied miracle of life. The Ojai Valley is the future laying hands upon the present, and End disclosing itself amidst the means, a Goal tangibly foreshadowed on the pathway leading to it.

Here in the Ojai Valley you cannot use your eyes without perceiving the flower within the seed. You cannot touch a tree, the grass, a flower, the earth, without contacting a lovely promise. You cannot gaze upon the hills without gazing upon the certainties of the future. You cannot breathe the atmosphere without breathing the intimation of a splendor no less your own than of the Valley. Here in the Ojai Valley you may live beyond yourselves, if you will; you may anticipate yourselves, if you will; you may live centuries in the space of a few years, if you will. And perhaps the intriguing joy, the peculiar delight, of this Ojai Valley, is that the future it intimates is close upon us, pressing upon us, on the very threshold. There is an immanence of the

future here, to be found nowhere else. Elsewhere a future afar off. Elsewhere Eternity in partial embodiment. Elsewhere a distinctive ideal incarnated in present form. But nowhere else a future immanent, a very cradle of a mighty incarnation of Life. Our Ojai Valley is indeed a cradle, and you who are privileged to dwell herein are fashioning it for the Life which is to come.

If you are wise, if you are able to conjure from afar the future that awaits you so that it takes hold of the very present and changes it, you will seek to stamp every thought, word, deed, with the impress of the future—both your own and that which may be beyond your own. You will work in terms of the future, be that work what it may. You will think in terms of the future, be your thoughts what they may. So will you feel. So will you speak. So will you act. You will live in terms of great distances, in terms of great spaces, even in the so-called trifles of the every-day. You will live largely. You will live in terms of values. You will live freely; for with the future in your hearts you will know that restrictions, obstacles, troubles, anxieties, are but opportunities, stepping-stones, on the great Roadway of Life.

Live, brethren, in the mighty Purpose of this Valley. Discover your true selves in that Real of which it is the cradle. Your guardian hills, in purple mistiness, encircle you within a dreamland wherein the future lives, and in that dreamland you, too, dwell—

ing, shall know the future and dream it into outer form. Watchers upon a wondrous birthgiving are these hills—waiting, waiting, waiting, but sure, and majestically at peace. Purpose shines joyfully in the radiance of the sunrise, and rests calm and unruffled in the soft assurance of the sunset. In the restful stillness and dreamy aloofness of the Valley you may reach out after the future, unfettered by the clamorous insistence of the present.

The Will of the Lord finds here embodiment, and speaks to those who have the ears to hear. But all who live here may not have the ears to hear. They have won the right to hear, yet must they hear. It is not enough to live in the Ojai Valley. You must become of the Valley. Let the Voice of the Silence of this Valley speak, and do you hear and obey.

VALUE OF MENTAL HYGIENE

The Mental Hygiene movement recently celebrated in America its twentieth anniversary, and over six hundred leaders in the fields of psychiatry, psychology, medicine, education, and social work, from eighty cities, met and paid tribute to Clifford W. Beers, whose book, *A Mind That Found Itself*, led to its organization, and spoke of the vital work which it is doing in the community.

President James R. Angell, of Yale University, said:

This movement was launched at Yale in a spirit of perfectly normal recognition of the fact that along with other disabilities in life, we do have mental and emotional difficulties. These are to be recognized and dealt with exactly as one would deal with other disabilities and not to be treated as something to be hidden, something to be dealt with in a morbid fashion.

Dr. Charles P. Emerson, Dean of the Indiana University School of Medicine, said:

This movement has permeated society like a ferment. It has made our prisons different, it has made our institutions for the in-

sane and our schools for defectives and dependents very, very different; it has modified internal medicine to a marked degree.

Dr. William A. White, Superintendent of St. Elizabeth's Hospital, Washington, remarked:

We find psychiatrists at our instance being introduced into the universities where they make contact with the adolescent youth of the country, and we find those same psychiatrists realizing that the adolescent who is headed for mental disease has been on the wrong path for some considerable time. And so, then, we find the psychiatrist in the schools, the public schools. We find him prominent in the parent-teachers' group. We find him busily engaged in segregating the defective, the backward and the abnormal child, and advising them for special methods. And then finally we find him engaged with the whole problem of the care and bringing up and education of children, beginning even before school days with the pre-school child and attempting to correct at the very start habits in the early months of childhood. . . .

Wherever abnormal human behavior is an element in the situation, there we are beginning to expect to find the mental hygienist. . . . What does abnormal mental behavior mean? For the individual it means either unhappiness, or a lessened degree or lessened amount of happiness. From the point of view of his usefulness it means a lessened efficiency, and therefore it means that the individual is not as successful as he would be otherwise. And from the social point of view it means a lessened usefulness to the group. . . . The mental hygienist is not interested in the functions of the several organs of the individual, but only in the way he functions as a whole and as a member of society. . . .

Mental Hygiene Bulletin, from whose recent issue the above is taken, gives a complete report of the interesting addresses of these forward-looking scientists. The synthesis of their ideals can perhaps be described in Dr. White's words:

It is the idea of the mental hygienist to develop a man's possibilities no matter who he is or what ails him, and not to penalize him for his defects. Mental health is something positive; it is not dependent upon negations. The absence of disease is not the fullness of health.

THE EXTENDED SENSES

It is gratifying to learn how close psychopathologists, scientists, and others who have so long scorned any philosophy or theories that bordered on the superphysical, are drawing to some of the verities of Theosophy. It has always maintained that a person is possessor of only a very small proportion of the powers of the senses. H. P. B. has told us that each sense is sevenfold, and, if I remember rightly, that only one "sub-fold" is fully developed with each race. According to that, we should be developing the fifth layer or fold of all the senses. And if these developments overflow the bounds of normal race development, the extended "vision" or compass of the Fifth Race in all the sentient faculties should be approaching the early development of the sixth sub-layer.

We learn that the physiologists and psychologists are now deeply interested in what they call "synesthesia." They describe "smelling by the ear and tasting by the eye" by this polite epithet, and would not for the world use any term so occult as "sixth-sense."

Such phenomena they have only now discovered to be of things "quite new," when they are quite commonplace to the occultist.

A scientist in the *American Weekly* in awe and wonder describes instances where smell provokes the sensation of sound, where color produces taste, and where hearing registers the proper

color on the mind—a sort of "double crossing" in the brain-associations. This writer gives some interesting instances:

"A radio listener in Paris recently presented French radio engineers with a puzzling problem. When he listened to the church service broadcast from the Cathedral of Notre Dame, this listener said he also smelled the smoke of the candles in the church. Was it possible, he asked, that smell sensations might be picked up accidentally by the microphone?"

"Radio engineers thought not, but were undecided about the real explanation. Certainly nothing of the character of a smell can possibly be sent out, everybody agreed, over radio waves.

"Fortunately for the candle-smelling Parisian, psychologists came to his rescue. He was a victim of a curious mental abnormality called 'synesthesia,' or the mixing of sensations. These instances are most likely to occur in people above the average in mental powers, education, and culture.

"In the Parisian case the listener got his hearing sensations mixed in his brain as they came in. Some of the nerve impulses leaked across the brain to affect the center for smells. That the listener seemed to smell burning candles is explained by past association.

"In the records of laboratories of psychology are accounts of individuals whose taste sensations got mixed with sounds or with sensations of color; of individuals whose smell sensations called up colors or scenes; of still other persons whom sounds made to feel pain, or whom pain made to hear imaginary sounds. Apparently nearly every possible mixture of one sense with the other has been detected in at least one abnormal individual.

"Some such mixtures are familiar. Taste sensations, for example, are not infrequently produced by the sight of food. The fact that the body feels the taste impulses unconsciously, is indicated by the common observation that sight of food often 'makes one's mouth water.'

"Another instance is the fact, well known to musicians, that sight of objects possessing strong taste may interfere with the position of the mouth muscles. A cornet player, for example, may be broken up completely in a solo on his instrument if he chances to see a person in the audience sucking a lemon. The automatic reaction to the acid lemon juice, produced by mere sight of the fruit, draws the cornetist's mouth into a shape which makes production of a good tone all but impossible.

"By far the commonest of these abnormalities are color sensations, called into being by ideas of other kinds. 'Color-hearing' is one of the commonest cases; a condition in which the hearing of some sound always calls up in a person's mind the sensation of a definite color.

"Dr. Ponder, Dr. D. F. Fraser-Harris, of London, and other experts, located many other cases. Something like 12 percent of the average population possesses, Dr. Ponder believes, traces of this color-hearing power. It belongs, he suspects, to an actual majority of young children, although it often fades as a child grows up.

"Dr. Ponder has several acquaintances, he reports, who see colors and color combinations when they hear the horns of taxicabs or other automobiles on the street; usually a different color for each horn. Accordingly, these persons amuse themselves when walking on the street by 'looking' at the colors of the horn blasts and other street sounds entering their ears. Two other color hearers are recorded as quarreling bitterly about the precise color of the sound of knives and forks being rattled in a restaurant kitchen.

"In a smaller number of individuals, several of whom have been studied by Dr. Fraser-Harris, the sound is not necessary to call up the color. A mere idea is enough. Dr. Fraser-Harris calls these individuals 'color thinkers,' and describes one who thought of Sunday as yellow, Wednesday as brown, and Friday as black.

"As an example of mixture of taste sensations with others, Hibbert records

the case of a lady to whom milk tasted yellow, sweets tasted blue, and all unpleasant tastes were brown."

THE GENEVA CONFERENCE ON EDUCATION

Miss Evaline Dowling, chairman of the World Friendship Committee of the schools in a large American city, reports that the following ideas were expressed at the recent meeting of the World Federation of Education Associations in Geneva:

1. Peace depends upon democracy; democracy depends upon education; education depends upon leisure; and leisure depends upon the universal adoption of a shorter working day, particularly in the Orient, and of the minimum age for employment.

2. International mindedness is perfectly compatible with the right kind of patriotism.

3. Every child should be made to realize that international coöperation is the normal method of solving world problems; he should be made as familiar as his age will permit with the declarations in the Kellogg-Briand Pact for the renunciation of war, and with the aims and achievements of the League of Nations, the World Court, and with all other existing machinery for the pacific settlement of international disputes.

4. The public should demand that newspapers publish only accurate and up-to-date information about the peoples of the world and that films likely to jeopardize world friendship be barred.

5. Biased statements and those that might unnecessarily offend the people of other countries should be eliminated from history textbooks.

6. A syllabus for teaching world history that would be acceptable in all nations should be prepared, and an international year book on education should be established.

7. In order that illiteracy may be speedily eradicated, laws compelling children to attend school at least eight years and until they reach the age of fifteen years should be passed in all countries not yet having this type of legislation.

THE THEOSOPHIST



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Right Civilization Annie Besant, D.L., P.T.S.

Freedom of the Individual J. Krishnamurti

Occult Study of Disease Geoffrey Hodson

Ideals of Indian Art
James H. Cousins, D. Litt.

Buddhist Nuns of Thibet
Major Fletcher, A. M. I. M. E.

March, 1930





The Theosophist

A World Magazine

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Annie Besant, D. L., P. T. S., Editor
Marie R. Hotchener, Assistant Editor

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The Himalayan Home of the Masters (Now Chohans) M. and K. H., the Inner Founders
of the Theosophical Society.



Lest We Forget

The illustration on the opposite page is a line-drawing of the photograph the original of which is at the Headquarters of the Theosophical Society, Adyar, Madras, India. The original was precipitated by the Master Djwal Kul on silk. Its colors are green, blue, and India ink. It is signed by the Master with His pseudonym "Gai Ben-Jamin." On the left of the picture, the Master Morya is seen riding on a horse. The individual in the water grasping a pole is the Master Djwal Kul Himself. He shows purposely only His back, as he considered that His Mongolian features were not worth putting on record. It was given to Madame Blavatsky in the early days of the Society.

In the book, *The Masters and the Path*, by the Rt. Rev. C. W. Leadbeater, there is a description of this scene in Thibet: "Let me here describe a certain valley in Thibet where three of these Great Ones, Masters Morya, Kuthumi, and Djwal Kul, are living at the present time. Masters Morya and Kuthumi occupy houses on opposite sides of a

narrow ravine, the slopes of which are covered with pine trees, and at the bottom flows a small stream. Paths run down the ravine past their houses and meet at the bottom, where there is a little bridge. Close to the bridge a narrow opening leads to a system of vast subterranean halls containing an occult museum, of which Master Kuthumi is the guardian on behalf of the Great White Brotherhood."

We reproduce the picture as a reminder to Theosophists of those Great Ones, the Inner Founders of the Theosophical Society, Who are ever watching over its progress and future.

We are also reprinting here some of the most beautiful, apposite, and profoundly important statements which They have made:

"I am as I was; and as I was and am, so am I likely always to be—the slave of my duty to the Lodge and mankind, not only taught, but desirous to subordinate every preference for individuals to a love for the human race."—*Master M., Mahatma Letters.*

"The path of Occult Science has to be trodden laboriously and crossed at the danger of life; every new step in it leading to the final goal, is surrounded by pitfalls and cruel thorns; the pilgrim who ventures upon it is made first to confront and conquer the thousand and one furies who keep watch over its adamantine gates and entrance—furies called Doubt, Skepticism, Scorn, Ridicule, Envy, and finally Temptation—especially the latter; and he who would see beyond, has first to destroy this living wall; he must be possessed of a heart and soul clad in steel, and of an iron, never-failing determination, and yet be meek and gentle, humble, and have shut out from his heart every human passion that leads to evil."—*Master K. H., Mahatma Letters.*

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"We who are behind the Theosophical Movement are powerless, sometimes, to prevent the checks and disturbances that must unavoidably arise, because of the Karma of individual members; but you can aid us much by refusing to take part in such disturbances, and by living true to the highest possible ideals of Theosophy."—*Master M., The Theosophist, January, 1907.*

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Though separated from your world of action, we are not yet entirely severed from it so long as the Theosophical Society ex-

ists.—*Master K. H., Mahatma Letters.*

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"Tenfold greater pains than heretofore will be taken to cover you with ridicule for your credulity, your belief in me, especially, and to refute your arguments in support of the esoteric teaching. . . . It has ever been thus. Those who have watched mankind through the centuries of this cycle, have constantly seen the details of this death-struggle between Truth and Error repeating themselves. . . . Courage then, you all, who would be warriors of the one divine Verity; keep on boldly and confidently; husband your moral strength, not wasting it upon trifles."—*Master K. H., Mahatma Letters.*

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"If you remain true to and stand faithfully by the T. S. you may count upon our aid and so may all others to the full extent that they shall deserve it. . . . If you would go on with your occult studies and literary work—then learn to be loyal to the Idea, rather than to my poor self. When something is to be done, never think whether I wish it, before acting: I wish everything that can, in great or small degree, push on this agitation. But I am far from being perfect, hence infallible, in all I do."—*Master K. H., Mahatma Letters.*



On the Watch-Tower

Dr. Besant makes the following announcement: I now put on record the establishment of a new Theosophical Bookshop, in a very central locality, 68 Great Russell Street, London, W.C.I. Owing to unfortunate conditions—on which, as they are past, it is useless to waste regret—it was necessary for the Theosophical Publishing House in London to go into liquidation, and to save the stock and copyrights, I bought them up—though I could ill afford to do so. However, I think the House will recover its old prosperity, and will again become a useful servant of the Theosophical Society. My son has very kindly consented to become the Manager, on my behalf, as he has retired, on a pension, from the office he has long occupied. I have no doubt that the literary propaganda of Theosophy will be well carried on in Britain. Further particulars will be given in *The Adyar Theosophist*, as well as in *The (International) Theosophist* in the United States. My

Watch-Tower Notes will appear in both editions. The new shop in London will be a Branch of the Adyar Theosophical Publishing House, and will bear the same name.



We learn that Dr. Besant is in her usual good health and continues in her absorbing work for Dominion Status for India, "as a soul that knows no defeat." One press report states:

"As a gifted orator, as a valiant fighter for causes that need assistance, as reformer and thinker, and President of the Theosophical Society, Annie Besant has become famous and won a place in history. She has been placed first, by an English Bishop, among great women of our time, and some call her the greatest woman of all time."

It is comforting to observe, in the disquieting political news that comes to us from India, how great a force for mediation she is.

While Mahatma Gandhi, India's saintly ascetic, has definitely declared for independence from

Great Britain, and thousands are expected to follow him in his campaign for civil disobedience and non-payment of taxes, Dr. Besant, through the more liberal Group which she inspires, is urging that India remain within the Empire on the home-rule basis of the other Dominions.

The Viceroy has announced that India's goal is Dominion Status, and this hope has thrilled that country as never before, but the British Government has not stated how far off that goal is, and this indefiniteness is the cause of dissatisfaction.

Meanwhile Dr. Besant occupies a unique position. She is British by birth, but Indian by sympathy. She is for Brotherhood above all things. In this situation, so fraught with possibilities of danger, she stands, holding out one hand of friendship to the British, the other to the Indians, and using her utmost power to hold them together in good will.



The following has been received from Dr. Arundale. It is a part of a series of letters that he is sending to members of the Summer School which was held at Wheaton, Illinois, last summer:

This is the first of what I hope will be many letters to you, in remembrance of the happy week we spent together at Wheaton some few months ago. Let me at the outset offer you my very best wishes for a beautiful Christmas heralding a steady progress on the Way of Holiness to the final Ascent into the Kingdom of Happiness, whence you shall go out no more.

And now let us ponder awhile on outer circumstances. May I say that in Krishnaji a new Well of Life has become available to the world and to you and me? In Madame Blavatsky, in Dr. Besant, in Bishop Leadbeater, we have had splendid Wells of Life, at which we have all been drinking to our greatly increased vitality. And now on the field of Life another Well—mighty and immensely refreshing.

For my own part I rejoice in them all. I drink at them all. I am refreshed by them all. Some tell me it is impossible to be refreshed by all. If one refreshes me, another cannot. If two refresh me, the third will not. And some tell me there is no water for them save the water they draw from the Well of so and so . . . that now there is only the Well of Krishnaji for them. They have found the Well and the Water of Eternal Life.

. . . Let us be happy at our respective Wells, and rejoice that just as our own thirst is slaked at our own Well, so are the thirsts of others no less slaked at other Wells—Wells the water of which would not slake our thirsts. Let us be happy in each other's happiness, not critical. Strong in our own certainties, let us respect the certainties of others. Sure of our own refreshment, let us not perpetuate the offence of the intolerant and narrow-minded by denying that others may be no less sure as to their own refreshment than we are as to ours. Let us live and let live. Let us leave this Well and proceed to that. Let us remain here and not go there. Let us be free to go whithersoever we will. But let us beware of thinking ourselves superior to others because we stay here while they go there, because we go there while they stay here.

. . . And, again as I think, I discover these Wells to have but

one Source in common, though difference of soil through which the water passes causes difference of quality at the surface. One quality may be more congenial to me than another. One particular quality may be just what I want. Yet for myself I know—note, please, that I say “for myself”—that these Wells I have been mentioning above are filled by but one great River, differ the water as it may when it reaches the surface. There is but one mighty underground River, one eternal Source. And I know for myself that as I can quench my thirst from the River itself no less can I quench that thirst from any of these splendid Wells. I may be told that I cannot. I may be told that I am utterly wrong. My only answer must be that for myself I know. Or perhaps the better answer is silence, for assertion and counter-assertion lead nowhither.

In Krishnaji I am immensely happy, let others say what they will. In H.P.B. I am immensely happy, let others say what they will. In Dr. Besant, in Bishop Leadbeater, I am immensely happy, let others say what they will. Perhaps, from the viewpoint of some I ought not to be thus happy, I cannot be thus happy. Yet I am. . . .

Thus am I content. I go the Way of my Monad as best I can discern His Way, and I believe from my heart that I am going the Ways of all the dear Friends whose names I have just mentioned. I believe from my heart that we are all going the same way. We can go no other Way.

I wonder whether you understand me. Please try to understand me, and please try to understand all who seem to differ from you. Let Understanding be our Law.

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The first few weeks of the London Conference are over, the amiable speeches have been made, the emotional period of sensational newspaper headlines has apparently terminated, and now the real mental work is on.

It is at this stage, when the average person loses interest, that the occultist will keep his interest keen, for that interest (devoted to the determined end of world peace) can be utilized by the Inner Government of the world, whose representatives watch over that Conference as the beginning of a new era of international Brotherhood.

Never before have the statesmen representing these five great Powers come together with the purpose of finding some practical method whereby they can safely continue their national life and at the same time think of the future in terms of assured peace rather than of assured war. Every statesman knows many excellent uses to which his country can put the vast sums of money that are now annually spent on the idea that only armaments can protect it.

But, as each country varies in its language, customs, industries, and ideals, so does each country differ in its conception of how to safeguard itself in the peaceful pursuit of its livelihood and its destiny. And it will take considerable discussion and time for each of them to understand the viewpoint of the others.

But that time is not wasted time: it is useful time. Every day they spend together is a day

of broadening sympathies, widening understanding, richer spiritual perception, for all those statesmen. The Inner Influences intent on international unity work night and day drawing these men closer together and, so drawn together, they can never again feel totally separate. Differences as to "tonnage" pertain to the physical side and they are transient: unity as to good-will and Brotherhood is permanent and will last long after the Conference ends.

Once this foundation of good-will is laid, the discussions will eventually broaden to include not only navies, but armies and airies, the rules of war, and inevitably the rules of peacefully preventing war. And therefore this Conference should lead to an economic conference that shall calmly survey the international needs and contacts of these five great Powers. Each nation has needs differing from the others, each can supply products that the others can utilize to advantage.

Such an economic conference could do much through study and eventual legislation to remove barriers of commerce that now lead to friction and jealousy (what potent causes of war!) amongst nations. And statesmen, meeting with good-will and good-nature, could do much not only to assure peace but, what is more important, economic prosperity, continuous work, health, and happiness, amongst the millions that constitute the population of these five great nations.

Therefore, the thought of the Theosophist should be not only that this Conference shall be successful in its aim of reducing naval armaments, but that it shall lead to a wider Conference that shall form the basis of a permanent alliance amongst these five great Powers of the family of nations that shall safeguard the Brotherhood of the World.

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The letters, telephone messages, and even cablegrams, of good will that have come from nearby, and most distant parts of the world, from friends who received the first issues of *The Theosophist* published in America, have made us very happy, and more determined than ever to try to improve the magazine so as to justify these very delightful and encouraging messages.

Not only Theosophists generally, but high officials as well, have done this kind act, and we thank them one and all on Dr. Besant's behalf, whose hope is that this international vehicle of Theosophy shall be the dignified bearer of the reality of Brotherhood, as taught by the Masters, into all the far corners of the world.

Mr. Rogers, Head of the American Section, has been most helpful. And the far away (in space, but so-close-in-spirit) dear friend, Dr. Arundale, not only cabled his congratulations, and vigorously urged the members to support this magazine in thought as well as in deed, but he has promised to send us quite regularly original articles to be

written by him specially for this magazine, and for it alone! We are so grateful! We wonder how he can do this, in addition to the vast work which he has undertaken in Australia, and which he accomplishes so brilliantly. But we are happy in the thought, and we know that our readers will rejoice in the knowledge that they are to have frequent feasts of inspiration and of wisdom, from this so greatly-loved representative of the Elder Brethren.

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Dr. Besant has published a statement in the *Adyar Theosophist* for January, that gives more details concerning that publication as well as *The Theosophist* published in Hollywood. We are sure that all the old subscribers will rejoice to hear them. Her statement says that the *Adyar Theosophist* will contain only sixty-four pages, and will cost in India 4 rupees, and in other countries 6 rupees (a rupee is about 33 cents in American currency). It will replace, as a monthly, the old *Adyar Bulletin* which was a quarterly. We hope that members will still desire it and help its success.

Dr. Besant's statement also decrees that the old subscribers, both Indian and foreign, whose subscriptions were sent to Adyar for the current Volume of *The Theosophist* (meaning those subscriptions sent there last year) will receive copies of the international *Theosophist* from Hollywood, California, for the period covered by their subscriptions. And she requests that

when these subscriptions expire, the members shall renew them to the international in Hollywood and thus encourage the publication of her magazine in America.

Members are requested to send their subscriptions for the *Adyar Theosophist* direct to Adyar, and for *The Theosophist* (international) direct to Hollywood. If they order them through agents, please be careful to state clearly which is desired, or both: we hope they will want both.

Dr. Besant also states that she is sending to *The Theosophist* (international) articles by herself, Bishop Leadbeater, C. Jinajadasa, and others, also "Echoes from the Past," extracted from the old records of the T. S.

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As there are so many members who subscribed to *Adyar* last year, and then sent a new subscription to America, we are hoping that they will permit us merely to add the latter to the extend it automatically when the term of the former, which will old one runs out.

Some have already written to request this, and we trust that all will permit us so to arrange it, for our small clerical force has already been overwhelmed with work as a result of the confusion caused by the change of plan mentioned in our February issue, which is once again reversed. It would make it exceedingly difficult for our helpers if the few whose subscriptions overlap were to ask us to refund their new subscriptions, which would require the issuance of checks,

writing letters, changing office records, etc., etc. Besides, it is these new cash subscriptions which enable us to meet the heavy expense of equipping our office to issue the new magazine in America.

We should so like to devote all our energies to the constructive work of improving *The Theosophist* magazine and making it more worthy of our President's ideal for it, and the willingness of our "twice-over" subscribers to leave their new subscription monies with us will help us to do this.

Members have met with patience and kind spirit the unavoidable confusion incidental to Dr. Besant's change of plan, and we are exceedingly grateful to them for their helpful coöperation.

The Assistant Editor has one or two special requests to those who are so kindly sending in articles for this magazine. Will they please see that they are clearly typed, "double-spaced," and marked as either contributed *gratis* or submitted for remuneration? There are now desirable articles on hand from India, Australia, New Zealand, and other far countries, and the contributors are not known to the Assistant Editor. If she knew them to be Theosophists, she would go ahead and publish; but, as it is, she must write to the contributors, and it will take about ten weeks to hear from them.

At present, when the expenses of establishing such a large magazine are so heavy, we cannot remunerate contributors, much

as we may desire to do so. Fortunately, our members are generously inclined, and delight in helping to spread the message of Theosophy by contributing articles and poems.

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It will be the endeavor of this magazine to avoid as far as possible the duplication of articles printed in the *Adyar Theosophist*, on account of members who subscribe to both. However, we cannot always be sure. For example: The account in this issue of the Adyar Lodge meeting, sent us for publication by Dr. Besant, may also have been published there. She may also have printed the article by Krishnamurti, sent us by a friend at Adyar. Fortunately, both the articles are so interesting and valuable that they are worth reading many times.

Another thing that may cause an occasional duplication is that members sometimes send copies of an article in manuscript to both magazines, and these publications are so far apart (five weeks by post) that they cannot consult about possible duplications without great loss of time.

Therefore, we request contributors, when forwarding articles, to do so exclusively to one or other of Dr. Besant's *Theosophist magazines*. We hope they will be generous, and contribute exclusive articles to both of them, thus assisting in their success and in the wider dissemination of Theosophy and Theosophical ideals.—*The Assistant Editor*.

Right Civilization

By Annie Besant, D. L., P. T. S.

(Unrevised extracts from a World-Congress lecture)



IN SPEAKING to you about *Right Civilization*, we must, I think, begin by clearly saying what we mean by the word *Civilization*. But you all know, of course, that it comes from the Latin word *civis*, meaning "citizen." Now we also know that a citizen, in the broadest sense of the term, may be said to be a man who is fit to live in a society. I think that is the true definition of the word "citizen." It really means a man who has been trained in the duties of a citizen, educated along lines which will make him a good citizen. And so it becomes very important to have a true idea of what we mean by civilization, or the kind of education that we should give if we are preparing a new civilization, so that we do not waste our time in groping about for fundamental principles and trying useless experiments, many of which may prove to be failures. . . .

I want to explain to you something of the ancient education of India, the education given to her youth, so that you may ask yourselves whether you have not something to learn from that ancient civilization which never knew India poor, which never knew her without freedom and

prosperity, going back into the very night of time. It was only when the British rule began in India and the white arrogance crushed out some of her most splendid institutions, only since that has India become the most poverty-stricken country in the world. The blessings of the British rule are chiefly remarkable by their absence.

Looking for a moment to what the education of that day was, you will be able to grasp a little of why India remained so prosperous for unknown millennia in the past. You will begin to realize that no nation that ever touched India in the past found her other than prosperous and active. Her influence has been one of the most ancient in Asia. King Alfred, the first King of England, sent one of his subjects to India in order to seek there for the learning and teaching that he could not find in his own home, for the fame of her learning had spread so widely that she was looked upon as a country to be visited by those who would learn religious and also material prosperity.

The very root of India's prosperity is her religion. Out of that splendid philosophy which belongs to that religion came her wonderful civilization. It was as

a spiritual country that India held on through the ages of her past, and in the education laid down by her great lawgiver, you have the root, the foundation of her long and splendid life.

Let us, then, turn for a moment to this ancient education laid down by the Manu, and see whether or not it has much to suggest to us in the shaping of a new civilization which we are to build in the near future. First of all, he laid down ten great principles. Those principles were: First, cleanliness, prosperity, chastity of body and of mind. The second was good manners and good morals. You know the English phrase, "Manners make the man." They seemed to have something of a hint of that in the ancient Manu's teaching. Manners, in fact, are the outward manifestation of the education of the temperament, and of vital importance, for without good manners it is almost impossible to have good morals.

And Manu, in dealing with this, laid down how the body, and the mind, and the emotions, were all to be trained, to be disciplined, under the control of the enlightened will and the education given by the elders to the youngsters.

The Manu built his idea of society on the model of the family, laying down the qualities which should be developed and revered in each of the great divisions of elders, equals, and youngsters. That is, taking the family as the model, the parents, of course, representing the elders, the brothers and sisters the

equals, and the youngest members of the family and the servants the youngsters; for the youngest members of the family and the servants were classed together, so that the young and inexperienced might be trained by the experience and tenderness of the elders.

Then, we find, after the laying down of good manners and morals, a phrase that may rather surprise you, perhaps, the tending of the two fires, the culinary and the sacrificial. Now, in that symbolical phrase is practically included, you will notice, the whole life, the support of the physical body, the training of the emotions, and of the mind.

DAILY SACRIFICES

Then you come to what are called the five daily sacrifices. The first of these is the sacrifice to what you here call the angels, but what they call the devas, the shining ones. That is the meaning of the word "deva," the one you find in John Bunyan's *Pilgrim's Progress*, to represent the angels from the New Jerusalem. Of the five sacrifices that are to be made, the religious one is the first. Then there is the sacrifice technically called to the Vedas, which is the second great duty in the Hindu life. These are daily sacrifices, so that after the religious duty comes the study of the great books of knowledge. Then reverence to the ancestors, called sacrifices to ancestors, reverence and gratitude being the chief characteristics of all social systems, reverence for the good work they have done, gratitude

for those who inspired the work.

And then the sacrifices made to charity, kindness, and benevolence for all who are in need. And that is carried out so rigidly in Hindu society that the householder does not take his own food until he has fed someone who is in need of food. It may be an occasional guest who comes. It may be a beggar who needs the charity for his individual sustenance, and sometimes the householder's breakfast is delayed rather long, because he must not take it until he has fed someone who has no food. Occasionally you may find a man looking around, looking for a beggar in order that he may be able to go to his own breakfast! They keep this rule very rigidly.

Then you come to the sacrifice to animals, reminding every householder of the duty he owes to the animals of the household, the food as well as the kindly treatment and tenderness he should give the animals in his charge.

These are looked on as the five daily sacrifices. All of them, you see, are exceedingly practical and the fulfillment of the householder's duty.

Then, when you begin to study the individual life, you will find that certain great principles are laid down, which I have mentioned, the first of which are carried out on the basis of the number ten. I do not know why Manu based them arithmetically, but he always used the number ten. The village of ten, ten groups make up the town. Always they are of arithmetical

arrangement. And when we come to these virtues which must be daily practiced after the five sacrifices, it is the same principle. The others I have mentioned—reverence to the elders—that is observed in every Hindu family, and especially toward the women of the family, the mothers.

In fact, the grandmother is the ruler of the Indian household, and a very rigid ruler too. A middle-aged man will not go abroad if his grandmother objects to his going, and they look on the western people as very careless as to obligations of the family. When I spoke occasionally, before I knew the Indian customs, of the poorhouses in western countries where the poor and aged very often went, the first question they asked was, "Where are their children? How was it possible that children would allow their fathers, their mothers, and their still older relatives to be cared for by anyone except themselves?" The family of India is the very closest of ties.

DAILY EXERCISES

Then, after that, we come to what are called the physical science exercises, or the lower sciences, and then the higher ones, the knowledge of the Supreme. *Vidya* is the Sanskrit word always used. But they do not separate what we sometimes call the profane from sacred history. They take the whole of it as belonging to the wisdom of God, and they only distinguish between the higher and lower, both being divine, one the direct knowledge of God, the other the

practice of the laws laid down by Him. Ordinarily, the supreme science is, in the Indian phraseology the knowledge of Him by whom all things are known. All other science is the lower.

Then, after these are laid down, other virtues follow. The first of these is truth. Then control of bodily movements. It would be a very good thing for the health of the western people if they would adopt that suggestion from the eastern world. For very few western people are able to keep quiet and without fidgeting for any length of time. Look over any crowd, and you will find movements. I look around. I just saw a gentleman who has his hand on his chin, and in the next moment he moves his hand. Now that control is very largely a matter of good health. I do not think very many of you realize how much of your nervous force is wasted in unnecessary movements. To be able to remain perfectly still is to conserve your nervous energy. But most people are constantly on the fidget. They move their hands about when the hands are not doing anything. They move their feet about as they sit. They cannot keep quiet. And every movement is an expenditure of so much nervous energy. And then they wonder why they suffer from nervous irritability. I don't see what else they can expect. They are always wasting nervous strength, the nerves become depleted, and they become irritable.

If you will allow me to give you a piece of advice, I would

suggest to practice quietness of the body, even for a short time every day. Learn to sit without movement, and you will find after a time that you are conserving strength and also serenity of mind, for the mind very much depends upon the body, and if you can train your body to quietness, you will find that you will gradually become serene.

Then we come to education. How are we to educate our young people? The answer of Manu was, first of all teach them the duty of service. The very foundation of the Indian education was the duty of service. And also for the Christian, that same idea comes from very, very high authority. You remember that when the disciples quarreled as to who should be the greatest, and their Master found them quarreling, his answer to them was, "He that is greatest among you is he that doth serve." "Behold, I am among you as he that serveth." And that is the first duty that education should teach. No doubt it is very easy to teach that to a child. You know how eager the child is to help. Every mother knows that anxiety of the child to help her. Sometimes it is a considerable hindrance and tax on her patience. Never mind, put up with it, for the desire to help, the desire to serve, is the foundation of all good citizenship. And so Manu put service as the first thing to be taught in education.

Then study. Then simplicity, which is very much wanted in our complicated modern civilization, and then self-control.

SELF-CONTROL

Now, in order that self-control might be practiced and carried out, Manu divided it into different departments. You must control your mind, you must control your emotions, you must control your physical body, and you must control your speech. Think for a moment how many of you really control your minds. Very few, probably. You have not really studied the control of your mind. How many of you lie awake at night worrying, when you ought to go to sleep. Why? Because you can't control your mind. The thing that's worrying you is the thing you keep thinking of, and you go over and over it again, wearing out your mind, when you ought to be asleep, when you yourself should be out of the body in other worlds, and learning and working there. This control of the mind enables you to go to sleep at once. However great the work of the ordinary life, put that away, don't think of that. Just say: I can't do anything about that worry, I won't let it wear me out. Then turn around, and go to sleep. You can control your mind; it is a perfectly easy thing to do.

But you must also control your emotions. For those also may very often keep you awake. For if you have lost a friend and he is very dear to you, there is no difficulty in meeting your friend when you go to sleep, if you are taking the right means. Now, what are those means? First, a great affection for him,

the desire to be with him; and then a perfect serenity of mind. Many of you, when a friend has gone onwards, think of him lovingly, but with great emotion. You must have your emotional body quiet if you are to meet your friend in the intermediate world, the world into which he passes on the other side of death.

You may say, Why is it so necessary not to be disturbed? Because your emotional body is more subtle than the physical. You know how a great shock of pleasure or pain may check the beating of the heart. It does not act directly. It acts through the astral body. The rapid vibrations of the body under emotion affect the action of the heart. Now, when you are out of your body in sleep, you are in your astral body, your emotional body. It is with you all the time, even when you live in the physical. If your astral body (when your physical body is asleep on the bed) is in a violent state of emotion, then no one on the astral plane can come close to you, unless he is a person of great power who can protect himself against outside impacts. If, then, you want the happiness of meeting a departed friend in the world into which he has passed, think of him when you go to sleep, but think of him quietly, without agitation, with great love, and then he will be trying to meet you when you are outside your body in sleep, will be trying to come across to you and communicate with you in the world in which you both are, he having left the body finally,

you having left the body in sleep temporarily.

Then, when you have gained some amount of control of the emotions, you should gain some control of the mind. Make it stop thinking. That is one of the most difficult tasks. The very moment you try to think of one thing, you will find yourself thinking of something else, not knowing how you have suddenly found yourself thinking of something you don't want to think of. Gain control steadily. If you say, How can I control the mind?—take the answer Shri Krishna gave Arjuna when he said to his teacher, "The mind is hard to curb, difficult to train; I think it is hard to control as the wind," and Shri Krishna answered, "It is hard to control." But control may be gained by constant practice, serenity, dispassion, which is absence of passion; absence of emotion. And it can be done by dispassion and constant practice, and in no other way. If you don't like the means, then you must do without it. If you think that valuable, take the trouble to use the means by which you will be able to do it.

Then you will have to learn to control your physical body. Teach it to be quiet. Never make a purposeless action. Whenever you make an action, have some reason for making it. Then you will conserve your strength.

The last and most difficult of all is to control your speech. That is a subject, you will remember, on which one of our Christian teachers wrote very strongly, "The tongue is a fire

and full of iniquity." More mischief is done by idle or malicious gossip than by any other thing. You know the rules of speech. There are certain questions you must ask yourself before you speak. One is, Is it true? Second, Is it necessary? And third, Is it kind?—the most important of all. If you want to gain control of speech, practice those three rules before you say anything. It will make you talk much less, but the world will not be much poorer by that increase of silence. But when you speak, you will speak more sensibly.

I am only telling you the rules given me and practiced by myself, and I know how useful they are. And then control of speech means, practically, control of the whole body. If you control your words, the rest of your body will come under your control very easily. If you have read the book, *At the Feet of the Master*, the book of teachings given to Krishnaji by his guru when he was a young boy, you may remember these rules given in that book as part of the training for discipleship, and perhaps one of the most valuable parts.

When you have managed those things, then come the duties incumbent upon you, especially according to the age of a person. For the student, Manu laid down the duty of absolute chastity, celibacy. The life of the student in India lasted from twenty-one until twenty-six years, and during the whole of those years absolute chastity was his duty, was insisted upon.

Then the life of the householder, that was to be distinguished by order and by charity fervently practiced. The merchants of India are the great benefactors of all useful movements. They carry on that feeling of duty which belongs especially to those who gain wealth and make the gaining of wealth one of the objects of life.

Then there comes the time when the father and mother are becoming advanced in middle life, and the technical phrase is, "When his grandchild sits upon his knee." Then the elders, the father and mother, should retire from the control of the household, and leave it to the new generation to succeed them. And the age for that retirement is put at about sixty-five. They hold a position of respect in the house, but have no more control over the household matters, except the domestic matters, which remain in the hands of the woman of the household. In the old days it meant that the elders left the family home and went out into forest life together. That is the third of these four orders.

And the fourth was the life of the man who possessed nothing. He must have his cloth given to him, he might have his begging-bowl filled, he had the staff which supported him as he grew old. The life of the ascetic is the life of utter abandonment of property of every kind. And that life is still very largely heeded. You will find in Madras and other provinces where some have abandoned their workshops and become the teachers of the poor.

One of our Theosophical judges, for instance, when a little over sixty, gave up his position and went about through the province, teaching the villagers religious and moral duties, leaving the household duties to the generation succeeding him.

That kind of regularity of life is the great mark of the Hindu faith. Everything is orderly carried out—a definite sequence of duties belonging to each stage of life, finally the life of a man where he owns nothing, that is, the preparing for passing into the other side of death, with desires extinguished and therefore nothing to be expiated on the other side of death.

EDUCATIONAL IDEALS

Now, that education trained its generation along that line of life, and probably it was due to that that a long period of unvaried prosperity and happiness and order in the Indian life prevailed.

But I don't suggest that everything in this should be taken up in our education today. For changes are wanted in education in order to meet maturing life. Vocational education is now becoming so common in the modern educational system. You train for the vocation, but if you want to have a true society, you should train everyone up to a certain definite point of common knowledge, common culture, up to about the age of thirteen or fourteen, so that social intercourse may be easy and friendly. Then you may put on the vocational education, what

we used to call "caste education." We don't like the word caste, so we use the word vocation, which means exactly the same thing! The caste of India is the vocation of other countries, but the vocational education is the preparation for manhood and womanhood along the special lines which they intend to pursue.

There is much of suggestion in this which might add to the value of our own education, especially that part contained in the education where service is the first thing, and then going on to the study of life with its accompanying divisions. But if something of this kind were introduced into the coming civilization, we should have less of the friction than we have at the present time. We should have more of the fitting of the education to the child, instead of a plan or a system of education based on the idea of trying to fit your children into a system of education. This is an abomination. Education should fit the child, and not the child be forced to fit into the system.

But we want to add the training of citizenship. Have your civic education begin in the school, let the school be a little world in which the pupils learn to act as citizens of their school world. Train them in self reliance, throw upon them the duty of choosing their leaders. That is one of the most important parts of education. We used to practice that in our Hindu College and school system. We told the boys to manage their own games, and let

them learn wisdom by their mistakes. That is one way to learn wisdom. That is what Ford says, if we never make mistakes we gain no experience. Give the boys and girls a chance, that of growing by making mistakes.

One day a little boy came to me very indignant and said, "We must have a new captain for our team." I looked at him and said, "Who elected the captain?" He told me they all elected the captain, and I said, "Well, if you have chosen badly, you have got to put up with him until his term is out, and then choose more wisely in your next election." He went away rather sad but thinking there was something in what I told him.

Give them responsibility—not to crush them—but train them, educate them in fulfilling duties and developing power to fulfil them. Have your school parliaments in which they discuss public questions, and every now and then it is a good idea to train them to debate. Then they will never lose their tempers in public life. They will learn to control their tempers in their school games and debating societies. Train the boys and girls to be citizens, and not simply in the one duty of a profession or trade by which a livelihood is gained. And above all, teach them to love their country. Patriotism, love of the Motherland, is one of the great needs of the good citizen. Don't pretend to be internationalists without first being good nationalists for the people that begin with the big thing that they are far away

from are never worth much in the everyday matters of their daily lives.

Let the boys and girls learn citizenship in home and school. Leave them free to blunder and gain experience, guard them from danger—that you should certainly do—but do not guard them from disillusion when they make mistakes and blunder. We want to train our young citizens for the use of the nation. In that, duty will be the law—duty to the family, duty to the community, duty to the city, duty to the state. Great nations are only made by good citizens. And you who are making the greatest experiment in your huge republic, you who have first made citizens too quickly of people before they were worthy to do the duty of a citizen, you have the duty of setting to the world the example of a splendid liberty and splendid civil government, a universal education, that values a man not by what he does but by what he is.

These splendid beginnings of a really great nation with your political liberty are commendable. And your political liberty

is your best main interest. Where are your best writers, your best cultured people, those who are best fitted really to learn and to teach? Your danger is that they are going out of public life and leaving it to the lower and less cultured members of your society. The duty of the man who knows is the duty of helping the more ignorant. The duty of a true republic is to raise the value of wisdom as the only right to rule. That is a lesson that has to be learned. You might remember how in Masonry liberty and obedience are linked together. That is the model of a really successful government. And as in the higher degrees of Masonry special qualities are demanded as heads of assemblies, so remember that in your great republic the higher the office the nobler should be the character of the man, the wider his wisdom, the more far-reaching his tolerance and his patience.

Give to youth, freedom. Get your best men to give their services to your great republic. Then you can lead the world and its future, for you will have combined the leading of wisdom and the observance of law.



Freedom of the Individual

By J. Krishnamurti

Substance of recent address to the Women's Indian Association.



THE value of the individual has been entirely overlooked by society through the so-called progress of modern thought. We have now in the world two sections, very much in contrast with each other; one that is seeking to develop the individual, and the other the mass, that is throttling, dominating, perverting independent judgment. Societies, organizations, religious bodies and associations are composed of individuals; but for the welfare of the individual, they are of no value, for they cannot help an individual in spiritual understanding. I belong to no society, because I hold that spiritual organizations of any kind are valueless. They exist not for the helping of the individual, but rather for cultivating the spirit of the mass.

In the world to be ordinary is normal, and to be extraordinary is disastrous. You must follow tradition; if you step out of it, it is disastrous not only to yourself, but to every one around you—this is the point of view of the group. To follow blindly is profitable, and profit and success are considered virtuous. But the moment you step out of the ordinary current of the established laws of society, disaster awaits you. Tradition is the invention of the mass to keep the

individual within the limits of what it considers right and wrong. Religious bodies treat man the individual as a child, keeping him in the nursery with toys and amusements. Religion is the invention of the mass to hold the individual in narrow thought and narrow morality.

You cannot understand life or the purpose of life, if you merely regard the whole universe from the point of view of the mass. If you as an individual are developing your full capacity, emotions, affections and thoughts, to the highest point, then your moral attitude will be based on respect and freedom for every one.

Life is like a potter. It breaks every institution to uphold man, because life cannot be guided according to one particular plan or by any particular path. It does not matter what you are, so long as you fulfil your particular individuality.

The individual is brought up from childhood not to be anything extraordinary, not to think for himself at all, but to follow the tradition of thought and emotions, and do exactly what millions are doing around him. From childhood, your whole upbringing is dominated by fear to be out of the ordinary. You have to fight societies and institutions to be great. Truth is

purely and entirely a matter for the individual. Modern society becomes disastrous to one who is independent in thought and steps out of the ordinary rut of life.

There are two types of traditionalists, one that stands by the tradition established by the forefathers based on other men's experience and thoughts, and the other which breaks away from established traditions only to set up another tradition. But one who is seeking happiness, trying to fulfil himself by contact with life, must forsake both modern and old tradition. The purpose of life is not to be caught up in any tradition, but to be entirely and sweetly free, to be self-sufficient but not self-contented. In that freedom is the highest form of spirituality, and spirituality has nothing to do with institutions. Therefore, you must be a stern law to yourself, a lamp unto yourself without casting a shadow across the face of another.

There is neither East nor West in life. Thought is above nationality, above all castes, all religions. It has nothing to do with sets of people. Modern progress has been so mechanized that the individual becomes a cog in the wheel. But it is you that are composing the whole world. If your problem is not solved, the problem of the whole world cannot be solved.

A complete revolution of feeling and a complete change of heart or mind can only be

brought about through proper education. But the present practice of education is to create success and prosperity in life by the suppression of individuality. From the beginning, in the education of the child, fear is instilled, fear to be out of the ordinary. The first consideration of the mother or father or teacher should be to give an environment to a child in which he can grow without fear. There should be a background of happiness and expansiveness. Also, in India we have not as yet advanced far enough with regard to education to disregard the barrier of sex, that is of educating boys and girls together. There are, of course, dangers, which exist in America and other countries where this experiment is being tried. But one cannot divide life into man and woman. We tend to judge everything from the point of view of man and woman, and not from that of life. All our institutions and religious thought are based on the fear of sex. But if you would treat it as a normal, sane, rational thing, you can destroy fear of sex. Life moulds the individual. If the individual is willing to set aside his particular prejudices, his dogmas, his fears, his religious tradition, life will mould him in its fulness. To me the fulness of life is the highest form of spirituality. The moment you introduce fear, the full significance of life is destroyed.—
New India, Dr. Besant, Editor.





Dr. Besant

and

Bishop Leadbeater



A Adyar Lodge, Madras, India

By Mary K. Neff



ADYAR Lodge meets on Sunday evenings at 7:15 in Headquarters Hall; and the meeting of December 8th was a specially delightful one, for we had both our beloved President and Bishop Leadbeater with us. He preceded the President by a few minutes, and an enterprising Hindu member took advantage of this to ask: "Since it is cruel to animals to wear their fur as clothing, is it not also wrong to sit upon their skin in meditation, as Hindus sit upon a deer- or a tiger-skin?" To which C. W. L. replied: "Well, you ought to know; you are a Hindu; why do you sit on a deerskin?" Someone suggested that it was symbolic, and implied that a person in meditation should develop the qualities of the deer—mildness, gentleness, etc. Another thought the spotted deerskin was in India what the golden fleece was in Greece; to which the Bishop replied that the golden fleece always suggested to him the mental body with its vortices making a certain flocculence, so perhaps the deerskin was meant to convey that the meditator was to free himself from his lower bodies and, using the mental vehicle in meditation, should try to free it from these vortices, each of which meant a prejudice, a wart on its surface. As to the tiger-skin—

At this point Dr. Besant arrived, and her colleague explained to her the

topic under discussion, and remarked: "I can't answer it at all, but I have seen you sitting on a tiger-skin in meditation." (Laughter) The President looked at him with a merry twinkle, and said: "If I can't answer a question, I drop the paper on the floor—accidentally!" (Laughter)

"Didn't the Chohan Morya once say something to you about killing his tiger?" asked the Bishop.

"Yes. He said, 'I have killed my tiger,' meaning that all passion was dead in him," replied the President.

Then the discussion drifted, as it often does nowadays, to Krishnamurti and his teaching; and the Bishop deplored a tendency to ask him (Krishnamurti) "catchy questions," even as His auditors had done to Christ in Palestine 2,000 years ago; and he instanced the attempt to "catch" Jesus in the matter of tribute, hoping to make him unpopular either with the Roman rulers or with the Jewish people, according as his answer was in favor of one or the other; but Jesus, calling for a coin of the realm and pointing to the superscription, had asked: "Whose image is this?" and being told that it was Caesar's, had said: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Even so, Krishnamurti confounds his interlocutors. Solomon wisely said: "Answer a fool according to his folly;" and these questions on the lowest plane

may not elicit an answer from the higher consciousness of the World-Teacher, but from that level from which they are addressed. Ask him, however, a noble question, a question involving the great realities, and there will come an answer from that higher consciousness. It is then that we get some of those wonderful epigrams—such as, "Behavior is righteousness;" "There is no right and wrong, there is only experience." "Time is the gap that divides you from your purpose; when you understand the immediate, divine, conscious present, you will live a perfect life."

"But," proceeded the Bishop, "of greater importance than His words is the aura that He is pouring out all the while He speaks. That influence affects your astral and mental bodies, if you will let it; but the moment you begin to argue, you cut it off. I think that is the greatest benefit you will gain from His teaching. Do not you?" turning to Dr. Besant.

"I feel," said she, "that his special object is to send out Life. You will remember His saying when He came as the Christ: 'I am come that they might have Life, and that they might have it more abundantly.'"

"May I venture to say a rather heretical thing?" resumed the Bishop. "You too are involved." The President nodded, and he continued: "I have heard our President and Krishnamurti speak on the same subject on the same day. Our President's speech was certainly more eloquent, more accurately fashioned; and there flowed into that also a wonderful influence, the influence of the First Ray—through her from her Master, through Him from the Lord Vaivasvata Manu, and through Him even from the Lord of the World Himself at Shamballa. When Krishnamurti speaks, the force that comes through Him is that of the Second Ray, the force which the World-Teacher at the present moment wishes to pour out upon the world.

"I think of Him as not talking primarily to you or to me, but to the ordinary man of the world, trying to force him into thinking of the higher

things of life. The World-Teacher is not a teacher of the Theosophical Society. To most of us who know something of Theosophy, His influence is of more importance than the words He says. Do not by arguing shut out that influence. This does not mean you must accept blindly all He says. No; but put down your points and bring them up afterwards; keep your lower mind out of the question while He speaks. Suspend judgment when you do not understand. We don't know how long He will be with us; and every critical thought shuts out His teaching from you.

"For instance, Krishnamurti says: 'Ceremonies are unnecessary; throw away ceremonies.' Of course they are not necessary, or essential. It is one of the qualifications of the First initiation that the candidate shall have rid himself of the idea of the necessity of any ceremonies. But ceremonies are useful sometimes, for certain purposes. I could do with my will what a church ceremony does, but it would take me days to do it. Why should I waste that power when I can do it in half-an-hour in a church ceremony? And after all, the object of these ceremonies is to help others. While we are developing our will and getting self-mastery, we might as well be helping others too. Motor cars, trams, and trains are not necessary, but they are useful to help us attain speed.

"Here is a question: 'Is Krishnamurti the only channel of the World-Teacher?' The World-Teacher is looking after all the religions of the world, which He speaks of as 'My many faiths,' every moment of every day, in addition to the work He is doing in a physical body just now. When He came last time, did the work of the old religions—of, say, your religions here in India—stop? No, the religions of Persia, Babylonia, Rome, all went on, and He was carrying on all of them. He does not pretermit these other activities for a single moment; if He did, the world would be in a parlous state. If there were only one kind of man in the world, one religion would be enough for humanity;

but we are of all kinds, and we need them all. I think our Krishnaji himself, if He were here at this moment, would agree with me in saying that He is not the only channel.

"You ask as to Liberation. It is a relative term. Of uttermost, ultimate liberation, millions of years hence, there is no need to think; but you can be liberated at any moment from your present fetters, whatever they may happen to be. Liberation must take place for any of us in stages. You can't leap from here to the Logos; but the consciousness in you, here and now, is the consciousness of that Logos—even in an untouchable pariah, if you please. You don't come forth from the Logos as a Brahmana. Many things lie behind us all; it is best not to look back too far into the past. Consciousness, indeed, stretches back through the human, into the animal, and even vegetable and mineral kingdoms."

Here the President interpolated, "Did you ever get into the mineral consciousness?"

C. W. L. replied: "Yes, and did you know that they have affection? I learned one day in Australia that a certain rock preferred a certain person to sit upon it and touch it, rather than other persons. It was the vaguest beginning of a groping toward affection. And trees have preferences. If a tree doesn't like you, you will find it out."

Said Dr. Besant mischievously to us: "There you see; rocks like to be sat upon, and you don't. Now, our banyan tree," she continued, "doesn't like children to climb on it. I wonder why?"

"Well, they scrape its bark, and disturb the birds, squirrels, and other creatures it is harboring," volunteered the Bishop.

"As to Liberation," he proceeded, "you can liberate yourselves from bad habits. Some of us are bound by emotions and passions; it will take a long struggle, but liberation from them may be attained. Many are bound by their minds, their prejudices and habits of thought; you may free yourself from those. You free yourself stage by stage. Surely you should have in your mind the idea that there will some day be a final Liberation; but while looking up to it, try to help your fellowmen. The yogi endeavors to become one with Vishnu through a certain image. It is a noble thing to do; it sends out thought at a high level. He is not barren, but he is not actively thinking of doing good to others. May it not be wise at the same time to perform ceremonies which will do good to many? The mystic concentrates only on the attainment of Nirvana. A Hindu Theosophist long ago discussed with me the superiority of meditation over action. My reply was: 'If H. P. B. had thought only of Nirvana, where would we be now?'"

Some Day

By Mae Van Norman Long

A little bird has nestled in my heart—
Its name is Love.

Stay, little bird,
And never go away!
For if you stay
My heart will be a nest
To hold the world
Some day.



The Annual Theosophical Convention

(Adyar, Madras, India, December, 1929)

By Margaret E. Cousins, B. Mus.

NO GREATER contrasts can be imagined than the World Congress of the Theosophical Society held in a large modern hotel in Chicago in the second week of August, and the Theosophical Convention held in Adyar, Madras, in the last week in December.

The former was all indoors, in city conditions, with luxurious physical comforts, great choice of food, subject to noise and world-disturbance, with plenty of opportunities for open discussion, and having Annie Besant, "the Ancient One," as its chief centre of interest and influence.

In Adyar all the large meetings and entertainments were held in the open air, chiefly under the great, famous banyan tree, in sylvan environment, with no railway whistles or rushing of motor cars, with ascetic conditions of daily life, in palm-leaf huts or in barely furnished rooms, with small choice of dishes provided in the fixed daily menus, no ice-water or iced drinks, with only set lectures, and no opportunities for discussion on general lines; and there was Krishnamurti, the "Ever-Young," as the dynamic figure and speaker, woven in and out of the Convention week, though not officially of it.

There were fewer delegates than usual at the Indian Annual Convention, about 721, of whom about 75

only were westerners, about 50 Parsees, and the remainder Hindus. Half-a-dozen long rows of palm-leaf huts with stone or brick floors housed the Indian brethren, and their restaurants were supplementary large *cadjan* halls, attached to the permanent *Bhojansala* (Indian restaurant). Non-Indians lived in Leadbeater Chambers, the Parsee buildings, and Blavatsky Gardens. The climate was delightfully warm, so much so that on Boxing Day and on most mornings, parties of bathers enjoyed a swim in the Bay of Bengal. The atmosphere of a group picnic was noticeable all the week, but not even the decoration of evergreens indoors made it Christmas-like.

The Convention Programme contained, for convenience of reference, notices of all meetings held during that week, many of which belonged to subsidiary activities of the T. S., or were quite unattached.

The specific Annual Convention of the Theosophical Society consisted of the Anniversary Meeting containing the Presidential Address and reading of the yearly Report, and four public afternoon lectures. The Report showed the membership of the Society to be 43,625, and 1592 the number of Lodges, and new members numbering 4081; also a notable growth of Lodges in Latin America. It is regrettable that resignations, lapsed memberships,

and deceases, decreased the total membership 1,473.

The first two Convention lectures given by Dr. Annie Besant and Bishop Leadbeater, respectively, on "The Past and Future of the T. S.," and "The Two Paths," traversed familiar ground. The atmosphere of the audience proclaimed veneration for their advanced age, love for their patent purity of character, gratitude for the work they have both carried on through their long past. But the term "leaders" is noticeably gone out of fashion, equally noticeably the word "followers." We are in a democratic and revolutionary age in the T. S.: "Everyone for himself, and the devil take the hindmost," is the mood of the moment—quite a healthy condition, transitionally at least, in this mid-time before the tide takes a new direction. The third lecture, Bishop Wedgwood's address, seemed too much like an elementary text-book on Theosophy, too old-fashioned to grip the hundreds whom Krishnamurti has shaken into thinking for themselves. Mr. Jinarajadasa chose merely to sketch in words his quite interesting and finely propagandist year's tour in Latin America, but it was too much in the nature of a travelogue to be spiritual nourishment of the kind one has inbibed from his addresses at previous Conventions.

The sense of good fellowship was evident at all turns, combined with individual differences of opinion as to the manner in which the Truth set forth by Krishnamurti can and should express itself in the conduct of the individual.

Certain hours were devoted to the Indian Annual Convention, and the General Council of the Indian Section. Although five Bishops of the Liberal Catholic Church and several priests had foregathered at Adyar for over a month to meet Bishop Leadbeater, they were remarkable for their tactful inconspicuousness as Church officials.

Art played its important part through the musical entertainments, which took place every evening at 7 P. M., and at which East and West

tried on alternate nights to learn and to appreciate the musical language of the other. A small exhibition of Indian paintings gave its refining and cultural influence to the hundreds of delegates who visited it. One of its rooms was devoted to beautiful works of Gogendranath Tagore, one of the pioneers of the art renaissance in India, and the other showed work by some of the younger artists of this school.

Those whose interpretation of Krishnamurti's message causes them to resign from the T. S., and organizations in general, should notice that Krishnamurti himself makes use of the T. S. organization, buildings, grounds, for the purposes of his work, and attended all the Convention lectures as regularly as many a delegate. He spoke very tellingly and freshly at a meeting under the auspices of the Women's Indian Association on the afternoon of Christmas Day in the middle of Convention week. Over 2,000 attended that meeting and heard straight truths expressed concerning the daily problems of life, such as fear, old-fashioned education, comfortable worldly positions, marriage, birth-control. All problems might be solved, he virtually said, by carrying out the slogan: "Be kind," and, as regards the improvement of society, by the agency of "intelligent revolt" on the part of women. Krishnamurti was in splendid physical form and radiated pulsing vitality on all planes.

The great audience of men and women eager to see and hear Krishnamurti had been too many for accommodation in the Headquarters Hall, so this gathering took place in a newly cleared section of the garden near Headquarters. Three great high trees, a mango, a rain-tree, and a flame-of-the-forest, form the pillars on which rests the canopy of shady green branches and leaves of this natural *shamiana*. It was the first time meetings were held in this area of the beautiful gardens near Headquarters Hall, and it proved an improvement on the Banyan Tree, which has of recent years become too noisy with the cawing of crows. Though this meeting

could not legitimately be considered part of the Annual T. S. Convention, it proved the highlight of the Convention week's functions, and gave the necessary note of freshness and youthful inspiration needed to lift the Convention proceedings from the atmosphere of colorlessness and conservatism that had tended to characterize them.

The week's meetings held by Krishnamurti in Madras, formerly called a "Star Camp," were designated this year a "Winter Gathering," and they began on the day after the Convention proper had closed. They were held in the above Gardens, and became in reality the elongation of the Convention, over 500 of whose delegates remained the following week to attend them.

Every morning Krishnamurti spoke or answered questions, in the afternoon there were discussions to solve problems, and some extra lectures became incorporated, one by Bishop Irving Cooper being especially appre-

ciated. The total effect of the continuity of the meetings has been that of an abnormally extended Convention, in which the vitality of the latter portion flowed back into the effective form of the former part, and the impression remains of a good time through the synthetic power of the mind to make an Eternal Now out of the sequence of Past, Present, and Future. Everyone left Adyar more alive, even if occasionally more ruffled up intellectually, than when he or she had arrived.

Below all surface activity, both individually and collectively, the same process is taking place in the Society. Sleepy, lazy, automatic membership in the Society is no longer possible; one must "get on or get out," and it is a process of self-growth which this year's Convention has fostered. The fruit will show itself in due season; meanwhile the luminaries continue shedding their gift of light.

The Happy Warrior

Who is the Happy Warrior? Who is he
Whom every man in arms should wish to be?
It is the generous spirit, who, when brought,
Among the tasks of real life, hath wrought
Upon the plan that pleased his childish thought:
Whose high endeavors are an inward light
That make a path before him always bright:
Who, with a natural instinct to discern,
What knowledge can perform, is diligent to learn;
Abides by this resolve, and stops not there
But makes his moral being his prime care,
Who, doomed to go in company with pain,
And fear, and bloodshed, miserable train!
Turns his necessity to glorious gain;

Who, whether praise of him must walk the earth
For ever, and to noble deeds give birth,
Or he must go to dust without his fame,
And leave a dead unprofitable name,
Finds comfort in himself and in his cause;
And, while the mortal mist is gathering, draws
His breath in confidence of Heaven's applause:
This is the Happy Warrior; this is he
Whom every man in arms should wish to be.

—William Wordsworth.

Reflections

By George Arundale, M.A., D.L.

TO BE settled is not necessarily to have achieved. The whole question is as to the nature of the building materials wherewith we have builded our habitation, as to the substance of the achievement.

Suppose a person has been near one whom he calls his teacher, has striven to please his teacher, has echoed his teacher's words and attitudes and actions, has never found himself in the slightest degree at variance with his teacher, has never challenged his teacher, has never allowed criticism of his teacher to pass unchallenged, has always done what he has been told to do, has ever endeavored to fashion himself after his teacher, to be a copy of his teacher, has recognized no other gods save his teacher.

Has such an individual grown? Has he set his feet on the path of achievement? Has he been worthy of his teacher? Has he been a credit to his teacher? Will he have drawn others to his teacher for all this?

Truly will he have gained the fruit of loyalty, and loyalty is a beautiful virtue; but can we grow through loyalty alone? Only when loyalty stirs us to become like our teacher as a stepping-stone to becoming like *ourselves*.

It is better to become like ourselves rather than like our teacher. Our teacher can only help us, he cannot offer us vicarious achievement. No two teachers are alike, even though they may be on the same pathway. The Buddha, the Christ, are not alike in Their respective reflections of the Unity, though within that Unity They are One.

At all times we are growing to be *like ourselves*. From the beginning of time we have been on the road to *ourselves*; but we have never yet *been ourselves*. We have always been some-

thing different, though through that very difference we have been approaching *ourselves*.

Everything we have so far been has been something different from ourselves, however beautiful it may have been. It has only been a temporary resting-place on the way to ourselves, a resting-place in which we must not abide too long. We have been members of faiths, but a faith is not ourselves. A faith is only a hotel, an inn. Very good in its way, yet there's no place like home, for home, the true and the real home, is *ourselves*.

We have been members of Nations, but a Nation is not ourselves. It is merely a class into which we enter and whence we must emerge. A faith is a class, too. We cannot take our degrees in the University of Life until we have finished the school and college of the world, and all the classes and all the curricula. We have had innumerable experiences, innumerable desires, innumerable joys, and sorrows, and griefs. We have had innumerable hopes and ambitions. None of these are more than means to the *end*, though indeed they are means.

We have had many friendships, many objects of devotion, many dislikes, many yearnings. Some may have helped us. Perhaps all have helped us. But none have been the *end*.

Even the teacher is not the end. And the person who has been tremendously loyal to his teacher may have won little but the fruit of that loyalty, which is more insistent opportunity to reach the Truth. We must grasp Truth, our Truth. There is only one Truth, yet one seems to be able to speak of our Truth and the Truths of others. There is no harm in so speaking so long as we realize that there is but *One Truth*—one diamond, be the facets ever so many.

The most wonderful thing we can gain from any teacher is the power to think for ourselves. We are following him to some real purpose if he causes cataclysms in us, devastations, upheavals, revolutions, anarchy, supreme, unceasing, delightful discontent that lead to self-reliance. If he makes us rebel against ourselves, plot against ourselves, conspire against ourselves, fight ourselves, triumph over ourselves, achieve *ourselves*, then have we profited from him. We may find ourselves on a pathway different from his. We may find ourselves torn away from him so far as the department of our work is concerned. We may depart from him as to ray, as to temperament, as to type of service. But he will have brought us to our Truth, and this is the supreme achievement of any teacher.

To produce imitations, poor copies, slavish reflections, gramophone reproductions—lifeless as the gramophone; these are poor compliments to teacher and pupil alike. Our teacher must set our minds afire, our emotions afire, our physical bodies afire. He must make us a seething mass of forces, of life galvanized into expression. We must become turbulent, violent if you will. Now we must be running down one pathway, now down another, rushing hither and thither as our nature becomes a volcano and stirs with molten thoughts and feelings.

Into brief periods we must cram innumerable experiences. Into brief periods we must cram the holding of cherished opinions and beliefs, hugging them to ourselves with ardent pride, sure that we have in each case at last reached our goal. And all in a search after Truth as ardent as a lover's wooing of his beloved.

Down a pathway we hurry—to find that it is but a blind alley. Down another—the same result. Yet even to go down a blind alley strengthens us to find the Eternal Road. "Yes," we say a hundred times. "No," we exclaim as many times. And be the answer Yes or No still we are growing, for nothing is wasted, neither de-

feat nor triumph, neither victory nor disaster.

We listen to our teacher. We hear his voice. We wonder at his magnificence. We worship his tremendous completeness. We long to become like him, and we so strive. But we cannot become like him, save as a weed is like a beautiful flower. And the more we struggle to become like him, strain after becoming like him, the more often we find that we are in reality cramping ourselves, imprisoning ourselves, straining after effects rather than after causes, becoming small-minded because we are in reality afraid, for any of a number of reasons, of doing the wrong thing. "He would like this done; he would like that done," and straightway clothe ourselves in garments which are misfits. We become awkward, unreal, artificial, wooden, dull, tasteless. We grow conventional.

We may begin to look like our teacher, but the likeness is only superficial. We may go through the movements through which our teacher goes. We may utter the phrases he utters. We may adopt the gestures he employs. We may remind other people by our idiosyncrasies of our teacher. But all these will be forms, empty forms, forms without life, or just with the trickling of life which comes from the virtue of loyalty, always supposing that we are sincerely loyal, and not loyal in any sense for what we can get from him.

We most honor our teacher by becoming, under his inspiration, like ourselves, like our real Selves. Let us beware of platitudinally uttering his words, thinking his thoughts, feeling his feelings, aspiring his aspirations, treading his portion of the One Great Road. Let us beware of taking his name, saying, "He says," expecting all to fall flat in adoration and conformity, or to be forever damned. He who flourishes the name of a teacher as it were to bully others into conformity makes it as lifeless as the rubber stamp. One is not the teacher because one has a rubber stamp of his name. His own signature can alone carry the fire and the inspiration of

himself. Let *him* speak. Let none other bludgeon into acceptance by that which is not so very infrequently a forging of the teacher's name.

Let us become *ourselves*. It is better to leave the teacher for a while, perhaps even to doubt him, in honest search for Truth, rather than to settle down into artificiality under the delusion that the Truth is found. No one can find the Truth merely by living in the teacher's home and conforming to the teacher's way of life. The Truth must be sought in the world, in the wide, wide world. We must become wanderers, homeless wanderers, in no hurry to build, ever in search of those materials wherewith a home eternal may be built. We must feel lonely at times, hopeless at times, but with never the thought of giving up.

We know that no true search is ever in vain. For has not the teacher found? And if he can find all can and must find. We must go through change after change, we must often become as different from our previous selves as the colors in a kaleidoscope forming innumerable pictures as we shake the cylinder time after time. We must go through catastrophe after catastrophe, ecstasy after ecstasy, joy after joy, pain after pain: all in our search for satisfying, eternally satisfying, Truth.

We must become Titanic, swinging, it may be, now to so-called good, now to so-called evil. "'Tis something," as the poet Thomas Edward Brown so truly observes, "to be great in any wise." Mark those words—"in any wise." We must not be afraid. It is as bad to be afraid to do wrong as it is bad to be afraid of not doing right. It is through doing right *and* wrong that we come to Truth.

We must experience for ourselves. The experiences of others are not enough, useful though they may be. Things which for us are wrong (we will not go into the question of absolute right and wrong), we should not care to do. We should not be afraid to do them, but should simply not care to do, refuse to do—"I do not want to, and I am not going to"

—that is all. There must be no fear about anything.

That which is wrong for us is that which hinders our freedom, that which has already taught us its lesson, or should have taught us its lesson. In such and such classes we ought not to remain any longer.

We must, however, beware of not doing things or of doing things simply because the teacher does not do them, or does do them. This must not be the reason for not doing or doing. That which the teacher does not do, it may still be our *dharma* to do, or within the fitness of things that we should do. That which he does may by no means be that which we should do. He has his own standards. We must go by ours. He helps us to find ours both by his teaching and by living according to his own standards.

Let it be understood, however, that there are times and seasons for implicit, and, if you like, blind obedience, unreasoning obedience. I think we have just been passing through such times—times when a battle is being fought, when great generals are in the field, and when the achievement of the end depends upon doing what we are told, even without knowing why we are doing it, without understanding.

Obedying orders: There is virtue in obedience as there is virtue in independence. There is virtue in unreasoning obedience as there is virtue in isolated independence. There are times when we must do what we are told, trusting in the leader, though perhaps not understanding him, and knowing that we would do differently were we in command; but we are not in command. We must obey to help to produce certain results which need to be produced and which could not be produced without our understanding cooperation—our understanding cooperation not being, I assume, available. Our judgment, our intuition, our hearts, must tell us when such times are. We have just passed through them, I think.

But we must become generals ourselves. We must reach the point of ever-increasing understanding and

wisdom, so that where coöperation is needed we coöperate understandingly. And the sooner we begin this process the better.

I do not forget that occasionally there is need for obeying higher wisdom without for the time understanding it. From time to time, frequently perhaps, there arise occasions for doing what we are told to do, and for so living that we can be told to do things without being given reasons. But this is always exceptional, and the general rule must be to stand on our own feet and to walk on our own road. But to do this, emotion is not enough. Reason is not enough. There must be the intuition, and, where possible, faculties beyond the intuition. And where these faculties are awake, obedience, even if temporarily blind, is safe.

I should like to use the phrase "catastrophic living" as indicating a phase through which we sometimes pass. We must, *like an active volcano*, be ever in eruption, not in aimless eruption, not in messy eruption, not in gushing eruption, not in uncontrolled eruption, but in purposeful eruption, in an eruption which is doing things, which is achieving things, which is clearing the way of obstruction, which is laying the foundation of Eternal Truth.

I take as the most splendid example of catastrophic living, our Great Teacher H. P. B. Not only was she a volcano herself, but she had the faculty of making those around her volcanoes too. One either burst or built; there was no half-way house with her. She was a storm center. She lived amidst cyclones, typhoons, earthquakes, cataclysms, eruptions. She was the fierce revolutionary and simultaneously the most perfect servant of the Masters. Filled with inner peace and calm, one with her Teachers, she could lash her outer self and her surroundings into storm, stress, upheaval, earthquake, of the first magnitude. She made people explode their way to their hearts, tearing up this, uprooting that, ruthless, relentless with the unreal, full of spirited im-

patience to smash the unreal at whatever cost in pain and suffering.

H. P. B. was relentless with herself and she took the relentless way with others. She was one who was always pressed for time, so far as her work was concerned. When time pressed, when there was not a moment to lose, when a task had to be accomplished regardless of cost in the shortest possible time, then was H. P. B. chosen, for she crammed an eternity of achievement into a brief moment of time. She was dynamite, and even if she may not always have been able to accomplish exactly what she desired, she never left anything the same. The outworn was always to some extent in ruins when she was about, and shattered fragments of the unreal bestrewed her pathway. Hatred and adoration were her constant companions, for none could be indifferent to her.

Let there be no mistake about this: that in all I have written above there is no hint of ingratitude. We are not kicking away the ladder by which we have ascended to the summit of the particular mountain we have reached. Our gratitude is part of the very achievement itself, but the form of gratitude the teacher wants is the achievement. He wants his children to grow up, to emerge from personality into the Unity in which he dwells. If, in measure thanks to him, we are able to speak, having passed the lisping stage, to utter a Message, to bear testimony to the splendor of the inevitable goal, to call all to walk their pathways as we have walked ours, to draw their attention to the signs and tokens whereby they shall recognize that they are on the right road, then our gratitude is in deeds and not in mere words, then we show that we have gained that which the teacher has desired us to gain—the wisdom to help others, for only by possessing that wisdom are we able to help ourselves.

We are not ungrateful; we are showing that we are learning the lessons he has to teach. He tells us to find our own pathway—different perchance from his, and yet the same.

How many of us who are devotees of this, that, or the other teacher, have found our pathways, and contribute our own individual notes to the Universal Harmony? How many of us have found ourselves? Our own selves, different from all other selves, intriguingly different and unique, yet splendidly the same as all other selves?

We draw wondrously near to our teacher, whoever she or he may be, when we draw near to the very source itself from which he draws his truth. Does he not say—"Come with me!" rather than, "Follow me!"? "Be with me!" "Travel with me!" "Find me!" Not, "Grope after me!" Not, "Follow me from afar!" Not, "Seek without finding."

Know. Be. Reach. Achieve. Realize. Conquer. Attain. When we have learned to see the teacher in all things, then the lessons he has sought to teach are learned, for he has universalized us from a center which yet remains.

Let us never forget that our worlds, our consciousness, are to no small extent drugged. Our physical bodies may be drugged with opium. We may be rendered insensible through cocaine or chloroform. No less our minds and our feelings may be drugged by words, by ideas, by habits, even by persons. A child may be rendered insensible by its parents, by being drugged with them, ceptions, their attitudes, and their intentions for him. We may be drugged by our surroundings, by conventions, by habit, and public opinion, as well as by our own ideas, and words, and feelings, and thoughts. We may be drugged by the movements to which we belong, by the company we keep, by the circumstances in which we live.

We may be drugged by the associations with which we fill words. Think of the words death, good, evil, right, wrong, honor, dishonor, truth, falsehood, cruelty, friendship, kinship, generosity, religion, nation, brotherhood: perhaps you can think of innumerable others. Do you know what they really mean? Do you know what

they might mean to you if you could but shake yourself free from the restrictions, the distortions, which you have attached to them, the gloom and terror which your ignorance, inherited and innate, has enveloped them in?

Make a list of the words, the ideas, the thoughts, the feelings, which haunt you, which terrify you, which alarm you, which cause you to shrink, which turn your blood into water, which depress you, which cause you pain and grief and sorrow. Make a list of these and trace the origin of the connotations you assign to them. Some of the words you may find you need no longer use. Others you will use differently. From some the sting will be drawn, and they will typify friends, not enemies.

Words may be enveloped in ignorance, or they may be full of wisdom. With most of us many words are full of ignorance. Let us empty them and refill them with Truth. Where words sound a note of sadness, of terror, of despair, of loneliness, let us get rid of them or of their contents. There is something the matter with us or with them.

How long before we learn to identify *death* with joyous release, with entry into a new life, with no severance of friendship, with change for the better? How long before we give *right* and *wrong* meanings other than those which so often lead to persecution and a sense of superiority? How long before we associate with *right* ourselves and our doings and beliefs and opinions, and with *wrong* all that goes contrary to these? The simile comes to me of our having long been children playing on the beach of illusion with the pebbles of the unreal. But now let us proceed across the beach with hearts full of gratitude and loyal service to past and present teachers, at the same time radiantly self-reliant, and plunge determinedly and confidently into the ocean of the Real.

The Occult Study of Disease

By Geoffrey Hodson

1. The Root Cause of Disease



THE central problem around which all other problems of health and disease revolve is: "What is the nature of the influence which causes healthy tissue to become unhealthy, perfect function to become imperfect, and what is the mechanism by which these results are produced?"

In order to answer these questions, we must go back to the basic unit of which the body is built, to the atom itself. The atom is no longer conceived as a solid particle; it is a unit of energy, an electrically charged particle. Each atom really is the physical-plane manifestation of a flowing power, the creative, sustaining, and transforming power of the Logos Who pours forth His power continually in order that His many worlds, with their inhabitants, may live.

As His outpoured power strikes the etheric world it produces a vortex or whirlpool in etheric matter, and the core of that whirlpool is the ultimate unit of which this physical world is built. It obeys electrical laws and is electro-magnetic in its nature.

Perfect organic function would appear to depend upon the perfect balance of the positive and negative polarities of the energy in the atom, as also in the minute organism, the bacteria, the cell, and the tissue of the body. Everything seems to depend upon that balance of polarization (the relation between the negative and the positive) of the forces of the atom.

This triplicity of positive and negative forces and the relationship between them which is manifested primarily in the atom, manifests also in the minute organisms into which the atoms are aggregated. These again are of three main types and constitute the three types of organisms which form the fundamental basis of the body.

They may be traced to the three aspects of the Logos Himself, of Whose triple life they are an expression in terms of basic physical form. These three types of primitive organisms which are present in everybody, and of which our bodies are constructed, are probably the microzymes of Bechamp; they are creative or growth producing, nutritive or sustaining, and destructive or transforming. The much larger organisms known to the scientist as bacteria arise from these, and in their turn perform these three same functions. They create, they nutrify, and they break down.

The health of the human body depends physically upon the proportionate activity of each of these three types of organic creators, preservers, and transformers.

Karma appears to act directly on the flowing stream of power of which the atom is a manifestation, and its effect is to disturb the proportionate polarity of the atom, and through that, the function of the types of organisms in the body. That disturbance changes the nature of the activity of each type which in health is strictly limited to its own domain. A preponderance of one type or a change in the activity of one type may occur so that transformers might become creators, or growth producers and so on.

This disturbing change is the basic physical cause of disease.

If we endeavor to trace this process from the physical into the superphysical, we come to the consciousness of man, his emotions, and his thoughts, which play a decisive part in preserving or disturbing the harmonious activity of the forces of the body. We find that the nature of the activity of these myriad lives, of which the cells of man's body are composed, is governed by the relationship between the in-

instinctive consciousness evolving through them and the consciousness of the person whose body they build. The perfect life depends on the perfect harmony between these two streams of life and consciousness. That portion of his mind which man blends with this stream of elemental life is below the level of his waking consciousness, for he has learned long ago the technic of coöperation with that stream and its organic embodiments. If therefore the mind and the emotions themselves are in a state of harmony, then all is well. When the conscious mind is perfectly attuned and perfectly expressed, according to the evolutionary level of the ego, so also is the subconscious mind, and therefore the basic activities of the myriad lives of the cells and of the bacteria are perfectly coördinated. Health then results; if the opposite is true, then ill health results.

From this it will be seen that a new factor has been introduced—that of attunement; and we may state in advance the possible solution to the problem, that health and disease are vibrational in their nature and result from harmony or disharmony in one or the other of the vehicles of consciousness. Let us therefore restate our hypothesis in terms of rhythm, because rhythm is the ultimate key:

Our manifested universe on its life side consists of a series of interharmonized rhythms. Behind this is the major cosmic rhythm, which partakes of the nature of eternal motion. It is the unceasing and unchangeable ripple on the sea of primordial space; from that basic rhythm cosmoi appear, each with its modification of the ultimate tone; from each of these a number of universes spring, each in its turn being founded on a further modification of the primordial rhythm. As the power descends one step more, from universes to solar systems, further modifications of the original note are found. Then in each solar system there appear planets with their minerals, vegetables, animals, men, angels, and supermen, all expressing in varying degrees of perfection the note of the planet, the system, the universe, and the cosmos.

Evolution consists in a gradual attuning of the imperfect rhythms of primeval epochs nearer and nearer to the primordial sound; and this is true of beings, of planets, of suns, of solar systems, and universes. The task of the solar Logos, as of every man, is gradually to bring His system into perfect harmony with the universe of which it is a part. At the dawn of the solar life, the response is dull. When at last all the worlds and all the people on those worlds are sounding their true note, then, and not until then, does the life of the solar system and the work of the solar Logos draw to a close.

Ill health of body, as of mind, is due to a faulty resonance, to a disturbance in the individual rhythm. Pain results because the material of the bodies is vibrating out of tune with the true note, whether of the individual or of the group. Dullness of response, however, as in the earliest periods of evolution, produces no pain; dull though it is, it is still true. When self-will arises in the individual, and through ignorance is misused, the response to the solar note is out of tune and that discord is felt in the vehicles of consciousness in which it is caused; eventually it is established in those portions of the physical body which by the laws of resonance are in tune with that vehicle.

Rhythm governs all, harmony is health, the absence of harmony is disease. If the rhythm of the divine life which is ever flowing from the center of man's being outwards to his densest body is unbroken, harmony obtains; in that condition good health will be enjoyed because that all-pervading rhythm governs the activities of the myriad lives and maintains a perfect balance of their expression of the three aspects of the divine which is within them; they serve in ordered fashion as creators, preservers, and destroyers. The health of the body depends upon the perfect balance of the expression of their triple attributes. Disharmony disturbs the rhythm of the soul. That disturbance is conveyed to the subconscious and disturbs

the balance of the creative life; therefore after a particular type of organism which is essential to life in its normal state may become a menace, and that is exactly what happens when disease appears. Life sustainers become disease producers when balance and harmony have been destroyed, and the rhythm of life has been broken.

The next step in thought demands an answer to the question: "What can there be in the conscious or subconscious mind which can disturb this rhythm?"

Here the doctrine of karma alone can help us, and with it the doctrine of reincarnation must inevitably be associated. This constitutes a real difficulty in the present state of medical research, because these two doctrines are not recognized and they are the key without which the problem cannot be solved. For karma, by its disturbing influence on the ensouling life force, the outflowing energy and its consequent effect upon the function of bacteria, affects the atom and, through that, the balance of the activities of the bacteria; this affects the natural functions of the body, the absorption, assimilation, and discharge of vital forces, of nutriment, and of heat.

Karma operates directly upon this mechanism of the atom and so affects the health of the body.

At this point it is necessary to examine the types of conduct or transgressions which produce that karma, so that we may complete our chain of causes and effects.

While there is probably one root cause for all chronic diseases, which is a failure to live according to the dictates of the conscience, there would appear to be two aspects of karma, each producing its own effect. One type results from the deliberate closing of the ears of the personality to the voice of the Higher Self, the committing of acts which we know to be wrong. This results in the sins of commission, those positive acts which are contrary to the fundamental principle of unity. These transgressions produce active disease.

The other type of karma results more from egoic weakness and failure of the Higher Self in the early stages of evolution to provide the necessary guidance to the personality. This results in the sins of omission, such as self-indulgence, failure in self-discipline, and a general selfish attitude towards life and the absence of unselfish and altruistic motives. This type of karma produces latent disease which may or may not work out as an active disease. These two are usually found in combination.

In addition to the individual karma resulting from actions contrary to the law of unity, there is the collective karma of humanity, in which all men share. There is a mass karma of the whole of humanity; there is a group karma of certain nations and groups within the nations, and there is an individual karma. In cases of disease, the problem of individual karma is made heavier by the dead weight of mass karma. There is indeed a certain unity, a certain connection between all sufferers from any one disease. They form a group who share a common karma. All cancer patients, for instance, form a group; the heavy karma of one increases the suffering of all, and the cure or release of one relieves the karma of the whole. And this principle applies to all disease. Leprosy forms one group, tuberculosis another, rheumatism another, and so on through all the major chronic diseases.

Now the actions behind these, the generating causes behind each of these, fall into a distinct classification and belong to a single group. When during our studies we examined the past lives of a large number of sufferers from one disease, we found that they had certain transgressions in common so that we began to classify diseases according to types of karma. It is possible—but we have not finally established this—that each of the chronic diseases with their anterior transgressions may fall under seven headings, and the transgressions constitute the weaknesses of each of the seven rays, or seven temperaments, to which all men

belong. We know the virtues of the seven great divisions of mankind, but we have not studied their failings and the natural results which come from them. Here is an important field of research which awaits us.

The next step in thought will free us from the idea that we are all laboring under an immense weight from our past transgressions, for which we must suffer without hope of relief. Our studies of disease karma showed us quite definitely that this is not the case.

Karma is not a fixed quantity.

Karma is continually being modified by daily thought, feeling, and action.

We add to or diminish our adverse or beneficent karma minute by minute, according to the nature of our daily lives.

This principle can be employed deliberately as a means of modifying and even neutralizing adverse karma. There does exist a true spiritual antidote to disease, for if the cause of disease is action based on wrong thinking, then the antidote is action based on right thinking. If karma is a force which disturbs the rhythm of the soul, that force being generated by us in a transgression, then *we can modify or neutralize that force by exerting another in the opposite direction*, and that is the great key to the problem of healing.

If the transgression was based upon hatred, then we must exert the power of love, must radiate it out upon the world, and the outflowing power of love will meet the inflowing karmic energies and neutralize them; if on selfishness, then we must live lives of service; if from worry and depression, then we must develop courage and serenity, and radiate joy. The method by which the spiritual alchemy may be performed is explained in some detail in the author's books: *First Steps on the Path*, *Be Ye Perfect*, and *Thus Have I Heard*.

This philosophy of healing may best be illustrated by reference to our findings in the study of certain diseases.

Neurasthenia is a disease of civilization. It is a result of our artificial

life, of the noise, the hurry and the strain of modern civilization. We are gradually becoming unconscious of this, nevertheless we are continually exerting an energy to resist it. This effort produces nerve strain and a waste of vitality and these directly affect the etheric double, for the etheric double is the vehicle of the life force, prana, vitality.

Yet some people appear to withstand this with perfect ease whilst others readily succumb to it. Why is this? Because they brought over with them from past lives an impaired etheric double. As soon as any strain is put upon it, the etheric double fails to fulfill its function. Instead of holding its vitality, conserving it until the tissues have received their charge, it allows it to slip away. The neurasthenic person is always subject to a sudden devitalization, for which there is no physiological explanation.

Investigation of the cause suggests a misuse of the vital forces of the body in past lives.

What then is the antidote? The antidote is to learn to recognize the body as the temple of the indwelling God, and all the forces of the body as divine forces, and to use them as such. That is the lesson which nature is trying to teach us through the operation of the law of cause and effect. If in the past there has been misuse of the body or violation of Nature's laws, then in the present there will be impaired vitality. The antidote includes a recognition of the law, a correction of the wrong attitude, the conservation of the vitality by right thinking and right living, by perfect relaxation of the body when not in use, and by obedience to the laws of health.

Dyspepsia and diseases of the alimentary canal, when examined, appeared to have behind them one common transgression—excessive indulgence in the pleasures of the table. In each of the civilizations of the past there have been times when the vice of gluttony was very much in evidence, and apparently it was through orgies of the table that the seeds of our present dyspeptic generation were sown.

Here we meet the basic errors of self-indulgence in food and sensuality. The antidote indicated is therefore self-control in food, purity of diet and life. Thus karma may be offset by the development of self-control and the radiation of purity. By this means the disturbing force is met and neutralized.

In cases of sudden spiritual healing, the downpouring of spiritual force is so strong that it enables the sufferer to neutralize his disease karma, with the result that perfect harmony is once more restored.

Many other interesting points emerged during recent studies of this problem. A direct relationship between aspects of consciousness and parts of the body was discovered. Diseases of the neck, for example, have behind them—pride. The old saying concerning a proud and stiff-necked people would appear to have a truth behind it. Trouble of the shoulders indicates a wrong attitude towards responsibility, either a neglect or excessive sense of obligations. Troubles in the knees have behind them again pride or excessive humility; of the feet a tendency to lean upon the judgment of others, a failure in understanding, walking one's way through life on the judgment of another, the moral standards of another, instead of standing upon one's own moral feet and walking in the paths of righteousness.

Disorders of generative centers and of the throat have behind them, either in the present life or in another life, abuse of the creative functions, one of the most divine powers of man. The throat, the organ of the voice, is the higher creative center. Sound is the creative power. "God spake;" "God said, 'Let there be light,'" uttering the creative word. In man there is a close relationship in those two parts of the body, as is shown of course in many natural ways, such as the breaking of the male voice at puberty.

Cerebro-spinal diseases would seem to have an ancient history of the violation of the sanctuary of Nature for

purposes of personal gain. Associated with this are pride and the desire for power. These are a wrong motive, for there is only one permissible motive for desiring to be greater than one's fellows, and that is to render them the greater service.

A new technic of the art of healing will gradually be developed in which the physician does all he can on the physical-plane side to correct the symptoms, while the patient is instructed and educated in the spiritual, mental, and emotional aspects of the case, and taught to realize those interior healing powers by which alone in the end man can be healed.

These findings may be summed up as follows:

Firstly: Physical disease is due to a change of function by which normally healthy organisms which are necessary to life become unhealthy and destructive to life.

Secondly: This change in its turn is due to the disturbing influence of karma working upon and through the mind, emotions, and body of the sufferer. As a result, the rhythm of the following life, through atoms, cell and tissue, is broken, and the body is partly or completely out of tune.

Thirdly: Every organ, possibly every one of the 92 elements of which the body is composed, has its normal note, and all together make a harmonious chord, the chord of the individual. In ill health, one or more notes are changed and discord is produced.

Fourthly: That disease may be either latent or active.

Fifthly: That disease karma can be met and modified, and even neutralized, by the right kind of thought, emotion, and physical activity.

Sixthly: That as disease has both its physical and superphysical aspects, research and healing practice must not be confined, as it now largely is, to the physical, but must be directed towards both the physical and the superphysical aspects of human nature.

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Reminiscences of C. Jinarajadasa

By Addie M. Tuttle

MY FIRST meeting with Mr. Jinarajadasa was in 1904, in Chicago, where he came to be present at a Theosophical Convention. Before his arrival Mr. Leadbeater, who for a number of years had been his valued friend and teacher, had prepared a small group of students to look forward with great interest to this older pupil's visit to America. He had related stories of Mr. Jinarajadasa's college days, which had stirred enthusiasm in the young people and caused them, in a quiet way, to regard him in the light of a hero.

He had given the older students among us to understand that we might expect to listen to lectures by "C. J." (as we were permitted to call him), which would be just a little more artistic and exquisite than any given before (excepting always those of Mrs. Besant), as he was especially interested in art and beauty. So we were all eagerly looking forward to the arrival of C. J.

Mr. Leadbeater sent a note to my hotel informing me of C. J.'s arrival in Chicago and invited me, with my daughter Marjorie, to meet him in the Theosophical rooms the next morning.

I had previously read that oriental gentlemen disliked very much to come into personal contact with a westerner, and as C. J. was a native of Ceylon, I reasoned that he would consent to be introduced to a western woman only as a concession to his friend, Mr. Leadbeater, or because of the broadening influence of Theosophy. As I did not wish to cause him unnecessary annoyance on going up to greet him, I carefully put my hands behind me, lest through force of habit or perhaps in the excitement of the meeting, I might forget and offer my hand. But I

had, with my usual over-sensitiveness, quite misunderstood the nature of this eastern gentleman. He came forward most graciously, shook hands of his own accord, and at once made us all feel that he was one of us. In fact, he always gave the impression of being more European than eastern in his manner and temperament, and quickly adjusted himself to the customs of this country.

After leaving the Convention in Chicago I did not see him again for a long time; but as he had very kindly offered to assist me in my Theosophical studies through correspondence, I heard from him from time to time, and in this way I received from him many valuable suggestions.

Some funny little doubt was always bobbing up in my mind lest, because of characteristic defects in myself, I might spoil some piece of work that had been given me to do. Then, feeling that I must have some light on the subject immediately, and that it was better on the whole to bother C. J. than Mr. Leadbeater (as the former had a little more time than the latter) I would dash off a letter to him, fairly weighted down with interrogation points.

C. J. would always very carefully, and at length, straighten out my emotional tangles for me, often quoting from his own experience the solutions he had found helpful to himself. He was not as gentle in his answers as was "C. W. L.," when I asked unreasonable questions, and sometimes gave me a nice little scolding which I well deserved; but after doing so, he would usually, as a solace, relate some colorful happening to himself during his journeys either of mind or body; these would be so interesting that it would soften any little tinge of severity. Anyhow, I never

much minded a little rebuke from him, as I knew he was only trying to help me, and I accepted it as a part of my Theosophical education.

In those early days of Theosophical work we must have been a very long-faced, solemn group of students, filled with such false ideas as that to be Theosophical we must be somewhat serious, sad, and doleful; for our leaders were continually telling us to be "happy and natural."

Once I got to wondering how one could cultivate a feeling like that and be *natural* about it, if it had to be forced; so I asked Mr. Jinarajadasa how one could be happy naturally if one were born solemn and serious. I quote his reply, for it was well worth remembering: "If I could answer the question as to how to be naturally joyous I should be an Adept. There is one comfort that even if we cannot ourselves often be joyous, there is always enough power in us to make a few others so by what we say or think or do. So I suppose, as practical wisdom, we must turn our efforts mainly to the latter course. I have within my own head a world I can enter into and in which I am natural and at home. The easiest way for me to feel as little as possible pain and trouble is to step into that world, whence I can let the body feel what it likes of pain, but I am free to do my own wanderings in the world of happy thought and imagination.

"I could not be extravagant about any happiness the world can give, because I measure it by a happiness that I know the world cannot give; and I could not be extravagant with sorrow because of the knowledge of this latter, which even the worst disappointment cannot erase from memory. This world is a beautiful world, for it has beautiful and lovable souls; but it is only a threshold to the other world, happier and more beautiful still. Now in this world I mean so to live that I shall have happy memories as to the background of the past, for my life in the other world. It is not a difficult process—if you only keep your heart soft. There is nothing

heroic in it; it is quite ordinary—what most are meant to do."

At one time Mr. Jinarajadasa spent a number of months in Chicago, lecturing and teaching. I had moved there from my Montana home, and as Mr. Jinarajadasa lived just across the way from my apartment at that time, I had the pleasure of seeing quite a lot of him.

It was a half hour's ride by suburban train into the city and we often took advantage of that time riding back and forth from lectures and classes, to chat about interesting things. I am afraid I did most of the chatting; but I *had* to in order to induce him to talk at all, for otherwise he was sure to settle himself for a comfortable trip into that wonderful mind-realm of his, and "day-dream" all along the beautiful stretch of road by the side of Lake Michigan. The result of my invasion into his world of reverie was often a beautiful story, a verse of a new poem he had written, or else a playful shake of his finger and a good-natured command to go away and leave him in peace.

He was very busy and had little time for recreation, but when he did have opportunity to play, his pleasure took the form of withdrawing from people and writing some fanciful and exquisite bit of sentiment associated with his dream life. I find the following which I have never seen in print.

LIFE

Birds twittering,
Hearts fluttering
Spring's here.
Bees in flowers
Love in bowers
Wake, my dear.

Storms are gathering
Blooms are withering
Winter's here.
Hearts are broken
Doom is spoken
Sleep, my dear.

In those days there was a lot of talk amongst Theosophists of renouncing their heaven-life to come back for an immediate incarnation in order to help

the world. Few of us realized, I suppose, what that really meant, and our voluntary "renunciation" was more the result of a kindly wish to be of use, than of understanding. Mr. Jinarajadasa was wiser on the subject, however, and, to our great astonishment, he announced that *he* intended to *take* his Devachan, and often joked us about our choice, saying we were fishes when we might be birds. I find the following, written in one of his playful moods:

UP THERE

(Dedicated to Mrs. Tuttle and all fishes that don't want to be birds.)

Substance—not shadow,
Fact—not seeming,
Object—not image,
Life—not dreaming.

Noonday—not dawning
Love—not heartache.
Circle—not segment,
Be—not partake.

Waiting not hoping,
Only seeing,
Never Becoming,
Only Being.

Swim in your sea home
Fish without wing!
I fly to Up There
Ever to sing!

I find also a parody on "Cock Robin." He called it, "Requiem for a 'Personality' done to death by Evolution."

Who killed his heart?
"I," said Karma;
"We," said Dharma,
"We know that art!"

How did you kill?
"With Love's arrow,
Dipt in sorrow,
Shot with a will."

Who saw it speed?
"I," said Monad;
"We," said Triad,
"We saw the deed."

Who shed a tear?
"I," said the sky,
With a soft sigh,
"He was my dear."

Who sang a dirge?
"I," said the sea,
"He loved me
From verge to verge."

Who made his grave?
"I," said heaven,
"I was given
His heart so brave."

C. J. was at his best when his lectures were on music, art, or beauty. He usually on those occasions soared to heights where few of us could follow. When he "came down," his reactions to the more earthly vibrations sometimes caused him to indulge in one of his Devachanic jokes. Here is one of them:

"Recipe for Devachanic kisses: Take two Monads. Wrap them in buddhic matter and hold over the Light of the Logos. When beautifully pink offer one rose petal, surrounded by the music of the third act of Siegfried."

I feel a tinge of anxiety because I have taken the liberty to quote thus from C. J.'s letters without his sanction. It is hopeless for me to write to him for permission now, because he is too far away to send a reply in time for the present need; but since extracts from his teachings cannot but help to inspire others interested in life's problems, I venture to share them.

I find some advice from him in answer to one of my letters of the early days of study, relating to an incident which seemed a terrible thing to me at the time, but regarded now as one of the memory pictures, it brings a smile of amusement.

It occurred before Mrs. Besant was International President of the Theosophical Society, and when even a trivial detail, if in connection with my Theosophical life, became to me a very serious affair.

In a wildly excited letter I had appealed to Mrs. Besant to try to enlist

her sympathy in the cause of a Theosophical friend who had been greatly misjudged, and whom I knew to be innocent of the wrongs attributed to him. I must have written fully and at length, and if magnetic vibrations can charge a letter enough to affect the reader, those in my letter must have been sufficient to wreck the nervous system of any sensitive person.

I received a reply on a wild and stormy winter's day when I was all alone in my home in the Rocky Mountains, snowed in so deeply that even the postman had difficulty in forcing his way to my door. When I saw the letter addressed in Mrs. Besant's handwriting I was overjoyed. Outside, the wind was howling and snow was blowing great feathery flakes against the window-pane. I was cosy and warm inside with a big white cat spread luxuriantly before the open fire, a dog by my side, and a letter from Mrs. Besant, so why should I complain? But alas! when I opened my letter my spirits promptly fell to meet the storm elementals outside. Instead of the letter of reconciliation with my friend, that I had expected to see, I gazed upon a severe reprimand to myself. Mrs. Besant called my attention to my excited state of mind, felt that I was unreasonable, and ended with the sentence—"Try to regain calm, for occultism is not gained by all this excitement."

To be rebuked by Mrs. Besant, severely so, it seemed to me a tragedy! If the icy crust of the frozen earth had suddenly opened, and I had found myself plunging headlong to regions warmer but less desirable, I could not have been more horrified. At first I felt stunned, but discovered my mistake when I became conscious of the fact that I was walking back and forth the full length of the house. The letter frantically grasped in my hand, while White Cat, and Bijou (the Yorkshire terrier) were solemnly trailing after me. This would never do! I flew to my desk and got the woe out of my system by writing to Mr. Leadbeater one of the loudest wails he ever received from me. I told

him that Mrs. Besant had rebuked me, and had mentally taken me across her knee and spanked me, and I couldn't understand why, for I still felt that I was right.

His gentle reply came later, and although he could easily understand from my letter to him what Mrs. Besant had to suffer from my emotional outburst, he comforted me as best he could, and stated that he had asked C. J. (who was with him in Sicily) to write me some of his ideas on mental and emotional reactions.

C. J.'s letter was wonderful and made me feel quite ashamed of my lack of poise.

He wrote, "If Mrs. Besant reprimanded you, don't mind. What matter? Those things pass, and their effects die out; but the sunlight soul goes on growing, and you know in some of your letters you *were* rather strong in your language. I don't mean to imply that you deserved a reprimand from her, but anyhow you've got it. Next thing to do is to value it at its proper worth. If it was true and deserved, obviously the thing to do is to think and amend; if it isn't—forget it, or drop it. The latter is hard, I know, but it isn't if you accustom yourself to see things on top. Self-analysis is one of the best aids to understanding ourselves when we can do it dispassionately and as though we were someone else. I don't bother about occultism, I forget about it mostly. I want first to think often of the Master, and how He must look at things, then of all the people I am fond of, what I feel for them and what I want to do for them. I want to forget myself in losing myself in others."

Today as I read over these letters from Mr. Jinarajadasa, so artistic and colorful, and so helpful, I feel very grateful for the good karma which has in this life granted me these kind and patient teacher-friends. I must confess again that I am aware of a slight feeling of guilt squirming through my conscience in regard to quoting without permission, especially the poems; but Bishop Leadbeater in

the past has advised me: "When you have done a thing to the best of your ability, with a wish to be helpful to others, *forget* it, and do not worry later as to whether you should have done something else."

In slightly different words Mr. Jinarajadasa has written the same

thing to me.

So now I take refuge in his own advice. Having quoted passages from his personal letters, with the hope that they may be as helpful to others as they have been to me, I shall forget it (if I can) and not worry lest he shall refuse to pardon me.

The Spirit of the Lonely Cape

By A Traveler



LONG YEARS ago, I went with a friend to stay the night at a hotel on the cliffs of a small peninsula in one of the countries of southern Europe. We had been told that since this point of land was so narrow, the breakers, especially by moonlight or after a windstorm, were very wonderful to behold. The waves on each side of it often rose simultaneously to great heights and in wild fury dashed themselves to bits against each other, falling, a broken, shimmering mass, upon the rocks below.

When we arrived at the hotel (two ladies alone), we requested adjoining rooms. The genial host told us he would be compelled to give us a suite—a sitting-room on a corner, with one adjoining bedroom to the east and another to the south. We said we could not engage such expensive rooms; but he was insistent and finally said that he would not make any charge for the sitting-room. It was so agreed and we repaired to our rooms.

We dined, and for some hours watched the marvelous beauty of the moonlit surf, arching itself over the point, and then we went to bed. About one o'clock I was awakened by a scream coming from my friend's room, and rushed to her assistance. Turning on the light I saw one of her shoes flying in my direction, but not coming from the same side of the room where she sat terror-stricken on her bed; it could not have been thrown by her. The shoe struck the door just above my head. Then her hair-brush on the

toilet-table was seized and hurled at her, falling upon the bed, where lay several other articles that had thus been thrown. Yet we could see no one in the room.

We were both terribly frightened, which was quite natural as we were alone in a strange hotel, without friends, and quite unused to any such phenomena. So we fled to my room and shut and locked the door behind us. Hurriedly I began to dress preparatory to calling for help; my friend, trembling violently, sank down on the sofa quite near me.

A few moments later I was startled by another scream from her, and discovered standing before us near the window a man with a flashing dagger in his right hand. In appearance he was the true type of an Italian fisherman, but at the same time he seemed so ethereal and transparent that for some moments we were mystified. Then we saw that it was a discarnate entity. Never having had any previous psychic experiences, it was with much effort that I commanded sufficient strength to enquire, "What are you doing here?" His answer was even more astonishing than his appearance. "Pray for me," he said, in Italian. I thought I must have misheard, and repeated my question. "Pray for me," again wailed the voice. The hand holding the dagger now reached out to me. He fell upon his knees and sobbed out the following piteous tale.

(The words were written down in the morning as accurately as they could be remembered.)

"Pray for me! Long years ago I stabbed a man with this dagger, here, in this place. I was jealous, for he kissed *mia bella tosa* (my sweetheart). They tried me, and put me in prison. The priest tried to force me to confess because I was condemned to die. I would not do so, for the girl's sake—*mia bella tosa*. The priest was very angry; he prayed for me, but I would not confess. He said I was condemned to purgatory, and that my soul would not be free to go into paradise until some long distant day when someone else would pray for me. I did not confess and he went away. I was executed. Ah! it has been so long, so long to wait! And I could never go on into paradise. There was no one who would believe me or pray for me, so I could not get free from this awful place. *Prega, donna! Prega, per un' pover' condannat'!*"

I believed his story and, as he was a Catholic, I prayed to the Mother of Jesus, prayed for that turbulent soul whose wild, piercing cries rose above the shriek of the wind and the roar of the waves on the narrow cape that winter's night.

Over his suffering face there flitted a swift radiance. The knife fell; he clasped his hands and with uplifted eyes gazed in wonder as if on some scene of beauty. From above his head there descended a cloud of light; was it a bit of the radiance of paradise? Almost unperceived he ascended into it and was gone.

For some time my friend and I remained too awed to speak; then creeping into bed together we discussed the incident, bearing each other witness as to its details, until we fell asleep, to awaken only when the sun was far up in the morning's sky.

As we were strangers, we decided not to tell our experience either to the landlord or his guests, fearing unbelief and ridicule. We enquired of the former how long his hotel had been there; he said about twenty years. We asked other questions about the history of the place. He said that he himself

had been there only a few years and referred us to some of the old inhabitants in the fishing village farther down the shore. Upon enquiry there I learned that our hotel was erected upon the spot where formerly had stood a small inn. A murder had been committed there about thirty years previously, and the inn was finally deserted because persons had thought it haunted.

It developed much later that my friend and I were psychic, but neither she nor I was able at the time to explain why or how the man threw articles about the room as he did, or whether in truth he actually needed someone to pray for him before he could be freed from his purgatory.



Later, when I became a Theosophist, it was very gratifying to learn the mechanistic details of such an event. The poor soul had been earthbound for all those years because of his intense belief that he was condemned, confined in purgatory, until someone should pray for him.

He was imprisoned by his own belief and nothing else, and he was forced by his own convictions to remain an astral prisoner on the lone Italian cape. And it was only when he heard the words of the *Ave Maria* in Latin, which he knew so well, that his mental prison was shattered and he could rise to a higher plane of the astral world.

This event is printed solely with the object of explaining the occult phenomenon that what is living, intense, and vivid in the consciousness at death, will remain so a long time afterwards unless relieved by invisible helpers there.

How grateful ought we Theosophists to be that we have the inestimable privilege of the Ancient Wisdom which enables us, during our life here and now, to avoid creating any emotional and mental conditions that will serve as cages or obstacles to our progress after death!

Ideals of Indian Art

By James H. Cousins, D. L.

(Unrevised notes of a recent lecture)

ON THIS occasion I want to do something that is a little bit different: I would like to take your minds forward in imagination to that time, a few centuries hence, when somewhere in America you will have reincarnated as students of a Theosophical university, a world university, and then later in your adulthood you will encourage your children, who are in the schools, by yourselves continuing the process of education in the best grade, the adult department.

So, here we are, six or seven hundred years hence, and I have been deputed by the class—you are the class—to make a special study, perhaps out of my memory of previous incarnations, 1929 and before that; and also by research in a special method for which the world university will then have been distinguished for centuries, and by which it will have completely revolutionized education and methods of study. That method is known as the "synthetic method." By that time, people will be sensible and know that the synthesis of a mechanical question is one thing, but when you take your stand on a central principle that everything in this universe is just an expression of one life, then from that center you can proceed in every direction, up and down and across, making a perfect synthesis which always has a core of cosmic life within it, and that is something quite different.

And so I, deputed by the class, will now speak on synthetic study of the culture of the Orient as it was up to the year 1929. India, China, and Japan were called (and probably will be to the end of the *manvantara*) the mother-culture centers of Asia, and, some suspect, of the whole world—that is the Aryan culture. These countries represent, to those who look very

carefully, three special forms of cultural expression. When I say this, I do not mean that each is separate from the other, and that you get only one culture in one and not in the other: that would not be sensible. In the true sense of the term, that is an impossibility in this universe, as there is no such thing known to science as a pure type. But primarily, India stands for the intuition, has from time immemorial received her impacts almost directly, one might say, from the source of truth and cosmic life, and has given them to the world in her own special ways.

China is preëminently mental. A short time ago Mr. Bertrand Russell said that China was the one country in the world that followed learning for its own sake. I don't know that that was very wise. Nothing that is followed for its own sake is wise as a purely essential reason. There is nothing in this universe that exists for its own sake, not even the universe itself; that is India's idea and probably also China's: all that exists, exists also for the sake of something beyond itself.

I had a curious example of it myself when I happened to be passing through Hong Kong to Japan in 1919: A friend, Mr. Manook, met me at the steamer in Hong Kong. (He is now a prominent representative of the T. S. in China.) He told me he had an interesting invitation for me, but it involved the security of Dr. Wu Ting Fang, then the next in command in Southern China to Dr. Sun Yat Sen. The latter was then fleeing from Canton to Northern China to avoid surprise by the murderers in his own cabinet. These men wanted to get their hands on the money, and so Dr. Sun Yat Sen thought the best thing to do was to escape so nobody would be there to sign the checks. But he had heard, before carrying out this plan,

that the steamer on which I was going to Adyar was touching at Hong Kong. He worried his friends in authority almost to death because he insisted on staying there in danger of his life until we two would have time for talks of a wonderful kind about Theosophy. And that *young* fellow of 82 gave me about the worst two hours of questioning that I had up to date. He got foolscap paper and went at me about the cosmos, rounds, races, and the whole plan, until I thought I had headache clear to my feet. So I got my share of the mentality of China administered to me in that way.

Japan, as Noguchi the poet says, stands for beauty, if there is one word that can characterize the land of any nation of the world. I find that to be true of Japan. And when I became familiar with India and China also, I saw that I was in contact with three orders; a special expression of that triumvirate of high capacity of intuition, intellect, and the ethical faculties. And I think that if you will look through synthetical eyes at Asia you will find that that is the three-fold definition of these great nations of Asia, and also represents their unity; for what one has not in predominance, the others have for carrying it out.

India gave out her spiritual intuitions centuries, millennia, before the Christian era. These intuitions, expressed in her own special way, were carried then by pilgrims who journeyed across Asia, and were the inspiring sources of the subsequent developments that we find in China and Japan. When you go down below the surface definition of China's culture and Japan's culture, you find a fundamental thing which is Indian. Let me just in these preliminary remarks give you two examples of how this special sense of unity that is Asia works out in China and Japan.

Most people here have a knowledge and acquaintance with Chinese painting. Many of you have seen a picture of a beautiful mountain—not Fujiyama, that is Japan, but a little painting with a cloud around it. You are probably quite satisfied with this ex-

quisite, sensitive picture; but if that satisfies you, you will make a Chinese student of painting rather smile at your easy satisfaction, because in the Orient there is nothing that is worth anything unless it signifies something, some meaning. And that mountain with the cloud around it is not only a beautiful, aesthetical expression of a scene from nature, but it is also a reminder of the spiritual verity, that if you will persistently raise the level of your own earth up to a peak of aspiration, you will probably find—you will certainly find—that the clouds of heaven will condense in refreshment around its summit.

In Japan I went to spend a night at the house of a general whose son was one of my favorite students of literature in the university where I was, and I went prepared to find an "iron-eating" individual. He was one of the people specially in charge of the personal safety of the Emperor, and so I was quite ready to give my response to his military salute when he brought his heels together with a bang. But when I entered the house a very tiny person, smaller physically than the President of the Theosophical Society, met me in his hall, and went before me to the mats on the opposite sides of the *hibachi*, or firebox for warming oneself in winter, and knelt down. Naturally I endeavored to respond by kneeling down on the opposite side. He touched the floor three times with his forehead and I did the same, and that was our "military" salute.

After dinner he said, "We are going to take you into the family, and do just what we would do if you were not here at all." I found that they played two games, not sword games or anything like that. They were games where you lay out cards and the game leads to putting together the two ends of a poem. They select a poem, anyhow, and then they have two sets of cards. You throw out a card and you have to know nearly all the poems of Japan in order to be able to play century, or whatever they call it. So those were the games that my blood-thirsty general and his family played.

The special point in this incident is that that general was a very profound Buddhist of the Zen school. That is to say, the meditation school. He explained to me that that particular school, the meditating Buddhist, was the natural result of a particular type of Buddhists, those influenced by the yogis of India. It was used by the military class because they were concerned with a very active and external life, and therefore needed a strict, rigid life of meditation. And that is the way in which the Oriental symmetrizes his character. His wife was almost as stiff a Protestant as my own mother. His daughter, a charming girl, was a very pious Catholic. She was the only girl in Japan that talked the correct English language to me.

This reminds me of a little letter I got from her brother, my pupil, who was a very scientific agnostic, canceling an appointment for his sister. As he was a student of both French and English literature, he mixed things up a little bit. What we would call a "mass" in the Liberal Catholic and the Roman Catholic, he called a "mess" after the French way. So he wrote, "I am sorry that my sister cannot meet you today. You know she is a very pious Catholic, and she has to make a mess in the chapel." Well, I don't know what that has to do with a scientific study of these things, but in this way I am trying to convey to you something of a natural sense of unity that you find in Japan. As in the case of the painting I spoke of in China, so in Japan they have so natural a sense of the significance of beauty and unity that they do not have to speak about it because it is part of the consciousness of the people. Now in all these things the racial lines go back to Mother India, the founder.

For instance: When I got off the steamer at Singapore I was met by a Chinese brother of the Theosophical Society. Thereby hangs another tale. As a young man he became a member of a Christian community through the conversion of the whole family. As that Chinese gentleman's mind was a keen one, he wanted to know just

what he was changed into from being Confucian. So he did what few Christians have ever done, read the Bible from cover to cover. Then he went to his father and said, "What have we been converted to? From Confucianism to Confucianism? I find in this book the same things. So what different kind of Christian am I?"

Then when he began to study he found there were thirty or forty classes of Christians, whereas he had probably thought that a Christian was just a Christian. He found that all traced their authority back to this Bible. So the idea entered his young head that he would make a synthesis of all the various sects and get them back to their basis in the Bible; and then he could unite all Congregationalists, Presbyterians, and Universalists.

Then he read a book by Annie Besant, and he was thus saved all that bother! He joined the Theosophical Society and is still watching and praying to all the Chinese gods and goddesses that Krishnamurti will some day visit China. Then he can be his guide and interpreter. He believes that all China can be swept into the brotherhood and kinship of humanity of Krishnamurti's work. He met me at the steamer, took me for a ride around the city and then he said, "Would you like to see a Chinese temple?" That always catches me. There are two things I cannot resist, one is a temple, and the other is a graveyard, because I like to read the strange inscriptions.

When we went to the temple I asked what kind was it, and he said that it was Buddhist, yet there were Hindu gods at the door. I found that in the Far East, little distinction is made between Buddhist and Hindu in the Chinese and Japanese mind; they both come from the Holy men, and that is sufficient. They trace their spiritual ancestry back to India and are satisfied on that basis.

In India have taken place some of the profoundest events in the spiritual history of humanity. Wherever you may find a faith or a philosophy in any other part of that hemisphere

or our globe, you will find that it traces itself, if not the whole way back to India, certainly almost the whole way back. Now the special qualification that India has had for producing these religions and philosophies is that she has been primarily intuitional, as I have said. She receives, and out of her reception she then gives the material whereby others may elaborate; though indeed she herself has done a good deal of both religious and philosophical elaboration. These elaborations have shown themselves in the various departments of her life, so I will first say a few words about the science of the social life that India has evolved.

You have many very peculiar ideas as to what India as a social entity stands for. That is due to your professional visitors who go about looking for stories like the absurd one that Mrs. Besant is an anti-prohibitionist. From these wonderful professional people you have got some amazing ideas about India. I will just mention some facts out of my own observation in the years that I have lived there, in sympathetic association with the people, not as a critic, not as a bird of passage, but as a Theosophist. Only by absorbing oneself into the life of India, can one get some touch of her reality and be able then to make some kind of true approach as to what she represents. I have done that and I will mention just a few things out of my knowledge and out of my study.

Many Theosophists and others have come to me, and enquired about caste. Well, there is caste, and there is caste. The most sacred thing—and I will stand corrected if any Hindu is inclined to put me right on the matter—the most sacred thing in the life of a Brahmin is the gayatri mantra. That is the popular motto, so to speak, a chant that is given to the young Brahmin who is taken into his caste, at the time that we call "confirmation" in the church. That long chant expresses a social unit in the old culture of India, and might be put into a phrase like this: "I realize the Light through the Light in me." That is to

say, the illumination that is in the universe, or hidden light, vibrating, shining in every creature. This is, as the ever shining effulgence of the cosmic life and illumination, and the claim of India is that we are not merely parts of it but that we are it and that we cannot be separated from it. Now that holy chant in the life of the Brahmin was composed by a non-Brahmin, not in the highest caste.

If you go through south India you will see temples where at certain times of the year there is a great festival, and the festival in India is a true festival, not with the long faces that we get in our religious festivals, but a happy time, because God is there both in imagination and reality. You will find in the year ten special festivals at which all Brahmins are officiating. The Brahmins are worshipping, and the saints that they are worshipping were born outcasts. Why does this go on? How do you get that anomaly? For this reason, that so soon as you indicate by your real action that you have taken to the religious life, the life of the service of humanity, through close meditation on the divine nature, thus making yourself a kind of radio station for the divine nature, that moment you are beyond the castes, whatever may have been your origin. Spirituality is everything in India; the essential foundation stone of her whole culture is spiritual, nothing else.

There have grown up, of course, social restrictions in India which have become irksome to many, but they are disappearing. When we went first to establish the Madnapalle College (this place is the birthplace of Krishnamurti) it was almost impossible to have on our compound a servant without caste. I know that our Indian teacher there, who became Principal before I was, had great difficulty in retaining an outcast boy who was a very excellent cook; but when Mrs. Cousins and I went there, that feeling had so far passed away that we had a non-Brahmin cook. That is to say the highest caste and the highest sub-castes among them came to our table, in the Principal's bungalow, and ate their

meals with us—outcasts ourselves—and the food had been cooked by our outcast boy. We have seen the change going on constantly in India, and you will find that before long these social restrictions of caste there that have arisen within recent centuries will practically disintegrate. The restrictions are all understandable in the light of certain historical facts, and are really of value somewhat for the early foundation of a race; and consequently will crumble at present in so far as they are unessential.

When I returned from Japan Mrs. Cousins was given a farewell dinner before she left the College to meet me. At that dinner there were a number of various castes, men and women, and she as a foreigner and a woman was of course doubly out of caste. They had a very excellent cosmopolitan dinner. I was the head of the journalistic department of the then existing National University, based on our Theosophical principles and inspired by Dr. Besant. I was rather earnest in my appeals to students to take every opportunity to get "copy" for the press. Not stories, but copy, the real thing. Some young person was there who thought that an account of that dinner was good copy and reported to the newspapers the details of the "cosmopolitan" dinner. Then, following the plan of the London press, he added "amongst those present," and gave all the names. This disclosed that people belonging to the various castes had been at a caste-breaking function, and the Brahmins were therefore, technically speaking, "polluted."

Certain of them, I believe, received a notification from the Swami of their particular holy temple that they were polluted and therefore in danger of excommunication. This meant certain penalties and certain "purifications" to perform. These met together and said, "Are we going to stand this kind of thing any longer? Here is a woman who has worked for us and for the nation, whom we all respect, who has been a white Buddhist longer than we have, and she

knows as much as the most of us. What are we afraid of? We are not going to stand it."

They arranged another dinner, and people were there from all the castes. I think they even got in some of the outcasts, and they saw to it that it was fully reported in the papers. They are still waiting for the Swami to carry out his threats of excommunication.

Now this is just an example of how in the social life of India certain things that have been among the rigidities of life are fading away; but as a matter of fact, it is not such a terrible thing—their caste. Caste only applies to two things really: firstly, as to eating together (but I think we are fairly particular ourselves as to the people we eat with!), and, secondly, as to inter-marriage (and I think we are just as particular about whom our children marry!). Whatever may be the value of it, the caste system is assuming other more liberal aspects in the life of India.

Now in another department of the national life, in science, a few words, I trust, will serve to carry to you something of the real spirit of India in that respect. There is only one science according to Indian thought—*dharma*, which you may call the science of liberation. To India there is only one purpose in life and that is happy, spiritual liberation. That doesn't mean happy through one's knowledge. I suppose it means essentially that one will become master of one's bodily instruments and therefore tranquilized, happy; so that the whole science of life is aimed in that direction. Its various departments all lead into one.

In considering the relation that art bears to our topic of the spirit of oriental culture, it will suffice to say that according to the Indian idea which I find in actual living practice among the artists of India, there are two purposes fulfilled in the making of a work of art: A work of art serves for the fulfillment of *dharma* (duty), and the attainment of *moksha* (liberation). The fulfillment of *dharma* is this: if one lives with a worthy work of art it will so enter into one's nature that

unconsciously one becomes an influence for good in the coördinate life of the community. One cannot live with a beautiful thing without to some extent carrying its influence for beauty unconsciously (and perhaps therefore better than consciously) into one's daily life. One becomes a better citizen, better qualified to fulfil one's duty. The attainment of *moksha*, or liberation, means much the same thing. It doesn't mean liberation from things, from responsibility. It means that through the contemplation of beautiful things one is liberated from the tyranny of the ugly things in one's nature; and by invariably desiring the beautiful one comes into control of one's lower nature; and perhaps finds after a while that one has no lower nature left at all, that it is all beautiful when governed and used by the higher nature.

When Mrs. Cousins and I settled at Madnapalle to take charge of the College there, we were in time for the festival called the Sarasvati festival. Now, Sarasvati is the goddess of culture. She is worshipped on that day as the goddess of records, so that we brought all our books from the college office and elsewhere into a particular room, and we held worship there with a duly qualified person who came to bestow the blessing of the goddess.

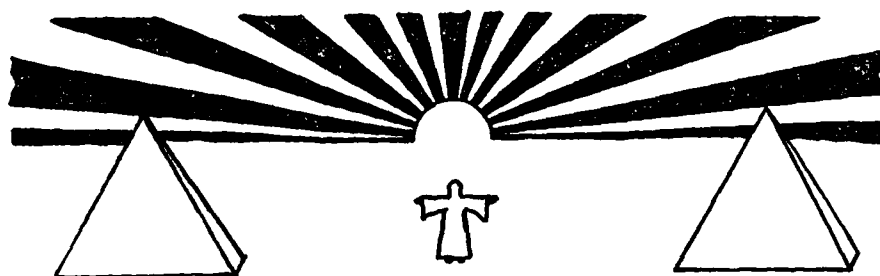
This day she was worshipped as the goddess of implements, so all our pencils, pen points, and all the various things that were used were dedicated, and blessed in her presence. That means that one was certain of the perfection of one's household, at least for that one day, having everything in order. Even all the paraphernalia of cooking were blessed. Our outcast boy came and said to me, "Master, I want you and Mistress to come to the Sarasvati *pūja* (prayer) in the kitchen." We went and stood before a table on which he had various little articles of food, some rice, and various articles for that worship—flowers and scented sticks. The outcast boy did

the priest's work and chanted the appropriate mantras to the goddess, and then put a piece of camphor on a tray, set it on fire, and waved it in front. He chanted a mantram which meant "May I, as this piece of camphor disappears in flame, also be taken up into the Divine Life." When it was all over I said, "Why don't you ask me to give you an image of the goddess? I would have given you a nice brass one, or bronze one, or gold one. How can you do *pūja* without an image of the goddess?" He replied: "The goddess was there," and pointed to the bit of rice in which were sticking up the heads of some dry sticks. He was wise enough to see that I didn't see what he meant. So he looked at me and said, "If Master doesn't like a piece of tree (the sticks) I will throw them out and put a piece of stone instead, for everything that is, is the hands and feet of the goddess." And I said to myself, "I have been thinking wrongly of you as an idol worshiper because of the idolatry we all hear about in India."

Hindus are grounded so thoroughly in a sense of the divine life permeating every atom that there is nothing existing that has not some worshipable quality in it. That is the spirit of Indian culture, and it will be the culture of that university of the future in this country when this country is as old as the Orient.

Now that is the Indian conception of art. It is not as here, desiring art for art's sake. It is art for merit's sake; that is what we find in art everywhere in India. All through the history of India one finds most beautiful expressions, particularly in poetry, of the true spirit of India, the spiritual beauty, the religious spirit. In fact, I may say that knowledge and the meaning of the forces within the spirit of India are parallel, and this idea is universal there. Within it is the possibility of the redemption of modern literature from the pit into which it has at present fallen.





*At the Very Middle of the Atlantean-
Egyptian Way*

Bu Weller Van Hook

(Searching through the volumes of J. H. Breasted's translations of ancient Egyptian texts inscribed on sarcophagi Mrs. G. A. Larson discovered the following:)

Let not the chief boast as a mighty man: there is no strength to the mighty without him (Amon). He maketh the weak-armed into the strong-armed, so that multitudes flee from the feeble, and one alone taketh a thousand men. Sprinkle yourselves with the water of his altars, sniff the ground before him, say ye to him, "Give to us the way, that we may fight in the shadow of thy sword."

This a great King left, a precious bit of wisdom, inscribed upon His tomb in admonition to the general of His armies.

Our Logos and His representatives are the source of our strength. Make sacrifice upon His altars, make yourself lowly in worship before Him. Make as your prayer to Him this appeal—that He shall point the way, so that we, humbly bearing such karma as is due, may fight indeed, though the true activity, both of offense and defense, exist high above us in the majesty of the empyrean. He is truly the cause of our action: He the Dispenser of effects, before Whom, the God, there hang the balances. May His sword yield the shadow below, in which we shall fight, free of karmic reaction. And He shall determine the welfare of us all, within His plan.

Study all the ancient scriptures, *Light on the Path*, the *Gita*, and you will find what we have here, with but little difference in wording—selflessness in God's service—He the Actor, the Preserver, and the Judge.



Theosophy and Anthropology

By Ava J. R. Boman



HAT science is now verifying many facts long known to Theosophists is coming to be a commonplace. Commonplace or not, there is a new and particular joy to Theosophists in every such verification. Not because proof is needed, but because that proof translates Theosophical knowledge into terms which the outside world understands and will therefore more readily accept, and because there is satisfaction in seeing the same conclusion reached by two utterly different methods of approach. It is the kind of satisfaction that goes with a mathematical verification.

Some interesting verifications have been going on lately with regard to the lost continents of Atlantis and Lemuria. Elaborate cross-checkings between the various branches of science which are interested in these particular investigations have been taking place for some time, until now we are able to check their findings with Occultism.

No one material science has yet found the final argument for the existence of these continents and their civilizations; but the anthropologists, analyzing the ancient Egyptians and Mayas, as revealed by recent archaeological explorations, and also "that anomaly among the races of Europe," the Basques, come nearest to convincing the public. It is certainly a signal advance that the scientific world is willing seriously to consider even hypothetically an Atlantean civilization; occult science revealed one long ago.

France appears to be a leader in this research. Modern discussion dates from 1912, when Pierre Ternier, a distinguished French geologist, threw all the weight of his prestige in favor

of the hypothesis that the legend of Atlantis had a serious basis in fact. In June, 1924, there was inaugurated in Paris the *Société des Etudes Atlantéennes*, founded by notable French geologists, zoölogists, paleontologists, anthropologists, and oceanographers. In the same year a review, *Metanoia*, was founded, devoted exclusively to articles on the Atlantis question, and contributed to by Frenchmen, Americans, Germans, and Spaniards.

The *Revue de Paris* recently printed an article by M. Jouleaud based on two Platonic Dialogues, *Timæus* and *Critias*, the Dialogues which give us our earliest reports of a great people far to the west, "beyond the Pillars of Hercules." M. Jouleaud's article is commented on editorially in *The Living Age* for October 1st, 1929, in this wise:

These reports seem verified by recent excavations in the city of Saïs on the lower Nile, which dates back to before the time of the Pharaohs. It is revealed, for instance, that even during the reign of the Pharaohs, Egypt was receiving more influence from the west than from the east, and that the discovery of bronze and copper could not have been made in North Africa, but that these metals were first developed in Atlantis.

During the past twenty-five years the oceanographers, those explorers of the floors of our oceans, have contributed greatly to the general acceptability of the idea of the submergence of continents, by proving that the bed of an ocean does rise and fall, and with comparative frequency. What was formerly considered preposterous, they have shown to be a very real possibility.

Consideration is also being given, more recently, to the companion

hypothesis of a lost continent in the South Pacific. A year ago, soundings were taken by echo on the non-magnetic ship *Carnegie* which revealed a submerged mountain-range four hundred miles north of Juan Fernandez Island and extending northeast and southwest. An account of it was given in *The Literary Digest* some months ago, which closes with this sentence:

It is believed that this range . . . may be a remnant of the sunken lands whence sprang the mysterious Easter Island civilization.

Only last month, Mr. Robert Casey, of the staff of the *Chicago Daily News*, has departed for Tahiti and Easter Islands for the avowed purpose of studying and reporting on evidences he may discover for a lost continent in that part of the Pacific.

While one section of the scientific world is thus occupied with the homes of the Third (Lemurian) and Fourth (Atlantean) Root Races, another section is concerned with the original home of our own Fifth Root Race, the Aryan, as well as with the original home of the entire human family. The dramatic discoveries of Roy Chapman Andrews' expeditions are already matters of general knowledge.

The very recent Nile discoveries of Dr. James Henry Breasted, the eminent American Egyptologist, should soon become generally known. Dr. Breasted has just announced the discovery in the Nile Valley of an early civilization dating beyond the Ice Age. It will be exceedingly interesting to read his more detailed announcements, as they come. If he literally means that a civilization antedating the Pleistocene or Quaternary Periods has been discovered, and that a Pliocene or Miocene civilization is uncovered for the enlightenment of modern mankind, a very great revelation has been made.

It has long been the commonly accepted tenet of anthropology that man made his appearance upon earth after the close of the Quaternary. This new discovery seems to bring evidence of his presence on earth during the

Tertiary period. *The Secret Doctrine* tells us that the pure Atlanteans migrated during the Miocene and Pliocene eras of the Tertiary into Europe, where their descendants became the famous Cro-Magnons, and that other descendants pressed on into Africa by way of the peninsula which made the Mediterranean, at that time, an inland sea. The Tertiary is variously estimated as drawing to a close somewhere between two and a half and fifteen million years ago.

So much for the antiquity of man. As to the identity of these ancients whose homes and implements have emerged from the sixty feet of silt in an abandoned bed of the Nile, it is hazardous to guess thus soon. "The earliest Egyptians," says *The Secret Doctrine*, "had been separated from the latest Atlanteans for ages and ages. They were themselves descended from an alien race." Will this new development reveal to us something of that alien race or evidence of Tertiary Atlanteans? Every new announcement will be of particular interest to students of the Ancient Wisdom.

Prof. Alfred S. Romer, of the University of Chicago, says that "Man quite certainly did not evolve in Europe; the extinct races which we find there are migrants from a center of evolution which lay elsewhere, be this Central Asia, as is commonly supposed, or possibly Africa." ("Evolution of Vertebrates" in *The Nature of the World and Man*.) Dr. Breasted is led, by his discoveries, to the belief that the Nile is the cradle of the human race on earth and that Europe inherited its Stone Age culture from the Orient. Dr. Roy Chapman Andrews, on the other hand, is of the opinion that the Gobi Desert is the cradle of the human race. Occult history reveals Gobi as the first home, not of the human family, but of the Aryan family. It is doubtful if the locale of the beginnings of the human family is still above water or sand; it seems most likely that it is buried with the waters that submerged Atlantis. But science does seem to be on the verge of discovering to us the earliest relic of

human civilization still remaining on our existing continents.

Dr. Andrews tells us that some of the relics found by his expedition into the Gobi Desert are as much as 150,000 years old and show a remarkable stage of culture. That antedates even the founding of the Aryan Race by about 90,000 years. He also announces definitely that the Gobi Desert was a fertile, thickly populated area twenty thousand years ago. And it was exactly twenty thousand years ago, according to Theosophical occult history, that the Manu, the Leader of the Aryans set in motion in Manoa, Gobi's magnificent capital, the segregations which developed the Celtic and Teutonic sub-races.

It is fascinating to read the occult accounts of those migrations of antiquity. One sits like a god, in imagination, watching the hordes pour south and west from the Gobi Sea as commanded by the Manu. And one is rather likely to forget that it is possible to see the same thing in modern and contemporary history. Though the command of the Manu may be less obvious, it is none the less positive.

When man wants freedom, the Manu of his race lets it be known that there is a new land where mankind may be free. When man wants land to till, He lets it be known that there are, somewhere, vast fertile plains. When man wants gold, He permits gold to be "discovered" in a suitable, remote land. Suitable. Remote. Such is the history of the past three hundred years, moving certain types from Europe to America, especially to California, and to Australia. In these countries the new sub-race of the Aryan is appearing, in accordance with His great Plan. The importance of the future Pacific Coast is marked.

A friend several years ago had a conversation with Mr. Henry Huntington, California's great collector and art patron. The two men had just been through the magnificent Huntington Library and Art Gallery at San Marino, California, together, and the friend protested that masterpieces like

Gainsborough's *Blue Boy* and the illuminated manuscript of Chaucer's *Canterbury Tales*, to mention only two, should not be "way out west in California" but rather in New York or Chicago. Mr. Huntington replied, "My friend, in fifty years the cultural center of the United States will be on the Pacific Coast. This coast is the magnet for the venturesome and the beauty-loving as well as for the leisure classes who bring a definite culture with them. The generations which these people produce will be the cultural flower of America." Right or wrong, that was the faith which inspired him. We have thus a corroboration from the field of art to place by the side of scientific corroborations. And we have a great collection gathered and placed, ready for the "new race."

Migrations of today do not pertain exclusively to the Aryan Race. The Mongolian, which is an Atlantean sub-race, is today concerned with the greatest migration of modern history. Hordes of Chinese are pouring into Manchuria daily, utterly swamping all avenues of transportation.

Observers tell of the mystery of that northward urge. Who told those people, illiterate and without visible communication lines, that to the north lies a vast, fertile country free from the devastating feuds of the war lords? Crops and peace; of such is the paradise they seek. "Through the break in the Great Wall and the ports they swarm, two million this year, and millions more in the loins of these." (Harpers) It is all theirs. No other people, no matter how great their desire—and the desire of the Japanese and Russians is very great—can compete with these Chinese farmers, for they are able to live indefinitely on dried grass and mud cakes, waiting for their parcels of land to develop. No other people has been so trained in endurance and famine.

In the study of the races themselves, it is surprising to find how little unanimity of opinion there is among anthropologists. Anywhere from four to thirty-four races are postulated.

George Dorsey argues that "Races do not exist; classifications of mankind do;" but that seems to be a distinction without a difference.

Professor Franz Boas comes closest to the Theosophical classification by making the division "Negroid, Mongolian, and European," with the European "a recent specialization of the Mongolian." In *The Natural History of Man*, by Pritchard, there is the statement that "cell diversities which exist (between races) are variable and pass into each other by insensible gradations." Knowing that the new races, in their physical forms, are built by selection from among the already existing types, this obviously must be so.

There is a point not entirely pertinent to the subject of this article that I should like to bring in here. Perhaps, insofar as it has to do with a comparison of the races of the western world with the races of the eastern world, it is not so definitely out of place. Because it may carry a new inspiration to our western members, I shall quote here from the chapter "East or West," written by a Chinese gentleman, Hu Shih, for Mr. Beard's exceedingly interesting book, *Whither Mankind?* Mr. Hu Shih, arguing that western civilization is more advanced spiritually as well as materially than the eastern, says:

The religion of Democracy which endeavors to make it possible for every man, woman and child to live a free life . . . which seeks through legislation and organization as well as invention, to extend the goods of life to the greatest number—this is the great heritage of the Western civilization.

Is it necessary for me to remind my readers that neither the emancipation of woman, nor democratic government, nor universal education has come from the so-called spiritual civilization of the East?

Despite such books as Grant's *The Passing of the Great Race*, and others

along the same line of Anglo-Saxon arrogance, there is no such thing as an accepted "superior race." Authoritative anthropology admits none. Every race is vital to the Great Plan. And what Mr. Hu Shih says later in his article applies anywhere:

That civilization which makes the fullest possible use of human ingenuity and intelligence in search of truth in order to control nature and transform matter for the service of mankind, to liberate the human spirit from ignorance, superstition, and slavery to the forces of nature, and to reform social and political institutions for the benefit of the greatest number—such a civilization is highly idealistic and spiritual.

And now the American Museum of Natural History announces the discovery, among other interesting items, of the petrified skeleton of a man who settled in Florida perhaps as long as 20,000 years ago. The report says that "The Florida man's skeleton is being studied carefully for information as to the antiquity of man in North America, where previous evidence indicated human life only 4,000 to 6,000 years ago."

Again we refer to our occult history to prove that their computations are correct, just as their discoveries serve as a final check on the occult investigations which are reported to us. One of the most entrancing "lives" in *The Lives of Alcyone* is that one called the 19th, which tells in great detail of the life in a city in the Gulf States of the United States, and dated 22,662 B. C. The 18th life is dated even earlier, of course, and has for its locus the Pacific Coast of what is now the United States. It should not surprise any of us, therefore, if archaeologists and anthropologists soon come forth with announcements of revolutionary discoveries on that Coast.

And thus we have one more to add to the already impressive list of scientific corroborations of occult teachings.

The Buddhist Nuns of Thibet

By Major Fletcher, A.M.I.M.E.

(British Buddhist Mission to Thibet)

WHILE we were journeying near Gyantsze we were told of a famous "Gonpa" or Temple where a large number of Buddhist nuns lived, and which was a great center of learning and devotion. I heard so many accounts of the wonderful "Abbess" or Head of the Temple that I decided to visit her and see for myself the conditions under which these brave women lived.

I started early in the morning with my servant and we rode across a snowy, sand-swept plain till we came to a big range of mountains. Situated on the top of one of the highest peaks about 17,000 feet above sea level I could see some small white buildings, and I was told that was our destination. To reach it, however, was a long and difficult climb, the path being so narrow and steep that we had to lead our horses most of the way and clamber up over the rocks and boulders. When we reached the top after a hard struggle owing to the rarified air, we were rewarded by a most magnificent view, in fact one of the finest I have ever seen. For miles there appeared to be a vast sea of mountains, all the peaks rising like waves on a gigantic ocean. The whole grandeur of the Himalayan ranges appeared to be beneath us, and in the midst of such sublime magnificence and splendor I seemed to melt into nothingness amidst the vastness of the scenery.

The convent, if such it can be called, was a number of white clay buildings in the center of which was the big temple. This temple is dedicated to the Goddess Dolma, the Compassionate Mother, or "She who hears the cries of the world." This deity is much

revered by the Thibetans and she corresponds very closely to the Virgin Mary of the Christian religion. To mothers and children she is especially sympathetic and helpful, and a prayer to the Mother Goddess is often written on paper or tied around the necks of Tibetan children as a charm for protection against accidents and evil spirits.

I was received in the courtyard by an old nun who conducted me into a big room, and very politely told to seat myself on a kind of throne. After a few minutes several nuns came in and presented me with cups of tea and bowls of rice. The tea was of course Tibetan "chac" made of boiled tea-leaves, fat, and butter. I was not then accustomed to its unpleasant taste, but out of courtesy I gulped it down and tried to conceal the hideous grimace its flavor produced. The rice I had to eat with chopsticks, and not knowing how to use them properly I dropped much of the rice on the floor. During the meal I conversed, through the interpreter, with the head nun, and we spent a pleasant time exchanging compliments as is usual in Thibet, and talking about the Buddhas and salvation for all mankind.

When I had finished I was again conducted into the courtyard where, to my surprise, about a hundred children and nuns had gathered to see me. It was really most amusing. Many of the children had never seen a white man before and I really believe they thought I was one of the great Gods they often prayed to who had come to visit them. They gazed at me with big staring eyes and open mouths—simply spellbound and filled with awe. I was wearing a military tunic with the

medal ribbons and when I gave pieces of the ribbon to some of the little tots they just jumped with delight and gratitude.

I now had a chance to examine some of the nuns and I must confess my feelings for them were of admiration and sadness. I admired these brave women, living far from the world of strife and cruelty, spending their lives in prayer for humanity, and yet I was sad when I thought of how little they really knew and understood of the busy struggling world of men and women. The nuns were barefooted, wore long red, dirty robes, and having cut off all their hair, protected their heads with small red sheepskin caps. Some of them would have been really good looking, but for the fact that they had daubed their faces with red "kutch" or paint to show their disgust for worldly beauty, and to destroy any attempt at vanity. Still, they were very kind, and their bright eyes shone forth with compassion and spirituality. Not knowing their language I could only smile and bow, while they smiled and bowed in return as I made my way to the great temple.

In a room adjoining the Temple the "Sun Goddess" or female Avatar was waiting to receive me. She was a very old and infirm lady and was seated crosslegged on a small throne. With one hand she held a rosary and with the other was turning a prayer wheel. I gave her the "Three bows"—that is, prostrated myself before her three times, which I am sorry to confess I did very awkwardly, much to the amusement of some of the children. She then gave me the "two-handed" blessing by extending both hands over my head, which is considered a very great honor and is eagerly sought for, as it is supposed to confer much good *karma*. We then conversed with the help of the interpreter on religious subjects, and she particularly asked about India and England. The old lady impressed me as being very intelligent and not without a sense of humor. One or two things I particularly noticed: as we took tea she always allowed me to drink first, and she al-

ways addressed me as "your honor," while she spoke of herself as "your servant." This was considered to be a great honor to me, and my gratitude and even love seemed to pour out to this holy and enlightened woman.

This goddess is known to the Tibetans as an Avatar, that is, she has renounced the bliss of Nirvana in order to help suffering humanity. She is supposed to be one of the physical bodies of the Goddess Dolma and ever pours love and compassion on the world. She is so sacred that she is never allowed to lie down, but must always sleep sitting up in a chair. She eats very little—merely a handful of rice daily, and her touch is said to cure the most malignant diseases.

She had ordered a religious service for me in the Temple, which was a most beautiful building containing three large images: one of the Goddess Dolma, and the other two, Sakyamuni and Maitreya—the next Buddha to enlighten the world. The nuns were all seated crosslegged on small cushions and after a deep gong had been sounded several times the singing began. It was weird and beautiful, the deep voices of the older women alternating with the shrill sweet notes of the children. One chant I still remember: "Om!, Enlightened Ones have arisen—Protectors of the world, Saviors of Humanity. Before their lotus feet we bow. Peace to all worlds. Blessings on all that lives. Om!"

Many small butter lamps were now burning on the altars, and clouds of incense filled the air. Still the singing went on, sometimes increasing to a large volume of sound, and then dying away till it was scarcely audible. The effect to me seemed to be most weird and magical, for the Tibetans have good voices and both time and tune had evidently been carefully studied.

Around the walls of the temple were big statues of Gods and Goddesses, and several mummies of previous abbesses. I was directed to throw a "Kartak" or white scarf into the lap of "Dolma" and to light one of the big butter lamps placed at her feet.

When the ceremony was finished I was shown another building which was used as a library. On the shelves were many sacred books which varied in size from a small pocket edition to large ones which would be difficult for a man to lift. These books are very different from the ones we are accustomed to, for they are all oblong in shape, the leaves being thin bark and the covers flat pieces of wood which are generally beautifully carved and painted. Very few of the nuns could read these books, but they showed great reverence for them, and when a book was taken from a shelf, it was held above the head as a sign of respect and to symbolize that they were standing under, or understanding the contents thereof.

At a table some of the girls were making copies of the sacred writings. It is considered a great act of merit to copy messages from the *Sutras* and to learn them by heart. They were also painting charms and prayers to be placed on the chortens (sacred walls), or by streams and lakes. At the end of every copy these words were written: "May the merit of this work be given to help the unhappy sufferers in the three worlds."

It began to get late so, as I had a long way to go, I wanted to depart. They would not let me go, however, until I had had some more tea and cakes. I was then invited to turn the big prayer wheel in the courtyard. This prayer wheel was nearly ten feet high and every time it revolved a big bell sounded. The outside of the wheel was beautifully worked in red and gold letters, and I turned it most vigorously hoping that the many prayers it contained would be answered. I then took another look at the beautiful statue of the Goddess Dolma, the overhead light streaming on her features giving her a most benign and compassionate appearance.

In the courtyard the nuns and orphan children all crowded round me again, so that I admit I began to feel

quite embarrassed. To show how little they knew of the world of teeming men and women I asked one of them if she had ever heard of England, but she replied that she had not. Another said she thought it was a small village the other side of the "great range." I could not help feeling sorry for them, for despite their smiles and pleasant words, there was an air of sadness and a sense of dull resignation to what they called "the burden of existence."

I was told to notice how tame the animals and birds were in the vicinity of the Temple. On the walls of the buildings ravens and kites settled and even walked among the women showing no signs of fear. They said that even bears and wolves will eat from the hands of the sisters, because, as one of them said, "we are Buddhists and never harm any life."

So after many salaams and good wishes I descended the steep path that led to the plains. On the way down I met those of the "travelling sisters" who had just returned from a pilgrimage. These are very brave women for they often travel hundreds of miles on foot over snowy mountains and windy plains, sleeping in the open, risking the attacks of wild and dangerous animals. They are the real "sisters of mercy" in Tibet for they go from house to house visiting the sick, helping the infirm, and instructing children in the knowledge of the "good law." Often in the most desolate places the traveller meets these Buddhist nuns going from village to village, and owing to their sanctity, they are held in great respect by all the natives, and are never molested by the gangs of robbers who infest these districts.

It was quite dark when I arrived back in Camp, but the events of the day still lingered in my memory. As I looked towards the mountain top the nuns were keeping their night vigil, turning the "Wheel of the Good Law" and invoking the "Compassionate Goddess to hear the cries of the unhappy sufferers in the three worlds."

Count St. Germain

By Dora Rosner

ONE of the most picturesque, impressive, and admirable characters in modern history is the wonder-worker whose name heads this paper. The world does not see him as a recluse of the desert or jungle, unwashed, wrinkled, hairy, and clothed in rags, living apart from his fellow-men and devoid of human sympathies; but as one who, amid the splendor of the most brilliant European courts, equalled the greatest of the personages who decorate the canvases of history. He towered above them all—kings, nobles, philosophers, statesmen, and men of letters—in the majesty of his personal character, the nobility of his ideals and motives, the consistency of his acts, and the profundity of his knowledge, of not only the mysteries of Nature, but also of the literature of all peoples and epochs.

Before going into details, however, it will be well just simply to say that one day, in the 18th Century, he appeared in France under the name given above. It is said that he had taken it from an estate bought by him in the Tyrol. From the year 1710 to 1822 (112 years) this maker of epochs was known as the Marquis de Montferrat, Count Bellamarre, Chevalier Schoening, Chevalier Weldon, Count Soltikoff, Graf Tzarogy, Prinz Ragoczy, and finally Saint Germain. It is conceded by all who have written about him that the real secret of his birth and nationality was never discovered; all the labors of all the police authorities of different countries resulted in failure.

"Monsieur, where were you born?" asked Marie Antoinette, the beautiful queen of Louis XVI of France.

"At Jerusalem, Madam," replied the Count.

"And that was—when?"

"The queen will permit me to have a weakness common to many persons. I never like to tell my age; that brings misfortune."

Kings always considered him of royal birth and treated him accordingly.

Another fact of great interest is that no crime or criminal intention or deception was ever proved against him; his character was unblemished, his aims always noble. Though living in luxury and seemingly possessed of boundless wealth, no one ever could learn whence his money came; he kept no bank account, received no cash remittances, enjoyed no pension from any government, refused every offer of presents and benefits made him by King Louis XV and other sovereigns, and yet his generosity was great. To the poor and miserable, the sick and oppressed, he was an incarnate Providence. Among other public benefactions he founded a hospital at Paris—possibly others elsewhere.

Grimm, in his celebrated *Correspondence Litteraire*, which is described by the *Encyclopedia Britannica* as "the most valuable of existing records of any important literary period," affirms that St. Germain was "the man of the best parts he had ever seen." He knew all history, all transcendental science and always worked unflaggingly for humanity.

One would think that such a man might be spared by the slanderer, yet he was not; while yet living and since his death (or disappearance) the vilest insults have been showered upon his memory. The *Encyclopedia Britannica* is authority for the statement that he was "a celebrated adventurer of the 18th Century who by the assertion of his discovery of some extraordinary secrets of Nature, exercised considerable influence at several European

Courts. . . . It was commonly stated that he obtained his money from discharging the functions of spy to one of the European Courts."

We have various descriptions of his personal appearance, and although they differ somewhat in details, yet all describe him as a man in radiant health and of unvarying courtesy and good humor. He seems to have been a remarkable linguist, speaking fluently and without accent the current languages of Europe. Moreover, he displayed in society a great variety of gifts, played several musical instruments excellently, being especially fond of the violin. He sometimes showed faculties and powers which bordered on the mysterious and incomprehensible. For example, one day he had dictated to him the first twenty verses of a poem, and then wrote simultaneously with both hands on two separate sheets of paper; no one present could distinguish one sheet from the other. He could also read letters without opening them and without touching them.

Baron Gleichen, having been invited to his house for the purpose of examining some of his paintings, says: "He kept his word, for the paintings which he showed me had a character of singularity or of perfection which made them more interesting than many pictures of the first rank; but he showed me more than that, viz., a quantity of gems, especially of diamonds of surprising color, size and perfection. I thought I was looking at the treasures of the Wonderful Lamp. There were among others, an opal of monstrous size and a white sapphire as large as an egg, which paled by its brilliancy that of all the stones I placed beside it for comparison. I dare to confess to be a connoisseur in jewels, and I declare that the eye could not discover the least reason to doubt the fineness of these stones, the more so since they were not mounted."

Col. Olcott (President-Founder of the Theosophical Society) thought this was done by what Madam Blavatsky, who also could produce gems at will, called "a psychological trick," though

such wonder-workers could at their pleasure turn such an illusion into a reality and make the gems solid and permanent. It would seem that among the branches of occult science that are familiar to adepts and their pupils, is to be included an intimate knowledge of and control over the mineral kingdom. St. Germain told someone that he had learned from an old Hindu Brahmin how to "revive" pure carbon, that is to say, to transmute it into diamonds; Kenneth Mackenzie is quoted as saying: "In 1780 during his visit to the French Ambassador at the Hague, he smashed with a hammer a superb diamond which he had produced by alchemical means; the mate to it, also made by him, he sold to a jeweler for the price of 5,500 louis d'or." He also claimed to know how to make pearls grow.

We have nothing in any of the accounts going to show whether any of the gems made by him remained solid or whether they dissolved back into the astral matter out of which they had been composed, except in the specific cases where a gem had been given to some individual, or in that in where one had been sold to a jeweler. It is unthinkable that he should have sold the diamond for the sake of raising 5,500 louis d'or, for the fact of his having apparently unlimited command of money shows that he could not have needed so small a sum.

We have seen above that he persistently mystified those inquisitive persons of all ranks who tried to penetrate the secret of his birth, country, and age. So far back as 1710, when he first came into prominence, he had the appearance of a man of fifty, and he is reported to have asserted that he was able to prolong life with the help of a certain liquid he had discovered. He kept house sumptuously, and accepted invitations to dinner from kings and other important persons, but always with the understanding that he should not be expected to eat or drink with the company, and in fact, he never did, giving as his excuse that he was obliged to follow a special and very strict regime. It is alleged that his

only visible diet was what we might call oatmeal porridge, and that was prepared by himself.

M. Le Claireur says that he "often retired very late but was never exhausted; he took great precautions against cold. He often threw himself into a lethargic condition which lasted from thirty to fifty hours and during which his body seemed as if dead. Then he awakened refreshed, rejuvenated, and invigorated by this magical repose, and stupified those present by relating all the important things that had passed in the city or in public affairs during the interval."

As is the case with all adepts, whether Oriental or European, St. Germain was a great traveller. His many journeys brought him into contact with the royalty of Europe and the Orient and all those who held important offices. France, England, Russia, Austria, Persia, India, China, and Africa are some of the places visited. From 1737 to 1742 he was at the Court of the Shah of Persia; in 1745 he was present at the Jacobite revolution in England; in 1748 he appeared at the Court of Louis XV of France; in 1755 he came out for the second time to India with General (afterward Lord) Clive and Vice-Admiral Watson; in 1757 he is again seen in France, from where three years later, Louis XV despatched him on a mission to the Hague; once more appearing at the English Court, he repaired to Russia where we find him participating in the revolution of 1762 against Peter III.

He seems to have been a great diplomatist and a politician of note. The histories of the times speak of St. Germain and of the important part played by him in the current politics of more than one reign. Had the proper authorities listened to his advice, France would have escaped all the bloodshed and the terrible after-effects of the Revolution, and the history of Europe would have been otherwise written. From France to England, from England to Russia, thence to Austria, he worked for various kings and emperors, and though full details of these diplomatic missions are not to

be found at present, there remains not the slightest doubt that he was hand and glove with high officials in various countries.

He had much to do with the accession of the Empress Catherine to the Throne of Russia. He was the intimate friend of Frederick the Great of Prussia, and of the Landgraf von Hessen. Louis of France entrusted him with the work of procuring the peace his ministers would not or could not make. His Hague mission now forms pages of history and his influence at the English Court may be studied in the *Mitchell Papers* (*Theosophical Review*, Vol. XXII). One who can look deep into history will see how the political handle of Europe was in his hands, and who knows even now what this living adept might be silently achieving!

His contemporaries depict him in various ways, such as "the man of miracles," "a charlatan," "a hero of romance," "a swindler," "a man of learning devoted to good," "a hater of baseness and deception," "a madman," "a lover of truth." These are some of the epithets used for this really great adept. Indeed, the world knows nothing of its greatest men, and to us Voltaire seems to have uttered a truth when he wrote to Frederick of Prussia about him as "a man who never dies and knows everything."

Of late years, however, much that was unknown of the life and incidents of St. Germain has begun to see the light of day, and though some of the greatest and most important of his works in the domain of science, art and politics are not yet matters of history, we hope the day is not far distant when the secret diplomatic and political documents, as also some of the royal libraries and masonic archives, will unfold to us fuller and more complete details.

Though he occupied a great place in the public thought of various Courts, there is no record of his last illness or death, nor one word about the disposal of the alleged colossal fortune in gems and gold that he had always with him, excepting the statement of his

friend the Prince of Hesse-Cassel, that he died in the year 1783, while making some chemical experiments at Eckenford, near Schleswig. Notwithstanding this report, authentic records show that he had a very important interview with the Russian Empress in 1785.

He appeared to the Princess de Lamballe when she was before the Revolutionary Tribunal shortly before they cut off her head, and to the mistress of Louis XV, Jeanne Dubarry, while she also was waiting the fatal stroke in 1793. The Countess d'Adhemar, who died in 1822, left a manuscript note to the effect that she had seen him several times after Dubarry's death, viz., at the assassination of the Queen (Oct. 16, 1793); on the 18th Brumaire (Nov. 9th, 1799); the day following the death of the Duke d'Enghein (1804); in the month of January, 1813; and on the eve of the murder of the Duke de Berri (1820).

The various visits reported by his friend, the Countess, may have been made in his astral body, though he need not necessarily have been dead to have done so. He once said to her: "a century shall pass before I shall reappear there" (meaning France). Again to Minister Maurepas he said: "I have but a limited time to give to France, and, this time over, I shall not be seen here again until after three consecutive generations have gone down to the grave."

In Grafer's Memoirs is the statement that St. Germain told him and Baron Linden that he should disappear from Europe at about the end of the 18th Century, and betake himself to the region of the Himalayas, adding: "I will rest, I must rest. Exactly in eighty-five years will people again set eyes on me. Farewell, I love you." The date of this interview is either 1788, 1789 or 1790, that is, long after he was supposed to have been killed in 1783.

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Col. Olcott was firmly of the belief that St. Germain was one of those "behind the mask" of H. P. B. during the writing of *Isis Unveiled*.

Occult students know that St. Germain is a great Initiate. Madam Blavatsky speaks of him as a "pupil of Indian and Egyptian Hierophants." As said above, he was a Messenger from the White Lodge, and as such worked for the elevation of the 18th Century humanity. He was to that century what H. P. B. was to the 19th, but his efforts do not seem to have borne successful *tangible* results, for alas! such were the times.

St. Germain was a Rosicrucian of note, and a Mason of renown, and though modern Masons may not recognize him as one of their Teachers, it is believed that he was one of the few selected representatives at the famous Masonic Convention in 1785 at Paris, two years after his supposed death. He had very close relations with the Masonry of the 18th Century, but how many of our banqueting Masons of today know on what particular lines this great Initiate is silently working for the cause of Masonry unknown and unappreciated? Masons would do well to keep an open mind on this subject, for who knows what interesting surprises are in store for them in some of their own archives? With a little investigation his important connection with various Masonic bodies could be established.

While our Race "will continue to be led away by prejudice and preconception, Truth will always find her champions ready to die for her," and one such martyr was the Count St. Germain.

Let the unappreciative world say what it likes, the seeker after Truth will ultimately find in St. Germain one of the Messengers of the Great White Lodge, who has done and is doing much for the hastening of the evolution of humanity. He, the liberal and philanthropic prince, of charming grace and courtly manner, is not dead; he, the intellectual giant of smiling, compassionate face, magnanimous bearing, brilliant deportment and dignified mien, has not perished; he, the helper of humanity, a teacher of many, Cagliostro included, the traveller, the alchemist, the kabalist, is

even now living in all his splendor and glory.

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Students of occultism will hardly need to be reminded that our knowledge of this superman is not limited to records of a century and more ago. The Rt. Rev. C. W. Leadbeater, in his interesting book, *The Masters and the Path*, describes how some years ago he "had the privilege of encountering Him physically," in Rome, and how for an hour He talked about the

work of the Theosophical Society in which He has a great interest. In that book he gives further and fascinating details of His appearance, manner, and work. There are others also, we are told, who have first hand knowledge of the Comte de St. Germain, and who delight in rendering service to Him. One of His interests is known to be the encouragement of meaningful ceremonial, especially through the world-wide movement that is now opening the doors of masonic ritual and practice to women as well as to men.

Draw Now the Veil

By T. Reginald Arkell



RAW NOW the veil!

Weep not, my brethren, nor
lose heart;

Burn not with bitterness
nor rail

'Gainst unfilled hopes, come
to depart;

For future's store we must toil on:
The past is gone.

Cloud not your thought,
Nor let spent legend lead astray:
The fashioner of mankind's lot
Is man, and man alone—today;
And then we reap what we have sown:
Our fate is known.

Tradition's trape
Forgotten, is our only hope
For the morrow, to help escape
The travail of the past and ope
The waiting door of harmony:
Ourselves the key.

And it shall come . . .
Though from the skies it will not
burst . . .

An earth-redeemed millennium,
When men dare think of others first
And cease against themselves to fight:
The present plight.

The Occultism of Types

By Marie R. Hotchener



AT ALMOST every stage of spiritual attainment there appear to be special tasks to be performed, particular interests to be aroused, and definite principles to be applied. The great difficulty with most people seems to be to recognize them. The natural laws of evolution carry a person along through ages of time and experience, and his progress is made without any conscious recognition on his part. It is as though great Beings, great Agencies, great Hierarchies, were the guiding forces of his progress and thought, felt, and acted for him until such time as he could guide himself, after the awakening of his inner faculties.

It is not possible for the average person to recall the details of his many, many lives in that long past progress. But it is possible to review the present life, and to recognize certain habit-patterns in the consciousness (the synthesized elements of those many lives) that are the source of the manner in which he expresses himself.

Indeed, it is most essential to recognize them, because understanding these hidden factors and their power to aid or hinder spiritual attainment is the first requisite in every case.

"I find this such a difficult thing to do." How often one hears this said! Of course it is difficult, because it is trying to erect a dam in the great stream of consciousness that has flowed on and on for lives and lives, uninterrupted by any personal, constructive effort in any new direction, either to conserve it or control the direction of its flow. Its action has grown automatic, so much so, that when one endeavors to direct its energies in reforms, it is almost hopeless and discouraging at first. Another reason it is so difficult is that the structures that

already exist in consciousness are crude, imperfect, generally coarse, erected by experience incidental to the times when progress resulted from factors without, not directed from within. These structures must be broken up and remade.

In beginning this process of reconstruction, it is well to turn for first aid to science rather than to philosophy. When one is bruised and wounded by the many imperfections that cause constant suffering and humiliation, there may be partial consolation in philosophy, but there is complete reformation possible in science. For instance: Occult science discloses the fundamentals on which character is based; and another science, that of applied psychology, demonstrates the results of the use or abuse of those fundamentals. The latter does not recognize the truths of Occultism, but nevertheless it is confirming them. Let us now consider some of these confirmations:

In the January and February numbers of this magazine we considered briefly the subject of the development and classification of human types by the science of psychology. There are found three general types: *extravert*, *introvert*, and *ambivert*. For the sake of those who may not have read the explanation of these types let me define them in a few words:

The *extravert* is one whose consciousness is in the habit of expressing itself externally. He is naturally interested in world events, in politics, in being executive, in leading.

The *introvert* is one who is temperamentally more studiously inclined, scientific, literary, retiring.

The *ambivert* is one who shows an equalized development of the two. He is able, when necessary, to express himself as well outwardly as inwardly, as the circumstances may require. The perfected type of each of these three is

of fine intelligence—in fact, they are all equally fine; but the ambivert is the most desirable because most useful in ordinary service and unusual emergencies.

Now let us consider how this definite classification by the scientists corroborates what occultists have been teaching since the Ancient Wisdom was first given to the world. We find these types clearly defined in the Ancient Wisdom.

When we learn to recognize the type it designates as the *occultist*, it is none other than the extravert of the psychologists. It tells us that the occultist naturally seeks experience outside himself. It is he who seeks to know the Self through the Not-Self. His is the mental path, the consciousness seeking to penetrate the forms in which divinity expresses itself. He progresses from the mind to the heart—from *manas* to *buddhi*. His greatest exaltation will be reached through wisdom first, and the bliss of *buddhi* will for him be a following experience. Concrete thinking has been the method that finally leads him to understand abstract wisdom. He seeks the eternal amid the changing. He studies and conquers the physical plane through scientific analysis. On he strives, plane after plane is conquered through the exercise of the intelligence. Through diversity he attains unity.

(If the student will consult the scientific, psychological data concerning types, he will readily recognize the occultist in the extravert.)

And now let us turn to the description in the Ancient Wisdom of the mystic, him who seeks the Self through the Self. He is ever turned inward, away from the outer world. He dwells much upon the abstract, the concrete is for him an obstacle. He is much of a dreamer, even as a student. His faith in things metaphysical, mystical, is very deep, and gives him his greatest exaltation. The life of the outer is excluded, the life of the inner realized.

(Again will the student be able to see how many characteristics of the in-

trovert of the psychologist are those of the mystic.)

It is clear that the occultist has attained cognition, knowledge, through action—from the mind to the heart (extravert). The mystic has attained cognition through inner reflective measures—from the heart to the mind (introvert).

Now there is a third type referred to in Theosophy, which is not given a specific name but is referred to as cognition, reflected in *Will*. It is not described as a method but as a type. It is a type which makes its way through *intention*, whether it be through activity or reflection. The paths from the mind to the heart, or the heart to the mind, are indifferent as to its choice; either will do, so long as the *intent of the will* is accomplished, the end attained. Either way, because of long experience on each of them, can be chosen, and since the knowledge possible to each of the two is possessed, there is no difficulty in attaining the end.

(Again, this type indicated in the Ancient Wisdom is corroborated by the classification of the third human type as *ambivert* by modern, individual psychology. It is described as one possessing the development of the qualities of both extravert and introvert.)

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Having thus clearly in mind these three types of active, reflective, and tentative, they should be understood in their relation to the goal of one's perfectionment.

The first question that needs to be answered is, What is that relation?

It may help in answering, to say that at the stage of the Adept each of the stages on the paths of occultist and mystic have been experienced, transcended, perfected. We know that at some long-distanced day each of the Adepts has been either one or the other type. They have sought the attainment of divine unity—self consciousness—either on the long, arduous road from the mind to the heart or on that from the heart to the mind. And then, at a certain advanced stage of that

path, they have learned (as they are now telling you and me to learn, giving us the blessing of their wisdom and divine compassion) that becoming perfect on the path of the mystic was not enough, or becoming perfect on the path of the occultist was not enough: one must become perfect on both of them. The occultist must cognize, must experience, must transcend, the path of the mystic; the mystic must cognize, must experience, must transcend, the path of the occultist. Then alone can each enter, dwell, and serve on the path of Those liberated through experience.

The perfectly poised relation can then be established between *manas* and *buddhi*, between mind and emotion. The activity aspect can then express itself in aiding humanity to possess this knowledge so that it may not be forced to await almost endless experience to teach it to them. Through the aid of a continual seeking of experience, constructive imagination, and processes of meditation, aeons of time can be overleaped.

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The first step towards this goal is the intense desire to attain it. When that is firmly fixed, there are many simple things to do as beginnings. Each one must choose these for himself, and in order to do so wisely, he must begin by self-analysis, self-classification, and self-discipline. There may be other ways more effective, but in over thirty years of experience with this method and aiding so many, many others, as well as myself, to apply it, I have found no other so effective.

At this point of our progress, the majority of us are either extraverts or introverts, at almost numberless stages of their expression, and the methods of self-analysis and self-classification of psychological science are a great deal more simple for the occultist and mystic than the methods of yoga. They are practical and near at hand; yoga is on far ahead; and liberation from any of these methods of attainment is very much farther on still. When the heights that Krishnamurti

has attained are reached, we shall be able to transcend, through the use of will in understanding, all paths, methods, types, time, and space. In that height there are freedom and unity with the one Life.

But "down here," at this present time, we are all in different stages of development. Our varied experiences are intended to teach us the purpose of existence, and they disclose types, methods, time, and space, that are found to be useful in attaining that freedom, especially if their place in attaining the goal is understood. Each one of us shows the innate virtues and faults of certain types, and we cannot transcend them more effectually, I believe, than through self-analysis, self-classification, and self-discipline.

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In order to illustrate more fully the practical application of the study of types, it might be well to give an example:

Some years ago, when making a lecture tour for Theosophy, I was the guest of a Mr. and Mrs. B— in one of the large cities where there was a Lodge of about fifty members. It was quite evident that Mr. and Mrs. B— were not happy together, and it was not long before each of them had confessed to me the causes of their unhappiness, and asked my advice.

Mr. B— came to me first and said that he felt his wife was making his life very unpleasant. She disagreed with him concerning the details of their home life, and opposed him in almost everything he desired. This condition not only obtained in their home, but at the Theosophical Lodge, of which he was president. She did not approve of the way he conducted it, and opposed and argued against him openly in the Lodge meetings, which greatly embarrassed him.

He said that when he had assumed office in the Lodge, he tried to introduce greatly needed reforms. The work there seemed dull and slow, and there was little else being done for Theosophy by the members than running a small library, a study-class once a week, and an open Lodge meeting

once a month. He had found the individual members doing much studying, arguing, and meditating, but practically no public propaganda for the Society.

So, he said, he pointed out in no uncertain voice what the members ought to be doing. He suggested taking a large hall for the public lectures, and there explaining how Theosophy could help the political and social conditions of their city. He proposed having social gatherings for young people, dancing, public debates on morals, etc. He felt they should spend considerable money on advertising such Lodge activities as these, and so make its work more public, rather than for members to spend so much time on their own progress and personal study.

(See a detailed description of the extravert type in the January *Theosophist*.)

After thus trying, as he said, to "wake up" the members, and to show them their duty to Theosophy, he put his reform plan to a vote in the Lodge. Two-thirds of them, after a long, heated debate, voted against it, and his wife was among those protesting. He said that not only was he disheartened, but the protestants had very strong feelings against him, and they felt that the one-third minority in sympathy with his plan should form another Lodge for themselves. He thought the best thing to do was to resign, separate from his wife, and go to some other city to live.

(This fully demonstrates the rashness and outward-turned emotions and thoughts of the extravert in either man or woman.)

Mrs. B— was not long in adding her sad story to that of her husband's. It contained much of the same sort of complaints as his. But she felt crushed, depressed, because of the domineering temperament of her husband. The quiet, peace, and harmony of the Lodge were gone—also that of her home. She said he was really a very good man, but was never happy unless everything was done as he desired; their tastes were diametrically opposed,

but they had married in haste and did not realize the differences until afterwards. Her health was suffering from her mental and emotional condition. She thought the only thing left for her was a dose of poison. Yet she was a quiet, serious, studious, intellectual woman.

(See the description of the introvert-woman in the January *Theosophist*.)

This was a serious state of affairs in which I found my friends, and it was plain that the two had no understanding of the occultism of types. They must be instructed, that I determined, and I also decided to see if harmony could be restored in their home and in the Lodge. The perplexing question was how it could be done without its seeming too personal to them and to the members.

So I formed a new study-class for members only, and took for its subject "Types According to the Rays." And, to avoid the personal difficulty, we decided to study the classification of children into the types of the Rays. We carefully considered the tendencies, good and bad, of two types only—First and Second Rays, called occult and mystic. These two types, as said above, are termed by modern psychologists extravert and introvert.

The results from this study-class were even more satisfactory than was expected. The members began to bring their children, who became so interested that they of their own accord began to classify themselves and each other in the most enthusiastic and delightful manner. Having done that, they quite openly and frankly began to classify their parents, pointing out their virtues and faults in a most amusing way. This "broke the ice," and the result was an understanding among the members that healed the former breach.

It became plain that it was most necessary to divide the activities of a Lodge into the channels of the two types. The outer or First-Ray work was considered that of propaganda, advertising, and arranging public functions. It is most important, but

should be given to the extraverts to do. They are more executive because of the nature of their type. They naturally love to lead, speak, rule, etc. And if the dangers of extremes and egotism are avoided, they will do well. They need to watch and restrain impulses. There is a vast difference between impulse and inspiration. If we remember that First-Ray psychology is *power*, and that one must develop the wisdom in all degrees of that power, it will make one a cautious self-disciplinarian in extraversion.

Then the inner work of the Lodge was considered: naturally it is just as important as the outer work, but it is better done by Second-Ray persons, especially if there are those in the Lodge who have developed the *power* to understand the many degrees of wisdom necessary to express truth, and are fitted to teach it. Careful self-discipline is necessary to Second-Ray types (introverts) for they must avoid rigid mental attitudes, narrow views, and self-satisfied, superior, intellectual attitudes.

It was explained that both types are equally essential to carrying on the work of a Lodge. Each can be just as intelligent, brilliant, and devoted as the other. This knowledge brought a better understanding and harmony to the Lodge.

The effect of this study was also very marked on Mr. and Mrs. B—. It was quite simple for them to analyze their difficulties and to recognize where each had been at fault because of type. And when they learned that at the stage of the Adept one must possess the perfection and understanding of both types, and those of the five other Rays as well, they decided that they were a splendid opportunity to each other for study, practice, and understanding, with that lofty goal as their ideal. This is not a fairy tale of Mr. and Mrs. B—, but it ended as happily for them "ever after."

This simple illustration, only one among hundreds that might be related, serves to explain that for the vast majority of earnest students of character-development the most essen-

tial preliminary is a knowledge of types and a careful classification of oneself according to them.

When once the type is recognized, then the next essential step is self-analysis according to one's merits and demerits, and their relation to the perfections of that type. Self-discipline should follow, not in the usual sense of that word, but according to scientific and occult methods.

The purpose of these methods is to suggest a practical, systematic process of self-study. There is no question of their either limiting or binding the consciousness to any limiting form, or separating spirit and matter, because such methods free the consciousness of the personality from its confusion more rapidly than others that I know, and demonstrate that spirit and matter are one.

This freedom cannot be attained *until the form is controlled*. The personality is the three-fold form that expresses our actions, emotions, and thoughts, and that form is composed of *matter*, solid, liquid, gaseous, and etheric. The three beings, the three elementals, that express our habit-patterns, are of certain types. As you examine them, do you understand the peculiar type—the particular way—they are expressing you? Do you understand them enough to control them—the matter of which they have built themselves?

"You cannot attain union without complete control over matter. It is not a matter of attaining and then expressing your attainment in form. You cannot divide spirit and matter. You cannot find union by neglecting the form. . . . You yourself are both spirit and matter. You are responsible for the matter that exists in you and also for the life that informs it." (Krishnamurti)

It is not alone a truism that we cannot attain union without control but we cannot control what we do not understand. Understanding and control, I believe, result from self-classification, self-analysis, and self-discipline, according to exact and practical methods. Then there will follow the uni-

fyng and harmonizing processes which complete the transcendence of the inhibiting powers of the personality, so greatly desired by those who seek liberation and happiness.

In a future article I shall try to explain some of these methods, and how the reëducation of the habit-patterns in one's subconsciousness bears vitally on this life and on after-death states also.

Pol-Na-Sidhi

(The Fairie's Pool)

By the Rev. F. H. Aldhouse, M. A. (Ireland)



HERE IS a pool surrounded by many bushes and furze, in a field across the road. You must cross two other fields before you reach it, and then you are alone with the moor-hens, and perhaps some cattle, for it is seldom anyone crosses that way. You might be a hundred miles from everywhere and not find a more quiet spot. People think the pool is very deep, and very mysterious. It is in their opinion one of the entrances to Fairyland.

In old Ireland at the time of the Druids, Tirna-n Oge, the land of the ever young, was supposed to be underground, to be at the back, as it were, of the visible world of men. It is nice to be at the pool in the spring, when the banks are yellow with primroses and the hedges are just lightly fringed with their earliest pale green. Later, when the sloes, hawthorn, and furze are all blooming, and the pool is bordered by a hedge of white and yellow, is a lovely time; then the summer follows with honey-suckle and wild rose; and then the autumn comes with hips-haws, sloes, and blackberries. All seasons are very pleasant at the pool.

The Sidhi (fairies), if they are fond of beauty, have chosen a good spot for themselves. The birds think so, and larks sing in spring, the cuckoo calls in summer, and one can hear the wild pigeons coo, and the robins sing at any time of the year. The fairies are said to be very fond of music, and if one listens breathlessly through the hum of insects or the song of birds, their sweet unearthly music may be heard. Liltng

and solemn it is, full of the rapture of their immortal, magic life, and full of an unearthly sadness, a desire for something unimagined, that they look for, or have lost.

I think that nearly anyone could sense a "Gentle" (fairy) place, if only one were in the solitary places by themselves, and would remain quiet for a time. People nowadays live in a perpetual turmoil of noises and emotions, and cannot seek the solitudes of their own company. That is why, perhaps, they know so little of the "People of Peace." Even the birds and gentle wild things vanish from haunted surroundings, except those who have become more or less parasitical to humanity. It is true that gardens are still "Gentle" sometimes, the continual procession of the beauty of the flowers, the quiet which those observe who work in them, and the comparative refinement of the owners of such beauty spots, does not repel those who are invisible.

But to return to the Pool again, the presence of the Sidhi is continuous, their existence is by no means imperceptible nor are they indisposed to coming into contact occasionally with such members of the human race as are not unclean, physically, emotionally, or mentally, destructive, or outrageously boisterous. The pretty girl milking her cow, the nice children, the quiet old people, may see and hear the fairies, perhaps gain their friendly interest.

Even affection may grow up between these inhabitants of the two worlds. I have myself heard their "overtures" in the music of bird, or

bee, or swarming flies. I think the right people, if they will only be quiet, if they will only clear their minds of melancholy or disharmonious thoughts which seem to create a sort of psychic whirlwind, could both hear and see.

One little boy, a friend of mine, told me about his experience; he said, "Yes, Sir, it's last year, when the autumn was falling, my sister Moyreen was so ill with fever. They say it was drinking milk in a shop in Dublin, where there was the fever, and the owners not letting people know, so as not to have to close shop, and lose trade. I mind it well, and always will. I was sent away to Aunt Eileen's for fear I'd take the fever too. For a bit they were hopeful, and then I remember Aunt calling me into the room to her. She was very quiet but I could see her eyes were red. 'My poor lad,' she said, 'be brave, for I have bad news for you. Yes, dear, it's Moyreen. God is calling her, she will leave us. Come back child! Where are you going? Come back!'

"But I ran out through the kitchen door and made for home. My head had begun to ache and I felt as if I was someone else, as if I were two boys. One a new one, sick and dizzy and strange. And myself somewhere in that strange boy, remembering all Moyreen's pretty ways, and kindly sisterly acts every day, and her warm loving heart. I felt I must get to her, perhaps it was not true. Could God break my heart if I only got to Moyreen, and prayed and begged Him to have pity? It was only a couple of miles home, but it took a long time to get there. I felt as if I was running in a dream, and my feet were heavy, and hindered by something, but I got to our door at last. And mother opened it and let me into the kitchen. She was pale and very tired looking, and she made me sit down and drink some tea that was on the hob, drawing, before she would speak at all. She put her arm on my shoulder and kissed me.

"Yes, my darling boy, I see Aunt Eileen told you. It is God's will, and we must submit. He knows best. I

know Kevin dear, it is very, very hard, don't you know what I am feeling—and your father? You have never lost those you love before, my child. We older people know that it is part of life and must be borne. I told Aunt not to let you come, for I thought you might run here as you have. Oh Kevin, I can't let you see her; isn't it enough to lose one of my dear ones? And the fever is contagious. But she wouldn't know you, laddie, it would be only cruelty to let you go up to see her. We'll send for you when—when—we must. Now go back child, how I pity you, alana, but what must be, must be!

"I went back as mother wanted, but my head throbbed like a drum. The whole place seemed charged with some evil presence, all the beauty had gone. It seemed strange to me. I found myself making for a stile which had been changed to another place when the road had been widened two years ago. I reached the Pool, Pol-na-Sidhi, and there I felt so ill and giddy I sat down. I lay with my back against the bank, which is covered with primroses in their season. I just watched the bushes, by keeping my mind on the red berries of the hawthorn, the black of the sloe, and the red and black of blackberries. I seemed to hold myself so, and to keep my mind off the flame of pain which hurt me when I thought I must lose Moyreen.

"I had often seen faces in the fire, and in the clouds, and now I began to make out a picture of a face in the hawthorn bush and a white cloud behind it. It kept my mind busy. I made out the face of a Fairy from it. They are pale and beautiful.

'The Fairies are a silent race,
And pale as lily flowers to see.'

"And then came a break in the cloud for blue eyes, and the hawthorn for the shape of a green cap with red berries around it; that face grew real. Look! it was no longer a thing only in my eyes, it was really there, it detached itself from its background.

"He stepped forth, he was dressed in antique style, with a brown suit,

slightly like the tree trunk, but shimmering and lovely. He had a short scalloped cape of green about his shoulders. And the green and red of leaves and berries as his head-dress. He looked boyish, but kind, and with a sort of authority and power in his presence.

"I lay there, too dazed to move, and just waited. He swung a hand from his heart in a kind of greeting, and spoke with an extremely sweet and ringing voice.

"'Slan leat, alana, bail o' Sidhi orth' (Health to you, dear child, the blessing of the Shee be on you), he said in the kindly Irish tongue. I will state in English what he said further.

"'Don't be grieving,' he said, 'you fill all the place with gray shadows out of your heart. Poor boy, poor little sad child. What you fear will not happen. Moyreen even now has taken a turn for the better. You can go back and you will find it is so. Where you are resting now, before the moon has waxed and waned four times, you will sit here again, and Moyreen beside you. I cannot let you suffer longer. You poor little boy, and see I have told you the truth. We who live here are your friends and Moyreen's. You broke nothing that grows, hurt nothing that lives, and your thoughts were clean and bright. Take this home, and get your mother to put it beside Moyreen. It will help!

"A bunch of haws fell from his hand, and lay beside mine. Again he laid his hand upon his heart, threw it out with a quick saluting motion and was gone. I sprang up, hope was re-born in my heart. I rushed back. Mother was at the door, weary and still sad, but with hope in her eyes.

"'Who told you, boy?' she asked. 'Did you see the doctor, there's a chance he says; she's conscious again, she took some hot milk for us. God is good. He has helped us; she may live yet.'

"I gave mother the berries, I did not tell her of the sight I saw at the pool. She took them up. She came back and said, 'Moyreen was pleased to see the haws; she sent you her love, and says when she's better she'll walk down to Pol-na-Sidhi. God grant it.'

"It happened, before four months had passed, Moyreen and I went to the Fairy Pool (Pol-na-Sidhi) hand in hand. I had told Moyreen, I did not think mother would have understood. We looked at the Pool. She kissed both hands to the pool and bushes, saying, 'A hundred thousand thanks, good kind Friend, and friends. I am well, I come to give you my love.' A little puff of wind blew across the pond, and a bunch of red berries fell at Moyreen's feet. The hidden fairies heard, and answered so."



The Hidden Power of Jewels

By Emma Celia Fleming

WHEN we look into the esoteric teachings of ancient peoples—races that have preceded us—we find that they have ever stressed the desirability of knowing and working with the hidden laws of nature.

We of the West, whose business it is to develop the concrete mind, a business to which we have diligently attended, are inclined to question anything that cannot be measured with our five senses. So for the majority the hidden factors have held slight lure since their very existence was very strongly doubted. Of late years, however, great forward strides have been made in what were formerly regarded as obscure sciences, such as at least seem to border on the occult. For instance: Psychology is at last admitted into "respectable company." The occult influence of color is admitted and partly understood, and sound is admitted to have possibilities beyond our present comprehension. As for astrology, this ancient science is enjoying a tremendous revival of interest, especially in England and America.

But of other hidden powers, as for instance the subtle influence of precious stones, comparatively little is known. For when the typical successful material man thinks of gems he considers them only from the standpoint of their commercial worth. Therefore he usually selects a diamond, since to him this stone represents wealth and affluence. Among the ancients this stone seems to have been but little known. The name Adama was then the same for diamond or crystal.

The student who has the time and patience to delve sufficiently into the subject is likely to arrive at the conclusion that here is a great power for the helping of humanity that, in our

age at least, has been all but overlooked. This writer has time and again witnessed instances of healing by the aid of jewels, and has herself used them with good effect for the relief of poverty, and utilized them to bring harmony where discord formerly reigned.

A jewel, rightly understood and scientifically used with unselfish motive, has the power to attract powerful entities and magnetic forces to help, to heal, to harmonize, and to beautify.

It is to the ancient land of Egypt that we look most of all for information concerning the occult art of jewels as well as others of nature's hidden powers. Nor are we disappointed. *The Book of the Dead* yields a rich harvest for the earnest student, especially when read in connection with *The Secret Doctrine*. Also much occult information on this subject can be had in the Bible, in the *Old Testament*, when it is read with "open eyes." The story of the jewels in the breast-plate of the High-Priest is full of helpful hints, and is worthy of careful perusal. Here is recorded the progress of the student in different stages of development—even of discipleship. For to each tribe was assigned its jewel talisman. Each had a name that told the leader of it just what qualities he was expected to develop. For example:

The name *Reuben* means "Behold a son." But through the commission of a heinous offense, a purely selfish crime (a crime of sensuality) he lost his sonship. Therefore to him is given the carnelian, a stone that gives courage and fortitude, one calculated to help one bear his adverse *karma*. This stone will help the wearer to transmute the emotions and does not demand the impossible from its wearer; he is gradually taught to sub-

stitute love of country for love of self, courage instead of sensuality. In the *Book of the Dead* this stone is one of the four mentioned for the use of those about to enter the life beyond the change called death, and to face its "unknown terrors." It is used to subdue disturbing astral entities.

The name *Simeon* means Hearer, or Harkener. Here is indicated one who is ready to listen, to sit at the feet of the Teachers and be guided by them. Simeon too had been guilty of a crime, but only in defense of another—a hot-headed act of violence in defense of his sister. The stone given him was the peridot (chrysolyte), indicated to assist him in resisting violence, also to bring about sincere repentance. For there is not another in the category of jewels that will so precipitate his *karma* upon its wearer. Here is indicated a soul ready to face the results of past actions, to finish and be set free. For the peridot has a tendency to encourage the development of the higher Self at the cost of much pain to the lower self, and is all but unendurable for one engaged in everyday affairs. The Hearer, however, will find it helpful; it is a help also in the development of clairaudience.

The name *Levy* represents a still higher stage of development. He too was engaged in the same act of violence as his brother, but he elects to devote his life henceforth to service of humanity, in the very temple itself, at the altar. The name means attached or joined—in this case joined to the temple in its holy service. So to him is given the emerald, gem of gems for those who aspire to live their lives in ministering to others. This stone seems to attract the highest type of spiritual forces, and if worn continually by the student who is ardently aspiring to spiritual attainment will aid in refining the coarsest nature.

To *Judah*, "The praised, the dutiful son," is given the ruby. Here we have the soul who has consistently fulfilled his duties to God and man, and therefore is worthy to be intrusted with power and responsibility. To this end he is given the wonderful and

powerful ruby, the gem that was said to have been placed upon the finger of Abraham by Jehova himself. More stories and legends center around the ruby than any other (save the pearl), the mysteries of which man has not yet fathomed, at least not man of our present age. It has ever been the belief that the ruby renders its wearer invulnerable, nor will he ever lose his rank or high station. This is consistent with the blessing bestowed upon Judah: "The Scepter shall not depart from Judah, nor a lawgiver from between his feet, till Shilo come."

Among the occultists of a certain school in Rome it was customary to wear a ruby engraved with the likeness of the head of Serapis. (Now a member of the Great White Lodge.)

Dan is the Judge. He indicates the man of discrimination, of meditation, of the "Great Silence." To him is given the amethyst, which is not only the gem of good judgment but is inductive to meditation on spiritual matters. On the lower planes this stone acts as a protection, especially against violence of all sorts and against theft. The amethyst will attract to its wearer people of the highest aims, refinement, and spirituality. It acts as a sort of pacifier as well, and will help to still the troubled mind. The amethyst color is a mixture of red (power) and blue (devotion.)

To *Joseph* was promised "all the blessings above, and of the deep that lieth under," and for him the sapphire is the talisman. This is probably to be taken that he had reached a stage where wisdom and a pure life were more to be desired than material gain. For the sapphire is the emblem of purity and of wisdom; and it is seldom that sapphire-wearers accumulate much wealth, yet on the contrary they seldom lack for anything. This is the gem of the teacher and should be worn only by those who have reached a fairly high state of development; for them its power will be most effective. It induces to caution rather than impulsiveness.

Issachar, means the rewarded, or re-

ward. For him the lapis lazuli is the gem talisman, and this stone is believed to bring to its wearer on the physical plane whatever his heart desires. In many respects it reflects on the physical plane the same qualities that the sapphire radiates on higher planes. It attracts the "spirits of the air," and was formerly used by necromancers to make these entities do their bidding. Nothing difficult or hard to bear is likely to come to him who wears a lapis consistently. It is very effective in curing diseases of the throat and is supposed to be the gem par excellence for the cure of poverty and want.

Zebulon signifies exaltation, and for him the talisman is the onyx, emblem of material power. His blessing, given him by his father, speaks of dominion and authority. Here evidently is one who has reached the stage where he can be trusted with power over some strong, and perhaps rather malignant, nature spirits; for the history of onyx particularly the black variety, shows it to have been used extensively in compelling these to obey the command of its wearer. The special seal of Solomon, "whereby he kept the spirits in bondage," was of black onyx and this stone was extensively used by magicians and necromancers of the Middle Ages. On the physical plane it has a tendency to give its wearer self-possession and ease of manner. It is a splendid stone for the unmarried business woman, but has tendency to cause discord between lovers. In the main it makes for self-assertiveness, "dominion and authority."

To *Gad*, meaning good fortune, is given the beryl. This stone also seems to give its wearer power over certain nature spirits. Among several nations in ancient times this stone was used in crystal-gazing, globes of this gem being formed for this purpose. In our times the cost would prohibit this experiment. This stone has a lovely soft sheen and its vibration is very quieting. It comes in several colors, the most common being a beautiful yellow, while the deep green variety is enough like the emerald to deceive any but an expert. The blue-green, very

pale in color, that we call the aquamarine, is believed to stimulate both the intellect and the intuition, more likely the latter, as there does not seem to be anything about it that acts directly on the lower mind. It is on the whole a most delightful gem second only to the tourmaline in its appeal, though lacking the latter's universality.

The *tourmaline*, though not mentioned in our older books on occult lore, was known and loved in the Middle Ages, when the gem-dealer was a combination apothecary, psychologist, and magician. This stone was called the peace stone—in times when there was little peace. It is perhaps the only one of the gems that can be worn by everyone, since its influence is only for good and it attracts only kindly and benevolent entities.

Jade, the sacred stone of Atlantis, is again coming into favor; its qualities are protective and stimulating. In China this stone is worn by men to attract wealth, and by women in order that they may be beautiful. In Europe, during the middle ages, the physician-magicians used it in curing all manner of illness, especially those of the respiratory organs. Many stories there are of women who had been ailing for years being cured by the simple expedient of wearing a piece of jade on the arm or the finger. That this stone was considered sacred, both among the Atlanteans and certain of the Lemurian races, is evidenced by the fact that vessels and ornaments fashioned of this precious material are found in the temples, not alone in China but in Yucatan where much of this precious mineral has been found in recently discovered temple ruins.

As to the future, it is very likely that the amethyst and the crystal will share the honors of being the gem of the coming race. The amethyst is ever popular with ceremonialists because of its tendency to promote thoughts of creative beauty. The crystal has a quiet and gentle power. This does not mean that other gems will not be worn. There are abundant evidences that we are already be-

coming more and more jewel-conscious. In this, as in other matters, the coming race will be wiser than we are. The indications are that since they will be less active and more indolent they will take advantage of the powers hidden in nature and make them do the work, or at least by working in harmony with the hidden forces, make their own work lighter.

[The student of Occultism who is interested in talismans, jewels, and colors, will find much on these subjects in *The Secret Doctrine* and *Isis Unveiled* by Madame Blavatsky. She contradicts those who think the use of talismans "groundless superstition," and refers to their use as an "exact science."

She relates especially how the Buddhists pay great respect to precious stones, and says that the sapphire especially possesses extraordinary psychological power. It and other precious stones have an electric polarity of power.

Orpheus taught how it is possible to affect an audience by the lode-stone.

Pythagoras paid particular attention to the color, use, and power of precious stones. Apollonius of Tyana imparted the knowledge of stones to his disciples and he himself changed jewelled rings daily. He also used a certain stone for every month and understood their power in judicial astrology.

There is a stage in the evolution of every humanity where colors, jewels, and ornaments are worn "for pride's sake," but even that stage may have its subtle reasons. For, *attention*, whatever its motive, is a state of consciousness that precedes *interest*, and both precede those of *analysis* and *understanding*. The understanding can only come with development, and is preceded by long stages when intelligence is unfolding.

Someday the occult power of all expressions of Life will be understood; then alone can the will of man use that power legitimately and deliberately for the benefit of others and himself. Assistant Editor.]



This talisman is the one that was used by H. P. B. as a seal for letters and documents. It is therefore of great interest, and also because it discloses her astrological "signature" combined with some of the occult symbols used in the seal of the Theosophical Society.



Education and Intelligence Tests

After the I. Q.

By Warren Blakely



IT SHOULD be and sometimes is the school's ambition to send every pupil away from its walls with a stronger individuality, more purpose, more conception of his own unique position in the scheme of things than when he came within them. But standardization, although passé in education, is the path of least resistance. Confused as to the purpose of education, uncertain as to method, doubtful as to results, the modern educator far too often uses the very weapons which were forged to make greater individual adaptations for the pupil to standardize in an even more undesirable way the procedure of the school.

A case in point is the intelligence test and its scorpion-like sting, the Intelligence Quotient or I. Q. (the ratio between the mental and chronological age). We have had a strong movement these last few years against compulsory vaccination and not a few Theosophists have risen up in righteous indignation because children were inoculated with what they considered a very dangerous and detrimental fluid. But we have had no Anti-I. Q. society to fight as pernicious and harmful a condition that has grown up in our schools. Indeed, no one seems to concern himself very much about it. Even the educators themselves, who have the effects of this condition around them continually, seem to suspect nothing.

Perhaps you do not take this danger seriously. I, as one with much educational experience, assure you that it is serious. Of course the idea behind the tests was good enough. If, reasoned the originators of that movement, we can determine how much the average youngster of a certain age knows about a wide range of things, and then we compare the knowledge of any one individual in that group to that average, we shall have a fair estimate of that individual's relative intelligence. Then we will classify our pupils as to intelligence, and use different teaching methods and materials in dealing with each group. Which sounds very fine, and is—if you don't trouble yourself about actual results.

Of course the pupil himself was not to be told his I. Q. Even the semi-blind pedagogue realized the inadvisability of that. Such a procedure would result in a superiority complex for the good pupil and an inferiority complex for the poor pupil, that might easily affect the rest of his life. Ah, no! They were not to let the pupils know their relative intelligence. But unfortunately even the so-called morons or mental deficient are not as stupid as they are expected to be. If they are failing in a test, they know it, and if it's supposed to be an intelligence test, the seeds of an idea of inferiority are sown. Then if one's suspicions are confirmed and he is placed in what the

clever educationalist calls the "Opportunity Group," the complex is strengthened. Furthermore his fellow-students do not concur with their instructor that a "rose by any other name would smell as sweet." They prefer to call the "Opportunity Group" the "Dumbbell Class" or the "Goofs," all of which conspires to give the poor moron a definite grouch against the world.

As though enough psychological harm were not already done, very often the individual teacher makes use of the I. Q. to form preconceived ideas of the abilities of the members of any one class. For instance, I heard one teacher, who was supposed to be and undoubtedly was one of the best in her school, explain the fact that one of the boys in her class was unruly, by the suggestion that he had a low I. Q. A little of that will go a long way. Imagine the psychological snarls that could grow from that one misuse. Out of curiosity I looked up the boy's I. Q. and found that he was far above normal. But often things work out in the opposite direction. The teacher ascertains the I. Q. and refers to it whenever she considers any of the child's work. The natural reaction on the teacher's mind is a bias as to the actual value of the work itself.

There was, for instance, another boy who came under my observation, whose I. Q. was quite low. According to all the "High Gods of Statistics" he should have been rather hopeless as a student. I early discovered, however, that all was not as it should be. He could stand up and tell the class all about the lesson, carry on independent reasoning better than his fellows, and, above all, the class recognized him as their natural leader. In fact, when we formed a committee to do some project work, they unanimously elected him to organize their work. Poor ignorant children! They knew his ability but not his I. Q.

His difficulty was apparent. When he was given a pencil and paper, his mental faculties seemed paralyzed. But when he had an opportunity to speak, he could not only express himself vol-

ubly, but exhibited signs of independence and judgment. The intelligence test had, of course, employed the writing reaction. So he had to start every class with a teacher who had a preconceived notion as to his intelligence which was utterly erroneous.

Nor is the creation of a definite complex, which has the effect of creating mental and emotional snarls in the pupil, a dream or a mere theory. Although I have known a number of examples among high-school pupils, perhaps the best example I have ever encountered was among a group of college students. A mental test was given a large group of advanced students, presumably to discover their adaptability to the teaching profession. The scores in this case were given to the students for their own guidance.

The test was manifestly unfair, stressing the literary side predominantly. A friend of mine, a budding young scientist and mathematician, and considerable of an introvert, was among this group. His training had been so purely in science and mathematics that when he came to take the literary tests, he floundered. They were dependent upon rapid reading ability, and he had been taught for many years to read carefully, minutely, and with precision. Although the tests were obviously useless except as criteria of the lack of common sense of those who composed them, my friend commenced to brood over his poor showing. He wondered if, after all, there wasn't something wrong with his mentality. Maybe people had been fooling him all along. He developed a grouch, and lost interest in the teaching profession. He spent most of his time railing against educational doctrines. And he was undoubtedly one of the best teachers in the class, both from the standpoint of knowledge and the understanding of children.

These are but a couple of instances to show the stupidity of the pedagogue who is turning what might have developed into a fairly useful educational instrument into one of the numerous hideous contraptions of the educational torture chamber. They will,

perhaps, indicate the futility of continuing along the line of development used at present. Not only is there a serious question as to whether the tests are not too specialized actually to test intelligence, but also there is a still more serious question as to the advisability of using the I. Q. as a strong contributing factor in school organization.

The tests, however, should by no means be discarded. They are invaluable if *rightly used*. Here, as in many other things, the common sense and wider perspective of the Theosophist are valuable. In the first place we should clarify our minds as to purposes and aims. As our ultimate aim in education, no better words occur to me than those of Krishnamurti: "We must assist the child to develop his individual uniqueness." To do that we must allow him to grow along lines compatible with his personality, and avoid standardization as completely as possible. We will never do this by determining the child's ability to do certain tasks and then rating him as unintelligent or intelligent. This is crude beyond words, and the results justify this decision.

In the first place, the classification should take place along entirely different lines. The data which the teacher needs for correct teaching is not *intelligence* so much as type. Pupils should be segregated, not as to intelligence and age, but rather as to direction of interest and ability. Mixing pupils of differing grades of intelligence and age is beneficial rather than otherwise, although, of course, such a procedure creates a more difficult teaching problem. Not only is the situation, or class-society, more natural and comparable to extra-scholastic conditions, but an opportunity within the class to be mutually helpful is created.

So the problem, simply stated, is that of classifying a vast number of pupils so that they may be taught to better advantage. Since, under our present imperfect system, sufficient personal contact is impossible, a series of standardized tests is the "next best thing." The intelligence tests have de-

veloped a technique and pointed in a direction that is promising. But if we remain in our present ignorant state of satisfaction with the I. Q., we have actually accomplished little or nothing. But what to do?

Here Theosophy comes to the rescue with a suggestion that may well be followed out by some enterprising experimentalist. We maintain that humanity can be roughly divided into certain definite types, that people of each type have a certain community of interest and attitude, and that even the Masters themselves make use of this principle in dealing with their pupils. So much more should the very much less omniscient human teachers. I refer, of course, to the seven Rays of development.

Psychologists are only dimly sensing their existence. They are speaking much now of a threefold division of humanity into what they call the introvert, extravert, and ambivert types. The introvert turns within, leads an inner life, the extravert turns without, leads an external life, and the ambivert turns both within and without and strives to create a harmony between the inner and the outer. In this classification we feel that the psychologist is groping at principles that are fundamental, not only in human nature, but in the universe as a whole. He is returning to one of the primordial triangles upon which the whole of creation is constructed. So far, so good. But also we know that there is much more to be said, and that to attain a really accurate and practical division of humanity we must use a seven-fold basis.

For not only are there three definite types which the scientist senses, but there is a division within a division which produces seven. Thus there are the first three Rays which deal with ideas, human nature, and the current of life, and also the fifth, sixth, and seventh Rays which deal with the moulding of external forms to an expression of that life, and the fourth Ray which is the Ray of harmony.

Thus we have the executive typical of the first Ray, the teacher of the sec-

ond Ray, and the philosopher of the third. On the side of form, there are the scientist, devotional religionist, and the artist of nature. The fourth Ray may be characterized by the actor. But these designations are of course only used for convenience. Under each of these Rays there falls a multitude of other professions and avocations, whose relationships are generally readily recognizable.

It is a popular thing to say that it is practically impossible to tell what Ray a person is on because so many other tendencies are mixed with it. But that is only partially true. There are seven predominant reactions to life. If a broad enough scope may be obtained, sufficient reactions ascertained, a large enough variety of situations presented, I am almost certain that a subject's type will emerge rather definitely. If you are doubtful of this statement, try to make up your mind whether you are an introvert, extravert, or ambivert and then give yourself the test offered in Albert Edward Wiggam's book, *Exploring Your Mind*. The difference between confused self-examination and scientific probing becomes at once apparent as you progress through the test.

So it is my proposal that a series of tests be devised, not necessarily of the present question-and-answer type of intelligence test, but rather one that shall produce a series of broadly various reactions to people, conditions, and ideas. An admirable example of such a test is the "Seashore Test of Musical Measurement." Through these tests the pupil's ability to ascertain pitch, intensity, rhythm, time, and consonance, are accurately and simply measured. It might be mentioned for the edification of intelligence testers that the results of these measurements bear very little relation to the I. Q.s of the subjects tested.

Thus might the problem of a more enlightened school organization be attacked and perchance solved. But in another pressing problem which is worrying schoolmen, such a classification would be equally valuable,

namely, that of vocational guidance. The pupil comes to his teacher with the embarrassing question, "What shall I be?" The teacher generally tries sincerely, but seldom feels that he is competent to the task. He has a hazy notion that a boy of moderate I. Q. shouldn't be encouraged to be a college professor or president of the United States, but right there his data from intelligence tests fail him. What shall he tell the boy? He has known him superficially for perhaps a year, very seldom more than two. He looks up his scholastic record. The boy did badly in algebra. But was it because he didn't like Miss Integer, the teacher, or doesn't he have the necessary ability? What did his poor mathematics indicate anyhow? And so on.

With data as to the child's Ray or type, as to his capabilities and deficiencies at our hand, we will be in a position to give the child much more accurate and useful advice. Though we may not be able definitely to advise the child to be a doctor or a bricklayer, we can at least put him on the path toward the development of his own type decisions. And this last is our greatest accomplishment as teachers. Thus will his mind, and hence his life, become less chaotic and more ordered.

Since adverse conditions prevent us from realizing the true Golden Age when the education of the child is of such concern that individual attention by the teacher is possible, would it not be much saner for teachers to develop some such system of classification rather than the present clumsy method of attempting a mere estimate of relative intelligence—a thing which the most advanced psychologists of today look at with doubt? I consider that the technique and knowledge developed by such type tests would be of value even to the teacher who is fortunate enough to have the same individual under supervision for a decent period of time. That way lies cleaner cut understanding, that way lies more meaningful instruction, that way lies a truer, more practical method of fostering the development of the child's "individual uniqueness."

What Pace Modernism

Notes on the Development in Realms of Art

By Beatrice Wood



IT IS A well-known fact that a civilization reveals much of itself in its art. On every side of us there are apparent a psychological tension, a craze for efficiency, and a searching for peace that arises out of a mechanical age. We notice it in architecture, drama, and painting.

In the past, great architecture grew from reasons of utility, and so it is in the present. Our new buildings are making history; not only on account of their beauty, but because they organize space as it has never been organized before, and have as their main purpose an elimination of detail that is unnecessary. All that is not needed for efficiency is swept aside. Yet at the same time there is a great desire to give to the beholder a certain sense of harmony, symmetry, and stability. These tall blocks of granite, rising like pinnacles of beauty above the whirlpool of busy streets, are like a vortex in the midst of maddened lanes of traffic. It is difficult to look at their white and imperturbable tops, shining majestically against the blue sky, and their impersonal canyons of stone, without being aware of some cosmic grandeur.

Vast innovations in architectural art are shaping themselves on every side, and interesting changes can be observed taking place even in the interior decorations of all offices. Rich metals, new grains of wood, and colored glass, are used with amazing effectiveness. There is a purpose in plating the doors of offices with copper, and equipping them with handles of metal or glass; dust vanishes at a touch from these sleek, polished surfaces.

Contemporary furniture is architectural rather than sculptural. So urgent

is economy for space in the large cities, that rooms in apartment houses are being built in units with disappearing features, in order to serve as sitting-room, dining-room, and bedroom. Lee Simonson, designer of Theatre Guild productions, has done a bedroom in which there is practically no obscure corner for dust to collect. The walls are of cork and sound-proof, and offer a pleasing contrast to blue, carpeted floors. Norman Bel Geddes, of "Miracle" fame, is also turning his talents to the new interiors. And in California, Lloyd Wright has long designed furniture that is in key with the architecture of his modern houses.

An inherently beautiful object transcends the limitations of any period. A well known collector has one of the most harmonious rooms I have seen, and successfully combines a dignified Chippendale high-boy, several pieces of early American furniture, paintings by Picasso, Duchamp, Rousseau, and a marble by Brancusi, two old Aztec vases, a rare Persian rug—and modern peasant pottery!

COMMERCE

Commerce too has "gone modern." Twentieth Century industrialism is vigorously seeking to express the beautiful, and is employing the best of artists to guide the public taste. Simplicity, directness, repose, structural sanity, are the characteristics of the new decorative art. I have heard people scornfully exclaim over crude, zigzag decorations, and from them condemn the movement; yet they are but strange strivings towards and distortions of the finest modern art.

Gradually, however, the public is beginning to see with understanding eyes, and to realize that there is another point of view in art aside from

realism. Is it not Goethe who said "Art is called art because it is not nature"? And even Epstein's original designs in sculpture for the London subway, that have been so little understood, are not creating the furore they would have done a few years ago.

New department stores in large cities are setting a higher standard for decoration and display than has before been known in industry, and their "openings" have proved events of the season. Merchandise is dramatically presented; the idea being to display a few things with distinction rather than abundance that confuses the eye. It is just recently that commerce is at last applying these developed stage-principles to its problems. Some of the original uses of materials for decoration are natural woods of rose-wood, bird's-eye maple, light African cherry, avo-droire, and harewood.

THE THEATRE

In the theatre we find a feeling for breadth and space in the figures of Harold Kreutzberg and Yvonne Georgi, dancers. Their strong, simplified compositions, removed from the stifling romanticism of the ballet school, economize gesture; and their technique represents a definite, clear-cut series of motifs, rather than vague, indefinite movements. They combine decisive forms into new patterns that are poignant with light and shadow.

One of Kreutzberg's studies is of an idiot, who wanders across the stage with a flower in his hand. He drops the flower, but continues walking, unconscious of the fact that he no longer holds it in his outstretched hand. All this time only scales are played on a piano. Up and down go the scales, up and down walks the idiot. The combination gives an appalling effect of hopeless imbecility and lost co-ordination of intelligence.

The dances of these two Germans are tense with creative significance, spiritual insight, and rare emotional appeal.

THE DRAMA

Remarkably interesting pioneer work in modern drama is being accomplished

by Mrs. Emma Sheridan Fry, who for some time has been dominating the school work in California. Kenneth MacGowan writes of her achievement thus: "Mrs. Fry recognizes that the personality which a child assumes in school years is an expression of only a part of the child's possibilities. It obscures many sides of the inner self and shuts off large areas of the life about it. Personality is a kind of uniform. It simplifies the adjustment to every-day existence. It allows only certain movements of the spirit and certain contacts with emotional life. Just as most of us use only a few of our muscles well and some hardly at all. Mrs. Fry believes we utilize only a part of our inner spiritual force, and come into understanding contact with only a portion of the life around.

"Through the dramatic instinct, which develops from the play instinct, the boy or girl can escape the restrictions of the single limited personality. He can escape from his individual environment. He can find new uniforms, broaden his personality."

In turning to the drama young people find a release from industrial slavery, and an escape from the sordidness of city life. Most moderns are highly strung, with little adequate outlet, except music, for their emotional nature. Teachers and psychologists are encouraging this love for the drama, for it broadens the mind and the outlook of life. In casting a student for a part-against-type, he develops a quality in himself that has lain dormant. Thus a timid boy by dramatizing courage and sympathy, whips them into action, for a bashful youngster cast in the part of a vigorous hero, inevitably and unconsciously flowers into a bolder personality.

This training which awakens the imagination also stimulates the student to recognize the best in literature, and to form theatre groups, which will counter-balance the saccharine sentimentality of the "movies." Now that the "talkies" are absorbing the theatre, to my mind any hope for distinguished dramatic performance lies in the impetus derived from the legitimate

theatres and community groups, for they alone can afford performances that are frankly experimental in character.

Jane Cowl, in recent interviews, frankly admits her fear that the drama is being annihilated, and she hopes that each city will have its own subsidized civic theatre where nobler and finer plays can be produced, regardless of financial profit; and where can be avoided the twelve-year-old philosophy and romantic nonsense that only appeal to the moron masses of the world. Many of our younger people are taking advantage of the "collapse of the road-show" to develop their own amateur groups, and in some cities these small theatre groups are achieving professional stature.

In contrast to New York's "Broadway-habit" of casting-for-type, I remember an unforgettable experience given by the Moscow Art Theatre, when Stanislawski cast two of his actors in the same rôle, each playing the part on alternate days, with a tempo and spirit unlike the other, and in character unlike any they had hitherto portrayed. It was a convincing example and proof of the fact that actors could play certain parts regardless of type.

PROGRESSIVE EDUCATION

Creative expression is the aim of progressive education. The teacher no longer seeks to dominate the child's mind, but to release it. Among the interesting experiments in different schools, are those of groups of children being taught to have knowledge of other countries by exchanging pictures, books, legends, with a group of children from some other country. Also, to aid them in studying Egyptian life and its customs, a model of the city Thebes is built, with the river Nile, and the market-places and palaces. Part of the class writes a play about some great biblical character, like Joseph, while others do research work on costumes, so that the dress of the time is correctly observed; and even a feast is prepared in the old Egyptian manner.

This dramatizing history makes a joy of education. It offers a contrast to the time when I was preparing for college, and when I would suddenly exclaim over a passage in Virgil that had unexpectedly leaped into life: "Why, that is thrilling! These people are human after all!" To have my teacher reply, "That is no concern of yours. Translate, for that is all you are here for!" With enthusiasm squelched, imagination slain, I was forced to return to that despairing emptiness of trying to remember the letter of a dead language instead of ensouling the spirit of the people who spoke it.

What can be more unkind, and useless, than educational forms which leave us unrelated to the world! "The effort of progressive educators is to make school activities increasingly genuine and vital to each individual child; to prepare each child better for his social obligation; and to offer increasing development for that greatest treasure, creative ability."

HUMOR AND HAPPINESS

In America there is an optimism of outlook that is sometimes startling to the foreigner. Our "mucker" pose, and laconic manner of accepting situations, is often misunderstood and considered vulgar. We have an original way of laughing at ourselves, and our slang often covers a brave acceptance of unhappy happenings; as in the case of the man who, on being told that his political adversary was slandering him, sarcastically and humorously replied, "Really! He makes my teeth chatter!" and without further ado dismissed the subject from his mind and continued with his work.

Americans have a quick sense of humor, and take pleasure in indulging it under all occasions. And this speeding towards comedy is a healthful sign. It aids the pursuit of happiness. It is interesting to note that playwrights are recognizing that audiences are readier to see humor in a situation than in the past. "It is claimed that we are traveling rapidly towards a millennium wherein laughter shall be free

to rise out of any situation whatsoever, and wherein playwrights shall know how to direct us, without any stumbling or false step, into the cool detachment whose air lightens our lungs and blows without hindrance through our intelligence."

MUSIC

Stokowsky, the conductor of the Philadelphia orchestra, urges his audiences to be tolerant towards modern music. He also asks his audience to cease from applauding between musical numbers. He is determined to play Schoenberg, Debussy, or any other modern composer that he pleases, so that his hearers can enjoy the best music of the new world as well as that of the old world.

Toscanini recently conducted Ravel's "Bolero" in Carnegie Hall, New York, and it is referred to as a "musical earthquake." Some critics have spoken of it as marvelous, miraculous music, and the foremost work of the decade. It has an electrical effect upon the audience. "When, after the theme had been tasted, chewed, digested, thrown about, tossed, kneaded, jumped upon, and finally the whole orchestra in one ferocious, savage ensemble fought it, piling one upon the other, I knew that another moment and I should go mad. . . . I do not recall any premiere to have been received with such a reception as was given by the emotion-loosed audience. The yells and hand-clapping came down like an earthquake . . . and even after Toscanini had tapped for the next opening, the applause broke out afresh."

It is well-nigh miraculous that the twenty-one minutes of the theme of "Bolero" is built-up in a single rhythmic figure which is continually repeated, and that the tension is never relaxed. Ravel's craftsmanship has always been distinguished.

PAINTING

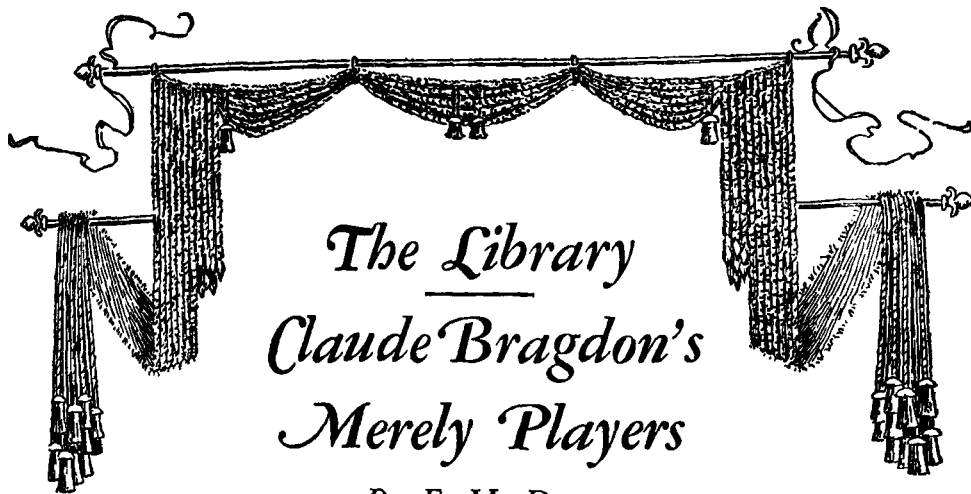
An event of real significance is the Museum of Modern Art, opening in

New York. This museum will in no way interfere with the Metropolitan Museum, but will fulfill a function which the latter is unable to undertake. Besides paintings of controversial nature, of which time alone can decide the value, the new Museum will have permanent collections of Gaugon, Cezanne, Suerat, Van Gogh, and temporary exhibitions where the works of living artists of all countries can be studied, and international loan exhibitions be presented. For in these amazing days of changes, casting off of traditions, no significant international understanding of art and culture can be achieved, except as we have opportunities to exchange works with other nations.

The new Roerich museum in New York is said to be (aside from those jewels of perfect design in Germany) one of the best illuminated and restful museums of our times. The effect is one of utmost simplicity; grey floors, yellowish-grey grass paper on walls, and ivory colored ceiling. There are no furbelows, no false garlands and unnecessary adornments. Roerich, artist, stage designer, and mystic, is one of the most significant figures of our day. His paintings of the Himalayas, of great Teachers in the East, and of experiences in meditation, are most originally, movingly, and powerfully created. The distinguishing quality of great art is repose.

MODERNISM

Whether or not we enjoy or realize the fact, Modernism in art is here. There remains, however, for those who insist that all these new departures are degrading the culture of America, the consoling assurance that we continue to collect antiques, and to spend more time and money than ever before in developing a knowledge of the beautiful. And this appreciation of what is best in the past and constructing what is new in the present is forming a definite American art.



The Library
Claude Bragdon's
Merely Players

By F. M. D.

Today when so many people are talking about writing *about* this and *about* that, it is a delight to come upon a man like Claude Bragdon who writes in his new book, *Merely Players*, not *about* the world of theatre and the world of men, but with appreciative genius he writes as one who *knows* his subject, having lived to understand the inner essence whether of an institution or of a man. Only a man of penetration and discernment could pierce to the heart of the theatre and to the heart of man as Bragdon has done. Only a man who has a world-view-point would group in a volume such names as those of Kahlil Gibran, AE, Williard Straight, and others of like purpose.

In a previous volume he has given us a chapter on the intangible quality or bond which unites men of like spirits, and in this new book he reveals to us most charmingly his own intimate contacts with these men. It is not a matter of vocation which unites them, for one is "A Painter of Light;" another "A Mighty Hunter;" still a third "A Modern Prophet from Lebanon;" and from a fourth he gives us "An Artist's Letters from China." As wonderful as are the external lives men live, as rich as are their expressions, yet far richer are the inner lives, and Bragdon finds this inner Thread of Gold which joins this group into an integrated whole.

Great numbers of biographies are being written just now. Some of them are very interesting, some not worthy of much consideration. This book of Bragdon's has the quality of the new age written all over it. He proves himself to be a man of this new age because he is many-sided; he gives utterance fearlessly to that which calls to him, yet there is no trace of dogmatism in the volume. It goes all the way from the latest deductions of the scientific world to weird tales told by a Hindu tea-salesman. All of this array is spread out for our delight and information. When the author tells us that this book is "the garnered honey of life's garden" he does not wish us to anticipate the sweetness of honey so much as the wonderful quality and blend that results from the gathered essences of many flowers.

Lest any one should imagine that this book is heavy, serious and austere, we wish to suggest at once that there are delightful and amusing bits throughout the volume. There are recitals of charming incidents whether of some old doorman of the theatre or of Harvey Ellis of whom he writes, "I crave the reader's indulgence if I continue to refer to Harvey Ellis by his given name, for among his friends the practice was universal. 'I never had but one office-boy who didn't call me Harvey,' he once said; and then after a little added, in his solemn

drawl, 'That one called me Harve.' "

We need the sweep of such a book to carry us out beyond the pettiness of our little thinking and of our inglorious living, and whether we follow him in one chapter into a place "Among Old Books"—"The place was low-ceiled, dim, a little dusty and musty, but the old bindings with which the walls were lined gave it an incomparable tone"—or whether in another we are caught up into the vision of Nicholas Roerich whose mystical quest took him into the Altai-Himalaya, we cannot fail to feel a sense of expansion. There was a time when to have written as simply and frankly as Claude Bragdon has written this intimate book would have surely called down upon the author's head misunderstanding, but today we are rich because of his generous sharing. Rich and grateful. How fortunate we are to see ourselves through the words of such a man as Kahlil Gibran:

"Conceive of the world as a rose-bush in a sky-garden, with races and civilizations for its blooms. Some flourish, from others the petals are falling, here one is withered and just beside it, where once was a great red-hearted blossom, only an empty stalk remains to tell the tale. Now on this rose-bush America represents the bud just pressing at its sheath, just ready to blossom: still hard, still green, and not yet fragrant, but vigorous and full of life."

Some of us who have been so fortunate as to read *Altai-Himalaya* by Nicholas Roerich, are glad to have any further word of this great spirit. After telling of his meeting with Roerich (an interesting incident in itself, and quite in alignment with the spirits of the two men), Bragdon gives us the following bit:

"Roerich reminds me of nothing so much as a Chinese sage: his Mongolian cast of features, his scant grey beard and moustache, his deep-set, all-discerning, yet introspective eyes, and his mountain-like strong serenity, all contribute to this impression. One feels that he is possessed by the calm which comes only to the completely dedi-

cated. How infrequently they are encountered, and how unmistakable they are! It has been my privilege to know a number of the members of this spiritual aristocracy whose insignia of nobility are not stuck in the buttonhole or sewed on the coat, but sound in the voice and shine forth from the eyes."

Sometimes when the noise and jostle of towns seem more than our tired nerves will bear we seek "The World of the Wondrous." Always there have been paths of escape into that world. Sometimes we find our release through poetry, sometimes through art, sometimes through music, and then again we seek some high hilltop on which a group of trees are etched against the sky. Of course, there are the ways to the Way of both the occultist and the mystic, or of an Eddington or an Ouspensky, but in any event however many are the paths, we one day reach "The World of the Wondrous."

Interesting glimpses of that world are given us in the third portion of this fascinating volume. You may be introduced to fairies by Dora Van Gelder, you may be intrigued by "The Black Lacquer Chest," or you fall under the spell of the "Romance and Mystery of Tertium Organum;" and always and ever you will realize afresh the value of such a man as AE who was "great enough and simple enough to live openly." To live openly and to stand open to the truth which may reveal itself hourly to those who are receptive, is to become increasingly aware that "the line between physics and metaphysics is shifting and uncertain."

And now although it wasn't intended to leave the "Introduction" of the book until the last, nevertheless we chuckle a bit as we say to the brother-in-law who "once dubbed me (Bragdon) a cosmopolite of central New York." "Does it matter so much whether one travel or no, whether one remains within the 'confines of the great American Pie Belt' or goes into remote places of the earth, if life becomes as rich as Claude Bragdon's, and the soul as full of understanding?"

THE ANGELIC HOSTS

\$1.75—Whitefriars Press, Ltd., London. (Obtainable—Theosophical Press, Wheaton, Ill.)

Couched in the simple, straightforward language characteristic of Mr. Hodson, the reality, consciousness, and creed of the Angelic Hosts are brought vividly to the mind of the reader. The term "Angelic Hosts" has become largely an empty theological expression to the minds of most western peoples, and this little treasure should do much toward overcoming the present all but blank ignorance as to the relationship of the angelic hosts with God and the "human hosts" of Life called Man.

Besides the basic purpose of the book, its keynote is expressed in the following quotation: "The attitude of the Angels toward God differs radically from that of man. They do not conceive the existence of a central, personalized individual consciousness, but rather of a universally diffused life force or energy, an intelligent power which pervades the whole system . . ."

"Earth and Spirits of Earth," "The One Life," and "The Logos," are fascinatingly discussed from the viewpoint of one who has made personal, first-hand investigation of these cosmic truths as graphically described in the "Introduction."

A quiet hour or two spent repeatedly with this book cannot fail to quicken the sensibilities of the reader to these lovely, ever-present influences, perfect in the wisdom of impersonal eagerness to walk and work again with men.

AMERICAN LECTURES

\$0.75 (Paper) Theosophical Press, Wheaton, Ill.

American Lectures, by Geoffrey Hodson (happily titled), is one of the latest of his works, printed almost simultaneously, it is believed, with his Masterpiece to date—*The Science of Seership*. In it the rationale of clairvoyance, clairvoyance as an instrument of research, together with the clairvoyant study of motherhood, fairies, nature-spirits, and devas, enter-

tainingly explained and portrayed. To all those in America who have not had the opportunity and good fortune of hearing Mr. Hodson's lectures, this little book comes as a decided recompense. Mr. Hodson states that a vast field is awaiting the investigators of the future. The work of Mr. Hodson is becoming so well known that it is superfluous to emphasize his highly interesting clairvoyant powers. His work with the scientists is of particular importance and is the most absorbing of all to date. It is this particular line, more than all others, which will gradually win the people of the world to an appreciation of the reality and power of the faculty of clairvoyance.

THE DUMB-BELL

By Anna Montreuil

This is a most interesting story, full of serious problems of child psychology. The author very skillfully presents the disastrous results brought about by the feeling of inferiority, and explains how we may intelligently assist in the right development of a child.

The story concerns a group of young school children who call their crowd the "Gang," but exclude one boy, Jerry Ryder, because they consider him a half-wit. Jerry, a poor starved youth, has never known a real home with someone to love and care for him, although he lives with a woman who calls herself his "aunt."

Thus through kindness and understanding, Jerry finds himself and begins to unfold in a very amazing manner, for he now knows that he is not inferior.

The book should be widely read, especially by parents, as it forcibly illustrates the deadening effect and danger of making a child feel inferior. Many psychologists are emphasizing the fact that the inferiority complex in adults is, in the majority of cases, the effect of nagging children, discouraging them, and keeping them in a state of fear from punishing them for their childish faults.

ANN WELCH.



A RABBI PRAISES CHRISTIANITY

The unifying tendency of the times, which is drawing all religions together in a bond of better understanding, is interestingly illustrated in the following report:

Montana Methodists gathered at Butte, Mont., in state conference heard recently what a Jewish rabbi thinks of Christianity. Dr. Emanuel Sternheim, rabbi of the Congregation B'nai Israel, declared Jesus the greatest of religious leaders, but a man like any other man, imperfect and of human birth.

"Our faith has Moses," Dr. Sternheim said. "We speak of Confucius, Buddha, Zoroaster, Mohammed, but none of them has that transcendent quality which is so apparent in Jesus.

"I regard Christianity as fortunate in its possession of Jesus. I have in mind a man born as other men are born, imperfect as we all are imperfect, endowed with no other than human powers, slain before he had reached maturity of wisdom or fullness of experience, and yet the noblest embodiment of religious idealism that the world has ever seen.

"In a recent book which I read with a degree of amazement, I found that in an examination of 700 Christian ministers, only 40 of them believed and preached that the Virgin Birth was an essential to all Christianity.

"I read this first with amazement, and then with a greater comprehension. Jesus never knew anything about it, in fact

not even Paul. It was a full generation after the death of Jesus before the doctrine of the Virgin Birth found its way through courses devious and dark into the mind and heart of Christendom.

"Then there is the famous doctrine of the atonement, the idea that Jesus was the son of God, descended upon the earth to offer atoning sacrifice to an implacable God who was yet the father of mankind.

"You do not find this doctrine in Jesus, nowhere is it to be found in His messages, and you do not even find it in Paul.

"For hundreds of years the faith of Christendom has turned upon this idea of atonement, and the minds of the greatest theologians of all ages have occupied themselves with the question of its meaning and significance.

"Yet speaking to you with the utmost respect as a group of Christian ministers and speaking ironically I would say that the doctrine of atonement has no more place in the gospels of Jesus than it has in the essays of Emerson. . . .

"I cannot believe in the personal God of traditional religion. To me, God is the advancing totality of our highest ideals. Religion must always be an unending quest for a better and truer God.

"To my mind, it is about time we stop quibbling about religion and science, and discuss its essential, the relationship between the two, instead of its supposed antithesis.

"If we can in the slightest degree realize these concepts of religious ideals among men, religious differences will disappear as does the melting snow before the noonday sun and it shall not be long before we shall join in one great plan of humanistic idealism based on human liberty."

—*The Jewish Theosophist.*

I AM MUSIC

A short time ago an anonymous poem on music was sent to Dr. Walter Damrosch, the distinguished American musician. Every Thursday evening Dr. Damrosch broadcasts by radio a coast-to-coast classical symphony concert, and at the last one he repeated to his listeners the following poem, "I Am Music," and regretted that the author was unknown.

I AM MUSIC

Servant and master am I;
 Servant of those good, and
 Master of those living.
 Through me spirits immortal
 Speak the message that makes
 The world weep, laugh, wonder, and
 worship.

I tell the story of love,
 The story of hate, the story
 That saves and destroys, that damns;
 I am the incense upon which prayers
 Float to heaven.

I am close to the marriage altar;
 I call the wanderer home, I rescue
 The soul from the depths, I open
 The lips of lovers, and through me
 The dead whisper to the living.

I know no brother, yet all men
 Are my brothers; I am the father
 Of the best that is in them, and they
 Are fathers of the best that is in me.
 I am of them, and they are of me.
 For I am the instrument of God.

TYPOGRAPHICAL ERRORS

If our readers find a typographical error in the magazine, we hope that they will recall that our help in this respect is given by amateurs who are proof-reading as an offer of help to Dr.

Besant's magazine. And we think they may be interested in the following from *The Typographical Journal*:

Typographical errors will creep into the work of the best printers and often escape the eye of proof-readers and revisers. None are infallible, and often entire editions of voluminous works are recalled because of oversights. This has always been, and always will be. From *Proof-Reading*, by John Franklin Dobbs, a work now in its second edition and dealing with matters of much interest to printers, are taken the following comments on some errors that escaped early detection:

The first issue of the King James' Bible, printed by Robert Barker in London in 1611, required the services of forty-seven translators working two years and nine months. Six revisers, representing Oxford University, Cambridge, and Westminster, spent nine months reading the work. . . . Two copies were set up and they were found to differ in many respects. In the edition printed by Barker in 1631 the word *not* was omitted from the seventh commandment, in the fourteenth verse of the twentieth chapter of Exodus, making the commandment read: Thou shalt commit adultery. . . . Just one hundred years later a German edition of the Bible was printed in Halle, carrying the same error, translated into German. . . .

In an edition about 1800, a passage in Psalms CXIX, 161, reads: "Printers have persecuted me without cause." The persecutors were princes, not printers.

In a quarto edition printed by the king's printer in London in 1806, the letter "r" was omitted from the word fishers in Ezekiel XLVII, 10, making it read: "And it shall come to pass that the fishes shall stand upon it." . . .

It is only because the Bible is supposed to be perfect that these

errors are pointed out. Frequent proof-reading in comparatively recent years has eliminated many ridiculous errors; and notwithstanding the amount of study and research bestowed, there may perhaps remain undetected errors of translation or transcription.

EDUCATION

We have two announcements concerning new departures in education that are of profound significance. Perhaps the more startling is that of Henry Ford. He states that he is to devote the rest of his life to establishing technical schools in all parts of America. He intends to devote \$100,000,000 to that enterprise.

These schools are to be patterned after the Edison Institute of Technology at Dearborn, Michigan. It will be the nucleus of all of them. He states that he wants to help youths to fit themselves into the world's work.

"When students come out of school, people should want them. They should be in demand and not find themselves shifting aimlessly without a definite purpose in life.

"The reason we have so much crime and racketeering is because schools do not teach our young men how to fit the world. Racketeering is nothing but a revolt against the present improper and ineffectual system of teaching.

"If taught properly, every boy upon leaving school could go to an employer and say he was specifically fitted to perform a given task. Now they say: 'I went through high school,' or 'I went through college.' That does not mean anything. But if they said they are a machinist, a chemist, or a cabinet-maker, that does mean something.

"All these schools will be self-supporting. Academic subjects will be taught in the lower grades, but as soon as the students are ready for it they will be given vocational training. All the arts will be taught. When a student is graduated, he not only will have a good basic education, but a trade that will enable him immedi-

ately to put his mind and his energy to practical application. The students will be taught to buy and sell, to be traders as well as mechanics."

▲ ▲ ▲

The following announcement is also of great educational interest:

There is to be a large International University, to be called The Abraham Lincoln. It will be at Westchester, New York, and is to be founded to promote world understanding through education of youth from every nation.

Some of the most brilliant educationists are trustees, including Dr. David Starr Jordan, President Emeritus of Stanford University, and Dr. John Dewey, the eminent philosopher.

The institution will endeavor to carry on Lincoln's efforts to "banish the mighty scourge of war."

VEGETARIANISM IN ENGLAND

It is gratifying to learn that the butchers in England are worried about the rapidly declining "meat-eating habits" of the people. They lay the blame on the "Cults of the Vitamine." The influence of George Bernard Shaw is also to blame, so they contend. They ought to "blame" Theosophy, too.

The same condition exists in America. The percentages of meat sales have fallen off "alarmingly" in the last few years, and a vegetarian diet is gradually and definitely being adopted by families everywhere. It is true that the romance of the vitamine is interesting thousands who are becoming convinced that meat is deficient in the life-giving qualities necessary to health.

Theosophists would be well advised to learn the statistics of exact science in reference to the health-giving vitamins of fruits and vegetables, and join the ranks of those who are endeavoring to lead the general public to understand the advantages of a meat-free diet.

We have been promised articles on this subject for our magazine—articles written by specialists in the medical world.

CHINESE GIRLS IN REVOLT

Profoundly interesting news comes from China: Young girls there are in revolt against the old laws that enslave the married woman.

We learn that in the busy districts of silk manufacture near Canton, the women have gained a monopoly of unreeling silk from the cocoon. They are now self-supporting, and by the hundreds are refusing to marry under the old marriage laws. These have long decreed that the Chinese young bride shall live with the husband's family. The mother-in-law rules undisputedly in that family until she dies. This makes a virtual slave of the young married woman, and of her children also, until they are of age.

This is certainly the new age for women everywhere.

We learn also that Child-Welfare founded on American lines is being instituted in China.

The New York Times comments editorially on this great step in advance:

Just outside the wall of Nanking, between the Purple Mountain and Jade Lake, lies a stretch of seven acres of barren land. It is to be used as the site of a child welfare demonstration centre as soon as the two affiliated organizations, one Chinese, the other American, can raise the funds necessary to carry on the work recently begun. The National Government of Nanking presented the land to the National Child Welfare Association of China through Mrs. John Allan Dougherty, who has just returned from a visit devoted to correlating the two programs.

There is great need of help for millions of Chinese children. The first clinic established by the association was overcrowded in a short time by mothers with ailing, undernourished children. Girls of high school age are being instructed in the care of themselves and of their young brothers and sisters. These courses in child hygiene were prepared by Dr. S.

Josephine Baker of this city. They are being introduced into the high schools of fifteen Chinese cities.

WILL ST. PAUL APPROVE?

We are well aware that St. Paul forbade women with bare heads to enter a place of worship, or to preach therein. One wonders what he will think of the progressive Presbytery of Baltimore. It has now decided that women may be ordained as pastors and ruling elders!

At the meeting where this decree became a law, one clergyman, who expressed himself as opposed to its adoption, reminded the elders present that all Christ's disciples were men. The reply which might have been given, according to Arthur Brisbane, was that there might not have been a Judas if His disciples had been women.

A GIFT OF TONGUES

It is a pity that the facts of reincarnation and obsession are not more generally accepted, especially by scientists, or even considered as hypotheses. If they were, such "mysteries" as the following could be easily explained:

Little Marie MacGlashan of Warsaw, Poland, suddenly began to speak in a foreign tongue. Her parents, as well as the child herself, who said the words simply came to her, were at a loss to understand what strange tongue the child was speaking.

Finally, the child's teacher took her to a linguist, who discovered that she was speaking Gaelic. This even deepened the mystery. But after a time it was discovered that Marie's great-grandfather whom she had never seen, long since dead, was from the island of Lewis, off Scotland, and that his language was Gaelic.

Scientists are still puzzling over the phenomenon, and have decided that it is some strange trait inherited from the great-grandfather. There can be little doubt that the great-grandfather has either reincarnated as little Marie, or is obsessing her consciousness if she is psychically sensitive.

"FAILURE" OF THE ZIONIST MOVEMENT?

Zionism and Arabism are still at sword's points in the little sun-baked valley of Palestine, and it is now conceded by some people that the former Movement is a failure. This opinion has been strengthened in view of the recent massacres there.

It is significant that Colonel Henry Morgenthau, Ambassador from America to Turkey during the World War, has recently confirmed his former opinion of the failure of the Zionist Movement, and there are others equally well-informed on the subject who agree with him.

In spite of the British efforts to bring peace to that long-tormented race in Palestine, it seems only the power of the bayonet that is doing it. Hatred for the Jews smoulders dangerously in the Arab hearts, and there can be little peace or progress for them even in sacred Palestine. Passions are now definitely inflamed, and there is mutual hatred with little hope of any respite.

One's mind cannot help speculating over the apparent doubt of the success of the Zionist Movement, for even if failure is not complete, there seem to be great obstacles to it, and exceedingly slow growth. Can it not be that the Manu wants that virile, progressive, intelligent race brought forward into the centers of the Occident, where there exists the womb of the future Sixth Root Race, rather than they should go back to the Orient, from which they sprang, centuries ago, and rebuild what would seem to have outlived its evolutionary usefulness?

VEGETARIANISM FOR DOGS

Our friends who are anti-vegetarians may be amused at a University Stomatological Group issuing a meatless regime for dogs.

It is Dr. Fay Morgan, of the faculty of the University of California, who has evolved the regime after long experimentation in curing canine diseases.

Doctor Morgan experimented with a meatless diet on all breeds of dogs. The animals remained in fine condition, after curing their diseases by diet, but no drugs. They never refused the vegetarian food, and seem to thrive generally on it.

Those interested can obtain a pamphlet with details by writing to Dr. Morgan.

THE BOY WHO SAW THE FAIRIES

It was a night of stars in June
When I went whistling up the hill.
The night was clear, serene and still,
I whistled an old Gaelic tune
As I strode on beneath the moon.
Then suddenly I saw a light
About the Rath of Ros-na-Ree,
Sunshine, it surely seemed to me.
Though all around was wrapped in
night
The Rath was shining golden bright.
And music sweet, yes honey sweet,
Came round me, like the breath of
flowers,
I do not know how passed the hours;
For there was dancing in my feet
And dancing did my glad heart beat.
I saw the Fairy People there
Most beautiful, of Light they seemed
(So fair a sight I never dreamed)
And then they changed themselves to
air,
And of the dawn I grew aware.
A hundred times I've been to see
If still the Fairy light is showing,
But I have never found it glowing,
Around the Rath of Ros-na-Ree;
But I have got the memory.

—F. H. A.



THE THEOSOPHIST



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April, 1930





The Theosophist

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Marie R. Hotchener, Assistant Editor

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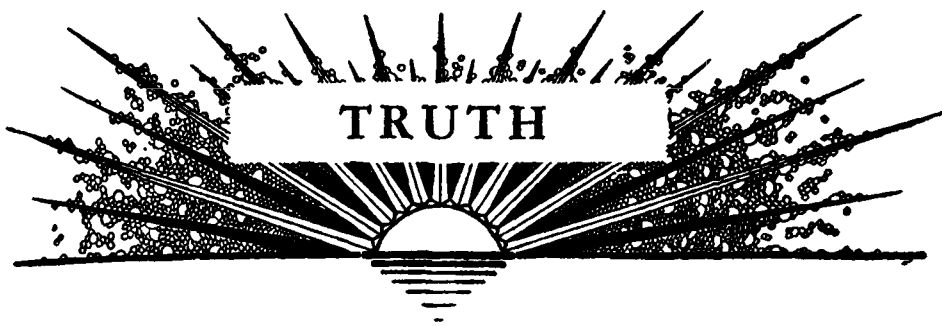
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THE ETERNAL SUPPER

By F. Luis Mora

(Moses, Buddha, Lao-tsze, Christ, Confucius, Zoroaster)



The Eternal Supper

ON THE opposite page there is a reproduction of a painting, "The Eternal Supper," by F. Luis Mora, N. A. The original was recently exhibited in New York and created a profound impression. We regret that we cannot reproduce it in color, but the composition and thought portrayed will, we feel sure, greatly interest our readers, especially at this Easter Season which recalls to us "The Last Supper" of Christ and His disciples before the crucifixion.

The suggestion of "The Eternal Supper" by Mr. Mora, is very inspiring, for we know that Truth is one, and that for us it is an eternal feast.

It is most fortunate that we have before us that very remarkable work, *The Book of the Beloved*, by J. Caldwell-Johnston (Lund, Humphries, London), from which to quote his exquisite thoughts of those same Great Teachers represented in the painting. (We give their names in chronological order.)

Moses

(Biblical History)

On Nebo Amram's son stood up to die.
(Law reacheth not unto the Promised Land.)
"Lord God," said he, "be Thou at my right hand
As I pass onward to eternity!
Thou madest me a ruler over men;
Thou gavest me a people to redeem.
Six-score years lie behind me, like the dream
Of one who, stirring, turns to sleep again.
Lord God of Hosts, right joyously I hear
The far, sweet fluting. Thou dost come for me.
Almost the flash of those great Wings I see.
The Bridegroom to His loved one draweth near.
Thus I, the Lord's beloved, take my stand
On Nebo, waiting for my Promised Land."

Zoroaster

(1000 B. C.)

Hear, O ye People! Harken to my word!
The Lord thy God is One. Make not Him Two!
Do not ye as the Idol-lovers do,
Whose ways are an abhorrence to the Lord.
The Lord thy God is Good and True alway;
From Him no evil doth nor can proceed.
The Lord thy God is Lord and God indeed;
Then grieve Him not! Obey, ye Folk, obey!
The Lord thy God is jealous for His sons.
His arms are wide to those who do His will;
But if thou lie or rob or maim or kill,
Thou joinest thee to the ungodly ones.
The Lord thy God is One. Make not Him Two!
Touch not the Evil, as the Ungodly do!

Gautama Siddarttha Shakyo Muni

(620 B. C.)

Wrong doing, wrong believing, wrong desiring—
Behold thou, Man, thy trinity of evil!
Not life nor death nor angel-choirs aspiring
Shall ransom thee from this thy self-made Devil.
Four be the ways that lead back to thy Youth,
Right deeds, right aims, right knowledge, right belief.
These four achieved shall generate the Truth.
Without them, lo, a murderer and a thief!
Choose, then! Or shall thou bind thee to the Wheel
From cycle unto cycle, age to age,
Baring thy back the lash of fate to feel,
Whose thongs are lust, ambition, greed and rage;
Or steel thy temper. Gods and goods deny.
Win thee to Peace (saith Buddh) as won have I.

Lao-Tsze

(604 B. C.)

“Of Wisdom, lovingkindness is the crown,”
Saith Lao-tsze, humblest of the Wisdom-Teachers.
“In battle many souls have won renown,
Yet who by gentleness to living creatures?
Through torture-screams the hero wends his way.
He swims in blood, and crowns him god of battle,

Nor knows the gods, who mock him in his play,
For Wisdom truckles not with hero-cattle.
Wisdom is gentle. Wisdom is lovingkind.
Wisdom is mild, and strong, and bold, and fearless.
Wisdom is whole and sane; not dumb and blind.
She heals the sick, speaks cheer unto the cheerless.
Wisdom (saith Lao-tsze) hath, is, supreme worth.
Gain Wisdom. Lose with cheer all else on earth."

Kung Fu Tze

(Confucius)

(550 B. C.)

Treasure of heaven, Wisdom of the wise,
Kung Fu Tze taketh Wisdom for this theme,
One seeketh Wisdom in a druggist's dream,
And one in lovely Tears-of-Lilies' eyes.
This one in winecup Wisdom would surprise;
That one by merchant-robbers' gold-leaf scheme;
Or axiom-mad, in line and theorem
Truth-Goodness-Wisdom would immortalize.
Kung Fu Tze holdeth not with silly folk.
Though button-cap makes not the mandarin,
Nor peacock's plume the Lord of high degree,
These marks and emblems have congruity.
Not without reason Sung doth bear the yoke,
When Kuang Hsü takes the air in palanquin.

Christus Christophus

(Beginning of the Christian Era)

O Thou, Thou, Thou, eternal Love serene,
Thou Lord Immaculate, Incarnate Word,
O Thou, who hast in Thy right hand a Sword,
The Father's Justice-Sword, two edged, keen
To smite the very soul and life between,
And in Thy left the pure, white Mother Dove;
Immutable, eternal, boundless Love,
Of solemn, silent, quiet, holy mien;
Give us Thy Truth, Thy little children cry,
O Thou Most Highest. Lord, Lord, in Thy ruth
Sheathe Thou Thy Justice-Sword. Make wars to cease.
These little wars with Self, our enemy.
Give us Thy Truth, O Lord. Give us Thy Truth.
And, O, our gracious Father, give us Peace!



On the Watch-Tower

To those who understand, it is evident that world conditions are changing very rapidly. Nations are no longer localized, separative prejudices are disappearing, material conditions are being transmuted into the spiritual. The alchemy of Brotherhood will not be stayed, even though the crucible boils over now and then. Those who are channels for the Inner Governors of the world are the wise alchemists—none more wise than our revered Dr. Besant, who, at the present critical moment in India, must look to its immediate future anxiously but certainly. What a world champion she is!

The following from *New India* is a poetic tribute sent her as a New Year's greeting by the Rt. Hon. George and Mrs. Lansbury, of London:

I SAID it in the meadow path,
 I said it on the mountain
 stairs—
 The best things any mortal
 hath
 Are those which every
 mortal shares.

The air we breathe, the sky, the
 breeze,
 The light without us and
 within,
 Life, with its unlocked treasures,
 God's riches—are for all to
 win.

The grass is softer to my tread
 For rest it yields unnum-
 bered feet;
 Sweeter to me the wild rose red
 Because she makes the
 whole world sweet.

Into your heavenly loneliness,
 Ye welcome me, O solemn
 peaks!
 And me in every guest ye bless,
 Who rev'rently your mys-
 tery seeks.

And up the radiant peopled way
 That opens into worlds un-
 known
 It will be life's delight to say:
 "Heaven is not heaven for
 me alone."

Rich by my brethern's poverty?
 Such wealth were worth-
 less! I am blest

Only in what they share with
me,
In what I share with all the
rest.

—Lucy Larcom.

▲ ▲ ▲

Another tribute to our Chief
was voiced recently in a letter to
the editor of the *Northern Echo*:

Sir,—One of the most
interesting features, and one
which thousands of readers
duly appreciate, is the
"short lives" of prominent
men and women appearing
in the *Northern Echo* in
connection with the £200
Competition. Today I read
with very great pleasure the
biography of Mrs. Besant,
a woman certainly who has
stirred the world from its
slumber by her many activi-
ties.

As a mathematician,
linguist, botanist, and phys-
iologist, she has attained
great height, and it is
safe to say that no woman
living or dead has had such
a remarkable career in in-
tellectuality.

Known throughout the
world as a prolific writer,
lecturer and debater on
Atheism, Freethought, In-
dividualism, Socialism,
Population, and Theoso-
phy, she has succeeded in
making both friends and
enemies. Yet there is no one
who has followed her
through many phases of
faith and unbelief but will
admit that no matter what
line of thought she took up

she was always thorough,
and at the great age of 83
she still remains a wonder-
ful woman.

Yours,

Joseph Close.

Brandon Colliery,
Durham, England

▲ ▲ ▲

News comes from Adyar that
Dr. Besant is to meet Bishop
Leadbeater in Colombo, Ceylon,
the first week of May. He will
arrive there about that time,
after having visited Sydney,
Australia, for the Easter Con-
vention in that city.

After their meeting in Colom-
bo our Leaders will voyage
together to England to remain
some weeks. Following their
visit there they will return
together to Adyar, where C. W.
L. is to make his home.

Is it too much to hope that
they might be persuaded to visit
America?

▲ ▲ ▲

Krishnaji is here—at his home
in Arya Vihara, Ojai, California.
He looks well and strong and as
radiant as ever. He received a
welcome there and in Los Ange-
les and Hollywood, that must
have gladdened and warmed his
heart: it did ours to see him
once more. The next joy will
be in hearing him address us
again at the Camp. We await
that event impatiently. It was de-
lightful to hear him over the
radio a few weeks ago.

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News from different countries
is welcome:

From Australia Rukmini Arundale writes:

"C. W. L. comes in April and we are so much looking forward to seeing him. George is busy preparing for the Convention which takes place at Easter time. I am arranging for a nice Convention entertainment, music, tableaux, and dances. One ought to have artistic things during Conventions; it is so good for people to contact beauty." We add: It is good for them to contact the beauty of the body, mind, and soul of Rukmini.

From Adyar we learn that "Dr. Besant is well and going strong." Mr. Schwarz has gone to Switzerland for a rest, and then may visit America.

From England we regret to hear of the illness of Bishop Wedgwood, but glad that he is fast recovering. Mrs. Jackson, the General Secretary writes: "The unrest over here at the moment is not of a very serious nature, but it may be that soon the under-current of doubt and perplexity one is meeting with everywhere will take more active form. I hope not, for the things that unite us all seem to me to be stronger than the things that divide. It will make the whole situation easier if we can all only learn to be kindly and tolerant of each other's point of view, and be willing to admit that the work is really one work."

From France there has come the sad news of the passing of our dear friend Aimée Blech. Her

loss is a severe blow to Theosophy and Theosophists of that country and in many other countries. For long years she has suffered a painful illness, but it has not deterred her from laboring unceasingly for the Society.

Her death will be a joyful release for her saintly soul. We extend sincere sympathy to her brother, Charles and sister, Zelma, and to the Theosophists of her lodge and country.

The management of the Ojai Star Institute is sending out a strong appeal for assistance in making the coming Star Camp a great success. The appeal is made to "all those friends who have shown an interest in Krishnaji, asking them to help us make our gathering a success by assuring us of their intention to register for the Camp, and so join us in being hosts to the thousands who will come only for the hour that Krishnaji speaks. According to word received from Krishnaji, he does not expect to be in this country during 1931, so the Camp this year is the only chance we shall have to hear him for the next two years."

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We are grateful to the *Australian Theosophist* for its delightful words about the international *Theosophist* that we are publishing in America. It says: "The new journal touches high water mark in every detail, technical and literary. It 'feels' nice. One handles it with the same sense of aesthetic pleasure as one does a *de luxe* book of poems or

essays; its cover is smooth and artistic and it has a good symposium. . . ."

The Assistant Editor will not reprint more of these kind words, even though there are plenty of them. She feels exceedingly grateful and as for the Publisher—he just beamed when he read them.

In fact, we had both of us imagined that we had long ago lost that dreadfully abused and little understood quality of pride; but alas! We are becoming quite filled with it over the encouraging and appreciative words from many countries. And we are actually glad to be proud, because it is the right kind—pride that arises from serving (even with our many limitations), Their work, *her* work, and our beloved Theosophy's work. But please remember that all of you who are helping us are a part of our pride, for without your precious help we could not make Dr. Besant's magazine a success. She is the joy and inspiration of it all.

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As long as we are sharing with you some of our encouragement from Australia we want to let you know what one of the American Lodges has sent us which also gave us the keenest satisfaction and pleasure. Here it is:

"Dear Friends:

The members of the Detroit Lodge, T. S., in regular meeting, have requested me to write you congratulating you on the tremendous improvement you have made in *The Theosophist*. The art work, printing, and general

set up of the magazine have certainly surpassed all that we had expected, and we want you to know it. We know that this has not been done without great effort on your part, and sincere devotion to the work which is so dear to all of us.

May Their blessing be on you always.

Sincerely,

ANNA K. BRYAN, *Secretary.*"

We wish in this manner to thank the Detroit Lodge for so great an act of consideration and kindness. Such a Lodge, with so much brotherhood in it, must be like "a fountain of gladness, making everything associated with it to freshen into smiles!"

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There have been so many requests to know from what country or state or city are the contributors to this magazine that we have decided to state it under each name. It gives us pleasure to know and we are glad to enable others to know.

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Many members are sending us clippings from newspapers and magazines on world events, and the Assistant Editor has now a plan which she would like to lay before them:

It seems fitting that when a member finds an item of interest, and feels it would be enjoyed by other readers, he should write down, if he is able to express his thoughts in writing, in what way he considers such an item to be of interest or help, and then forward his contribution to us for the "Out of the Everywhere"

department, and so marked. He may sign his name or initials to it.

Naturally, such a contribution should not exceed four or five hundred words, as the space of this department is limited, the only exceptions as to length being *special* items of unusual interest. The Assistant Editor feels that this will give the members who cannot write lengthy articles, or who have not time to do so, an opportunity to share in increasing interest in the magazine and in the dissemination of Theosophy and Theosophical ideals. If the thoughts expressed are valuable and even somewhat lengthy, they may be accepted for articles.

The press of the world is full of new discoveries, new ideas in world peace, philosophy, psychology, religion, science, education, sociology, mental hygiene, healing, etc., and these are the things that interest progressive thinkers most; and I am sure that there are many Theosophists among the most progressive thinkers everywhere. Therefore, by sending in clippings, and by adding helpful ideas on the subjects, it will assist the readers of Dr. Besant's magazine to be kept informed of the march of events, and will also aid the work of her Assistant Editor.

We are most grateful to members of the "Adyar Clipping Bureau," under the direction of Dr. Ernest Stone, at Ventura, as members of it have sent in many interesting items. It is not possible to publish all of them, but the most interesting and timely will be chosen.

From the Publisher

Owing to the delays that have occurred in connection with the subscriptions to this magazine from different Headquarters, Lodges, and Publishing Houses *in foreign countries*, the following statement is made:

Such far distant countries as Africa, Java, New Zealand, Australia, India, etc., have sent us long lists of the names of subscribers to this magazine (for which, as Dr. Besant's agents, we thank them) and have asked us to charge and send a bill for the same. We have done so, but feel sure that the senders did not realize that this means, in some cases, a delay of about four months from the time the subscriptions are mailed to this office before the money for them can reach it, after we have returned an invoice for them. We are at present paying the printer monthly for over a thousand copies of the magazines which are only *charged* on our books, and this is a great financial handicap. Therefore we know that we shall be understood for having made the following rule:

After April 15th subscriptions must be accompanied by the moneys for the same.

The price of the magazine is \$4 a year outside the United States, and any bank or post-office official will compute and forward the equivalent when requested.

We earnestly request coöperation in this important matter, as it will help in the success of Dr. Besant's world *Theosophist*, published in America.



The Fifty-fourth Anniversary of the T. S.

Adyar, Dec. 24th, 1929

Dr. Besant's Presidential Address

Brethren:

Again I have the happiness of welcoming you here to the Fifty-fourth Anniversary of the Theosophical Society, and as ever, I ask you, those of you who believe in the Masters, to join me in the annual invocation to Those whom we believe to be our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality:

"May Those who are the embodiment of Love Immortal, bless with Their protection the Society established to do Their Will on Earth; may They ever guard it by Their Power, inspire it with Their Wisdom, and energize it with Their Activity."

During the last year He whom many of us regard as the vehicle of the World-Teacher, has been working in the outer world, carrying far and wide His Message of Freedom to all who are in bondage of any kind. He has dissolved His Order of the Star, since He looked on it as an attempt to organize spirituality,

which cannot be organized. But He has sanctioned the formation of five Trusts, to carry out the physical plane work connected with the physical side of His labors. Personally I acknowledge Him as the vehicle of the World-Teacher in our world, but I cannot, of course, in any way bind the Society, which has no creed, leaving absolute Freedom to every member to belong to any religion or to none, each member being responsible to himself alone for his beliefs and his unbeliefs, creating his own future by his present, as he has created that present by his past. Man, as says the Upanishat, is the creature of thought; as he thinks, so he becomes. Therefore let him think upon Brahman, the Self.

There are two main dangers, we may think, in the way of the Theosophical Society, each of which we must avoid. The danger of orthodoxy, which would be its death by fossilization; we must oppose any tendency—world-wide, racial, na-

tional, local, the last in our Lodges—of identifying the Society with any religious, economic, political, or social beliefs.

We must avoid tearing it into pieces by party spirit, the result of such identifications, which easily cause the creation of parties. The religions of the world are the partial unveiling of Truth—that is, the unveiling of such portions of Truth as are needed to help the stages of evolution present at any given time. Hence the comings into our world of an embodiment of the World-Teacher, in connection with the appearance of a new sub-race. For each, Theosophy, the Divine Wisdom, has its special message through a special Messenger. If some of us believe in the coming of such a Messenger at the present time, we believe because our Theosophy taught us to look for such a Messenger, at the present epoch, in connection with a new sub-race, which has appeared in California, as H. P. B.—the Messenger from the Hierarchy in the last quarter of the nineteenth century—announced it as coming in America, (see *The Secret Doctrine*, Vol. ii, p. 464).

I notice that many confuse the Messenger who comes in the last quarter of the century with the coming of the World-Teacher in connection with a new sub-race. They are inclined to reject Krishnaji as the World-Teacher, who comes at His own time, whose disciples later make a new religion from His teachings, because He has come, as they think, half a century too soon. He *has* come, and is pouring out His

Life over the world. He has come "that ye may have Life, and that ye may have it more abundantly." * * *

HEADQUARTERS' EVENTS

All our extensive and varied work at Headquarters has been carried on smoothly during the year, mostly by the same group of devoted members whom I mentioned last year. There have been but few changes. Owing to illness, Mr. S. Raja Ram has found it necessary to give up his work at the Theosophical Publishing House, and Mr. M. Subramania Aiyar, formerly of Rangoon, and a familiar figure at Headquarters, has taken up that onerous work. There has also been a change at the Bhojana-shala, where Mr. C. Subbaramayya has taken up the post of Manager, made vacant last year by the tragic death of Mr. J. Srinivasa Rao.

For the sake of producing a Magazine in a form which would make a special appeal to the modern reader, I have transferred the publication of *The Theosophist* to America, where, in Los Angeles, Mrs. Marie Russak Hotchener will act as Editor and Mr. Henry Hotchener as business Manager. In this I had the hearty support of the General Council, and the most generous help from my two American collaborators. At the same time I found it necessary—in fact, binding on me as President by Colonel Olcott's bequest—to have an Organ at the Presidential residence at Adyar; so I continue to publish from here what is now

called *The Adyar Theosophist*. I hope the Magazine started by H. P. B. and H. S. O. will in both parts of its new bifurcated form (Adyar and America), continue to win the support of the members, and those sections of the public for which they are especially intended.

Mr. Schwarz will now take a well-merited holiday for some months. He has had only three vacations abroad during his long service of twenty-two years as Treasurer at Adyar. During the last year he has also acted as Recording Secretary, but now that Mr. Ernest Wood has returned from his travels to take up that post, he will act as Treasurer also in the absence of Mr. Schwarz, paying back to him some of that karma which he has so richly earned.

My Brother Charles Leadbeater, after nearly sixteen years' residence in Australia, has returned to Adyar to make his home here as of yore. For several years he has been living in Australia for nine months and making a three months' trip to Adyar. Now he intends to reverse that process. I am happy to have him with me again, for he is always a tower of strength and a fount of wisdom. My Brother C. Jinarajadasa is also here for a few months, after his long trip through many countries of South and Central America, in which he aroused immense interest in Theosophy, and was instrumental in forming

no less than three new National Societies.

Many of our prominent members of Humanity, and its Nembers were gathered together in August at the great World Congress at Chicago, over which I had the pleasure of presiding. I have elsewhere described it as "a magnificent success." Many varieties of Theosophical opinion were there represented, but the spirit of more than tolerance—real Brotherhood—which was there as a perpetual flame made mutual understanding easy, and presented a rare spectacle of Theosophy living and triumphant in the nearly two thousand delegates who attended the meetings in the splendid Stevens Hotel, "the largest hotel in the world." Our thanks are due to the Joint Secretaries of the Congress, Miss Dijkgraaf and Mr. Rogers and their many helpers, for their excellent organization of so important a function of our Society.

Our Congress took place when Mr. Ramsay MacDonald, Prime Minister of Britain, was about to visit Washington to confer with the President of the United States, Mr. Herbert Hoover. Our gathering took the opportunity to send the following message to Mr. Hoover and a courteous acknowledgment was sent me through the American Embassy in London.

TO THE PRESIDENT OF THE
UNITED STATES OF AMERICA
May it Please Your Excellency:

The Third World-Congress of the Theosophical Society, and its National Sections in forty-five countries, was held in Chicago,

Ill., from August 24th to 29th. The first Object of the Theosophical Society is to form a nucleus of the Universal Brotherhoodal Sections are found in Europe, Asia, Africa, India, Australasia, Northern, Central and Southern America. Over 1,700 members from all parts of the world attended the Congress of 1929.

It held a farewell Banquet on August 29th, and I, as President of the International Society proposed, and Mr. Rogers, as President of the Theosophical Society in the United States of America seconded a resolution, which was carried by acclamation, that:

We, the Third World-Congress of the Theosophical Society, pray Mr. Hoover, the President of the United States of America, who saw in Europe the devastation wrought by war, and who nobly devoted himself to the relief of its victims, to lead the Nations of the world to the outlawry of war, and to the establishment of arbitration for the decision of international disputes.

Respectfully yours,

ANNIE BESANT,

President, International Theosophical Society.

(Continued on page 366)

Items from National Reports

The reports from the various countries are well worth reading in their entirety, but for the very busy reader a digest of pertinent points that are out of the ordinary may be of special interest. Taken in the order in which they appear, they are:

United States. The Theosophical World Congress, at which 27 countries were represented, and 1300 members attended, was an inspiring event. Splendid audiences came to hear Dr. Besant's lectures. The Summer School at Wheaton, with Dr. Arundale as Dean, was a great success. Nearly 1,000 Theosophical books were donated to 88 public libraries.

England. A One Day Campaign, in which most of the Lodges held lectures on Life After Death, drew a good deal of press publicity. Several

Lodges have acquired their own premises.

India. The minds of the members appear to be much occupied with an attempt to understand Krishnaji's teachings.

Australia. The largest part of the public work has been carried out through the medium of the Theosophical Broadcasting station (radio), which continues to pay its way. The News Service (printed) has in four months secured publicity to the extent of 253 full columns.

Sweden. The work will proceed in a free spirit, with the recognition that while, as Krishnaji teaches, a belief cannot be organized, the T.S. has no creed, and may therefore quietly hold its own position.

New Zealand. The Vasanta Garden School is making excel-

lent progress, the eurythmic classes being especially useful.

The Netherlands. The Society is also suffering under the mistake which people make in identifying other Movements with the T. S.

France. Grew in membership during the year. In Cochin China (French) some of the members, who are Buddhists, quickly absorb Krishnaji's messages, as they are so closely akin to Buddhism.

Italy. The Order of Service has done good work.

Germany. The Gen. Secy. is endeavoring to bring about friendship between the T.S. and the Anthroposophical Society (founded by Dr. Steiner, now deceased).

Cuba, Mexico, Argentina, Chile, Brazil, Porto Rico, and Central Mexico, all ring with highest praise and gratitude for the excellent work done by Mr. C. Jinarajadasa.

Hungary. An International Correspondence League communicates with members in twenty different countries.

Finland. The Gen. Secy. feels that the movement has entered upon a new phase: "The living of Theosophy by Theosophists."

Russian T.S. Outside Russia. In addition to her direct work for the Society, the Secretary has a Chair in the University, and holds courses on the Comparative Study of Religion, *Vedism*, and the *Bhagavad-Gita*.

South Africa. Advertisements are inserted in the principal daily newspapers, inviting those inter-

ested to apply for information on Theosophy; these have almost immediately brought in replies.

Czechoslovakia. Publishes a magazine in Esperanto, which it is suggested other sections should also do.

Scotland, Switzerland, and Belgium report progress.

Netherlands-Indies. The Society publishes four magazines, providing for Dutch, Malay, and Javanese readers. There are now thirteen schools under Theosophical management, with over 2,000 pupils and 70 teachers.

Burma. The Buddhist Educational Trust school funds have become involved to the extent of about Rs. 17,000, owing to the failure of the firm with which the money was deposited.

Austria. The Section benefited much from the visits of the President and Bishop Wedgwood.

Norway reports progress, principally through publication of a series of short booklets on popular Theosophy.

Denmark. Successful summer schools have been held. There is not much coöperation between the T.S., the L.C.C., and Co-M., but on the other hand there is no ill-feeling.

Ireland. The prospect is discouraging probably because more than three-fourths of the population are strictly forbidden by their religious authorities even to attend our lectures.

Canada. Republished *The Evidence of Immortality*, by Dr. Jerome Anderson. There is also a travelling library, which is sent

to any part of the country. The General Secretary hopes the Federated Lodges will unite with the Section.

Bulgaria. Almost all cultural organizations invite Theosophists for different kinds of social work. The members try to reach Liberation by service to other movements.

Iceland has done excellent work by lending books.

Spain. The present political situation and the power of the Church prevent the free exposition of Theosophy from public platforms, but it is nevertheless permeating the thought of the cultured classes.

Portugal. "The gust of purifying wind from Ommen" has caused some temporary inactivity.

Wales. The University College of North Wales sent a request for a representative collection of Theosophical literature, which was duly provided.

Poland, Yugoslavia, Ceylon, Central South Africa, all report progress.

China. *The Chinese Lodge, Hong-Kong,* conducts two night schools, the teachers of which are members of the Lodge, who give their services free of charge. There are 127 students, consisting largely of office boys and

shop assistants. *The Besant School for Girls* at Shanghai has now 381 students, a great increase.

Canadian Theosophical Federation gained in membership during the year.

Russian Federation within the Finnish Section consists of Russian refugees who are so poor that they need no Treasurer.

Singapore, Barbados, and Selangor Lodges all continue regular work and keep the light of Theosophy shining in those far off places.

Other local and international activities are mentioned in Dr. Besant's report, and the whole of it gives the impression that the Theosophical Society is going forward into the second half-century of its existence with better understanding and stronger determination to accomplish the important purpose for which it was instituted by the Masters.

It must be quite plain to Theosophists everywhere that this is a period of *Self-realization*, which must always follow the study of the science of Theosophy. And in that realization of the Truth within the Self, what a profound debt we owe to Theosophy and to the Theosophical Society for paving the way to that *Self-realization*.

Theosophy

Theosophy is not a creed; it is the grace of God in one's life; the power of God in one's work; the joy of God in one's play; the peace of God in one's rest; the wisdom of God in one's thought; the love of God in one's heart; the beauty of God in one's dealings with others.

Krishnamurti in America



JUST A couple of years ago when Krishnamurti spoke to some 15,000 people in the open-air Hollywood Bowl in California, on the occasion of one of his visits to America, we were glad that so very many people had an opportunity to see him, hear him, and sense the power of his unique Message and delightful personality. But even 15,000 seems a small number in comparison with the many hundreds of thousands—possibly millions—who had the opportunity of hearing him over the radio on the occasion of his arrival in New York a few weeks ago.

The event was made notable by reason of the fact that numerous radio stations extending from the Atlantic to the Pacific, were associated in the broadcasting, so that every family that owned a receiving set (and nearly every family owns one in America) could receive the Message.

When the time came for Krishnamurti to speak, a number of his warm friends and admirers were gathered in *The Theosophist* office (which is some 3,000 miles distant from New York), eagerly ready to hear. His voice sounded clear, resonant, warm (not coldly mechanical, like many that are thus projected), the enunciation was distinct, and the carrying power so great that practically every word was heard with the same

clearness as if he were speaking in the famous oak grove at Ojai.

We presume that, as the broadcast was public, reports will appear in countless newspapers; nevertheless, for the benefit of our readers in distant lands who may not have access to these reports, we print the Message, rejoicing that the opportunity of hearing him was given to such a vast audience:
Friends:

You remember the story of the devil and his friend. One day they were walking down a street when they saw a man ahead of them stoop down, pick up something from the ground, look at it, and put it away in his pocket. The friend said to the devil, "What did that man pick up?" "He picked up a piece of truth," replied the devil. "That's very bad business for you, then," said the friend. "Not at all," the devil replied, "I am going to help him to organize it!"

I maintain that the truth is a pathless land, and you cannot approach it by any religion or any sect. Truth being limitless and unapproachable by any path whatsoever, it cannot be organized, nor should any organization be formed to lead people along any particular path.

If you first understand that, then you will understand how impossible it is to organize a belief. A belief is purely an individual matter: you cannot and must not organize it. If you do, it

becomes a creed, a sect, a religion, it becomes crystallized, dead. It to be imposed on another.

This is what everyone throughout the world is attempting to do. The truth is narrowed down and made a plaything for those who are weak, who are only momentarily dissatisfied. Truth cannot be brought down. Rather the individual must make an effort to ascend to it. You cannot bring the mountain-top to the valley. If you would attain to the mountain-top you must pass through the valley, climbing the steep, unafraid of the dangerous precipices.

Organizations cannot make you free, nor develop the inner man. No man from the outside can make you free, nor can any organized worship, nor the immolation of yourself for a cause make you free.

Therefore I am not concerning myself with the founding of a religion, nor new sects, nor the establishment of any new cults or new philosophies. On the contrary, I am concerning myself with only one essential thing, that is, the true freedom of man.

I desire to help him to break away from all limitations, to free him from all fears: from the fears of religion, from the fears of salvation, from the fears of spirituality, from the fear of love, from the fear of death, from the fear of life itself.

My desire is that man should be unconditionally free, for I maintain that the only spirituality is the incorruptibility of the self which is eternal. It is the

harmony between reason and love. This is the highest reality. This is life itself, true perfection; therefore the harmony of the Self and has no law.

But this must not be translated into chaos. It is above all law and above all chaos, because it is the seed of everything, that from which all transformation arises and on which all things depend. If you desire that harmony of the Self in which is truth, and that poise of the Self in which is true creation, you must care for that Self which abides in each, and must be concerned with that.

What, then, is that Self, the "I"? Where is the "I," and what is the "I"? The "I" is the mind in thought, the "I" is the emotion in love. In establishing harmony between the mind and the emotion, in creating that eternal poise, lies the unfoldment of truth.

Without understanding, the struggle between the mind and the emotion creates fear. You are afraid to struggle and thereby to establish that understanding, that harmony within yourself. Rather than face that struggle, you create unrealities, gods, mediators, saviors, and childish toys around you to comfort you in your fear.

If you would establish that harmony, then worship, prayers, mediators, and the seeking of comforts are unnecessary. You must come to it naturally as the flower blossoms in the morning. The struggle is purely an individual matter. I cannot tell you how to struggle. Be men, there-

fore, strong and free, not children always seeking shelter.

To attain that harmony, you must possess the quality of love which is pure action. Your love is concerned with personal likes and dislikes. You dispute about what gods you should worship, what rites, and what ceremonies you should perform, what religions you should follow. That is your chief concern instead of acquiring that quality of love which is without division and without limitation.

You must acquire the harmony of pure action through struggle, through strife, through constant awareness and self-rec-

ollectedness. The mind and the heart are of the same substance, and you must look to the purification of that substance; and make that substance, which is thought and which is love, incorruptible.

The moment there is separation in thought created by the mind, there is limitation and hence sorrow. And the moment there is in love the creation of personal likes and dislikes, there is limitation and sorrow.

To make the mind and the heart free of limitation, free of corruption, is to attain happiness, liberation, and truth.

The Story of Life

By Arthur W. Bergen



STORY THAT never grows old!
 O ancient and fond repetitions!
 Ever more perfectly stated
 'Till wordless and shining cantatas
 Sing out anew Thy declaring.
 O brighter the Light grows and brighter!

The Story becomes more absorbing.
 Expanding, It All is including,
 In nameless and speechless expression.
 For life, Life is ever becoming,
 Growing, enlarging, increasing.
 Phoenix-like Consciousness rises,
 From glory to glory ascending,
 Flowing in tenuous rapture,
 Filling new forms every moment;
 Ever It changes Its figure,
 Yet It ever remaineth the same.

Easter

By Bishop C. W. Leadbeater



THE WORD Easter is derived from Eostre, which is the name of the Anglo-Saxon goddess of Spring; there is a further derivation beyond that, because Eostre is only another form of Ishtar, Ashtaroth, or Astarte, the Queen of Heaven, and even that in turn, if we go far enough back, comes from the Sanskrit Us, which means light; the word from which springs the title Ushas, the dawn maidens of the Vedas. So fundamentally Easter is the great festival of light—of the rising again of the Light of the World.

All the symbology of our evolution centres round the fountain and origin of that evolution—the Solar Deity, Who in the Greek philosophy was called the Logos of our system. *Logos* means "Word"; it is the Greek term used in the well-known and most beautiful text: "In the beginning was the Word, and the Word was with God, and the Word was God."

Each solar system is the expression of a mighty Being Whom we call the Solar Deity, the Logos, the Word of expression of that infinite God. This Solar Deity is *to His system* all that men mean by the title God. He permeates; there is nothing in it which is not He; it is the manifestation of Him in such matter as we can see. Yet He exists above it and outside it as

well, living a stupendous life of His own among His Peers. As is said in a scripture older than ours: "Having permeated this whole universe with one fragment of Myself, I remain."

Out of Himself this Solar Deity has called this mighty system into being. We who are in it are evolving fragments of His Life, sparks of His divine Fire; from Him we all have come; into Him we shall all return. He pours Himself down into matter, and thus suffers very truly an eclipse, a crucifixion, a death, and then rises again out of that matter in order that we, humanity, may be. The whole life of the solar system comes from Him, and therefore those who wish to become wise, to become Initiates, must follow in His footsteps and develop as He has developed.

In all religions alike the Sun-God is always born in midwinter, directly after the shortest day, born at midnight of the 24th of December when the constellation Virgo is on the horizon. Hence it is said that He is born from the Virgin; and yet after the birth, when the sun has risen into the heavens, Virgo still remains the immaculate and heavenly Virgin. We see there a sidelight upon the story of the Immaculate Conception which appears not only in our religion but in many other older faiths.

The Sun-God is reborn, because the shortest day in the

northern latitude is past; for months the days have been growing steadily shorter, as though He were being vanquished by the powers of darkness; but now this decrease is conquered, and He begins to reassert His powers, and the night slowly yields before Him. He has still to pass through the storms and tribulations of winter; and that is why the early life of the Sun-God in all religions is always surrounded by trouble and sorrow and difficulty. Krishna suffered much from persecution and had to be hidden among the cowherds as a child, because the king sought His life; the Lord Jesus was assailed by Herod, who attempted to kill Him; in all the stories of the Christ-life in any religion we find the same thread of suffering running through. Osiris Himself, thousands of years before, was cut to pieces and destroyed by Set, and only after that He was gathered together and rose again. In Ancient Egypt the people mourned over the death of Osiris, just as some Christians now mourn over the death of the Christ on Good Friday, and they rejoiced in the great festival of the assembling together, the gathering together of that which had been separated, just as we now rejoice at Easter. Those old religions taught the same truths which we teach now; truth is one, although it is many-sided, and the presentations in those old days were not at all unlike the presentations put before us now.

Great are the storms and tribulations of winter, but the Sun-

God survives them all, and His strength is steadily growing as the days lengthen towards the vernal equinox. At that equinox, as the name implies, day and night are exactly equal all over the world; and after it the sun crosses the line, so that in the northern hemisphere the days grow steadily longer, and the victory of the Sun-God over night is assured. He rises triumphantly over the line and ascends in the heavens, ripening the corn and the grape, pouring His Life into them to make their substance, and through them giving Himself to His worshippers.

Every one of us will have in turn to undergo the suffering symbolized by the cross; every one of us must learn how to give himself up utterly for others; but also for every one of us is the glory of Easter, the Resurrection, the victory, the triumph over matter.

That still remains ever and gloriously true. The victory which man gains over the lower nature is something which must be achieved in the life of every man. There must come in his life a point at which he finally triumphs over the lower matter and rises out of the darkness of sin and ignorance into the light of wisdom and the higher, purer life. So Easter is not only the commemoration of something in the far-distant past; it is a real day of celebration and of thankfulness for the victory which man has gained, is gaining, and will gain all through the ages over that which is lower, that which is less developed. In

everyone of us there is the divine spark. The Christ said: "Ye are gods, ye are all the children of the Most High." In every one of us that divine spark is the true man, and that spark manifests himself in lower planes in the soul of man, the ego; and that in turn puts down to still lower levels the personality, which is what we know as the self down here. We are only a tiny fragment of a fragment of the magnificent reality. That which we see ourselves to be "down here" is, as it were, the seed of the future glory, but each one of us is also a soul; more than that, each is a spirit—the divine spark, slowly, slowly unveiling itself, slowly developing the qualities through which it can show itself, so that man may know it for what it is. At present the spark burns low; at present we are but at the beginning of the higher part of our evolution. We have won a great victory already in that we are here as men, we whose life has passed through all the lower stages, the kingdoms, of the mineral, the vegetable, the animal, in ages long gone by. We have reached humanity, we have joined with the Father, and have developed the soul; but that soul in its turn must grow and expand. Just as the personality has to become one with that soul, so has the soul in turn to become one with the divine spark which it represents, and then later still the divine spark sweeps back into the flame of which it is a part, and God is all in all.

Every stage of that progress is

a victory; every stage of that progress is very truly a resurrection, a rising from the lower to the higher. . . . That victory is for every one of us, and when we thank God for the Easter festival, we are thanking Him for that magnificent possibility. . . .

"If Christ be risen, then shall we also rise" was the argument of old, and indeed that is true, and true in many different ways; in no way more than in regard to this symbol of which I speak.

Because He has conquered evil, because He has risen above matter, others have been able to follow Him and to do the same great deed; and because they have done it, we shall do it also. Easter is a magnificent reality to every one of us, just as it was to Him. At Christmas we sing not only the commemoration of the victory of the birth of the Christ (even in one of its many symbolical forms); but we also sing a personal possibility. It was no figure of speech when we said: "Unto us a child is born, unto us a Son is given." The possibility is for us, for every one of us, and we should feel that with the glory of the resurrection at Easter, the mighty triumph of good over ill is an absolute and actual reality for each individual.

Some will gain it comparatively quickly; some will be slower in their rising; that is within our power. We may hasten or we may delay our journey to that glorious goal, but we cannot throw ourselves out of the path forever. We cannot prevent our final victory

of attainment, whatever we may do. There are men who are what we call wicked, which means that they have strayed far away from the direct path to God. They are wicked because they are foolish and ignorant, because they do not understand; but however far they may stray from the great path they will return to it, for that is what God meant for them from the beginning. They may turn their backs on the light; they may delay their progress, but the pressure of that definite Will will bring them back to the path sooner or later, and they who now are ignorant must learn the truth of God. They who sit in darkness, upon them shall the light shine; they who feel themselves at present in the Garden of Gethsemane, they who feel themselves to be suffering a veritable crucifixion—for them also and inevitably shall come the glory of the Easter victory, the utter triumph of good over ill.

In His Resurrection is the earnest of our own. Because the Logos Himself has entered matter, has triumphed, and has risen from it; because the Christ, the great World-Teacher, has passed through that experience also, it is certain for every one of us that, when our time comes to endure that suffering and that crucifixion, it will lead us, as it led Him, to the higher glory of the resurrection and to final triumph—a triumph which is final because it is based on knowledge. The Initiate knows that wherein he

believes; and matter can never again conquer him who has learnt that all, matter and spirit alike, is equally part of God, and is equally included in the divine plan which leads us to this glorious victory. For the victory is to become one with Him—one with Him Who is All in All. Therefore is it an eternal victory; therefore is it forever; therefore can there be no doubt and no hesitation, because when we are one with Him we know. Then shall we be like Him, because we see Him as He is; because we really know, therefore we cannot fall back.

We may or may not regard the bible allegory which is read to us at Easter as representing a historical occurrence on the physical plane; our people are entirely free to believe or disbelieve; but most of us hold that it embodies in symbolical form a great and mighty truth. Therefore is Easter for us a glorious festival; therefore we celebrate it in every way we can. Therefore have we a true joy in exchanging with one another the traditional Easter greeting. For just as on Christmas day we wish one another a happy Christmas, so when the early Christians met one another on Easter Day one said to the other: "The Lord hath arisen," and the reply was: "He is risen indeed." Not from an earthly grave, but from the grave of matter; risen in truth and in splendid reality—risen for evermore.

—*Hidden Side of Christian Festivals.*

A Year's Travel in Latin America

By C. Jinarajadasa, M.A.

(India)

The English version of a lecture delivered in Spanish in Barcelona, Spain. Later, the lecture was delivered in English at the 54th Annual Convention of the Theosophical Society, Adyar, Madras, in December, 1929.



FIFTEEN CENTURIES AGO, Columbus sailed from these shores of Spain to discover India. Thirteen months ago, I, a son of India, travelled to see what kind of people now live in that India which he discovered. My purpose in this lecture is to tell you what I found concerning those people—descendants of your race, but having also in their veins something of the blood of Atlantis.

At the outset, I must apologize for using the personal pronoun "I." In my lectures on Theosophy, I try to expound, as impersonally as I can, what that great philosophy is; I deal then with principles and laws which can be enunciated apart from all personality. But in this lecture, as I take you with me from land to land, I must necessarily be personal, if I am to interest you in my impressions. That is the reason why I shall continually be talking of what I saw and of what I thought, in the seventeen countries of Latin America which I visited.

Let me mention those countries in the order I visited them, so that you may believe that I certainly must have seen and noticed a great deal, if I was at all good at observing. I think I may say that, in one respect, I was good at observing, because I was a Theosophist and therefore in my attitude a friend wherever I went, and not a critic.

The countries visited were Brazil, Uruguay, Argentina, Paraguay, Chile, Bolivia, and Peru, in South America; Panama, Costa Rica, Nicaragua, Honduras, El Salvador, and Guatemala, in Central America; Mexico; Cuba, Porto Rico, and the Republic of Dominica, in the Antilles. I was

unable to visit Ecuador, Colombia, and Venezuela. Except in Panama, where I was waiting for a week for a steamer to Costa Rica, I delivered lectures on Theosophy in all the countries visited.

When I started from London thirteen months ago, I could speak only Italian and French, but I could understand to some extent both Spanish and Portuguese. In Brazil, my lectures were read by a friend in a Portuguese translation; with visitors, I replied in Italian in answer to their Portuguese. But in all the Spanish-speaking countries, beginning from Uruguay, I myself read my lectures in Spanish (they were translated for me by friends), even though my conversation had to be carried on in Italian. However, thanks to my Italian, I picked up Spanish comparatively quickly, and after six months was able to talk Spanish, though my grammar was faulty. It is faulty still, because I have not had time to study grammar in the midst of my lectures and travels.

I started on my tour to South America with a misconception which is common in Europe among Teutonic peoples, that South America is just a country, perhaps about the size of Spain and France combined, but only another country. I found that South America was an immense continent, not of one people, but of many peoples. Certainly only two languages are spoken there, and in Central America, Mexico, and in the Antilles: Portuguese in Brazil, and Spanish in the other countries. (I omit the three Guianas, French, Dutch, and British, where I presume those languages are spoken, because the Guianas are negligible in the af-

fairs of South America, so far as cultural influences are concerned.)

But each people in South America has its own marked temperament which differentiates it from its neighbors. The differences are not so marked as those between the Spanish and the French, or between the English and the Dutch, but there are still differences. The same is true of the Central American republics, even though they are small.

South America is composed not of one people, but of many peoples. That is the first fact to note clearly. Though they all belong to the Latin stock, being in the main descendants of Spaniards and Portuguese, and lately of Italians as well, yet in the course of a few generations they have ceased to be Spaniards, Portuguese, or Italians, and have become Argentines, Chileans, or Brazilians, and so on. This is partly accounted for by the admixture of the blood of the Indians, the descendants of Atlantean peoples.

It is this fact, that new peoples are rising in Latin America, which is of fascinating interest to the Theosophist—of far greater interest to him than to the general public. For the Theosophist believes that the Aryan race, to which we belong, is originating new offshoots of itself, new variants in the United States of America and in South America. The Theosophical scheme states that several great races, called "Root Races," appear in humanity as civilization advances; each Root Race has some peculiarity in nervous organization; and it has therefore certain cultural possibilities characteristic of it, lacking in another Root Race. Furthermore, each Root Race, as it grows and expands, differentiates itself into variants, called "Sub-races."

Among the people of the world today, there are representatives of three Root Races, called by the Theosophist, Lemurian, Atlantean, and Aryan. Very broadly speaking, the Lemurian peoples are black, and have kinky hair, like the negroes; the Atlantean peoples are yellow or red, like

the Mongolians and the Red Indians of the Americas, and have straight hair which will not curl; and the Aryan peoples are brown or white, like the Hindus and the Europeans, and have wavy hair with a tendency to curl. There were two other Root Races before the Lemurian Race appeared, but all their descendants have been absorbed by the negro peoples. The Theosophical scheme states that the Lemurian Race is the Third Root Race, the Atlantean the fourth, and the Aryan the fifth.

This fifth, or Aryan Root Race, has its variants called Sub-races, and the Theosophist tabulates them in the order of their appearance as follows: the First Sub-race, the Hindu; the Second, the Arab; the Third, the Persian; the fourth, the Celtic, whose brilliant representatives were the Greeks and the Romans; and lastly, the Teutonic, to which belong all Teutons, Anglo-Saxons, and Scandinavians. All the Latin peoples of Europe—Spaniards, Portuguese, French, Italians, Greeks, Roumanians—are Celts and belong to the Fourth sub-race.

Let me mention in passing, that the numerical order of appearance does not imply superiority or inferiority. A cultured Hindu of the First Sub-race, or a cultured Spaniard of the fourth, is not less cultured than a cultured Englishman or a German of the Fifth of today. But each is cultured in a different way, and all their differences are wanted in the Divine Plan which guides evolution.

But the Fifth Sub-race, the Teutonic, is not the end of the series; there is a Sixth Sub-race, as also a Seventh. The Sixth Sub-race is already appearing in the United States of America, as too in Australia. And though the time for the appearance of the Seventh Sub-race is still centuries ahead, yet already there are signs of its beginning in South America. That is why South America is so interesting to the Theosophist; it is the cradle of the Seventh Sub-race of the Aryan Race.

The first country I visited was Brazil, and though I visited sixteen

other countries afterwards, my impression of Brazil is more vivid than that of any other country. It is not because Brazil is larger than any other country in South America; it is not because Rio de Janeiro is the second, if not the first, most beautiful harbor in the world. It is because there is an exquisite quality in the Brazilian character. The Brazilian of Rio is as polished and as European in attitude as a Parisian; but he has a quality of friendliness and brotherhood which distinguishes him from all other South Americans, if not from all other peoples. I noted this characteristic in two ways.

First, Brazil as a nation makes a cult of Brotherhood. It has three national holidays of Brotherhood, inscribed in its Constitution. New Year's Day is the day of Universal Brotherhood—Brotherhood among all peoples of the earth; May 13, the day when slavery was abolished in Brazil, is the day of Brotherhood among all Brazilians; July 4, the day that celebrates the liberation of all American peoples, is the day of Brotherhood among the peoples of South, Central, and North Americas. It has in addition a Day of National Flag, November 19, which is of course a day of Brotherhood among Brazilians. As all expeditions of conquest of other peoples are forbidden by the Constitution, the Day of the Flag has no tinge of imperialism. It is a day when the children, dressed in past national costumes, sing and dance the national songs and dances, and commemorate the heroes of the land.

The strange fact is that all this idealism of Brotherhood was put into the Constitution largely as the result of the work of a small group of Positivists, the followers of Auguste Comte. The result is beautiful, especially in the attitude which the Brazilian has towards the negro.

To explain this, let me first say that I have been in the United States many times, and know what is the white man's attitude there towards the negro. The negro there may be

by law an American citizen, but he remains a "colored man" always; he is debarred, if not by law, then by threat, from many privileges of the higher culture which the white man may earn. Now, Brazil has a large population of negroes and mulattos; in their poverty, lack of education and of culture, they are probably like the negroes of the Southern States in North America. But they are radically different in Brazil, because they are not kept under any social subjection, and so have more of the dignity of self as a human being.

For the Brazilian does not think of them as negroes, that is to say, as an unassimilable race. He does not forget the difference between himself, the white Brazilian, and the negro. But he looks upon the negro as a younger brother, and as a Brazilian who is to be trained to live as a perfect Brazilian. All thought of difference of color, to the point of implying difference of privilege or responsibility, is absent. The white man's standard of living and of manners is held up before the black man, and the black man tries honestly to live up to it.

This certainly is a wonderful achievement; the North Americans affirm it is impossible. In India, the caste people, whose attitude to the outcaste, or "untouchable" people, is like that of the North American towards the negro, similarly scout the idea of any equality of treatment between the caste and the outcaste peoples. But it has been done in Brazil, and that is why Brazil stands out in my mind among all the peoples. We Theosophists have as our First Object, "To form a nucleus of Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color." I am delighted to note that Brazilians had an intuition of this great ideal before Theosophists began their work in Brazil.

This charm of Brotherhood expresses itself in another form in Brazil. If you see two children walking along the street, they will have their arms round each other's necks; if it is a girl and an older woman, it will

be the same. The Brazilian instinctively wants to show his affection. There is also one other fact which has stamped Brazil deep in my memory; nowhere else have I seen such beautiful children, not only among the well-to-do Brazilians, but among poor Brazilians as well.

An intermixture of negro and white is slowly taking place in Brazil which would horrify a North American. But in Brazil, the standard of worth is behavior, not race. No one considers that all civilization is jeopardized if a white man marries a woman of "color;" nobody dreams of social ostracism. For the Brazilian is very patriotic, and immensely proud of the future of his great country; to him, therefore, the fact that a man or a woman is a good Brazilian outweighs all question of color. And strange to say, this absorption is not degenerating the race. One does not hear the statement, asserted as a part of God's eternal laws, that when two races blend, a higher and a lower, the offspring invariably show the worst characteristics of both! On the contrary, the Portuguese character has gained in resistance from the admixture of the Atlantean blood, and in sensibility from the African. Even such a close observer as the late Lord Bryce, a scholar who travelled widely, a statesman who knew men and manners, saw no signs of degeneracy in the white race in Brazil because of its race blending:

"It is well treated—slavery was seldom harsh among the kindly-natured, easy-going Portuguese—and bears no ill-will to its former masters. Neither do they feel towards it that repulsion which marks the attitude of the whites to the negroes in North America and South Africa. The Brazilian lower class intermarried freely with the black people; the Brazilian middle class intermarries with the mulattoes and quadroons. Brazil is the one country in the world, besides the Portuguese colonies on the east and west

coasts of Africa, in which the fusion of the European and African races is proceeding unchecked by law or custom. The doctrines of human equality and human solidarity have here their perfect work. The result is so far satisfactory that there is little or no class friction. The white man does not lynch or maltreat the negro; indeed, I have never heard of a lynching anywhere in South America except occasionally as a part of a political convulsion. The negro is not accused of insolence, and does not seem to develop any more criminality than naturally belongs to any ignorant population with loose notions of morality and property.

"What ultimate effect the intermixture of blood will have on the European element in Brazil, I will not venture to predict. If one may judge from a few remarkable cases, it will not necessarily reduce the intellectual standard. One of the ablest and most refined Brazilians I have known had some color; and other such cases have been mentioned to me. Assumptions and preconceptions must be eschewed, however plausible they seem."—*South America*, pp. 479-480, by James Bryce (1912).

South of Brazil is Uruguay, a small country but one that plays a unique role in South America. She is looked upon by the other countries as the friend of all, and hostile critic of none. I have asked in several countries: "Suppose some day a congress were to be arranged for a federation of all South America, which place do you think will give the most helpful atmosphere?" Invariably the answer was, "Uruguay."

Uruguay impressed me with two facts—first, that there the American dollar is worth less, and so the country is very prosperous, and secondly, that Monte Video—and when one says Monte Video, one says Uruguay—does not talk of her prosperity,

but of the fact that she is "a little Athens." The Montevideans drive you round, and show their beach—the finest I have seen anywhere for bathers—and a number of special parks they have for children, all equipped for games. One of the finest monuments in the city, all in white marble, is that erected to a man who was a schoolmaster, and who as a Minister of Education developed education. That is refreshing, for it is usually the politicians and the generals who get the statues; and the self-sacrificing schoolmaster who really fashions the good citizen, is not considered great enough as a patriot to merit a statue.

Uruguay is keen on education, and on making experiments to get the best. When I was there, the Minister of Education, who introduced me at my first lecture in the University, told me of a scheme he was going to carry out, which was to remove all the schools from the city to the suburbs, where the children could study and play away from the noise and confusion of the city. Of course, this means that a special fleet of omnibuses would have to collect the children in the morning and return them in the evening—a costly scheme, but this did not matter, provided it meant better results for the children.

Monte Video as a "little Athens" is naturally against bigotry. In South and Central America, especially where education is little diffused, the influence of the Catholic Church is strong; but in Uruguay the current is markedly towards any form of liberal thought. In several of my lectures, I often used the phrase, "The Plan of God"; my friends told me that Montevideans do not care for an excessive use of the word "God," and that it was preferable to say the "Divine Plan" rather than the "Plan of God." There is one paper in Monte Video which, whenever the word "Dios" (God) appears in an article, always uses a little "d"! This surely is going too far.

Let me here mention a fact which first impressed me strongly in Uru-

guay, but which is characteristic of all Latin America, as I later found. When in Brazil, a few persons had presented me with books and pamphlets which they had written, containing poems and essays. But it was from Uruguay onwards that the avalanche really began. Wherever I went, from Monte Video to Santo Domingo, it was the same. So many had written poems, essays, sketches, dramas, and had had them printed at their own expense; and as a mark of appreciation of my services in the domain of culture, they presented me with the creations of their imaginations. When I return to India, I shall find one room nearly full to the ceiling with these presents, they were so many!

Of course I had not had time to read them before dispatching them to India. But it was with a deep sense of pleasure that I received them, not because I was gratified at the recognition of my work, but because the creative instinct is still alive in Latin America. All is fundamentally well with a country when its citizens turn to the arts, even if its foreign exchange is unfavorable for the time. It was with delight that I welcomed everywhere these manifestations of the creative spirit of man in poems, essays, dramas. What if many of them are second-rate, and often prompted by mere vanity? At any rate, they show that the Latin peoples are still aware of the message of Greece—that man's role is to create something beautiful in life, something that shall reveal a few gleams of that hidden glory in man which we call the soul.

Quite another note is struck by Argentina in the life of South America. Among the cities of Latin countries, whether in Europe or America, Buenos Aires comes next to Paris in size. Every nation in the world is represented there, and I forget how many newspapers in foreign languages are published there, for its foreign residents. Business development is pronounced in the thought of the people. Two millions of Italians

live in Argentina, and their industry is a factor in the progress of the country.

Argentina influences all South America in a profound way; what Buenos Aires thinks gives the lead to the smaller countries, not only of South America, but also of Central America. Buenos Aires has two great papers, *La Prensa* and *La Nacion*, as serious and as heavy as the *London Times*; but just because of that fact, they are reliable in their news, and not rash in their judgments. What these two papers say is carefully read by the editors of newspapers in other countries. These two papers, as indeed all the others in the city, interviewed me, giving me a most friendly welcome. Thenceforward wherever I went in South and Central America, Mexico and Cuba, I found that the journalists knew all about me, and about the enthusiastic audiences that listened to me in Teatro Cervantes.

Argentina is the outspoken champion of the Latin spirit, as opposed to the spirit of the United States. This, added to her financial position, makes her a powerful factor in the life of all Latin America.

Let me mention in parting that Mussolini is not liked in Argentina, nor as a matter of fact in any South or Central American country. I came across this in a curious way. In one of my lectures on the civilization of India, I mention its two fundamental notes, first Duty, and second, each in his own place with his contribution to the Plan of God; and I mention quite casually that in an interview which I had with Mussolini, I had presented him with my Italian translation of the *Bhagavad Gita*, saying that he would find his Fascist ideals of duty and hierarchy in that book. My friends in Argentina begged me to omit this reference to Mussolini, which of course I did, as it was not essential to my lecture, and there is nothing to be gained by irritating an audience. Later I understood why Mussolini, who personally to me is a sympathetic character, is not liked in Latin America. All the plazas, or

garden squares, of their cities bear statues to their liberators, and there are still living some who fought for liberty for their land. In such an atmosphere, men have not the least inclination to watch dispassionately Italy's experiment with Fascism, which has already produced better administrative results than we find in many other countries. All the same, it is a form of organization which Latin America does not want, and its opinion on this matter is frank and open.

The audiences which listened to me in Uruguay were enthusiastic. But it was in Buenos Aires that I felt for the first time what I felt in all the other countries afterwards, the urgent craving of the people for Idealism. My presence was an event in the life of the city, because in some way I gave the people a vision. They felt that I was not bringing to them in Argentina a foreign product, the Wisdom of the East, but rather that I revealed to them the Idealism latent in their own characters. They felt at heart one with me, because at heart I was one with them. For there is but one World of Ideals, and whether one journeys towards it from Benares or Buenos Aires, little matters, since all come to the same goal. It was in Argentina that I saw the hunger of the people for ideals—not ideals which can only be contemplated in churches, but ideals which will accompany one in the least little action in life.

And it was there too I saw clearly how that great and powerful organization, the Roman Catholic Church, was doing nothing for the people in their present need. In South and Central America, I think most, especially the women, would like to remain within the Church if the Church would let them; but the Church offers no bridge between religion and science, between religion and the arts, between religion and business. And where it enters into politics, its influence is invariably illiberal and retrogressive. Now, in these days of education and of fra-

ternization between peoples and between cultures, freedom of thought and belief is as necessary for us as the air we breathe. But the Catholic Church lives in past centuries, and not in the present, with the result that every man and every woman who obtains a little education starves for an Idealism which the Church does not give. It was because I proclaimed with unbounded enthusiasm that the world of Idealism is all the time very near to us wherever we are, in office or in shop, in school or in playground, that people came in crowds to listen to me.

Chile is Argentina's neighbor, but the mountain range of the Andes separates the two countries. There is in Chile a climate fundamentally different from that of Argentina. This is due to a cold current of water coming from the Antarctic Circle which sweeps along the Pacific coast up to the tropics. This current reduces the temperature both of the air and the water; though the sun is hot, the evaporation of the sea is small. All along the Pacific coast there is much mist and cloudy sky, and except in the far south of Chile, very little rain. The wind sweeps what clouds there are towards the Andes, where much snow falls, but there is little or no rain on the coast.

This cooler temperature of Chile, with less sun, makes the Chilean temperament, I think, more introspective. While the Argentine feels more swiftly with the emotions and thinks less swiftly with the mind, I would say it is exactly the reverse with the Chilean. He is not less enthusiastic than the Argentine, but he is less ready to express it. I noticed that the audiences of Santiago and Valparaiso, in Chile, saw quickly with their minds points in my lectures which produced no particular effect on the minds of the audiences at Buenos Aires or Rosario, in Argentina.

Chile is proud of the fact that there are some Indians in Chile who have never submitted to the white man. These are the Araucanian In-

dians, who defeated the Spanish invaders many a time. Of course now they are Chileans.

Again and again, in the various countries I visited, I could not help feeling that the Latin American has failed to see the significance of the Indian who is disappearing as an Indian, either because he is dying out, or because he is being slowly absorbed into the Spanish race. The Indian may be slower in intellect, but his race gives him a quality of resistance. Many call this mere apathy, for an Indian prefers to live and die as he is, rather than change. But all the same, he is adding, I think, to the Seventh Sub-race which is appearing in South America, a quality of perseverance which will balance the vacillating emotionalism of the Latin. One of the greatest men of Mexico, her liberator, Benito Juarez, was a pure Indian.

It is when one passes to Bolivia, Peru, and farther north, that for the first time one becomes aware of the shadow of the large hand of the United States hovering over South and Central America. The situation is complicated; for all those countries badly want capital for their development, and the United States is only too willing to invest. Then follow the inevitable consequences—inefficiency and waste on the part of the politicians and the consequent clamor of the foreign investors for the safeguarding of their investments. The final result is financial control and intervention, which in some cases proceed to a limit which one cannot differentiate from imperialism. I have lived several years in the United States, and I can state with assurance that the average North American is completely averse to any kind of imperialism. But equally it is undeniable that his government has done deeds which one cannot but classify as imperialistic.

Witness for instance, the forcing of Nicaragua in 1916 to grant a lease of her territory on the Gulf of Fonseca for a naval base. Now, on this same Gulf of Fonseca lie the territories of

Honduras, Guatemala, and El Salvador. The sudden appearance of the United States with a naval base in the Gulf cannot but be construed as a menace to the freedom of action of those republics. It is true that the naval base has not yet been begun; but all the same, the United States is there invisibly, in the Gulf, fully in the midst of the territories of Honduras, Guatemala, and El Salvador.

Of course the three countries protested, before the newly created Central American Court of International Justice, against this infringement of their sovereign rights. The Court upheld their plea, but the United States refused to accept the adjudication. That of course was a fatal blow to the prestige of the Court, and it was dissolved. I doubt if one in a hundred thousand in the United States knows these facts.

Paraguay and Bolivia are linked in my mind, because I visited them soon after the trouble on their frontiers. Feelings were of course bitter on both sides. Both countries need every peso they can raise for better roads, for more schools, and for sanitation; yet both feel they must spend millions on the upkeep of their armies. Paraguay seems to need more territory, for now she is the smallest country in South America; Bolivia is three times as large, but then so much of her territory is some three thousand metres, or nine thousand feet, above sea level, in very unproductive land, and so she craves for more land in the tropical belt. I gathered the impression that Paraguay did not want to fight, but was perfectly ready to do so; the Paraguayan has much pride in himself as an excellent fighter, and several other countries in South America seem to think so too.

Bolivia is a great tableland, at a great height above the sea; its principal city, La Paz, has an altitude of 3,665 metres. I lectured in Potosi, whose altitude is 4,040 metres; while

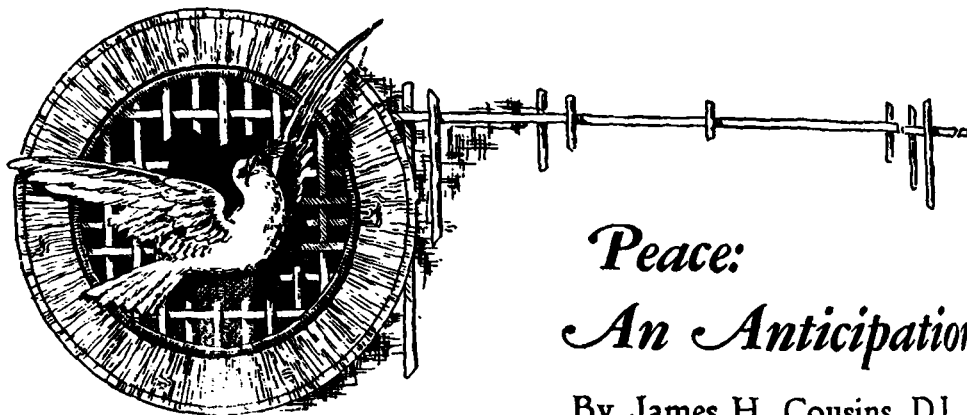
lecturing my heart was beating about 110, and I was glad that a stout table was at my side, in case anything should happen. Of course the Bolivians are used to the height.

Both the Paraguayans and the Bolivians gave me a cordial welcome, and I made a special journey to Sucre, the old capital of Bolivia, to deliver six lectures at the University, at the invitation of the rector. It was in La Paz that the Catholic priests openly denounced my lectures; that of course made the theatre I lectured in more crowded than ever. Wherever the priests prohibited the faithful from attending my lectures, all the journalists became more friendly than ever, and gave long notices of my lectures.

In Bolivia, I felt everywhere a sense of depression in the people, because the country is hemmed in on all sides, and she has no outlet now to the sea. Once Bolivia extended to the Pacific, but Chile defeated Bolivia and took as compensation all the coast land of Bolivia. Of course Bolivia is now suffering from the betrayal of her interests by several generations of politicians; but she feels all the same that the world in general should do her justice, and give her a corridor to the Pacific, or one to the Atlantic, or both, just because she needs such outlets. Why the world should go out of its way to present Bolivia with corridors is not clear, but that is Bolivia's attitude. One thing is very obvious to me, though it is not yet obvious to the rest of South America, and that is, that there cannot be a condition of stability in South America, which will ensure a state of peace for all, until Bolivia does get a satisfactory corridor. Who is going to make Bolivia the gift of a corridor to the Pacific is a question to which I see no answer, for abstract justice is not the rule of conduct as yet for nations.

(To Be Concluded)





*Peace:
An Anticipation*

By James H. Cousins, D.L.

NOW God be praised, and all gods; and if these be a dream,
Praise be to the God in Man
Who his heart again hath raised, and a hope's faint gleam
To flame doth fan:
To the red-eyed plan of the war-drunk demon-dancers,
Whose life is strife's increase,
Has chorused the voice of Man to one Voice that answers:
"Let there be peace!"

"Lo now," saith Man's Spirit, "give ear! Old feuds I have fed on,
False hates that my true heart hid;
The legend of fear, and the nightmare of Armageddon
On scroll and pyramid,
I put the spirit's sword. Ye prophets that lipped your
Vain blessing and ban!
For your 'Thus saith the Lord' (though no Lord scrolled your scripture),
Write: 'Thus saith Man:—

'I shall rest no more my will, my thought, my wish on
The mouldered past;
Nor my heart's need fill with empty superstition;
But these out-cast;
And from Life and the Truth of Life new vision borrow;
And in Heaven's full view
The saga of purposed strife and joy and sorrow
Shall write anew.

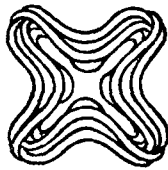
'Give ear, O women, O men, O creed, O nation,
Long self-estranged!
Behold at your lips the Water of Liberation:
Drink—and be changed!
Henceforth shall your dream and hunger, mute or spoken,
Adventure's lure,
By the measure of shackles shed, of bondage broken,
Decline or endure.

'Fear not, though freedom were one with a wild desire
In ages gone.
Lo, out of the sun comes forth in purging fire
True Freedom's dawn:
For, as light in a cloudy mesh, shall Spirit in Substance striving
Exalt and illumine the whole;
And the urge of the flesh be but spur and rein to the driving
Desire of the Soul.

'Not yet, saith the Spirit of Man, have we perfect sight of
The peace-full hour.
Lo now must we break and ban the confederate might of
Perverted Power
That denieth the grace once granted to children's crying,
Would sow for a harvest of dearth,
And, across the insulted face of Heaven flying,
Drop Hell on Earth.

'Oh! then, when swept are the skies, and earth upraises
Clean hands from seas serene;
And man in the eyes of man unfearful gazes,
Shall a wonder be heard and seen;
For forth in ecstatic swells from a myriad steeples
Shall flow a music-flood,
The marriage-bells of the long love-famished peoples
Made now one breath, one blood.

'Yea, out of the ground, called up by Man's new vigor,
Through branch and sod
Shall one beauty abound in undreamt-of hue and figure,
A Garden of God;
And the ravening creatures of night, in Man's joy sharers,
From mutual murder freed,
Shall come forth into light from the vanished twilight of terrors,
And earth have peace indeed!'"



Without Cap or Bell

By Edith D. Turner

(Canada)



IN THE sixteenth century, Dryden wrote: "Every swain shall pay his duty, Grateful every nymph shall prove."

How does this sense of the word "duty" compare with that of the present day? We see that oftentimes duty has fallen from her high place, and, far from being the handmaid of love, she is become the slave of the will, which, lacking love, is blind. For "Love hath twenty eyes," and duty is the spontaneous action which springs from love. But we, in effect, deny love, while lauding duty, though duty is barren without love, and love is profitless without duty. They are the ever-present duality, which, to be known, must be seen as a unity, that the urge and the action may become one.

Life produces matter, not vice versa, and it is the love preceding the performance of duty which produces happiness. For Happiness is not a condition, but a state of being, of consciousness, and its function is to better conditions on lower planes of life. It is the respiration of the soul—the perfume exhaled by the flower of love—inseparable from itself.

When we are happy we are in tune with Nature, and without effort we find ourselves capable of clearer thought and more harmonious action. It then seems impossible that we should again sink back to our former slothful and unintelligent state of mind; and it is because we lack control over our minds and emotions that we do sink back. When the mind is properly focused, no alien thought can enter, so that a constant cultural preoccupation is the surest defence against any form of evil. Let

us, then, persuade the mind that its first and greatest duty is to be happy, for happiness is a function of the soul, working through its various vehicles. The sick soul longs for happiness as the sick body longs for health, and both attain well-being by obedience to the law.

When a man begins to express his real self, he is already effecting his own salvation; but while his happiness is still dependent on outside influences—while he is swayed by the mass-conscience instead of his own—he inhibits his own life. For in the last analysis happiness is simply strength of spirit, and thus the duty of a personal joyousness becomes clearer, since only those who are spiritually strong can "glorify the Father which is in heaven."

"As a man thinketh, so is he." But if his thoughts are haphazard and uncontrolled, what will his motions be? Only when all his thoughts are become harmonious and beautiful will his actions be coherent, however much they may differ in themselves. Then he will perceive that happiness is not so much the reward of good action as that doubled joy that springs from happiness shared. Thus a personal happiness is the necessary condition of real living, and lacking this, our faculties are unresponsive to the surrounding surge of life, where "every touch should thrill."

Our happiness should be continual, and, instead of this, it but checkers our lives like sunlight through leaves. Let us move from the shade of imperfect doing, into the sunlight of perfect being. We grow towards that which we love, and by loving become free. If the bird and the fountain ceased their activity, they would lose their joy, and man with his greater

capacity for enjoyment, due to his higher faculties, could at once partake of the universal joy did he but use those faculties rightly.

Great works of genius show how surely the human mind is in touch with the infinite, to contact which, man, by using the powers he has, at once becomes the channel for more. But what grace to mankind could be more welcome than the genius for happiness? It needs no instrument other than itself, is restricted to no time or place, and creates its own light forever.

In Stevenson's words: "By being happy, we sow anonymous benefits upon the world, which remain unknown even to ourselves. . . . A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good-will, and his or her entrance into a room is as though another candle has been lighted." But we are like the Knight-Coward, "who rode behind before, and carried his arms upside down." When we recognize the god in us, we also will "set our arms to rights, and ride like other Knights." It is the *will to be brave* that makes us brave, and in the same way it is the *will towards happiness* that will yield us joy in the soberest-seeming circumstances. For the mind of man is freed by its own activity, and in the strenuous use of its own muscles finds its true function.

Though we may not reform the world, we may reform ourselves. Be

the world never so importunate, we must leave it to mind its own manners, and attend to the single detail of ourselves. By the unthinking this has been called the path of selfishness, but the wise know it to be the biggest task in the world. And in our corner we may ignore the world's discontent, and enrich it indirectly with our laughter and song. For the real gospel is a gospel of joy, "which comes to see us without cap or bells," and its vindication lies in its contagion. But we are so well "acquainted with grief" that we have come to take grief for granted and wear long faces habitually.

Until we have deposed the god of reason, we shall never become "as little children," for we shall only find the path of peace when we have learned to obey our own inner promptings. It is the mind which holds the sense of duty, but the mind is the slayer of the real which is love. It is just as easy to learn to love as to learn the multiplication-table. It only needs application; and when the lesson is once learned, it is ready for use at any time. For love is as free as the air to those who will accept it, and the sooner we realize our impoverished state, the sooner we will exert that ounce of energy that ranges principalities on our side. For the happy person, possessing the radiance of love, is as a magnet for all good thoughts; and he finds his highest joy in the blended use of Will, Wisdom, and Activity.



Some Problems of India

By Professor Dhondo Keshav Karve

(Founder and organizer of the Indian Women's University, Poona, India)

ON ACCOUNT of the present critical political situation in India, and particularly after the publication of Miss Katherine Mayo's misleading books, a great interest in Indian questions is aroused at the present time. International relations are often strained through lack of understanding of the problems which people of other nations have to face, and so I am going to discuss some of India's social problems on this western tour, especially those of education.

India has the background of a very ancient civilization, and it is difficult to introduce changes, however desirable they may be, among peoples who are wedded to customs that are supposed to have the sanction of a hoary tradition. I shall first consider the question of—

CASTES

In very, very ancient times there were only two castes in India: the Aryans and the non-Aryans; just as you have here in America, the white and the negro people. Later, four castes were developed on the principle of division of labor. The *Brahmin* caste was regarded the highest. It was the duty of the Brahmins to preserve ancient learning, to develop it, and to educate the youths of other castes. Next came the *Kshatriyas*, or warriors. It was their duty to defend the country against enemies, and to preserve law and order in it. The third was the *Vaishya* caste, businessmen, who also attended to the cultivation of arts and crafts, and the improvement of agriculture as well as industries. People who *served* these castes formed the fourth class, or *Shudras*. These four are natural di-

visions existing everywhere in India in some form or another.

In ancient times the castes were not so rigid as they are now. Some intermarriages would take place, and there were instances of individuals going from one caste to another according to their merit. But in the later degeneration period, castes were determined by birth alone, and were divided and subdivided into a number of groups which could not intermarry or even intermix socially. Still later, more subcastes developed on account of difference in language, in manners, and in customs. The result was that hundreds of castes came into existence, and the most unfortunate thing was that groups of people following some very menial professions, such as sweepers, scavengers, and shoemakers, came to be regarded as "un-caste," "untouchables," and "unapproachables."

The first real protest against caste was made by the Buddhist religion as long ago as 500 B. C. That religion spread all over India, and for ten centuries the influence of the caste system was minimized. But later the Brahmanic influence was again revived, and the institution of caste became once more deeply rooted, an unfortunate, separating influence.

Contacts with the West, and the introduction of modern education, have awakened India, and there is now a strong desire among educated people to remove the baneful influence of castes. Many educated people now freely intermingle and interdine with one another, and some intermarriages are also taking place. Efforts of educated people have brought about a law to legalize intercaste marriages. Before the enactment of this law, the

progeny of such Hindu marriages was not entitled to inheritance. Such intermarriages are increasing in numbers. Intermarriages among subcastes of each principal caste are approved even by many orthodox Hindus.

Two other great forces working against the caste system are the two religious movements of the Brahmo Samaj and the Arya Samaj, established early in the last century. The Brahmo Samaj believes in one God, but not in any scripture as the word of God. Arya Samaj believes in the Vedas as a divine scripture. Both these have discarded the caste system. The educated people all over India no longer discriminate against "untouchables" or "unapproachables." Public schools and watering places are being thrown open to these formerly "out-caste" people. Mahatma Gandhi, whose influence in the country is very great, has championed the intermingling cause and is succeeding wonderfully. He has adopted a girl belonging to the lowest class and takes her with him wherever he goes. This caste question is fast being solved, and so far as political unity is concerned, there will not be much difficulty.

MARRIAGE

Now let us consider the questions affecting Hindu women. The most important question is that of forcing the early- or child-marriage of girls, which is also a development in the later time of degeneration. In olden times some women could stay unmarried their whole life, devoting themselves to education, meditation, and humanitarian service. Marriage took place at a mature age, and women belonging to the warrior caste could even select their husbands. But later it became compulsory for every young girl to marry. And for parents to keep a girl unmarried after the age of puberty, was considered to be a great sin. People naturally became eager to bring about the marriages of girls at an early age, when they could arrange a suitable match, and thus early- or child-marriage came into vogue.

But it must be understood that in the beginning this marriage was practically only a betrothal, though this tie was permanent and could not be revoked. The girl would not go to live with her husband until another religious ceremony was performed, after she reached puberty, and then only was the marriage consummated. Till then, the girl lived with her parents, going to the family of the husband to visit once in a while. Moreover, in the joint family, consisting of many elderly relations, young husbands and wives often had no chance even to exchange words.

It is fortunate for India that a bill has now been passed, with an overwhelming majority, making it criminal to take any part in the marriage of a girl under the age of fourteen, or a boy under the age of sixteen. This will become operative from April 1st, 1930. A similar bill was introduced several years ago into the Legislative Assembly, but on account of the opposition from Government officials and members nominated by the Government, it was defeated.

WIDOWHOOD

The custom of early marriage brought another evil into some of the higher castes: the widowhood of young girls. Remarriage of a widow was not allowed in these castes, and a very large class of young widows came into existence. Their lot was exceedingly sad and hard, and their life was a burden to themselves and to their relatives. In olden times elderly widows accompanied the bodies of their dead husbands to the funeral pyre and perished with them in the flames. It was a cruel custom and offered solution only to a few. This custom was known as *suttee*, and was stopped by the Government by an Act that was passed in 1828.

The legal difficulty in the marriage of a widow was removed by the Widow-Marriage Act of 1856, passed through the efforts of Pandit Ishvar Chandra Vidya Sagar of Bengal, in spite of great opposition from orthodox people. This Act entitled the

progeny of such marriages to inherit the ancestral property. Even though the legal difficulty was removed, public opinion was strongly against widow-marriage, and very few people had the courage to face social ostracism and persecution. As education advanced, people became more sympathetic towards this question, and the treatment of widows became more humane. Many widows started going to schools and colleges, and some of them remarried. There are now no such difficulties as existed twenty or thirty years ago. Cultured people are now in favor of widow-marriage, and even orthodox people have begun to "tolerate" such marriages. I have worked to some extent to educate public opinion in this respect. It was thirty-six years ago that I myself set the example, and then went about lecturing and advocating the advisability of allowing widows to marry.

EDUCATION OF WOMEN

I shall now mention the problem of problems, that of the education of Hindu women. At the present time, want of education is one of the greatest difficulties in the way of solving our problems. Only two per cent. of Indian women are literate. Many social problems might be solved much more easily if our women could be educated on modern lines. Years ago early marriage was a great obstacle in the progress of education of women, but the age of marriage for girls has been rising very fast, and now the greatest difficulty in the matter of secondary education of middle-class women is lack of schools. Our middle-class women are intelligent, and the majority are cultured. They have opportunities to hear secular and religious lectures and sermons, and they are well-acquainted with religious and moral ideas of our traditional past. They know by heart thousands of lines of devotional poetry composed by saints. They repeat these and tell stories about the lives of saints and divine incarnations to amuse and instruct their children. But the majority of women are illiterate and have

little idea of what is going on in the world and even in their own country.

The system of secondary and higher education in India is unnatural. It is not suited even to the needs of young men, and yet the same methods are forced upon women. The English language, which is very different from Indian languages, is used as the medium of instruction in the senior high-school and in the university. This is a great handicap in the case of women who are married between the ages of fifteen and seventeen to husbands not speaking English. They know neither English nor their mother-tongue well. Now, these women have to take exactly the same educational courses as men who *do* know English. Thus they do not have time to learn anything about home-economics, music, and art, which are useful to them in later life. As a result, very few women complete their secondary and higher education, and of these, those who settle in married life find themselves wanting in useful, practical knowledge. This system may be tolerated in the case of very intelligent women, but it will not help in spreading secondary education among women generally.

CO-EDUCATION

One of the most important problems to be solved at present among the middle classes of India is how to bridge over the wide gulf that exists between the sexes. Between men and women that are being educated in the senior high-school and university degrees, the ratio is 80 to 1. Naturally there is a great disparity between men and women so far as family life is concerned; this disparity must be removed. For this purpose facilities must be given to complete secondary and higher education in the mother-tongue.

All these reforms are worked out in the Indian Women's University at Poona. This University is the result of steady work for the last thirty-three years. It was in 1896 that my wife and I started a small home and school for widows belong-

ing to those castes that did not allow them to remarry. A few poor but intelligent and promising young widows were maintained and educated in this institution, so that they might become teachers, midwives, and nurses. After a few years, the institution became popular and a demand was felt for a similar institution for both married and unmarried girls. We started this second institution in 1907, and we tried to work out another reform—raising the age of the marriage of girls. We secured a few scholarships that were awarded to girls whose parents would promise not to get them married till they were twenty years of age. The example of such girls was followed by others also. Both these institutions were combined into a big boarding school for women in 1915, having two hundred girls and women, one hundred of them being widows, fifty of whom were maintained by the institution.

This became the nucleus of the Indian Women's University. It is a unique instance of a university started without any funds. We had our school to give us a few students for the University, and we had a band of men and women ready to work on mere subsistence allowance. We started the University in 1916 with four students in the first-year class. For four years we had a great struggle for students and funds. All along we have been working without any Government recognition or support, and independently of other universities. Naturally, women who want a hall-mark degree would not come to this University. However, we had faith in our cause, and we carried on our work patiently. In 1920, a commercial magnate of Bombay, the late Sir Vitthaladas Thackersey, realized the usefulness of our work and set apart \$500,000, in three per cent. Government securities, for the benefit of this University. The interest, \$17,500, is to be given to the University for current expenditure year after year without any time limit, but the Government paper will

be handed over to the University when we can collect a fund equal to this gift.

After this endowment, the University was able to expand its work. We have now three colleges, one each at the cities of Poona (headquarters of the University, 120 miles from Bombay), Baroda, and Ahmedabad. There are now ten full high-schools, and five junior high-schools, working under the guidance of our University. Sixty women have graduated so far. Twenty of them are settled in married life, and are trying to influence women in their neighborhood to be educated, while forty are working as teachers in the schools of the University itself.

Four of these have done remarkable work in developing four full high-schools. They went to towns where there was no provision for secondary education of girls, and started little schools with half-a-dozen girls, adding a class each year. In six years they developed four full high-schools. Thus our alumnae are helping the work of the University. Sixty women are taking their higher education in the three colleges, and sixteen hundred girls are being educated in the schools of the University, located in the two provinces of Maharashtra and Gujarat, with the Marathi and Gujarati languages as the media of instruction. In four other languages—Hindi, Bengali, Urdu, and Sindhi—facilities are given to women to study privately and to appear for our examinations.

EXPENSES

We have to spend \$25,000 every year, of which we get \$17,500 from the interest of the endowment. The remainder has to be obtained from collections. For this purpose I have to spend nine months every year moving from one end of the country to the other, lecturing and collecting donations. Unfortunately, the few rich people and the princes there do not realize the importance of women's education and do not render substantial help. It is the educated mid-

dle class that appreciates the value of this work and often helps beyond its means. Thus, after satisfying the needs of current expenditure, we have been able to save \$200,000. We must save or get \$300,000 more in order to fulfill the donor's condition, and I am sure this will be obtained in time.

At this age of seventy-one I have left India for the first time, specially to see and study women's schools, colleges, and universities in the western world, and to come into contact with women who are doing wonder-

ful educational work, so that I may get some inspiration from them. My second object is to let people in the western countries know what we are doing for the uplift of our women, and to remove a good deal of misunderstanding that exists about India. My third object is to see if a little pecuniary help might be obtained while doing this work. I have submerged myself in the work of the University, and since there is truth in the theory of rebirth I would like to be born again and again in India to see my educational dreams realized.

Verses to the Master

By Mae Van Norman Long

(Hollywood, California)

(Night)



MASTER!

I am happy tonight—
My soul mounts up
Like a bird on wings.
For all day long

I have held Love in my heart—

I have not said an unkind word!
And I saw in a child's clear eyes
That she loved me!

(Morning)

Master!

I dedicate this day to Thee.
O happy day that shall be yours—
Love in my heart
And laughter on my lips!
Words sweet as honey
On the tongue that speaks for Thee—
Of Thee—To Thee—With Thee,
Since Thee and I are One.


O blessed unity!
My day Thy day,
And Thine my thoughts,
My aspirations, wisdom,
ALL.

The Occult Study of Disease

By Geoffrey Hodson

(England)

II. The Cure of Disease

OLLOWING the consideration of the broad principles governing the cause of disease (in *The Theosophist* for March), let us turn to the question of cure. The principle behind the cure of disease is that of the dispersal of disease matter and the consequent liberation of disease consciousness. In the acute stage, the toxins are closely concentrated and are generally localized, except in diseases of the blood or the lymphatics, in which the toxins circulate in closely aggregated groups.

The first physical step in the curative process is the dispersal of the group; the disease consciousness then loses its physical hold, either completely or partially according to the degree of effectiveness of the remedy, but resumes it, however, whenever regrouping, whether major or minor, occurs. The next step is the splitting of the molecules into their atomic constituents, and the last, the dispersal of the atoms, and consequently the release or liberation of the force of which they are an expression. Under the influence of the law of resonance and by the agency of the devas and nature-spirits, the dispersed disease matter is replaced by healthy matter, built of atoms in which the energy is correctly polarized.

Disease consciousness consists of the consciousness in the matter of which the mental and emotional vehicles are built, this consciousness being under the influence of *karma*, which modifies it. As we have seen, this influence changes the nature of the matter affected from healthy to unhealthy and from normal to abnormal. Its vibration is higher or lower than before,

or, in terms of sound, it is sharp or flat of its proper note; in terms of light, it is "off color," as we sometimes say. This karmically modified consciousness ensouls atoms, molecules, and cells. Its abnormal condition sets up abnormalities in the atom and, therefore, in the molecule and the cell. There is a disease consciousness for every disease, and a minor disease entity, which is part of that consciousness, in the disease as manifested in an individual. It is that aspect of the divine consciousness which is evolving on the downward arc through the matter of the mental, astral, and physical planes; that matter is built into the bodies of the sufferer as part of their constituents and, being acted upon and so modified by the karmic forces generated by the individual, eventually appears as disease. True final cure is, therefore, only produced by the modification and eventual neutralization of karmic forces on the one hand, and the dispersal of disease matter on the other. The correct tone of the organ or part affected is thereby restored and its vibration is made to harmonize with that of the rest of the body to produce the true chord of the individual.

At what point in human life is this process of healing to be begun? The building in of disease matter may be pre-natal or post-natal, according to the nature of the disease, the karma of the individual, and the karma of his or her parents. In the great majority of mankind it is pre-natal, a fact of very great importance, as we shall see directly. Its presence produces susceptibility to infection, whilst in its absence infection is impossible under any circumstances.

In considering methods of cure we must, therefore, remember the following principles, which must be included in a true method of treatment:

CHARACTER DEVELOPMENT AND THE NEUTRALIZING OF KARMA

1. The cause of disease arises from a defect of character which permitted the karma-producing actions.

2. The resultant ill-health is Nature's voice drawing attention to the deficiency.

3. Physical cure, which leaves the character untouched, cannot be permanent.

4. Educative training, therefore, must accompany physical treatment, so that the danger of a repetition of the disease-producing actions may be reduced to a minimum.

5. Educative training must be directed towards supplying the deficiency in character which study of the disease reveals, and towards instruction in the release of energies liberated by the original action.

6. A cure which merely suppresses, or even eliminates, purely physical symptoms cannot be regarded as a true cure.

From this, the necessity of a real change of technic becomes apparent, particularly when we realize that the attention of medical scientists is almost entirely directed towards the removal of physical symptoms from a body which up to recent times has been regarded as entirely mechanical in its nature. If we accept the idea of disease consciousness and latent disease, the subject of prophylaxis, or preventive medicine, assumes a position of prime importance when considering the question of the cure of disease.

If it be assumed, as it fairly may be, that disease is latent in all men, both as character deficiency and as disease consciousness, on the one hand, and as disease matter in the subtle and physical bodies, on the other, attempts should be made to supply the deficiency in character, and to eliminate the disease matter at the earliest possible period of human life. We may even go further and say that prophylactic

treatment may, and should, be given during pre-natal life. Reference must also be made here to the preparatory training of the parents, to the treatment of the mother's mind and body, and to the environment in which she lives before, during, and immediately after the birth of the child.

This consciousness demonstrates the immense importance of the work of the World Mother in the world and necessitates much propaganda and organization of effort:

(a) To raise the status of women all over the world;

(b) To exalt the ideals of marriage and parenthood to their true place in human life, so that motherhood may be recognized as a sacrament and the mother as an object of reverence, chivalric service, and tender care;

(c) To improve the environment in which children are born, especially among the poor;

(d) To bring back as a characteristic of human life and to spiritualize the ancient ideal of chivalry.

Parents might even be treated spiritually, mentally, and physically for latent disease before marriage and, more especially, the mother during pregnancy should be so treated. After birth, the child should receive similar treatment. The method by which this may be done will be considered shortly.

The science of prophylaxis must therefore receive special attention, and medical research and practice should concentrate, to a very much greater extent than at present, upon the prevention of disease.

Before passing to the subject of physical treatment, let us consider some possible super-physical and spiritual methods of healing.

Though but few who feel the desire to work as healers of men are able to do so by physical methods, all who have that aspiration may so labor on the far more fundamental and important super-physical levels. The day will come when the functions of priest and healer will be combined in one person, who will direct his efforts

to the training of the consciousness in the subtle vehicles as well as to the curing of the physical body. While the latter cannot prove satisfactory alone, the former can. Until the day comes when both are united in one person, a vast field of valuable work is open to all who care to enter it.

All whose hearts are open to the sufferings of the world, and who have embraced the ideal of service, may take their share in lifting the heavy burden of disease which rests upon mankind. Individuals, by daily meditation and the radiation of power, light, and love upon the world, may definitely lighten that load. Groups, working regularly together, may do far more. Herein lies the immense value and importance of the Healing League of the Theosophical Order of Service, and in all other groups working for a similar cause. Every group meeting, every church service, every masonic ceremony, every artistic creation, every art contribution, and every truly philanthropic action exerts an energy which lessens the adverse karma of the world by opposing and neutralizing it with streams of beneficent power.

One of the greatest healing agencies in the world at this time is the Theosophical Society. The greatest healing power in the world is that of Theosophy, for Theosophy educates the soul, teaches us the law, and places in our hands the knowledge which is power to reorganize our lives, to cease the generation of adverse karma, and to bend all our energies to service which is the truest and best way of neutralizing the adverse karma, both of ourselves and of the world. The study and practice of Theosophical teachings tends to unify the spiritual and the natural man, as St. Paul might have named the ego and the personality.

The underlying principle by which all spiritual healing produces its results seems to be that a perfect relationship between the spiritual and the natural man is essential to perfect health.

In varying degree, according to the sufferer's power of response, a healing service removes from the vehicles of

consciousness those obstructions which prevent or mar the perfection of that relationship. After the service, the natural and the spiritual man are in a state of accord which is as harmonious and as perfect as possible. The degree in which this is achieved depends largely upon the perfection and realization with which the service is performed, the position in evolution of the sufferer, his karma, and his inherent mental, emotional, and physical tendencies.

In all cases, however, his higher consciousness is definitely illumined and empowered, and this upliftment helps him to continue more effectively the process of adjustment in which he has already been engaged, and to fill in the deficiencies of character which made possible the karma-producing transgressions. This effect is largely achieved by a descent of power from the highest principle within the suppliant for healing grace.

In the normal individual, the power of the highest spiritual principle, that of divine will in man, very rarely, if ever, reaches the personality. The reason for this is that the Christ consciousness or divine love in man, which is the natural vehicle for that power, is not sufficiently awakened and developed at this period of human evolution to convey the divine will. In the services of the Church, and especially at Holy Communion, however, I believe that our Lord, in His tender love and care of mankind, draws so near to, and unifies Himself so closely with, His people that He Himself becomes the Christ principle actively awake in them. By this "at-one-ment" He provides them with a vicarious contact with those highest spiritual worlds which are normally beyond their reach. This hastens the time when the Christ child shall be born in the human heart, and makes immediately possible a descent of power and blessing from the highest and most divine aspects of human nature, an occurrence which tends greatly to modify adverse karma. In cases of sudden and complete healing,

the adverse karma is at once entirely neutralized.

The immediate effect of these influences is naturally far more apparent at the higher levels of consciousness than in the body. The spiritual man receives the full power of the healing service, group meeting, or individual prayers, and the exaltation of spirit which they produce enables him to liberate forces which greatly modify his karmic responsibilities. During the period in which he is able to maintain his exalted state, he is both adding to his favorable karma and neutralizing that which is adverse; for he liberates powerful beneficent forces, and for the time being becomes the embodiment of the virtues which oppose the transgressions and errors from which the adverse karma originated.

A great deal depends, therefore, upon the depth of realization both of the officiants or healers and of the supplicant, as well as upon the length of time during which, as both the natural and spiritual man, he is able to maintain the exalted state into which he has been lifted by the help he has received. In order to achieve the greatest possible results, participation in a service or healing-group meeting should always be preceded by a special preparation both of body and of mind, and should be followed by a period of meditation to the end that His "Grace may be so grafted inwardly in our hearts that it may be continually made manifest in our lives." The sufferer in his turn should make himself as receptive as possible and should be living in the memory of his experience and endeavoring to make permanent the expansion of consciousness which it has produced.

Splendid work may be done by individuals by daily radiation of healing power and by coöperation with the angelic hosts.

The best results will perhaps be achieved by such a simple method as the one described below:

The purpose of this method is to lift the sufferer into the presence of the Great Healer of the World, to flood the ego with the Lord Christ,

praying that he may be illumined with a true understanding of his sufferings. The ego must always be left free to direct the healing power into such of his personal vehicles as he deems best. The purpose is not necessarily to remove the physical symptoms. If that occurs, and it very often does, so much the better.

The sufferer should always be thought of as perfectly well, radiantly happy, and as shining with the light and power of the Lord.

The presence and coöperation of the angels is of very great value in this work. They bring their own vivid and dynamic life force to bear upon the patient, and they conserve and direct the descending powers which the healer has invoked.

These results are perhaps best achieved by means of a preliminary meditation with the object of drawing near to and becoming one with the Lord Christ, of touching "the hem of His garment," as it were, and then lifting the sufferers into union with Him so that they may shine with His light.

Then mentally His healing power and blessing may be invoked by the following prayer:

"May the healing power of the Lord Christ descend upon—(repeating Christian and surnames), and may the holy angels encompass them." Then the healer should remain still, holding that prayer-thought for a few minutes and visualizing the patient as in the Christ Presence and surrounded by a group of shining angels.

This may usefully be repeated twice a day. Fuller instructions are contained in the author's books, *Thus Have I Heard*, *Angels and the New Race*, and *The Brotherhood of Angels and of Men*.

The method of the League of Healing is singularly effective, and individuals may construct their own method from such examples as these, adhering always to the principles outlined above.

When we come to consider physical treatments, it must be admitted that with our present knowledge it is ex-

tremely difficult, if not impossible, to find the ideal method.

Recognition of the super-physical and etheric aspects of disease will, however, lead to the development of super-physical and etheric methods of treatment. It would seem to depend a great deal upon the work of the Theosophical Society and of Theosophists for this recognition to be brought about, for in Theosophy alone do we find any well-defined knowledge concerning the etheric double of man.

Etheric treatment will enable medical science to prevent and correct the disharmony or wrong vibration by the repolarization of matter, and thus to restore the proper functioning of the minute organisms upon which physical life and health depend. Force is less deeply embedded in matter at the etheric level than at the dense physical level, and is therefore more amenable to external influence.

Etheric treatments at present available are:

(a) Light rays, both within and beyond the visible spectrum, such as colored light, ultra-violet, infra-red, and X-rays. Color treatment is applied by a projector lamp, focused directly onto the skin, through carefully selected and tested color filters of glass, celluloid, or special dyes in glass tanks.

Pure deep sapphire blue is an etheric astringent; it reduces inflammation, and local toxemia, disperses growths, and breaks up congestions of prana, magnetism, blood, and lymph. Long baths of this color tend to raise blood pressure. Blue is a good color for a preliminary bath, as it cleans up the etheric double. If the patient has a tendency to sudden losses of vitality, blue baths at the beginning and end of treatments will assist in the conservation of energy and vital force.

Red is a stimulant to the general nervous system and the blood. The patient must be watched carefully for irritation and over-stimulation. Red should never be used where there is any inflammation of tissue.

Rose is a nerve nutrient and general harmonizer of great value. It is good

for neuritis, if focused on spinal centers and nerves. It may safely be used at close range, so that heat also may be applied.

Green (emerald) is especially valuable for all digestive troubles and alimentary disorders.

Orange is a general tonic.

Yellow gives pure healing and is a vitalizer.

Whilst receiving color baths, the patient should be instructed to meditate upon the meaning of the colors as follows:

Blue, Peace and purity.

Red, Life, courage, and strength.

Rose, Harmony and universal love.

Green, Mental coördination and equipoise, stability and order.

Orange, Solar life-force and union with our Lord the Sun.

Yellow, The Christ Consciousness and divine self-healing.

It is extremely useful to administer and to advise patients to give themselves mental color baths. To do this one thinks of oneself or one's patients as bathed in and saturated with the required color, which is selected according to the above system. At the same time, the help of the healing angels should be invoked.

(b) Electro-magnetic radiations from organic bodies, human, vegetable, and mineral, and electro-magnetic radiations from inorganic sources such as radio-active elements and earth forces, machines or instruments.

Examples are: Human magnetic forces, electrical energies, forces liberated from the animal, vegetable, and mineral kingdoms by radiation, by chemical action, and molecular disintegration, which releases energy; in addition, there are certain electro-magnetic forces resident in the earth.

Of these, human magnetic energy is generally transferred to sufferers by means of passes, massage, and the laying on of hands; electrical energies by the application of electrical currents, both primary and induced. Forces may be liberated from plants and minerals by trituration and dilution, as was discovered by Hahnemann, the founder of Homeopathy, a system of medi-

cine very closely resembling that which these considerations denote as ideal.

Earth forces may be absorbed by contact with the earth and its magnetic life. One means of tapping them seems to have been discovered by Dr. Abrams, who invented a machine by which it may ultimately become possible to combine several of the above methods in one treatment.

By these means the proportionate polarization of the function of atom, organism, cell, and tissue may be modified, and if disturbed, corrected. Any mechanical means which is to change tissue from an unhealthy to a healthy state will probably be most effective if its effects are produced primarily at the etheric level. Highly diluted homeopathic remedies, magnetism, electricity, radio-active elements and light rays, and the electronic reactions of Abrams, would therefore seem to promise most success.

We would seem to be on the verge of many new and important scientific discoveries, and it seems safe to forecast that the whole question of treatment of disease may be approached and perhaps answered in a new way during the next ten years. The changes will be away from Theosophical language, treatments will become less solid and more etheric in their nature, and will deal less with matter and more with force, less with forms and more with life and consciousness.

Two grave dangers lie ahead of us. One is the increase of vivisection; and with that must be associated the unholy prostitution of science and the degradation of Nature in order to increase and preserve physical vigor and sexual potency in old age. This is being attempted by men like Dr. Voronoff and his followers, by the transplantation of the sex glands of apes into men and women.

The other danger is the financial exploitation, by a few men, of discoveries which should belong to the whole race. Many methods which are definitely harmful are being continued partly because of the pressure of the financial groups behind the manufacture of certain remedies. Serum

therapy is a glaring example of this fact.

A basis of idealism is essential to the higher types of research which demand extreme sensitiveness, refinement, and receptivity in order to insure success. Materialism, self-seeking, and financial exploitation dull the powers of research and in one way provide a safeguard against the premature discovery of the subtler forces of Nature. The dark ways of vivisection, transplantation of sex glands, and of the exploitation by vested interests of knowledge intended to benefit the race, are entirely contrary to the true method of study and treatment of disease. At best they seek but to prolong physical life and ignore the spiritual realities for which incarnate existence is undertaken. They deal with effects alone and ignore causes, hence they are doomed to failure. In the meantime, however, millions of our brethren continue to suffer, and unthinkable cruelties are inflicted upon animals used for research. Wrong methods, even with worthy motives, can do immense harm, both in their moral and in their physical effects, upon the individual associated with them and by the generation of the additional human karma of disease.

The student who contacts this aspect of human character and the more painful diseases with which man is afflicted may be forgiven if, sometimes, he is tempted to despair. There is a heavy weight of suffering still resting upon humanity, and the agony which is endured by those who suffer from the major chronic diseases is sometimes almost too terrible to contemplate.

It would seem that disease karma brings its subjects into contact with the dark side of Nature and the negative aspect of manifestation in a way that no other type of karma does. Manifestation consists of two equal divisions of darkness and light. Self-conscious beings should not normally enter or know the darker half of being. Disease karma draws them into it and forces them to submit for a time to its conditions, which are the antithesis

of those of light. All men enter this darkness at some period of their evolution, some descending more deeply than others. Only the vilest become entirely submerged, and even they are ultimately rescued and led back to the realms of light.

Behind the seeming inflexibility of adamantine law there is, however, divine compassion. Even in the darkness we know that there is light; in the apparent cruelty, an all-embracing love. In the intensest agony produced by disease, the sufferer is held within the embrace of the everlasting arms and is drawn close to the very heart of divine love. Often when we see agony of body, there is ecstasy of soul, for physical pain does not usually penetrate beyond the mind. The God within the suffering body is drawing strength, compassion, and knowledge incalculable from the pains which that portion of himself incarnate in this flesh endures.

We must therefore seek always to win the vision of the whole; in karma, to see both the cause and the effect, not the effect alone; to see also that third, which completes the trinity, which is capacity and knowledge gained. The suffering, which is the effect, is not comparable with the transgression produced by the cause, for divine love stands between. Disease, with its apparent cruelty, is essentially beneficent in its purpose.

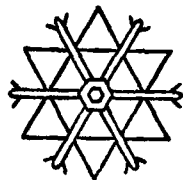
We must not let this knowledge lessen the depth and power of our compassion and our sympathy for suffering in every form. Our tender pity, our longing to relieve, our aspiration

to serve and to save, compose that love which stands between. For we are gods, and God is manifest in us. The force of our love and pity is never wasted, but is carefully preserved. The smallest thought of sympathy for an individual lessens the suffering of the whole. We must flood our whole nature, therefore, with deepest sympathy, and by that act lessen the karma of disease. Think love, and so lessen hate; think happiness, and lessen sorrow; think health, and lessen disease; for these thoughts belong to the sunlight of manifestation and increase its power so that men become less prone to stray into the darkness from which springs disease.

If we were strong enough in compassion, in sympathy, in love, we could heal by these alone, for they are mighty powers. In such measure as we can express them, we are true healers of our fellow men. Every selfless effort to relieve suffering, whether or not it meets with immediate physical success, definitely lessens the disease karma of humanity.

To man has been given free will that he may become a god, omnipotent, omniscient, and omnipresent. At first he uses it for unrighteousness, and he suffers. From suffering he learns to use it only for "right behavior, in which dwells righteousness." In the end his will is still free, and it is turned naturally and always to good. Such is the purpose of suffering, such the goal of human life.

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Art's Gift of Freedom to the Child

By Barbara Sellon

(New York City)



FROM a garden party in India to a progressive school in New England may seem a far cry, yet, in the story I want to tell, one led as inevitably to the other, through the twistings and turnings of twenty years, as the path of a river leads from the mountains to the sea.

It was at this garden party that a young artist, a bride, met a great little lady in white and, listening to her, caught a new conception of the Divine in humanity, which when her own years of motherhood were over urged her to carry that conception into the greater motherhood of the school.

She was asked to take over the art department of the large coeducational school at which her own boy and girl had been educated. Though in many ways modern, this school had inherited an art teacher of an older day. She was given an opportunity to reconstruct this department, with a free hand to apply her ideals. Twenty years of varied life had made our bride an experienced woman, but she was utterly inexperienced as a teacher. It must be confessed that her knees trembled when she found herself with a large, bare, ugly room, and with *carte blanche* to order as economically as possible the materials for a group of fifty girls and boys of thirteen to nineteen years old. She began formulating her ideas and, since her venture

has been a successful one, it may be worth while to give them here.

1. The principle underlying all progressive education, and most of all, art education, is the liberation of the divine powers latent in the child. The teacher has to work from the inside out—a more difficult but far more thrilling matter than the old method of applying knowledge like a plaster to as much of the surface of the mind as the child was willing to present.

2. The vital force in every acorn, given air, space, and material for growth, will produce a perfect oak tree; yet no two trees are alike.

The creative force in boys and girls should produce perfect results (perfect, that is for the stage of development of the child) if unhampered by external demands, such as marks, and given the necessary materials for expression. These results should be as varied as the characters of the children.

3. In the studio, therefore, it will be necessary to provide all possible means for creative self-expression; clay and plasticine for modelling, oils, water colors, tempera, wood for carving, linoleum for block prints, dyes and wax for batiks, plastic wood for making puppets with gay scraps of material to dress them in, plaster for casts, materials for bookbinding, paper, canvas, cardboard, a hundred and one materials ready to hand, so that the child may find the means of

embodying the masterpiece clamoring in his imagination for birth.

4. Complete freedom of individual expression must be allowed to the child both in choice of subject and in manner of presentation.

The idea must always appear to the artist to be his own, though the fertile mind of the teacher may put forth many suggestions, one of which may be seized upon and changed out of all recognition by the individual adopting it.

The teacher should stand by ready to help when appealed to, doing only enough to the work to help the child over a sticking point and so, while always respecting his conception, enabling him to carry it to the conclusion that satisfies him.

5. Then, since so much individualistic work might lead to self-centeredness, it is well, sometimes, to call for volunteers for community projects.

Scenery for the class play, illustrations for the school paper, posters for the hospital fair, a book on art history, written, illustrated, and bound by the senior class as a gift to the library, a hundred opportunities arise for using the special gift of the individual for the benefit of the class, the school, or the community.

6. The years of adolescence are difficult years for the developing organism. The waking of the creative urge, if misunderstood, is turned wholly to sex; if given opportunities for creative expression through art work, the old time difficulties seem to be smoothed away, the irritability and restlessness are assuaged as the new function finds an outlet, not in sexual curiosities and experiments but in the joy of artistic creation.

7. The practical application of the law of rebirth must make a radical change in the teacher's attitude. The recognition of the tremendously differing stages of evolution at which the individual child in any group stands, the attempt to meet each child at its own level, is one of the great contributions of Theosophy to edu-

cation. Greater still is the recognition of the one Divine Life through all the limitations of forms. Love, respect, and understanding will inevitably be given by the teacher who sees God looking through the eyes of a child.

Clear now in her own mind as to the results which she wished to achieve and the principles by which she hoped to achieve them, she set to work on her environment.

She collected her materials, white-washed the big dingy room, painted the old school furniture a pale, clear green, cleared away the window shades, and let in the sunshine and fresh air.

She put a branch of golden leaves in a brass bowl against a deep blue background, strewed here and there a few beautiful objects: a photograph of New York skyscrapers by night, a few copies of "The Studio" and "Creative Art," a dyed scarf, some old French posters, and waited for the children.

The first group came, fifteen girls aged thirteen and fourteen, restless, fidgety, self-conscious, "boy-crazy," bored at the prospect of an "art" lesson.

"What do you want us to do?"

"Oh, anything you like; what do you want to do?"

The girls exchanged looks of apprehension; here was something new and doubtful. "I don't know. We've always been given something and told to draw it."

"Those days are over. This is your studio where you can do any piece of work that you want to do. Talk if you like, move about, look at things, work because you are keen to work. Let's enjoy ourselves; we've the whole afternoon before us, so there is no hurry."

A moment of silence, the glances exchanged said, "Are we going to like it? Perhaps it will be fun."

The group broke up, the children began to move about, to look at the magazines, and to inspect the materials.

In a moment one returned, "Can we really model? May I make a horse. I want dreadfully to make a work horse pulling a load, with his body all of a slant. How does one make his thin legs hold up all that weight? I've tried at home and he always falls down. Plasticine is so soft."

Soon a little armature was being made; an opportunity had arisen to talk about construction, movement, anatomy. A group gathered round, till gradually one after another, catching the spark of enthusiasm, set to work on some project of her own.

Some still drifted. A bell rang. The first period.

"Oh dear, there's the first bell and I haven't done a thing. Will you give me a bad mark? I've always had 'A' in art."

"I hope we shall not have to have marks. You are the only person who can tell what you have learnt in this period, but I've a shrewd suspicion that you've seldom spent a more profitable one even if you've nothing to show for it."

Another hour passed. The studio was humming with happy chatter. Everybody was busy, embarked on some great adventure. The bell rang again, the school day was ended.

Some of the girls dashed off at once, but two or three, absorbed in the joy of creation, begged to be allowed to stay. From this desire to stay after hours was evolved the only

disciplinary measure ever needed in the studio.

The headmaster tells, with some amusement, a tale of hearing, as he entered the studio at closing time, a regretful voice saying, "No, my dear, I'm sorry, but you know you have not been working well today, so I can't let you stay in after school."

At the end of the year an exhibition of work was held, and the teacher was as astonished as anybody at the results obtained.

The work was so vivid, so full of life, so successful, even in presenting the youthful vigorous conception of the child; crude and faulty often from the adult standpoint, but really simple and beautiful and true.

Each child working always on the thing in which at the moment he was vitally interested, he had produced always the best work of which he was capable, and in some cases that work was very good indeed. But far more valuable in the teacher's eyes was the effect on the children themselves, the absence of self-consciousness, the relaxation and coördination of the muscles, the desire to coöperate, and the general sense of happy achievement and keen enjoyment.

Truly, under improved conditions the Divine Self in each was shining forth, with the inevitable results of better and happier work in the school today and the growth of better and happier citizens for the world of tomorrow.

Credo

To live so pure that every day shall see
Some grace unfolded in the soul of me;
To make my mental home a sacred shrine,
A crucible in which thought grows sublime;
To keep my heart a golden, radiant sun,
A vital spark, where love sees all in one;
To have my body clean, a temple pure,
The symbols vibrant, holy, strong and sure;
To open up more channels of God's Power;
To feel His grace my great creative dower;
To have it flow through me to all mankind
This is my creed, my hope of heaven defined.

Marga Callicotte.

Life and Its Forms

By Ernest Wood

Recording Secretary of the Theosophical Society, Adyar, India.



MANY attempts have been made to define life, that is, to distinguish between living and non-living objects or forms. Probably the best is that which declares that every living being shows the instinct of self-preservation. This is, no doubt, true as far as it goes, but self-preservation implies something more—namely, the enjoyment of life, or the instinct for self-expansion, the enjoyment of more life.

This fact is seen very clearly in human life, where those are accounted the best who show most the tendency and the capacity to increase human interests and knowledge and power. There is no one who does not strive for more enjoyment of life in some form. We do not wait for an external stimulus to awaken us, but with thought and will and through affectionate relations we constantly aim at increased life.

It has been thought that among inferior creatures we might find that one which awakens or comes to life only when acted upon by an external stimulus, but this missing link between the positive living being and the passive non-living form has not been discovered. On the contrary, among the more elementary forms of life we often see intelligence and adaptiveness which might put many men to shame.

As an example of the positivity of life, let us consider for a moment the amoeba. For the benefit of those who have not yet had occasion to learn anything about the amoeba, I may briefly state that it is one of the very simplest of the protozoa of multicellular living beings, and when at rest is a tiny globular mass living in sea or pond water, or in the blood or body

fluid of higher animals. It changes shape so as to engulf or ingest any nutrient matter which may come in its vicinity, digests what it can of this, and then ejects or egests the waste matter. Because these operations are all performed without special organs it has been taken as an example of the principle that "function precedes organ" in the evolution of living forms.

If such function were awakened and exercised always the same way, or if the presence of nutrient matter always produced the same effect in the amoeba, it might be argued that the life was aroused by some obscure chemical properties of its mass. But this is not so, as was well shown in the case of the relations between two of these small creatures observed by a distinguished scientist.

It happened that these two—one very small, the other larger—came near together. The larger apparently thought: "Here is nutrient matter," and immediately went towards the smaller. Now, on exactly the same grounds one would have expected the smaller to run towards the larger, for who ever heard of a mouse being afraid of a piece of cheese because it was twice as big as itself? However, the small amoeba, instead of responding to the call of the nutrient matter represented by the larger one, simply fled for its life, with the larger in hot pursuit. It was captured, struggled, and escaped, was captured again, and finally engulfed.

As a result of such observations, many and varied, Mr. Jennings, perhaps the greatest authority in this field, wrote: "If Amoeba were a large animal, so as to come within everyday experience of human beings, its behavior would at once call forth the

attribution to it of states of pleasure and pain, of hunger, desire and the like, on precisely the same basis as we attribute these things to a dog." (*Behavior of the Lower Organisms*, by Jennings.)

The fact is that as a dog jumps with delight at the prospect of being taken for a walk, with all the varied experience and movement, or increase of life, involved in that, so the amoeba is not merely a responsive chemical mass, but a positive living being full of adaptiveness. It comes with Professor McDougall's description: "The activity of an animal is aroused by a stimulus, is directed towards an end, and does not cease until either the end has been attained or the animal is exhausted. If the end cannot be gained by one means, the animal will attempt to gain it by another."

I will give two more examples, out of the thousands possible—one from my own experience, the other from Fabre, the greatest observer of insect life. In my travels I had picked up in Barbados a large white piece of "brain coral," so called because its external form resembles the shape and convolutions of the human brain. In it some other creatures had bored several deep cylindrical holes about the thickness of a thin lead pencil. I took this with me to Adyar, on the other side of the world, where such things do not grow, and it remained on my desk as a paper weight. One day, while I was writing, a wasp came and inspected the coral, finally selected one of the cylindrical holes, and proceeded to prepare it for its young by lining it with brown clay and tiny bits of leaves, put in some eggs and some paralyzed caterpillars, and stopped up the entrance with the same kind of brown clay. After this was all done she went away for a time, but at length returned with some white substance of a limy character, with which she painted over the brown clay entrance, making it exactly the same color as the rest of the coral. And finally she engraved on that white surface corrugations similar to those of

the coral! It was a striking case of adaptiveness.

My second example, taken from Fabre, shows that though the more lowly creatures, like men, are willing to follow an example or a leader, and so save themselves some trouble of adaptation, the time comes when they are thrown back upon themselves, and then individual initiative appears. The scientist was observing a procession of caterpillars of a certain kind (which I have also frequently watched in Australia) which follow one another head to tail. He induced the front one to proceed along the rim of a large palm vase. Round and round they went until thoroughly tired out, when they went to sleep, still in formation. The next day, and indeed for seven days, they resumed their fruitless journey, no doubt getting hungrier and hungrier. Now and then some of them straggled a little, showing their dissatisfaction, but returned to the fold, until on the eighth day they broke their ranks, and soon each one had separately found its way to the nest.

Now a question arises: "Does environmental selection produce this capacity for adaptation, and the mind that goes with it?" Modern evidence shows that certainly that is not the case. But first let me describe environmental or "natural" selection, so that the reader who has not yet carefully informed himself on the point may have its meaning clearly in view.

In a family or herd of zebras or antelope, some will be born with less capacity for speed or for endurance than others. As lions, which chase these herds, always take the weakest or the slowest, the others which are superior in those qualities survive and tend to propagate their kind. So the qualities of speed and endurance are "selected" and "preserved" by the environment (that is, the lions), and they tend to "develop" or increase because the unfavorable varieties are destroyed, if the same process goes on, on account of the continuance of similar experience or environment.

Another example that I may take is the gannet, a sea bird which lives on fish. By flying at a height of fifty or sixty feet above the water, it can see into the depths and observe the fish, which it then catches by the simple process of dropping like a stone into the water. Thus it differs from the sea-gull, which scoops its fish from the surface. Now, the gannet cannot see the fish in a storm. Therefore in stormy weather it must fly away to a calmer region, sometimes many miles distant. In this case, the weaker die on the way.

Thus natural selection operates to specialize some natural instinct to strive to hold and increase life, which natural selection could never implant. No environment will affect a being that is not interested. Further, the intelligent adaptations are very often transmitted from generation to generation, and qualities or characteristics thus have origin in the intelligence, not in the environment. Such transmission was in doubt for some years (following Weismann's theory that acquired characters are not inherited) but has now been proved beyond question. For example, Prof. Pavlov's experiments with white mice showed that they handed on the capacity to understand. He fed some of these animals daily, after ringing a bell. After three hundred times, they realized a connection between the bell and the food. He bred them together, and the next generation learned the same lesson in one hundred trials. The third generation learned it in thirty lessons, and the fourth required only five. Thus life does, by its own efforts, make the forms it inhabits.

In further proof of this instinct of self-expansion or capacity to strive, there are many cases of the possession of qualities which could not be developed by natural selection. For example, there is a blister-beetle that lays its eggs near the burrows of certain mining-bees, and then dies. The little one comes out of the ground, finds its way onto a flower, and from there hops to a bee's back, where it lives

until the bee has provided her cell with honey and pollen. But as soon as the bee has laid her eggs there, this little creature jumps off her back onto it, and later eats it and grows into a blister-beetle. That one leap from the bee to the egg is not a character that could be gradually encouraged by the slow process of natural selection. Some enterprising blister-beetle must have invented the idea and passed it on to her descendants.

Not only is the life in all beings a positive form-building cause, but it is immensely powerful. Consider a little seed planted in the ground. How small, this, that may grow into a mighty tree! We know that the material of the tree is taken from the air, and water, and a little from the ground, and that the sunshine has played its part in making possible that growth; but it is the life in the seed which has taken hold of the materials and forces outside itself, and built them up into that splendid and powerful form. Even the detailed form of the leaf of an oak tree is determined from within that seed. It sets up the unknown machinery which can lift great volumes of water to the top of a tall tree.

There is one general principle to be remembered in connection with all these forms. We are viewing time-realities. The static moment is an unknown thing, an imaginary figment of erroneous thought. Everything is dynamic, kinetic; its properties are teleological. The cause and effect which are implied in the qualities or properties with which one form acts upon another simply show that they are all matters of mind, that mind is the great active principle which whirls the torch that looks like a ring of fire, which finds melody in a succession of notes which do not themselves combine to form that melody, since each dies away before most of the others are born, or is born after they are dead.

Round us are life and the evidences of life. Matter has no form.



The Young American Indian Awakens

By Helen R. Crane

(United States)



MONG the ranks of the American Indians today there is being felt a new force. It is the youth movement, that psychic stimulation which has come upon the youth of every land, from pole to pole.

Hollywood, California, is a mecca for these young Indians from all tribes—artists, dancers, actors, singers, and authors, and their contribution to modern life is distinctive, just as that of any other race or nationality is distinctive. An Italian singer, in singing the songs of the world, colors them with his Italian background, and a French artist, in painting scenes of Switzerland or Yosemite Valley, brings to his canvas the soul of a Frenchman. So it is with the Indian, this new Indian, he sings the songs of the world, and he paints pictures, and writes books, and he brings to his work the uniqueness of his own people.

The new Indian is anxious that one should remember that the Greek of the present time is no true heir of Pythagoras or Demosthenes, nor is the modern Roman a representative of Caesar or Justinian. No more, they say, should one think of the Indians now as heirs of their fathers who roamed these western lands and knew no master save the Great Spirit.

Indians change their habits and modes of living very slowly. Perhaps this is because they are indigenous to this soil. Their heritage is many, many thousand years old and during

that period the indications are that the North American tribes changed their habits but slightly. They adapted themselves to their environments, to desert suns and polar snows, but in other ways besides those of adaptation they do not appear to have undergone much change.

The new Indian recognizes that the state into which his people were plunged on the advent of the white man induced mental and physical deterioration—such a violent change forced upon an unwilling people must needs be attended by deterioration. But, says he, that transitional period is passing, and a new Indian is emerging who has as much to give to humanity as his forebears had to give in the past.

When the white man came to these shores it was the Indian who knew the waterways, portages, and trails, and pointed them out to him. It was he who taught the newcomers woodcraft, these newcomers who had had no experience with forests; it was he who taught them the methods of agriculture best suited to this country, besides furnishing them with hunters, fishermen, guides, canoe men, scouts, carriers, and packers. Over his trails they built their highways and railroads, and on his old camp-fire sites they reared their cities.

Now, because the white men are not the natural heritors of this soil and have not the Indians' steady, unchanging past, they can adapt themselves quite readily to the demands of their civilization which is moving

along so rapidly into new channels that that which was new yesterday and essential to them is out of date today, and the necessities of today will be non-essentials tomorrow.

Not so with the Indian. Life on the reservation is not changing much for the masses of the people—the broken spirit which they have known for a couple of centuries is still theirs. But the Indian is by racial inheritance an individualist and the youth of today is coming into his inheritance.

This means that life at home offers them few opportunities for self-expression—the boys, or girls for that matter, after their school days are over, must "return to the blanket" or go out into the world, the white man's world, to live and work.

Too much space lies between the two cultures, they claim, for a boy to understand them both completely. At the government schools which he is forced to attend, the white man's culture is imposed upon him, and gradually the influences of his race fade before those of his environment and he forgets many of the habits of his forebears.

When he returns after his schooling is finished, there is no place on the reservation for this hybrid thinker unless he throw off this imposed culture. The new Indian youth does not throw it off, he has emerged from the lethargic state occasioned by the overthrow of the red empire. Rehearsing in dreams or legends the glory and grandeur of the past has lost its fascination—this urge which has come upon the youth of the world is his.

Among these talented young people in Hollywood, California, is Yowlache, a Yakima chief, who sang last fall with the Los Angeles Philharmonic Orchestra and who has toured the country several times in concerts; and there is Leon Soldani, the Italian-Indian tenor; Oske-nonton, basso; Haskis-Nas-Wood, Navajo baritone, and Taptuka, the Hopi baritone.

And there is Dark Cloud, the oldest Indian in Hollywood. She has played "mother" to practically every "star" in the "movies" in which she

has been acting for years and although she can not claim membership in the youth movement, she loves all the young people and understands them. Moses Bellmard, a Kaw from Oklahoma, is another interesting man in this colony. It is to his tribe that Vice President Curtis of the United States belongs, and if Mr. Curtis should go home to attend any of the councils he would have to sit under Bellmard, for the latter is assistant chief of the Kaw nation.

Blue Cloud is a young Navajo silversmith. In all the Hollywood colony there is no more picturesque figure than this handsome boy in his purple velvet blouse, with a cerise scarf tied with long ends which hang over his shoulder. Instead of the leather belt worn by other men he has a bright beaded one with a silver buckle set with turquoise. His jewelry is made of coin silver and the turquoise is generally used for insets. These stones are sacred to the Navajos and appear in almost all their jewelry. Blue Cloud is only twenty-one, but already he is so much of the true artisan that he makes all his own tools.

There are many others—Young Plant, the carver of Katchina dolls, Willow-Bird, the Apache dancer, Roan Horse, the Navajo artist, and Chief Big Tree, Iroquois dancer. But of them all one of the most fascinating is White Bird, the Cherokee girl, who, because she had a French grandmother, understands the Whites better than some of the other Indians do, and so acts as their counselor and friend.

White Bird has a shop, a coöperative Indian Art Shop in Hollywood, and Indians from all tribes and all parts of the country send to it their handiwork. The "friendly tepee" is also the place where the young students and artists gather—to them it represents home.

This girl's contribution to modern art has been an unusual one. It was she who conceived the idea of making coats out of the Chimayo blankets, and her coats are now worn by fash-

ionably dressed women all over the country. The wonderful Chimayo blankets are so soft that they lend themselves readily to costuming, and although the Indians have been making them for three hundred years no design has ever been duplicated except by request. That, of course, means that no two coats are alike.

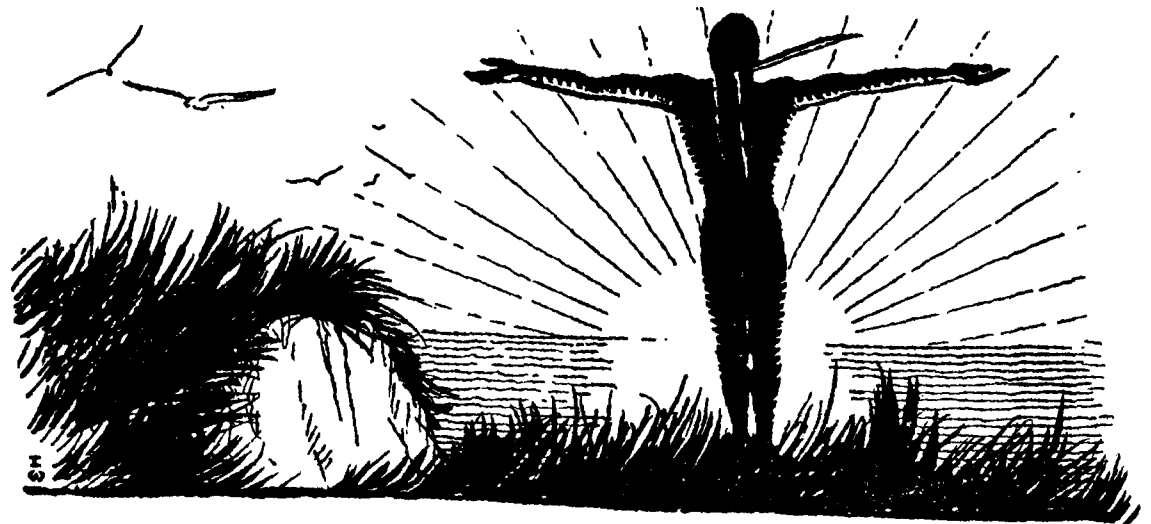
It is White Bird's belief that her people, who are now beginning to emerge from the transitional period mentioned, the period when they had to span eons of time in a few generations, have many gifts in their keeping yet for humanity.

"In the past the red man gave to his white brother beans, corn, pumpkin, both the sweet and white potato, many varieties of squash, maize, and tomatoes. Also he brought to him cocoa, chocolate, vanilla, the kidney bean, Jerusalem artichokes, persimmons, and probably the peanut. Maple sugar and maple syrup, pineapple and tobacco, quinine, cocaine and India rubber belonged to the Indian first and many of the present-day dye-stuffs, and the hammock, which is so universally used, were his.

"We are bearing just as good gifts today and tomorrow as we bore yesterday. In this country we are so much in the minority that we can only stand out as individual figures, but in South America it is different. Down there, some authoritative writers claim, the future of several of the countries rests with the Indians as much as with the Whites.

"We are illustrating today," she concluded, "that the power of the red man to rise above a difficult environment is as great as that of any other man. In the past we did that naturally, but now we must do it on a scale never dreamed of by our people before.

"We must accept in the space of a few years a civilization it has taken the Whites thousands and thousands of years to build, but we are proving that we can do it, and too, besides our own unique gifts which we have to offer, we are demonstrating that we can cooperate with all men in their work and that we have learned what progress means. There is a place in the sun that belongs to the American Indians, and now again we are claiming it."



Human Types, Here and Hereafter

By Marie R. Hotchener



STUDY of human types discloses a profoundly interesting and important way of clarifying those subconscious factors which are sources of behavioristic phenomena in life as well as after death.

In previous articles on this subject we have endeavored to explain how psychologists in several countries, after long years of study, scientific experimentation, and observation, have been able to classify human beings into three types.

They have called them: *extravert*—one whose consciousness naturally turns to outward interests; *introvert*—one whose consciousness naturally turns to reflective, inner interests, and *ambivert*—one whose experiences have unfolded, to a marked degree, a consciousness that expresses an almost equal development of both the other types. In fact, most persons have developed some of the characteristics of both these types, but until they can control and use the desirable qualities of the ambivert—poise and balance among the actions, emotions, and thoughts—they must be classified as either extravert or introvert, and must deliberately practice reforms.

We have also explained how the Ancient Wisdom teaches not only these three types, calling them Rays, but also four others, and states that supermen, perfected types, are the Hierarchical Heads of these seven Rays. But for purposes of study we shall confine our thoughts to the consideration of the first three types only, and enter more deeply into hidden factors and their occult significance, those that lie within the mysterious realms of being—those which science cannot demonstrate.

The fortunate part of this work of self-classification, self-analysis, and

self-discipline, according to the deeper, occult phases of it, is that it is to be done by the person himself. He then begins to discover the perplexing sources of his own behavior—not only to discover them, but to understand them and to reëducate them.

It is to be regretted that most people, those who are turning their attention to improving their characters, are attempting to discover a remedy before understanding the sources of their peculiarities; and the problem is how to engage their interest sufficiently for them to become convinced that there are these sources.

Fortunately, Krishnamurti is calling attention specifically to these hidden factors, and pointing out that the first step in self-improvement is their consideration and control. In his article "The Spark and the Flame" (See the September, 1929, *Star* magazine) he confirms the teachings of Theosophy about the three hidden beings (elementals) of the personality, the sources of our actions, emotions, and thoughts. He points out how they should, at the beginning of self-discipline, be trained so as to bring a perfect balance among them. He says that the method one employs does not matter, so long as one attains results.

It is to these three elementals that we shall now direct our thoughts, since the "states" or conditions in which we find ourselves at present, and in which we shall dwell after death, will show whether we are the victims or the rulers of these beings. We do not approach the sources of our unpleasant habits on bended knee, tearfully, prayerfully, religiously, but joyfully, commandingly, scientifically.

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For the benefit of those who have not studied Theosophy, a few words of explanation about these three "be-

ings" that comprise the personality are given at this point.

What is termed the *personality* is that part of ourselves in which the soul is clothed and through which it expresses itself while on earth and for a time after death. The substance of the universe exists in differing grades of subtlety, from the most solid to the most tenuous. In Theosophical literature the varying degrees of this substance are spoken of as *planes*. They exist within and without the body of man.

Through long ages of evolutionary experience and in many lives, the soul of man has drawn around itself the substance of these planes, and molded it into what are called *bodies*, for he must express himself on all these planes. On the lowest seven sub-planes he expresses his actions through a physical-etheric vehicle or body; on the next seven subtler sub-planes he expresses his emotions in an emotional vehicle or body; and on a part of the next still more subtle seven sub-planes he expresses his thought through a mental vehicle or body. Thus we find that the consciousness of the personality expresses itself through these three bodies which have ever grown more complex, each with distinct characteristics. In fact, each body has become a semi-independent being, even though each interpenetrates the others and is interdependent upon their functions. These three beings in each person can easily be seen by the trained clairvoyant.

At this state of the evolution of humanity, one or other of these beings is usually predominant, because the experiences of every person have gradually grown more personal and complex, and temperamental characteristics have developed unequally the consciousness of these three beings.

Now let us return to the consideration of our types. What does the clairvoyant discover in the elemental beings of the usual extravert? First he examines the physical-etheric vehicle or body:

In the majority of people who are untrained he will find the creature

restless, causing the person to rush about a great deal; ready to change positions often, if seated; attention captivated by each sound; eyes constantly shifting position; hands gesturing; if he is in public, the ether in his elemental will be purposelessly *scintillating*, causing him to observe everything that is going on; the force and vitality that should remain poised in the body for its health's sake are constantly being dissipated through unnecessary movements, and his energies are constantly being externalized instead of conserved, thus endangering his health. There is great need for poise, dignity, controlled speech, and moderation in his appetite and senses.

The reaction from the physical elemental on the emotional one is very apparent. The constant scintillation spoken of in the physical substance causes a different, but equally restless, movement in the substance clothing the emotional creature. There is a sort of unceasing *pulsation* through the scintillating physical substance, and there is also a continual uprush of varied colors. In response to the actions of the restless physical substance, the feeling and desire-substance answer in kind, and add their own quota of forces that help to a great degree in dissipating emotional energies that ought to be conserved.

There are several other serious consequences besides the useless expenditure of force. It will suffice to mention one or two which disclose themselves to clairvoyant vision: It was mentioned on another page that each being possesses an independent consciousness of its own. So one finds that according to its temperamental habits it uses that particular quality of consciousness most frequently which will enable it to gain the assistance of the other two beings. For instance: If the physical eyes are restless and seeking the eyes of others, say of the opposite sex, which the uncontrolled extravert usually does, the emotional elemental (which lives on *feeling*) will exert almost constant pressure upon that weakness in the sight-centers of the physical elemental, so as to bring

about an avenue of constant emotional excitation and pleasure to itself, and added restlessness to the physical body. And then the consciousness of the mental elemental pours its thoughts into the scintillating physical and pulsating emotional vehicles. Its mental movement is one that *weaves* in and around the other two, as though unifying and sustaining them, but in reality strengthening and suggesting what should be done to give satisfaction to all three.

Thus appear the interrelationships of the three beings according to the special temperamental extraverted habits in one another, habits that are ever seeking to rush out into such extremes of experience that, to curb and eventually control them, the possessor must pass through long periods of suffering and painful "lessons" of life. The rash, uncontrolled inner *causes* in the beings of his personality will need eventually to meet their outer *effects* that react upon him in equal measure. These will gradually force the elementals to resist the lure of the far-places.

Perhaps some of my readers may consider that to possess the personality of the introvert is more desirable than that of the extravert. This is not the case, as each type possesses faults and virtues in equal measure, depending wholly on the stage of progress attained by the individual. If I had the choice, I would rather be extravert; but only because he attains the equalized, desirable qualities of the ambivert sooner than does the introvert. He *rushes* through the earlier stages of experience, and therefore his three beings pass more quickly through the necessary refining fires. The introvert, up to a certain stage (symbolized by self-imposed martyrdom), moves much more cautiously and slowly.

Let us now consider what the trained astroscopic vision of the clairvoyant discloses in an analysis of the three beings of the undeveloped introvert—one who lacks spiritual culture.

The substances of the three vehicles show the same scintillating (physical), pulsating (astral), and weaving (men-

tal) movements as those of the extravert, only the causes, the motives, are quite other. They start from deep within themselves, reach the periphery of the aura, and seldom pass beyond it.

The physical elemental seems to check his forces by his timidity, or what one might call inturnedness. The body's actions are nervous, his gestures small and jerky, hands and feet restless, glances furtive and fleeting, he is "fussy" about food, does not care for sports, loves to sit and dream, seeks solitudes, likes one or two for company, never seeks crowds, and enjoys secretly repeating gossip and slanders of his enemies. He is in danger from secretive habits of drink, opiates, sex. The body is often lazy, with little inclination to be useful or attentive to others, unless some *self-satisfaction* is gained in such.

The emotional elemental abets the physical in secretive and selfish emotions, and there is no sincere desire to curb indulgences. Emotional moods are common. If there are avenues of joy at one time, there are sure to be depths of woe the next, and usually the sources arise from within—something personal, something ungratified.

The emotional introvert usually feels abused, dwells on sorrows and troubles, loves martyrdom; such things fill his self-piteous days.

The mental elemental makes an introvert always think of himself *first*. As one observes him when aroused, its weaving always enfolds the physical and emotional elementals from without inward. It worms itself inward to find out in what way they and it want to respond to gain the most self-satisfaction. Another's point of view is of little interest, if it is not sympathetic to the desires of all three. This condition is made possible because of the many lives of their closely associated existence, the consciousness of one of them being, in a great measure, dependent on the others.

But there comes a time, in the evolutionary experiences necessary to a wider and more complex mode of existence, when this interdependence of the three

elementals takes on other and more serious and dangerous elements. These can be observed clairvoyantly in those persons who are older in experience than the less developed type of which we have been speaking, and who have therefore in certain lives passed through events that have developed some one of these beings more than the other two.

For example, a person who in a former life resorted to strong liquors in order to gain artificial happiness and thus became an habitual dipsomaniac, would over-develop his emotional elemental to such an extent that in this life it would *dominate* the other two, and there would lie the serious dangers to progress.

(Genius is synthesized capacity—capacity acquired in many, many lives. In the minds of most people it is understood to be some greatly desirable mental achievement. It can be; but there can be “geniuses” also in emotional excesses and other “capacities.”)

Now, if these dangers to progress are not understood, and the utmost effort made to equalize and harmonize the “three beings” (which Krishnamurti points out as the first step of great importance in spiritual progress), this dominating power of one over the others may delay one enormously.

These dangers lie in the elementals of both extraverts and introverts, even in people who are considerably advanced. Whenever there is an uncontrolled, special habit, a marked tendency to some fault, then the clairvoyant will often discover that this dominating power (a cause) in one or other of the elementals has, as time went on, drawn to itself the strength and power of the other two, and thus created an excessive indulgence (an effect) that is more or less automatic.

These elemental beings have no other purpose than to exist, to exist comfortably and undisturbedly, and so, when a person has an automatic tendency to any fault (such as those described in both types), and desires to correct it, the beings resist with a united power little suspected by the person himself. And so it takes great

courage and persistence to reeducate them. If the reforms are persisted in, they will gradually become powerful “geniuses” in expressing virtues as formerly they were “geniuses” in expressing faults. This is what is known in Occultism as reeducating the personality. And in the reeducative processes, so that no time may be wasted, the self-classification into types (each having its particular remedial necessities) is of great importance.

And it is just here, when speaking of the resistance that these beings show in the first efforts of reform, that one might mention another danger against which both extravert and introvert should be on his guard:

Even though the extravert may have become deeply interested in the process of classifying himself, and found it a sort of fascinating game (being temperamentally fond of sports more than of self-discipline), after the classification has taken place he may lose interest. He is more inclined to be interested in correcting behavior of others than of his own. This is where the resisting elementals will take a lively interest in aiding him to lose interest, and he will not suspect that it is the mental one that may slyly whisper to his mind: “Have you the ‘time? (Extraverts are usually in a hurry, with ‘little time.’) Won’t you become self-centered? It’s much more creditable to help others to cure their faults. Why bother over what scientists are telling you to do? You are not interested in what may be philosophical speculations. Wait until lots of other people have tried them, then you will know whether they are ‘any good.’” and the extravert will probably say, “Right-o!” and forget about “bothersome types,” remaining in happy egotistic extraversion.

The introvert will find that his elementals will also tempt him to leave them comfortable and undisturbed, just at the time he needs the most determined self-discipline. He will hear thought-whispers too. As he is seldom in a hurry, he will probably hear: “There will be plenty of time; you have had a hard enough time with

lots of trouble, why court more difficulties? You will have many more lives. Besides, you are much better than many others. 'You should worry!' Why set loose more 'dogs of karma' that always make trouble for the student who begins reformations of character?" And the lazy introvert will say: "Quite so," and remain happily, self-pityingly content in his introversion.

As Krishnamurti says so truly, "You all love comfort."

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But now let us consider these elemental beings of the extravert and introvert in another dimension—a two-fold one:

Death removes the physical elemental and as it has little independent existence of its own, it will gradually disintegrate, and melt once more into the formlessness of elemental essence. Only tendencies remain as a synthesized unit that will be the basic qualities of a new body for the same individual in another life. (These same disintegrations and synthesizations take place much later with the emotional and mental vehicles.)

So if one is satisfied with himself in this life, and heeds the tempting words of his "lower selves" to deter him from scientific methods of self-culture, let be! His future will take care of the lost opportunities, to his cost.

As said above, the emotional and mental elemental beings are now set free from the physical and are in a subtler world about which they know nothing. The absence of mental or emotional control and culture leaves the *specific gravity* of their substance such that in their actual heaviness they cannot rise to other than the coarser realms. All their emotional and mental experiences were of physical, earthy, worldly things, so they do not know of, nor can they have any interest in, the realities of the true after-death states. In consequence, they remain near the former physical haunts, seeking to give expression to the old desires and thoughts (still vivid), but with absolutely no means of expressing them.

For the extravert, always out-turned, there is the loss of an outer physical world. After awakening to this loss, and realizing that he is dead, he rushes about like a madman, seeking, seeking to express the former extraverted habits, but finding the avenues all gone. The mental and emotional suffering and unrest will continue until they naturally wear themselves out, and then there follows a period of rest in other realms before another incarnation. (See *Theosophical Manuals* for further details.)

The introvert suffers much in the same way through the loss of his physical body and physical world. But his manner of expressing his sufferings is different. Being inturned and self-centered, he suffers in quiet but deepest depression and gloom, and weeps and bitterly resents his present state. He does not rush about, but quietly, determinedly seeks avenues where he can find a sort of vicarious enjoyment by wholly or partially obsessing sensitives or psychics.

In the many cases investigated, it seems to be the introvert that possesses the greater power to obsess sensitives. His consciousness, being inturned, seems to have a greater penetrative power than the extravert. And, too, one finds more psychics among introverts than extraverts, so the power of the departed introvert to obsess may be a question of like attracting like. However, no obsession is possible if the sensitive introvert or extravert has, while living, reeducated his elementals to express the cultural balance of the ambivert.

What, then, is the latter's lot after death? It is quite different. The balance and control that he has attained changes and refines the *specific gravity* of the substance in his elementals, and so he can rise to realms corresponding to the wisdom he has attained: he lives in reality, not in misery. He knows how to control himself in the life after death, but only because he has understood and controlled himself while in life on earth.

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In closing, let me once more remind the reader that there are all degrees of development in the types of extravert, introvert, and ambivert, from the most crude to the most perfect. The majority of people have developed some of the balanced qualities of the ambivert.

Even if they do possess *some* of these desirable qualities, it is well to remember that they have been attained only through long ages of time and *many, many* lives; therefore they should now resolve to attain the rest in the shortest time possible. This can be done rapidly through methods of self-classification, self-analysis, and self-discipline.

We are told in Occultism that the Supermen, the Adepts, the Great Ones, are perfectly developed, and possess

the highest qualities of all types.

Such perfection is *our* goal, and if we persist in attaining such qualities, in a not too distant future we may express sufficient perfection in the three types mentioned to be chosen as channels to help others to attain spiritual culture; not in the way that we think they *should* attain, but in the scientific way they themselves *can* attain, according to their particular types.

A short time ago a very unhappy introvert came to unburden her troubled mind to me, and said she was contemplating suicide. In a future article we shall consider what would have happened to her had she carried out her intention, which fortunately she did not.

Theosophy

Theosophy is the exact science of psychology, so to say: it stands in relation to natural, uncultivated mediumship, as the knowledge of a Tyndall stands to that of a school-boy in physics. It develops in man a direct beholding: that which Schelling denominates "a realization of the identity of subject and object in the individual;" so that under the influence and knowledge of *hyponoia* man thinks divine thoughts, views all things as they really are, and, finally, "becomes recipient of the Soul of the World," to use one of the finest expressions of Emerson. "I, the imperfect, adore my own Perfect," he says.—*H. P. B.*



Himalayan Fairy Stories

By Margaret E. Cousins, B. Mus.



IT HAD been raining heavily from one o'clock in the afternoon till after seven in the valley of Soonamarg, "the golden meadow" which is 9,600 feet up in what is termed on the maps the Great Himalayan Range. In June that valley contradicts its name. It is then a snare and a disappointment. It is grey and dull and flat, overpowered by the ring of inimical peaks which rise four or five thousand feet above it, in one case the peak being 18,000 feet above the sea level. The rain had forced my fellow-traveller and myself to take shelter in the low, closed-in caravanserai, (where two rooms were reserved for European travellers) instead of putting up our tent as usual. But the chimney refused to draw, and at a break in the rain I put on my warmest coat and issued out to escape from the smoke and to get a change of mind before retiring for the night. I walked along the roads sensing the great loneliness of those heights and feeling a strange weirdness in the position, and uncanniness in the atmosphere, as one looked up at the snow-filled clefts in the tall mountains and up the rugged peaks of sheer cliff which looked like Gothic architecture piercing the sky, seeming to let in pale wet light. There was a mystery about these glacier snows, especially where one great cleft showed terrace above terrace of pure white snow.

Yet though there was human loneliness, there seemed to be "presences" just within some kind of veil of sight. I wondered what were the legends of the place. Then suddenly I saw two figures walking a good distance ahead of me. Even they had something mysterious about them, because they looked as if sometimes they were merged into one, and sometimes like a

man and a woman, and sometimes like two men. I walked about a mile and a half, seeking to get warm and to throw off depressing thoughts after our trying day. These two figures turned towards me, and I found they were the Postmaster of the valley and his great friend, the Telegraphmaster, who had wrapped themselves in one large shawl, and one of whom was wearing a dhoti. My mystery was solved. But the sense of mystery remained. The little Postmaster was wearing a brown, pointed cap which gave an elfish look to his peaked, white face, itself with something of the fairy nature in it. His brown eyes seemed to repeat the refrain of the brown fur, and his sweet, plaintive voice was in tune with his pale and remote expression. We greeted one another with pleasure, but he seemed surprised at my being out in the twilight. I explained, and continued: "Surely, you must have many stories of strange happenings in these lonely places?"

"That is so," he replied. "At first my friend and I scoffed at them all, for we had been brought up in a Mission school, and were taught not to believe in spirits or demons. But we have lived here through the long months of snow and privation and danger. We have seen the torrential avalanches pour down the mountain-side. We have noted the glory of the flowers in this golden valley two months hence. We have heard story after story, and we have seen for ourselves, and now we believe."

"What do you believe?" I questioned, curious to know, for their manner denoted some vivid background.

"That there is a commander in charge of each of those avalanches; that there is a ruler for each of those hills; that there are countless beings

carrying on their own lives unseen by us but interlinked with us."

"Do tell me what has changed your mind," I pleaded. "For instance, is there any legend connected with this craggy mountain behind us? It is the most peculiar-looking creature I have ever seen. It impressed me from the moment I came into the valley."

"Well," said he, "that is our hill of music. People are always hearing singing going on in that hill, but people are not afraid of those voices."

This reply interested me intensely because I had myself thought the upper half of the hill looked exactly like a great organ, as it was composed of pointed jags of cliffs which looked quite similar to the pipes of a great organ. It had not a blade of grass on it. It had no clay. Split up as it was into numberless shafts of granite pillar-like formations, not even a feather of snow was retained on it, unlike its surrounding brothers and sisters.

"Please look at the top of this hill," said the Telegraphist, pointing to a grassy, rounded summit on my right. "It looks very innocent now, but one afternoon during the thawing season we heard a tremendous sound. When we looked out we were utterly surprised to see an avalanche of snow sliding over the top of the hill. As it gathered momentum it came thundering down the mountain-side like a great, white river. It was an unexpected avalanche, and it was so extensive that we feared that if it poured itself right down into the river at the foot of the hill it would submerge the village by the waters that would be pent up by it during the night."

"We were in terror," continued his friend, "when suddenly we saw it swerve as if an unseen commander had shouted 'Right wheel,' and the river of snow took a sudden turn and laid itself along that flat part at the side of the river, and piled itself up along the bank."

"Yes," added the Postmaster, "it mounted as high as fifty feet and remained there quietly until it melted in the course of time. The old people in

this valley know the rulers of these nullahs, and they said that the Ruler had heard their prayers and had saved the little village."

"We had proof positive about the Regent of the Nullah on the opposite side of the valley," said the friend. "It is the hill near the visitors' camping ground, and its Deva, the Dev Ananda, came and disclosed himself to us."

I opened my eyes in incredulity.

"The whole village knows about it," affirmed the Postmaster. "It happened only a fortnight ago."

I could see that the memory of the event still thrilled and excited them. So I listened with wide-open ears. "Please tell me all about it," I requested.

"Have you met a Brahmin young fellow in our village shop?" asked the Telegraphist.

"I was served by a nice-looking youth," I said, "but I am not sure if that is whom you mean."

"Only a fortnight ago," began the Postmaster, "this decent boy suddenly seemed to lose his senses and go clean mad. He picked up a stone and threw it at a policeman. When they tried to catch him, he ran right up through the village and along this road. He finally was caught by two or three men who were near my Post Office, and then he became quite unconscious. My friend and I ran out, and, thinking he had a heart attack, tried first-aid on him but without avail. We then carried him back to the shop and called in the chief Police Officer who is a Hindu, well versed in mantras. He spoke in our presence some holy shlokams, and immediately a voice, not his own, called out through the boy's mouth, 'He must be punished.' We said, 'Who are you?' The voice replied, 'I am Dev Ananda.' We asked him, 'Why are you worrying this young man?' He said, 'He has done wrong. This morning he killed a sheep when I was performing Sandhya (morning worship), and I cannot have such things happening in my jurisdiction. I will not leave him unless he does proper penance.' We then were very frightened, because we had

all partaken of that sheep, and we thought punishment would come upon us all."

"Yes," said the Telegraphist, "I said, 'Forgive him, Sir. He did not kill the sheep. It was a Muhammadan who killed it. He only gave the order'—for we all knew about the affair. 'Yes,' said the voice, 'but he gave the order, and therefore he was responsible for it. It must be considered as his act.' We then pleaded with the controlling spirit to allow us to do the penance for the matter and to forgive this young fellow. So the voice ended: 'Well I will forgive him for this time, if he promises never to interfere with my Sandhya by any such acts in future. He must never eat meat on the eighth day of the bright fortnight.' We all said, 'We promise fully and faithfully.' The voice replied, 'Well, then, I will leave him now.' Immediately the boy stood up, back again in his own full consciousness. We asked him what he had been doing, but he had not been aware of anything that had happened from the moment when he had suddenly felt impelled to hit out at those around him. The next day, the whole Hindu population of the village and even some of our Muhammadan neighbors walked together in procession with arati and offerings, to the foot of the nullah, and there did Puja to the presiding Deva, and since then we have been feeling much happier in the valley, and nothing has happened to our friend. He has been in quite normal health. But we have all re-

ceived a lesson which we shall never forget, and we know that the Deva is there and is aware of our actions."

Pointing towards the entrance to the valley where there are grotesque shapes at the top of these strange, unfriendly mountains that looked more than ever unfriendly in that heavy light, "Have you noticed those figures up there?" he asked. "They were a great Chief and his wife who aspired to reach the summit of the mountain, and when they had done so were so entranced by its beauty and its holiness that they prayed they might never leave it. At once they were turned into stone, and there they are and there they will remain for all time."

In the farther hills where the mountains range between Central Asia and Kashmere, there are also dwellers in the hills, watchers and guardians, picking out those who may be allowed to pass into Tibet, guarding the holy shrines, helping their chosen travellers; and at a centre magnetised by the devoted feet of pilgrims travelling thence once a year for the past four thousand years in known history and tradition, there at Amarnath are great, tall, white figures ever guarding the venerated ice lingam sacred to Mahadev—figures which can only be compared to a blend of radiant icicles, ivory candles, pure white lilies, beings neither of flesh nor blood, but of color, and scintillation, and purity—the watchers and worshippers. One day they will give tangible demonstration of their personality, as did Dev Ananda a fortnight before I came to Soonamarg.



Rebirth

By Peter Gray Wolf

(Santa Monica, California)



HUNDRED lives ago
In the Ancient swamp, in
the jungle, that dark
world of gleaming eyes.
of sudden leap and a cry
As the swift paw struck in
the night, you and I
Were there, and we throve in the
warm, wet woods dreaming the
while of some high
Loveliness, a pale, gleaming Heaven,
where lived the God we adored—
Far away from the vast, hunger-
ridden confusion of primeval
woods—
From those lingering twilights, terror-
harried
By the roar of the Beast—
The deep, vibrating thunder that
broke on the quivering heart
As the Lion leaped on his prey at the
ford!

We were there, you and I—and we
strove with the dark and the
deep—
We struck at the galloping horse, or
we fled like the rabbit, stricken
and sore afraid
At the sound of a hiss, the soft slither,
the creep
Of a slimy voluminous body, that yet
could be hurled
Even as lightning darts in the heavens,
that could swiftly be curled
Round the struggling shapes that we
owned—
You and I!
We were there, you and I—and we
fought with the wolf and the
bear;

But Courage rose high in our hearts;
it was born of our need
In desperate hours when we cried on
the Being far away
Whose white loveliness even shone
down on our dream
As we lay in the rush—stream cave,
stone-blocked against the blood
lust striped One—
The Tiger whose teeth glimmered
white, whose baleful eyes were
afame
As he snarled and sniffed at the door
while we shivered and called on
The Name.

A hundred lives ago
In the ancient swamp, the jungle, the
dark—
We were there, you and I, and we
strove with weakness and dread,
But the life that was in us welled
upward to answer our need.
And the Name that we called in a
desperate hour
Strangely flooded our being with its
power.

We were there, you and I; We battled
with darkness and dread,
As even today when we peer in the
darkened caves of the mind
At the Fears that still creep from the
shrunk swamps of the soul;
But we laugh as we call out His Name,
Who is Light, Who is Love—
and the whole
Round world echoes the Name—The
Supreme!



Notes on Gustav Theodore Fechner

By Helen M. Stark



VOICES OF THE PAST, in *The Theosophist* for November, 1929, offers some highly interesting matter concerning the Master Koot Hoomi and the German philosopher, G. T. Fechner, and while reading this I remembered the great pleasure derived from my first meeting with the works of Fechner. I had learned about him from reading *A Pluralistic Universe*, by Professor William James, shortly after it was published in 1909. It occurred to me that other readers of *The Theosophist* might be interested in some notes, superficial and incomplete, on the man and his teachings.

The earliest reference I have found to Fechner, in English, is an article in *The Open Court*, by Paul Carus, in the latter part of the year 1892. It deals with Fechner's conciliation of religion and science. Herein Dr. Carus says of Fechner: "He was a man of science, his life was devoted to the most intricate investigations and experiments, but he never lost sight, on the one hand, of the religious importance of scientific work, and, on the other, of the indispensability of religion to science."

In 1904 Little, Brown and Company published a translation from the German, by Mary C. Wadsworth, of *The Little Book of Life After Death*, with an introduction by William James. This has run into several editions and in a different translation was brought out by The Open Court Publishing Company in 1906. As far as I can discover, nothing else by Fechner has been englished, although he is the author of more than fifty important works. In a review of this book for the *Arena* for December, 1904, B. O. Flower says, in part: "The philosopher is at all times bold

and confident. . . . He is as positive as though he had been upon Sinai and communed face to face with the Infinite. . . . There is here much that is more plausible than the theories advanced by most of the alleged revelations of the tomorrow of life as found in the bibles of the world; while among purely speculative treatises on this theme, Fechner's thought impresses us as being more rational than that of most philosophers who have sought to solve Job's problem without recourse to dicta assumed to come from beyond the veil."

Professor James in the introduction says, in part: "Fechner's name lives in physics as that of one of the earliest and best determiners of electrical constants, also as that of the best systematic defender of the atomic theory. In psychology it is a commonplace to glorify him as the first user of experimental methods, and the aimer at exactitudes in facts. In cosmology he is known as the author of a system of evolution which, while taking great account of physical details and mechanical conceptions, makes consciousness correlative to, and coeval with, the whole physical world. In literature he has made his mark by certain half-humoristic, half-philosophic essays published under the name of Dr. Mises—indeed, the present booklet originally appeared under that name. In aesthetics he may lay claim to be the earliest systematically empirical student. In metaphysics, he is not only the author of an independently reasoned ethical system, but of a theological theory worked out in great detail. His mind, in short, is one of those multitudinously organized cross-roads of truth, which are occupied only at rare intervals by children of men, and from which nothing is either too far or too near

any library and the matter is also to be found in P. D. Ouspensky's *Tertium Organum*, pages 214-7. *Nanna, Or The Soul-life in Plants*, deals with this universal life on a lower plane. He says that plant life is preparatory to a higher psychic life. Elsewhere he shows that plants have an individual consciousness, but that this rests on a higher general consciousness, without the individual character of the lower. This suggests the group-soul idea of Theosophy.

For the title of his most important metaphysical work he chose the Persian term *Zend-Avesta*, which signifies "living word," not so much to suggest a western type or analogy of Parseeism, as a symbol of the light from the Orient in general which great scholars had begun to show forth to the world in ways so impressive, and for which Schopenhauer and many others were showing a strong psychic trophism. The full and comprehensive German title of this book is: *Zend-Avesta—Concerning the Things of the Heavens and the Hereafter in the Light of Analogies in Nature*. G. Stanley Hall, Ph.D., LL.D., President of Clark University and Professor of Psychology and Pedagogy and author of a number of valuable books, to whom I am greatly indebted for material used in this article, in his *Founders of Modern Psychology*, gives a chapter to Fechner. I quote from it:

"In *Zend-Avesta*, Fechner gives a theory according to which the earth is an exalted spiritual being, the bearer of human consciousness and midway between God and man. It represents an old natural religion which needs only to be reformed and modernized. Fechner here treats of the things of heaven and earth. He sums up his animism and transcendentalism, and all that he wrote in his later period is rooted in this book. In its 800 pages he sets forth the articles of his creed or faith, in what both the theoretical and practical interests of man need to satisfy his soul, and supplement his intellectual de-

sires. He admits that every conclusion he reaches here is unprovable.

"The substance of the volumes may be roughly epitomized, essentially in his own words, as follows: There is one God, eternal, infinite, omnipresent, omniscient, good, just, pitiful, through whom all that is arises and ceases, who lives and works in all energy, Nature and knowledge, who loves all things as a part of his self-love, who would bring everything to perfect goodness, and punish the bad only to reform it. Men, animals and plants are all alike God's children. They participate in his spirit which he imparts to them all. Through this they are united to him in complete organic and genetic unity, although only man can attain knowledge of this. Christ was God's child only in a higher degree than are plants, animals and other men, and he knew this, his inner divinity, better than they. He is the prime mediator, but neither he, nor any of his deeds or thoughts, are extra-, anti-, or super-natural. Indeed, nothing can be so, as he is only the culmination and the exemplar of the highest point yet reached by man. His life is only a series of natural psychic phenomena of a high order. Thus it is wrong to conceive him as having been born or died, for he is only the divine, eternal representative of the cosmic soul, which here found its highest organ of expression in human consciousness. The eternal way of salvation is to penetrate to, and love the inmost, divine soul of things, to work with it, to help on the creative impulse, which we can now best do by helping our fellowmen, and by coming habitually to feel a supernal impulse behind us in all we do, think or feel. Those who best do this advance the kingdom of God, which is the good, the true, the beautiful, both in themselves and in others."

Professor Hall studied in Germany under Wilhelm Wundt, and through Wundt he met Fechner, and from that standpoint of personality he speaks of Fechner in high praise. He says: "Few men have ever been more

independent or original, or trusted their intuitions more implicitly than he, or held their course more truly in the face of all contemporary tendencies and opinions. He revered facts like a true scientist, but revered the visions of his imagination like a true soldier of the Holy Ghost. He borrowed from all the great systems of his day but was held captive by none, and he certainly found a new answer to the old riddle of the Sphinx—If a man die, shall he live again? Only a threshold separates this life from the next; and the threshold that separates imperceptibility from perception, and ideas not in consciousness from those in the fovea of attention, is the same in kind as that which separates existence here from that beyond the grave."

Interesting speculations arise as we study the growth of the mystic within the scientist, but only a few hints are given us. He was always eager to converse, and often followed up discussion with letters to his visitors full of afterthoughts, but he was averse to discussion of his mystical and theosophic views, which became more and more his private absorption. We wonder if he might not have said much more about the Master K. H. if he had cared to do so, and we also wonder how he kept in touch with him and knew about the important work which he was doing in his own country.

During three years Fechner suffered from a severe illness. It began in 1840, his thirty-ninth year, and culminated in the spring of 1844. Rather late for the awakening of so-called cosmic consciousness, but if we compare his case with those studied by Dr. R. M. Bucke, we shall find that it falls within his law of age limits—that is, the longer the life-to-be, the later in that life the awakening or illumination. This illness began with severe eye-strain; soon painful and disturbing symptoms of a general nature arose. He spent weeks in a darkened room, and suffered intense pain. He wished to die, but he says, "I was convinced that I should

gain nothing by suicide, but rather in a future life, my pain which I want to escape would be continued." Sometimes his state seemed to him a kind of puppet condition. He could not control his thoughts nor his attention, his dreams were a torture.

At the end of 1843 he was thought to be incurably blind and hopelessly out of his mind. Hall says of this period: "The sudden betterment came in a peculiar, tense, psychic state, and he felt that he was called by God to do extraordinary things, and prepared therefor by his sufferings; that he had extraordinary psychical and physical powers. The whole world began to appear to him in a new light. Its riddle was revealed. The old being was gone and 'this crisis seemed a new birth,' he turned away from physical investigations to that of general problems of the world as the great interest of his life."

Although from this time onward the metaphysical was more in evidence, there was no diminution in his scientific production. Between 1860 and 1887, the year of his death, he did his best work on psycho-physics, and at the age of 80 wrote a seventy-page article on the relation between the psychic principles of measurement and Weber's law on the relation between nervous response and magnitude of stimuli. This was published in Wilhelm Wundt's *Philosophic Studies*, and was estimated by Wundt as "the clearest and most complete statement of the problem that he had ever found during his forty years' devotion to the subject."

Fechner was intent until the very end of his life upon the problems of the future. He was peering over that great threshold he was about to cross, and grasping eagerly at each new trope, metaphor, simile, and symbol that made the after-life more real and near and definite. In him the strange, deep dynamism of the instinct to survive, even if it be unconsciously, was absorbing. In the present revival of interest in him, his soul has come back and is marching on in just the

way that he would have desired to achieve immortality. In concluding his chapter on Fechner, Hall says: "Death may only sweep away the limits between us and the great autos or cosmos, and we may be conserved chiefly as energy so that as we go down the threshold below threshold, we close in with all we flowed from. There may be only a sense of alleviation of our deep and unconscious nostalgia in the great harvest home of souls, a sense of rest and return that is too deep to be conscious.

"Some such sentiment as this, mystic, but ineffably charming, seems to me to be the root of about all that this mystic prose-poet, seer and scientist, the most Oriental, perhaps, of all Occidental minds, ever did and said. If so, to understand him we must ponder and find his relationship with such men as Proclus, Böhme, and Eckhardt, but above all with the pundits and sages of Buddhistic India."

This Is Our Body

By Milo Perkins

(Houston, Texas)



THE notion is widespread among people who are familiar in a general way with the subject, that clairvoyance is necessary before an individual can have any definite knowledge about the angels based on his own experience. Fortunately for the vast majority of us whose work keeps us in the every-day world, such is not the case. Without any sense extension of any sort, it is definitely within comparatively easy range to attune ourselves to the lives some of our angel brethren are leading, and in certain ways to cooperate with them.

Last summer a party of us drove from Hot Springs up to one of the mountains in the heart of the Ozarks. It was a beautiful drive up through heavy woods. More than half of the trees were pines, adding fragrance to the sunlight and shadow. We left the car at the top, and walked a way into the woods. While we stood there admiring the loveliness of Nature, I turned my attention to the Angel in charge of the mountain, and greeted Him with an outrush of appreciation for the beauty He had brought about in the place assigned to Him. There was an almost instantaneous response

which lit up my whole being. Under the spell of that ecstasy I walked a distance away where I might be alone.

I found a delightful spot facing ridge after ridge of wooded hills which grew velvety as they neared the horizon. Far below me, to my right, Hot Springs lay blistering in the sun. Its separate sounds melted somehow as they rose into a pleasant drone—man's mantram and incense of activity. There was something swinging, rhythmic about it, setting off the hum of the insects. Innumerable green things changed shades continually as the winds played through them up the mountain side.

While I sat there, reveling in the sheer beauty of my surroundings, I began to *experience* peace and serenity at levels formerly unknown to me. It was vitalizing beyond imagining. Still, there was no sensation of "lower" or "higher" self; simply an "aliveness" throughout the entirety of my nature, plus an expansiveness of contact with things. But it was not like enlarging my sphere of activity, or as if one might blow up a small balloon. Rather, imagine the sun increasing several times in brilliance, its rays thus piercing further into space. That was the feeling—a great raying

forth, bringing me into contact with vaster areas, but without my sensation of a limiting circumference, however inclusive. Thus I stayed for some time, utterly relaxed and without tension—yet trying intensely to “feel” and understand what the world would be like after the establishment of a Brotherhood of Angels and Men. Like the wind that comes softly out of nowhere, there came to me these words:

“We shall give to you great joy, and you shall give us hands through which to work.”

That moment was inspiring in an utterly fresh direction. It was as though I had “tuned in” on a song the whole angelic kingdom were singing to a humanity which has only begun to listen. Every cell in my body thrilled to answer to an abundance of life within me. I felt the presence of various angels and fellowship with each was made known to me physically in terms of a “glow” which made itself felt to my very fingertips. Successive angels produced definite

variations in that “glow,” by which I recognized their presence. I do not mean to treat flippantly that moment, but there was a whimsical humor in the situation when I realized I had discovered a new way of experimenting with life, of trying to understand things in terms of the “glow” which they produced within me. That thought itself was delightful; it seemed to echo the eternal laughter of Him Whose whole creation is everlasting Play.

When I arose to go back to our party, those words seemed to be a part of me: “We shall give to you great joy, and you shall give us hands through which to work.” Slowly I walked along. I felt something of the world’s eternal Eucharist that is continually being celebrated. My very flesh seemed reverent, aware of something new within. Deep, deep, deep within me, I felt the swinging rhythm of a chant I could not understand, but through its strains a whisper came in many tongues, in many tones, “Rejoice! This is our body.”

Acolyte

By Warren Blakely



AEATHER-THROATED acolyte
Chanting in a tree
With your ancient morning rite
Bathed in melody.

Is there not a golden Host,
That is born on high
When you send your uppermost
Note into the sky?

I have felt the sacrament
When the day was young,
And I know that God has sent
Blessings when you've sung.

Hidden Cities in Central America

By H. H.



ANY press reports show that there is an increasing general interest in the lost continent of Atlantis, the ancient cities of Yucatan, and the civilization of the Mayas, which have been the theme of speculation for centuries by historians and fiction writers. This may in time lead to a greater knowledge, through exploration and otherwise, of those long-gone days, and of the earlier races of mankind that came and went with them.

What was the purpose of those continents, those civilizations, those cities? Modern history throws but little light on this question: only occultists have had some glimpses of the truth, through the writings of H.P.B. and of C.W.L., with here and there a few facts gleaned by other clairvoyant investigators.

But before touching on that inner side, let us see what comments the newspapers make. Here is one that mentions Gen. Charles G. Dawes' interest in the subject:

"The former vice-president and present American ambassador to England believes there was an Atlantis where prospered a highly civilized people, and that part of its people, at least, were the ancient Mayas, who inhabited Yucatan and Guatemala, in Central America, before the coming of the Spanish conquistadores, 400 years ago.

"Col. Charles A. Lindbergh directed the world's attention to the land of the Mayas recently when he flew through Yucatan, seeing great elaborate monuments, bigger than the pyramids of Egypt and other graven records of a forgotten, high civilization.

"It was such a civilization as has been attributed to the lost Atlantis for countless decades. Legends, perhaps partially historical, certainly partially mythical, describe a great continent

called Atlantis, of peacefulness, industry and wealth, whose people, unpurged by travail, turned to sin for excitement. Then came a day of darkness, when the sun was hidden by black clouds, and the earth trembled, and a great wave of the sea submerged Atlantis and its people.

"Today there stand the Mayan ruins, inscribed with hieroglyphics no man can read, although the Mexican and Guatemalan governments, the Carnegie Foundation and many exploring archeologists have labored for decades to find the key to their mysteries.

"Sheldon Whitehouse, newly appointed United States minister to Guatemala and a lover of archeology, has revealed that Ambassador Dawes believes these Mayan temples may hold, chiseled in their great stone blocks, the story of Atlantis.

"Mr. Whitehouse said Ambassador Dawes had employed Prof. Charles Upson Clark of Yale university to go to the library of the vatican, in Rome, to seek the key to the Mayan mysteries."

Madame Blavatsky in *Isis Unveiled* gives very interesting information about ancient Mayan peoples and hidden cities of the Cordilleras—the countries in the western mountain ranges of Central America, Mexico, and South America; Mr. Dawes would be interested in reading it. She says:

"Stephens (*Incidents of Travel in Central America*), indulging in the anticipation 'that a key surer than that of the Rosetta-stone will be discovered,' by which the American hieroglyphs may be read, says that the descendants of the Caciques and the Aztec subjects are believed to survive still in the inaccessible fastnesses of the Cordilleras—'wildernesses, which have never yet been penetrated by a white man. . . . living as their fathers did, erecting the same build-

ings. . . . with ornaments of sculpture and plastered; large courts, and lofty towers with high ranges of steps, and still carving on tablets of stone the same mysterious hieroglyphics.' He adds, 'I turn to that vast and unknown region, untraversed by a single road, wherein fancy pictures that mysterious city seen from the topmost range of the Cordilleras of unconquered, unvisited, and unsought aboriginal inhabitants.'

H. P. B. continues:

"Apart from the fact that this mysterious city has been seen from a great distance by daring travellers, there is no intrinsic improbability of its existence, for who can tell what became of the primitive people who fled before the rapacious brigands of Cortez and Pizarro? Dr. Tschuddi, in his work on Peru, tells us of an Indian legend that a train of 10,000 llamas, laden with gold to complete the unfortunate Inca's ransom, was arrested in the Andes by the tidings of his death, and the enormous treasure was so effectually concealed that not a trace of it has ever been found. He, as well as Prescott and other writers, informs us that the Indians to this day preserve their ancient tradition and sacerdotal caste, and obey implicitly the orders of rulers chosen among themselves, while at the same time nominally Catholics and actually subject to the Peruvian authorities. Magical ceremonies practiced by their forefathers still prevail among them, and magical phenomena occur. So persistent are they in their loyalty to the past, that it seems impossible but that they should be in relations with some central source of authority which constantly supports and strengthens their faith, keeping it alive. May it not be that the sources of this undying faith lie in this mysterious city, with which they are in secret communication? Or must we think that all of the above is again but a 'curious coincidence'?"

"The story of this mysterious city was told to Stephens by a Spanish Padre, in 1838-9. The priest swore to him that he had seen it with his own eyes, and gave Stephens the fol-

lowing details, which the traveller firmly believes to be true. 'The Padre of the little village near the ruins of Santa Cruz del Quiche, had heard of the unknown city at the village of Chajul. . . . He was then young, and climbed with much labor to the naked summit of the topmost ridge of the sierra of the Cordillera. When arrived at a height of ten or twelve thousand feet, he looked over an immense plain extending to Yucatan and the Gulf of Mexico, and saw, at a great distance, a large city spread over a great space, and with turrets white and glittering in the sun. Tradition says that no white man has ever reached this city; that the inhabitants speak the Maya language, know that strangers have conquered their whole land, and murder any white man who attempts to enter their territory. . . . They have no coin; no horses, cattle, mules, or other domestic animals except fowls, and the cocks they keep underground to prevent their crowing being heard.'

"Nearly the same was given us personally about twenty years ago, by an old native priest, whom we met in Peru, and with whom we happened to have business relations. He had passed all his life vainly trying to conceal his hatred toward the conquerors — 'brigands,' he termed them; and, as he confessed, kept friends with them and the Catholic religion for the sake of his people, but he was as truly a sun-worshipper in his heart as ever he was. He had travelled in his capacity of a converted native missionary, and had been at Santa Cruz and, as he solemnly affirmed, had been also to see some of his people by a '*subterranean passage*' leading into the mysterious city. We believe his account; for a man who is about to die will rarely stop to invent idle stories; and this one we have found corroborated in Stephen's *Travels*. Besides, we know of two other cities utterly unknown to European travellers; not that the inhabitants particularly desire to hide themselves; for people from Buddhist countries come occasionally to visit them. But their towns are not set

down on the European or Asiatic maps; and, on account of the too zealous and enterprising Christian missionaries, and perhaps for more mysterious reasons of their own, a few natives of other countries who are aware of the existence of these two cities never mention them. Nature has provided strange nooks and hiding-places for her favorites; and unfortunately it is but far away from so-called civilized countries that man is free to worship the Deity in the way that his fathers did."

So wrote H.P.B., more than fifty years ago. And now we approach a more modern aspect of this question of hidden cities, specially protected for occult reasons.

THE YUCATAN BROTHERHOOD

Some twenty-five years ago a number of Theosophists in America came into psychic touch with a member of the Yucatan Brotherhood who was especially interested in the subject of healing through a knowledge of the etheric and emotional potencies which play upon the physical body from the super-physical planes. It was the same Brother who had helped to cure an injury to C. W. L.'s knee which occurred in the course of his last lecture tour in America.

Wishing to confirm his own touch with the Yucatan Brother, one of these Theosophists wrote to C. W. L., and asked him to verify the accuracy of the experience.

He did so, and at the same time gave some very interesting information about the work of the Yucatan Brotherhood, which is in substance repeated here:

In Yucatan there is a hidden city beyond the knowledge of civilized man, in which a very primitive community exists. It is composed of human beings whose existence on this earth is the result of a long series of previous lives, far different from those of the rest of our present humanity. The rest of humanity, as Theosophic students know, have had their past lives in the different races and countries of *this* earth.

But those who are born in this hidden city are other. They are souls who were not quite so "advanced" as the rest of mankind, and who needed to have some special attention that would expedite their evolution to bring it up to the level of the others; otherwise they would have been dropped out of this humanity when its evolution closes, and have been compelled to wait for another, which would have enormously delayed them.

The special attention they received from the Guardians of humanity was this: Instead of continuing their incarnations on this earth, they were given a rapid series of lives on other planets—the six other planets (some of them visible and some of them invisible) which constitute the "chain" of seven globes which we call the "Earth Chain." They traversed the varied and interesting journey of this "chain" in the same time-interval that it takes ordinary humanity to consummate one "round" on the earth-planet alone. This gave these egos a special and intensified set of experiences that greatly accelerated their development, enabled them to make up for lost time, and to overtake those who had previously been so far in advance of them.

After their unique excursion through interstellar space, and when the time came for their return to this planet earth, it was deemed best that they should have a physical incarnation that would be protected from the usual difficulties and severities of life and that would serve to some extent as a preparation for them.

They were therefore born into a hidden city of Yucatan, under the benignant aegis of the Yucatan Brotherhood, an organization devoted to the unselfish service of humanity and working in occult coöperation with the Great White Lodge of the Himalayan mountains, two of whose members originated the Theosophical Society.

In this hidden city they learned the simple lessons of life under earth-conditions, and then their second incarnation on this planet could take place in

the outer world in all its stresses and strains. But we may be sure that the Yucatan Brotherhood continues to watch its inner round "wards" and help them to fulfill their destiny as an integral part of our humanity.

And so it is that an ordinary newspaper line about "hidden cities," or "lost continents," may sometimes be

of extraordinary significance to Theosophists. They know that everything in the past had a meaning and a purpose, just as everything in the present has for those who are trying to fit themselves for service in that Inner Government of the World, the Guiding Power of the evolution of races and of men.

An Interview With Dr. Hrdlicka

By Geoffrey Hodson



HANKS to the good offices of the President of the Lightbringer Theosophical Lodge in Washington, the writer had the opportunity of meeting Dr. Hrdlicka,

of the Bureau of Ethnology, of the Smithsonian Institute, Washington, D. C.

Dr. Hrdlicka is now an elderly man still possessing a keen and vigorous mind. He very kindly answered certain questions concerning his researches, and in the process corrected certain wrong impressions which the writer, at least, had gained. He said that the method of using composite photographs to show the characteristics of the new race had not been used as it had no scientific value whatever. He showed no interest in the psychology of the new type, and even expressed a doubt as to its existence.

The characteristics of the new race type which he gave are:

1. An increased and increasing stature. The new race is the tallest of all the white people, being "one inch taller than the Scotch."

2. A growing uniformity of fea-

tures throughout as a result of the fusion of the many races.

3. A slight but definite increase in the breadth of the head in the parietal region.

4. Blondes are disappearing; blacks are disappearing, and the new race are becoming intermediaries.

5. The color of the eye is mixed showing both light grey, blue grey, and green, with marked traces of brown.

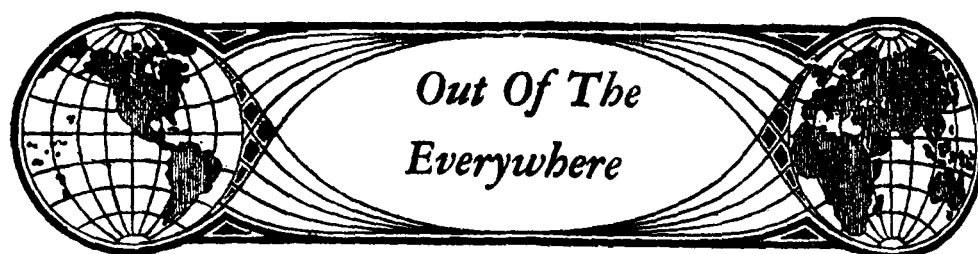
6. The new race cannot be depicted by any distinctive type of feature. The physiognomy is more variable than any other characteristic, and there is a clear undertone which makes it possible to recognize and to separate the American type from the Scandinavian, British, or German.

7. The root stock is essentially British—probably at least 80%, the next largest contributors being the Germans, whilst there is a small admixture of the several other European peoples who have emigrated to America.

8. There is practically no Indian blood in the new type.

9. The new type is distinctly a superior race physically.





Mrs. Jackson, General Secretary of the English Section, has just returned to England from Adyar and in *News and Notes* expresses some fine opinions which we gladly share with our readers:

The chief Convention addresses were given by our President, who spoke on "The Value of Masonry," Bishop Leadbeater on "The Two Paths," Bishop Wedgwood on "The Gaining of Spiritual Experience," and Mr. Jinarajadasa, who gave a brilliant account of his work in South America. The whole atmosphere of Convention was one of kindness and good-will, though one would have been dull indeed not to be conscious of the deep under-current of unrest and perplexity which seems to be affecting members all over the world. This is largely the result, I think, of the varied interpretations that are being given everywhere of the new teaching of Krishnaji. It would be idle to pretend that this is not disturbing people. It reminds me somewhat of the perplexity of Arjuna, who, when faced with a complicated and difficult situation, sought to make Shri Krishna give a hard and fast pronouncement as to what was the right and what the wrong thing to do.

There was some talk about the unhealthy state of the Society which was clearly and cleverly dealt with by Bishop Irving Cooper in a delightfully provocative and whimsical talk, much on the lines of his speech at the World Convention in Chicago.

As I listened, however, first to one and then another, it seemed to me that the question we really all ought to be asking is not "What is wrong with our Society," but "What is wrong with me?" Practically every disturbed member one meets seems to be convinced that he or she alone is really concerned with the true welfare of the Society, that his or her special interests are Theosophical, while the interests of others are not. Various authorities are constantly quoted—some say "H.P.B. said so and so," others, "Krishnaji says so and so," and all seem to forget that there ought to be a place in our Society for earnest members who *actually do* accept no authority, those who simply believe that Brotherhood is a fundamental fact in nature, and who hope to find in our Society some practical expression of this fact, and to learn how to make it more and more a living reality in their own lives.

The T.S. ought to be as free and as wide as the world. It ought to provide an anchorage, a harborage, for each and every type of soul seeking to find Truth, or Life, or the Master, whatever happens, in fact, to be the goal of their endeavor. They should be able to count on the good-will of other members, a kindly tolerance of their point of view, a willingness even to help them in their search. Such a condition is impossible, however, when people begin to pick and choose and decide for others, as well as for themselves, what Theosophy is, what ought to be

done, how it ought to be done, when it ought to be done, and why it ought to be done.

The problems to be solved are individual problems. *We alone can judge of what is good and right for us, in what field we shall labor, what we shall think and feel.* We have no right whatever to impose that point of view on other people, and we have equally no right to call every point of view but our own un-Theosophical. If we are to be faithful to the trust imposed on us by the founders of the Society, the two great Masters of the Wisdom, Who have been the vital inspiring force in the lives of many of us, we shall have to learn to live and let live, be content to leave the guidance of the Society in Their hands. Such was the general tenor of many of the speeches and much of the thought.

Convention was followed by a Star week, presided over by Krishnaji. These daily meetings were held in the Compound, but not under the Banyan tree. In the estimation of many an even better place was found quite near to Headquarters, where there was accommodation for a very large crowd. Here, morning after morning, Krishnaji spoke to an attentive and sympathetic audience, for the most part answering questions — laboring patiently and earnestly to make his message plain. Krishnaji is so simple, one-pointed, so aflame with the message he struggles to deliver, that he commands respect and attention and calls out our love and tenderness. . . .

It was comforting, amidst all the clash of opinion and the turmoil of spirit one felt all about one, to turn to our two veteran leaders, A.B. and C.W.L., to whom we all owe such a deep debt of gratitude for faithful and untiring service in the cause of Theosophy and in the further-

ance of the welfare of the Society. Bishop Leadbeater is in wonderful health and spirits, body vigorous, mind as alert and keen as a young boy's, eagerly interested in every problem, amazing one with the depth of his insight and the grasp of his knowledge. For me, one of the joys of being at Adyar this time was C.W.L.'s question and answer meetings, which were held regularly every week. He speaks with such simplicity and devotion, with such kindly understanding, that it is a positive joy to listen to him, and in his radiant presence doubts and difficulties fade away. The Masters are such a living reality to C.W.L. and to our great President that they seem to live utterly in the sunshine of Their presence and breathe something of the fragrance of Their Lives. One of the most touching and inspiring sights I have personally ever seen, and which will remain an inspiring memory all my life, was these two picturesque and dauntless old warriors standing shoulder to shoulder, calm and serene and untroubled while the waves of opposition and doubt and turmoil were beating all about them. Secure in their *knowledge* of the Masters and Their plan for man, they are absolutely tranquil and unafraid. With a lifetime's devoted service to their credit, can we ever repay them the debt we owe except by loving and trusting them? We know that where they lead it must be good to go, and because they have paved the way with weary feet, perhaps it is the easier for us to travel. My friends, only the soul utterly at peace within itself can radiate out such joyful serenity, such calm and quiet strength as our two beloved leaders. These things are the heritage only of those who possess the "light that lighteth every man unto the perfect day."

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THEOSOPHICAL LODGE WORK

We have received a very interesting letter from Dr. Arundale about the work that he is trying to institute in the T. S. Lodge in Australia as its General Secretary. It seems full of practical suggestions that might well be adopted by Lodges everywhere:

I think there could be no more welcome gift to the Elder Brethren than the strengthening of *Their Society*, which is Their gift to the world. And if, recollecting the happiness, peace, and strength, you yourself have received through Theosophy and the Theosophical Society, you would in thanksgiving help to organize the passing on of that peace, happiness, and strength, to your fellow-citizens, you would be justifying your membership and expressing your gratitude.

In what ways can your Lodge become more effective in its surroundings? This question happens to be urgent just now as regards myself. I am President of the Blavatsky Lodge of Sydney, with a membership of about 400; and we find that we are not pulling our full weight. Why? Partly because our Lodge is not sufficiently a home for its members. It is not sufficiently "homey," so that they really want to be in its rooms as much as possible. Next, because we do not pay sufficient attention to new members. We are very glad to have them, but we tend to forget them once they have joined. Then, there is a tendency to forget Theosophy amidst the preoccupations of all kinds of other causes—social, political, humanitarian, educational, and so forth. Many of our members are keen on animal welfare, and forget that Science of Theosophy which has enabled them to understand how essential animal welfare is. Many of our members are keen on social reform, forgetting that the true Science of social reform is Theosophy.

Many of our members are interested in politics—though not by any means enough, forgetting that the supreme Science of politics is Theosophy. And so on. Of course, it is vital to be interested in all those things, but wise interest to no small extent depends upon a clear understanding of the Laws of the Divine Wisdom. . . . It is essential to relate Theosophy to the everyday affairs of life, but it is not less essential to relate the ordinary everyday affairs to Theosophy, and to make Theosophy the basis of life—whether everyday or of any other kind. Then our Library is by no means up to date. We have little literature dealing with recent developments in science, in philosophy, in art, in literature itself. This must be attended to, for it is of the highest importance that our members shall know what is going on in the outer world, so that they may realize that all the Theosophy is not within the Theosophical Society.

Furthermore, the Section itself must not be forgotten, and general Theosophical propaganda is of the highest importance in these difficult days. We must see what we can do for our Section, which, like all other Sections, urgently needs more support from its members and Lodges. Our new drive begins on and from January 15th next, when we shall have a musical social gathering—I am a strong believer in music—and shall put our four hundred heads together to see how much wisdom we can pool to the above ends.

Are you facing your problems? Are you in the midst of a new drive? Are you a live wire in your Lodge . . . or, well, I had better not be too precise, for politeness' sake? To become a live wire you have to believe with your heart in Theosophy. If you are not a live wire, you do not really believe in Theosophy.

You may enjoy Theosophy, but you do not really believe in it, and the time might quite easily come for you to drop it. If you believe Theosophy, you will be restless save as you spread it abroad. You will *have* to be up and doing. . . .

I may finally add that Bishop Leadbeater is hard at work in Adyar, specially with Church and Masonic activity. He is, of course, a Godsend to these activities there. He will be with us for the Australian Theosophical Convention at Easter, returning to Adyar shortly afterwards. The President is very well indeed, he writes to me, full of extraordinary vigor, and hard at work in the service of her true Motherland, India.

So the future is bright. Let us make it still brighter.

Fraternally,

GEORGE ARUNDALE.

THE LEAGUE OF NATIONS

If Theosophists everywhere have felt that possibly America was not taking sufficient interest in, nor exerting her due influence upon, international affairs because she is not technically a member of the League of Nations, they may be glad to know that they are in error. Through official representatives of the government, the United States has participated in more than one hundred conferences since 1920. But read the complete story as told in a recent issue of *World's Work*:

"The tenth anniversary of the organization of the League of Nations will be observed in January. Meetings will be held, not only in European countries but in the United States. Twenty-five national bodies in America interested in closer international relationships will cooperate with the League of Nations Association in celebrating the event. At these meetings emphasis will be laid on the accomplishments of the League and the surprisingly large number of League activities in which this country has participated, directly or indirectly, not-

withstanding that it has abstained from membership.

"A survey of the work that the League has done reveals that it has settled no less than five important disputes. They are the Corfu incident, between Italy and Greece; the dispute over the Aland Islands between Sweden and Finland; the trouble between Poland and Lithuania over Vilna and other boundaries; the actual invasion of Bulgaria by Greece; and the trouble between Paraguay and Bolivia over boundaries. The claim is made by League sponsors that every one of these disputes might have resulted in local wars, with the danger of spreading to other nations, so closely knit is our modern civilization.

"From the point of view of Americans, the cooperation of the United States with the League in one form or another is almost as interesting as the actual accomplishments of the League. The common impression is that this country has little to do with the League, when, as a matter of fact, it has participated in more than one hundred conferences since 1920, through official representatives of the government, representatives of the government acting unofficially or as observers, and individuals acting on the invitation of the League.

"The most important of these conferences, of course, have had to do with the limitation of armaments, but there have been numerous other gatherings for discussion of health, opium, traffic in women and children, suppression of obscene publications, international relief, care of refugees, finance, economics, communications, traffic in arms, and international law. There have been, too, the ratification of the Kellogg multilateral treaty and the developments incident to the United States becoming a member of the Permanent Court of International Justice. All in all, much constructive work has been done in the past decade, and this country has participated in more of it than is generally appreciated."

EDUCATIONAL FILMS

From the Information Section of the League of Nations we learn that there are some very important things being accomplished along educational and humanitarian lines. Among them are the following:

That customs duties and other taxes on educational films should be abolished, or reduced as much as possible, is a recommendation made by a Committee of Experts appointed by the International Educational Cinematographic Institute in Rome, which is under the auspices of the League. Hitherto such films have been treated on the same footing as commercial films; but whereas the latter are shown to make money, the former are generally shown free. The Committee has prepared a draft convention which proposes that educational films should be exempt from duties and all fees except registration charges, for import, transit, and export, for a period of six months. Educational films are defined as follows:

1. Films to make the League of Nations known;
2. Films prepared with a view to education in all its stages;
3. Films for professional instruction, as also films for the scientific organization of Labor;
4. Films for scientific and technical research;
5. Films intended for learned societies and scientific institutions;
6. Films on health and social work.

A report on the Welfare of the Blind in some 30 countries has just been issued by the Health Organization of the League. The material has been gathered during the last two years. The report reviews the history of the subject, from the position of blind minstrels in the days of Homer and the earliest public institute for the blind founded by Louis IX in Paris in 1260, to the post-War development of special education and workshops for War-blinded soldiers.

SELF-DISCIPLINE IN EDUCATION

Mrs. Beatrice Ensor, the well-

known Theosophist and education-
alist, both in England and America,
has recently been making an extensive
tour and lecturing on Self-Discipline
in Education. The following, pub-
lished in *The Ojai*, is the substance of
an address delivered during her visit
there:

To enable the child to think for himself, to form right judgments for himself, and to discipline himself, were given by Mrs. Beatrice Ensor as some of the aims of the new type of education in her talk in the assembly hall of the Ojai Valley School on Wednesday evening. Mrs. Ensor is internationally known in the world of education not only as the founder of two schools of the new type and as an apostle of modern education, but also as the editor of the *New Era*; and one of the heads of the New Education Fellowship founded in Calais in 1921.

Mrs. Ensor spoke first of the fact that a number of pioneers had arisen at about the same time in various countries of the world whose work, while not adopted wholesale, had yet a strong influence on school method. Madame Montessori, Helen Parkhurst, John Dewey, and many others were mentioned in this connection. Modern psychology has had the effect of altering the adult's attitude toward the child also, and this has had a tendency to begin a modernizing of educational methods which for long held to the medieval point of view that education was intended for the few and consisted of a factual knowledge dealing with the limited store of learning then in the world.

The swiftly changing world and the rapid growth of scientific learning have now made it impossible for any child to have more than a smattering of the myriad facts now available for study, and this together with a changed point of view regarding the necessity of education for all, has had a direct influence on altering educational procedure.

The slowness of evolution rather than the swift changes of revolution

are regarded by Mrs. Ensor as desirable, however, and she remarked that most of the parents concur in this idea, wishing to go rather slowly where the most precious of materials is at stake.

Mrs. Ensor believes that the new type of education is better fitted to the present age and that its pupils face the world better equipped in the qualities needed for a successful life in the world.

Great emphasis was laid by Mrs. Ensor on the necessity for the finest teachers. The building of fine, large structures to house students while the quality of the teachers is regarded as unimportant, the speaker put as a great mistake. The unconscious influence of teacher on pupil is continual and very potent, said Mrs. Ensor, illustrating her point in a striking way with examples from the Letchworth school in England.

Carefully distinguishing between freedom and license, Mrs. Ensor stated that perfect freedom is an internal attribute and cannot be given to or withheld from anyone. But that for children a necessity in education is freedom in a selected environment. This environment must be rich in materials, and the child must then be left to select those which he knows from within will best serve his needs. "We cannot teach another anything," said Mrs. Ensor. "We can only put him in the way of learning for himself, by experience."

The dangers of standardizing education were emphasized in Mrs. Ensor's talk. "If anything is criminal in this world, it is to attempt to standardize human nature," she said. "Our most precious possession is our individual uniqueness, and we must not be molded." She paid tribute to Edward Yeomans who, in what she termed "the most readable book on education, thrilled the educational world." His invention of the term "shackled youth" she commended as extremely felicitous.

"The new education is an attitude toward life, rather than a method," said Mrs. Ensor. She decried the use of

the word "progressive" to describe this attitude, saying, "I hate the term because it standardizes the new education."

A changed type of thinking, a larger view, a world consciousness, were claimed by Mrs. Ensor as a necessity of the new age dawning. She cited Briand, Hoover, MacDonal, as declaring that a world form has been built which, unless it can be invested with a world consciousness, will destroy the present civilization. The new type of education, Mrs. Ensor predicts, will assist in the development of the new type of citizen—one who is free, harmonious and self-disciplined—a citizen with a world consciousness.

PRINCE HOLM'S PEACE PLAN

The press, far and wide, has delighted in recording the unique plan of Prince Holm, of Denmark:

"An elaborate scheme to end war, a part of which involves the equipping of congressmen, kings, and high army officials with hobnailed boots and rifles and allowing them to take a leading part in future sanguine heroics, was advanced here today by a Lieutenant General Fritz Vilhelm, who is also Duke of Kolachine, and is a Danish royal prince to boot.

"Prince Holm—his shortest title—has been working on his plan for years. His aim was not only to produce a peace plan that would result in peace, but a peace plan that would be entertaining.

"The Prince's plan would go into effect 10 hours after any declaration of hostilities, and it would certainly cause some odd sights. The President, sovereign, or regent of the bellicose state would be the first person rushed to the front. He would be in the 'infantry shock troops.'

"Special troop trains would follow with all the members of Congress or Parliament who voted for war, and they would take to sidings only to get out of the way of the train bearing the prime minister or secretary of state and all the assistant secretaries of state. Transport airplanes would

fly overhead bearing to the front all the bishops, prelates, and clergymen who had openly opined that this was a righteous war and ought to be fought.

"They would have a special incentive for fighting," pointed out the prince, "because they would be fighting solely for their country. I have taken special pains to make it plain that all these patriots shall be required to remain buck privates on private duty until the war is over."

"Personally," he said, "I'm no pacifist, but I know how to put a stop to war."

FEEDING OUR LITTLE FRIENDS

It has been found that in the cold regions little birds, not able to migrate in winter, die of starvation when snow covers the landscape. So it was decided at Rantoul, Illinois, to call an airplane and send through its aid food to the starving birds.

Sergeant Paul Jackson of Chanute Air Field, through the solicitation of the Isaac Walton League at Rantoul, has been distributing two hundred large bags of seed along fields, hedgerows, and snow- and ice-covered river bottoms. This will be continued daily and save thousands of our feathered friends from starvation.

TYPE OF NEW RACE

The suggestion comes from Sir Edward Keith, the famed anthropologist and paleontologist, that President Hoover is a type of the new Race in America. Sir Edward thinks his head is a type far removed from the former, earlier American type, and represents the new economic type. He says: "In meeting a crowd made up of natives of China and Japan, we can tell the country of 90 out of every 100 men we meet; there are about 10 in every 100 which might be either Chinese or Japanese. If the crowd be made up of natives of Italy and Sweden, we expect to be successful in our racial recognition in about 70 per cent. of cases. Get together a crowd of English, Irish, Scottish, and Americans, and we cannot segregate them with any de-

gree of certainty. The American transformation has not taken place. The 'national mill' works slowly but nevertheless it is working toward a transformation and an individualization of the people living in the United States. The ultimate end must be the creation of a new race not only in body but in spirit. . . .

"We have in the population of the United States all the factors concerned in the evolution of a new race—the machinery for the physical differentiation of the body, the tribal machinery which works toward the isolation of its population from all other peoples, and also rapidly changing conditions, which permit the machinery of selection to come into operation."

According to ancient doctrine the Architect of the Universe, when the time is ripe for a new race to come on earth, prepares a spiritual matrix for it. The pattern must be of slow formation and distinctive to itself. When it has done what is required of it, it is "melted" so that there can be no duplication.

The American ethereal mold was formed long before the coming of the Puritans. The race that was to rise out of it was to be composed of variegated human "tiles," drawn from the ends of the Western world. Each "tile" was to be the result of some historical event. The matrix is now near completion, we are told. The hardening process has been going on for the last dozen years. The new American is not so far away.

BELGIUM AND FAMILY ALLOWANCES

Belgium is the first country in Europe to pass legislation on "family allowances." This means that Belgian workers receive additional allowances, over and above regular wages, to meet the extra burden entailed by their family. The object is "to establish an equal starting point for all, irrespective of the number of children in a family," and if not to increase the population, at least to improve the condition of present and future citizens.

The scheme was started by a group of employers in 1922, who agreed to pool costs; the movement has spread very rapidly, and now one-third of the workers in the country benefit from its provisions. The scheme has been duly legalized, and legislation is pending to make it nation-wide and to bring its operation under State control.

This experiment will be watched with interest by economists all over the world, especially in Great Britain, where there are many advocates of "family allowance" in each of the three political parties.—J. T.

EDUCATION IN CHILE

A law was passed in December, in Chile, making primary education compulsory, and children must now attend school between the ages of 7 and 15 years. Further legislation prohibits the employment of children under 16 years of age, unless their school requirements have been fully met.

—J. T.

LORD BYRON'S HOME

Newstead Abbey, the ancestral home of Lord Byron, has been purchased by Sir Julien Cahn and presented unconditionally to the British nation.

The time has now come when justice can be done to the works and memory of Byron. Eighty years ago pious clergymen felt it a duty to warn their congregations against the pernicious writings of that "unholy trinity," Scott, Burns, and Byron, typifying "The World, the Flesh, and the Devil."—J. T.

RUSSIA AND RELIGION

The tide of anti-religious feeling that is sweeping through Russia is arousing world-wide interest and antagonism. Priceless antique treasures, ikons and church furniture are being destroyed all over the country, and many of the buildings are either being demolished or are turned into "Houses of Culture."

An unprecedented wave of anti-religious feeling has apparently swept

over the nation. Enormous processions of men, women, and children, headed in some cases by ex-priests, are demanding the total abolition of religion. This extraordinary outburst of anti-religious feeling could be better understood if the Greek Orthodox Church still retained its old religious, political, and economic powers; but now that its domination and prestige have been destroyed, it is very difficult for other peoples to understand this unfortunate, intensely bitter anti-religious feeling.

In the educational field Russia's achievements, however, command universal approval. According to Prof. Edgar S. Fumiss, of Yale University, not more than 24 per cent. of the people could read and write before the revolution; now 54 per cent. of the people are literate. "Every available agency is being used to surmount illiteracy. During the current year it is expected that 7,500,000 adults will be taught to read and write, and that by 1933 there will be no illiterates of adult age. Childhood education is pressed with equal vigor. Last year almost 90 per cent. of the children of school age were attending school, as compared with 47 per cent. in 1915. By 1933 the Government expects to have instituted compulsory education throughout the entire country."

—J. T.

TURKISH REFORMS

Turkey continues to witness startling inroads in its ancient customs and mode of life.

Imprisonment for debt ceases to be lawful, and all who were imprisoned on account of debt have been released. The report comes from Angora that Turkish schools have been ordered to cease instruction in the Arabic and Persian languages, and substitute therefor the study of Latin and Greek. At the same time all schools have been required to commence the study of the English language.—J. T.

Reports of National Societies and Allied Activities *Adyar Convention, Dec. 24-27, 1929*

The Presidential Address

(Continued from Page 292)

LODGES AND FELLOWS

The number of Charters granted from the commencement of the Society to the end of 1928 was 2,676. In 1929, 82 new Charters were granted, raising the number to 2,758. 4081 diplomas to new members were issued. The total number of active Lodges is now 1,592, and we have 43,625 active members.

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in The United States	234	6,917	716	
2	" England	158	5,050	381	
3	" India ¹	342	6,764	511	
4	" Australia	33	1,559	71	
5	" Sweden	34	763	24	
6	" New Zealand	19	1,074	36	
7	" Holland	49	2,703	149	
8	" France	75	3,398	368	
9	" Italy	37	622	54	
10	" Germany	45	745	148	
11	" Cuba	25	468	92	
12	" Hungary	17	382	42	
13	" Finland	25	688	71	
14	" Russian T.S. outside Russia	14	356	47	
15	" Czecho-Slovakia	7	108	10	
16	" South Africa	22	528	42	
17	" Scotland	31	688	71	
18	" Switzerland	18	265	15	
19	" Belgium	12	475	71	
20	" Dutch East Indies	31	2,137	178	
21	" Burma	10	301	9	
22	" Austria	11	536	47	
23	" Norway	11	246	11	
24	" Egypt (See Federation, below)	—	—	—	
25	" Denmark	15	483	24	
26	" Ireland	7	131	14	
27	" Mexico	29	449	138	
28	" Canada	18	430	68	
29	" Argentina	18	453	104	
30	" Chile	20	285	38	
31	" Brazil	19	485	90	
32	" Bulgaria	8	200	24	
33	" Iceland	7	300	13	
34	" Spain	22	451	42	
35	" Portugal	10	202	8	
36	" Wales	20	373	49	
Carried forward		1,453	41,015	3,776	

¹ This number includes 722 active members and 163 new members of the All-India Federation of Young Theosophists.

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
	Brought forward	1,453	41,015	3,776	
37	T.S. in Poland	16	342	37	No Report
38	" Uruguay	10	145	—	
39	" Porto Rico	18	300	30	
40	" Rumania	11	243	34	
41	" Yugoslavia	8	149	30	
42	" Ceylon	7	89	14	
43	" Greece	7	190	60	
44	" Central America	15	313	62	
45	" Central South Africa	9	200	—	
46	" Paraguay	7	49	—	
47	" Peru	8	60	—	No Report
	Canadian Theosophical Federation	10	231	8	
	Federation of the Lodges of the T.S. in Egypt	3	45	9	
	Other Non-Sectionalized Lodges	10	254	21	
	Grand Total	1,592	43,625	4,081	

UNITED STATES: The Report from America states that the event of the year was the third session of the Theosophical World Congress, which met in Chicago in August, and at which 27 countries were represented. The maximum attendance was about 1,300, and splendid audiences came to hear the President's lectures. During the year, for very various reasons, 27 Lodges were dissolved. 8 new Lodges were organized. As to members—79 were lost by death and 88 by resignation and many were transferred to the inactive list. We took in 716 new members and have now 6,917, 942 less than last year. The Summer School at Wheaton was a complete success, with Dr. Arundale as Dean. Nearly 1,000 Theosophical books were donated to 88 public libraries, but the sale of Theosophical literature has fallen off about 40 per cent, on account of economic depression, the dearth of newly written books, and other factors. The visits of the President and a number of other overseas visitors have done much to revive the enthusiasm of the American membership. Good results are anticipated for next year from the recently started tours of Miss Codd and Mr. Hodson.

ENGLAND: England has now 5,050 members, 158 Lodges and 52 Centres. 381 new members were admitted, and 485 members lapsed, resigned, transferred to other National Societies, or died. Several Lodges have acquired their own premises, namely, Bolton, Liverpool, and High Wycombe. Students' Week and Week-ends have been a great success in various parts of the country, also a One Day Campaign, in which most of the Lodges held lectures or symposiums on the Life After Death, which drew a good deal of press publicity. There have been three very generous gifts: namely, the remainder of the 14 years' lease of Headquarters, a small property in East

London occupied by a Lodge, and the Mortimer Hall property.

INDIA: India reports general progress throughout the country. The minds of the members appear to be much occupied with an attempt to understand Krishnaji's teaching and to solve the problems which it raises. The Constitution and Rules have been revised in order to remove legal discrepancies and to bring them into closer relation with present needs. Newly formed and revived Lodges number 21, and 16 were dissolved, so there is an increase of 5. 10 new Centres were formed and 4 dissolved. There has been a loss of 34 members, and the active Youth membership has fallen from 829 to 722. The Federations of Central India and Rajputana, and Gujerat and Kathiawar became autonomous on October 1st, and promise vigorous work. The autonomous Southern Federations have been working well, but the Northern Federations are not yet quite so well organized. Conferences and Camps have been very well attended, and important educational work also continues. The finances generally are more satisfactory than in the past, there being a credit balance, and the Indian Bookshop shows a profit of Rs. 4,000. The Headquarters needs repairs, improvement of gardens, and sanitary installations.

AUSTRALIA: Australia reports a successful Thirty-fourth Annual Convention. Its chief features were addresses by Bishops Leadbeater and Arundale, and Mrs. Arundale; the adoption of the Active Service Fund (which is an appeal for one shilling a week from every member); the re-publication of the *Australian Theosophist* as the official organ; meetings for the Youth Work, Order of Service and Education; and the establishment of the "Advance Australia News Service." The largest part of the public work has been carried out through the medium of the Theo-

sophical Broadcasting station, which continues to pay its way. The Theosophical Society in Australia can be proud of its radio service to the Commonwealth, for its popularity is great and it has earned high praise from many sources. It also finances the issue of *Advance Australia* as a fortnightly newspaper, having a circulation of 10,000 copies. The News Service has in four months secured publicity to the extent of 253 full columns at least, the newspapers making much use of the four page budget of paragraphs which is distributed to over 500 editors in Australia every week. Perth and Claremont Lodges have new premises of their own; in the latter case the actual work of building was done by the members of the Lodge themselves.

SWEDEN: Sweden reports that the organization of the National Society had become rather loose, but is now being tightened up again. The work will proceed in a free spirit, with the recognition that while, as Krishnaji teaches, a belief cannot be organized, the T.S. has no creed, and may therefore quietly hold its old position. It is hoped that this will bring order into the somewhat bewildered ranks, and assist the strengthening of a real nucleus of Universal Brotherhood. The membership, having been severely revised, shows a decrease of deadweight to the extent of 340 indifferent members. The sectional magazine has changed its name to *Fri Horisont*. The subscription of shares for the Headquarters building project goes on slowly. (I hope some one will tell us the meaning of the new name.—A. B.)

NEW ZEALAND: New Zealand has 40 new members, while those who have resigned, lapsed, passed over, and been transferred to other Sections amount to 113. Still it has a large membership in proportion to population, namely 1,074. The sectional magazine, issued on alternate months, goes free to all members, and every new member has also received copies of *A Message from an Elder Brother, What is the Theosophical Society?* and *The Hidden Side of Lodge Meetings*. The Headquarters' library has 60 subscribing non-members. The Vasanta Garden School is making excellent progress, the eurhythmic classes being especially useful. It has built a new Assembly Hall. The attendance is 42. The Vasanta Farm, a property of 114 acres, presented to the Section 18 years ago with the idea of establishing a Theosophical College and Retreat, is being successfully worked as a farm, and the Order of Service is now fully organized.

THE NETHERLANDS: The new Headquarters, opened in July, has attracted many members and much Press attention. The buildings form a very remarkable piece of ultra-modern architecture. They include a most beautiful bookshop and a splendid library. The membership returns show a loss of 240, and a gain of 149, the total now being 2,703. The Publishing House shows great depression of business, which began suddenly and unexpectedly in September, 1928. It is reported that the dissolution of the Order of the Star

is causing many T.S. members to question the value of the T.S. The Society is also suffering under the mistake which people make in identifying the Liberal Catholic Church with the T.S., but it is hoped that Dr. Besant's expressed intention (not to attend the Church herself) may gradually improve the situation in this respect. The Order of Service is being re-organized.

FRANCE: France reports 368 new members and a loss of 345, making the present total 3,398. The General Secretary is not satisfied with the situation as, although there is no decline, there is a lack of real progress, which he ascribes not to the members being less energetic than before, but to their using their energy not directly in the Society's work. As formerly, lectures and classes have been held regularly at Headquarters, but unfortunately Mlle. Aimée Blech's increasing ill-health now prevents her from taking part in this. The Theosophical work in Cochin China deserves special mention. It is rooted chiefly among the cultured classes—the Annamites. Some of the members are erudite Buddhists, to whom the teachings of Theosophy soon become familiar, and who likewise quickly absorb Krishnaji's messages, as they are so closely akin to Buddhism.

ITALY: In addition to its *Notes and News*, Italy has a new Review, *Il Loto*, which will endeavor to show the unity of life on the three lines of philosophy, science, and art. The Order of Service has done good work and is expanding. 96 members have been lost, and 54 have joined, the total now being 622.

GERMANY: An extremely brief report informs us that the membership has fallen from 902 to 745, the reduction being ascribed as partly due to the influence of Krishnaji's teaching. The General Secretary is endeavoring to bring about friendship between the T.S. and the Anthroposophical Society.

CUBA: Cuba reports benefit derived from several distinguished or prominent visitors—Mr. Jinarajadasa, Mr. D. Rajagopal, Mr. L. W. Rogers, and Mr. Adolfo de la Pena Gil. With Mr. Jinarajadasa as chairman, a meeting was held to form a Federation of the Spanish-speaking countries of North America, namely Mexico, Cuba, and other Antilles. The Lodges and members of San Domingo have been transferred to the Porto Rican T.S., so that they may have the benefit of the greater proximity. The magazine has been enlarged, and new and more pliable By-Laws have been passed. Membership shows 92 admissions and 217 losses, and the total is now 468.

HUNGARY: Hungary records a year of steady progress and an increase of members from 352 to 382. A special Convention of the T.S. in Hungary, held in May under the auspices of the European Federation, was a memorable event, and much strengthened the position of Theosophy throughout the country. The Headquarters has continued its systematic lecture courses, propaganda meetings, question and answer meetings, study meetings, and social gatherings. Kindred movements had

to remain suspended, owing to the strict policy of the Government. There is an International Correspondence League, communicating with members in 20 different countries. The Publishing Trust has been active, and has printed 10 booklets, 5 leaflets, a larger book, and a small magazine on a printing machine lent by Mr. Nicholas Miles. The donation of £600 presented by the President from the Hamilton legacy will enable the new Headquarters to be completed next year.

FINLAND: The T.S. in Finland has an increase of 30 members, making a total of 729. The Twenty-second Convention in the new Headquarters' building was very well attended and was very harmonious and brotherly. The propaganda Committee has been particularly active, sending out lecturers and selling literature at many meetings. A notable feature was the work of the travelling bookseller, Mr. J. Simpanen, who was sent out for two months, going from town to town and village to village, selling books and distributing pamphlets. Mr. K. Unho also travelled for some time. This work cannot pay the keep and travelling expenses of the workers, but is valuable if financed by the Society. The magazine *Teosofi* has 1,150 subscribers—very many more than the members of the Section. October was made a special propaganda month, during which the Section had the additional advantage of a Hindu lecturer, Mr. A. L. Simha. At Vammelsuu the Society has a summer resort, which was used by about a hundred members, combining health with congenial company. The General Secretary feels that the movement has entered upon a new phase: "The living of Theosophy by Theosophists."

RUSSIA: The "R. T. S. outside Russia" reports two new Russian Lodges, at Berlin and Brussels, making 14 all over the world. There are 47 new members and 8 have been lost; the total is now 356. A Convention was held in Paris on White Lotus Day, with delegates from London, Brussels, Berlin, and Geneva. The General Secretary, Dr. Anna Kamensky, and Miss C. Helmboldt have lectured in various towns. The little magazine *Vestnik* appears regularly, in spite of financial difficulties, and the help given by Mr. P. Raggis of Reval has made possible the publication of *The Voice of the Silence* and *In the Outer Court*. This is very precious service, because of the book-hunger of Russian Theosophists. Every Lodge works in its own way, and many are active in various lines of service and in artistic expression. The Russian Lodge in Tientsin, China, has been attacked by Christian Missionaries, but nevertheless has carried on its work bravely. In addition to her direct work for the Society, the Secretary has a Chair in the University, and holds courses on the Comparative Study of Religions, Vedism and the *Bhagavad-Gita*.

CZECHO-SLOVAKIA: The membership is now 108, a decrease of 7. Many public lectures have been given in different towns. Mr. and Mrs. Cimr publish a magazine *Esperoteozofia*, which does the very useful work of

giving information about Theosophy to Esperantists. The General Secretary remarks that this work is deserving of help from other National Societies.

SOUTH AFRICA: South Africa reports an increase of 4 members, the total now being 528. The Annual Convention was notable as the 21st, the "Coming of Age" of the Society in South Africa. In addition to its other work, it approved of the formation of a separate Central South African T.S., to be formed from its own Lodges. For some time advertisements have been inserted in the principal daily newspapers of the four Provinces, inviting those interested to apply for information on Theosophy; these have almost immediately brought in replies.

SCOTLAND: A drastic revision of the membership list leaves the total now 688, as compared with 743 last year. The Annual Convention held at Perth was a very happy one, with the President of the Society in the chair. Special mention must be made of the deaths of Mr. William McLellan and Mrs. Isabel Stead, valuable and very old workers, well-known to many of us.

SWITZERLAND: The membership of the Society in Switzerland continues its steady increase, this year from 245 to 260. A policy of very careful expenditure of money and elimination of all wastefulness has enabled the Society to reduce membership fees, carry on vigorous activities, and close the year with a credit balance of £40. Special mention is made of the activity of the International Centre organized by Mrs. Cousins, of Adyar, and Mrs. G. Kern. Mr. Meautis, the General Secretary, and Mme. Kamensky have been active in the lecture field. German Switzerland is especially active.

BELGIUM: Belgium reports an increase of 29 members, the total now being 475. The Lodges have been individually active, and the book-selling department has provided the T.S. in Belgium with good financial support. The Theosophical Order of Service has also helped much in the organization of lectures, concerts, etc. For some years we have had in Belgium a legal organization, the "Association Théosophique," to represent the Society in all financial transactions. This has now changed its name to the "Société Théosophique," so our Society has now a "personnalité civile" and can own, sell, receive legacies—and pay taxes.

NETHERLANDS-INDIES: The T.S. in the Netherlands East Indies reports 1,026 European members, 902 Indonesian and 209 Chinese, a total of 2,137, a reduction of 46. The General Secretary ascribes the decrease to the rising unrest caused by the teachings of Krishnaji, sometimes misinterpreted, and sometimes awakening the people to an earnest self-inspection which shows them that their place is not in our Society. He appears to agree that their place is not within the Society, though if they are true to their inner motives they will remain our friends and helpers outside, and he remarks that the Section is stronger for their absence. The Society publishes four magazines, pro-

viding for Dutch, Malay, and Javanese readers. The Lodge in Solo has undertaken the translation of the entire *Mahābhārata* into the Javanese language, and this has received an enthusiastic welcome. (Well done! brave little Lodge, shouldering so large a task.) There is great activity in the building of Lodges in no fewer than five places. Twelve of the Lodges now own their own buildings, and at some of them small Theosophical Communities dwell. The biggest effort this year appears to be at Bandoeng, which has raised almost £25,000. The great event of the year has been the visit of the Rt. Rev. C. W. Leadbeater, accompanied by a large circle of old and new friends. He stayed nearly half the year and visited nearly all the Lodges of the Section. Great benefit was also derived from the visits of Bishop Arundale, Mrs. Arundale, and Dr. van der Leeuw. The Convention was a great success, a new stepping-stone for the promotion of Brotherhood between the many different races and nationalities in Java. As it was held in Solo, which is a very characteristic Javanese cultural centre and the residence of two of the most influential Javanese Princes, it was decided not to give prominence to ceremonial work; the Liberal Catholic Church and Co-Masonry were therefore left out of the programme. In June a very successful Summer School Camp was held in Lembang. The subsidiary movements are carrying on their work, the educational being particularly notable. There are now 13 schools under Theosophical management, with over 2,000 pupils and 70 teachers.

BURMA: Burma reports 301 active members, including honorary Bhikku members, an increase of 8. Most of the Lodges have been very active, the Youth Lodge, Rangoon, deserving special congratulations. The General Secretary states that by far the best work done during the year was the splendid distribution of booklets and leaflets by post. Mr. A. Verhage contributed Rs. 300 for books, and a thousand copies of *Krishnamurti, Who is He?* The Sectional magazine has been dormant, but will now be revived. Nothing has been done with the land belonging to the Section, and attempts to sell it have not been successful so far. The Buddhist Educational Trust schools are having an anxious time, as the Trust funds have become involved to the extent of about Rs. 17,000, owing to the failure of the firm with whom the money was deposited. The deficit on the Girls' School has been made up by a generous member.

AUSTRIA: The membership has increased by 16, and now numbers 536. The General Secretary states that though activity has not been great, the Theosophical life has been intense. The Section benefited much from the visits of the President and Bishop Wedgwood. The Liberal Catholic Church has proved a tower of strength to some of the Section's best workers.

NORWAY: The principal events mentioned in the General Secretary's report are a series of public lectures held in the new Head-

quarters, to which many non-members were attracted, and the publication of a series of short booklets on popular Theosophy, which are doing much to spread the ideas all over the country.

DENMARK: Denmark reports 483 active members, being a decrease of 46. We must record with regret the death of Mr. August Plum, who founded and for 18 years worked for the Blavatsky Lodge at Copenhagen, and was also publisher and editor of the *Theosophisk Tidsskrift*. Successful Summer Schools have been held at Nakskov and Vadstrupgaard, led by Mr. Edwin Bolt. No books have been published this year, but the sectional magazine in its new form has been a great success. There is not much coöperation between the T.S., the Liberal Catholic Church, and Co-Masonry, but on the other hand there is no ill-feeling.

IRELAND: The General Secretary regrets to report once more that not much interest is taken in Theosophy in his country, probably because more than three-fourths of the population are strictly forbidden by their religious authorities even to attend our lectures. The membership shows an increase of 4. The visits of helpful friends are mentioned—in addition to the President—Mrs. Cannon, Miss Codd, Mrs. Yates, Dr. and Mrs. Cousins, and Prof. James Scott.

MEXICO: The chief event of the year was Mr. Jinarajadasa's tour, in which in 62 days he addressed 81 meetings in 26 places with an approximate total audience of 59,000. This visit came at a time when there was a transition from the old to the new spiritual life of the Nation. Most of the listeners were women, young people, and laborers, a remarkable sign of the awakening of the National consciousness. There are now 449 members. The Lodge at Vera Cruz has erected its own building. Over 80,000 leaflets were printed on a small press managed by the General Secretary. Mr. Jinarajadasa's *Gods in Chains* is being published in Spanish.

CANADA: The General Secretary explains that the T.S. in Canada has stood since its organization for Theosophy as expounded in *The Secret Doctrine*, the early literature, and the Masters' letters, while maintaining perfect freedom of thought and speech and the privilege of criticism. He hopes that the Federated Lodges will see their way to reunite with the Section, as the harmony that prevailed at the Chicago Congress amid decided differences of opinion indicated what is possible. A very successful lecture tour by Mr. Hampton, in which no debatable questions were raised, was arranged jointly by the National Society and the Federation. Since the last report there has been a loss of 73 members, the number being now 430. Mr. Smythe speaks of the very valuable work done by Theosophists who have been active in other organizations, and instances one who was head of a Dickens' Fellowship of 1,100 members, and also the lecturing of Mr. Roy Mitchell in many fields. The Sectional magazine has been the chief instrument of propaganda, and the

services of several of the very oldest Theosophists have been secured to write articles for it. There has also been a republication of several valuable books, including *The Evidence of Immortality* by Dr. Jerome Anderson. There is also a travelling library, which is sent to any part of the country.

ARGENTINA: The visit of Mr. Jinarajadasa aroused deep interest among the public, and more especially among the members. The General Secretary feels "that one of the greatest results of our brother's work was to bring the Argentine soul nearer to the reality of its own existence, revealing aspects of its own spirituality hitherto ignored or unappreciated." It has been the year of the most intense and effective work since the foundation of the National Society. On the administrative side, Lodges and members in Paraguay and Peru have been separated to form their own Sections. This takes away more than 100 members.

CHILE: Chile reports a reduction of two members, the total number being now 285. The outstanding event was the visit of Mr. Jinarajadasa, who spent 40 days in Chile, and attracted very large and enthusiastic audiences in 14 of the most important cities. The General Secretary feels very strongly that we are in the midst of a period of renovation, so that the near future will find us much stronger and more efficient in true spirituality than before.

BRAZIL: Reports an increase of three members, the total now being 485. The great event of the year was the visit of Mr. C. Jinarajadasa, which was of great benefit, and received much attention in the press. A notable feature has been the fraternization of Lodges, the two lodges in Sao Paolo, for example, having a monthly *Day of Fraternity*.

BULGARIA: Bulgaria reports 200 active members, the same number as last year. Public opinion is turning very much in favor of the Theosophical Society. One often hears of its members as philosophers, religious, truthful, and trustworthy; and almost all cultural organizations invite Theosophists for different kinds of social work. The members try to reach Liberation by service to other movements.

ICELAND: There are now 300 members in the National Society, 82 less than last year. Some of the Lodges are in a bad way, but others are getting on well. One librarian records the loan of 700 volumes, mostly to non-members. There is uncertainty in the minds of some of the members as to the value of our work.

SPAIN: Spain reports a gain of 28 members, the total now being 451. Six of the Lodges are mentioned as being especially active. The Section has to face unusual geographical and ethnographical difficulties, on account of the great variety of types, languages, and dialects, and the long distances between the principal cities and populated districts. The independent character of most Spaniards is also to be reckoned with. The present political situation and the power of the Church also prevent the free exposition of Theosophy from public platforms, but it is nevertheless permeating the thought of the cultured classes.

PORTUGAL: The number of active members is now 202, as against 331 last year. A large number of members have been dropped because they have failed to pay their subscriptions. What the General Secretary calls "the gust of purifying wind from Ommen" has caused some temporary inactivity in the South. At the same time the intense clerical reaction has assumed an aggressive aspect in opposition to Theosophical development.

WALES: Reports 373 members, which is 15 more than last year. Members have been active in many ways during the year, and steady progress has been made. An interesting point is that the University College of North Wales sent a request for a representative collection of Theosophical literature, which was duly provided. That is a remarkably good sign.

POLAND: This National Society has now 343 members, a decrease of 4. Its main effort has been to inspire its members with the ideal of service. A ten days' visit by Bishop Wedgwood was a great inspiration, and Mr. A. Knudsen also rendered most effective assistance.

URUGUAY: Sends no report.

PORTO RICO: The Theosophical work during the year has not been so intense and enthusiastic as formerly, chiefly on account of deep economic depression following the terrific hurricane of December, 1928. Certain interpretations of Krishnaji's messages have also caused some confusion in the members' minds. The number of members is now 300, a reduction of 41 in the year.

RUMANIA: Report arrived too late.

YUGOSLAVIA: Reports a present membership of 146. The library has increased to 600 volumes. The bi-monthly magazine continues and publishes a translation of Dr. Besant's *Karma*. Prominent members of the Section have given lectures, and Mr. A. F. Knudsen, described as "the Godfather of the Yugoslavia Theosophical Society," paid a visit for the third time and lectured every day.

CEYLON: Has now 89 members. The outstanding event of the year is the completion of the Headquarters' building, the result of the cheerful and steady sacrifice of many small savings and a few handsome donations. There is also a T.S. Sports' Club. The excellent individual work of our members in various organizations is a triumphant justification of our existence. The Headquarters is always a house of friendship, where friendly exchange of opinion and harmonious and pleasant intercourse are possible.

GREECE: Sends no report.

CENTRAL AMERICA: This new Society covers Guatemala, Honduras, El Salvador, Nicaragua, Costa Rica and Colombia, that is, all Central America with Colombia. The sense of responsibility awakened by the new organization has much stimulated most of the Lodges. The tour of Mr. Jinarajadasa, who spared no pains and efforts in order to visit all the Central American countries, also greatly strengthened the enthusiasm and vitality of the members. Despite the hostility of the Roman Catholic Church, his lectures were crowded every-

where. The number of members is 313, an increase of 61 in 4 months.

CENTRAL SOUTH AFRICA: This Society was also chartered in May, 1929, as an offshoot of the Theosophical Society in South Africa, which gave its kindly blessing to the new venture. There are 9 active Lodges with about 200 members.

UNSECTIONALIZED

CHINA: *The Shanghai Lodge* has given up its room in the Nanking road, and hired a letter box in the G. P. O. so as to have a permanent address. Its weekly meetings have been held at the residence of Mr. and Mrs. Browne. Mr. M. Manuk, Presidential Agent for China, visited the Lodge and gave two lectures, which were well attended. The membership stands at 34. *The Hong-Kong Lodge* has now 30 members. 79 meetings have been held, of which 34 were public lectures. Besides giving some of the lectures, Mr. Manuk conducted weekly classes in *The Secret Doctrine*, *The Bhagavad-Gita* and *The Voice of the Silence*, after which a Star meeting was always held. *The Chinese Lodge, Hong-Kong*, has 65 members, and has given 32 public lectures. It is printing 5,000 copies of *Life the Goal*, by Krishnaji, translated into Chinese, for free distribution, the cost of which has been provided by Commander Cather and Mr. Manuk. The Lodge also conducts two night schools, the teachers of which are members of the Lodge, who give their services free of charge. There are 127 students, consisting largely of office boys and shop assistants. *The Besant School for Girls* at Shanghai has secured new premises in Ferry Road, and has now 381 students. It is gratifying that after years of disappointing reverses the efforts of Miss Arnold and Miss Kwai show every promise of being crowned with success.

EGYPT: Report arrived too late.

CANADIAN THEOSOPHICAL FEDERATION: This Federation has now 10 Lodges, with 231 members, a net gain of 4 in the year. Mrs. Hampton's tour throughout the Lodges is mentioned as having been particularly useful. The Secretary speaks of much variety of opinion and activity among the members, but considers that this diversity will enrich and strengthen the movement.

RUSSIAN FEDERATION WITHIN THE FINNISH SECTION: This Federation consists of Russian refugees who are so poor that they need no Treasurer. In the various Lodges the studies were chiefly based upon the methods of Krishnaji.

SINGAPORE: Singapore Lodge reports little progress, but a persistency which has made the Lodge more coherent and the members more earnest. There have been weekly meetings for the public and Sunday classes for the members. The library is the chief means of propaganda. Visits of Dr. and Mrs. Arundale and Dr. and Mrs. Cousins were much appreciated. There are 15 members.

BARBADOS LODGE: Has now a membership of 30. The President, Mr. G. Clyde Williams, and the Vice-President, Mr. P. P. Spencer, have delivered a number of lectures, and there are regular weekly classes.

SELANGOR LODGE: This Lodge was founded at Kuala Lumpur in June, 1929, with 11 members, and it has now 13. Regular meetings and study classes are being held, and a library is being established.

THE ADYAR LIBRARY: Under the continued direction of Dr. C. Kunhan Raja, the Library maintains its reputation as an institution of great usefulness to scholars, many of whom have made use of it by personal visits and also through correspondence. The publication of the 98 Minor Upanishats with a good Commentary (the only complete edition with a Commentary) is now complete, and beautifully printed by the Vasanta Press. The Samnyasopanisat and the Rukminikalyanam have been issued, and other works are in hand. Much useful rearrangement and cataloguing has been done, and there are many additions.

THE OLCOTT PANCHAMA FREE SCHOOLS: There are now 267 pupils in the Olcott Free School, and 193 in the H. P. B. Memorial Free School. It was proposed to transfer the H. P. B. School to the Labor Department of the Madras Government, but the policy adopted by the Authorities has been to assist private agencies with substantial grants instead of taking over such institutions. Reports of visitors and Inspectors are very favorable. The health of the children receives particular care, and there is daily distribution of midday food.

THE BRAHMAVIDYA ASHRAMA: The work has been carried on with typical willingness, in the absence of Dr. Cousins, by Mr. A. F. Knudsen, as acting Principal. (Mr. Knudsen is now at Ojai, California).

THE THEOSOPHICAL WORLD UNIVERSITY CENTRE IN LONDON: The report on this subject contains an account of the history of the movement, suggestions as to methods which it may adopt, a list of the activities in the form of lectures at Brompton Road and in various other places, and a statement as to the financial conditions and the requirements for the immediate future. These are all too complex for brief statement, but it is evident that great and varied activities are a-foot, which may become the seed of a splendid world-wide Institution in process of time.

INTERNATIONAL COMMITTEE OF THE EUROPEAN FEDERATION OF THEOSOPHICAL SOCIETIES: This Committee was founded to link the T.S. in friendly coöperation with the numerous international organizations in Geneva, especially the League of Nations. It has an excellent suite of rooms in a good position. Its chief activities so far have been a Peace Week, and various lectures by Mrs. Cousins, Dr. Cousins, Mlle. Brisy, and others.

THE THEOSOPHIST



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Message to Theosophists

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Wesak

Bishop C. W. Leadbeater

MAY

World Peace

Lincoln Wirt

Sex Idolatry

Claude Bragdon

Ancient Egypt

Geoffrey Hodson

May, 1930

A decorative border with a repeating floral and scrollwork pattern surrounds the text on the page.

Our Policy

The Theosophist is an unsectarian publication dedicated to the ideals of world Brotherhood, to the dissemination of truth, and to the destruction of materialism.

Contributions will be considered on the subjects of Theosophy, philosophy, religion, education, science, psychology, art, health, citizenship, social service, and all other branches of humanitarian endeavor. (See page iii.)

Contributions criticizing individuals, or otherwise of a personal controversial nature, are not desired.

The pages of this magazine are open to all phases of thought provided they are in consonance with the ideals of Theosophy. But the Editor is not responsible for any declarations of opinions expressed by contributors.

"The inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, the preference of it; and the belief of truth, the enjoying of it, is the sovereign good of human nature."

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Founded in India, October, 1879, by Helena Petrovna Blavatsky and Henry Steel Olcott



Annie Besant, D. L., P. T. S., Editor

Marie R. Hotchener, Assistant Editor

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White Lotus Day

May 8th, 1930



H. S. Olcott



H. P. Blavatsky

*Founders of the
Theosophical Society, 1875*



Lest We Forget

White Lotus Day

H. P. BLAVATSKY

After nearly a century of fruitless search, our chiefs had to avail themselves of the only opportunity to send out a European *body* upon European soil to serve as a connecting link between that country and our own. . . . She is truthful, and does the best she can for you. . . .

We find a profounder wisdom in her *inner* Self than you will ever find yourselves able to perceive. . . . We light daily upon traits of her inner nature the most delicate and refined. I pledge to you my word of honor, she was never a *deceiver*; nor has she ever wilfully uttered an untruth.—K. H., *The Mahatma Letters*.

H. S. OLCOTT

Him we can trust under *all* circumstances, and his faithful service is pledged to us come well—come ill. . . . Where can we find an equal devotion? He is one who never questions, but obeys; who may make innumerable mistakes out of excessive zeal, but never is unwilling to repair his fault even at the cost of the greatest self-humiliation; who esteems the sacrifice of comfort and even life something to be cheerfully risked whenever necessary; who will eat any food, or even go without; sleep on any bed, work in any place, fraternise with any outcast, endure any privation for the cause.—K. H., *The Mahatma Letters*.



One of the requests made by our beloved Founder, H. P. B., who died May 8th, 1891, was that each year on the anniversary of her death Theosophists the world over should meet to remind themselves of the great purpose for which the Society was instituted by the Masters of Wisdom. In conformity with this request, the 8th of May has been designated "White Lotus Day."

She suggested specifically that as part of any program for that day extracts should be read from *Bhagavad Gita* and *The Light*

of *Asia*. Many Lodges diversify their program on this occasion, and from long years of experience we venture to offer the following suggestions:

That in addition to reading from these books and to recalling the treasured essence of the spiritual teachings which the Masters gave through H. P. B., we remember also the devoted life and work of her co-founder, Col. Olcott, who gave thirty-two years of continuous service to the Society until his death on Feb. 17, 1907. It is easy to get several interesting and helpful

quotations from any one of the four volumes of his *Old Diary Leaves*, especially from Vol. I. which explains how one of the Masters appeared to him in New York City and told him of the future work of the Society and the part he might have in it. What a thrilling part it was, and how much we owe to him for it!

That each National Section should remember the General Secretaries who served it in the past and gave of their time and devotion to carry on the work in a national way.

That each Lodge (if there are several in a city, that they meet together on this day) should also remember any of the local officers who have helped and passed on, and any members who have been distinguished by their service to Theosophy.

That, in general, the purpose of White Lotus Day is to synthesize again the important work done by Theosophy and the T. S. in the past, both for individuals and the community, and to rededicate ourselves to the continued life and expansion of that work in the future. No other international organization has done the work of the T. S. in spreading the ancient truth of the divinity of the Self in man, of the spiritual progress of that Self until it attains perfection, and of the laws of reincarnation and

karma which explain the mechanism of that progress. That so many thousands in the world now have that knowledge is due in the main to the work of the Society, but that so many more thousands are still in need of that knowledge is our justification for continuing our work in the Society with greater enthusiasm than ever.

All who have labored for the Cause in the past, and have passed on, have been valiant soldiers in the small army of World Brotherhood that presses forward, despite terrific opposition, to win victory over the selfish forces of materialism, and to enthroned in the world the ideal of Theosophy which enfranchises the Spirit under the aegis of the Reason.

It is customary, too, on this occasion to pay tribute to our living leaders, notably Dr. Besant and Bishop Leadbeater, who, because of their long life, have already rendered more years of service in this body than either of our Founders, and who deserve the gratitude and appreciation of the many thousands, perhaps hundreds of thousands, whose lives have been made richer as the result of their brilliant and indefatigable work for Theosophy and for the Masters of Wisdom who gave Theosophy its rebirth in these modern times.





On the Watch-Tower

By the time this page is read our Editor-in-Chief will probably be on her way to Colombo, Ceylon, to join Bishop Leadbeater when he returns from Australia. Together they will sail for England. On arriving at Toulon the end of May, the Bishop will go on a lecturing tour throughout Europe. He will visit Budapest, Vienna, Cracow, Warsaw, Berlin, Amsterdam, and Paris. It is not known whether Dr. Besant will accompany him on this tour, but they are planning to be together at the Congress of the T. S. at Geneva, Switzerland, the last week of June, and then go to England for the month of July.

Among others from Adyar who will attend the Congress at Geneva are Mr. Jinarajadasa, Mr. Schwarz, and Dr. Cousins. Baroness Isselmuden, Mrs. Jinarajadasa, and Miss Barrie are also planning to attend, but are returning to Europe by "overland route," through Irak and Syria. They will see such interesting

places as the excavations at Ur, the ruins of Babylon, the Tower of Babel, Bagdad, Damascus, etc.

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George Arundell writes us:

"Bishop Leadbeater is with us and is in splendid health, more vigorous than I have known him for a long time. I feel that his residence in India has conferred upon him a new lease of life. He leaves in the beginning of May for Europe, reaching Adyar in October."

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We learn that a large film company has been taking moving pictures of the beauties of Adyar, and they will be shown by this company in all parts of the world. Members are requested to watch for their showing in their countries and report it to their friends and Lodges.

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Many friends of Krishnaji's will remember that May 24th is his birthday, and will join with us in sending him our good wishes and affectionate greetings.

He is at his home at Arya Vihara in the Ojai Valley, and as we picture him there the words of Dryden come to mind: "How much happier is he who remains immovable, and smiles at the madness of the world."

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Preparations for the *Ojai Star Camp* are proceeding rapidly and by the 24th of May they will be completed. In the cool shade of the giant oak trees, encircled by mountains creating a panorama of grandeur and sublimity, there will gather from the far and near places of the world those persons interested in Krishnaji's teachings.

There will be no pre-Camp meetings. We understand that at the Camp Krishnaji will speak *afternoons* on Sunday, May 25th, and Wednesday, the 28th, at 5 o'clock. He will speak *mornings* on May 26th, 27th, 29th, 30th, and 31st, the hours for which will be announced at the Camp. On Sunday morning also, June 1st, at 11 o'clock, he will lecture, and this will be his concluding Camp address. All the above-mentioned occasions will be open to the public.

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If the London Naval Limitation Conference did not altogether reward the highest hopes of international optimists, it at least did not justify the lowest fears of national pessimists.

It resulted in certain nations agreeing to build fewer ships of war than they had planned to build for the next few years, and to scrap some of their existing

fighting ships. If the money thus saved by those nations lessens the burden of taxation upon their people and is turned into peaceful and constructive channels it will be a great gain for them.

Possibly, also, the citizens of those nations that did not fall in with this idea will wonder why their official representatives did not secure these benefits for them, and their wonder may be transmuted into the determination that they shall do otherwise when the next conference is called.

Trite as the thought may seem, it is nevertheless true that it is the daily changing in the individual mind and heart from the old standards of fearful nationalism to the new standards of coöperative internationalism that will determine how soon we shall come into world peace.

And it is in this daily work that the Theosophist has his greatest opportunity of living his philosophy and his ideals and of helping to bring to quicker fruition the high hopes expressed by the Masters when They founded the Society.

Nothing is more powerful than individual example, and one person living his brotherhood, thinking it, and acting it in his daily life and contacts by affection and kindness and good-nature, is indeed an effective channel that the Great Ones can use from the inner planes, through which to radiate forces far more powerful than we think in their ability to unify community and national sentiment and purpose.

There is another benefit to

those nations that have agreed to restrict their building of fighting ships: there will not be so many men employed in occupations that instill in the workers themselves the feelings and the thoughts of war and of the murderous attitude towards other nations.

It has been shown by reliable statistics, for example, that the percentage of crime is very high among the workers who are employed in the great slaughter-houses that provide meat in America. And no wonder! What else could be the effect upon those who live and breathe in that terrible environment! So must the environment of ship-building yards, gun foundries, and munition plants conduce to fill the emotions and minds of their workers with the hateful materials of which wars are made.

Thankful indeed, therefore, should be those nations that have agreed to lessen their activities in building the agencies of destruction in any department of warfare, for all those workers, thus avoiding that dread environment, will have the opportunity of a better one which will bring into their own consciousness and that of their families, and particularly their children, an atmosphere more conducive to peace, happiness, and good-will.

Why cannot Theosophists emphasize some of these facts in daily conversation when the subjects of World Peace or of International Relationships arise, or discuss them from their Lodge platforms? Why cannot they also

keep alive their determination that their own nations shall do their utmost to minimize the rivalries, superiority complexes, and other sources of international ill-will?

The Theosophical Society, which has for more than fifty years been a leading exponent of spiritual brotherhood in the world, has yet a great work to do in this direction for the next half century. Each member, as an individual, does his part in his own life. These individuals, grouped in Lodges, do a still greater part. The Theosophical literature, the lecturers, the national Conventions, international Congresses, are still greater channels for this great ideal of international brotherhood and understanding.

Never was there greater need than now for the thought of peace, the emotion of peace, the actions of peace, that must precede the acceptance of peace as a new international doctrine to supplant the old one of war.

The Theosophist has the knowledge that will enable him to be a potent center for the realization of this great ideal. Let him but apply it purposefully and the ideal will soon become the reality.

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Concerning the circular letter which was sent out by this office in January, saying that all old subscribers would have to subscribe anew for the international, Dr. Besant states:

"The circular in question was evidently issued under a misapprehension before there had been

time for the January *Adyar Theosophist* to reach America and it was presumably based on my statement in the December *Theosophist* that *the International issue will have to be subscribed to by everyone who wants it—except the President, who will get a copy free gratis and for nothing. This, read with its context, was only meant to convey that there would be no free issues of the International Theosophist as was being done with reference to the Theosophist when it was being published at Adyar. This did not mean that the original plan with reference to the old subscribers fell through. The matter was, however, promptly taken up with the publisher of The Theosophist in America and he has been sending copies regularly to all the old subscribers until their present subscriptions expire.*"

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The Assistant Editor and the Publisher would like to add that the misunderstanding about the old subscriptions to the international edition of *The Theosophist* has been removed. All old subscribers have been sent copies since January 1, 1930. As the majority of those subscriptions expire in September, and it takes many weeks for this issue to reach distant countries, we take this opportunity to remind them that Dr. Besant has appealed to them to renew their subscriptions here and help the success of her international *Theosophist*, and to give it encouragement. (See January *Adyar Theosophist*.)

We add to hers our own word of heartfelt appeal. In great devotion and enthusiasm we are bending every energy and making real sacrifices, to send into the Theosophical world, and into the world in general, a magazine worthy of our beloved President and our lofty ideals.

This is the first year of its life, and the expenses are heavier than the income. This is mainly because of the necessity for expensive equipment and also because our generous Editor-in-Chief decided that it should be sent our Hindu brothers at the old price there — 9 rupees — a little less than \$3, for the remainder of their subscriptions, a sum considerably less than the actual cost of production.

So, in view of her generosity in this respect, we make a *special appeal* to those Hindu brothers to renew all their subscriptions here at the new price of \$4, and that will be a very real answer to her appeal that help and encouragement be given to her international *Theosophist*.

To them and to all others who receive notice of their expiring subscriptions we say: This magazine is Dr. Besant's personal property, and she is giving her life to the service of the Masters and their Theosophical Society. Will you not continue to make this avenue of her service a signal and successful one?

Your subscription is one added way of helping the dissemination of Theosophy—helping this avenue of it to serve successfully.

We call our readers' attention to the *policy* of this magazine stated on its inner front cover, and on page iii. We appeal to all contributors to coöperate with us.

The majority of our subscribers are members of the Theosophical Society, but we have also many who are not; and the magazine goes to a large number of public libraries. Therefore we wish our contributors to realize that to publish controversial articles and adverse criticisms of individuals, allied movements, religious bodies, etc., would be defeating the harmonizing and constructive ideals and policy of this magazine.

This does not mean that freedom of thought and speech is not included in that policy; but it does mean that our Theosophical ideals and principles come first and can be upheld and defended in freedom of thought and speech without the necessity of attacking or criticizing individuals in doing so. If it becomes necessary to right a wrong to Theosophy or the Theosophical Society, get the Officers of the Society to attend to it for you in their Sectional Magazines, or in the *Adyar Theosophist*, after our wise President has passed upon the necessity for doing so. The *Adyar Theosophist* is the official Theosophical magazine for the members. The international *Theosophist* is Dr. Besant's personal property and she desires it to be representative of our ideals to the members and especially to the public; therefore, let us broad-

cast our Theosophical ideals in it, not our petty differences.

We shall be glad to print articles of a critical nature against war, vivisection, capital punishment, cruelty to animals, and other such blots on civilization, but not articles of a personal, controversial nature.

Friends, we need your help to fill these pages with constructive ideas on all subjects that enter into a progressive, useful life, better communities, better states, better nations. Above all, we need to help each other to draw nearer to a realization that love, beauty, harmony, and good will are the unifying forces of the world. Let us help to fill the world with them, and thus aid in destroying the energies of separateness and controversy that are seeking to impede its advancement.

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The following was sent us by a friend. It is from a New Zealand paper, but the name of the journal was not upon it. We feel it will interest those of our members whose subscriptions expire soon:

"A man was hunting in the forest. A terrible storm came up. It began to rain in torrents. So he crawled into a hollow log. It fitted snugly. The rain lasted for hours, and the water soaked through the wood. The log began to contract. When the storm was over he could not get out. The log held him tight. The hunter knew that if he could not free himself he would die of starvation. His whole life flashed

before him, especially his mistakes. Suddenly he remembered that he had not renewed his subscription to ———'s magazine. This made him feel so small he was able to crawl out of the log without any difficulty."

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We have recently learned that one of the physicians among the large numbers appointed to carry out the extensive Child Welfare educational plans of President Hoover is a well-known and justly criticized vivisector. We regret that his name has, unknowingly by us, appeared in the lists among the educationalists and scientists mentioned in *The Theosophist* for January, in an article by Mr. George Shibley.

Members who are interested in the splendid epoch-making plans of the President, and who desire to aid in the different educational departments he established, will do well to make sure that they are not aiding the special department of this vivisector.

We suggest that any such should write to Mr. Robert Logan, Sarobia, Pennsylvania, who is in possession of the facts.

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The question of how to acquire and maintain health is being asked with increasing frequency in these days when the stress and strain of a "speeded-up" physical, emotional, and mental life make exceptional demands upon the bodily organism. This is especially true in America, where new and strange diseases, especially of a nervous kind, that

seem of etheric origin, are now arousing and taxing the knowledge and ingenuity of the medical profession for their treatment and cure.

It is interesting to note how many thousands of people (some who are well, and many who are ill) are turning to one or other of the metaphysical movements, rather than to purely physical empirical science, for the restoring or maintaining of health, and it is equally interesting to note how many cures are reliably reported.

Inquiries are frequently made of Theosophical Lodges and Theosophists personally, as to whether the Theosophic philosophy gives knowledge on the subject of health to the same extent as do other metaphysical systems.

As old students know, the answer is that it does: and, more than that, that Theosophy when properly correlated with the detailed knowledge of available scientific data, will provide a more satisfactory, because more permanent, regimen for restoring and maintaining health.

So numerous are these inquiries, and so insistent is the demand for detailed information on this subject, that in some of the future issues of this magazine there will be articles by specialists, especially by "The Dietist," a Theosophical student who for more than a quarter of a century has specialized on physical-emotional-mental therapeutics from the physical, psychological, and occult point of view.

Important Message to Theosophists



(Notes from an article by Dr. Besant in the March ADYAR THEOSOPHIST, entitled "To Members of the T. S." It is a clarion call, and a heart appeal to those who seem undecided as to what course to pursue. As it arrived in America just at the very last moment of going to press, we were able to have printed only the following excerpts. We have italicized certain sentences.)

AFTER describing how the King at Shamballa gave her a charge to do certain work for India, Dr. Besant speaks of that work and how it has been carried out, and continues:

"Turning from that outer work, and especially from that outer attitude, I want now to write about a thing which is very vital to our movement. I want members to speak and act (of course only if they agree) in the Theosophical Society and the Star Movement in a way which is absolutely necessary for the continued success of both. That is, the realization that these two great Movements *are two branches of one work.*

"This time is marked by the coming of the new sub-race, in California especially. That it has drawn great attention, and it is no longer a matter of Theosophical assertion. I had no need in America, before the visit to the World Congress, to put the Theosophical argument; the American anthropologists are now agreed on the subject. That

is the strongest argument that you can use in conversation, or in members' meetings, or outside, for the Coming of the World-Teacher. They cannot deny it any longer, except as ignorant people can deny anything. All we have to do is to refer them to the people on the spot.

"The scientists of America have been working on the subject of the new race for years. I have been watching them, for I have been preaching it since 1909. My brother Leadbeater and I knew it from the direct statement of the Lord Maitreya Himself. He told us of His approaching "visit to your world," and said He would use a body which He had already chosen. That was the body of Krishnaji, as we learned a few months afterwards. Since then I have talked about it all over the world, very persistently, at first very ineffectively, but gradually more convincingly from the world viewpoint.

"That which is important is that the question of the new sub-race is no longer a question of ar-

gument but of scientific assertion. It is the only quite definite physical sign, and we can point to the succession from the great Mother Race—I still would like to call it the great Aryan Race, for that is the most useful term for grouping together certain bodies of people. The name Aryan, with a beginning in Central Asia, is well marked in history, with the City of Shamballa in the Gobi Desert. That is now beyond dispute. And the migrations that went out from it are equally beyond dispute.

“So we have behind us five types, each of which was accompanied by the coming of a World-Teacher, Vyasa for the Mother Race, and then onwards. All that is useful for people who are impressed by historical sequence. First the sub-race. Then the coming of the World-Teacher. Then (what is still in the future—for they do not take place until He has left the world—) the building up of a religion and a civilization on the ideals that He has proclaimed. This sequence is inevitable, and is very convincing to logical minds. The World-Teacher preaches ideals, not details. After He leaves, a religion is founded on the ideals He preached; the details vary century after century; *a civilization is founded on the ideals, not on the details.*

“These questions bear vitally on the tendency that there is at present to separate the Theosophical Society and what was formerly the Order of the Star. *Now such action shows profound ignorance on the part of the peo-*

ple who try to carry it out. But as ignorance is a very prevalent quality in human beings, there is no good in becoming excited over it, or becoming annoyed by it. We must take it as a matter of course, if foolish people try to separate *the two sides of one work.* I circulated very largely in America a pamphlet dealing with the work of the Theosophical Society and the Order of the Star in the Happy Valley as the two sides of the one work. *I want you to understand, because you can do far more than I can in checking the movement for separation started by well-meaning and excessively devotional people. You must not let their over-devotion provoke you.*

“*What does it matter what people say? I wish you would all remember that.*

“The world is under the guidance of three very highly placed Members of the Hierarchy who represent the Three Logoi. First (not in preëminence, of course, as They are all equal), the Lord Vivasvata Manu, whose work is the work of Races and sub-races. In that he is always helped by the Lieutenant Manu, the Manu of the next Root-Race. The Lieutenant Manu is the Head of the First Ray, the Chohan Morya.

“Occultism is the most orderly thing in the world. People who are concerned in guiding occult work—Members of the Great White Brotherhood, Initiates—coöperate with each other. If they are still very young on the Great Path they may not always do it, though they ought to do it.

"All who are aspiring towards Initiation have to remember these conditions. Of course those who are being pushed on rather more rapidly than in ordinary times—now when tremendous forces are working around and through the World-Teacher, with the whole Hierarchy coöperating in that work—are not all strong enough to stand these forces, and instead of being pushed on, they are jarred by them. *Every one of us has to be on our guard against that.* We must never let ourselves be irritated. This is a big claim to make, but I must say it to you, if you want to get on. These times come once in thousands of years. Take advantage of them when they are here, and try to make your vibrations (on the lower octave certainly, or on more than one octave) harmonious. The vibrations of a note on the piano are doubled in the octave, only one is shriller than the other. Each of us, at our own level, has to synchronize his vibrations as well as he can.

"You must try to harmonize yourselves, otherwise you will jar, and jarring separates. . . .

"*Separation arises out of ignorance between members of the Society and the Star.* Many of us belong to both, and the difference arises from the want of understanding that there are two great branches to the work. The Lord Vivasvata Manu and the Lord Maitreya work as closely together as any two lives can work, always coöperating with each other. But their work is dif-

ferent. The Lord Vivasvata is busy in building up His new sub-race, and the Chohan is exceedingly busy in coöperating with Him in that work, because in the new sub-race His work lies under the Lord Vivasvata, and He is going to be the Manu of the next Race. His work lies in the evolution of this Race, in building up presently the civilization of the Race, which will be when it reaches a certain stage, to provide people for the Sixth Root-Race. The segregation for that purpose is partly taking place in the Happy Valley. . . .

"The Lord Vivasvata is at the head of all such work, but the work is done by the coming Manu. I am His agent, and later I have to help to build up the free civilization of India and the new civilization of California.

"The work of the Lord Maitreya is religious work. He is working specially at the great *ideals* of the new form of religion that will be founded after He leaves. The World-Teacher Himself does not found the religion. He gives out the ideals on which the religion will be based. He does not give many ideals except in the early stages of the Mother-Race. This is necessary, as the details vary as the centuries go on, and the movement now is very rapid. When He taught in Palestine as the Christ He gave very few details. . . .

"Now the effect of Krishnaji on those who live with him is to arouse a profound devotion. He has always been a delightful creature, but since the completion

of the great change naturally it is very different. . . . You must expect him to be very much by himself. My advice to all of you would be to watch and observe, and gradually to learn from what he *is*, not demand what *you expect*. In spite of everything I can say, people will think in a rut as to what the World-Teacher should or would do and say, making Him in their own image; I did not form any opinion, so I learned. You must remember that the Lord Maitreya is so great a Being that the Chohan of the Second Ray, His own Ray, said that when He went into His presence, "We feel like the dust of His feet." That consciousness is omnipresent. Krishnaji does not share that omniscience. A fragment of the World-Teacher's consciousness is in him (remember the shloka in the *Bhagavad-Gita*, 'I establish this universe with one fragment of Myself, and I remain.'), and his own is merged in it. And you must remember that consciousness in him in the ordinary affairs of life behaves like that of an ordinary man. When he was here in the body of the disciple Jesus in Palestine, He was a man among men. He does not bring His own wonderful body down here. If He did He would have to guard it by a tremendous waste of power. He has the whole of the religions of the world to attend to all the time. He puts down as it were a sort of finger of Himself into a human body specially prepared to stand the strain, a body absolutely pure, a life which for years has

been a perfect human life. The consciousness of Krishnaji is merged with that Consciousness. This is not what we expected, judging from ordinary cases such as possession by a Master. Sometimes a Master took possession of H. P. B. and spoke through her. That was a change of personality. This is not. It seems to be a merging of consciousness, but we cannot expect to understand its details. If I had determined to hold to the view of the stepping out and in, I should have taken that for granted and made a blunder. But I was prepared to take anything that occurred, and in answer to various questions I have said that I did not know. People always want to make a greater Being in their own image, and then complain if He is different. This is very silly. Treat Him with great respect. Do not force yourselves upon him with a kind of physical devotion. It is very tiresome for anyone to live in a physical body while every one is staring at him. He has taken this body to help the world by it, and we have to take Their way of working, not our own. There will be many things said that you do not understand. Put them by, and think them over. . . .

"I advise all of you to read, *The Lord is Here*, by George Arundale, because it gives all his own difficulties. Knowing the Lord Maitreya in His own body in the Himalayas, he sees the one he knows to be His chosen vehicle. The pamphlet states his difficulties frankly, and tells how they disappear. Take the Life

and do not be careful about the form. Krishnaji will say: "Throw away all forms." Now the essence of that is: "Do not let the form constrain the Life. Let the Life grow." If the form is still helpful, the Life will make it more helpful. If your inner Life has outgrown its forms, the inner Life will re-form it. If you have thoroughly outgrown it, the inner Life will break it. He gives the Life. Our wisdom is to take it, and then let it do with us what it likes, break anything it chooses to break, remold anything it likes to remold, use anything it likes to use.

"You have to be very quiescent and adaptable; and remember that the people who are swept away completely by devotion feel nothing but the tremendous downrush of this splendid Life, and so they want to imitate him in all sorts of little ways. The little ways are nothing. George Arundale says in his pamphlet that if Krishnaji asks people to walk, they want to drop everything and try to imitate Krishnaji in his steps and gestures. But he points out that all that matters is *to walk, in your own way*, not in Krishnaji's way.

"You must take the Life, not the details. Imitating the outside will not help you to express the Life. It is very difficult, of course. If it was not difficult the Christ would not have had only a hundred and twenty people at the end of His Ministry. If many are swept away by devotion today, do not get irritated by them.

"Some say, the Theosophical Society has done its work. But 'the Theosophical Society is the corner-stone of the religions of the future,' as was once declared. It will go on to the end of the age.

"Some said at Ommen that Krishnaji was everything. Others asked where Dr. Besant came in. Dr. Besant has her own place and work. When Krishnaji and I went about at Ommen evidently very devoted to one another, people wondered what it was they had been saying. You must try to see the reality, for this is a time of reality.

"If anyone refers to the Society, you can answer that it has done very good work, since but for it they would not have had Krishnaji. The atmosphere of the Society has been around him all the time. He said at Ommen that Theosophy was the background of his teaching. But he does not teach it all over again. Be glad that you have gained the right to be born in this time. Some who belong to the Sixth Ray will be very devotional and very narrow. But it is better to have too much devotion than too little. . . ."

"The best way to help Krishnaji is to be dead against separateness. If ever you see it, oppose it. Say, if you like, that we are two sides of one work. Dr. Besant is at the head of one side and Krishnaji of the other. One is the work of the Manu, the other of the Bodhisattva. They always work together. We, if we are fit to be Their servants, must be ready to do the same."



Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and there, there is a mutual correlation even between a star and a man; thought runs swifter than the electric fluid, and your thought *will find me* if projected by a pure impulse, as mine will find, has found, and often impressed upon your mind. We may move in cycles of activity divided—not entirely separated from each other. Like the light in the sombre valley seen by the mountaineer from his peaks, every bright thought in your mind, my Brother, will sparkle and attract the attention of your distant friend and correspondent. If thus we discover our natural Allies in the *Shadow-world*—your world and ours outside the precincts—and it is our law to approach every such an one if even there be but the feeblest glimmer of the true “Tathagata” light within him—then how far easier for you to attract us. Understand this, and the admission into the Society of persons often distasteful to you will no longer amaze you. “They that be whole need not the physician, but they that be sick”—is an axiom, whoever may have spoken it.

And now, let me bid you farewell for the present until the next. Indulge not in apprehensions of what evil might happen if things should not go as your worldly wisdom thinks they ought; doubt not, for this complexion of doubt unnerves and pushes back one’s progress. To have cheerful confidence and hope is quite another thing from giving way to the fool’s blind optimism: the wise man never fights misfortune in advance.—*Master K. H. in The Mahatma Letters.*

Wesak

By Bishop C. W. Leadbeater



HE Lord Buddha has His own especial type of force, which He outpours when He gives His blessing to the world; and this benediction is a unique and very marvelous thing; for by His authority and position a Buddha has access to planes of nature which are altogether beyond our reach, hence He can transmute and draw down to our level the forces peculiar to those planes. Without this mediation of the Buddha these forces would be of no use to us here in physical life; their vibrations are so tremendous, so incredibly rapid, that they would pass through us unsensed at any level we can reach, and we should never even know of their existence. But as it is, the force of the blessing is scattered all over the world; and it instantly finds for itself channels through which it can pour, just as water instantly finds an open pipe, thereby strengthening all good works and bringing peace to the hearts of those who are able to receive it.

The occasion selected for this wonderful outpouring is the full-moon day of the Indian month of *Vaisakh* (called in Ceylon *Wesak*, and usually corresponding to the English May), the anniversary of all the momentous occur-

ences of His last earthly life—His birth, His attainment of Buddhahood, and His departure from the physical body.

In connection with this visit of His, and quite apart from its tremendous esoteric significance, an exoteric ceremony is performed on the physical plane at which the Lord actually shows Himself in the presence of a crowd of ordinary pilgrims. Whether He shows Himself to the pilgrims I am not certain; they all prostrate themselves at the moment when He appears, but that may be only in imitation of the prostration of the Adepts and Their pupils, who *do* see the Lord Guatama. It seems probable that some at least of the pilgrims have seen Him for themselves, for the existence of the ceremony is widely known among the Buddhists of central Asia, and it is spoken of as the appearance of the Shadow or Reflection of the Buddha, the description given of it in such traditional accounts being as a rule fairly accurate. So far as we can see there appears to be no reason why any person whatever who happens to be in the neighborhood at the time may not be present at the ceremony; no apparent effort is made to restrict the number of spectators; though it is true that one hears stories of parties of pil-



Gautama - The Buddha

Om! Mani Padme, Hum!

grims who have wandered for years without being able to find the spot.

All members of the Great White Brotherhood, except the King Himself and His three disciples, usually attend this ceremony; and there is no reason why any of our earnest Theosophical members should not be present at it in their astral bodies. Those to whom the secret has been confided usually try so to arrange matters as to put their physical bodies to sleep an hour or so before the exact moment of full moon, and to be undisturbed until about an hour after it.

The place selected is a small plateau surrounded by low hills, which lies on the northern side of the Himalayas, not far from the frontier of Nepal, and perhaps about four hundred miles west of the city of Lhassa. This little plain is roughly oblong in shape, its length being perhaps a mile and a half, and its breadth rather less. The ground slopes slightly from south to north, and is mostly bare and stony, though in some places covered with coarse wiry grass and rough scrubby vegetation. A stream runs down part of the west side of the plateau, crosses its north-west corner, and escapes about the middle of the north side through a pine-clothed ravine, eventually reaching a lake which is visible at a distance of some miles. The surrounding country seems wild and uninhabited, and there are no buildings in sight except a single ruined stupa with two or three huts beside it, on the

slope of one of the hills on the eastern side of the plain. About the center of the southern half of the plain lies a huge block of grayish-white stone, veined with some glittering substance—an altar-like block, perhaps twelve feet in length by six feet wide, and standing about three feet out of the ground.

For some days before the appointed time an ever-increasing cluster of tents of strange and uncouth appearance (most of them black) may be seen along the banks of the stream, and down the sides of the neighboring hills; and this otherwise desolate spot is enlivened by the camp-fires of a considerable multitude. Large numbers of men come in from the wandering tribes of central Asia, and some even from the far north. On the day before the full moon all these pilgrims take a special ceremonial bath, and wash all their clothes in preparation for the ceremony.

Some hours before the time of the full moon these people gather in the lower or northern part of the plain and seat themselves in a quiet and orderly manner on the ground, always taking care to leave a considerable space before the great altar stone. Generally some of the lamas are present, and they usually take this opportunity to deliver addresses to the people. About an hour before the moment when the moon is full the astral visitors begin to arrive, among them the members of the Brotherhood. Some of These generally mater-

ialize Themselves so as to be seen by the pilgrims, and are received with genuflections and prostrations. Often our Masters, and some even greater than They, condescend on this occasion to converse in a friendly manner with Their pupils and with others who are present. While this is going on those who are appointed to do so prepare the great altar stone for the ceremony by covering it with the most beautiful flowers and placing at each corner of it great garlands of the sacred lotus. In the center is placed a magnificently chased golden bowl full of water, and immediately in front of that a space is left among the flowers.

About half an hour before the moment of full moon, at a signal given by the Maha-Chohan, the members of the Brotherhood draw together in the open space in the center of the plain to the north of the great altar of stone, and arrange Themselves three deep in a large circle, all facing inwards, the outermost circle being composed of the younger members of the Brotherhood, and the greater Officials occupying certain points in the innermost circle.

Some verse from the Buddhist scriptures are then chanted in the Pali language, and as the voices die into silence, the Lord Maitreya materializes in the center of the circle, holding in his hands the Rod of Power. This wonderful symbol is in some way a physical center or fulcrum for the forces poured forth by the Planetary Logos,

and was magnetized by Him millions of years ago, when first He set the human life-wave in motion round our chain of globes. We are told that it is the physical sign of the concentration of the attention of the Logos, and that it is carried from planet to planet as that attention shifts—that where it is, that is for the moment the central theater of evolution, and that when it leaves this planet for the next, our earth will sink into comparative inertia. Whether it is carried also to the non-physical planets we do not know, nor do we understand exactly the way in which it is used, nor the part which it plays in the economy of the world. It is kept usually in the custody of the Lord of the World at Shamballa, and so far as we know this Wesak Festival is the only occasion on which it ever leaves His care. It is a round bar of the lost metal orichalcum, perhaps two feet in length and about two inches in diameter, having at each end a huge diamond shaped into a ball with a cone projecting from it. It has the strange appearance of being always surrounded by fire—of having an aura of brilliant yet transparent flame. It is noteworthy that no one but the Lord Maitreya touches it during any part of the ceremony.

On His materialization in the center of the circle all the Adepts and Initiates bow gravely towards Him, and another verse is chanted. After this, still intoning verses, the inner rings divide into eight parts, as to form a cross

within the outer circle, the Lord Maitreya still remaining at the center. At the next movement of this stately ritual, the cross becomes a triangle, the Lord Maitreya moving forward so as to stand at its apex, and therefore close to the altar stone.

Upon that altar, in the open space left in front of the golden bowl, the Lord Maitreya reverently lays the Rod of Power, while behind Him the circle changes into a rather involved curved figure, so that all are facing the altar. At the next change the curved figure becomes a reversed triangle, so that we have a representation of the well-known sign of the Theosophical Society, though without its encircling snake. This figure in turn resolves itself into the five-pointed star, Lord Maitreya being still at the southern point nearest the altar stone, and the other great Officials or Chohans at the five points where the lines intersect.

When this seventh and final stage is reached the chanting ceases, and after a few moments of solemn silence the Lord Maitreya, again taking the Rod of Power into His hands and raising it above His head, utters in a few sonorous words of Pali:

"All is ready; Master, come!"

Then as He again lays down the fiery rod, at the exact moment of the full moon, the Lord Buddha appears as a gigantic figure floating in the air just above the southern hills. The members of the Brotherhood

bow with joined hands, and the multitude behind them fall on their faces and remain prostrate, while the others sing the three verses which were taught by the Lord Buddha Himself during His earth-life to the school-boy Chatta:

"The Lord Buddha, the Sage of the Sakyas, is among mankind the best of Teachers. He has done that which was to be done, and has crossed to the other shore (*Nirvana*). He is filled with strength and energy; Him, the Blessed One, I take for my guide.

"The truth is non-material; it brings freedom from passion, desire and sorrow; it is free from all stain; it is sweet, plain and logical; this truth I take as my guide.

"Whatever is given to the eight kinds of the Noble Ones, Who in pairs form the four grades, Who know the truth, verily brings great reward; this Brotherhood of the Noble Ones I take as my guide."

Then the people rise and stand gazing at the presence of the Lord while the Brotherhood chants for the benefit of the people the noble words of the Mahamangala Sutta, which has been translated thus (I think by Professor Rhys Davids):

"When yearning for good, many
 devas and men
 Have held divers things to be
 blessings;
 Do thou then inform us, O
 Master,
 What is the greatest blessing?"

"Not to serve the foolish,
 But to serve the wise;
 To honor those worthy of
 honor;
 This is the greatest blessing.
 To dwell in a pleasant land,
 To have done good deeds in a
 former birth,
 To have a soul filled with right
 desires;
 This is the greatest blessing.
 Much insight and much educa-
 tion,
 Self-control and a well-trained
 mind,
 Pleasant words that are well
 spoken;
 This is the greatest blessing.
 To support father and mother,
 To cherish wife and child,
 To follow a peaceful calling;
 This is the greatest blessing.
 To bestow alms and live right-
 eously,
 To give help to one's kindred,
 To do deeds which cannot be
 blamed;
 This is the greatest blessing.
 To abhor and cease from sin,
 To abstain from strong drink,
 Not to be weary in well-doing;
 This is the greatest blessing.
 To be long-suffering and meek,
 To associate with the tranquil,
 Religious talk at due seasons;
 This is the greatest blessing.
 Self-restraint and purity,
 The knowledge of the Four

Great Truths,
 The realization of Nirvana;
 This is the greatest blessing.

Beneath the stroke of life's
 changes
 The soul that stands unshaken
 Passionless, unsorrowing, secure;
 This is the greatest blessing.

Invincible on every side
 Is he who acteth thus;
 On every side he walks in safety;
 And his is the greatest bless-
 ing."

When the Mahamangala Sut-
 ta is finished, the Lord Maitreya
 takes the golden bowl of water
 from the altar stone, and holds
 it above His head for a few mo-
 ments, while the multitude be-
 hind, who have also provided
 themselves with vessels filled
 with water, follow His example.
 As He replaces it on the altar
 stone another verse is chanted.

The members of the Brother-
 hood come up to the Lord
 Maitreya in the order of Their
 admission, and each sips the
 water in the golden bowl, and
 the people also sip theirs, taking
 the remainder home in their
 quaint leather bottles as holy
 water to drive away all evil in-
 fluences from their houses or per-
 haps to cure the sick. Then the
 vast company breaks up with
 mutual congratulations, and the
 people bear away to their far-
 distant homes an ineffaceable
 memory of the wonderful cere-
 mony in which they have taken
 part.—*The Masters and The
 Path.*

A Year's Travel in Latin America

By C. Jinarajadasa, M. A.

(India)

(The conclusion of an article published in our April issue. It is the report of a lecture delivered in Barcelona, Spain, and also at the Theosophical Convention, Adyar, India, 1929.)

PERU stands in my mind for its enthusiastic audiences at Arequipa, Cuzco, and Lima. Directly my first lecture was delivered in Lima, two of the newspapers began to publish each day the lecture of the evening before in its entirety; before my visit was over, a third paper did the same. I had delivered four lectures to audiences that packed the theatre, when on the morning of the fifth and last lecture the Archbishop of Lima published in all the papers a tirade against Theosophy; in this manifesto he launched excommunication on all Catholics attending my lectures. As you can imagine, it was the sensation of the day. That evening the theatre was packed to suffocation, hundreds standing along the gangways right up to the stage. Naturally there were tremendous ovations to me at the beginning and end of the lecture. Then ensued something quite unexpected:

The crowd insisted on a public demonstration, and made me walk with them all the way to the hotel—half a mile away—cheering wildly. So thick was the crowd that several policemen, helped by my friends, had to make a ring round me, to prevent me from being swept off my feet. On arriving at Hotel Bolívar, its great doors had to be closed to keep out the crowd. Even then the demonstration was not over, for two thousand people waited on the square before the hotel until I showed myself to them from a balcony, and acknowledged their last cheers.

Of course all South and Central America, Mexico and Cuba received news of this action of the Archbishop.

From then on, of course the priests became busy, warning their congregations against Theosophy; but all the newspapers were on my side, and I had all the publicity I needed. As the Roman Catholic Church is famous for its illiberality, my audiences were eager to know what it was that the Church condemned.

From Peru, I went to Costa Rica. But I had to wait a week in Panama for a connecting steamer. This gave me time to visit the old city of Panama, and also to go to the United States Experimental Station at Summit, on the Canal Zone, to get seeds of plants and trees which would add to the beauty of the Theosophical Headquarters in India. From every country I visited, which had a tropical climate, I have sent seeds to India of everything new which I could find of flowering plants, vegetables, fruits, and trees.

When I return to this earth in another incarnation, I fully expect to be forgotten in India as a Theosophical lecturer, but to be gratefully remembered as the introducer of agreeable fruits, magnificent trees, and beautiful flowers.

In Costa Rica, the Catholic influence is strong. My lectures were in the National Theatre, which was granted free of charge; but I was asked not to mention the word Theosophy. So whenever the word Theosophy occurred, I substituted the word "Idealism." Personally, I prefer the word Theosophy, which means the Wisdom of God; however, the word Idealism describes Theosophy well.

In Latin countries, in the old world as in the new, woman's influence, as you are all aware, is negligible as a

factor in public life. But in the countries of Latin America, it is an important factor how deeply religious or superficially religious is the wife of the President of the Republic! Of course all admit that her influence can go but one way, to help the Church; nevertheless I am glad that at least one woman counts in affairs of state, even if she is but the mouthpiece of others.

It was my intention to proceed from Costa Rica directly to Mexico. But there was no steamer for five weeks, and this gave me the opportunity of visiting the Theosophical Lodges of Nicaragua, Honduras, El Salvador, and Guatemala. It was in Nicaragua that I felt acutely that violent factor among the Latin American peoples, I mean party politics. Never have I been in a country where party hatred is so bitter as in Nicaragua. The Liberals hate the Conservatives, and are hated as violently in return. The Church is for the Conservatives, and I was informed (by the Liberals, of course) that during the last revolution a priest had said from the pulpit, "Better be a criminal than a Liberal." Most of my friends were Liberals; just because of that fact, I arranged to meet a group of leading Conservatives, to find out their point of view. Just now in Nicaragua, the United States is there, intervening with her army and her navy. Of both parties I asked the same question, "Do you not want the North Americans to go?" Both answered without hesitation, "No!" I then asked the reason why; and the reply was that, if the United States withdrew, the liberals now in power would imprison or murder the Conservatives on false charges; the Liberals said exactly the same thing about the Conservatives. Months after in Yucatan, in Mexico, I met the Nicaraguan rebel leader, Sandino, and heard from his lips quite another tale concerning both Liberals and Conservatives. I think I may now claim to know fairly well Nicaraguan affairs.

The reason for this bitterness was given to me in Mexico. Referring to the propensity of the Mexican to take

up arms, to defend his political rights, rather than trust to constitutional means, a Mexican said to me, "You see, a Mexican will far sooner trust an American than a Mexican." That is about the truth in most countries of Latin America; the foreigner is more trusted than one's own flesh and blood.

There is only one solution to this acute problem. It is the spread of Theosophy. When every little town or village in Nicaragua has a Theosophical Lodge, where the members try to realize the significance of the divine truth, that we are all sons of God and so at all times brethren (whether we know that fact or not), the whole country will be permeated with a spirit of goodwill, and soon Liberals and Conservatives will discover the beautiful fact that they are Nicaraguans and brothers first, and only after that Liberals or Conservatives.

After Peru, on arriving in a new country, I used to ask, "What are the priests like here?" In Honduras the reply was, "We are Liberal here; the Bishop's influence does not count for much." Both these statements I found were true. Perhaps one reason is that the Masons are a strong and highly respected body. The President of the Republic is a Mason, and was present at a "tenida blanca"—a "white session," a Masonic gathering with no ceremonies, at which a select public is present. I addressed the Masons and the visitors on the "Ideals of Freemasonry."

In Guatemala the Catholic influence was sufficiently strong to force the manager of the theatre, where my lectures were to be given, to refuse the theatre at the last moment, after he had given his word and the announcements had been published. In this difficulty, the Grand Master of the Masons of Guatemala came to our rescue, and offered the large and beautiful hall of the Masonic Temple.

In Guatemala, especially in the mountain districts of Quetzaltenango, I saw very handsome Indians with delicately formed noses and without

high cheek bones. These Indians weave cloths of great artistic value, the most beautiful perhaps in all South or Central America.

Let me take the opportunity here of warmly thanking the Masonic fraternity for the most valuable help they gave me everywhere. I am glad to know that they realized that I was not the representative of any cult, but one who was preaching a gospel of Idealism and Consecration—the true spirit indeed of Masonry. In nearly every country, the Freemasons arranged for a "tenida blanca," where I could give my lecture on the "Ideals of Freemasonry." I could point out, as a Theosophist, certain mystical aspects of Masonry which are little studied by Masons of today; my lecture showed that the true purpose of Masonry is to release, both in man and in the universe, divine forces latent within them, for the helping of Humanity, in exactly the same way as the Catholic priest releases them during the ceremony of the Mass. The true reason to me of the fierce opposition of the Catholic Church to Freemasonry is that both deal with the same mysteries and teach the same truths. The Catholic Church will not tolerate rivals. I owe thanks also in several countries to the Rotarians, who not only invited me to address them, but in some cases warmly coöperated with the Theosophists in arranging my lectures.

El Salvador is the smallest of the republics, but also the most crowded. She is thriving, and perhaps her prosperity may be due to the fact that political jealousies are slight, and that she considers quite antiquated the idea of revolutions as the only means of changing an administration.

The Theosophical Lodges of the republics of Central America, with one Lodge in Colombia, now form the Central American Theosophical Society; our rules require at least seven Lodges in a country in order to form a National Society. As yet there are not the seven requisite in any one of these countries, but I expect to see in two or three years Costa Rica, Nica-

ragua, and El Salvador with National Societies of their own.

Five days in a steamer from Guatemala brought me to Manzanillo in Mexico. And immediately on that Pacific Coast I came on the traces of revolution. Three years ago, the Catholic hierarchy rebelled against the State, and many Catholics in the Pacific States of Mexico took up arms, in many cases with priests as leaders, in one case with a Bishop taking the field. When I arrived, an agreement had already been made for the priests to return, but some of the rebels had not yet surrendered. So each train carried an armored car and an escort.

These Catholics who rebelled were called by a new word—"Cristero." This is the same as Cristiano—Christian—but with a sinister significance. These Catholics had as their cry, "Viva Cristo Rey"—"Long Live Christ the King!" I was told that it was with this cry on their lips that they charged and shot down their enemies. Hence the word "Cristero" to distinguish those faithful of the Church from those other Catholics (bad ones, I suppose, in the Church's eyes) who were willing that priests should be like other citizens, with no special privileges as the "man of God."

Can you imagine a Catholic country existing for two and a half years without Mass, without baptism, with no priests to perform marriages or bury the dead? That was the case in Mexico, because the priests preferred to leave, rather than to submit to state regulations which had nothing to do with their spiritual functions. The country does not seem to have suffered as a whole, though I do not doubt that thousands felt deeply the absence of religious services. Now that the priests have submitted, and so have been allowed to return, the masses, especially the women, are glad. But not all Mexicans. I was in the State of Tabasco, where all the churches have been turned into schools, each school bearing the designation "Rationalist School," followed by the name of a prominent Rationalist. In that State, an appreciable number of

the people are determined that the priests shall never return, and they are ready with guns to back up their threat. I have often wondered what has the Church done in Mexico, to make so large a number of Mexicans indifferent to it, if not acutely hostile to it?

As you are aware, Mexico often has revolutions. In England and in the United States they say jokingly about Mexico and Central America, that when the people there are bored and have nothing exciting to do, they start a revolution by way of diversion. Of course this is utterly untrue. But there is one element in their revolutionary spirit which Europe cannot understand, but which I admire: it is that a Mexican is at least ready to sacrifice his life for an idea. Industry and making a fortune are not the only things in life for him. The Mexican peasant goes gaily to war, following his "candillo," his leader, who represents to him an ideal of national betterment and service. In most cases, I doubt if the leader deserves the peasant's devotion; still, the peasant, even if deluded about his leader, feels something great in life, and that suffering and death are minor matters compared to being true to the dazzling vision before him. As I told the journalists of Mexico, I think the Mexican must have an intuitive sense of Reincarnation—that he is coming back to earth again—for he is so ready to throw away his life, seemingly for nothing.

Cuba is the last country of Latin America to free herself from the Spanish yoke, and her people are still full of the memories of their war of independence—I should say, more accurately, their wars of independence. Directly I landed in Havana, I was conducted by my friends to lay a wreath on the statue of Martí, the apostle and martyr of Cuban independence. It was the same in another place, where in addition the municipal band was present to play the Cuban national hymn.

Cuba is like the other countries I visited; the people are of course Spanish, with a curious soft pronunciation

which is at first difficult for the stranger. In Cuba, as also in Mexico, and in Central America, workmen formed a part of the audience. For the worker in those countries is interested in idealistic problems. In Mexico, especially, the influence of trades unions is strong. The last President of Mexico, General Calles, has done much to better the condition of the workers.

Evidently Catholic influence is strong in Cuba, for two Havana dailies have a special page edited by a priest, giving religious news. However, the Church does not meddle in politics, at least overtly; and the two papers I referred to, published much about my work. In the provincial cities of Cuba, the newspapers were most cordial, because they realized that I had not come to convert anybody, but to awaken enthusiasm for ideals.

Cuba is also notable for a remarkable social experiment. There exist two or three large clubs, like the Centro Asturiano—the Asturian Club—and the Centro Gallego—the Gallegan Club. The former has twenty thousand members, in all the principal cities. It has in Havana a magnificent building for the Club, and each town also has a Club building. But the Centro Asturiano is not only a club which provides reading and recreation rooms, it also provides for its members, who pay two dollars a month, all necessary medical attention in case of sickness. The Club has very fine hospitals and nursing homes for its members, with special staffs of doctors and nurses. It has also a school for the children of its members.

These clubs have originated a modified kind of Socialism, which is worthy of study; I believe that along such lines much can be done to provide facilities of well-being for all, without having recourse to the extremes of Communism.

From Cuba it is some five days by steamer to Porto Rico, but I did it in eight hours by airplane. The first glimpse of the country from the air reveals the great difference between Porto Rico and the other countries I

visited. Under the guidance of the North Americans, the country is highly organized with scientific agriculture, splendid roads and schemes of irrigation. So far as material organization is concerned, Porto Rico owes a deep debt of gratitude to the United States for the methods of development introduced, and for the prosperity which those methods have brought.

Within the last few years, the Porto-Ricans have been declared American citizens, and the Stars and Stripes are everywhere. The flag is found very prominent in every school. Of course, no Porto-Rican—child, man, or woman—feels in the slightest degree anything but Castellano, or Spanish, either in thought or emotion. All the time I was in Porto Rico, while admiring the excellent organization of the country, I could not help saying to myself, "What on earth is the United States doing here?" For the Porto-Ricans have no intention of ever becoming real Americans; their instincts are all with Latin America. It seems to me that the only solution is for the United States to retire gracefully, giving the Porto-Ricans her blessings, and for the Porto-Ricans, in gratitude for past services rendered, to swear to be the eternal allies of the States.

Porto Rico has most unhappily imitated the North American in one thing—in the way of placarding her parks and roads with billboards. I regret to say that one ugly impression which will long remain with me is the sight of the principal plazas, or squares, of her towns made into centers of ugliness, because the stone seats in those plazas bear advertisements in large letters built into the stone.

Porto Rico is a lovely little country; Roosevelt called it the "American Switzerland." Its hills and fields are beautiful. So far as their response to idealism is concerned, nothing could be more wholehearted; they are like all Latin-America in that respect. All the more I regretted deeply their lack of forethought, which has allowed commercialism to spoil the beauty of their cities.

The last country I visited was Santo Domingo, the capital of the Dominican Republic, and I am glad to remember the hundreds of eager faces who listened to me. My first lecture, on Education, was given in the University; its hall was far too small for the hundreds who desired to hear me; happily, the lecture was broadcasted, and a thousand people heard it outside the hall in the square. The other two lectures were in a theatre to audiences of over a thousand, and this enthusiasm shows how the Dominicans are like the rest of Latin America, in the eagerness with which they respond to any message of Idealism.

Now that I have taken you with me into all these many lands which, with the exception of Brazil, once belonged to Spain, I want to ask you people of Spain a question, one which I have asked repeatedly, and which no one has as yet answered: How was it that all the sons of Spain in her colonies rebelled against her? Why was Spain so brutal to her Criollo children, her sons born in her colonies? Why did the upper classes of Spain, and its statesmen who represented those classes, never realize that the Spaniard in the New World was a Spaniard to admire, and not to crush? Within living memory, it was the same in the treatment of Cuba; it was utter lack of statesmanship, and blunder after blunder. Did Spain lose her dominions because she lacked the colonizing instinct of England, or was it as a retribution of Divine Justice for the awful deeds done against the Indians by the Spanish invaders, and by those who came after them? I can assure you that such Indians as exist today, like those in Bolivia and the highlands of Peru, have not yet forgotten.

I have described to you Latin America with one purpose, which is to show that over there, in the new world, a new race is springing up, speaking the Spanish tongue, but soon to be different in temperament from the Latin races of Europe. In what way will it be different? Before I answer, let me

read you Ruben Darío's well-known poem on Roosevelt. Darío was a Nicaraguan, but he lived in Argentina and other lands also, and his poem is the answer of Latin America to North America. He describes graphically the forces molding the new Latin character which is forming, because of the infusion into the Spanish of the old blood of Atlantis.

TO ROOSEVELT

It is with language of the Bible or
with verse of Walt Whitman,
That one must approach thy presence,
O hunter!
Thou art primitive and modern, simple
and complicated,
With one part of Washington, and of
Nimrod four!
Thou art the United States, the future
invader
Of the untutored America that has the
blood of the Indian,
That still prays to Jesus Christ and
speaks the Spanish tongue.
Thou art arrogant and forceful, of thy
race an example;
Thou art cultured, thou art skilful,
and thou hast no use for Tolstoy;
And when breaking horses or when
massacring tigers,
Thou art an Alexander-Nebuchadnezzar.
(Thou art a "Professor of Energy,"
as the fools of today say).
Thy creed is that life is a conflagration,
and progress an eruption,
And that where thou placest the bullet,
there thou placest the future.

NO!

The United States is powerful and
mighty,
When she quakes a deep tremor runs
down the vertebrae of the Andes.
When thou declaimest, 'tis as the roar
of the lion.
Once Victor Hugo said to Grant:
"The stars are yours"—
(See yonder on the horizon Argentina's
sun is glowing, the star of Chile is
rising!)
"You are rich, you join to the cult
of Hercules the cult of Mammon."

And lighting up her way with her
easy conquests,
Liberty raises aloft her torch in New
York!
But this our America, that gave birth
to poets
Since the old days of Netzahualcoyotl,
Who has guarded the footprints of
Grecian Bacchus,
Who of old learned to read the Punic
alphabet,
Who consulted the stars, and knew of
Atlantis,
Whose name comes to us resounding
from Plato,
This our America who from time im-
memorial,
Lived upon Light and Fire, upon Per-
fume and Love,
America of the great Montezuma, of
the Inca,
The fragrant America of Christopher
Columbus,
Catholic America, Spanish America,
The America where once the noble
Guatemoc answered,
"No, I am not on a bed of roses,"
This our America which rocks to hur-
ricanes and feeds upon love,—
Listen, you men of Saxon eyes and
souls barbarous!
This America lives, and she dreams,
and she loves, and is vibrant,
She is the daughter of the Sun!
Take you heed! Long live Spanish
America!
Thousands of whelps has the Spanish
lion bred!
Till God Himself, Roosevelt, conse-
crates thee as His gunman and
hunter,
Never shall you hold us in your iron
claws.

▲ ▲ ▲

And, after all, though you possess all
things,
One thing you lack, and that is—
God!

If to "lack God" is true of the
United States, it is not less true of
Latin America, in spite of all her many
churches. And I do not know that
Latin America prays more sincerely

to Jesus Christ than they do in North America. But the Latin American does respond more swiftly to Idealism, and is therefore in some way nearer to God. This God who will help the new race is not the God offered by the Catholic Church today.

The new God must be the God within, not the God without who must be prayed to in churches, or on bended knees. It will be a new Jesus Christ who will bring Latin America nearer to God, that Christ indeed whom St. Paul preached when he said: "Christ in you, the hope of glory." It is because I preached the gospel of the God within who dwells in the heart of each man—a gospel which saps at the foundations of ecclesiastical authority—that the priests charged me with trying to revive Pantheism.

When Latin America discovers the God within who dwells in the heart of man, even in the worst of sinners, when she learns to look into the faces of her children for the inspiration she needs, then there will arise among her children new religions, new philosophies, new arts, and new sciences. A wonderful destiny awaits her, when her many peoples have been molded by time into one race—sensitive, intuitive, flaming in Idealism, and creating new modes of beauty and goodness and grandeur.

Let me conclude by reading to you the message which I sent to all the Theosophists of the countries I visited, as two months ago I left Santo Domingo.

Dear Brothers,

Before I leave these lands, I desire to indicate to you certain impressions which I have gained from the sixteen peoples among whom I have labored.

In this continent of America, two currents flow, which are represented on the one hand by the countries which speak Spanish and Portuguese, and on the other by the United States of America. We as Theosophists know that each people has to give its especial contribution to the Divine Plan, and that no one

single culture is more necessary than another. The civilization of India and of Greece, on the one side, is not more important in the Divine Plan than the civilization of England and the United States on the other. Men born in each nation cooperate with the Divine Plan by developing the culture of their people.

Now, you who live in the lands where Spanish and Portuguese are spoken, are the representatives in the New World of the old culture of Greece and Rome. I hope you will never renounce this culture, which comes to you from your ancestors of Spain or Portugal, or Italy or France.

I know well how Latin America is feeling the economic pressure of the United States. The North Americans are building the Sixth Sub-race of the Fifth Root Race, the Aryan; they have their particular work, and as they develop they are giving a contribution, especially of material well-being and of individualism. It is highly necessary that all should accept their gospel of material organization and development, and of well-being in the home; I am a fervent admirer of the United States, except of that aspect of it which decrees that every business man should advertise his goods by placing bill-boards everywhere in the squares and along the roads, thereby robbing us of Nature's beauty in our cities and fields. Now, if you mean to imitate the United States in the expansion of business, I hope you will never forget the special message of the Latin Race, which is that there is more in life than business. "Man does not live by bread alone"; man is a soul who ever clamors to manifest himself in artistic creation. You, who are Latin-American Theosophists, must in a very special way preach and intensify the gospel of beauty, be-

cause this creative aspect of the character, which is unfolded by the arts, is very important for the manifestation of the Seventh Sub-race.

But you, who are Theosophists, must awake a new aspect in your character which I shall call "Don Theosophist," which will possess the emotional sensibility of Don Juan, the self-sacrifice of Don Quixote, the worldly wisdom of Sancho, and in addition an idealism of such a kind as will inspire reforms in the world, till each happening here below becomes a faithful reflection of that beautiful happening which is in the Divine Mind.

All the future of Latin America is in your hands, you who are Theosophists. This is the last thought with which I take my leave, thanking you, my Brothers, for the affection with which you have welcomed me.

That also is my message to you all here in Spain. Seek something more full of idealism than the negative gospel which you profess today, and then you will find that you as a Latin have still a great rôle to play in the world. Your duty is to keep burning the torch given to you by Greece and Rome; its light proclaims to the Western World that men are more than men, the descendants of the gods of Olympus, whose heritage is indeed, as the poet declares, "light, fire, perfume, and love."



This concludes my address to the audience in Spain, concerning my impressions of Latin America. But I desire to say a few words more, here at our Theosophical Convention, to add another impression which I gained.

Just now in the world, that conglomeration of forces which we term "Western civilization" is exceedingly powerful. It is producing vast changes in every continent. But such is the nature for the moment of that civili-

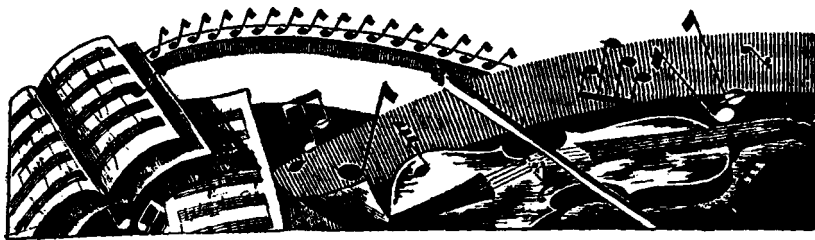
zation, that it is emphasizing the external manifestations of life, rather than the internal. Standardization, and the economic pressure which results from the idea that one cannot be happy unless one has wealth, are making men more and more of a pattern; they are becoming wheels in a ruthless machine called "progress". Unless this terrific speed is minimized, and unless also a truer set of values as to what life is are emphasized, Western civilization will fail to give its true contribution to the Divine Plan.

Briefly put, it is necessary to counteract the evil effects of Western civilization by bringing to bear on it other forces. These new forces are of two kinds. One is the message of India—that this material world can only be understood in terms of a supersensuous world. What is termed the subjective view of life, characteristic of Indian thought, is necessary to Western thought to make it more true.

Similarly, Western civilization needs to be supplemented with a characteristic which is slowly becoming pronounced in Latin America. It is the realization that the individual must be a creator. As poet, dramatist, musician, painter, sculptor, dancer, or as embodying other aspects of art, the individual must transmute life with the creative power of his imagination.

When the ideals which are represented by India, by Western civilization, and by the young civilization which is being born in Latin America are blended into one whole, then I think we shall build a magnificent character.

It is for this reason that the Seventh Sub-race now being born in South and Central America, Mexico and the Antilles, is worthy of our enthusiasm and our benediction. The Theosophists of the ten National Societies of Latin America have already pledged themselves to be the guardians of their young civilization, and therefore I ask of you your appreciation of their endeavors, and your most fraternal wishes for their success.



"Tristan and Isolde"

By A. N. Ingamells (Eclectic)¹

(Sidney, Australia)

S WE contemplate such a music-drama as "Tristan and Isolde," by Richard Wagner, we are contemplating something that has stirred the world of humanity to its love-depths. Why is this? Surely because there is in the bliss-magic of its music and poetry something superhuman, archetypal, and even cosmic. Did ever a poet or musician "sing" as does Wagner in this creation of his? In listening to it one seems to be at the very Heart of Being, and all ordinary experiences seem to fade from the consciousness.

We see in the following excerpt from a letter of Wagner's to a friend how near to the center of things he sometimes found himself. He writes: "There must be some indescribable inner sense, which is altogether clear and active only when the outward-facing senses are as if a dream. When I, strictly, neither see nor hear distinctly, this sense is at its keenest, and shows its function as creative calm. I can call it by no other name, merely I know that this calm of mine works from within to without—with it I am at the World's Center." Surely this is the state of union with the spirit, the oversoul; the *atmic* consciousness of Theosophic terminology.

Once we recognize the great philosophy behind the human love story Wagner has chosen as a setting for his teaching, we must place this Tristan of his amongst the great spiritual jewels of the earth—perhaps even

amongst its scriptures and great ceremonials, so great is the magic and power of this sound-poem. Of all his dramas, Tristan seems to be the least understood, but if students were aware, as was Wagner, of inner worlds of consciousness and had studied Buddhism and Sufi mysticism as he had done, much that now remains dark, would become illuminated.

When actually listening to and watching the drama, it were well to let the soul dream and brood upon it, rather than try to follow the intellectual working-out of the plot, either musically or in its words and actions.

Some of Wagner's observations and experiences at this time, so he himself has written, were "due to the initiated mind," and that in the case of the Tristan drama this intuitive mind so powerfully affected his waking consciousness that he was enabled to produce words and music that amazed even himself. He writes: "The Tristan drama is, and remains, a marvel to me. I am more and more unable to understand how I could produce such a thing." However, unless a translator of Wagner's words is a student of mysticism and "The Mysteries," there is likely to be much distortion of the real meaning of his poem.

Furthermore, the story is unfolded to us by music of such dynamic power that the words bear a meaning few could sense, were it not for this fact and the power of the dramatic action that accompanies them.

¹The writer acknowledges with gratitude that without some study of Theosophy many things and experiences expressed in this epic-like drama must have long remained veiled.

In this article it is possible to consider only briefly a few of the more salient points, and it is not proposed to go into the origin and various versions of this immortal love-story, but to take Wagner's fine adaptation of it and consider what is its real meaning and value for humanity.

Owing to the extraordinary power and beauty with which he has clothed the story, we find ourselves in some unspeakable super-realm—though an intensely passionate super-realm. Rather cryptically we might say that we find that "we are more than we are" as we listen—i. e., if we truly respond to it. Some have responded to the extent of finding it so overwhelming that they have had to retire from the performance.

It were well to bear in mind that music, in its highest heights, is the super-voice of God speaking to mankind. The question of response is a vital one, and in this, as in all other matters, it is true that "he that liveth the life shall know the doctrine." The highest states of consciousness are about us from the commencement of our human life on earth, but the tuning-in or response to these states is a matter of age-long unfoldment—possibly requiring hundreds of lives in human form before full blossoming or attainment takes place.

Wagner's drama seems to be a vital portrayal of the unfolding of the spiritual or Nirvanic consciousness in man; the same unfoldment that is referred to in all the great philosophies and religions of the world. It is such a powerful stimulant that it may fan into flame a mighty love within us, for it is an expression of the intense longing of the soul for immortal love and power.

That Wagner was an earnest student of Buddhism we know, and in the Wesendonck letters he writes, "You know how I have involuntarily become a Buddhist." One of his letters he signs "Your grateful Buddhist." In a letter to Frau Wesendonck we see that he had the ideas of *Nirvana* in mind in composing *Tristan*; writing from Paris, he says:

"Everything is foreign to me, and I often turn with longing towards the land of *Nirvana*. But *Nirvana* quickly changes into *Tristan*. You know the Buddhist cosmogony. A mist veils the clearness of heaven. . . ."

To the unenlightened, *Nirvana* is night or death, cessation of consciousness, because it would mean their broken fragments of sentient life being apparently extinguished. To the wise, however, it means the expansion of the fragment into the boundless light of the innermost world of the Divine. Hence we find Wagner using the words night, death, and unconsciousness, to mean the dying out of all external and limited sense experiences, and he uses the words day and sunlight for our external life, or the outer world of passing experience; thus agreeing with every great spiritual Teacher of humanity.

One sometimes doubts if Wagner had, at certain stages of the drama, the absolutely clear idea of the occult initiations that some writers see. One may so interpret the stages, but it may be rather a stretching of Wagner's idea to do more than perceive a general spiritual alchemy taking place towards the supreme *Nirvanic* awakening at the close of the last act.

To those unfamiliar with the worlds or planes of human and super-human consciousness for our Solar System, we append the following:

(1) Physical; (2) Astral [Emotional]; (3) Mental [Heaven world]; (4) Buddhic [Plane of Union]; (5) Nirvanic [Plane of Unity]; (6) Para-Nirvanic; (7) Maha-Para-Nirvanic [the higher planes of Logoic or Solar Lord consciousness].

The characters of the drama are: *Tristan*, a knight of Brittany; *Isolde*, a Princess of Ireland; *Brangene*, *Isolde's* maid; *Kurvenal*, tutor to *Tristan*; *Mark*, King of Cornwall; *Morold*, an Irish knight; *Melot*, a knight of King *Mark's* court; a shepherd; a steersman and sailors.

It is very important to bear in mind that every human character and every incident is symbolical of some super-physical world and its state of

consciousness. For example, Tristan's battles and his love of Isolde are physical-plane expressions of soul experiences. This is the typically Wagnerian way of teaching.

A brief outline of the first portion of the story is as follows:

Tristan was an orphan and a nephew of King Mark. The king brought up the boy, and he learned to so love him that he proclaimed him heir to his throne. When the time for the youth's knighting arrived, he was noted for his courteous speech, chivalry, and heroism. Some time before this, King Mark had been defeated in battle by the King of Ireland and had to pay him a yearly tribute. It was Sir Morold who collected this tribute, which year by year so increased in heaviness that at last King Mark's people groaned under the burden of it all. Tristan then challenged the overbearing, though brave, Morold to mortal combat. He gladly accepted the challenge, and in the heat of the combat he inflicts a slight wound on Tristan with his treacherously poisoned sword. The duel raged fiercely and ended in Tristan's severing Morold's head from his body. Thus Cornwall was made free, and the last tribute sent to Ireland was Morold's head.

Now it transpired that Morold had been betrothed to Isolde, and she swore vengeance against the slayer of her lover. She had noted a piece of Tristan's broken sword in Morold's head and kept it as a clue to the slayer's identity. Tristan meanwhile was suffering from the poisoned wound, which the best physicians could not heal, but one day an old soothsayer said that if he would go to the land from whence the wound was received he would there find a cure. In order to disguise his identity, Tristan reversed the syllables of his name and called himself Tantris and set sail for Ireland as a wandering minstrel.

Hearing of the fame of Isolde in the healing art, he sought her at the court. Both Isolde's mother and maid

Brangene knew much of the secret uses of drugs, and they had taught Isolde their art also. The Princess was so much affected by Tristan's suffering and his noble bearing that she and her maid undertook to heal him. Watching at his bedside one day as he was in a state of fever, she was attracted by the beauty of his sword-hilt. Drawing the sword, she immediately noted that it had been broken. Suddenly her thought flew to the piece of metal found in Morold's head, and she hastened to see if it might fit into Tristan's broken weapon. It did so exactly, and she at once realized that she had been nursing to health her sworn enemy. Taking his sword, she raised it to slay him, when Tristan awoke. He did not flinch, but looked into Isolde's eyes with such a wonderful "look" of recognition and yearning that the sword dropped from her hand to the floor.

This "look" is the vital seed of all the future developments of the drama. It seems to be something deeper than any purely personal relationship or response. It seems to be a recognition of some vast soul destiny to be worked out together by the lovers—some tie closer than any earthly relationship.

From then on Isolde nursed him with all her tenderness and skill, but could only hope in time for his complete recovery. Tristan now returns to England. All his friends were overjoyed to see him again, for they had long thought him dead, and he soon began to speak the praises of the beautiful Princess; and it ended in the court persuading the King to seek Isolde's hand in marriage, for they pointed out to him how such a consummation would cement the peace between the two countries. In the end the King decided to send Tristan, he being known to the Irish court, with a request for her hand. This awoke a sudden pang in Tristan, for he now realized how much Isolde meant to him. But he knew his wound (never fully healed) would prove fatal in a no distant future, so he accepted the mission.

When news reached the Princess that Tristan sought an interview, she was greatly agitated with the joy of it, but when she heard the object of his visit her heart sank within her. Hurt pride and other such feelings now possessed her, for she felt she had been rejected by the man she loved and had healed and pardoned. The King and Queen of Ireland were heartily pleased, however, for they wished to establish the peace with Cornwall.

Their daughter hid her wounded feelings from all and decided to go to King Mark and become his Queen, a compact such as was sometimes entered into in those times for purposes of state. So, after much feasting, it was arranged that Tristan conduct her to his ship and set sail for Cornwall. Isolde was very silent and uncommunicative through all the arrangements, and this caused her mother much anxiety. She suspected Isolde was in love with Tristan. So she decided to brew a powerful love potion, which she instructed her maid to give to Isolde and the King on their wedding day, and which would fill their hearts with love and future happiness.

The leading characters of the drama are very advanced types belonging to the ruling and knightly class, and in the case of Tristan and Isolde, they are two souls ready for the last rites of man as man, i. e., initiation into "The Greater Mysteries," initiation into those great soul experiences called, in Christian terminology, the birth, baptism, death, resurrection, and transfiguration, followed by the ascension of the soul.

In the journey from Ireland, at which point in the story Wagner commences his drama, Isolde's soul is terribly storm-tossed in its efforts to pierce the heavy clouds that encircle it. The human elements within her are striving to be true to the urging of some superhuman intuitions that are coming to bloom, and she is willing to pay the uttermost price in being loyal to these intuitions. Not understanding, in her normal self, Tristan's seeming neglect of her on the journey, she explodes in a torrent of anger. She

informs her maid that never will she set foot on land, or marry the King, and she calls upon the occult powers of her soul to command the seas and winds to rage and engulf the ship and all upon it—regretting that in her days these occult powers are now wholly devoted to the mere healing of bodies—to "leechcraft." To her maid's cry of distress at this outburst, she but exclaims, "Air! Air! or my heart will choke."

Isolde is a soul conversant with Occultism or Divine Alchemy, and in this situation she exclaims: "Degenerate race! Unworthy Descent! Where, oh Mother, hast given the might that commands the wave and the tempest! Oh! fallen state of magic art, that now only knows balms to brew." This is no earthly mother that Isolde calls upon, but some occult power, as we shall later see.

(We read of the power over wind and wave in the lives of different Occult Initiates, the Jewish Initiate Jesus, and Apollonius of Tyana, being notable examples.)

Isolde thinks Tristan cowardly in avoiding her presence as he does on the journey, and she sends her maid to *command* his presence. Tristan replies that "In any station he will truly serve the pearl of womanhood," and that he but waits to lead her to the King, as in honor bound, but that he cannot leave the helm with the ship near a dangerous coast. Isolde overhears this parrying and recalls to Brangene all she had done for him when so easily she might have slain him. She now violently curses him and vows vengeance and death, for both herself and Tristan. Her royal soul now realizes to the full how important the situation is, she thinks that Tristan has been a traitor and betrayed her deepest self in wooing her for the King. It is this, far more than his neglect, that now stirs her to the depth of her being. As land is now in sight, Kurvenal brings a message from Tristan that the ladies must prepare to meet the King, and Isolde here masterfully takes herself in hand. She requires Tristan's attendance ere she

will make any preparation for landing. When alone with her maid again, she bids her and all the world a farewell, and sends greeting to her royal parents and friends, takes a poison flask and commands the maid to fill a goblet from it that Tristan may drink of it with her.

Brangene is beside herself at this, when Tristan is announced by Kurvenal. Respectfully approaching, he asks Isolde her commands, and here follows much questioning and answer as to the reason of Tristan's neglect, and she reminds him of his killing of her betrothed, and her desire for vengeance. Tristan explains that he but obeyed the custom and his uncle's trust, in holding himself aloof, and offers his sword to Isolde. But she asks what would King Mark have to say if his favorite and beloved knight had been slain by her. Instead of killing him she asks Tristan to drink a truce with her, saying, "Let our strife be ended," and straightway commands her maid to bring the death potion, challenging Tristan to drink with her. He drinks, and Isolde, after he has quaffed, wrests the cup from him, exclaiming, "Betrayed, I drink to thee," and drinks the remaining contents.

To Isolde (being sold, as she feels, to the King) this marriage would mean being a traitor to love itself, a thing her Ego will not at any cost submit to, despite all previous promises or acquiescence. Womanlike, she foresees nought but disaster in any other course but the one she is now pursuing.

The wonderful orchestral interlude that immediately follows the drinking of the potion, depicts the unexpected change going on in the souls of the lovers as they gaze transfixed into one another's eyes; for love begins to surge in their hearts. Tremblingly, they now seek one another's eyes, and Isolde sinks upon Tristan's breast, and then commences such a surging, vital and vibrant outpouring of love emotion as is surely seldom surpassed in music or drama.

Isolde's maid, Brangene, in pity for the lovers, had poured the love potion,

and not the death draught, into the cup she handed Isolde—hence the unexpected developments. Now, if we would understand Wagner, we must realize that to him this love potion is the symbol of an occult or psychological force, and not a physical potion. It is a potency, rather than a potion. This draught is also symbolical of the fruition of a long past of experience. It is to mean, for Tristan especially, a long-drawn-out anguish and yearning for immortal love, the liberation from all bondage and pain that the Buddha attained and of which he speaks.

That it is a draught that he himself brewed is clear from his review of his past that occurs in the last act, for he there says, "Alas, 'twas I—'twas I by whom it was brewed. From fathers' pain and mothers' fears, from past and present lovers' tears, from laughter and sorrow, smiling and sadness, have I prepared this potion of madness." (His own past lives as father, mother, lover, etc.) It is Life, the true Teacher, from which the potion is distilled.

Now comes the experience that follows all occult Initiation—the fate or reaping of the past must be faced and worked out. King Mark and his retinue have arrived to welcome his bride.

Brangene, hearing shouts of welcome from the sailors to their noble King, in a splendid outburst exclaims: "Woe is me! Endless misery

I have wrought instead of death!

Dire the deed of my dull faithful heart!

It cries loudly to heaven!"

Through all the agitation of the arrival, Tristan and Isolde are blind and deaf, save to the wonderful new birth of love come to fruition within their hearts. The arrival of the ship brings the first act to its close.

ACT II.

In Act II, we see the further working-out of the fate of the lovers after the love potion was quaffed. In very truth the course of true love does not run smoothly—it was never meant to for the human soul on its spiritual

Path. Its robes (its vestures of "flesh" on all planes) must be purified in the fires of effort and renunciation. The great prizes that await it require no less a price. The love of Tristan and Isolde is a love beyond the world of sex and duality, and their union takes place in the death or stilling of all outer life; and they are not united on earth. It is a gross misconception of Wagner to read into the story an illicit love between Tristan and King Mark's intended bride. Isolde, in fact, had prepared her death potion before she left Ireland's shores, and decided to use it, if need arose, rather than enter into this marriage of policy. The outstanding feature in this Act is the meeting of the lovers and the further awakening and development of their spiritual nature. The Buddha's teaching regarding the oneness and unity of all life, and of the bliss that lies at the heart of Being, receives wonderful expression in this scene. All else that occurs is but the passing fate or working-out of the law of sowing and reaping for those concerned.

We find King Mark courteously postponing the wedding ceremonies in consideration of Isolde's weariness and seeming illness after her journey, and it is evident that the marriage never eventuates. The many psychological changes going on in Tristan and Isolde belong to those subtle and baffling stirrings, sensings, and decisions that occur in the lives of all initiates into "The Greater Mysteries"—into those higher, super-physical realms and conditions that are the habitat and state of super-humanity.

When Brangene warns Isolde against Melot, Tristan's fellow-knight and friend who is arranging a meeting for the lovers, she retorts that he serves her better than she, for he assists their meeting in "Holy Night, overpowering high exulting, high to heav'n, world-out-soaring Night," whilst Brangene, well-meaningly but ignorantly, would delay this consummation. In the life of the soul even enemies and obstacles serve the Great Law that leads to Light. Brangene had noted some sinister spying by Melot upon

their landing, but Isolde will not listen to her warnings and the maid sadly bemoans her changing of the potion. With her far-seeing wisdom Isolde draws Brangene's attention to "Frau Minne's" (the Mother of the world) work in the directing of human affairs, and remarks that it was she, Frau Minne, who caused the changing of the potion, planning her ends in her own way. Isolde says to Brangene, "Thy work? O foolish girl! 'Frau Minne' dost thou not know? Not all her magic might? Of noblest will, the queen she is, the World itself she wards to light! Life and death she holds in her hands, and weaves from joy and woe."

It is evening at the Act's opening, symbolic of the fading of the outer life of the senses, and before Isolde's apartments we see a flaming torch, which, by a secret arrangement with Tristan, is to be extinguished as a sign that the time is at hand when the lovers are to meet, as it is only in night, when earthly light has faded, that this Holy Love may blossom. The crafty knight, Melot, has arranged that the King and courtiers be away on a hunting expedition; but for his own traitorous purposes, and to win favor with the King, he has also arranged that the King return and find the lovers together.

The music and words of the long love scene are possibly the most mystic and sacredly intimate in the whole literature of music, and there is a wild outburst of joy when the lovers meet. At present Isolde is leading Tristan to her own spiritual level: "In darkness thou, in light am I."

Isolde fires Tristan to a mighty sacrifice, and, defying Death, he declares that their love shall never die, and "if never dies his love, how then can Tristan die?" (He evidently refers to his wound.) And it is this that lifts him to those realms of joy that only music may picture for us—it seems an occult initiation that he passes.

In music of overwhelming power the lovers sing of the state of bliss they

are "tasting," and of their renunciation of the day of outer life.

The lovers are here in the supreme state of conscious immortality and know that outer things shall no more claim them and bind them to passing pains and pleasures, even if for a time some debts to the day requires them. Spiritual union has been tasted.

Tristan, in a rapture, sings to Isolde: "Tristan thou, I Isolde, no more Tristan!" And she replies: "Thou Isolde, Tristan I, no more Isolde!"

(This brings to mind the following beautiful Sufic parable expressive of this mystic state which Wagner may have known. "One knocked at the Beloved's Door; and a Voice asked from within, 'Who is there?' and he answered, 'It is I.' Then the Voice said, 'This House will not hold Me and Thee.' And the Door was not opened. Then went the Lover into the Desert, and fasted and prayed in solitude. And after a year he returned, and knocked again at the door. And again the Voice asked, 'Who is there?' and he said, 'It is Thyself'—and the Door was opened to him.")

This sublime initiatory experience of the lovers is brought to its close by the arrival of the King and his courtiers, for all such experiences must close until final liberation is attained. The noble King is grief-stricken. He reproaches Tristan for his terrible betrayal, for he can only see things from customary points of view. In answer to the King's words, Tristan exclaims, "Daylight phantoms! morning visions, empty and vain! begone!" The King is staggered at this and asks who can explain the hidden cause of such a terrible change in his beloved and favored knight. Tristan cannot explain, for he pityingly looks upon Mark and says, "O King, I cannot tell thee truly, for never couldst thou know,"—and turning to Isolde, asks if she will follow him to "the dark abode of night whence I first came forth to light." And she answers, "How could I shun the land by which the world is spanned?"—the land of boundless love. Tristan then kisses

Isolde upon the brow. At this Melot starts furiously forward and draws his sword, and Tristan, after relating of Melot's pretended friendship, engages him in a fight, in which he himself is wounded. He sinks into the arms of his servant, Kurvenal, and with Isolde throwing herself upon his breast, the curtain falls.

ACT III.

It is in this last act that, ever climbing the mount of spiritual illuminations the sometimes wild and delirious joy of the lovers in Act II changes to something more subdued and controlled, more sorrow-fraught, but also more wonderful in its dynamic power and beauty.

For Tristan, the intimately private inner experiences through which he is to pass are to try him to the uttermost; it is his Gethsemane, and is symbolized by his long and painful outer sufferings, which nobly and patiently he endures. In this Act he throws off the last vestiges of his humanity and flowers forth a Divine Son of God—a Master of the Day. The lovers had tasted of the bliss of spiritual unity, but it is only at the close of this Act that they become finally *established* in this state. Only by absolute surrender of all outer things (symbolized by the death of the outer form of both lovers) does complete emancipation take place, and the soul live eternally in its great terrorless bliss- and scent-drenched gardens.

In no unmistakable terms does Wagner lead us to the conclusion of the Buddha and of all great mystics, that escape from the thralldom of external life, by becoming conscious of our immortality, is the only hope and certainty of a living, lasting peace. This knowledge of immortality cannot be proven by the intellect or by books, however great or sacred, but by the only way of proving anything: by *experiencing* it. One must be awake in *Nirvana* to understand *Nirvana*.

In truth, none may know *Nirvana*, but those who have reached it. Incommunicable, unthinkable, unfathomable sea of power and bliss that we

are told it is by those few living people who have had the transcendent experience.

Wagner writes, "It is the bliss of quitting life, of being no more, of last redemption into the wondrous realm from which we wander farthest when we strive to enter it by fiercest force. Shall we call it death? Or is it not night's wonder world, whence—as the story says—an ivy and a vine spring up in close embrace o'er Tristan and Isolde's grave!" One cannot argue or even imply that Wagner was conscious of *Nirvana*, but it does seem clear that his desire and intention were to endeavor to picture forth this world and some of its wonder, and one certainly doubts if any other artist has created such a beautiful word- and sound-picture of some of its stated conditions.

The scene and incidents of this Act are laid in Brittany, at Tristan's ancient castle, whither he has been brought by Kurvenal after his serious wounding by Melot, which is his fate or karma come to fruition, his last debt to the day.

We see Tristan lying on a couch in the neglected castle's garden, in a state of coma, as if lifeless—a very significant state, considered occultly. He is recalled to waking consciousness by the voices of this outer world, symbolized by the shepherd's pipe with its plaintive melody.

The great occult significance of Tristan's state in this deep sleep is expressed in his conversation with Kurvenal, for he says, "Where I awoke—I stayed not; but where I stayed I can indeed not tell thee; the sunlight I could not see, nor country fair, nor people; but what I saw, I can indeed not tell thee. It was the land from which I once came, and whither I return; the endless realm of earthly night. Isolde is still in realms of sunshine! In daylight's radiance still Isolde." Note that it is Tristan who now leads Isolde, or rather he waits her coming. In the deepest occult sense it is probable that Isolde symbolizes a part of Tristan's own nature, a part not yet completely transmuted.

It is compassion, the compassion of the Saviors of the human race, that brings Tristan back to earth or outer consciousness and its perplexities. He will not stay in the realms of bliss whilst those he loves remain in the "Darkness of the Sunlight." Also, it becomes clear how great a soul Tristan is when we remember that Wagner wishes us to understand that he returns to earth in his next life as "Parsifal," to become the spiritual Teacher of man. His waking may also mean that he must return to impress his waking consciousness with the tremendous experiences through which he has been passing. So great and free and beautiful are they that it is impossible that any but those who pass through them could understand, for it means conscious union with the Highest.

Tristan's faithful friend and henchman has sent to Cornwall for Isolde, begging her come and try to heal his master, and she hastens to Brittany. Tristan's vision of her approach in the ship, seen before any physical-plane appearance, is one of the deepest expressions of love to be found anywhere.

When Isolde sets foot on land, Tristan, in a frenzy of joy, tears the bindings from his wound and lets his life blood flow from it, as if in an utter abandon of all external existence, in an ecstasy exclaiming, "Now fade, O world, in my jubilant haste." Isolde arrives and rushes to him, clasps him in her arms, and Tristan thereupon falls dead.

In the meantime King Mark, who has learned from Brangene of the love potion and all that it has meant, has hastily followed Isolde in order to pardon the lovers and agree to their union. His arrival is not understood by Kurvenal, who thinks Isolde is pursued, and a battle takes place, in which Melot is slain by Kurvenal, who, himself wounded, also dies, to the great grief of the King.

Isolde's vision, at the close of the drama, generally called her love song, is superb. Its greatness is due to the supreme genius of Richard Wagner, both as man and musician, and to

those Beings who, we are told, helped him in the inner worlds. Isolde asks if it is only she who sees the glories taking place in Tristan's soul on this veritable Mount of Transfiguration.

The kaleidoscopic changes of harmony and tone color in the music rise and swell in veritable sweeps of rapture. Isolde sings of her vision in a state that is tender, passionate, triumphant, and ecstatic by turn. Her closing words are:

"Sweet, so softly, he is smiling,
How his eyes he opes enraptured!
See, oh friends, do ye not see
Ever lighter, all-illuminating,
Star encircled, how he soars?
See ye not how his heart
With courage swells, from his bosom
Rapture wells? From his lips
By love beguiled, sweetest breath
Floats soft and mild?
Friends, oh see, feel and see ye not?
Do I only hear this chanting.

Which so wondrously and haunting
From him winging, soft is ringing:
From him stealing, all-revealing,
Me surroundeth, high up-boundeth,
Joy bestowing, deep resoundeth?
Clearer growing, round me flowing,
Are these winds sweet rapture shed-
ding?

How they swell and round me glis-
ten!

Shall I breathe them? Shall I listen?
Shall I dive without resistance

Breathe out joyful mine existence?

In the sway and the swell—

In the Harmony—Spell—

In the World-Spirit's (World
Breath's)

Pulsating all to drown—go down—

Unconscious—

Highest Bliss."

* Falling lifeless upon the form of
Tristan, Isolde follows him into the
"Shining Sea" of timeless, lifeless bliss.

Nectar

By John Burton

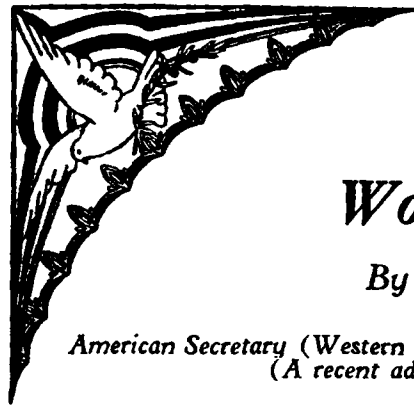
(England—California)

I feast with the night wind
At my table under the moon . . .

The splendour of stars
Is in my cup . . .
Darkness and solitude
My bidden guests . . .

Together we drink the radiance
Of suns innumerable—
Until the moon sets
Over the mountains,
And the stars vanish
One by one
As night unclasps my hand . . .

In the east is light—
It is dawn . . .



World Peace

By Lincoln Wirt

*American Secretary (Western Division) National Council of Prevention of War
(A recent address in Hollywood, California)*



LET us take counsel together with regard to the greatest question in Christendom at the present time, the abolition of war. We may feel as if we are not able to face so large a problem, so great a question, so great a need, with any expectation that you and I are going to make very much of an impression upon it; and yet I remember a long time ago Plato said: "The individual is the state." And if so, America is in this room tonight; you and I are America, and if we believe in pure democracy, we cannot find the Government anywhere else. We may have our representatives, they are elected for a certain time and go on their way, but the Government itself remains in the hearts and minds of the people as individuals.

We are learning what I sometimes call the new technique of government—not of, for, and by the politicians, but of, for, and by the people. It has taken us a long, long time to be able to correct any error on the part of those whom we appoint to represent us when they are in office for two, or four, or six years. Therefore, it is tremendously important for individuals to get together, see together, think together, plan together, for the purpose of first crystallizing an ideal, harnessing it, and then focalizing it at a point (at a time of stress and strain) upon the representative, or upon the legislator, or upon legislation. That is what I mean by the new technique of government, and you and I have discovered a tremendous force, a tremendous lever, a

tremendous power, which we can exercise—our insistent ideal, our powerful thoughts.

However, all the great rank and file of any country are more or less stolid and indifferent to the great needs of humanity or of society. In every country, in every time, it has always been a group of thoughtful people who, after all, have governed, who have shaped affairs; and therefore we are finding that is true in the United States, that while there are a great many sheep, and these sheep are being led by the leaders, by the daily press, yet there are some in each group that are thinking for themselves and impressing others; and they are the ones that after all are shaping the destiny of our country, and every other country.

Therefore, I say it is very greatly worth while to put our thoughts together, to plan together, to think together, in constantly increasing numbers, to work out together ways to assist in the wisest and best plan for society, for humanity, for the world, especially at a time like this when we stand at a crossroad of the world's greatest need. I believe it is a truism that there never has been a time when needs were so great, when conditions were so inchoate as they are right now, as though the destiny of humanity were a piece of clay, and you, and I, and others' peace and brotherhood ideals, had that clay in our hands. We are like the gods of old. These ideals and world relationships have come about very largely through the inventiveness of modern times, the swift development of science, es-

pecially the shrinkage of the world, the ability for thought to be universal, for an idea to be propagated everywhere simultaneously — and an idea is a mighty thing. It is ideas, great ideals, that you and I are dealing with. We don't care very much what the machinery is going to be for the development of these and the human race, for its betterment, for the shaping of a brighter and better destiny for mankind; the machinery will take care of itself. However, first of all, we must have the mind fixed on the idea, and the will, the vision, of the goal. Victor Hugo put that fact in the lips of the good Bishop in *Les Misérables* when he said, "There is only one thing in the world stronger than cannon, and that is an idea."

I think it would be well for us to talk a little while tonight about that idea, about the cleavage which has come between the material and the spiritual. We have developed the material; we have used the cannon—the cannon which of course stands for force, for power—until we have come to the end of the journey. It can't be developed very much further unless we are going to leap into a chasm of annihilation. The material idea has become dust, has become impotent, no longer effective. We must get beyond the physical material, if we are going to adjust ourselves to the new age, if we are going to build a new and spiritual destiny of mankind as it ought to be built. The material day has gone; it ought to go; you, and I, and others with true ideals, are going to help build the new day.

If we are going to do that, the spiritual day will come in with greater happiness, not alone for ourselves, but for the million and a half of girls and women with bound feet in China, the million and a half of women in other parts of the Orient bound by superstition, ignorance, castes, veils—not only physical veils, but veils of the mind, affections bound as well as the feet. When these are bound the soul is bound. It is to

liberate these and all other suffering that we are fighting.

Victor Hugo was a prophet. He saw the day when we were going to put away force, put away the things that stand for the material as opposed to the spiritual values of life. Consider what the cannon and other implements of war have become. You remember Mrs. Shelley's story of the Frankenstein monster. That is a perfect picture of the monster of war, of this monster which nations have built up and put into the brains, the thoughts, the ideas, of our youth. There was one thing that Frankenstein could not put into his mechanical man—a soul. His mechanical man could not choose between right and wrong; he could eat, sleep, talk; he was clever, infinitely clever, could do things any man could do, but could not choose between right and wrong. That was left out; the spiritual nature was absent. The result was that he turned and killed his master without knowing he had committed a heinous crime. So we and other nations have committed ourselves to this god war, put into it our brains, our cleverness, our inventiveness, built up this godless monster until—well, if it continues to exist, will it not turn and devour, exterminate, its creators? Lord Byron said, just before his death: "We shall end war or war shall end us." War will turn, Frankenstein-like, and end us unless we end it.

Now, what weapons has that monster of war? There were only five kinds of gas used in the late war. Recently I was talking to the head of the Chemical Warfare Department at the Presidio in San Francisco, and he said: "Now we have over one thousand kinds of poison gas to be liberated in the next war; then we have flying machines that can go five hundred miles guided by radio and drop bombs, poison gas, on cities, annihilating armies, navies, men, women, and children. The safest place in the next war will be the front, where one can dig in and wear a mask. The place of danger and exposure will be

where women and children live, back of the lines. That is the new monster we have built up until atrocities are almost at the end."

What I am endeavoring to show here is the struggle between the physical and the spiritual human elements. We have come to the crossroads. We must fight the monster or it will turn and destroy civilization.

Don't you see, we have to get out of the physical might entirely and get over into the spiritual right? We must get out of the material kingdom and find something mightier than might. The will of Brotherhood is stronger than strength, more glorious than an army glory with banners of murder.

A United States of the World is what we are praying for. It is here, we believe, in the new values, the values of the spirit. Love instead of hate; law instead of war; the arbitrament of the council table instead of the arbitrament of the battlefield; bridges between nations erected on ideals, over which angels of peace, sympathy, understanding, good-will, and friendship are going to pass. These bridges, instead of the deadly submarines that steal beneath existing ties between nations and seek for opportunities to destroy them and bring desolation, sorrow, and death.

Will the spiritual ideals triumph at the London Conference? Have nations become spiritualized sufficiently to trust in the powers of thought, of speech, of ideal, of prayer? Mr. Ramsay MacDonald said: "We have trusted in the security of arms, and we have always had war. Can we not take the other way? Can we not trust in the security of peace? Can we take that way?" And we heard him shout over the radio, "I will take it! I will take it!" He continued, "When I reached Washington I called on a man whom I found working with his coat off. I said: 'Hello, what are you doing?' He said: 'I am blazing a trail for peace.' And I said: 'I have come to help,' and he said: 'My name is Herbert Hoover—who are you?' I said: 'My name

is MacDonald.' Then both of us said: 'Have you any objection to my using my axe alongside of yours—not to enrich our respective wood-piles, but that together we may cut the trail a bit broader, so that more people and more nations, because of our working side by side, shall find it easier to pursue the path we are opening up?'"

Then they sat down on a log (within sound range of the rifle-fire of the battle of Missionary Ridge, yet not in military uniform but in tweeds), one whittling a stick, the other smoking a briar pipe; a little rabbit scuttled through the trees; is that not the apotheosis of democracy? Two of the greatest rulers on earth of the two greatest nations on earth! We can imagine them, willing peace, thinking peace, planning peace, dreaming peace, just as you and I are here willing, thinking, dreaming.

Ramsay MacDonald said the next day: "Nothing has ever been done worth doing that has not first of all been dreamed. The fact of the matter is, if you take any great human cause that has triumphed, you will find that it originally came down out of the clear blue sky of idealism; down, down, down through experiment after experiment that failed, until at last it touched the earth. And then by an almost magical transformation of creative power it began to grow up, and up, by successive additions, until at last it established itself as one of the great achievements of the intelligent human will."

* * *

All down through history there has been one bloody battle after another. Humanity has been so uncivilized that it has never found any other way of settling disputes except by killing off young men, by taking the finest a nation has to give, slaughtering them on the altar of fear or ambition, which were the greatest allurements of war. Two million of England's finest men are buried under the poppies at Flanders Field! Where are the poets, the statesmen, of tomorrow, the thinkers of tomor-

row, the industrial giants of tomorrow? They are dead. They came from Rugby, Eton, Oxford, Cambridge; the rank and file stayed at home; the ne'er-do-wells that were less physically fit stayed at home to propagate the human race! Down through all the centuries, the fittest young men (millions unmarried, leaving no issue) have gone into the battlefield and been killed. It is a wonder we are not more a race of morons today!

The next great reckoning of war is its cost.

Ten years after the late war I stood under the linden trees along the Champs-Élysées in Paris and watched the "March of the Mutilés" (mutilated). Twenty-five thousand mutilated ex-service men! And ten million more dead, lying under the poppies. This doesn't include the twenty million that died of disease and starvation, or the twenty million wounded. Then there are the five million widows and the ten million orphans—a remnant of the seventy-five million human beings who were ground between the mill-stones of the war.

And as for the cost of war: Divide the ten million, who were killed, into the three hundred thirty-seven billion dollars expended, and you get the cost of killing one man in battle. It is \$33,759; more than \$33,000 to kill one man! Isn't it stupid? Isn't it futile? Isn't it barbaric?

So, friends, let us help to build a new heaven and a new earth. We must set our wills, our minds, our words, to work; nations must stop glorification of war, must stop putting values into war. It has been so precious to them; it has been so glorious; to it have been attached chivalry, honor, and the highest moral code. They and we have only seen the mask of the monster of war; let us tear away the mask!

Let me quote the beautiful poem, Richard Le Gallienne's "Illusions of War":

War
I abhor,
And yet how sweet
The sound along the marching street
Of drum and fife! And I forget
Wet eyes of widows, and I forget
Broken old mothers, and the whole
Dark butchery without a soul.

Without a soul — save this bright
drink

Of heady music, sweet as death!
And even my peace-abiding feet
Go marching with the marching
street;

For yonder, yonder, goes the fife,
And what care I for human life!

The tears fill my astonished eyes,
And my full heart is like to break;
And yet 'tis all embannered lies,
A dream those little drummers
make.

Oh, it is wickedness to clothe
Yon hideous grinning thing that
stalks

Hidden in music, like a queen
That in a garden of glory walks,
Till good men love the thing they
loathe!

Art, thou hast many infamies,
But not an infamy like this.
O, snap the fife and still the drum,
And show the monster as it is!

Can we do it? Can we get the
real perspective of peace on earth?

Let us get down to the fundamental principles. Are they not these? The father of war is hatred; the father of hatred is fear; the father of fear is suspicion; the father of suspicion is ignorance.

The first step toward world peace is to remove ignorance. Know your neighbor, whether he is black, brown, yellow, or white, whether he is likeable or not; see behind his body the soul, catch the vision of the divine image in all.

The cause of war is hatred. So if we are going to abolish war from the world, we must begin cultivating spirituality and expressing human brotherhood.

The Tide of Life

(A near-dream from the half-sleep land)

By Isabel Spelman Devereux

(Louisiana)



THE TIDE is coming in with a rush and a roar, and the waves are lashing themselves and breaking in foam upon the beach. As they break, they leave on the wet sand things they have carried on their crests from the deeper waters of the ocean, and sometimes the next wave, running higher, licks up these trifles and drags them back into the sea, only to toss them again on the sand at another time.

So is it with the Tide of Life, which flings to us its gifts and then takes them away again, unceasingly.

In vision, I seem to stand on a long white beach, where a great crowd eagerly awaits the mysterious gifts of the sea, tossed at their feet, while they rudely push one another and frantically search the sand.

Near me is a young girl, her slender body worn and weary, her nerves tense, and her feverish eyes fixed glassily on a golden bauble, bobbing up and down on the waves. Will it ever reach her? She runs to and fro, watching where it will be cast upon the shore. Now it rises on the crest of a giant wave that breaks with a roar of thunder, carrying the longed-for treasure to her very feet. Drenched and trembling, she picks it up and hugs it to her breast. I can see it is a cheaply gilded thing marked "Fame," but she hurries away lest anyone snatch it from her. There was a tiny rose-colored gift close beside it on the sand, marked "Love of You," but this she did not seem to see, and soon another wave carried it far back into the ocean.

Further on, there is a tall, strong man, his grim face set, and his teeth clenched, as he watches a steel-gray object coming ever and ever nearer. He

stands perfectly still, with folded arms, but his deep-set eyes seem almost to draw the gray thing to him by the invisible bands of will-power. Nearer it comes—nearer yet—and his fingers twitch, but he does not move. The wave breaks and rolls towards him a long, polished steel rod, and I see the word "Power" written on its side. He smiles. I see his thoughts. Of course, it has come to him! Did he not know all along that it was his very own? No, he will not pick it up yet. Why should he? He is the master and will take his time. So he closes his eyes, and, throwing back his head, breaks into peal after peal of triumphant laughter. But even as he laughs the hungry fingers of another wave are closing about the steel-gray rod, and as he leisurely stoops to grasp it, it is snatched from his hand and borne swiftly down into the foaming waters. Madly he follows, blindly he feels in the surging tide, but a mighty incoming wave strikes him with its full force, hurling him, bruised and beaten, upon the sand. Dazed, he staggers to his feet and looks long in broken bitterness about him. Then, with downcast eyes, he turns and walks slowly away, for even such as he know but too well that such a rare gift will not come twice in life's same day.

With a wild cry, a withered, white-haired hag runs down the beach, her arms filled with the sea's gifts of long ago, which she madly throws, one by one, into the seething waters. "Take back your gifts," she shrieks, "for they are not what they seem and bring but suffering! Look! Beauty has become hideous, and wealth has turned to misery, flattery to contempt, and false pride to despair!" Yet even as she throws them into the waves, the

baubles gleam and shine again and are eagerly sought for by other searchers, crowding close about—for naught is learned by one from the experiences of another, on this age-old beach of Desire.

The old hag staggers by me, and I hear her mumble, "It is said that there are better gifts than these on the other side of the Rock of High Endeavor, but I am too old to find them."

Turning, I see the great brown rock at the far end of the sands, and I slowly walk towards it. It is slippery and bare, yet with many jagged points that bruise and hurt, and it is only after long and strenuous efforts, many falls, and great weariness that I finally climb to the other side and reach a quiet cove whose peaceful waters ripple soundlessly in little shining wavelets. Few indeed are the searchers here—only those within whose patient eyes the very light of worldly desire has long since died.

Few also are the gifts of the sea, and many have searched long and patiently without success. Yet these quiet seekers make no attempts to take things from one another; for, on this side of the Rock of High Endeavor, it is well known that gifts come only to those who have deserved them.

And now, for the first time, I feel there is a gift for me within those quiet waters, and I stand serenely waiting for what is mine by right, as a little wavelet washes something bright and shining to my very feet. It is a wonderfully brilliant transparent stone, and as I pick it up, I suddenly feel very strong and rested. The gifts of the cove are never marked, but instinctively I know what has been given and I lift my eyes in thanks toward the ocean. "Thine is a wondrous gift, oh Sea! Endurance!! Of this I have sore need, and I will keep it with me always!"

With my treasure in my hand, I sit down now to rest on one of the smooth rocks near the edge of the waters, and a long time passes as I watch the other searchers, and ponder many things within my heart. After a great while, I see an old man coming

towards me, bent and worn, but who, unlike the rest, is carefully prodding the sands with his cane as he painfully makes his way along the beach. As he draws near, his eyes fix themselves longingly on a marvelously beautiful translucent jewel that, quite unknown to me, has been left by the waters close beside my rock.

With a yearning look, he turns his eyes from it to me—then speaks. "It is for you," he says, in almost reverent tones—"a precious jewel: but, as you doubtless know, all gifts are jewels on this side of the Rock, and may be worn only by those to whom they have been sent." As it lies in my hand its beauty is almost overpowering, although it does not shine brilliantly but glows like an exquisite opal, with all the most delicate hues of the rainbow. Indeed, there is no color that it does not show forth in pale and lovely tints. I look up at him inquiringly. "It has many names," he says. "Some call it Hope, some Faith, and there are those"—and his eyes grow mystically dim, seeming to hold the sorrow of the ages—"yes, there are those who call the gift 'Discipleship,' although, indeed, I know not what they mean. And these also make claim that if the jewel be rightly worn, after a long, long while 'twill change into 'The Direct Knowledge of the Great Beyond.' All this I have but heard. I do not know. But it is rare, most rare, and never has so beautiful a thing been sent to me for all my search!"

Sadly the old man turns away and resumes the prodding with his cane, while deeply and long I look at the great jewel, till suddenly I seem to understand. "You told me but a part," I cry to him. "The jewel's real name is 'The Will to Serve,' to serve one's fellowmen, and every living thing—all those who suffer or who are in need. But never will you find this jewel by searching the Sands of Self. Lift up your eyes and fix your gaze on the deep waters of Life itself, whence come such gifts!" The old man hears me not, but prods along the

beach, and I know that such a gift is not for him—that day.

And now my thoughts turn lovingly towards that maddened crowd on the other side of the rock, snatching from one another the glittering baubles of the sea, that bring no lasting joy nor peace and are but meant to test and try the evolving Children of Earth. The opal shines brilliantly in my hand, and in my heart I feel a deep longing to teach them better ways.

So I walk steadily down the beach towards the Rock again, staring ever far out into the deep blue waters, until I seem to see, down in their lowest depths, the great underlying forces at work that cause the gifts to come to the surface, and the untiring waves to carry them to the shore. As I reach the Rock and give a last long look, I see a sparkling Something rising from crest to crest. It shines so brilliantly 'twould seem as though a star itself had fallen into the waters. From far away and deep within the Sea of Life it comes, and I seem to know that I must not recross the Rock to the other sands, even with the jewels I have, until that one with its irresistible power is also held within my hand.

Spellbound, I watch it coming closer and closer to me. Beautiful indeed, beyond all words, are the other gifts from the waves, but this one seems to be a part of the Sea itself, crystallized into a deep blue jewel, self-shining from the glow of its own pure light within. Nearer it comes to the shore, and I go forward to claim my own, for this jewel I know full well. Indeed, does it not come to me in answer to a call from the depths of my inmost self?

From the foamy crest of the incoming wave I take my precious gift, that it may never even touch the sands. It has but one eternal name—Compassion—the deep and loving understanding of all that lives and suffers. Its half-divine nature makes this jewel shine from its own inner light. Holding it in my hand, I feel within myself the master emotions of my fellow men. I am at once the love of the

lover, and the hate of the tyrant; the searching hunger of the student, and the lust of the profligate; the terror of the hunted, and the ecstasy of the saint. Yet I am also one with the brooding boundless understanding Love that patiently works within them all for better ends. "I can bear no more gifts, O Sea!" I cry. "Only let me share these with the other searchers!" And with my three wonderful jewels—the brilliant white crystal of Endurance, the myriad-tinted opal of Service, and the self-shining sapphire of Compassion—quickly I recross the jagged Rock.

On the long beach the same desire-mad crowd pushes and scrambles for gifts. The slender girl, world-weary now, has cast her taudry bauble back into the waves, while, with the look of Death in her eyes, she sees within the hands of another, the tiny rose-colored gift she spurned before.

The strong man, haggard and worn, has come again to search the waves for his lost steel-colored rod, even though he knows well that it is in vain.

As I climb down the rock, they crowd around me from all sides. "Show us what you have found," they cry. "What are the treasures of the cove?" I open my hand that holds the three great jewels, but even as they look I know that these appear but as dull brown stones to them. And so they laugh and sneer. "Are those your only gifts—those ugly things?" they say. "How glad we are we did not try to climb the jagged Rock!" They laugh jeeringly and run back to where the waves are breaking. I follow and try to speak to them, but they push and jostle me rudely. "Out of the way!" they cry. "We do not want to listen to you!" And as I persist, some mutter and curse and fling handfuls of sand and pebbles. Not one will hear my words!

Only the withered old hag I had seen before comes close. "You only waste your time," she mumbles toothlessly. "Many others have tried before without success, and most have been beaten, and even killed, for their

pains. On this beach naught but the roar of Desire is heard; but go to the back country that is called the Land of Reason, and perhaps there you will find a few"—shrugging her bent shoulders—"a very few, to listen." "And you," I question, "you who have thrown away your gifts, you will come with me?" But she turns and looks at the sea, and within those glassy eyes a spark of the age-old flame springs up into new life. "No, no, I cannot. I cannot," she almost shrieks. "True, I have thrown back my gifts, but there are many others in the waves, and who knows what finer ones I may yet find? I must go back and try again!"—and with feeble steps she hobbles to the wave-line and takes her place in the pushing crowd. I feel sickened at the thought that even she, after all her suffering, should seek and crave and yearn! Then I turn to go inland, but with a sinking heart, for I see that there is no direct way from where I stand. I must walk down the beach, far, far along the shore, farther than the eye can see, until I find a road leading to that back country "where perhaps a few—"

It is a long, long way down the sands, and a deadly fear arises within me. Over there in the cove, beyond

the Rock, all had seemed easy, and there was peace and quiet strength, but to that place I know there must be no return. My way now lies along the edge of the long white beach of Desire, and here must I walk to the very end, moving among the rest—yet not as they!

Frantically I look at my three precious jewels! Can it be that these shine less brightly to me also than before? Will my white crystal ever give me the needed strength? Will my loved opal ever be as dear? And will the pure rays of my blue sapphire ever penetrate my heart?

Tightly I grasp them all and hurry along the shore. All down the beach the waves are breaking, and I seem to see bright, glittering, glimmering things in every curling tip! At times I stumble, trying not to look at the nearby waters, but fixing my gaze firmly on the great Sea of Life instead. On and on I walk, and every foaming, dancing wave seems to break at my very feet, as a deadly, wordless fear clutches my beating heart. For what if a wavelet should bring to me one of the Sea's most alluring gifts, and I not have the strength to lift my eyes unto the realities of the true vision?



A Glimpse of Ancient Egypt

By Geoffrey Hodson

(England)

(The following is written from notes of an attempted investigation of power in a gold scarab taken from the tomb of one of the later Egyptian Kings)



THE scarab appears to have been constructed and consecrated for use as a talisman. Its power is still very strong, after the passage of many centuries. The chief influence seems to be that of the First Ray, but the power of all the Rays was also employed in the consecration. After the First, the Seventh Ray is peculiarly marked, and the angels of each of the Rays are linked to this scarab. A Fourth-Ray group of golden tawny Devas is particularly noticeable, also some Fifth and Seventh Ray. These powers appear to have lain dormant and unused, with the result that they were somewhat withdrawn, though all the links were maintained and, since the jewel is at present in the hands of an occult student, are now being used again. New life seems to be coming into and through the talisman, producing the effect on the consciousness of the observer of a sunrise after a long night.

The method of magnetization appears to have been Masonic. The following scene is probably that of the process:

A large rectangular temple of rock cut into the face of a cliff. On each side is a row of massive circular pillars, slightly less in diameter at the top than the bottom and opening out into a capital, which is covered with conventional flower design, probably the lotus. The pillars are highly decorated with painted figures. There are four of these on each side of the main hall, and beyond these, two alcoves or anterooms, long, narrow and dark. The temple is very lofty, being at least thirty feet high, and about sixty feet long, and thirty feet broad.

There is an opening in the floor in the center of the temple, through which a brilliant light issues from below. A powerful uprush of earth force is occurring all around and through this opening in a steady, rhythmic flow. A consecrated object is attached to the roof exactly over this and serves as the opposite pole of some terrestrial magnet, of an occult character. The earth power flows upwards to this talisman, which corresponds to the S— S— in our modern Lodges. Together these constitute a very powerful force-center within the Temple.

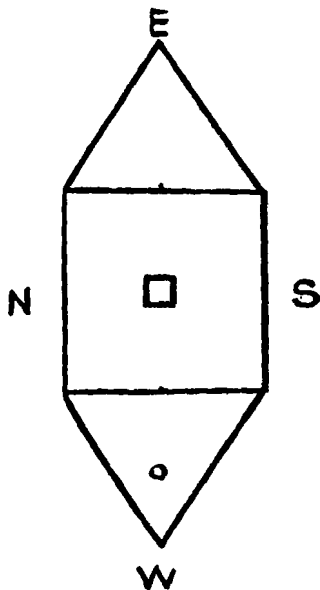
There are principal officers in the east, south, and west. Between the west and opening in the floor is an artificer's table with tools, enamels, a small anvil, and some thin sheets of gold. An artificer, wearing the Ibis head-dress of the God Toth, is making the scarab. There is dead silence except for the sound of his tools, which is distinctly audible. He is very skillful and quick in his work, which is regarded somewhat as a ritual. Probably the work was all prepared for this final ceremonial assembly of the parts into a completed jewel. The three principal officers maintain a keen concentration upon the process of construction.

Round the J. W.'s pedestal are a number of diminutive and highly magnetized figures of the gods to which elementals of earth have been attached. There is also a large and highly developed earth spirit present astrally and etherically. He is assisting the artificer in some way, and the metal is evidently regarded as a gift from the earth, as a contribution to the Great Work from the race of earth

spirits, which is represented by the strange-looking gnome.

This being is a permanent attendant of the Temple—the elemental in charge, so to speak. It is an individualized Deva, of the level of intelligence of average men of those days, but inferior to the R. W. M. of the Egyptian Lodge, who was an advanced occultist. The gnome materializes to the etheric level at certain points of the ceremony, somewhat in the shape and appearance of a dark-skinned man. It is, I think, chiefly connected with the earth light, though it is also a representative ambassador from the race of the spirits of earth. The scarab has been linked with that race, members of which can be called through the jewel.

Glancing forward rapidly over many intervening stages of the jewel ceremonial, the artificer is seen carrying up to the R. W. M. two gold scarabs in his cupped palms. He is preceded by a Thurifer swinging a censer, and two female officers waving palm leaves, and is followed by the gnome. They advance from west to east by way of the north, where there is a seated statue. They do not quite square the lodge, but make this figure:



They pause, turn towards and bow to the god in the north, standing in a line. All turn sharply to the right

together and proceed in single file to the east, forming up before the R. W. M. in an arc of a circle with the artificer in the middle, palm bearers on each side, Thurifer on the north, and gnome on the south of the arc. All bow very low, and the Master raises his right hand, with palm to the front, and directs a strong blessing upon the group. The jewels are then placed into the right hand of the R. W. M. He concentrates his will upon them for a few moments, then stands and calls the brethren to order to assist in the process of magnetization.

A procession is formed, and, led by the Thurifer and the R. W. M., moves once around the temple, again conforming to the above figure. The god is then approached and the jewels offered to him. The stone image does not appear to possess any life or sentiency, but to be a statue of some revered being.

The jewel is then placed in the opening in the middle of the temple floor, into a cup shaped like a lotus flower, sunk into the ground below the floor. All the atoms of the cup and the earth around it, and some of the atoms in the air above, are glowing with light.

The Master now stands at the north, and the J. W. and S. W. place themselves at the south and west respectively, the east being left unoccupied. Then a ceremony is performed in which great forces are invoked—from earth beneath and from heaven above; these include the power of the spirits of the four elementals and of each of the Rays, there being an appropriate sentence for each of these types of energy. All present are maintaining a high degree of concentration of will, and each sentence calls forth a new power, which can be seen in color playing into the two jewels. These are apparently complementary to each other, and are to be given to the King and Queen. They differ somewhat in their shape and in the nature of the force that is put into them. Certain electro-magnetic principles of polarity seem to be involved.

Finally the R. W. M. draws from his belt a rod with a handle shaped like an Egyptian Ankh. He points this up to the heavens above with his right hand, utters a powerful invocation, and then kneels down on his right knee and touches the scarabs with the tip of the rod. This act brings all the invoked powers down to the physical plane and seals or fixes them in the jewels, each of which is touched and consecrated in this way.

Then a hymn of thanksgiving and of joy is sung as the procession circumambulates the lodge, and the officers return to their seats. A period of meditation follows, after which the lodge is closed. The small flame burning on the artificer's table is extinguished in a ceremonial manner.

On a subsequent occasion an attempt was made to get back into the temple and to examine more closely the clothing of the officiants, the light, the god in the north, the lodge, and the subsequent history of the jewels, with the following results:

The palm bearers are wearing a long, loose white linen garment, which hangs from the shoulders and falls into pleated folds. Some kind of stiffening or dressing has been used to maintain the straight pleats. The hem reaches almost to the ankles. The neck is embroidered. Loose, wide sleeves are worn, and the whole costume rustles as the arms and legs are moved. The palms are waved from side to side rhythmically and regularly during processions, and the palm-bearers or deacons have sylphs attached to them in their work.

The Master's costume is highly colored and very elaborate. He is wearing a triangular apron, which is recognizable from Egyptian pictures. He also has a white linen slip or robe and collar of the winged beetle design, the tips of the wings reaching to the points of the shoulders. The beetle is over the heart, and two serpent's heads rising above it like antennae reach to the throat chakram. This beautiful ornament, which is hung around the neck and shoulders, is made of metal,

heavily enameled in color. The belt of the triangular apron is made of woven substance and the point or apex reaches almost to the solar plexus. All these objects are highly magnetized—the apron, particularly, being alive with power.

The original jewel consisted of a gold beetle, mounted on a little platform or oval disc made of stone or some composite substance, the edges of which are decorated with color. Hieroglyphics were carved on the under side of these mounts, which were prepared beforehand and stood ready on the artificer's table to receive the scarab.

The opening in the center of the floor is an exact square of about two feet. The section of the floor itself is about four inches thick, and below that there is a cup-shaped depression of some hard composite substance, slightly rough of surface, of a similar material to that used at the base of the jewels. The source of light is in the center of this cup. This consists of a of an electrical or magnetic character metallic substance of intricate shape, like a very old lamp, and beneath it, a rod of metal, which projects some twelve inches or more into the ground. This rod appears to collect energy from the earth, and the current passes up the rod into the lamp itself, which rather resembles copper or gold filagree. The design is extremely intricate, and the principle by which light is produced seems closely to correspond to that of the incandescent carbon filament of the electric bulb. The collected current flows into the body of the lamp, is distributed throughout all the intricate arabesque designs, and the resistance offered to its flow causes the metal to glow with a soft, white radiance, sufficient to light the whole inner temple, but leaving the side galleries and areas behind the chairs of the east and west in comparative darkness.

The God in the north is a stone statue of a human figure, already very old and showing signs of the effects of the passage of time. It probably represents the founder of the race.

The figure is slightly above natural human size, somewhat roughly carved, and has a slightly eastern cast of countenance. The eyes are very full and large and wide-set. The flow of power through the coronal chakram is indicated by a carved projection somewhat like a sheaf of corn. The face is massive and powerful, the eyebrows are prominent, and the artist conveys a certain intentness of gaze. The figure is seated on a chair, placed upon a pedestal of five steps, and appears to have been exposed to the elements for a long period of time; then to have been recovered and placed in its present position as a valued memorial of a very great being. Possibly this is the Manu Chakshusha Himself, the Father of the Fourth Root Race, or one of His lieutenants who was concerned with the early history of the Egyptian race. It has become magnetized by its ceremonial use, and still exists, as does the small temple, though the entrance is blocked by a pad of stone. The statue dates back to a period before the first immigration from the Gobi desert into Egypt, and was associated with the arrival of that first colonizing wave, for in the astral light surrounding the figure scenes of the arrival of these strangers from the east are visible. The colonists are welcomed with joy, as honored guests whose coming has been foretold; indeed, a certain reverence is paid to the leaders, as would be the case in the fulfillment of a traditional prophecy.

The Temple itself is not a regular Masonic lodge. It is a private esoteric temple used for special purposes only. There are seven human beings participating in the ceremony of the consecration of the jewel: the three principal officers, the artificer, two deacons or palm-bearers, and a Thurifer. No tiler is visible, at least anywhere inside the building, which seems to be secret and quite secure from intrusion. The S. W. is a man, the J. W. a woman. The S. W. has either an artificial or natural beard of peculiar cut. It projects forward, is stiffened by some dressing, and trimmed into a narrow elongated shape. Several well

known Egyptian symbols are carved on the side of his chair. There is also some grain, some corn, some oil, and some dark finely-powdered substance which is the incense. Apparently the thurible is charged by the S. W. At this part of the ceremony the Thurifer presents the thurible with a glowing ember to the S. W., who applies the incense and blesses it with a complicated sign, cut in the air. It is then taken to the J. W., who blesses it with another sign, and then to the Master, who again blesses it with still another sign. Each officer directs a particular type of force into the incense and attaches elementals to it. Certain words of power are uttered at the same time as the sign is made.

The J. W. is a middle-aged lady of great dignity of bearing and strength of character; she is dressed as are the deacons, but with a collar in addition, and headdress resembling the uraeus, long drooping ear rings of gold shaped like a crescent moon, and an apron, and sandals.

These people are all familiar to the observer but cannot be traced down to any present incarnation.

The immediate history of the jewels after their consecration was one of great tragedy, and brings an atmosphere of sadness and almost of despair. It gives one a glimpse of the inner life of kings and queens and shows how a royal soul may endure its Gethsemane amid all the pomp and glitter which surround a throne. The owner of this jewel died with a sense of failure, a consciousness of defeat.

After the two jewels had been consecrated, they were presented by the artificer to the court jeweler for inspection. This high official examines them with scrupulous attention to detail. He is a hard man and difficult to please—a foreigner, either of Semitic or Assyrian origin. His room or office in the king's palace is surrounded by jewelry of all kinds, and a table covered with jewelry in various stages of manufacture is drawn up at the window. The artificer enters, bows profoundly, and offers the jewels, which are accepted. Apparently the

jeweler is not an occultist, for the artificer makes no reference to the consecration and, though respectful, is distant in his manner. He retires, and the jewels are placed on a side table amongst other parts of the regalia.

The next scene is that of a public procession at a time of great rejoicing. Crowds throng the streets of a city on the west bank of the Nile. It is a wedding; the wedding of a Prince, of a young king. Tall, splendidly built and youthful, he is drawn on a car slowly through the streets, amidst the odor of incense and of flowers. Flowers are being thrown onto the car and the street before him as he passes by. At his side is his bride, a beautiful young girl, shy but regal, gentle but with an underlying firmness of character and high resolve. She is stronger than the king, and purer in her idealism; and by reason of the King's weakness, the promise of this joyful day is not to be wholly fulfilled. She is a saint, a truly spiritual being, probably an Initiate; he, full of promise, but with weakness of character and too obvious a pleasure in the popular acclamation. He is proud of his kingship. She is full of dreams for the kingdom.

The noise, the hubble-bubble as it were, of the occasion, the sound of sandaled feet, the rustle of clothing, and the murmur of many voices can be heard. Four maidens ride behind the King and Queen, playing on harps. They produce what we should call a harmonized and rhythmical thrumming or strumming, rather than a cadence or melody with accompaniment. The idea seems to be to maintain continuously a certain sound vibration rather than merely to perform pleasant music.

The procession winds into a temple, where we see the Master of the Masonic lodge as a priest. He now wears the uraeus and looks remarkably handsome with his clear-cut features and noble bearing. This temple is open at the sides, and vast crowds of people gather in and around the building. A ceremony of enthronement follows, in which great occult forces and

devas are invoked and certain powers are bestowed upon the royal pair. The King also receives an uraeus, and the Queen a diadem or tiara. Bejeweled, highly decorated collars are hung around their necks, and last of all the scarabs are presented. The priest speaks in a low tone to both sovereigns, telling them of the great occult significance and power of the jewels. Evidently he foresees the dangers which beset them and warns the King of his responsibilities. He is, however, so obsessed with the power of his position that he pays little heed to the priest. Not so the Queen, however, who seems to be vaguely troubled and to have premonitions of her own.

The jewels were eventually incorporated in some insignia or garment of office and were placed over the heart of each of the recipients. At the enthronement, the Queen sits with her left hand holding the jewel over her heart, praying for guidance and strength.

From that day, the history of their reign is indeed a sad one. The King falls into the hands of unscrupulous people, and his reign is very troubled. He grows hard and materialistic, though he never entirely loses his sense of duty and of his inner responsibilities. This is eventually revived completely, but too late, and he dies realizing his own failure. The Queen survives him but has previously retired to temple life. There are many vicissitudes, intrigues, and the dangers of assassination. Scenes of great splendors, of public ceremonials, state gatherings, and of governmental business meetings are evoked by the scarab. The King worked very hard and was successful in many military and commercial undertakings, but circumstances and deficiencies of his own character always prevented the very high achievements for which he felt himself to be predestined. He was not happy in his ministers, grew very lonely and somewhat friendless toward the end. A King, a ruler, but a disappointed man, a man who in middle age sought unsuccessfully to

make up for youthful failures and indulgences.

Few, however, realized the nature of his inner life, and he seems to have come down to posterity as a fine ruler and an honored King. He did indeed achieve much, but not what he might have achieved. He seems to have been in touch with the Great White Brotherhood and to have had great opportunities of an occult character, of which he did not take full advantage. There was a period of some seven years, very shortly after his marriage and enthronement, when he indulged in excesses, both of his royal power and the strength of his youthful body. He lost his Queen as

a result and later awoke from his dream, disillusioned and oppressed by his failure, which was both spiritual and temporal, but chiefly spiritual.

The author does not possess the power of ascertaining the dates of his visions of the past, but thinks this King was one of the Ptolemies, possibly Ptolemy II. The documentary information concerning the discovery of the ring and its presentation to the relative of its present owner is unfortunately lost. This relative was present at the opening of the royal sarcophagus. The jewel was lying on the person of the King and was presented as a memento of the discovery.

A Prayer

By F. W. Mettler

(Helena, Mont.)

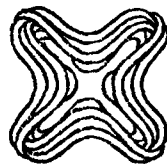


ORD GOD of Hosts, if I should pray to Thee,
And beg for riches, worldly power, or fame,
Or any boon that life might hold for me,
My cringing tongue would parch for very shame.

I would not pray for safety from all harm,
But courage grant me to be unafraid
To face in life the battle's shrill alarm,
With tranquil mind and spirit undismayed.

I would not pray the easing of my pain,
When agonizing wounds my body rack;
Give me instead the heart to bear the strain,
And smilingly return to the attack.

I would not pray, oh Lord, that victory
Reward my feeble efforts for the right;
But may I have the patient industry
To struggle long and help to win the fight.



Mental Hygiene

By Ava Boman

(Illinois)



LETTER was written one time in the early days of the Theosophical Society by the Master K. H. concerning our deeply prized western science. Mr. Sinnett, who received the letter, was an Englishman and proud of Anglo-Saxon and Teutonic contributions to the great field of science. He must have been rather taken aback at the unexpected point of view of the Master, who wrote:

"Exact science recognizes but one cosmic force. Occult science differentiates between brute force and spiritual energy. Exact, experimental science has nothing to do with morality, virtue, philanthropy—therefore can make no claim upon us until it blends itself with metaphysics."

Now, "metaphysics" means in its most accurate sense that branch of philosophy which has to do with the science of being (ontology) and the science of knowledge (epistemology). In its most general sense it means philosophy, abstruse philosophy, the study of the wisdom that lies behind all knowledge.

I do not presume, a mere layman, to say how close our contemporary scientific world is to the world of metaphysics in that general sense. But in its more accurate definition I make so bold as to say that the youngest of our sciences—though she may indignantly deny it as impugning her exactness—is preparing to qualify. I refer, of course, to psychology.

At the time that the letter referred to was written, psychology was a purely academic affair of the laboratory and the classroom. Its applicability to morality and virtue in the world at large was barely suspected.

Today no informed person can deny that the very modern applied science of psychology has much to do with those qualities and even with philanthropy. Our morals courts are beginning to give ear to the psychiatrists; our virtues are analyzed and "given treatment" by psychoanalysts; and some, at least, of our philanthropic societies seek the coöperation of mental hygiene nurses and clinics. No rash claims can be made as yet. But a modest assertion can be put forth that the composite heart of the scientific world is being attuned to things of higher planes than the physical. The emotional and mental fields are now the planes of great explorations. The spiritual fields lie but one short step beyond. When that step is taken, we shall have—behold!—"exact, experimental science blended with metaphysics."

Meanwhile, what have we?

There was recently brought to my notice a magazine, a remarkable magazine, which seems to coördinate all the recent best psychological endeavors. It is not to be found on the newsstands. One must go to its publishers or to the organization for which it speaks, much as one does to find *The Theosophist*. It is a magazine called *Mental Hygiene*, published in New York by The National Committee for Mental Hygiene. It is a quarterly, and I have before me the two most recent issues, October, 1929, and January, 1930. In these two issues alone there is an astounding wealth of material. It teems with earnestness, with up-to-the-minute research, and with aspiration. It reveals to us a hitherto unknown number of broad minds dealing seriously and selflessly with the moral and mental disorders in our

society of today in diagnosis, therapeutics, and prevention.

These mental hygienists call their work "emotional reeducation," and one wonders sometimes whether it is the patient or his relatives and employers who are being reeducated. The adjustments which the hygienists are causing are so extensive throughout society in these transitional days that the patient and his associates must all profit in a sort of sublimated profit-sharing plan.

The largest percentage of the articles in these two numbers have to do with the pre-adult ages. The more we read, the more we see why this is so. Accounts of adult maladjustments refer back to youth problems; youth problems refer us to adolescence; adolescent problems refer us to family and school influences in childhood; and those of childhood refer to infancy. Clearly, childhood is "the golden age of mental hygiene." Consider these subjects, all included in these two numbers:

Measuring development age; Child guidance (two articles); Child phantasy; Mental hygiene in public schools; The gifted child; Failures among intelligent children; The adolescent girl at home; The adolescent "nervous breakdown"; Undergraduate ideas on marriage; Personal difficulties of college students.

Equally important, however, are articles dealing with courts and criminology, with diet, with employment, with psycho-therapy, alcoholism, and so on. It is possible here only to touch briefly on the subject matter, but perhaps it will suffice to show the reader the very interesting and stimulating trend of endeavor and conclusion in this line.

Considerable publicity has recently been accorded Doctors Sheldon and Eleanor Glueck upon publication of their book, *Five Hundred Criminal Careers*, and theirs is the leading article in the October issue, "Predictability in the Administration of Criminal Justice." It outlines more briefly the thesis of their valuable book.

Perhaps the most haphazard phase of our administration of justice lies in the parole systems of the various states. Some are flagrantly the tools of politicians; and those who make the best possible use of their powers for parole must perforce work much in the dark on incomplete hypotheses. The Doctors Glueck have worked out a remarkable system. Up to and including the present time, persons are sentenced and paroled on the basis of the type of their offense and the seriousness of their offense. The Gluecks, by their exhaustive and meticulous investigations, have proven these factors to be well-nigh negligible in their relationship to the possibility of post-parole success for the wrongdoer. The factors that really have a bearing on the offender's case are quite different. They concern his industrial habits, his degree of economic responsibility, his previous penal experience (he is more inclined to failure if he has had previous incarceration), and his prior arrests.

They base their conclusions on the results of their own thorough investigations, consuming four years' time and covering the antecedent history of five hundred criminal cases as well as their post-parole history; and they have evolved what seems to be a practical working guide for judges and parole boards on which future sentences and paroles may be based. Percentages and coefficients have been precisely worked out. One feels a strong urge to say "Legal periodicals please copy." Here is a practical suggestion for all workers in prison reform movements.

In the courts, psychiatry is a comparatively new thing. A questionnaire ("Psychiatric Facilities in Criminal Courts," October) revealed that juvenile courts more frequently ask the cooperation of psychiatrists than adult courts. Only a few as yet retain a psychiatrist as a permanent unit of the court staff. Some consult local or traveling clinics, and then only in the more serious cases. Those using regular mental and psychological tests as

part of their court routine are so few as to be almost negligible. Such help so far is desired by the Court more for assistance in the disposition of the case than for correction or any other one purpose. But there is as yet no uniformity of standard.

The appeal of the courts for aid from the psychiatrist is largely due to the failure of forces already at hand to cope with the problem. The court is concerned and must continue to be concerned, argues Dr. Plant ("Relationship of the Psychiatric Clinic to the Juvenile Court," October), with society. The psychiatrist, like a physician, is and must continue to be primarily concerned with the individual. The doctor does not assemble a jury to prove that his patient has a fever—his real interest is *why* the patient has a fever. So with the psychiatrist. His work must be individual and individualistic. Best results will be brought about, not by coöperation between the psychiatrist and the court, but by their intelligent antagonism. "The lawyer scales the criminal on the basis of the enormity of the crime, the *bulk* of the anti-social act. The psychiatrist (this seems axiomatic) is in no sense interested in this question, often feeling that the criminal who commits some *trivial* offense is often much sicker than he who has committed a great offense. . . . and to a physician, a high, raging fever may be a good or a bad sign, depending upon what it is a symptom of."

Another angle is suggested by Dr. Plant's further suggestion: "The juvenile-court judge is interested in a fact as a fact; the psychiatrist is interested in a fact as a symptom. But if the psychiatrist had to accept the *social* responsibility that is of necessity the court's, would he not, too, become interested in the fact as a fact?" Such questions show how thoroughly and how cautiously the new ground is being felt out. We may reasonably expect great strides to be taken in the field within the next decade.

Back of every family history and case history recorded in these maga-

zines, a Theosophist sees the problems of the adjustment of egos to new personalities and of personalities to each other. We are fairly well accustomed to the abnormal cases of childhood and youth, and their adjustment struggles. It is rather astonishing to find that much of the readjustment that is brought to the attention of the mental-hygiene nurses and clinics has to do with normal and superior types. For instance:

"Mary's mother told us that she used to say, 'Yes, I'm a stenographer; but, when I grow up, I will have a daughter and she will be a—singer.' . . . Now, Mary is a social problem, an idler, a potentially serious maladjustment, because she is normal enough to want to live her own life, and because her mother is normal enough to want to mend the broken promise of her own life in the life of her child. It is precisely because Mary and her mother are normal or average that the difficulty arose."

Here is another case: "Johnny, a lovable, normal, bright-eyed, tow-headed youngster of nine, was a repeated runaway from an extremely nice home. He had been recently adopted by kindly Mr. and Mrs. R., who are some fifty years of age. Mrs. R. is a normal, average woman—which means that she really wanted a baby, someone to cuddle, to need her. And Johnny is a normal, average nine-year-old boy—which means that he really wanted to be independent. Isn't it interesting that Johnny ran away from the loving, protecting home because he was 'normal'?"

The writer of this article makes this very pithy statement: "Nor does there exist a family worth its salt in which the parents do not seek to guide, while the child seeks not to be guided."

The child in school presents so many types of problems that the most advanced—and prosperous!—public schools now retain their own psychiatrists. Even the grade schools need them. One might say *especially* the grade schools, for the earlier the adjustment the better. And there we

find a surprising number of the more intelligent pupils who present problems.

Any parent with "bright child" problems on his hands will do well to consult these magazines. The teachers are at a loss as well. And why not? "Their moral philosophy has not been completely reorganized to match their professional training, and consequently they are puzzled and distracted by words that suggest something listed as a vice instead of a virtue. It is no wonder. For the contrast between the old moral philosophy and the new post-evolutionary and post-Freudian conceptions is fundamental and far-reaching (which is very different from saying that modern psychology leaves no room for morals at all, as some libertines would like to believe)."

After reading that it is useless, in the case of a super-normal child, a child, say, with an I. Q. of 155, who is lazy, selfish and bored, to try to squeeze out the "vices," and that we must look to the inward urge, to his vital energy, his established loves, hates, and fears, his inner conflicts, and so on, we come to this very welcome paragraph, which marks the fundamentals of the whole child-treatment philosophy:

"The aim of all such measures is not so much to produce any standardized type of character marked 'approved' to begin with, or any special array of virtues. Rather it is to perpetuate, strengthen, or restore one's original satisfying sense of belonging to something larger and better than one's self (with all the mutual respect that that implies), and to adapt that sense of social unity to the needs of a growing, self-determined personality. It is to remove needless weights of fear or prejudice and the childish ways and weaknesses that so easily beset one, so that the child may run with unflinching, whole-hearted endurance the race that is set before him, and win the prize of his high calling—that achievement of his destiny, that sense of victory and repose, that service with perfect freedom, which come when there are harmony of impulses within

and active adaptation to the world without, *no matter whether the person is quite like anybody else or not.*" (The italics are my own.)

"Note how functional, how thrillingly vital it all is; how the sharp lines disappear, as they do everywhere in nature; and how puzzling, how shocking such a conception of life and morals must be at first to a timid, custom-bound soul full of taboos; as shocking, perhaps, as those teachings of old to which we seem to be returning: 'Neither do I condemn thee; go and sin no more.' 'I have come that ye might have life and have it more abundantly.'"

Another article dealing with the maladjustments of young people of high intelligence ("The Upper Fifth," January) decides that "It would seem that superior intelligence alone is no guarantee against tripping up in the business of living. In point of fact it would seem that superior intelligence, when handicapped and circumscribed, complicates the problem instead of simplifying it. Whereas it is easy to find cases of dull or border-line intelligence who have made excellent adjustments under the clinic, this group of superior intelligence seems conspicuous by its failure. Does their very intelligence give them ambitions which, being thwarted, produce undesirable results in behavior? Does it make them unwilling to accept complacently conditions which their duller fellows find tolerable? Or does the onus lie with the community which has failed to find them early enough to give them every opportunity to develop to the maximum?"

But to return to our discussion of the child, George, with the I. Q. of 155. The writer who presents the problem and who seems most wise and kindly, closes his thesis very sympathetically, thus:

"When all is said and done, it is hard to do just the right thing for any child, even if he be commonplace. We are always bungling. With a youngster brighter than ourselves, it is doubly hard. But then we must remember that most of the difficulties

are due to ourselves. We try so hard to protect from faults and blunders that we often leave no room for legitimate adventure and real living. George has brains enough to make pretty big adaptations for himself as he sees the need for them, provided that his initiative is not killed by false taboo and over-criticism, and that in his home there is an atmosphere of peace and confidence and happiness to keep his emotions normal and his judgment undisturbed. 'Out of the heart are the issues of life'—of outward achievement no less than of inward blessedness." ("The Gifted Child and His Teachings," October.)

I would like so much to continue into the subjects of adolescence and youth and adulthood, but space and time forbid. The rather extensive amount of direct quotation indulged in, regarding the subjects we have

gone into more thoroughly, has been with the object of revealing something of the high idealism which colors the work of these new *physicians of society*. There is a fine balance between the enthusiasm of the crusader and the calm of the researcher to be found in all their effort and activity.

In Theosophical parlance, occultism and mysticism are balanced opposites, the occultist learning by outward experiment and the mystic by inward experience. Here, in the field of these mental hygienists, we find the outward experimenters, the practical occultists of today, striving to bring about in our world the ideal of our greatest contemporary mystic, J. Krishnamurti,— "Harmony. The harmony between mind and emotions, based on understanding—that is the *fulfillment of life*."

Across the Plains

By Robert R. Logan

(Philadelphia, Pa.)



CROSS THE vast, the boundless-seeming plain,
Mile after mile toward the declining day,
With tireless speed upon its iron way
Thunders the steam-impelled, impetuous train;
Mile after mile of pastures and of grain,
Cattle and farms and the brown domes of hay,
Where wild-eyed pioneers but yesterday
Struggled with parching lips and burning brain.

Onward they marched to reach the Western sea,
On golden visions fed 'mid storm and strife,
By faith inspired and through freedom bold.
Now is their dream fulfilled and it is we
Must Westward move across the plains of life
By visions led of something more than gold.

The Wisdom of Living or Dangers of Suicide

By Marie R. Hotchener



ANY of us who have accepted the philosophy of Theosophy look upon life much as a joyous adventure in spiritual attainment, and so we find it difficult to understand why to so many persons there comes the strong desire to end it by suicide. In fact, there seems to be quite an epidemic of this fatal disease. Were it not that it seems to be affecting some Theosophists one might hesitate to write in detail of its causes and consequences.

It has been a matter of surprise that recently several of our members have discussed it as a surcease from their bitter experiences. In the last two or three years more members have spoken to me of the possibility of suiciding than in all the previous twenty-five years of my association with the Society.

In order to help account for their desperate emotional and mental states, it may be well to point out some factors of outer and inner world conditions before entering into the psychological and occult phases of them, their relation to the wisdom of living, and to the dangers of suicide.

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The thoughts of the world everywhere are expressing many and varied uncertainties of life. There is a new, disturbed, insecure attitude on the part of persons everywhere. The press is filled with murders, "prison breaks," crimes of all kinds, political scandals, and "suicide pacts."

The world mess is boiling and the pot is overflowing.

Nevertheless, underneath all this unrest and turmoil one senses a new urge that is called "something-worth-while-ness."

In education we see the "old conservatives" being dislodged; new proc-

esses of higher education are being established; original thinking, intuition, psychological methods, have superseded the old rote and rule methods.

In religion the unrest has broken old forms, and old beliefs are no more. Faith is no longer what it was. Hell is never heard of in the old sense—nor heaven either!

Fear, so long a repressant, has to a great extent disappeared as an incentive to being good, religiously good. The reaction has set in and, being free to think, feel, and express what they like, people are confused—so far as any poise in emotions and thought is concerned. Formerly there was too definite a road of behavior along which they were forced to travel, and in the natural reaction they spurn even the thought of any kind of a road of spiritual advancement. There exists no road for them! They are rushing helter-skelter, here, there, everywhere, for new experiences or modes of expression.

Socially there is the same upheaval: breaking old puritan prison bars; freedom means license; there are whirlpools of excesses; and since the pressure of restraint is lifted, the majority of the world finds itself socially "bol-shevik."

The experiences of life that usually require long years to encompass are now quite finished at adolescence. At sixteen and eighteen "all the experiences and thrills of life are finished." This was stated by two adolescent youths who committed suicide not long ago. They were from fine families, and were receiving a college education.

What depression must have overcome their reason! Sorrow, the negation of joy, resulted in death, the negation of life.

The sorrow was quickened because they believed there were no more emotional experiences—thrills—left to enjoy! Everything that they could imagine had been experienced to the full, so their incoming tide of life cast them onto the shores of death.

Adolescence is a period of life when the emotions usually dominate the mind, and with the present state of emotionalism one can understand why these two youths and others of that age are committing suicide, and why so many overt acts take place, the result of conflicting emotional and mental energies.

It is not so easy, however, to understand the lack of emotional and mental balance among adults. For when we examine the mental conditions of today and compare them with the past, they are very greatly in advance of those of a century ago. We know, from the evolutionary viewpoint, this is a developing mental age, and before we can fully express its possibilities we must *synthesize* past emotional experiences. To accomplish this, the energies of consciousness in the personality are being thrown violently to the surface; therefore everything is being "speeded up." Mental vibrations are infinitely more rapid than those of the emotions; and the latter must, in this synthesizing process, be equalized with the former: hence the great excess of emotional energy required to accomplish it.

A person who is predominantly emotional will therefore find himself in great danger of extremes, at whatever stage of life's journey he may be. If he seeks to understand his condition he will discover great gaps, chasms, in the flow of energies between his emotions and his thoughts, between his feelings and his mind.

It is in these gaps that danger lurks. They have been caused by the lack of equalizing experiences (which result in spiritual poise) in the special kinds of events that are needed at *this present, rapidly evolving, unusual time*. Such gaps must be bridged by new and related experiences.

These dangers can be illustrated by the sufferings of many parents over what they consider the immorality of their children. The whole adolescent experience of the majority of these elders has been quite different: The old puritan standards obtained; young girls were always chaperoned; the motive of marriage was the family; Satan triumphed when attendance at church was neglected; social immorality was a terrible disgrace; and the "Scarlet Letter" was always branded mentally, if not physically, when there was license.

One of these "puritan-minded" mothers, a Theosophist, came to me not long ago on the verge of suicide (I have had letters from others in equally desperate states of mind) because she had discovered that her daughter was "improperly intimate" with her "boy friend." She had determined that since her daughter had thus "disgraced her" there was nothing left but to end her own life. Her husband did not appear to feel as she did; he did not seem to mind the "disgrace," she said.

This was plainly a case where there existed a gap, the lack of past experience, to balance the emotions and the reason. In this gap lay the mother's great danger. The emotions at the stage of her own adolescent period had been "educated" puritanically, and that implied the deepest inculcations of fear. On her parents' part there had been no trusting her strength of character, and no freedom was permitted in her social life. There had been no sex education, no premarital instruction of any kind. Neither had there been any experiences akin to the immoral freedom of her own daughter (even as unfortunate as was the behavior of the latter). Reason could not cross the gap in experience lying between itself and the uprush of her overwhelming emotions, and therefore she could not institute corrective measures for the daughter, or seek to understand and sympathize with her and her uncontrolled weaknesses. She thought only

of herself and the easiest way of relieving her sorrow—suicide.

After reasoning with this desperate mother, reminding her of the unfortunate after-death conditions of suicides, and prevailing upon her to speak to her daughter and her companion about the matter, she began to take a less desperate attitude about it. Her reason finally triumphed. The young people were prevailed upon by her to marry.

In this case there was not needed experience for the unhappy mother in order to bridge the gap between the emotions and the mind. It was accomplished by a certain amount of help instead—instruction—which appealed to the reason and served to inhibit the power of the emotions which were leading her to negate life. She is now much interested in aiding the rescue work of socially ostracized, unfortunate, homeless women.

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The importance of living, of physical experience, especially at the present time so rich in variety of events and in changing conditions, cannot be over-estimated. Experience is the great teacher, helping one to fill in the danger gaps between our emotional and mental vehicles. The richer the experience, the more rapid is the attainment of Truth. Among these experiences are the tragedies of life, and the quality of our emotional and mental reactions to those experiences discloses the degree of our spiritual attainment—our attainment of Truth. The more we are "upset" by events, the less we have attained, especially in emotional control.

The time will come when so great a degree of emotional and mental poise (the result of many lives of experiences) will be expressed that events will not be able to affect us. We ourselves shall be so full of action (right action, based upon the Truth of the purpose and the impermanence of disturbing events) that the reactions from worldly events will not be felt by us. We shall be acting so constructively and positively that

reactions will be negated through understanding.

In this sense the Truth shall set us free, and we shall no longer need experience to aid in releasing us from the vagaries of unbalanced emotions and thoughts. *At present we should yearn to live long and attain, not resolve to suicide and lose life's opportunities.*

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I shall now turn to the background of personal experience and relate the unhappy after-death conditions of a relation of mine who committed suicide.

When I was about six or seven, my aunt, a sister of my father's, lost her husband and only son. Both died within a few months of each other, and she became very ill through grief. She could not rise above her sorrow, and committed suicide.

My father was devotedly attached to this sister, and her death was a very deep blow to him. My mother thereafter requested my brother and sisters and myself never to speak of our aunt, because it so grieved him. The manner of her death was never explained to us, as we were all quite young; and since the aunt lived across the continent from us, we soon forgot about her death.

About twenty-five years later I was traveling in Italy. Someone I knew there was in very great trouble and was contemplating suicide; I was much disturbed about her resolve.

One morning very early, when I was awakened from sleep, I saw psychically the figure of a middle-aged woman standing by my bed. She told me she was my aunt J———. I remembered she had committed suicide almost twenty-five years ago when I was a young child. She said she desired me to prevent the suicide of the person whom I knew to be planning it. In fact, she asked me in the future to relate what she was going to tell me to anyone who was contemplating such an act.

She then revealed all the details of her suicide—details that had been known only to the most immediate

relatives, including my father and mother. These details were so terrible and unusual that I realized why my parents had not told them to us, their young children.

The most important part of my aunt's story concerned her after-death state. She said that for quite a long time she could not leave the room in her home where the suicide took place, and that for a long time afterwards she could not avoid continually re-experiencing the plans and culmination of the act and agonies of death. Her memories were vivid—living.

She said that her husband and her son (who had died before her) eventually found her in the grey, misty realm from which she could not escape. They described to her the restful, beautiful place in which they dwelt, and that they felt a considerable effort to enter into and much discomfort in the place where she was. They tried to take her out of it, but when they attempted to do so she would feel as if too "heavy" to rise, and they were powerless to lift her out of that heaviness.

Some time later an entity in "great shining light" came with them and revealed to her the mysteries of her condition.

He said that when a person was born there was a physical law of life that decreed the length of time to be lived on earth; that the elements of the personality were governed by that law, and if the life were ended by suicide, or by accident, before the end of the life-cycle so decreed, the remaining elements of the body were earth-bound until the day when the *natural* death of the body would have occurred.

He explained that her husband and son had died natural deaths at the end of their life-cycles, and therefore were freed from further attachments to the earth or its immediate environment; so they were now in a realm much more desirable in every way. They could "come down" to her, but she could not "rise" to them until the day when a natural death would have released her from the earth realms.

The shining one told her that she would soon be freed also, but she had no idea of time. She was amazed to learn that about twenty-five years had passed since I first heard of her death.

My aunt said that her remorse and grief were overwhelming for a long time after her death, and the only joys were the visits of her husband and son, and even then she observed that they were suffering much discomfort when there, and she knew that their visits were thus a sacrifice to their own welfare.

Upon my return to America, my mother was able to confirm the details of my aunt's suicide and death, as also the old nurse who had attended my aunt during the illness prior to her death.

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In Madame Blavatsky's *Isis Unveiled* she quotes a statement of Porphyry about suicides, which she confirms: "The soul having even after death a certain affection for its body, an affinity proportioned to the violence with which their union was broken, we see many spirits hovering in despair about their earthly remains. . . ."

Bishop Leadbeater, in his book, *The Inner Life*, states:

"The man who commits suicide runs away from school before the appointed lesson is learnt; he is guilty of the great presumption involved in taking into his own hands a decision which should be left to the working of the Great Law. The consequences of so great a rebellion against nature are always of a momentous character. They are certain to affect the next life, and quite probably more lives than one.

"The circumstances surrounding a suicide immediately after death are the same as they would be for the victim of an accident, since both of them arrive upon the astral plane with equal suddenness. But there is the enormous difference that the man who dies by accident, not expecting death, is thrown into a condition of unconsciousness, and usually passes through the lowest sub-plane without know-

ing anything of its varied unpleasantness. The suicide, on the contrary, has acted deliberately, and is generally painfully aware of much that is horrible and repugnant to him. He cannot be saved from the sights and feelings which he has brought upon himself: but he may often be helped to understand them, and may be inspired with patience, perseverance, and hope by the good offices of some kind friend."

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As said above, there is no question but that the conditions of life are very difficult at the present time, for the "speeding-up" process has greatly upset the standards of emotion, thought, and judgment by which people were previously enabled to meet the experiences which came to them. Too often now the experiences seem so novel and so difficult, owing to lack of experience, that it is a very great tax on the individual's capacity to understand them and to adjust himself to them.

Fortunately, Nature herself always seems to provide an antidote for such "evils," since the same cosmic forces which are causing the complexity and rapidity of experiences in the world are at the same time flowing through and expanding the consciousness of each individual: and if he but learns how to utilize those forces, they will add to his ability and to his strength to understand the purpose of those experiences and to adjust himself to them. This will equalize the energies of his actions, emotions, and thoughts—the purpose of experience.

If the outer experiences of the world are visualized as taking place on the circumference of a circle, the inner strength and stability of the individual may be visualized as being the center of the circle, and from this inner place of divine power he may learn to hold his consciousness so still and poised through understanding as to be unaffected by the reactions from events at the periphery.

Here is the great need for the Ancient Wisdom that teaches what the inner individual really is, and how he can attain that spiritual poise, the development of which it is the mission of Theosophy to encourage. The *Self*, which is within each one of us, is always potentially capable of adjusting one to the *Not-self*, which is the world outside us. A person learns to do this by a process of deliberate, daily discipline which is natural, interesting, and effective. It brings him knowledge, power, freedom, and happiness. It shows him how to unify himself with the progressive forces of evolution in the attainment of his goal—perfection.

At first that discipline is not easy, though even at the beginning its benefits are obvious. But with a little practice, the ability of the individual grows increasingly effective, and he becomes quite steady within. Gradually to that steadiness is added the ability to appraise the value of outer circumstance, and to search, find, and extract from each experience that meed of Truth for self-unfoldment which it is intended to teach.

Following that, the student learns that experience is a *friendly* teacher, not a fearsome one, and his attitude grows to be one of joyous eagerness to meet all experiences more than half-way, and to understand them. Thus the fear of life gives way to the joy of living, and joy unifies the soul with the bliss of Being which is felt at the very heart of creation.

In a future article I shall endeavor to describe the elements of this self-discipline in relation to some actual events, in the hope of illustrating how practical is the procedure by which the student may equip himself to deal intelligently with the complex experiences of modern life; and through understanding so to adjust himself in relation to them as to be immune to their unpleasant reactions upon him.

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Science Notes

By Stanley Rogers

(Hollywood, California)

One of the most significant changes of the past twenty-five years is that in the food the average American eats. In 1905 he ate approximately 1000 more calories a day than he now consumes. And the nature of his food has also undergone remarkable alteration. Whereas he used to subsist principally on meat, potatoes, coffee, and sugar, he now takes more fruit and vegetables and he gives a certain amount of thought to the all-important vitamins. It is interesting to note that coincident with the changes in diet, the nation's health has materially improved and that the average child brought up with the newer diet is physically superior to his parents.

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From the laboratories of the University of Utrecht comes the surprising knowledge that the element potassium is radioactive, and that it is due to this fact that our hearts first started to beat. The radioactivity of potassium is apparently somewhere between one-millionth and one one-hundred-millionth that of radium, but this infinitesimal charge seems to be essential to the continued beating of the heart. The emanation given off is the beta radiation, which consists of electrons and which has great power of ionization.

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For many years scientists have been puzzled by the curious fact that the stratosphere, the layer of the earth's atmosphere lying above the highest clouds, is coldest over the equator and

warmest over the poles, the difference in temperature being about 35° F. Temperature records of the stratosphere are made by the use of balloons carrying recording thermometers. Dr. Humphries, of the U. S. Weather Bureau, thinks the greater warmth over the poles is due to the blanketing effect of ozone, an unstable combination of oxygen atoms, found in greater abundance over the poles than over the equator. The full explanation of ozone's preference for polar latitudes has not yet been determined.

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Some of the most vital inventions and discoveries have been made by accident. It appears that Dr. Modinos of Alexandria, Egypt, has discovered by pure chance the first universally effective method for curing the drug habit. He was treating a cocaine addict for rheumatism and found that he had instead cured the man of the dope habit. This is how it happened: Knowing that certain proteins, when introduced into the blood-stream, produce a slight fever, which in turn often improves such diseases as rheumatism, the doctor injected into the addict's system some fluid from a mustard-plaster blister raised on the patient's own body. To the amazement of the doctor, the patient ceased to desire cocaine. Interested, he tried the same treatment on a morphine addict, who was cured with two injections. Then, as a severe test of the method, the physician selected an individual who would not content himself with one habit, but took heroin, hashish,

and cocaine all at once. The injection threw him into convulsions, but when he came out of them the three habits were all cured!

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Physicians do not like the new styles of women's dress, but to such an extent are some of the women of the world slaves to the dictators of fashion in Paris that it is doubtful whether the doctors' protests will be of any use. This much, at least, is clear: There seems to be some advantage in the most modern styles from the point of view of health, because the body receives more light and air. The longer, fuller skirts, as well as any device used to make the waist more slender, restrict physical freedom and discourage women from taking as much exercise as they would take if their clothing did not hamper the movements of the body. Some leading doctors believe that there is a distinct correlation between physical freedom and mental freedom. One might also point out that the most heavily clothed periods in the past have usually been the most immoral. Another unfortunate effect of the long skirt is the lessened agility of her who wears it in dodging traffic and, in industry, in avoiding accidents from machinery. The extent of the danger from falling, due to long skirts, may be realized when we find that in Chicago, for instance, fewer women were injured in falling out of street cars in 1928 than were hurt from the same cause in 1926, even taking into consideration the fact that the population of the city had greatly increased in the meantime. Let us hope that there are enough women with intelligence and courage to break the hold of the fashion dictators and to preserve the healthful freedom of the more recent styles.

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Contrary to the popular supposition, the presence of copper in food and drinking water is not harmful. Indeed, it seems that in certain cases of anemia copper may be beneficial. Copper is always present in milk and in

most vegetables; in certain marine animals this metal replaces iron in the blood.

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Sir Henry Seagrave believes that future transcontinental travel will be at speeds varying from 100 to 150 miles per hour, and that we will drive our motor cars at these speeds with the safety we now enjoy at 40 miles an hour. These conclusions are substantiated by experimental work done by the National Advisory Committee on Aeronautics. This organization has a wind tunnel in which conditions similar to those affecting a vehicle traveling one thousand miles per hour are reproduced. No radical departure from the present type of automobile is anticipated by Mr. Seagrave.

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One of the most efficient methods of generating power is used in the Valley of the Nile. Large parabolic mirrors focus the rays of the desert sun on copper boilers, just as an ordinary magnifying glass may be used to focus the sun's heat on a bit of paper. The large amount of heat thus concentrated on the boiler creates an abundant supply of steam which drives dynamos, cooks food, and supplies power and light to the inhabitants of the region. In experiments with parabolic mirrors, temperatures of thousands of degrees have been obtained at the focal point. A bar of copper, for example, if dropped through such a focal point would be converted into gas and would never reach the ground.

Civilization cannot reach a high point of development in a cold country without power. This has been the reason for the slow development of Canada, Alaska, Greenland, and other high-latitude countries. But a young French scientist, Dr. Barjot, has made an invention which is destined, I believe, to affect profoundly the extreme northern and southern nations which are at the present time ice-bound wastes during most of the year.

All sources of power are essentially differences of temperature, either actual or potential. Thus coal, when burned, creates a temperature much higher than that of the surrounding atmosphere. The heat released may be used to make steam, because burning coal is hot enough to convert under pressure a liquid, water in this case, into a gas—steam. The normal temperature of water is low enough so that it is either liquid or solid. Were this not true coal could not be used as a source of steam power.

In polar regions all bodies of water are covered with ice almost all the time, and the water under the ice is above the freezing point, as shown by the fact that it is in a liquid state. The atmosphere above the ice is, almost all the time, far below zero. This temperature difference constitutes an unlimited source of power which has until very recently been completely ignored. Dr. Barjot saw possibilities in this temperature difference, and he worked out a scheme for utilizing it. The process is simplicity itself, and it has the advantage of working best in the coldest weather. Hydro-electric plants, on the other hand, have the most power available in warm weather (in cold countries) when it is least needed. A coördination between Dr. Barjot's method of generating power and the hydro-electric system would result in a greater output in the colder part of the year, when the additional power is needed for heating.

Dr. Barjot found a substance, butane (a waste product of the petroleum industry), which boils at 30° F. Water under the ice is above 30° F. and so its heat could be used to boil butane in the same manner that the heat from coal is used to boil water. Butane steam thus generated is used to drive a low-pressure turbine from which it is exhausted into a condenser. This condenser, by means of "cryh" (frozen brine at least five degrees be-

low zero) reliquifies the butane, which is reintroduced into the boiler to be again converted into butane steam, and the cycle is repeated. The cryh, when liquified in the condenser, is refrozen by the atmosphere, and then reused. Reserves of cryh can be accumulated during the winter, and used during the brief spells of warm weather. The cost of operating this type of power plant is rendered extremely low by the fact that it is simple, has few moving parts, and conserves without waste both the cryh and the butane.

The theoretical efficiency of such a plant is about the same as that of an ordinary steam plant. But, to be conservative, let us say that it is only 4% efficient. In this case a gallon of water passing through it would produce as much energy as a gallon of water falling through a head of 4000 feet would generate in a hydro-electric plant. The power available at Niagara is as nothing compared to that awaiting development in the Arctic.

As Dr. Barjot's plant costs only one sixth as much to construct as does a hydro-electric station, and as its maintenance cost is low, it follows that electric power could be produced very cheaply and could therefore be used freely for heating purposes. The expenses of long high-tension transmission lines would be obviated as plentiful power is at hand on the shore of any lake or river, or of the ocean. What the effect of Dr. Barjot's invention will be, only time can tell, but especially in Canada it should prove to be of exceptional value. The area of sufficient cold is practically identical with the "Canadian shield", a rich load of metals in pre-Cambrian rock. The lack of power is the only factor that has prevented the development of this vast area. But the power is there in the form of a temperature difference, and Dr. Barjot has now made it available. We may indeed look to its future with interest.





My Tree Friends

By Helen R. Crane

"But only God can make a tree."

SANTA CRUZ Mountains have a redwood forest with trees so old that for almost a thousand years before the Spanish padres found their way into California they were there—growing taller and taller through the centuries, until today they are among the largest trees in the world.

Icelanders say that about the time William the Conqueror broke camp in Normandy and set his sails to cross the channel into Britain, some Vikings sailed all around the American coastline—down the Atlantic coast, around Cape Horn, and up the Pacific.

Now, if when these adventurers went up the Pacific coast and landed, as the stories go, who knows something may have moved them to go up into these Santa Cruz mountains which do not lie far from the coast? These trees, which we look upon today, were already there to greet them—young shoots, standing possibly in the shelter of giant parents. They are among the oldest living things in the world.

Having already made the acquaintance of devas of less imposing trees, I felt such a desire to contact some of those of the giant forest that I paid

a visit to them this spring. The experience I had was very beautiful but most incomplete, for through a misunderstanding I was there only a bit over an hour. One time soon I hope to return and then I shall spend several days with them.

In this article it is my intention to write specifically of the healing influence of trees as this influence has been revealed to me. There are, of course, many things to be said about the friendship between men and devas, but at this time I shall confine myself to the one aspect.

First, though, before I tell of the Santa Cruz trees it is necessary to explain how I became acquainted with some other trees and how they, my particular tree-friends, are as real, as responsive and appreciative as any human friends it may be my good fortune to have. It is not difficult to feel, also, their moods of worship and exaltation, and to say they have a sense of humor is really not an exaggeration—it is merely a futile attempt to explain something in words that does not lend itself to such explanation.

It is the consciousness of the deva, the ensouling spirit of the tree, that one contacts, of course. Bishop Lead-

beater has written of the prana given off by the trees, especially the pines and the eucalypti: He says that that prana is available for man and is much more easily used by him than that which he takes in from the atmosphere.

It was six years ago in England that the idea first came to me to seek aid from the trees. I was ill, and the thought kept playing through my mind that I might receive some of the vitality I so longed for if I went to them. So far as I know I had never heard at that time of the thing I contemplated doing ever having been done before.

I was visiting a beautiful countryside in Shropshire. On the estate there were large flower gardens, and then past them, and down a slope, there lay a lake. Beyond this there was a small, secluded wood. To this wood I went and I selected a tree—I do not know what kind he was, all I know is that he was rather large.

Late every afternoon, in sunshine and in rain, I visited my tree. As I went along the path towards him all the wood-life seemed to cease, the little animals stopped moving and the birds stopped their chatter. The stillness that generally greets the approach of a human into the wood-sanctuary greeted me.

After I had reached my tree and was leaning against him, with my hands down at my sides and touching him, and had begun my communion, all the activity started up again. The small animals came out from their hiding and scurried about my feet, the birds went on with their engrossing affairs. Nothing seemed to know I was there; I had become part of the wood.

How long it was before I felt a response from the tree I can not now recall, but probably two or three days. I had approached him ceremoniously. I told him of my need for vitality, and I vowed to dedicate myself to the service of Life—I promised that anything he might give me would be used also for the service of others. Too, I knew that should he give to me he would not deprive himself—he was not in-

sulated from the source of prana by the complications we humans have made for ourselves.

Consciousness of his response to my appeal came when I perceived a warm, magnetic current pouring into me. Gradually, through the days, the "connection" became better, and soon I had but to touch him to be flooded with his life-force. One could say there was no response—that the force was there all the time, and I simply succeeded in contacting it. Be that as it may, I felt that the tree responded.

It would seem that perhaps my greatest need (as it must be that of everyone!) was for relaxation, because that was what happened first every day. The incoming current relaxed me, and invariably it did so with such "violence" that it would seem as if I might be thrown off my feet. Muscles and nerves away inside—ones that it would be quite difficult to learn to relax by an effort of the will, would be released suddenly from their tension. The relaxation thoroughly accomplished, several different vertebrae actually *snapped* into place. Each day there were five or six *snaps*. Returning to the house after some twenty minutes or a half hour of this communion, I was vibrant with life and power. After some weeks these phenomena were no longer noted. I merely felt the inrush of the force.

I continued these visits to my tree for over two months, and then I came back to America and let the matter drop—I wish I knew why! Many, many times I thought of my tree-friend and sent him my blessing, but I did not seek out another one.

Recently, after all these years, I started experimenting again. I was in Riverside, California, and there was a great eucalyptus living on the grounds of my hostess. I sought him out, and he immediately answered my greeting and touch with a glorious flow of prana. The same "violent" relaxing process and the vertebrae-snapping followed. I take it that when tension exists, this always precedes other benefits. On days when rain was coming down in torrents the path that led to

him was too muddy, so I contented myself with standing in the doorway and talking to him as he towered against the sky behind the orange grove. He answered with a shaft of force, but the strength of it was not so great as when I could go and touch him.

Since then I have experimented with many eucalypti and pines, and have worked also with a few other trees, but not to any great extent. There was an old eucalyptus I talked with in Northern California. He, poor thing, had had a highway built alongside him, and the pavement lay across many of his roots. The noise and confusion to which he was constantly subjected also hurt him. He had no prana to give. He suffered.

The eucalypti and the young pines on Starland, in the Ojai Valley, give off a strong current. The pranic current is stronger, by the way, in the daytime than at night—this I demonstrated several times with the Starland trees. Later on I shall write of the live-oaks, so many of which are growing there and on Krotona Hill.

My experiences with all these trees led me to go to the Santa Cruz Mountains. It was my first acquaintance with the pine family—I mean, of course, acquaintance of this kind—and it was astonishing to me the amount of force that came from these giants the moment I had touched them. By the by, it was after I had been to the mountains that I "interviewed" the Starland pines. These latter are very young, but they radiate a powerful force, nevertheless.

On Santa Cruz I went from one tree to another, and some responded more than their fellows, but all of them sent forth a greater heat than I had ever encountered from a tree. The effects of this prana were not at all like those I had generally experienced. There was no violent relaxation now, but there was one that was immediate and complete, although it was accomplished gently. Here was tremendous power.

Next, it seemed that the weakest parts of my body drew that prana di-

rectly to themselves, and although the whole system tingled with life, these particular areas palpitated. In the meantime I was "drowned" in the perfume of the tree—a phenomenon I had noticed before with other trees.

These things which I have written are very personal, for my interest in investigating was personal. As much as I love abstract research, I was not inspired by such love alone when I started this work. I needed help, and feel that no apology is necessary, for I found how radiantly joyful the devas are when one recognizes them and seeks their aid. My experiences along this line have been, but for a few exceptions, only with the tree-devas. I am working on the theory now that the prana from different trees is beneficial for different human ailments; that while all prana is available for human use, that from certain specific trees is better for certain specific diseases. But more of this later. Also, the healing does not come instantly; but within a few days after the contact is made the disease symptoms begin to disappear.

I believe that with the help of the tree-devas many humans could throw off physical disabilities. Some of the latest scientists investigating along health lines state that disease is merely a lack of nutrition in the organ attacked, and that the malnutrition causes the disease—it is not caused by the germs that are later found there. Germs are everywhere present, and they feed only upon broken-down tissue. A healthy, wholesome body gives them nothing to do.

Tissues break down for want of vitality. This want, or malnutrition, may be caused by any of several things: fatigue, pressure, displacement, injury, and so forth; but whatever the cause of the want, vitality is the requirement.

I am convinced the devas will supply that deficiency to a conscientious person who seeks it of them. As a conscientious person would not ask assistance of a mortal friend without having the intention to return it in some way, so would this same person

not seek help of a deva unless entertaining similar thoughts. There are many ways in which humans may be of service to the devas.

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Since writing this article, Mr. Warrington, Vice-President of the Society, has told me that Col. Olcott, the President-Founder, told him he would go

to an eucalyptus near his home for help. When the Colonel returned from a lecture trip and felt quite exhausted he found that nothing so quickly revived him as a visit to this tree. He would lie on the ground and place his bare feet against it, and draw into his body the prana. This corroborates my experiences.

Craters of the Moon

By C. Erck

(Paraguay)

UNDER the title "The Secrets of the Lunar World," the Buenos Aires weekly *Argentinisches Wochenblatt* publishes an article about the very latest results of astronomical research with regard to the satellite of our earth. The author of the report is Dr. Ing. Arturo Uccelli of Milan. These results are very interesting in so far as they confirm the statements which Bishop Leadbeater made many years ago, founded on his investigation about this subject.

The essential part of Dr. Uccelli's exposition runs as follows:

Photographs of an admirable clearness from the astronomical observatory on Mount Wilson, California, reveal to us what yesterday still was hidden from our sight by the veil of the unknown. A giant telescope, the most potent that up to date has been constructed by precise mechanics, was lately erected at the observatory of Mount Wilson after several years of preparation and an expense of many million dollars. Recently this giant telescope has been directed on our satellite, and for the first time the human eye could now observe most accurately the surface of the lunar world and perceive a series of peculiarities and details with such clearness as a flight in an airplane over the barren and desiccated surface of the moon could not have provided.

Up to date the so-called moon craters, always designed with great accu-

cy on our lunar maps, have been considered volcanoes of different size. But the tremendous number of circular pustules to be seen on the surface of our satellite, and which makes it appear like a face disfigured by small-pox, have a totally different origin that did not escape the piercing eye of the American astronomers. . . .

When the moon—i.e., the matter which composes the moon—separated from the earth, our planet, as well as the matter which broke off from it, existed in an incandescent, nebulous state. Only the cooling down in ethereal space brought about a gradual lessening of the high temperatures and an ever greater condensation of the nebulous matter that originally composed them both. From this we may infer that at an immensely remote epoch the lunar matter was liquid, doughy, and incandescent. . . . first in that prehistoric time certain phenomena must have transpired, . . . which were revealed to us by the latest photographs of Mt. Wilson.

Being possible now to study the so-called craters in their details, we perceive that they are but holes produced by the fall of aerolites on the surface of the moon during the above-mentioned prehistoric time. These aerolites precipitated in primordial times on the then doughy mass of the moon and sank there as stones in the mud, producing circular holes, in whose midst the matter of the moon lifted

up and formed relief-like elevations during the process of cooling down.

When we turn our thoughts back to that infinitely remote time . . . we realize that then our satellite was as if bombarded by blocks of cosmic matter; that these blocks entered in the superficies of the moon and dug there just those circular impressions which are rendered now with extraordinary clearness in all their details by the photographs of Mount Wilson. Sufficient to contemplate the surface of the moon to be certain that she possesses all the qualities of a primordially soft, later-on hardened substance. . . .

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In comparison with the preceding statements may be quoted what C. W. Leadbeater says in his book *The Inner Life* (Vol. II, p. 182):

We think of the moon as the satellite of the earth, comparing it in our minds with the satellites of Mars, Jupiter or Saturn; but in reality the comparison is unfair, for the moon is more a companion planet than a satellite. No other satellite in the solar system bears at all the same proportion to its primary as the moon does to the earth, even though it is now much smaller than it used to be, as will be presently explained. It was the one physical planet of the lunar chain, and our present humanity inhabited it in the distant past, although we were then a stage further back, and were in the animal kingdom.

The earth came into existence when the active life of the moon was already over. A new vortex was set up not far away from the moon, and the rest of the matter of the ring was gradually gathered into it. The resultant collisions once more produced a ball of glowing gas, which enfolded the body of the moon and very soon reduced it to a similar condition. As this combined mass gradually cooled, condensation took place round the two vortices, but by far the larger part of the matter was attracted to the new one which became the earth, leaving the moon a much smaller body than it had been and altogether denuded of air and water.

The moon was still, from the intense heat, in a plastic condition like hot mud, and the earth in its earlier stages was subject to the most tremendous volcanic convulsions. In the course of these, enormous masses of rock, often many miles in diameter, were thrown up into space to vast distances in all directions. The majority of these fell back upon the earth, but some of them struck the moon while still in its plastic condition and produced upon it many of those huge depressions which we now call lunar craters. Any one who will take the trouble of throwing a few small pebbles into mud at the right state of consistency will find that he obtains in that way an effect precisely similar to that which we observe upon the surface of the moon. Some of the lunar craters are really craters, but not many.

The moon is now like a vast cinder, hard but porous, of a consistency not unlike that of pumice-stone, though harder. Hardly any physical action of any sort is now taking place upon the surface of the moon. It is probably slowly disintegrating, and we are told that in the course of our seventh round it will break up altogether, and its matter will be used (with presumably some of our own) to build a new world which will be the only physical globe of the next incarnation of our chain. To that new globe whatever remains of the earth will act as a satellite.

The moon has often been described in Theosophical literature as the eighth sphere, because it is not one of the seven planets of our chain upon which evolution is taking place. It is therefore what is called a "dead end," a place where only refuse gathers, and it is a kind of dustheap or wastepaper basket to the system—a kind of astral cesspool into which are thrown decaying fragments of various sorts, such as the lost personality which has torn itself away from the ego, who has allowed it to slip out of his grasp in the manner which I explained in the first volume of this book, in the article on "Lost Souls."

The Logic of Star-Lore

By Hamilton Stark

(Oceanside, California)



WINDLERS frequently make use of what they represent to be Astrology. You, of course, have heard about it, and naturally your abiding impression is that you are too well informed to be exploited by so ancient a result of ignorant credulity. As far as that superficial and parasitical game of "fortune-telling" is concerned, probably you are correct, but what do you really know of the real science which has been so prostituted by pretenders?

What, do you suppose, is the reason for moods and their changes in all of us? Why does everything go wrong sometimes, while in between times the world and fortune seem fair and so much more satisfactory? What is there of reality that may be back of the expression: ill-starred? When you read your Bible, what do you make of: "The stars in their courses fought against Sisera"? And other such Biblical allusions to stellar influence? Why are no two people exactly alike? Do you realize that 360 different and differing degrees of the Zodiac rise above the horizon every twenty-four hours? The same procedure in that respect, every day, and yet every day the sum of the celestial configuration is entirely new and distinct, at every click of another rising degree—never twice the same during at least 25,920 years, and possibly longer.

Present-day Astrology of the authentic variety is as scientific as any other coherent specialty in Universal Learning. "Science," as you know, signifies the impartial assembling and coördinating of facts, and therefore

Astrology as understood by those who have given it sufficient attention is a science which requires only the intelligent desire to be fair, in order to demonstrate its rationale. "It's in the air," is an expression that was often heard long before radio and similar vibrations were popularly known. It is still applicable to states of mind and feeling that engage the attention by their noticeable effects on the generality of people; and, like many a homely expression, comes of the insistent urge to describe what is vivid and real in consciousness, but not catalogued in conventional formulæ. But just as the cosmic currents shape crystals, persons, and nations, so do those subtle planetary and zodiacal influences suggest our daily "lines of least resistance," which we are almost sure to follow, not yet knowing how to shape our own destinies independently.

"In Him We Live, And Move, And Have Our Being."

It has been ascertained that the motions and movements of the Earth operate in more than ten perfectly synchronized ways, but for present purposes consider only its revolution on its axis and its orbital sweep around the Sun; add the revolution of the Moon about the Earth, and the circling of the planets including Moon and Earth, about the Solar orb; those, with many another constant cyclic action, indicate the measured rhythm that pulses continuously through the fibre and fabric of the wonderful System with which we are completely identified.

For a length of time so great that more than a very small part is in-

comprehensible by our comparatively futile efforts at thinking, the Moon has been sailing through the zodiacal zones on scheduled time. The Earth has also maintained a measured and equalized response to so-called gravitational pull, during the awful length of cosmic Duration — together with every other unit of our Universe. Is it any wonder that the momentum of the rhythmic vibrations in that manner established should thrill our bodies made of the materials so attuned to metabolic action? We are necessarily marked at birth by the values expressed by the cosmic condition of the time when we assume the part of seemingly separate entities.

No more stupendous laboratory exists than that which, by means of planetary wave-lengths, geometrizes and characterizes without ceasing all terrestrial Creation. And nothing more natural could exist than the work of Nature herself. The "heavenly bodies" vibrantly exert influences that are assimilated by all selective and receptive forms throughout the world. While mankind is still engaged with the work of achieving perfection in every way, it must respond to some degree, as a whole and in its every unit, to the impelling urge — with the privilege of doing so wisely or not.

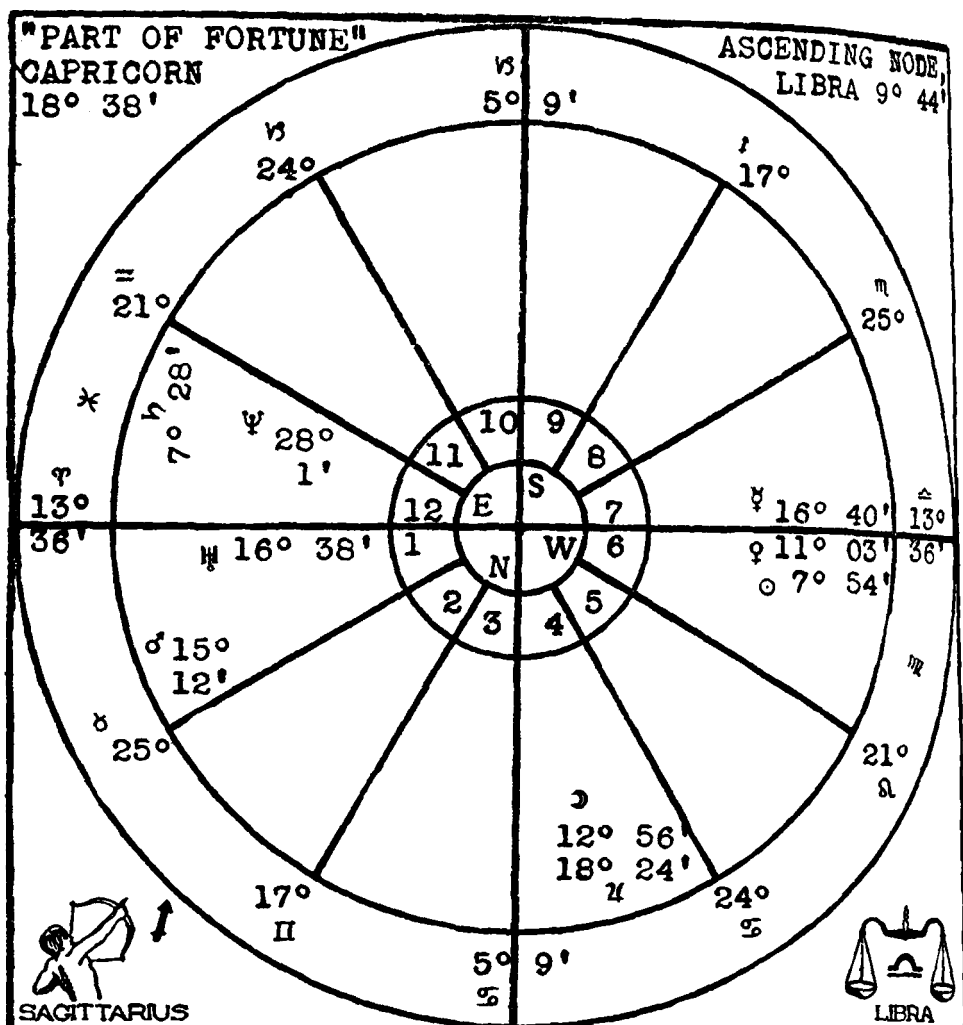
There will come a time when we will knowingly work on with Nature, and avoid much suffering, but we are still fond of trying to go various ways at once. It is the opinionated scoffer at the idea of planetary-influence who is most sure to respond faithfully to all the planetary urges to which he is susceptible, not knowing what they are, or why they tend to sway him. Properly timed and directed effort at truly being the master of his destiny ("captain of his soul") would cause more rapid progress than does responding in the usual manner to whatever suggests itself.

Astrology as a Science.

There has been too much guess work on the part of people who do not want to unlearn their notions of "superstition." Also, on the part of

turn the science-of-the-stars to degraded uses. Do we want to learn, or is it more comfortable to assume that unprincipled people who have tried to we know it all, and are ready for "honorary" degrees? The people who believe that the Earth is flat, and that it has no motion, are as capable of talking intelligently about Astronomy as the self-satisfied materialistic astronomer is of judging matters Astrological. The astronomer chooses to ignore knowledge that is to be had if wanted, and his attitude is identical with that of the person who can prove by the Bible that the Earth has four corners, and that therefore "it stands to reason" that it is flat or square, but all anyone has to do is to look out and see that it is flat. The men and women who have devoted years of diligent study to any specialized branch of Learning are entitled to respect for the understanding they have reached by hard work. You would not take a piece of proposed photo-engraving to a steamshovel operator, or do anything else so manifestly foolish. But are you one of those who idly repeat the derisive talk about Astrology that is set going by uninformed people?

Authentic "Astrology" comprises five divisions: (1) Genethliacal or that having to do with genitures, by means of which it is desired to know the possibilities of character, mind, worldly fortune, and so on, of some person. That is the more widely known branch and is usually meant when horoscopes are mentioned. There are also: (2) Horary Astrology, which is chiefly concerned with business ventures, events, the birth and import of ideas, etc.; (3) National or Mundane Astrology; (4) Astro-meteorology, or the study of the weather and seasons; (5) Medical Astrology. For each of those five varieties the same kind of map is made, and may then be judged according to the special purpose in view by the known rules, supplemented by the faculty of synthesis and off-hand judgment, without which rules are of little use.



BIRTH-CHART OR HOROSCOPE OF ANNIE BESANT, D. L.,
PRESIDENT OF THE THEOSOPHICAL SOCIETY.

*** : ***

BORN, 5:43 P. M., FRIDAY, OCTOBER 1, 1847; (TIME
DETERMINED BY ALAN LEO, THEOSOPHICAL ASTROLOGER).
BORN AT LONDON, ENGLAND: 00° 00' OR MERIDIAN OF
GREENWICH; GEOCENTRIC NORTH LATITUDE: 51° 20' 30"

: : : : : : : : : : :

PLANETS IN SIGNS BY "QUALITIES" OR LIFE: CARDIN-
AL, 6; FIXED, 2; MUTABLE, 1. MODIFIED BY
(METABOLIC) "ELEMENTS" OR FORM: FIRE, 1; AIR, 4;
= 5 POSITIVE. EARTH, 1; WATER, 3; = 4 NEGATIVE
"HOUR-RULER": MARS. "EXALTED": JUPITER.
"FALLEN": SUN. "DETRIMENTED": MARS.
RETROGRADE: VENUS, MARS, SATURN, URANUS, NEPTUNE.

In all cases Astrology is properly a study of influences that are mainly planetary in their origin, partaking of the natures of the "Signs" of the Zodiac, with which the planets are severally associated. It is desired to know their effects upon focalizing centers, such as a human being. For that purpose the Sun and Moon are considered planets, while the Earth is not; but the rising degree of the Zodiac at the Celestial-ecliptic, or in other words the zodiacal degree of the Celestial-ecliptic that may be rising at the plane of the horizon, and termed "the Ascendant," is a sensitive point which sympathetically represents the Earth in its astrological relation to any given person or sensitized form. The Ascendant is in a sense the focus for the whole of the Life that is to be expressed by that birth, showing the quality and vitality of the Principles involved. That is the point at which the Sun bursts upon a waiting world, electrifying and revivifying all dormant forms, and the analogy is a close one.

In astrological delineations it is required that the exact time of birth be shown, also the place of birth (latitude and longitude), and it is only on the supposition that the correct time and place are given the practitioner that a judgment is rendered, qualified even then by his ability, which may be great or not. The horoscope of birth indicates the physical, mental, and moral conditions at the time, of the Ego then coming into manifestation, and also his chief aptitudes and opportunities during the new life-time. His stage of evolution is indicated, and that, with the condition of the Sun, which represents the force of character, tells much of what progress beyond the natal status is likely to be made. But Astrology is not now well enough understood to indicate with certainty by means of it the sex, race, or nationality of the subject from whose birth-data the horoscope is erected. Those items, together with exact time and place of birth, must be provided by those who

would have reliable horoscopes made and delineated.

The full and exact configuration at the time and place of birth shows the currents of specialized force or "influence" affecting the "native" or subject of the birth-chart at the time he drew his first full breath, and which will therefore indicate his predispositions and susceptibilities throughout the current life. The vibrations are concordant or discordant, accordingly as they impinge themselves—that is, at what angle. Plato's aphorism is immortal: "God geometrizes continually." Natural aggregations of matter shape themselves in geometrical proportions—tempered by planetary and similar functions. To illustrate something of the nature of "aspects" or angles of incidence, those of the "trine" and the "square" may be described: if the Moon or any planet be 120 degrees of zodiacal distance from any other such body, that brings only well-being in matters pertaining to them; but if the angle be one of 90 degrees, then there ensues inharmony (static) because the wave-lengths are such that the radiations do not synchronize. The varied areas of influence differ in zodiacal extent with the kinds of aspects and also with the different planets concerned.

Astronomical Elements.

The twelve "Signs" of the Zodiac are equal divisions of it, each containing 30 degrees, and so making the 360 degrees of a complete circle. The enumeration of them begins with the Sign Aries, the first point or degree of which is at present at about degree twelve (that is disputed) of the Constellation Pisces; while the Constellation Aries, therefore, begins at about degree eighteen of the Sign Aries. In that manner they all overlap more or less. The Signs are reckoned from that one of the two intersections of the Celestial-equator by the Ecliptic or Sun's path, which is known as the Vernal or Spring equinox, which, due to the "Precession" or very slow backward movement of that point, changes

from one constellation to the preceding one every 2,160 years.

Due to one of the motions of the Earth, the Equinoxes are "precessing" through the zodiacal circuit of Constellations—westward along the Ecliptic. As the "Signs" or segments of specialized metabolic influence bear a constant relation to the Earth's magnetic orientation, the Signs keep pace with the Precession of the Equinoxes, and so do not coincide with the constellations whose names they now bear, except at one moment in about 25,920 years, when the circuit is completed at the first point of the Constellation Aries.

The Zodiac is that surrounding belt (and extending outward from the limit of Earth's psychic atmosphere), which is on the plane of Earth's orbit, and the middle of which is the apparent path of the Sun—called the Ecliptic. Its width or Celestial-latitude extends 17 degrees, or $8\frac{1}{2}$ degrees both North and South of the Ecliptic, and so includes the orbits of the planets and of all the planetoids except Eros.

The Celestial-sphere is that which, due to restricted vision, seems to be the hollow globe or "sky-shell" surrounding the Solar system, with Earth as its center. The Celestial-equator is a projection on the Celestial-sphere, of the plane of Earth's Equator, a linear circle only (having no width as does the Zodiac). It is the Earth which provides the twelve "Houses" of the horoscope (or whose Houses are the prototypes), frequently termed the Mundane ones, in contradistinction to the twelve Signs or Celestial-houses, which are in a way extensions of the Mundane ones—coinciding with them once every twenty-four hours (exactly so for a moment only).

The Mundane-houses or "Houses," come of the natural lines of cleavage which mark the four equal divisions made by the plane of the horizon at any given point on Earth as intersected by the local zenith-and-nadir line. That is not the same as dividing the Earth-globe into four parts by its Equator being intersected by a

meridian of longitude, although it is analogous to that. House-division has reference to the psychic sphere enveloping the Earth, thus defining a hemisphere above the plane of the horizon at any birthplace, and having also a lower half, the whole being bounded by the spherical limit of Earth's psychic atmosphere which extends an undetermined but immense distance in all directions from the Earth's surface. That "atmosphere" may be considered as contacting the region of zodiacal specialization (which distinguishes the "Signs").

The four quarters so defined are also sub divided, each into three equal parts of 30 degrees in extent as measured along the Sun's track. But in practice, due to the "obliquity" of that track, the Mundane-houses are unequal in zodiacal extent. (The curvature of the Earth produces the phenomena of "intercepted" Signs.) The twelve "non-existent" but nevertheless effective fixed limits of the Houses are, as dividing-lines, known as "Cusps." Those Mundane (but psychic) Houses rotate with the Earth in agreement with its diurnal motion. Because each person's own psychic sphere or personal world is automatically charged with their values, it is not necessary to determine their geographical boundaries, but they bear a relation to the Earth's magnetic poles.

So there are twelve geometrical divisions of the composite aura of the Earth which stamp the composite aura of each person at birth with their own likeness and values as active at that moment, regardless of the geographical position of the birth place. By virtue of sympathetic repercussion at birth the psychic sphere or combination of interpenetrating auras (the composite psychic entity) of each person is attuned to the vibrations peculiar to his entry into physical life. Those natal impressions are fixtures in his mental and emotional orientation. Whatever place he occupies, it is the center of his own world, and that world is responding to environment in conformity with its predilections

as modified by his own powers of choice.

But it is erroneous to suppose that we have no choice as to what we shall be born or what we shall become after birth. It is not the "accident" of birth that makes us what we are. We have to be born at a time and place when there is the convergence of influences that will produce bodies suited to express what we have previously become on our own account, and that also give us the possibilities needed for improvement. We prepared our horoscopes long before gravitating to the births that they therefore required, and we are constantly moulding our future ones. A great deal depends upon what use, if any, we make of the equipment we now possess. The importance of this digression from the mechanics of the horoscope seems to justify it.

The Houses always bear the same relation to the Ascendant or eastern horizon, that being the cusp or first point of the First House at all times; but the constant axial motion of the Earth causes a continuous change in the relation of the Houses to the Signs, the latter being much more fixed in position. The Houses represent the state of superficial limitation or physical environment and objective conditions into which the "native" is born. Especially significant in that respect are the Ascendant and the Angular Houses. Experiences repeatedly proves that certain activities of life have connection with certain of the Houses, such for instance as the Second with money, or the Ninth with philosophy; but the First, Fourth, Seventh, and Tenth—the angles—are the more critical and generally important.

The natures of the "Celestial-mansions" or "Signs," as modified by their various changeable positions (due to Earth's movements), show the lines of our development and fitness to cope with the impelling tendencies of worldly life, our reaction and adjustment to circumstances along our individual lines of evolution. That is particularly true of the "Rising-

sign," and the ones containing its "Ruler," and the Sun and Moon. Their respective "colorings" indicate the conditioned outlook on life, the person's own standards of values—his own court-of-last-resort in matters of conscience—and possibilities of realization.

Unfoldment,
Or Fate.

The continuous orbital motion of the Earth and of other planets causes changes in zodiacal positions, and therefore a "progression" of "Aspects." The configuration differs from moment to moment, and the logical import of that phenomenon is that there is in that manner depicted the progress in the events of the unfolding life of every person. The first twenty-four hours of life indicate the conditions as they unfold at greater length during the first year of life. The influences of the second day of life correspond in miniature to the succession of events that are due during the second year of life, and so on—each succeeding day of the first months of life shows the nature of the corresponding years as they follow in rotation. The system of "Directing" based on those sequences of orbital motion is called "Secondary Directions." By the system of "Primary Directions" based on the changes caused by Earth's axial motion, each succeeding four minutes after birth corresponds to a day of the subject's later life.

Correctly calculated, there is no disagreement in the results of the different systems, but for purposes of Progressed horoscopy the latter system is frequently invalidated by inaccurate statements regarding the time of birth. Those two systems, and still others, show the logic of predicting events as to their times of eventuation. The "law of correspondences" is constantly exemplified in Astrology, another example of which follows: A person having Cardinal-signs on the Angles of the horoscope, especially if those Cardinal-signs and Angles contain a large amount of the

planets, will do better by living in a house located at a street-corner. Such location is made still more advisable if the most sympathetic relations of planets, signs, and "houses" obtains in the horoscope, Mars in Aries, and in the First House, etc.

Orientation.

In the horoscope the horizontal line stands for the horizon, and the vertical line for Zenith and Nadir in a general way. The map is as though one were facing South, as he must do in the Northern Hemisphere to view the Zodiac; the left-hand then becomes East; the top the Mid-heaven, Tenth-cusp, or South; to the right is the West or Descendant; and at the bottom is that point of the Sun's path that is midway between the East and West horizons, but beneath the Earth—or the zodiacal nadir. We have to remember, then, that the horoscope is a chart representing on a flat surface, something which in its true proportion and life-like perspective is spherical; and that the chief interest is to be found about the zodiacal belt and its active sensitive-points, all in their relation to the person who is the subject of the "nativity."

Symbols that live are ideographs, and their meanings may be had by the eager mind. The diagram depicts a scene of majestic activity, a great convergence of sequences, a perfect moment of the Moon in "the days of Creation," if we but realized it; scintillating colors if we could see them; the music-of-the-Spheres for those with ears to hear.

The planets affect us only as their emanations are filtered through the Signs (not Constellations). The degree of development and function of our faculties is denoted by the condition of coördination the planets bear with each other, and the general harmony or lack of it, in the continuous readjustments of the unified whole. There have to be considered: the natures of the houses"; "signs"; planets; and "aspects"; and the combined results of the inter-relations of all

these from the birth-time onward. The Aspects are as function is to faculty: the important connection between all elements and sensitive points in the horoscope. The Sun represents the abiding, evolving true-Self, the Source of consciousness and the conserver of the values of experience, however gained by us. As the Sun stands for character or Individuality, so the Moon represents the more manifest disposition or Personality.

Aspects are of two kinds: Zodiacal and Mundane; but the latter are negligible in a primer on the subject. However, the natures of both kinds are as follows: Conjunction: unifying, binding. Opposition: separative, extreme. Parallel of Declination: critical, important. Trine: fortunate, assuring, harmonious. Square: disappointing, exacting, culminating. Sextile: favorable, promising. Quin-cunx: indifferent, indecisive. Sesquiquadrate: exasperating, destructive. Semi-square: disintegrative, moderately evil. Semi-sextile: moderately good, relaxing. The amount of power they each exert varies from most to least in the order in which they are named.

The relation of planets to affairs may be concisely stated thus: Mercury: correspondence, travel, commissions. Venus: pleasures, affections, friendships. Sun: authority, favors, investments. Mars: enterprises, impulses, contentions. Jupiter: fortune, success, expansion. Saturn: labor, delays, restraints. Uranus: surprises, romance, adventures. Neptune: vague conditions, deceptions, psychic influences. Moon: the public, ephemeral environments, and the immediate precipitating agent in all happenings. Examples: Moon Square Mars: friction, impulsive acts, evil passions. Moon Trine Venus: courtships, pleasure-parties, attachments, amusements, happiness.

As a means to self-understanding, and therefore to self-improvement, the horoscope is unexcelled. We may think we know ourselves, but self-analysis in terms of astrological values is most revealing. To be reassured that we have certain fine qualities may, of

course, serve a useful purpose, but it should be even more helpful to get hold of our weaknesses. Let us suppose that the unmistakable indications of the birth-chart shows that the proper functioning of Mercury is hindered. Then, if we really mean to "rule our stars" instead of conforming to such inhibitions as they may represent, we would in such an instance thereafter give devoted attention to cultivating the virtues peculiar to Mercury. We would particularly endeavor to be always observant and alert mentally, but especially: accurate, adaptable, discriminating, logical, studious, thoughtful, and reasonable. The value, therefore, of such an insight into the inner attitudes of children is so obvious that no comments seem necessary, but if we regard it only in its relation to vocational guidance its value is incalculable.

Astrology bears about the same relation to astronomy that psychology does to physiology. The rationale of cosmic influences is understandable,

and as an important phase of universal truth deserves consideration, but this is not an era when popular interest can easily be turned to it—especially its esoteric side. The diligent study necessary deters the majority who investigate at all, and the average person cares little about ontology, biology, or the science and art of living in harmony with his inmost Self. The "fortune-teller" adapts it to his spectacular uses, giving it a degraded status in the opinions of casual on-lookers, who have no time for the investigation of "exploded superstitions." But that there "is something in it," indicative of much more, can be determined by almost any fair-minded person. Astral-logic is logical: it is demonstrable to be neither fancy nor fiat but the factual operations of Nature in all that she does. There is claimed for this article that it is nothing more than the merest introduction to a Logic that is very far beyond "magic."

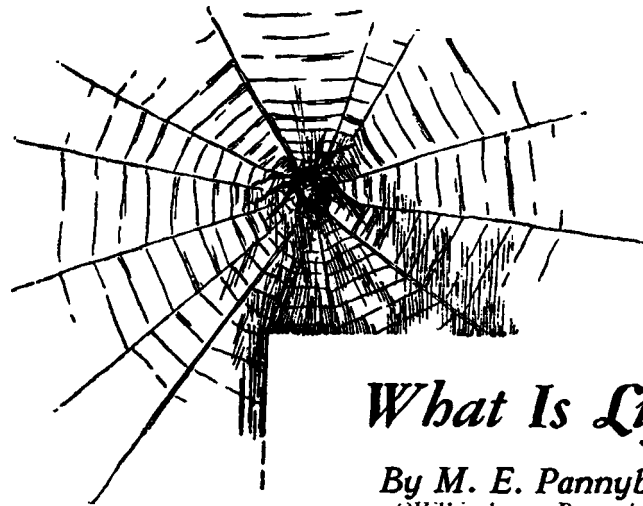
The Stars

By F. Milton Willis

(New York)

WONDROUS images in the common soul of man,
 May the humble look upon your glory and feel his heart enlarge;
 May the proud prostrate his spirit before your lofty magnanimity;
 May the frivolous and the feverish find in your calm and unalterable
 sequences a restful deepening of their shallow courses;
 May the saintly feel the touch of your gentle tyranny over a too-narrow
 sympathy;
 May the worldly and selfish find in your ineffable grandeur and your subservi-
 ence to law the warrant of a greater self, yet undeveloped, reaching beyond
 the limits of their present selves infinitely, and so forego those unholy,
 erratic pleasures and that lawless antagonism to others, and prepare, by
 the higher culture, for the loftier reaches of Spirit in the time which is
 to come!





What Is Life?

By M. E. Pannybaker
(Wilkinsburg, Pennsylvania)

(Recently there was conducted a prize test in *The Theosophical Messenger* for the best answers to several questions bearing on vital human factors of life. We have been sent the following which won second prize in the contest, and considering its excellence we are printing it for the benefit of our readers. The answers of the winner of the first prize were already printed in *The Messenger*).



LIFE is that Vital Energy created when a compelling Power disturbs a state of quiescence or rest, thereby transforming inertia into activity. In other words it is energy vivified and released within a given area and consciously directed through myriad forms of expression by the Power which brought it into being.

To form a conception of what Life is we must first assume a state of existent potential Energy and primordial Substance which is to become a field of manifestation. When the All-compelling Power (Spirit) "breathes upon the waters" (Substance), motion results from the force thus expended, and two aspects or opposite poles of the One Reality are created—the potential has become vitalized, that which was latent has been brought into activity.

This polarization brings into being the law of attraction and repulsion, producing rates of vibration which in turn create types of matter and from which states of matter come into being as a result of molecular combinations. This vitalizing process Theosophy terms the preparation of a field of evolution, i. e., creating types of matter, fixing the wave length of the

atomic vibration, and ensouling it with the Life of its creator—spirit sheathed in matter. It gives the elements of Air, Fire, Water, and Earth, and in a world of manifestation all that we know as matter is the result of molecular combinations of this atomic structure under the law of attraction and repulsion.

In Theosophical literature it is spoken of as Prana—the Life breath of the Logos on all planes of manifestation, the vital forces which energize a solar system or a man. It becomes vital and life-giving when He breathes it forth. It is His Life which ensouls the atom; His Energy released therefrom that builds and shapes and sustains the organisms; His Will the directing force, expressing itself in terms of ever-increasing consciousness through the forms which it evolves until it reaches the self-conscious stage in man.

In a restricted sense it is the life breath of man on the physical plane. It is drawn from the great reservoir of Cosmic Life, specialized on the astral plane, taken up by the etheric double and blended with the purely physical prana which comes through the Sun (His Body) and is distributed through the spleen centre to the physical body. One is the Life Breath flowing in the

all that lives, is an inherent, potential one, the sum-total of all past evolutionary experiences—bottled up in the permanent atoms which constitute his Higher Self, conveyed to him with that Third Outpouring of Logocic Life which made him the Thinker and gave him the power consciously to Become. For a long period of time this quest was carried on blindly, unconsciously—he was evolving along the line of least resistance, unfolding according to the evolutionary law and because of it, much as his progenitors in the animal kingdom had done.

But there comes a time in the life of every soul when he begins a conscious search for truth because of the soul hunger within. This stage is reached after another long period in which he has scattered his energies to the four winds of heaven, seeking sensation, getting for himself everything within his power in order that he may be "happy." Gradually he learns lessons from life, and from accumulated experiences knowledge is born and the day dawns when he says "As for me and my house, we will serve the Lord"—and he has caught a "glimpse of the Purpose of the Almighty," and sees that it is his business to help it along—he begins to work consciously with the law, and as *understanding* develops he takes his evolution more and more into his own hands.

Summing up my understanding of Theosophical teachings, I would answer this question by saying: I am here to *express* life—to strive to understand its purpose and to serve in the plan.

WHITHER GO I?

From Man to Superman and into the "More Beyond." The human soul is perfected and man has entered upon his divinity when the stage of Unity in consciousness has been reached. Before this is accomplished he must have learned to stand absolutely alone; to face Truth naked of all authority, freed from all dogmas, creeds, or fears, helps or hindrances, imposed from without. He must have the consciousness that Life itself is the goal and ex-

perience the At-One-ment with it. He then becomes the finished product of an evolutionary scheme, compulsory rebirth is at an end, and he can choose the path of his future spiritual unfolding.

That his future work lies with the Creative Hierarchies is a logical conclusion, for who shall say that this process of Becoming ever ends? If, as we are told, our humanity of today represented the mineral kingdom on the first chain and that our minerals will in turn attain the human stage, what is the significance of our present elemental essence or what the future of the jelly-fish of today? One might as well accept the theory of "special creation" and salvation by "proxy" as to try to confine a scheme of evolution within the limits of the earth planet and man's rise and release therefrom.

So it is well to keep in mind a concept of the scheme as a whole rather than to confine or limit it to the human kingdom alone; to remember that so long as a solar system exists, the seven life waves continue their activities side by side in the kingdoms as they sweep through the successive incarnations of the planetary chains belonging to that system; to remember that the work of any one planetary-chain period is the evolving of a certain kingdom of nature and that only the finished product of the scheme is man, human and divine. This concept keeps the mind on principles, on causes rather than effects, and we, it would seem, are truly "Gods in the making."

WHAT IS DEATH?

There is no such thing as death—only Life, more and more abundant. What we call death is the withdrawal of the Life from the form it has ensouled. It ever retains within itself all the experiences it has gained and uses them as new modes of form building. As the forms evolve, the life within unfolds with an ever-increasing richness of expression.

For man this phenomenon means a severance of the life thread from the

nerves, forming the channel of consciousness, the other the differentiated prana, magnetic, electrical, etc., building, destroying, controlling, stabilizing, through the various organs of the body.

WHO AM I?

I am a Spiritual Intelligence, a unit of consciousness in a sea of evolving life, having within myself potentially all the powers and possibilities of the system to which I belong.

In essence I am Life (Spirit), Light (Intelligence), Love (Truth), three aspects of one Reality, spoken of in Theosophy as the Will, Wisdom, and Activity of the Creator. Two aspects are equal and opposite, the other the relation between them. As a unit of this principle, I must attain the consciousness of the Whole through knowledge of the process of becoming.

In manifestation I reflect these aspects in the individualized unit—the Atma, Buddhi, Manas, of Theosophy—and begin with the work of the unfolding of their attributes. I am Man, the Thinker, I am at the stage of learning to express Life in terms of self-consciousness through the most complex mechanism yet evolved, the human body—of evolving from an embryo soul to a perfected man.

WHENCE CAME I?

I came on a wave of His breath from the heart of the One Existence. Theosophy teaches that the evolution of our solar system is carried on by a series of impulses termed life waves, seven in number and dual in aspect—the first evolving the “material,” as it were, which becomes the “body” for its successor—the process repeating itself until the point of crystallization has been reached in the mineral kingdom. Many names have been given, or terms used, to designate this process of creation. The Ancient Wisdom terms this action the Monad in Evolution. *What I am* today is the story of this Monad and its journey through involution to evolution, from primordial substance to crystallization, from protoplasm to man—the monad

individualized and the return journey begun.

In the outward or downward sweep of the life waves, we have involution, spirit becoming sheathed in matter. In evolution we witness the unfolding of Life through the forms which it evolves—consciousness becoming self-conscious through an ever increasing expression of the Life within. A homely illustration of this principle may be seen by looking at an arc light glowing in the surrounding darkness. The rays are inseparable until they reach a certain point where they separate and on the end of each there appears what seems to be a tiny spark—the point of individualization—the distance determined by the power of the electricity in the light behind the globe. It will also be noted that only a fringe of these rays reaches the outermost circle of radiation, the remaining rays being of varying lengths. More power from the source of supply (another life breath) and more of the rays are shot forward—and so on and on and on as long as there are impulses from the source of power, and limited only by the medium of their reflection. In our evolutionary plan, seven such impulses seem to have been used, each involving a certain Principle and the individualization or self-conscious point reached in the human being, or man.

WHY AM I HERE?

I am here (a) because of the action of the evolutionary law and (b) for the purpose of fulfilling that law.

In all the religions ever given to man we are told that man is a spiritual being—one with the God who created him. If this be true it follows that the end has not been reached when he became the spark at the end of a ray of light. And, if he is to become one with his creator, he must have the consciousness and unity of purpose of that creator, which implies knowledge of the purpose and power to apply it to fruition.

The quest of the human soul is its search for Truth regarding Life and Self. The knowledge of the One

Reality, i. e., life and his relation to physical vehicle and a change in the focus of consciousness, first to the astral and then to the mental world. He learns the lessons of his life's day, assimilates his experiences, and returns to a new form with increased capacities. Life is. We contact it by the process of unfolding Consciousness. Birth and death are illusions of the senses. One is no more real than the other. They are alternate states of existence representing change after periods of rest or activity.

We are told that when the atomic structure of a universe is formed the wave length of His vibration is "fixed," and that each plane or world of manifestation has its own "measure" or vibratory rate to which all of its future phenomena are adjusted. Within these limits are myriad possibilities. The worlds "live their lives," have their day of activity, and enter into rest but *not annihilation*; for when revived they can again be made to respond to all past vibrations and as many new ones as may be imposed by the operating Power. If this be true then no matter is ever destroyed, no experience lost, hence no real death in all Nature.

WHY LIFE AND DEATH?

Because Life is always progressing

from one state or condition to another and the law of growth is change.

Throughout all Nature we see these alternating periods of activity and of rest. The Life lies dormant for a time, as in the tree, comes forth again, puts on its thousands of leaves (no two of which are ever exactly alike, we are told), and adds a new ring to its girth. Life withdraws from the physical man, functions for a time in other worlds, retires within the causal body for a moment of rest, and begins again his descent into physical activity, bringing with him new powers and possibilities due to an internal change as the result of past experiences—his permanent atoms have increased their vibratory rate and he has added another "cubit to his stature."

This process is repeated until his liberation from the wheel of birth and death is accomplished and the law of his Being fulfilled—Spirit, "nearer than hands or feet," released in activity on the physical plane—Spirit motivating and controlling our emotions—Spirit directing our mental processes—Spirit releasing us from our limitations in order that we may truly live, is the *Why* of life and death. The two laws of Reincarnation and Karma are the operating forces.

A Tribute to Theosophy

"I sometimes wonder whether the heathen need missionaries any worse than the churches which send them out to Christianize the world," said Dr. Sheldon Shepard in his sermon at the White Church, New York City.

"There are certain fundamentals of philosophy which are deeply and truly religious and missionaries might well be sent to the churches to teach these principles," said Dr. Shepard. "For instance, theosophy is not a religion but its philosophy outshines many of

the self-righteous claims of religion. Theosophy is not definitely Christian but it is nearer the heart of Jesus than 1000 denunciations issued in His name. The brotherliness, tolerance, recognition of good and spirit of universal good will of the theosophist puts to shame many organizations which seem to imagine they have a corner on truth.

"Sometimes it seems to me that we, as Christians, have lost the sense

An Experience of Spiritual Healing

By E. Christine Lauder
(England)



THE incident covered by the above title is one that I can vouch for the truth of, as one of my nearest and best friends of long standing played a part in it, and narrated the circumstances to me a few days after their occurrence.

It will be obvious, however, that in writing of this for the first time publicly, no names can be used, as the persons in question are both members of the Theosophical Society, to say nothing of other movements, and regard the experience as somewhat of an intimate and sacred nature.

The one who became healed had been for many years more or less of an invalid at intervals, owing to constant recurrence of terrible devastating nerve headaches for which no physician or even specialist could find a remedy lasting in its effects.

An appeal to one of our Healing groups proved likewise fruitless; and after returning from abroad completely shattered in health, owing to above trouble and other heavy strains of life added for years past, she again and vainly sought relief through fresh medical aid, finally entering one of our well-known London hospitals and being treated in a Nursing Home adjoining. So serious, however, had the condition become that her relatives were warned to remain in town as the impending attack was considered likely to be fatal. Heart trouble had developed, and the worn-out body could barely stand the tension of the agony in the head for days at a time.

During the period in hospital one of her friends came at her urgent request to see her—a woman who for years had earnestly desired to be of help, and had done all possible to put the sufferer in the way of obtaining a cure, finally realizing that only the

constant thought and love, in itself a prayer, was to be relied on. On leaving that day, she bent over the invalid and kissed her, expressing a hope that the talk had not tired her, as she "meant to do something very different." These words were recalled after, as their import was quite unrealized at the time.

A few days later another urgent request reached her. Could she come again? (And another visitor had meanwhile reported the friend as being considerably better.) The first named set out, and on reaching the bedside heard the following little story, which I give as narrated to me, leaving it to speak for itself:

"As R— was leaving the other night, she bent and kissed me on the forehead . . . At that moment, so suddenly as to be almost a shock electric in its nature, I felt the whole burden of pain (unceasing for so many months and recurrent for years previously) lifted entirely from the heart and head. It was simultaneous with her kiss, and I could hardly realize what had happened. I felt, as was natural, completely dazed. For weeks I had never been without a dull pain in my breast, and could barely walk at all. I felt R— had not been at all aware of this event, but the doctors and nurses were very surprised at the 'miraculous' turn for the better. I did not, of course, feel able to speak of such a process to them, and soon after left the Home. The improvement has continued (this was in January, 1923) and, except for some recurrence of headache (never approaching the former intensity), no further heart trouble, and very little of the nervous agitation, I have gone on steadily improving. I am still lost in gratitude and wonder at my happy release."



Personal Immortality

An Article Review by M. E. B.

SUFFICIENT, here and now, is the knowledge that this present life is not the end of existence for us as individuals. This is the conviction that motivates the new and exceedingly interesting book, *Why I Believe in Personal Immortality*, by the distinguished scientist, Sir Oliver Lodge (Doubleday, Doran & Co., New York).

Without question there is a tendency in human beings towards the super-normal, and what might properly be called the miraculous. Sir Oliver discusses at some length their reactions, especially those of scientists, to this tendency. He deplors the "chilly but robust philosophy of the latter who believe the universe is made of ether and atoms, and there is no room for ghosts."

"But it so happens that gradually, of late years, first one and then another of men whose lives are devoted to the study of science have had their attention called to strange and unusual phenomena, which by many are asserted to demonstrate the existence of an unseen super-normal and presumably spiritual world—a world of immaterial and yet individual realities, as F. W. Myers called it. After long study of these phenomena some of us have come to the conclusion, not without a vivid sense of responsibility, that their claim to reality is valid, and that they find their easiest explanation by aid of the working hypothesis that our existence is not so limited to the earth and to terres-

trial affairs as we thought it was, but that we are related to and in touch with another order of existence, and that our view even of mental phenomena must expand and become cosmic and universal. In other words, that the phenomena cannot be explained if we limit ourselves to the ordinary normal experiences of terrestrial life. . . .

"Here on earth we find life distinctly and obviously associated with matter, wherever possible, and not otherwise. In the higher creatures, and in ourselves, we find life blossoming into intelligence. So we have, curiously though after all naturally enough, come to the tacit conclusion that life and mind can only exist in association with matter; and when in ordinary course the material vehicle of life wears out and is discarded, we are apt to conclude that the emancipated life and intelligence must necessarily have gone out of existence, and can no longer be.

"Whereas the wonder is, not that they survive their material embodiment, but that they could ever be incorporated with matter at all. For what I have come to accept as the probable truth, so far as I can perceive it, is that the association of life and mind with matter is an exceptional thing, and that they are really more at home in the interplanetary cosmic region, which the orthodox sciences—psychological as well as biological—have so far in the main ignored.

"I admit the need for a bodily vehicle of some kind for the practical functioning of intelligence, but I do not suppose that the body need be composed only of the assemblage of opposite electric charges that we are accustomed to call 'matter.' That seems to me an unfounded and gratuitous assumption. . . . The body of matter which we see and handle is in no case the whole body, it must have an etheric counterpart to hold it together; and it is this etheric counterpart which in the case of living beings is, I suspect, truly animated. In my view, life and mind are never directly associated with matter; and they are only indirectly enabled to act upon it through their more direct connection with an etheric vehicle which constitutes their real instrument, an ether body which does interact with them and does operate on matter. . . ."

"The only difficulty of realizing this is because nothing etheric affects our present senses; everything about the ether, even in physics, has to be inferred. Direct observation seems hopeless. We may be living in a permanent invulnerable tractable etheric body of which we know nothing; for it interpenetrates, or is cased over by, an assemblage of vibrating material particles which constantly stimulate our nerves and attract all our attention."

Sir Oliver, in a most satisfactory and scientific manner, proceeds to give seven Postulates which summarize the general position which he has taken up. Briefly they are as follows:

(1) That the activity of mind is not limited to its bodily manifestations, though it is true that some material mechanism is necessary to display its activity to us here and now.

(2) That the brain-nerve-muscle mechanism, with the rest of the material body, constitutes an instrument, which is constructed, controlled, and utilized, by life and mind; an instrument which may become impaired or worn out, so as to prevent its success-

ful manipulation by the normal controlling entity.

(3) That neither life nor mind go out of existence when separated from their material organ or instrument: they merely cease to function in the material sphere after the same fashion as they were able to when the instrument was in good order.

(4) That what we call "an individual" is a definite incarnation, or association with matter, of some vital or spiritual element, which itself has a continuous existence.

(5) That the *value* of incarnation lies in the opportunity thus afforded for individualizing a specific and gradually increasing portion of mentality, so as to isolate it and screen it from its pristine cosmic surroundings, and enable it to develop a personality which shall be characteristic of that particular organism.

(6) That when such an individuality or personality is real, there is every reason to suppose that, like all other real entities, it must persist, and may thus survive the separation from the material organism which helped to isolate it and make its individual characteristics or "character" possible.

(7) That the evidence already attainable suffices to prove that individual character and memory do persist; that the personalities that have departed this life continue, with the knowledge and experience which they have gained here; and that under certain partially known conditions our dead friends are able to demonstrate to us their real and individual personal survival. . . .

Sir Arthur takes each one of these postulates and enters into minute details concerning it. It is a delight to follow the trail of the facts he proves, and to feel the certainty and reasonableness of his conclusions.

The remaining chapters of the book are devoted to the enumeration of "cases" and discussion of mediumship.

No doubt many persons have read his book *Raymond*, the account of the "return" of his son Raymond, who was killed in the war, and who

has been of the greatest possible help to his father in his investigations into spiritistic phenomena.

In this present volume Raymond plays a prominent role also in some of the cases. They begin with a very short one:

"On the evening of Sunday, 26th April, 1925, my wife and I were sitting privately with these two English lady friends in Paris, having a domestic talk through table tilts with Raymond, not thinking of public affairs at all, and not in the least interested in anything happening in Germany, when at 10 p. m. Raymond suddenly broke off and spelt out: 'Hindenburg is in. I'm going to see the fun. Good-night.'

"Next day (Monday, 27th April, 1925) a Stop-Press announcement in the *Continental Daily Mail* ran thus: 'A Reuter message filed in Berlin at 1:18 this morning states that Hindenburg has been elected.'"

The following incident is one which I think will be especially enjoyed by Theosophists because there are many phases of esoteric teaching in it, such as has been taught by Theosophy. It is a conversation between Sir Oliver Lodge, Frederick W. Myers (Uncle Fred), and Raymond, about life on the Other Side.

"There is one thing I want to impress on you—how much and to what extent we are allowed to help people on earth. We are allowed to help in any way which doesn't interfere with free-will.

"If we saw you intending, or willing, to do something wrong, we shouldn't be allowed to pitch you down the stairs so that you broke your leg and couldn't do that wrong thing. That would be interfering with your free-will.

"We are not allowed to hypnotize you and make you change your mind. But we are allowed to suggest certain things to you, and to bring certain conditions before you, in the hope that you'll change your mind, but we can't force you to.

"The whole purpose of life is development, it's nothing else, it's quite

simple. People ask, 'Why this? Why that?' The purpose of life is development. And free-will is the wonderful power which enables man to choose right from wrong. We can't choose for him. That's why we don't like coercing you, or telling people at sittings what they should do or shouldn't do."

O. J. L.: "Yes; but sometimes you have more information than we have, and can see ahead."

"Yes. Yes. But all the time we are leading them the right way without coercing them; and directly you on the earth choose it, then we are allowed to help you in every possible way.

"They're wanting, too, to give a clear, not long but concise, idea of our surroundings. It wouldn't take us long, Raymond says.

"Just in a word or two I want to mention something new (evidently going back to something that I had suggested quite hypothetically in a previous sitting, as one possible way of accounting for their apparently very similar appreciation of trees and other objects said to be existing on their side):

"You have thought that probably our world is the same world as yours, looked at from another side: another view of it."

O. J. L.: "Yes, is it?"

"Our world is so different from yours in some ways, it's rather difficult for us to look at it from that point of view; but I can see eye to eye with you on one point, which seems to bear on your theory, and that is this: that everything that is necessary to man, everything that man in a sense makes his own, has an etheric duplicate. We see the etheric duplicate.

"Take a chair as illustration.

"It may be that the chair you see at home, your material chair, and the chair that we see, which is your chair on our side, the etheric chair, are one and the same thing really. Yet the etheric chair seems to be with us.

"You've heard communicators surprised to find over here the table, or

the chair, or the picture they were fond of. You would regard it as the same thing seen from another side."

O. J. L.: "Do you agree?"

"Father, that's where it's very difficult for me to say whether you are right or wrong, because time and space have so little meaning for us compared with what they have for you; but many things go to prove that you are right.

"What Uncle Fred suggests is that the mental conditions, the different spiritual development, the different point of view, may create the illusion of distance or space.

"That's right, he says, and in every sense that matters they do create a distance. It always seemed to me that I travelled at first. When I first passed over, it seemed to me that I had to go a distance to find you. I felt that I went from our place to a place where you were."

Now Mr. Fred's speaking (to Raymond). He says:

"Yes, young man, that's quite correct. But don't you see this, that it was your point of view that made the distance? The distance doesn't seem so great to you, you don't notice it, now.

"When you first came over you were struck by the fact that you were born into, and living again, in a new condition. It stamped itself on your mind as a new condition, a place separate from the place whence you came. So, when you thought of your father's home you thought of it as being an essentially different place. You had a sense of distance to overcome.

"The reason you don't feel the distance now, is because you have bridged the illusory gulf so often."

Raymond says, "Yes, well, Father, it must be so, but I can't quite see the thing as Uncle Fred does, and say there is no distance from your world to ours." But Mr. Fred thinks there isn't.

Raymond says, "Perhaps later on I may feel it and see it just as he does. Mind, I haven't got the impertinence

to say it isn't so. But I don't see it at all like that."

O. J. L.: "Well, Raymond, now I want to ask you a question. Suppose you are looking at the etheric aspect of some object, and I take a hatchet and chop the thing to pieces, what will happen to the aspect that you are looking at?"

"Father, it would depend very much upon—it's most important—on your attitude of mind when you destroyed it."

He went on to say that if it was a thing one was fond of, the etheric form might still exist; but that if it was smashed through dislike or temper it would be "submerged or drawn into the general, the general ether, the unformed ether, the ether you have not moulded, that you haven't given life to. You can mould an etheric body for a thing—a piano, a clock, a desk—by loving it and liking to have it with you; you imbue it with a kind of etheric life, you provide the pattern, the mental pattern, which gives it etheric form. Your thought about a thing provides a kind of pattern upon which the ether is formed and moulded."

O. J. L.: "A sort of converse of materialization? Akin to it."

O. J. L.: "Do you mean that you don't see material things unless we think about them?"

"Father, we don't see the material things. When we say you were doing so and so, it's your thoughts that help us. We can go to the theatre with you, and we can enjoy it. But suppose you were horribly bored, and not looking at the performance, we should get a poor idea of it. Unless, indeed, we used the power and thought of someone near you."

O. J. L.: "Then you see our things with our eyes?"

"We do. We can. But I must explain something. Can you understand that we don't only see things through you but because of you. (Like mediumship, apparently.—O. J. L.) It's difficult to explain through Feda. You know that part of you can see with-

out your eyes registering that you can see.

"Seeing without seeing. One part of you must register and the other part doesn't. Some things only flit over the conscious mind into the subconscious. They don't make any impression on it. But we can use your subconscious registration of things."

O. J. L.: "Similarly I suppose that we see spiritual things through and because of you."

"Exactly, Father, exactly, the same function. When you live consciously in touch with us and with our lives, you are able to tap certain sources of wisdom which belong to our plane. You are meant to do that, meant to try and use sight and hearing on our side, as we do on yours. The more you can do it the higher you will go."

Mr. Fred says, "It's really finding God through us. I don't mean you shouldn't find Him direct, but perhaps the most direct way to God is through us. Can you go directly to anything? There's a series of links always between you and your objective. If God is your objective, you can reach Him through us. One of the best ways you can reach Him, I think."

Raymond says, "I feel that the more you on earth use the function of sight and hearing, the more we shall be able to see on your plane too. The more you extend your range, the more you enable us to extend our range."

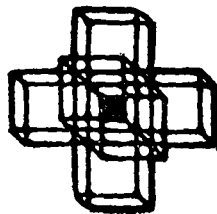
He thinks that it is important that the two lives, the physical and the psychical lives, should be blended more, more consciously; which would in a sense increase the etheric life on the physical plane.

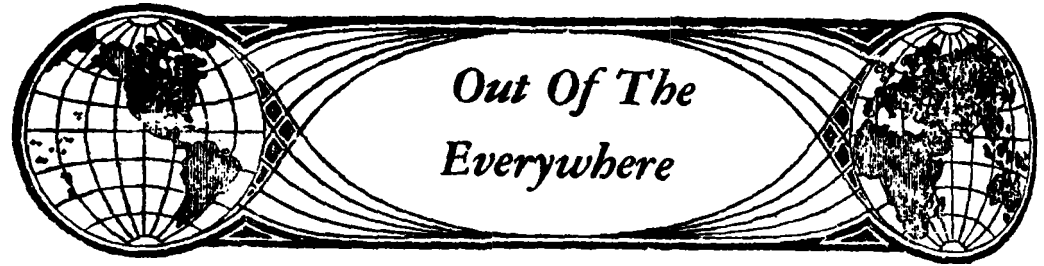
Mr. Myers says, "You see, Lodge, it's desirable really to increase what we call the etheric life on earth; the more we increase, deepen, define, widen, and value, the etheric life on earth, even the etheric life of a chair or table as well as our etheric body, the less submerged we shall be in the animal and physical morass. We have been so submerged in the merely animal and physical aspect of life that we've neglected the etheric. When we understand the etheric value of things we shall no longer be ridden and driven by such material aspects as money. I feel that we shall hand on a heritage of better health to the next generation as we understand the ether."

O. J. L.: "Myers, physical beauty is not a morass."

"No, no. As you understand the ether better, you'll appreciate the physical and material even more—your bodies, beauty, all the physical—but you wouldn't be submerged in it, nor overcome by it, but would see it at its true value. The temporary side of life can be very beautiful, no matter how you understand the ether. You don't want to lose one of your children in the material sense, why should you? But when you see the etheric side of your child, or of anyone, you will be improving the standard of life on earth. We should never despise the material, we should make it as beautiful as possible and appreciate it as much as possible."

There are many other incidents the reader would greatly enjoy in this valuable contribution of a great scientist to the philosophy of the continuity of life.





Out Of The Everywhere

A Correction

In the February number, through one of those unaccountable slips of this busy office, it was stated at the head of the article, "A Page from the Past," by Edward Bennett: "We know that Akbar was Colonel Olcott." It should have read Ashoka, not Akbar.

Mr. John Cordez sends us word that in *The Lives of Alcyone*, Vol. II, page 732, it states: "In 1750 Vajra (H. P. B.) was born in Austria, as Zimski (Père Joseph)."

He also tells us that Dr. Richard Weiss of Vienna got into correspondence with the Zimski family (Polish, then under Austria) and learned that Joseph Zimsky (Cimsky) was first an officer in Austria and afterwards a priest in France.

In the same book it is said: "In the latter part of the 16th century Vajri appeared in India as Abdul Fazl."

INFERIORITY OF ORGANS

Cuthbert Dukes, M. D., M. Sc., writing in a recent issue of *Psyche* (London), states that certain organs or systems of organs in the body may be congenitally inferior to the average standard, and that any such imperfection in structure of the body quickly attracts the attention of the psyche, and a physical blemish at once becomes a psychical experience.

He quotes an apposite passage from Prof. Eddington's book, *Time, Space and Gravitation*:

"We have found a strange footprint on the shores of the unknown. We have devised profound theories, one after another, to account for its origin. At last we have succeeded in reconstructing the creature that made the footprint. And lo! it is our own."

Dr. Dukes goes on to show that despite physical inferiorities a person can make psychic compensations, and overcome their effect upon his life:

"The ordinary ideas about talent and the exceptional origin of genius are used by many of us as an excuse for not doing more in the future than we have in the past. The modesty with which people decline to consider the possibility that they themselves should make a first-class performance is often only a little moral sauce to cover their faintheartedness."

"They excuse their moderate accomplishment because they decline to believe in a better. They feel comfortable in the tepid water of mediocrity. They are content to rest half-way up the hill. If we could get rid of this worship of talent and genius and believe more in our own capacities and the unlimited possibilities of training, we might make a few more mistakes but in the end we should reach a richer and more useful life."

ANCESTORS OF THE HUMAN RACE

It is most interesting to learn how anthropologists in many countries are making discoveries of profound importance. When the Rosetta stone was discovered it was considered the oldest record of civilization, being that of the Egyptian. Then the National Geographic Society discovered an even more remarkable key to the pre-Columbian settlements in New Mexico. These settlements date back to about 700 years A. D.

Then some skeletons that were unearthed in the rock quarries of Chow Outien, China, last year are judged by anthropologists to be those of humans that existed about a million years ago. The *London Daily Telegraph* says that Dr. Davidson Black, a Canadian

paleontologist, and Dr. G. Eliot Smith, London anthropologist, declare that it is the most important discovery of the remains of ancient man ever made.

"Dr. Black placed the 'Peking man' on a stage of development between the modern human and the anthropoid apes. The time estimate of 1,000,000 years ago as the period in which the 'Peking man' inhabited the district was based on recent advances in geology whereby the earth's age and that of its living creatures is calculated at far higher figures than it was a few years ago.

"By that scale, the 'Peking man' was believed to antedate the Neanderthal man, and to be about contemporaneous with the Heidelberg man of Europe."

And now, from Rio de Janeiro comes the news that there have been discovered inscriptions on Amazon Valley rocks that confirm the fact that there was a city there called Atlantida many thousands of years ago, and the "find" also confirms the fact that the Phoenicians discovered America four thousand years ago. Archeologists are excavating to find the buried city.

RELIGIOUS FREEDOM?

In Alabama recently Dr. Horace Calvin Day was discharged from his professorship at Howard College, Birmingham, because he did not believe the story of Jonah and the whale, and said it was a mistake to take the Bible too literally.

There are certainly some backward egos in the "backward States" of Tennessee and Alabama. One wonders what can be done about such mental prisoners, and also what sort of cataclysm could occur to open the doors of their bigoted minds.

NEW POLICIES IN TOYLAND

The editor of the *Pictorial Review* finds that nothing reconciles him so completely to the "vanishing of the stage-coach and other romantic associations of Christmas as does a new enlightened policy in toyland: "I have witnessed many distressing cases of ennui in my life. I have watched the

faces of wives listening to their husbands' stories of college pranks. I have seen department-store buyers making a fiftieth trip across the Atlantic. I have ached for business men going through Wagner's 'Ring' with the same pained expression of a poodle through the circus-ring. But never have I beheld such authentic boredom as that of many a pampered child the day after Christmas.

"Stultified by expensive toys, it is no wonder that many of these have sought their real refreshment in some old piece of harness retrieved from the refuse-can. For the *desire to create*, to make something out of something else, is inherent in every child. Unless a toy satisfies this desire it becomes mere self-indulgence on the part of the parent.

"Undoubtedly the dealer in toys is beginning to realize this. Influenced by leaders in progressive schools where toys form part of education, these Santa Clauses are substituting for the old finished products—the lavish doll-house, the overdressed mechanical toy—groups of materials which may be assembled into many different forms. Blocks are of course a basic principle, but many new and interesting material groups are here to supplement their creative stimulus."

REINCARNATION AND CHURCH COUNCILS

The information with reference to Reincarnation which appeared in the November, 1929, number of *The Theosophist* (supplied from the "archives" by Miss Neff), page 125, was repeated in *The Inquirer and Christian Life* (London) on February 1st, as an answer in the column headed "An Inquirer Wants to Know."

"126. What was the name and date of the Church Council at which Reincarnation was pronounced heresy?"

(a) The Second Council of Constantinople, 553 A. D. 'Whosoever shall support the mythical doctrine of the pre-existence of the soul, and the consequent wonderful opinion of its return, let him be anathema.'

On February 8th another answer appeared:

(b) "The text quoted in last week's reply is doubtful. The matter is discussed in Hefele's History of Church Councils, II, 288 pp. The passage quoted is included in Denziger, *Enchiridion Symbolorum*, ed. 1874, p. 62. It is, however, omitted in the 10th edition (enlarged and revised) of 1908. The doctrine of Reincarnation has not been explicitly and separately condemned by the Church. It is regarded as already excluded by the sentence: 'It is appointed to men once to die, and after that cometh judgment.' (Hebrews IX, 27.) Under Pope Virgilius (540-555) the doctrine was condemned that souls pre-existed. Under Pope John III (561-574), at the Council of Braga in Spain, the doctrine was condemned that the souls of men have sinned in a previous state. The doctrine is condemned not directly, but by implication, under Pope Leo X, at the 5th Lateran Council (1512-7). The references will be found in Denziger, *Enchiridion Symbolorum*, 10th edition, 203, 236, and 738."

(It is evident to Theosophists that in spite of such condemnation Truth lives on. Reincarnation is a fact in the world's plan, a law in the divine "Word.")—JOHN BARRON.

FIRST OFFENDERS

Little by little constructive reforms are being instituted in criminal cases. One of the latest is one that is being tried out with success in Chicago, according to the *Typo-Journal* of Indiana:

Not all boys who run amuck of the law for the first time are by any means bad boys. But they can become so if they come in contact with the really criminal type. This is the conclusion which the Police Department of Chicago, Illinois, has reached and to solve the problem of "normal" boy offenders they have established an employment bureau.

When a boy comes up against the court, he is examined by psychiatrists

wise in the ways of boys and of boy psychology. If he proves to be merely a youngster full of spirit and "deviltry" but capable of developing into a good American citizen, instead of going out to a reformatory or back to his old haunts under probation, he steps into a job. The policeman who took him in has proved a friend and found him a job. And the boy feels on pretty good terms with the law in general and the police in particular. He decides that the law is with him and he is therefore with the law.

In order to get the Employment Bureau working, the Police Department approached the business men of Chicago and asked their cooperation in a plan that would provide probation and a job for minor-offense boys. A great many business houses have given whole-hearted support with the result that a great many boys are working off their energies in a job and are establishing themselves as law-abiding, ambitious citizens.

PRIDE IN LABOR

Etsu Tnagaki Sugimoto tells the following charming story in his *Daughter of the Samurai*:

"I once knew a workman—one who was paid by the job, not the hour—voluntarily to undo half a day's work, at the cost of much heavy lifting, just to alter, by a few inches, the position of a stepping-stone in a garden. After it was placed to his satisfaction, he wiped the perspiration from his face, then took out his tiny pipe and squatted down, near by, to waste still more unpaid-for-time in gazing at the reset stone; with pleasure and satisfaction in every line of his kindly old face.

"As I thought of the old man, I wondered if it was worth while to exchange the delight of heart-pride in one's work, for *anything*. My mind mounted from the gardener to workman, teacher, statesman. It is the same with all. To degrade one's pride—to loose one's hold on the best, after having had it—is death to the soul growth of man or nation."—H. S.

THEOSOPHIST



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Liberation

Annie Besant, D. L., P. T. S.

Art Thou He That Should Come

Bishop C. W. Leadbeater

Sex Idolatry

• Claude Bragdon

Emergence of the Sixth Sense Geoffrey Hobson

Theosophy of Confucius

Herbert Radcliffe

June, 1930

Our Policy

The Theosophist is an unsectarian publication dedicated to the ideals of world Brotherhood, to the dissemination of truth, and to the destruction of materialism.

Contributions will be considered on the subjects of Theosophy, philosophy, religion, education, science, psychology, art, health, citizenship, social service, and all other branches of humanitarian endeavor. (See page iii.)

Contributions criticizing individuals, or otherwise of a personal controversial nature, are not desired.

The pages of this magazine are open to all phases of thought provided they are in consonance with the ideals of Theosophy. But the Editor is not responsible for any declarations of opinions expressed by contributors.

"The inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, the preference of it; and the belief of truth, the enjoying of it, is the sovereign good of human nature."

MAY 27 1930

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The Theosophist

An International Magazine

Founded in India, October, 1879, by Helena Petrovna Blavatsky and Henry Steel Olcott

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Annie Besant, D. L., P. T. S., Editor

Marie R. Hotchener, Assistant Editor

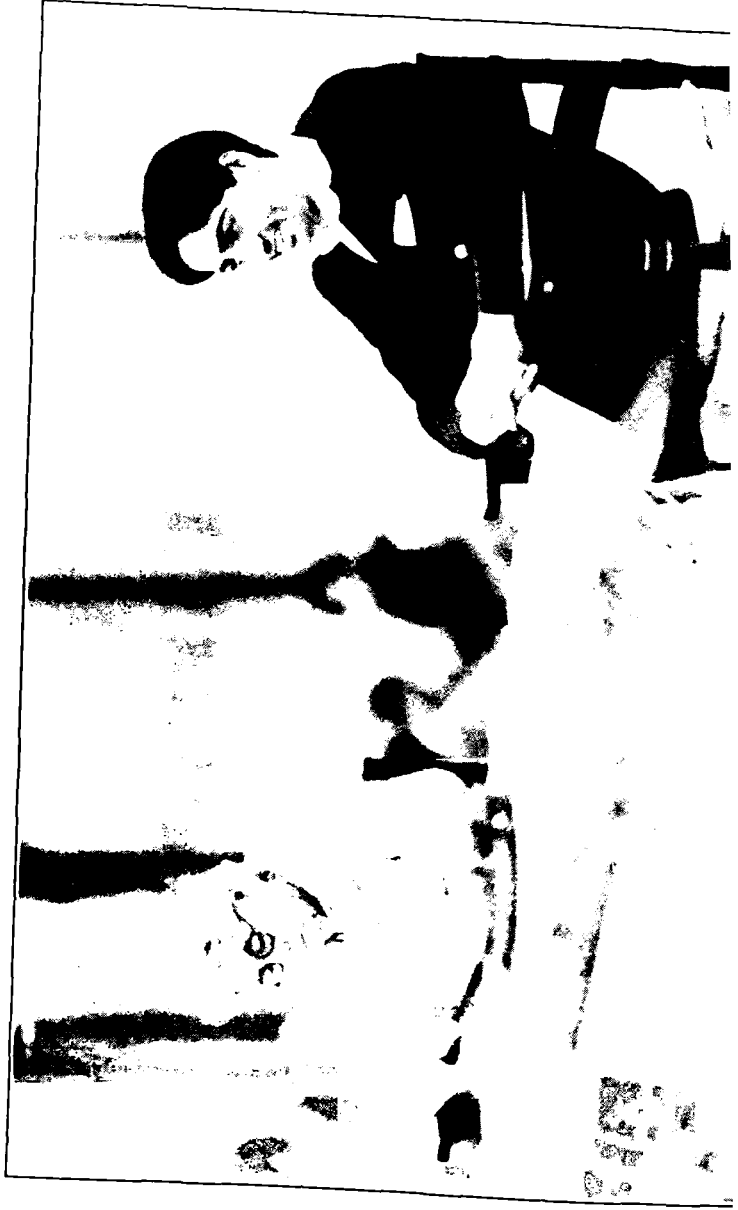
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"The best way to help Krishnaji is to be dead against separateness. If ever you see it, oppose it. Say, if you like, that we are two sides of one work. Dr. Besant is at the head of one side and Krishnaji of the other. One is the work of the Manu, the other the Bodhisattva. They always work together. We, if we are fit to be Their servants, must be ready to do the same."—Annie Besant.



On the Watch-Tower

From the Editor-in-Chief

I print in my Watch-Tower Notes—which go both to the Adyar and International Editions—the very important Memorandum received from the Director of the Adyar Library, and I ask for it the careful consideration of all readers, in different parts of the world. (See page 541).

The present plan of having two editions of the magazine (the *Adyar Theosophist* and *The Theosophist*) is an attempt to reach readers far apart in space at practically the same time as that at which they received the old single edition. I notice that a critic, to whom I serve as the proverbial red flag to a bull, accuses me, in his usual pleasant manner, of embezzling the subscriptions to *The Theosophist*. I was not aware that he had access to my Bank-book! He knows, very well, I think, that he cannot provoke me into prosecuting him. My position towards him resembles that of the prize fighter who was asked why

he allowed his wife to beat him. He answered, smiling: "It amuses her, and it does not hurt me." I grant that my perennial assailant chooses a quaint form of amusement. But what of that? "It takes all sorts to make a world."

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We have again to thank the members of the T. S. in America for their great practical interest in our Adyar Headquarters and its activities. For many years they have been sending us handsome "Adyar Day" collections but this year they have surpassed all previous efforts by sending the splendid sum of Rs. 10,500, per Dr. Ernest Stone, the ever helpful and capable Secretary-Treasurer of the U. S. Adyar Committee.

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The Happy Valley, California. What may be news of the greatest importance to the above-named "ranch" has appeared in *The Ojai Gazette*. The one difficulty in the way of its

prosperity was that there was only one good well on the property. It is said in this paper that a tunnel in course of construction touched a good stream of water, which was draining away uselessly. If it comes from a permanent source, it will ensure the success of the colony.

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Thus far the Watch-Tower Notes are from Dr. Besant at Adyar. We shall now continue them from the American office of *The Theosophist*.

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We learn that Dr. Besant, Bishop Leadbeater, and Mr. Jinarajadasa will arrive in southern Europe about May 30th. Dr. Besant and Mr. Jinarajadasa will proceed to England. Bishop Leadbeater will start at once on a lecture tour, to include Vienna, Budapest, Warsaw, Berlin, Paris, arriving at Geneva, Switzerland, in time for the European Congress of the Theosophical Society, June 27th. Mrs. Margaret Jackson, General Secretary in England, Bishop Wedgwood, and others will accompany him on his tour.

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Many notables will be present at the Geneva Congress. The program is most interesting. The speakers will include Dr. Besant, Bishop Leadbeater, C. Jinarajadasa, Prof. Marcault, G. E. Monod-Herzen, Mrs. Margaret Jackson, Mrs. Marie Hotchener, Mrs. Cannan, Mrs. Ramondt, Miss Dijkgraaf, Mr. van der Leeuw, Prof. Verweyen, Mr. Reelfs, and others.

Mr. P. M. Cochius is the General Secretary of the Congress-Federation of National Societies and is looking forward enthusiastically and is looking forward enthusiastically to the event.

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Mr. C. Jinarajadasa has sent us the following interesting paragraph from a statement that he handed to the Executive of the American Theosophical Society at the close of his American tour in 1924:

"Traveling through this country, I have seen many magazines of organizations that are teaching, more or less, the ideas of the future. In nearly every case these magazines have a greater attractiveness to the general public than our *Messenger*. The value of the *Messenger* is, of course, to those who are *already members*. But there is a great need that in America there should be a magazine presenting our truths in simple and attractive form for the general public. I have myself no fear that such an American magazine would in any way interfere with the circulation of *The Theosophist* at Adyar, as *The Theosophist* deals with larger issues. I know that the attempt was made some years ago to transform the *Messenger*, and made with financial loss. Nevertheless, I can only point out that the magazines which I have seen in America of other organizations are attractively written for the general public, and are, I presume, financially successful. If we could have a suitable magazine to back up

our propaganda work, I feel there would be slowly a larger addition to our membership."

We are glad to report that Mr. Jinarajadasa's prediction is being fulfilled. We are receiving many letters from strangers asking how they can join, where they can get Theosophical books, where attend lectures, etc. The international *Theosophist* is now in many public libraries in America, and almost every day requests come for copies for foreign libraries also. We have many subscribers who are not members of the Society and who write for extra copies for their friends.

We hope that these facts, and Mr. Jinarajadasa's opinion about the need of such a magazine, will arouse even greater interest and support among our members than has already been shown.

At present the magazine is being published at a loss, as is usually true with magazines the first year. But if another thousand subscriptions come in by the end of its first year, it will meet its cost.

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Many members are expressing the deepest appreciation for the splendid and illuminating article by Dr. Besant, published in our last month's issue. It was entitled "An Important Message to Theosophists." Many members say they feel that it should be taken up in every Lodge in the world, studied, and pondered well. The wisdom and power it contains are unmistakably of the quality that emanates from the Great Ones of the White Lodge,

the Source of our Society, of which our President is the chosen Channel.

As I write these words my mind reverts to those wonderful days in 1907 at Adyar, just before Col. Olcott's death, when on several occasions the Masters materialized in his room so that he might see and hear Them once more.

I wish it were possible for those members who may perhaps be feeling doubts about the truths of Theosophy, the world's work of the Society (I know there are such doubters for they have both spoken and written to me) and of the power, leadership, and wisdom of our beloved President, to project their consciousness to Adyar, to the room where Col. Olcott died, and where she lives, so that they might hear there, in the eternal records of the Memory of Nature, what the Masters said about her, about him, and about the important work of the Society and its future.

They spoke so glowingly of Dr. Besant's greatness, of her ability, of Their overshadowing and guiding her work, and of her unceasing devotion to Them and to "Their Society."

There, in that eternal Memory, can you not hear Their words about the need of the world for the truths of the Ancient Wisdom? Can you not hear Their words of gratitude to Their "faithful-unto-death servant, Col. Olcott, for the help he had given Them? Can you not hear the Master Morya request

the Colonel not to be troubled because some of the old workers were leaving the Society? He said that times of unrest disclose whether the Theosophy of members is founded on its truths (on its fundamentals) or only upon the personality of individuals; and therefore that the ground of the Society needs periodical cultivation: "The true soil must be turned to the sunlight," he said.

If you cannot thus hear, deep within the eternal Records what They said upon those memorable occasions, and yet find your field of Theosophy being plowed and harrowed somewhat, at least let me beg you to permit your intuition to lift your understanding sufficiently to respond to this latest message of our President.

If my long years of experience in and service to Theosophy, my association with her, with Krishnaji, and with our other leaders, can be of any use, I hope they may be sufficient to bear witness to the truth of that last great message of our President, so that those who are in doubt and unrest may not be in danger of failing in gratitude to the Inner Founders, to H.P.B. and H.S.O., to Dr. Besant, and all others who have served Theosophy, for everything that Theosophy has meant to and accomplished for their (the members') progress and happiness.

To my mind, no more illuminating pronouncement has ever been made by our President than this last message, and it shows conclusively how to evaluate to the full her work and that of our beloved Krishnaji.

As we go to press the Star Camp at Ojai, California, is taking place, and this year the public is admitted on all occasions. There is much rejoicing over the presence of Krishnaji, and also regret that it will be about two years before he will visit America again.

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Unexpected personal business having required Mr. Hotchener's presence abroad, I took advantage of the opportunity to accompany him. We shall return in August. All the necessary details of editing and publishing the magazine during our absence have been arranged, left in the hands of competent, devoted staff-workers and friends. We anticipate that all will proceed as usual during our absence.

We feel that our readers will profit by our journey because we shall send regularly articles by our leaders, reports of their lectures and meetings, details of the Geneva Federation of National Societies, the annual Convention in England, and the Ommen Star Camp.


Our address until the first of August will be: 45, Lancaster Gate, London W. 2, England, care of The Theosophical Society.

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As the Watch-Tower notes of the Editor-in-Chief arrived so late from Adyar, only a few of the notes could be entered in the first pages of our magazine. The part about the suggestions for the Adyar Library is printed on another page, more in the body of the magazine.

Liberation

(Extracts from an article by Annie Besant, in THE THEOSOPHIST,
September, 1910)



LIBERATION, then, does not imply existence in any particular world, however refined; it is not living under any conditions of time, however prolonged; it is not looking outwards in any state of consciousness, however blissful. It is the drawing away from all forms of matter, from all states of changing consciousness, and then the realization of the Self.

The first step to the finding of the Self is, as the *Upanishat* declares, the "ceasing from evil ways." Until evil is deliberately put away by a full effort of the will and a resolute unwavering determination, the very beginning of the finding of the Self may not be.

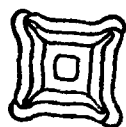
The source of evil ways will be stopped when the mind dwells ever on the pure. So also will evil desires cease when no longer generated, stimulated, and sustained by evil thoughts. The purified mind-body means the purified desire-body and the purified action-body. Thus strenu-

ously cleansing himself, shall the seeker cease from evil ways.

A man's consciousness can only be active in the kind of matter in which he can function, and when that kind of matter is disintegrated and only subtler forms remain, he must sink into unconsciousness, until some other world or universe offers him a suitable vehicle for his functioning. Only when he knows himself as the Self has he truly consummated Self-Consciousness.

As the bandage of ignorance falls from his eyes, he knows himself to be free, knows that he ever has been free, that only delusion has bound him. As a hypnotized patient is unable to move because the idea has been impressed upon him that he cannot stir, so we are deluded through the whole of our human pilgrimage, hypnotized into the idea of bondage.

Anywhere, at any state, the Self may know and assert his freedom; steps are nothing; stages are nothing; time is nothing; the Self abides in Eternity, the Ever-Free.





“Art Thou He That Should Come?”

By the
Rt. Rev. C. W. Leadbeater

WHEN the Episcopal Synod of the Liberal Catholic Church met recently at Adyar, among various questions submitted to it was a request that it should define officially the attitude of the Church towards the manifestation of its Head, the Christ, the World-Teacher, through the body of Mr. Krishnamurti, affectionately named among his closest friends and adherents Krishnaji. I think that those brethren who submitted the question desired an authoritative pronouncement binding the members of the Church to accept Krishnaji as the World-Teacher. It does not seem to have occurred to them that to impose that or any other dogma upon its members would have been a flagrant violation of its fundamental principle, that it exacts no belief whatever from those who accept its ministrations. The answer which the Synod gave has already been published, and in my opinion it could have given no other. I, as its chairman, thoroughly concurred with its unanimous decision.

I am, however, constantly receiving letters and verbal requests, imploring me to give the

writers and enquirers some guidance on this subject—to express, in fact, my own personal opinion. I hold very strongly that in all such matters as this every man must face the responsibility of making up his own mind; it is the duty of each member not to ask to be told what he ought to think, but to weigh the evidence and decide for himself. All that I can do—all that I ought to do—is to offer such fragments of that evidence as happen to come in my way. That I have already done in various articles on the subject, appearing in this magazine and elsewhere; for example, a statement of mine was quite recently quoted by my dear friend and colleague, Bishop Wedgwood, in his pamphlet *Present Day Problems*. I have no hesitation in commending that pamphlet to the study of our members.

However, as I am asked to contribute some ideas on this subject, I will here state very briefly some points which, it seems to me, should be taken into consideration by our students. Correspondents frequently begin by saying that they are troubled about these matters, that their minds are disturbed, that they are full of uncertainty. I main-

tain that this is an absolutely wrong and mistaken attitude. No man should allow himself to be troubled or worried about such a question as this.

A GREAT MYSTERY

It is quite certain that the destinies of the world are in the hands of an entirely beneficent Power and that the best that can be done is being done; and that is all that matters. The great facts behind are the only things of any importance; our belief as to those facts, or our understanding or lack of understanding—all that makes no difference except to ourselves personally. We are in the presence here of a great Mystery—what the early Christians used to call the Mystery of the Incarnation. It is obviously impossible that with our limited intellectual power we can fully comprehend what has happened or is happening. It would, indeed, be ridiculous presumption on our part to suppose that we can fully understand it; but our lack of comprehension does not for a moment affect the great reality behind, so there is not the slightest reason for us to feel troubled. All is well, and some day we shall fully understand. We weigh the evidence that is put before us and decide according to the best of our ability. That is all that we can do, and each man must do that for himself. Meantime, we should go on cheerfully with whatever useful work we are doing.

Some of our friends seem to be much distressed as to whether Krishnaji is the manifestation of

the World-Teacher or not; and they appear to be quite unable to realize that that is not their business, and that it does not matter to them whether he is so or not. The thought which lies at the back of all this questioning is: "If he be the World-Teacher, then we must accept every word that he says, whether it seems to us to be reasonable or not; we must obey every hint that we think he means to give us, whether our conscience approves such obedience or not." Again I maintain that this is an absolutely wrong attitude, and I think that in this he himself would unhesitatingly agree with me.

Whatever is said, whether it be by the World-Teacher or by anyone else, we must take upon its inherent value and not upon the authority of the speaker. I know very well—indeed, I have just been maintaining—that our intellect is as yet imperfectly developed, and that we cannot expect therefore fully to understand the mystery; nevertheless, our reason, such as it is, must be our guide; and whenever a teaching is put before us, we must try it by such reason and common-sense as we possess, as the Lord Buddha taught long ago in the *Kalama Sutta*. If we accept what Krishnaji tells us, it must be not because we think that he is the World-Teacher, but because it appeals to us as true and reasonable and helpful to our development.

Again, on what grounds are our friends accepting Krishnaji

as the World-Teacher? Unquestionably chiefly on the testimony of our great President; if she had not proclaimed it definitely, if she had not warned us beforehand of His coming, it is reasonably certain that their attention would not have been attracted. It seems strange that if they accept her testimony blindly in regard to that matter, they will not listen to her when she says:

"I intend to remain linked to the world until all my race shall pass the portals before me; therefore I give all the power which I possess in order to help mankind, and I intend to continue to do so. Am I not to carry the Message in a form which they can understand to those who cannot grasp it in its direct form? Am I not to give crutches to those who cannot walk, in order that they may take at least a step? Shri Krishna has said, 'By whatever path a man comes to Me, on that path I meet him; for all the paths by which men come from every side are Mine.' If my own liberation is to make me leave men there where they are, then I refuse that liberation until the moment when all have passed the portals of the Kingdom of Happiness. But it is not thus: to be set free is to be *more* occupied with work in the world; it is to receive new powers to enlighten it, to have new possibilities for the helping of men; and those possibilities are numerous. . . . Let us travel along our path, knowing that we also are doing the work of the Teacher. . . . As for me, I choose this path; I do not abandon Theosophy; I welcome the sweet message of the Lord. I do not say that others ought to do as I do; I believe in free thought; I have proclaimed it all my life."

Krishnaji himself assures us that he is the World-Teacher, and has absolute identification of consciousness with Him; but it

is only fair to remember that many people have made a similar claim. There are many who claim to have been convinced by internal evidence that it is always the World-Teacher who speaks through Krishnaji; but obviously that must remain a matter of individual opinion. Let no one suppose that in thus expressing myself I am in any way writing disrespectfully of our Krishnaji, or casting the slightest doubt upon his good faith, or upon the reality of the manifestation through him. I am quite willing to bear most emphatic testimony to a fact of which I have no doubt whatever—that I have on several occasions heard the World-Teacher speak through Krishnaji.

Many of our members seem to be in the attitude of John the Baptist, who sent his disciples to Jesus to ask: "Art thou he that should come, or look we for another?" This is He who should come, and there is no need to look elsewhere; as I have said, I know that the World-Teacher often speaks through Krishnaji; but I also know that there are occasions when He does *not*.

There should be nothing in the least startling or improbable about that; for if we read carefully the account given to us in the Gospels, it will soon become evident to us that exactly the same phenomenon was observable in that other life. For example, no thinking man would maintain that the World-Teacher cursed a fig-tree and caused it to wither away because it did not

bear fruit at a season when no reasonable person could expect it to do so.

Another point which is often overlooked is that the work of the Bodhisattva for His world does not consist only, or even chiefly, of descending among men and presenting to them certain teachings. The duty attached to that great Office is that of supervising, shepherding, and guiding all the religions of the world all the time. He has often spoken of them as "My many Faiths"; once when something was said about the Christian Church, He said, "Not Christianity alone, remember; my many Faiths are all one holy Church." He is looking after them all every moment of every day. When He came last time in Palestine, did the work of the old religions in India and elsewhere cease? Certainly not; the religions of India, Persia, Babylonia, Greece, and Rome all went on working, and He was carrying on all of them. He does not pre-empt these other activities for a single moment; if He did, the world would be in a parlous state. If there were only one kind of man in the world, one religion would be enough; but we are of all kinds, and we need them all.

Just now as a part of a great forward step in evolution, and especially in order to assist the unfoldment of qualities for the new Subrace, He is presenting a fragment of that most marvelous Consciousness to us in another aspect as a man among

men, taking upon himself a human body like our own (except that it has been very specially prepared) through which, of course, even His stupendous energy cannot exhibit a thousandth part of its true power and glory. Yet in that body He can move among men of the world as He cannot in His own more glorious vehicle. He can make certain contacts which would not otherwise be possible. We know that He appears in the outer world in this way at irregular intervals, and on each such occasion He has a special message to give, a special point to stress.

THE TWO PATHS

We are all familiar with the idea of the two paths up the mountain—one the broad carriage-road of ordinary evolution with comparatively easy gradients, which winds round and round the mountain, and the other the shorter but far steeper footpath which leads straight up to the summit. In following this latter road, the man's gaze is always directed towards that summit and he thinks of little else; whereas he who takes the carriage road sees the broad smiling plain spread out before his eyes, and is of course much more liable to distraction by the way.

The direct path which Krishnaji urges everyone to take is obviously "the strait and narrow way which leadeth unto life," which Jesus preached so determinedly in the Palestinian incarnation. But what some of our members seem to forget is that

they are supposed to be *already on that direct path*. When they decide earnestly to devote themselves to such a life as religion prescribes, they distinctly enter upon this path, and forsake the carriage-road. So even now we are toiling upward, though our steps may still be faltering and our progress sadly slow. It is not then a *new* path which is being so forcefully put before us; it is a trumpet-call to arouse us from self-satisfaction and slothfulness, to hasten our lagging footsteps, to rouse us to a fiery realization of what we theoretically know already.

But in another sense there are two paths, which have sometimes been called the Path of the Occultist and the Mystic Path. Both of them are equally pronounced departures from the ordinary road; both of them are short cuts to the glory of the mountain-top. These are *twin* paths, and which of them a man takes will depend upon his natural disposition and characteristics—his type, in short. There are some who try to develop themselves step by step, little by little, line upon line, as it were; and there are others who try to fly straight to the goal without thinking of anything intermediate. They must, of course, pass through the intermediate stages, but they do not think of them; they aim only at the One. There is no reason why the other man, the Occultist, should not keep the goal always in mind; but he does think of the next step that he has to take, and he does think

of how far, in taking that, he can help other people along the line that he is himself taking.

The Lord in His graciousness has chosen to give a tremendous impetus to each of those types. Only a few years ago He, the same great World-Teacher, ordered the formation of the Liberal Catholic Church, and at the same time He also set in motion, or perhaps I should say especially energized, another scheme of ceremonial called Co-Masonry. He thereby gave a very great impetus and encouragement to those who were moving along that particular line, called sometimes the ceremonial line. It is necessary to give a similar impulse along the other line, the line of the Mystic, the line of the man who flies straight to his goal, or better put it, who thinks all the time of that goal. This is why Krishnaji is throwing all his energy into giving an impulse to that Mystic line. Surely, it is only fair that each line should have its turn, that help should be given to both paths, and not only to one. Both these types are needed; both are methods of progress; the same man might well take one of them in one life, and the other in another. Something of both of them is required for perfection or perhaps we should rather say that what is needed is a perfect balance between them—a balance between reason and love, as Krishnaji has put it; but most of us at the present moment are earnestly following one or the other—following it so definitely, so one-pointedly that it

is difficult for us to be patient with a man who finds it best for his progress to walk on the other.

The consciousness of the Mystic is more inward-turned while the Occultist turns more outward. The Occultist studies the phenomena around him to a greater extent than the Mystic. The Mystic ignores all helps that are offered on the way, and indeed feels that they will not help him; while the Occultist thankfully accepts them. Each path has its own advantages, but each surely has its own dangers. The Occultist might concentrate so excessively on his next step as to forget for the time his final goal, and so do something inconsistent with its attainment. If he uses some ceremonies, he might come to take them as a matter of course, and forget the life behind them—though he would be a very poor ceremonialist if he did! He might even be tempted to rely solely upon his rituals, and to think that if they were properly performed nothing else mattered, and interior development would look after itself. On the other hand, he has the advantage of receiving much assistance, and he also has the good karma and the happy experience of doing something for others. "Can one man really help another?" you may ask. Certainly a man can be greatly helped; the advice of another may show him the easiest road, may save him from wasting much time in foolish and futile experiments. No man can take the next step for him; that he must absolutely

do for himself; but he can be brought to see what that next step is, and it can be made much easier for him to achieve it.

The Mystic aims straight, but all his progress is made subjectively, and therefore there is a certain possibility that he may deceive himself. Attainment is to him a matter of *feeling* that he has attained; and some people's feelings are not always permanent or reliable. Another danger for him is that he may forget others, and live in prideful isolation. There is, for example, a type of Indian yogi who constantly strives to become one with Vishnu, often through the medium of a thought-image of some temple statue of Him. I do not say that such meditation is useless; it may presently bring realization to the yogi, and it even does some good to the world, however indirectly, unintentionally, unconsciously. Such a man is pouring out mental vibrations at a high level, and so doing something to counterbalance the enormous mass or torrent of low, gross, and selfish thought with which average humanity is usually flooding the world. His meditation is not barren; of its kind it is high and noble; but it has not the definite intention of doing good to others.

His theory is, presumably, that he should first of all reach the Highest, because when he has attained that, he can act without any fear of mistake; whereas one who tries to act in any way before he has gained that union is always liable to error in his ac-

tion, and so may do more harm than good. That is undoubtedly true in the abstract, yet we may well ask ourselves which course of action is more useful to the world. It seems to me, for example, that if Madame Blavatsky had chosen to take this mystic line, and had waited until she gained Adeptship before doing anything, there would have been no *Secret Doctrine* and no Theosophical Society. She individually might have attained; but what of all the hundreds of thousands who have been helped by the sacrifice she made in postponing that attainment? What of those whose feet she set upon the Path of Holiness, and those other thousands whom those, her disciples, have thereby been enabled to guide from darkness to light?

We all agree that man must eventually reach perfection, but he cannot do it in one leap. He may see his goal in a flash, and make his *resolve* to attain it; he may register a vow to that effect; and that in some of the Christian sects is called "conversion." It is by no means a bad name for it, for *verto* in Latin means "I turn," and *con* means "together with." Up to that point the man has been plunging about wildly, without any particular object but his own pleasure; now he *turns* from that aimlessness, and moves *together with* the current of evolution, the direction of which he now realizes for the first time. In the Buddhist scriptures this important landmark in a man's development is called

manodvaravajjana, the opening of the doors of the mind. It may, and sometimes does, come upon him instantaneously, like a flash of lightning; but it will usually take him many years (and in some cases many lives) to work up gradually to its full attainment.

Liberation, again, is a relative term, and may be achieved little by little at different stages. For example, we can begin here and now to liberate ourselves from bad habits on the physical plane—irritability, snappishness, gossip, lack of sympathy, and many others. Some of us are bound by our emotions and passions; liberation from them may be obtained, although it often means a long struggle. Many people are bound by their minds, their prejudices, and habits of thought; we may by determined effort free ourselves from those hindrances. Assuredly we should also have in our minds the knowledge that there will some day be a full and final liberation, a union with the Logos; but most of us are still some distance from that; and while we look forward to it and strive for it, we may as well try to be useful to our fellow-men. Even now, in a modified way, at our far lower level, we can realize that that unity exists, for we must remember that God is everywhere and in everything—the lowest as well as the highest; and the knowledge of that at once raises us above all the trouble and worries of life, and gives us an unshakable conviction that all is well.

WHY SOME DOUBT

Some have refused to believe that Krishnaji can possibly be a manifestation of the World-Teacher because of certain statements which he has made—such, for example, as:

"You cannot approach Truth by any Path whatsoever, nor through any religion or rite or ceremony whatever. Forms of religious ceremony may be intended to help man, but I maintain that they cannot help. You want to have your Masters, your gurus, your worship; you think that through religious rites, through beauty, through Masters, you can find Truth. You can never find Truth through these."

This is in flat contradiction to the experience of thousands of people; we *have* been greatly helped and uplifted by ceremonies, and (what is of far more importance) we have been able through them greatly to help others. I myself have been helped on my way by our holy Masters—helped beyond the power of words to tell. Krishnaji himself has written:

"Without the Master I could have done nothing; but through His help I have set my feet upon the Path."

Most cordially and gratefully do I re-echo these beautiful and grateful words; they accurately represent my own experience also.

Krishnaji says: "Ceremonies are unnecessary; throw them away." Of course they are not necessary, not essential. It is one of the qualifications for the Second Initiation that the candidate shall have rid himself of the idea of the necessity of any ceremonies. But they are useful sometimes for certain purposes. I

could do with my will *some* (not all) of the things which a Church or Masonic ceremony does, but it would take me days of hard work to do them. Why should I waste that time and power when I can produce the same result in half-an-hour by a ceremony? The object of these ceremonies is to help others. While we are developing our will and attaining self-mastery, we may just as well be assisting weaker brethren at the same time. Motor-cars, aeroplanes and trains are not *necessary*, but they are convenient in that they help us to attain speed and save time, and so enable us to do more than we otherwise could.

So it happens that people say: "How can Krishnaji represent the World-Teacher when he makes these extravagant statements which we know by our own experience to be unfounded? Why should he speak so fanatically, insisting that there is no other way but that which he preaches, when the Lord Himself said: 'By whatever Path a man approaches Me, along that Path will I meet him'?"

Cannot you see that if a great reformer is to move a supine and inattentive world, he *must* speak strongly, he *must* insist upon the particular point which he is emphasizing, he must ignore all considerations which tell against it? He must be entirely one-pointed, he must see no side but his own—in short, he must be fanatical! Away from his physical vehicle he can afford to be tolerant and magnanimous; *but*

the brain must see only his own side, or he will never strike hard enough to make the necessary impression upon a pachydermatous public.

Krishnaji is not speaking primarily to you or to me—men who have accustomed ourselves for years to think of higher things, who realize something of the relative importance of the inner life; he is aiming at the average unawakened entity whose thoughts centre chiefly round horse-racing, prize-fighting, football, business, or pleasure; he must find a phraseology which will penetrate a fairly solid shell!

Some of our members seem to have expected that, as the Liberal Catholic Church was the latest organization which the World-Teacher had formed, He would immediately seize upon it when He came on earth, and do most of His work through it. But in regard to that expectation, two considerations at once occur to the mind. First, He has already been pouring forth His blessing through the Liberal Catholic Church in the fullest and most wonderful manner, as all who have worked in it know, and that marvellous radiation is still continuing with undiminished effulgence. Secondly, could He, paying such a visit, bearing a special Message to the whole world, work through any one of His religions more than another? Surely to do so would at once detract from the universality of the message, and would make it merely sectarian. But in

the meantime He has in no way withdrawn His blessing from any of the three lines of activity which He previously indicated to us; He still uses all of them to the full. Are we then to abandon a piece of work which He Himself had entrusted to us, which He has already so abundantly blessed, because He has opened up another line to help another class of people?

There are, then, these two paths to the mountain-top, these two methods of the unfolding of the Divine Spirit in man; they always will exist. It seems wise to accept that fact, and not to dispute about it or be troubled by it. It matters little which of these two paths—the Occult or the Mystic—a man follows; some will find themselves naturally attracted to the first, while others will feel that the second appeals to them more strongly. I should never think of trying to persuade anyone to abandon one of them, and adopt the other; let each take that which is easiest for him. Both will reach the summit—"the sunlit peak where shines that other world"; why quarrel about the paths when the end is the same?

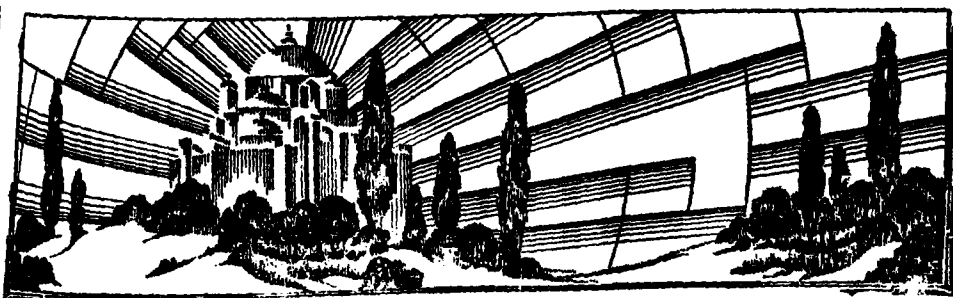
But what *does* matter very much is that the man who follows one path should not revile or despise a brother-man who happens to prefer the other. It is perfectly possible to preach one path enthusiastically without attacking the alternative way; each may pursue and advocate his own line without blaming those who prefer something dif-

ferent. Use your own reason and common-sense; but leave your fellow-man free to use his, even if it leads him to a different conclusion. And above all put aside all selfishness, and *preserve within your heart that glowing love for humanity which will urge you never to relax your efforts to help it and to work actively for it.*

Meantime, let us persevere steadily with any good work that we may have been doing, trying ever to extend it and make it more useful. When we compare those many presentations of the Truth, let us not carp or criticize, *let us not commit the folly of trying to set one against*

another or to discover differences between them. Let us rather take the nobler attitude of endeavoring to synthesize, to find the agreement between them, to take them both and make the best of them. That, surely, is the path of wisdom.

We are told that charity never faileth; let us then never fail in charity! Two pieces of advice which St. Paul gave long ago to his converts seem to me to be especially appropriate at this time and in this connection: "Let every man be fully persuaded in his own mind," and, "Let brotherly love continue."—*The Australian Theosophist* (Reprinted by request.)



Lectures in Miniature

By C. Jinarajadasa

I.

The dewdrop gazed longingly at the Sun, and said, "So *ham!*" (I am He). And the Sun took it at its word!

II.

Joy met Sorrow, and challenged: "Friends—or enemies?" "Lovers!" was the reply.

III.

The Soul said to Life: "Where is the Path?" "Look," answered Life. "Where?" queried the Soul. "Look again!" was the tantalizing reply.

IV.

Religion said to Worldliness: "So, you are Worldliness?" "I thought that was you," said the other."

V.

Two men were disputing, and a child passed, and said, "Look, what a lovely flower I found." They looked, and when he had passed, each said to the other: "Do you know, I think you are right."

VI.

One sought long and painfully for the great solution. One day as he cried bitterly, he looked through his tears at his mate, and said in amazement, "You?"

VII.

What is the Real and what is the Unreal?—asked the man. And the while he asked, the sun began setting, and as he gazed he thought of his Beloved who was gone. And there was neither the Real nor the Unreal—only "the One without a second."

VIII.

With weary steps and burdened hearts the elders met, each inquiring whither lay the way to Liberation. One said to the north, and another to the south, and others suggested the east, the west, above, and below. And they all wept, because the Way seemed lost.

Came then two children, dancing with joy and brimful of laughter, and stopped for a while, and gazed at the elders, and smiled at them shyly. Then, with ringing laughter, they resumed their way.

Then each elder went back the road he came, with eager step and a light heart, having found his way to Liberation.



The Emergence of the Sixth Sense

By Geoffrey Hodson
(England)

(An Account of Some Unusual Forms of Psychism and a Theory Concerning Them)



URING his travels in America, the author met and investigated many remarkable cases of psychism. The following accounts may prove of interest to the readers

of *The Theosophist*.

Many unusually beautiful forms of psychic experience have been granted to Irene _____, a cultured American lady. Not only is she a seeress, but a poetess too, for she possesses the unusual faculty of translating her visions into clear, concise, and beautiful language. One aspect of her clairvoyance would seem to reveal to her visions of her past lives, particularly in Greece and among the American Indian race. So strong has been the latter impression that she has devoted her whole life to the upliftment of these oppressed people. By her permission, the author gives herewith a brief abstract from her own description of these visions of past lives and other mystical experiences.

This begins with a poem, written as an epitaph on Irene—her name, she thinks, in a Grecian life.

Here I shall sleep. You asked my name?
Read on the marble tablet speaks
In letters gold, a legend of the Greeks.
Irene they named me, meaning Peace.
From Iranus came this early tale,
Daughter of the sun-god's trail.
Whose duty bade the sun steeds pass,
Through Heaven's Door upon the path
Of Morning's rose and silver sky,
To where the realms of Pluto lie.

Iranus later changed to Irene,
Whose soul the gods decreed serene.
Hating strife, she ever prayed for peace,
That hatred from the earth should
cease.

When lo! She heard the Master speak,
And followed Him with fleeting feet.

Here is the beautiful story of Irene today, in her own words:

"I am the daughter of an artist and musician, and my mother a lover of literature. From them both I inherit the love of the beautiful. From my earliest childhood I read aloud of all the great masters. Especially did I read biographies and history, mythology and philosophy.

"My grandmother was very psychic, and had rare powers of discernment. They all tell me I look and act like her.

"For a long while now I have known through dreams and unusual phases of intuition that it was my good fortune to visualize several re-incarnations. Especially strong have been the Greek memories, and then all my life the American Indians have been my closest study. Again and again I have been stirred to the very depths of my soul over their wrongs and injustices. Always I have loved the dusky aisles of virgin forests, and brushwood fires, and the beat-beat of the tom-tom. I have known strange paths to water-holes, and have woven baskets and beaded my moccasins.

"Then, too, when we have often dwelt on some other period of history, and love certain customs, or actions, and have that vague unrest or feeling that we too have known such incidents, color, or action, are we trying to awaken from the dull mind the past glories of things forgotten?

"Names, too, have a deep and powerful influence on those who think of this. How many persons are so unsuited to the titles that are given them at birth! Again, can we think of

any better fitting title for others? For instance, Abraham Lincoln, and the prophet Moses, and the Savior, Jesus the Christ.

"My name is Irene. It is a Greek name meaning Peace. I have personally always loved the Greek era of their power, when beauty and philosophy were their greatness. I have never read of Greek art, sculpture, or history without being strangely impressed. I love the stories of the gods and goddesses. There was so much of the mystery, the pagan beauty in their ideals. It will be just as wonderful thousands of years hence to read of our enlightenment, and the steps which led up to it. I only voice the love of the beautiful through this age. If we have lived before in other places, in other ages, and if there is an affinity between our liking this or that cherished ideal, then I believe I lived among the Greeks when they were at the height of their fame.

"You ask me why I know I once walked the earth as the friend and pupil of the beautiful golden-voiced Sappho? Because through her I have felt the touch of the White Light. Through her I have dreamed of the birth of Song and Rhyme. And I, this other Erinna, worshipped at the shrine of music. I so often recall in the dim recesses of thought, tall cypress trees, gleaming marble, and the blue of the Aegean Sea. Ever have I loved the simple headdress of silver ribbons about the brow, and loved sandals for my feet.

"Sometimes I dream of the symmetrical courtyards of marble, or the hearth of Vesta. I see again the stone walls of the upper chamber of the grain houses, where I myself did count out the grain and flax for my maidens. Cooing pigeons did wheel athwart the sky and feed from my hands.

"I have witnessed the sacrifice of our altars. I have danced with the maidens by the yellow rays of rising sun, or thrown the disk at twilight. Before my door did hang soft blue and white wool, and my linens were twined with needlework of silver and carmine threads. I wore gold and

onyx rings, and my hands oft touched the string of the lute. I sang of the gods of the sea, of earth. Nay, would I doubt I was other than Erinna, pupil of the wonderful Sappho?

"And through other cycles of time have my feet passed, and I have dreamed fair dreams. There was the time I was a Priestess in the temple of Cybele, beloved goddess of the Lydians. I saw, too, the great burning of Sardis. And in this vision or dream I even kept repeating, 'It was at Sardis in the year 499 B. C.' I was present at the burning of Sardis."

Irene says that she did actually dream of the burning of Sardis, and repeated the words 499 B. C. over and over again until this fact awakened her.

"And once I sat, a young virgin in the temple of Delphi, over the spot whence issued the strange vapors. I knew that once a dark-skinned mother did nurse my hurts as a child on the fairest part of the Aeolian island of Lesbos. History many years later called my beloved Sappho the 'Tenth Muse.'

"As if ever her fame could die! Why, her verse, her songs, were immortal. They could not die. They were life itself. They were the birth of Song.

"Meleager admits but two names of women worthy of greatness from the entire centuries of Hellenic Song. Those were Sappho and Erinna. The latter's shy, sweet nature was like the crocus from which she was named. Does not the crocus bloom when yet the snow has scarcely melted. And if the old legend that Iranus, goddess of the sun-god, had a fair daughter called Irania, meaning dawn light, why is not the meaning of the crocus, earliest of flowers, indicative of dawn birth?

"We may marvel today that the combined writings of Sappho and Erinna would fill only a full-sized page of a modern magazine, and even in the time of Jesus Christ they were so brief as to fill only one side of a wax tablet. Yet why did they come down through the centuries to remain so vividly in the hearts of men?

"The Greeks worshipped beauty and health. In their cultural arts.

especially poetry or verse, it was not beautiful unless concentrated, personal, and brief. These two women left the greatest gift of literature of antiquity, and one of Erinna's critics wrote that Five hundred years after her death, her swan-like notes could still be heard above the centuries, her three hundred hexameter verses as lovely as anything that was left by Homer.

"And she was nineteen years old when she wrote them. Can you feel the reason that the verses of both lived? It was the intensity and purity of the inner White Light that blossomed into eternal song.

"Let us for a moment imagine we are seated on the marble terrace of the villa of Sappho. At the foot of the stairs lies the blue sea, its water shining in the moonlight. Tall cypress trees border the garden walls, and gleaming marble statues stand here and there. Box-bordered rows of lilies and roses border the lake, where black and white swans seem lost in perfect silence, without an outer sign of motion. The nightingale breaks forth in song. It is a perfect night for lovers. From the arched doorway emerges Sappho, followed by her little slave. Dreamily she seats herself on the great cushions and strums the lute.

*Who can change Yesterday? Who
can change Tomorrow?*

*The sun never goes down but I am
conscious of*

*Heaven's radiance. It never rises. I
am not aware*

*Of new beauty. Nothing rests my
tired soul like*

*The songs of my soul. Oh, what
can Yesterday keep.*

That Tomorrow may not know?

Thus she sings. She muses, and speaks softly to Erinna who has joined her on the terrace. From out the crucible of experience we shall see ourselves in a new mirror of fashion; to be brave we must not regret. One must look forward. Yesterday loved Tomorrow, but can never quite catch up with her. She is like sorrow, an illusion, the mirage, and yet one cannot

go back to a single Yesterday. Each one is final."

THE LAND OF THE SETTING SUN (*The Indian Reincarnation*)

"I have often heard many people, especially the unimaginative type, say if you speak of remembering some very vivid dream, 'Oh, I never remember anything I dream.' They are not the least bit impressed. Doctors will give you their analysis of dreams, by what you eat, laying stress on your digestive system and your troubled thoughts during the hours preceding your dreams.

"Much has been written on this subject since time began, for long before the Christian era, kings and princesses and all the learned men of the kingdoms of the earth had seers and prophets and astronomers, and those wise in the knowledge of the mind, to interpret dreams. Just how close this long procession of thinkers, priests, scientists, etc., came to the real truth of it, may never be really known. But surely there is something in the fact that in dreams we are entirely different human beings, often able to perform the most amazing tasks, or travel the strangest journeys, or see and hear things we would never know while awake.

"Where do these powerful emotions come from that so vividly depict these dreams? Have we ever found the real answer? Can mere man fathom the Infinite? Is there one thing tangible to a dream, save the memory? Or do our bodies actually go hither and thither? Are we out of this earthly body and transformed into the next step of progress, and is it the eye, nor ear, nor speech, can glimpse this unearthly existence until the final sleep settled the parting?

"Why is it that there are those who have such wonderful memories that they can tell you whole dreams, in events of sequences, which are natural as a plot in a story? I believe the less we know of the Why or How, the nearer we get to the truth of this baffling question.

"How do I arrive at this conclusion? Well, through experiences, in

remembering exactly, even to sentences and phrases, what I dreamed. Things were too realistic ever to be forgotten.

"A man asked me one day, 'What is the most wonderful thing in life?' Perhaps the real answer is Love. But I had said Beauty. And love to be love must be beautiful. Is not beauty intangible as dreams? It can be described in hundreds of ways, or ascribed to as many things or characteristics. Are not many dreams heavenly, filled with beauty which the every-day existence knows not of?

"In many of my dreams in the last few years I have been conscious of the most marvelous perfumes. I really think I smell them, while in ordinary awakeness I never seem to note perfumes unless very strong, this being the poorest developed of my five senses. How are you going to account for that? And furthermore, these perfumes are all different, and I am so touched by them as to feel a healing influence, as if all my tired body is gradually relaxed and refreshed. I seem to drink great breaths of them, as if loath to lose their freshness.

"Another thing, I often dream of the same place, the same situation, the same ideas. Always I have dreamed of black or white horses who could talk with me. I was desperately sure they would kill me or eat me, but they never did in the dreams; they proved very gentle and kind and human. In real life I have a perfect horror of being near a horse.

"There is one certain place I have dreamed of over and over again. It is a broad highway, leading westward toward the setting sun. It leads me direct to its pure light.

"The other night I dreamed that I was getting a dinner ready for some friends of our family, and while waiting for them a fearful commotion took place in the streets. Firing, yelling; and on looking out the kitchen door, I was amazed to find the streets filled with American Indians, riding ponies, in war paint and feathers. Fires were burning over the town. Smoke, shooting, death. Suddenly a powerful half-naked Chief rode to the door. He

jumped off his horse, motioned to some other Indians to follow, and among them who approached was an old Indian woman carrying on her back a beautiful little Indian girl. She was smiling at me.

"Big Chief spoke to all the Indians. 'See White Girl. She is my wife; was years ago. Baby was hers. Now I find her, she is mine. We go far, far to the west, so clear the trail for us.'

"They turned their horses and rode away. He seized me in his arms, raising me as if I were a child, and ran through the fighting crowd. I kept saying, 'How can you lift me?—I must weigh a good deal.' He said nothing, but ran, and then we got out of the city and he set me down. The horse had followed, and he set me on the horse and leaped on it, and, holding my head close, we rode straight into the Land of Setting Sun.

"I can recall I was a bit sad, and turned as if to look back upon a former scene, but he said, 'Can't you remember, Dawn Light, that you were mine, all mine? Why, I have fought and fought, and lived and died, and lived and died, and it took me so long to find you.'

"I did not answer, but kept thinking, 'Why, this is a queer dream.' He shook me a bit and said, 'Don't sleep, child; listen, can't you remember, in a former existence we rode on the broad trail, away from the enemy?' I could not remember, but I was vaguely pleased and content to be in his arms.

"Then he spoke gently. 'And you do not remember the little laughing daughter? The Sun Light, the joy of our life?'

"But I could not remember, and I seemed to sink to sleep; and he was shaking me gently, gently—as if sad that I could not understand.

"Does this dream seem strange? Why was it so very vivid? All my life I have adored the American Indians, and read and studied about them. I have given Indian programs and am well known for my interest in their history. Always they have held a peculiar charm, a fascination. The beat-beat of the drum, the peculiar

war cry, the shuffling feet in their dances, have always seemed a part of me.

"Some dreams are illuminative. Others are illimitable.

"Another peculiar thing I have felt of late is suddenly to see all around me a soft but distinct lavender or green light. It comes suddenly, and I am enveloped in it. Even my flesh seems to take on the color.

"This, mind you, occurs in broad daylight, while I am awake. The first time it occurred I was too astonished to speak. I could not, in fact, for it was so strange."

REINCARNATION OF THE SILVER IMAGE

(A daylight vision of an unseen menace)

"Not long since, while dusting some very valuable sculptures and ceramics in the Art Studio where I am employed, I had a peculiar thing occur. A large life-size piece of sculpture of a woman in draperies of silver and green sat on a tall table. I never liked it. The proportions were not true. It might be modern, but I loved the old art, the things of reality, not some symbol of figures that were very much out of proportion in their anatomy.

"Suddenly, while I was standing directly under this figure, I had a feeling that her hands were about to strike me. I really thought she did reach down in anger. I gave a scream of fright, and a man in another part of the room came running to me. 'Are you hurt?' he inquired. I simply could not tell him this sensation, for he would never have believed me. I said I was frightened, thought I saw a mouse. The man laughed good-naturedly, not dreaming that I told a lie.

"Why did I scream outright as if in mortal fear? Twice before that, while alone in the studio, I was busily working at my typewriter, and not thinking of this figure, when I was compelled to stop and turn and look towards it. It seemed as if she were alive and about to speak. I rubbed my eyes,

thinking I must be very tired, and laughed at it.

"I have seen that marble lady in dreams. Do you know how and where I have seen her? She is cruel, and she is a queen on a throne. Her eyes are bright and hard, and she commands many slaves. I was one of them. She hates me, I know not why. Once she had me beaten, but I laughed at her. She could not make me cry. I wouldn't. I was stubborn. She gave it up. Dreams may be nothing, and they may be everything. Who knows?"

The lady also sees the angelic hosts: the author quotes from her own account of seeing an angel supporting an airplane in the air. It must be remembered that the lady is not truly acquainted with our Theosophical theories, and that such knowledge as she does possess is her own intuitional perception or memory of truth. After speaking of her visions and of the unseen forces which are all about her, she says:

"This fact (of the existence of unseen beings) was forcibly brought to mind while witnessing the National Air Race Week in Cleveland, Ohio, some time ago. Never has man reached such heights of emotions and scope of scientific achievements. The perfect order of all that vast throng, the wonder of the radio telling the feats to a listening world, the brave 'stunts,' and the power of the newly-discovered air paths of the sky, all touched the beholder with dream-like wonder of a new freedom and a new era of forces.

"My attention drifted to the whirling of the great machines as they swooped, bird-fashion, over our heads. With perfect ease, rhythm, they dipped and turned and soared aloft until lost in the ether as the white light of the sun absorbed them. Finally a certain machine passed directly, and too close for comfort, over my head, and as I gazed upward and saw the under side of the plane, I had a strange feeling that an angel or body, with folded hands over the breast and wings closed slightly, was floating directly underneath the plane, guiding it. 'Why,' I

thought, 'that is really not a plane there, but a figure guiding it across the sky.' Thus I spoke to myself as I watched it, and thrice it soared over my head and always I saw that figure, like the mast of a ship. I thought of the carved heads on the old Norse ships. Perhaps the incident would have vanished like most of our dreaming, but I was to be startled by a remark later in the day from a flyer, who said to me, 'I had the strangest feeling all afternoon, while I was flying, that someone was underneath my plane, guiding it across the sky. I felt this every time I flew near the grandstand.' On questioning him as to the number of his machine, I found that indeed he was the pilot of the plane I had observed.

"I had sat near there. Do you say this was a fancy, a coincidence, or do you believe as I do that in the white

light of the sun I was seeing the spirit power that guided that particular plane, and the man at the controls, on his way? If that was true of one place, why not true of all individual effort in whatever field it is to be found?

"Shall we not listen more often to the voice of the '*I am that I am*'? Oh, patient, inexhaustible Time, we are the Toilers of the earth, and if we did but heed the voice of the Beginning, we should verily know and see the unseen forces about us. I think our dreams are manifestations of this outside force, this wonder, this power, which is part of the great White Light of understanding. The color of our dreams is the breaking-up of the inertia, floating before us little alluring dream children."

(To Be Concluded)



Sex Idolatry

By Claude Bragdon

(New York City)



WHO can doubt that sex is the x of the human equation—that until we know the value of this unknown quantity we cannot get far toward an understanding of life or its mastery?

Yet sex, in the modern world, is like a guarded wound, to touch which, with however medicinal intent, is a thing not to be borne, although the subject of intense inward preoccupation.

We are permitted to joke about sex, and as vulgarly as we choose, but any other approach appears to provoke psychic shudderings and shrinkings, or voiceless protests either of fear or of rage.

This unnatural attitude can only be accounted for on the assumption that in this we are no longer at one with Nature who with such eloquence unashamedly proclaims her many marriages, making Spring the mating season, a very epithalamium of beauty—in the bird's song, the burning, honey-scented blossom, the pheasant's wing, the peacock's tail, and that "ruddied iris" which stains the plumage of the dove.

For in Nature, beauty, love and sex are *one thing*, but in human life as it is lived today in cities, art, love, and what we call "the sexual problem" are no longer in indissoluble relation. A return to Nature would consist not in the reestablishment of this relation, for it exists, but in its *recognition*. Beauty is the face of love, and sex the shadow which love casts upon materiality.

The amorous embrace, the sexual relationship, when indulged in merely for their own sake—that is, when isolated and induced by supersensuous emotion—are not so very different from "a shot in the arm" or alcoholic

stimulation; but to the completely unified consciousness dominated by love they are the translation in terms of physical sensation of the ecstasy of such domination: they are symbols of it, because they stand for, and serve to represent it, in the same way that a strain of music stands for an emotion, or a sentence stands for a thought. Such symbolizations are *agents of realization* by the personal consciousness of something super-personal, just as the golden image or the ivory crucifix are the agents of realization of the peace of Buddha or of the sacrificial suffering of Christ. But when the symbols of transcendental things are made to serve personal and selfish ends, or come to be valued as *possessions* and their spiritual significance is lost sight of, worship degenerates into idolatry and these agents lose their efficacy—there are only feathers in the place of wings.

Now, this is exactly what has happened with regard to love and sex: instead of discovering in sex a language of love, we have become sex idolaters. We use sex not for love's ends, but for *our* ends; we make it serve our pleasure and our pride, failing to see in it a symbol, a ritual, an agent of regeneration, like the sacramental bread and wine.

It is this sex idolatry which is the cause of those excesses, perversions, and depravities which with their aftermath of emotional misery and physical disorganization make sex a "guarded wound." Love has been slain upon the sexual altar by our materialization of a mystery. The healing of this wound is not by sex-education of the ordinary sort—though this doubtless has its uses—nor by prohibitions and regimentations supposedly conducive to "morality." The cure must come through that order of sex-sublimation and

self-discipline which naturally arises from the realization that sex derives its every value from *the magnitude of its coefficient*, which is the quality and degree of love involved in any relation, and the deliberate and intensive cultivation of that true love which alone is strong enough to sub-

due lust. For the victims of lust are those who do not love truly, nor enough. Lust awakens only "the toad within the stone," but in true love desire awakens pity, hope, affection, admiration, tenderness, and, given the right circumstance, every emotion possible to man.

Service of the Blind

By F. A. Baker

(Director of the Braille Institute in Hollywood)

PERHAPS in all the ways of service in which Theosophists are interested the most unique is that of publishing theosophical literature in a system of raised dots, called Braille, for the use of the blind. In America the only plant publishing books and magazines along this line of thought is located in Hollywood, California. From this point these publications are continually going out to all parts of the United States, Canada, and several more distant countries.

Of special interest is the case of a blind girl in one of our middle western states who has been confined to her bed for several years. She can move her hands only a few inches each way when trying to read a book. She is not able to handle a bound volume but must have the leaves separated so as to hold them singly. She asked if we could send her our proof sheets after we had finished with them. Since then it has been our pleasure to send her copies of all we have published, for which she has been most appreciative, and some richness is thus added to her afflicted life.

A Chinese boy attending a university in Shanghai wrote that he could not get enough Braille literature there.

He now has our magazine, The Braille Star Theosophist, regularly and writes: "I have been enjoying your magazine very much. Theosophy is, in many respects, similar to our own Taoism. It broadens, enlightens, and enhances one's mind. I am thankful that you are sending the periodical to me."

Another pathetic case has recently come to our notice. A blind fellow in a leper colony in the Philippines has asked that some Braille matter be sent to him. We have gladly taken the opportunity to send him copies of our magazine and are anxiously awaiting some message from him in return. We shall be pleased to cooperate with any reader of this article who may know of some blind person who might become a possible reader of our publications. All is free to the blind. Address all communications to The Theosophical Book Association for the Blind, 1544 Hudson Avenue, Hollywood, California.

(This institution is aided by contributions, and no words of mine can fully express the appreciation felt for the splendid work done, as well as the great personal sacrifices made, by Mr. Baker in this humanitarian service. Asst. Ed.)

The Theosophical Society in Western History

A Study in Cycles

By John R. Wilkinson

(Perth, Australia)



EVEN though the subject of cycles has provoked much interest and discussion since the publication of *Isis Unveiled*, very little light has been shed upon the matter.

Owing to the duration of time involved, and the imperfect state of our historical records, little can be done along the line of investigation for evidential facts upon which to base theories.

Nevertheless during the last few years a ray of light has come from the only source in truth from which any occult light may come, namely, clairvoyant research. From the information concerning the Seven Rays that has been published, small though it be as yet, we have gained an insight into what is probably one group of the innumerable cycles that make up a period of manifestation.

In its bearing on the subject of cycles, the knowledge of the Rays may be expressed in four points: 1. Each Ray in its widest sense embraces a department of Life; 2. Whose influence is brought to bear in cyclic periods of duration peculiar to itself. 3. The Rays follow each other in an orderly and unvarying sequence. 4. The cycle of dominance of each Ray is composed of seven sub-cycles of the Rays, following each other in the same sequence, as wheels within wheels.

Two examples of cyclic influence of stated duration have been given in our Theosophical literature, one being the Second-Ray cycle of two thousand years, marked by the incarnation of the World Teacher, whose teaching and influence are poured out that men may adapt themselves to the new Ray influence coming amongst them.

These periods again are divided into seven sub-cycles wherein the Rays modify with their influence the characteristic of the Major Cycle.

The second instance, being of the First Ray, we are told by Bishop Leadbeater has been dealt with only from the standpoint of its use by the Occult Hierarchy for the upliftment of western civilization since the fourteenth century, by a cultural impulse in a certain direction once in every hundred years. A careful study of these impulses reveals them to follow the characteristics of the seven Rays beginning with the third Ray in 1375, so that they are in reality the sub-cycles of a seven-hundred year cycle of the First Ray.

Though the year 1375 stands out in this way from the centuries that came before, it is only because at this point the Hierarchy, desiring to send forth a series of First-Ray impulses, utilized the moment of major influence of these sub-cycles as the most favorable time in which to start their venture. But this set of cycles has been sweeping rhythmically onward throughout the ages, influencing profoundly the outlook of mankind and possibly other kingdoms as well. We will now examine it in detail:

For the purposes of this study, let us begin in the year 3025 B. C., since when seven cycles of seven hundred years each have swept upward on the shores of time, making what we shall call for the sake of definition, a major cycle of 4900 years. (See diagram 1.)

Of the first two cycles we can say nothing. Historical records are few and far between, and such as are available are hardly dependable. Even the

third cycle is not clear enough to enable one to sense the dominant note. We must perforce lean upon the views of the occults of the Greek era who invariably regard Asia Minor and Babylon, and Chaldea in particular, as centres of astrological lore, whose priests were deeply versed in the Hidden Wisdom behind the movements of the stars, the science of numbers, and in fact everything that we now regard as belonging to the Third Ray.

DIAGRAM I

THE FIRST-RAY SEVEN-HUNDRED-YEAR CYCLE

Major cycle of 4900 years.	1st. Ray.	India?	}	3025 B. C. Shri Krishna the Avatar in India
				to
	2nd. Ray.	Persia?	}	2425 "
				2325 "
	3rd. Ray.	Probably centered in Asia Minor	}	1725 "
				1625 "
	4th. Ray.	Empire of Greece Keynote: Beauty.	}	1025 " <i>Dorians invade Greece</i>
				925 " <i>Lycurgus and his laws.</i>
				825 "
				725 " <i>Athens ruled by nine Archons. (683)</i>
				625 " <i>Solon the Lawgiver. (594)</i>
				525 " <i>Pythagoras goes to Crotona. (530)</i>
	5th. Ray.	Empire of Rome Keynote: Law.	}	425 " <i>Period of Pericles.</i>
				325 " <i>Age of Alexander.</i>
				225 " <i>Roman conquest of Greece. (275)</i>
				125 " <i>Reforms of the Gracchi.</i>
				25 " <i>Julius Caesar.</i>
				75 A.D. <i>Vespasian.</i>
	6th. Ray.	Empire of the Church.	}	175 " <i>Marcus Aurelius.</i>
				275 " <i>Decline of the Empire.</i>
				375 " <i>Goths invade Italy.</i>
475 " <i>Final overthrow of Rome. (476)</i>				
575 " <i>Domination of Lombards.</i>				
675 " <i>Gregory the Great makes Pope temporal sovereign.</i>				
7th. Ray.	Sway of Individualism.	}	775 " <i>Beginnings of Empire of Charlemagne.</i>	
			875 "	
			975 " <i>Rule of the German Emperors.</i>	
			1075 " <i>Normans sweeping over Europe. (800-1200)</i>	
			1175 " <i>Birth of Parliaments.</i>	
			1275 " <i>Growth of Universities.</i>	
1st. Ray	British Commonwealth of Nations. Keynote: Freedom.	}	1375 " <i>Efforts of Occult Hierarchy begin.</i>	
			1475 " <i>The Italian Renaissance.</i>	
			1575 " <i>Queen Elizabeth and English Expansion.</i>	
			1675 "	
			1775 " <i>British Expansion in America, India and Australia.</i>	
2nd. Ray.	Sixth Root Race.	}	1875 " <i>Emergence of Sixth Sub-race.</i>	
			to	
		}	2475 "	
			2575 " <i>Birth of Sixth Root-Race.</i>	
			3175 "	

Contrast this with the Fourth Ray Cycle that follows. Here is no indefiniteness; no searching for a civilization expressing the keynote of the dawning cycle. Greece stands preëminently as a nation wherein art and culture permeated to a remarkable degree the life of her citizens. The Greek cycle was at its peak point at about the time of Pericles when the influence of the Pythagorean philosophy was entering Athens through the group of Servers in incarnation at the time.

Rome was the centre through which the Fifth-Ray cycle expressed itself, manifesting in the ideal of law. As James T. Shotwell says, "The greatest heritage of Rome was not its literature, nor its philosophy but its law." (*Historian's History*). It was his love of law and order that moved the Roman to annex the barbarian without, that he too might enjoy the benefits of Roman law. It is significant that in the field of science the same idea of law in nature inspires the scientists of today.

The close of this great empire saw the birth of a unique experiment on the part of the Inner Government. Under the pressure of barbaric hordes from the north, Rome, long fading under the waning cycle, collapsed and with her the remnants of a great empire. While the Goths were pouring into Italy, Gaul was being harassed by the Franks, and waves of Saxons poured into Britain. Here were the beginnings of a new civilization bearing only the rudiments of culture. With the fall of Rome went the old culture, and so it came about that the only institution that had survived the shaking—the virile Christian Church—became the repository of learning.

Once again the curtain falls, for not long after the glory of Charlemagne the forerunners of yet another—shall we say branch-race—burst upon the scene. "The Vikings swept the northern seas and harried Frankland from the Rhine to the Rhone until progress was at a standstill and the only thought of the ninth century was that of defense. Then the Hungarians came raiding up the Danube valley and

the Slavs pressed in upon the north. Along the coasts of the Mediterranean the Moorish corsairs were stifling the weak commerce of Italian towns, and landing they attacked such ports as Pisa and even sacked a part of Rome. In such a situation self-defense became a system. Those grim battlemented towers that rise up before us out of the dark ages were the sign of hope for the centuries that followed. Society was saved but it was transformed."

—*Historian's History*.

With the close of the old cycle and the birth of the new, came a new people who could better utilize the coming influence, and the method of their approach created conditions which became the foundations of the structure of this new age. Those battlemented towers, because they offered protection, became the centre of a little community and the price of this protection was the gradual usurpation by the lord of the castle of all the rights of the people.

Might became right and the stronger barons absorbed the weaker until they in turn became absorbed by some greater neighbor. Doubtless it was in its earlier stages largely a reaction from the absolutism of the previous age, but beyond that, one is more inclined to regard it as an expression of the Will-aspect in the Seventh-Ray, the reaction of a rather primitive civilization to the tendency of this Ray to develop the units that the whole may be more perfect.

We could pass onward now to a consideration of the next cycle were it not for a momentous event that happened about this time. It is well-known in Theosophical circles that a great Official of the Occult Hierarchy issued an order that once in every hundred years an effort was to be made by the Brotherhood for the uplifting of the West. And so it happens that with the thought of the Hierarchy directed towards it, the third sub-cycle of this cycle and those that follow it have been vivified to a remarkable degree. The first effort was about the year 1375, at which period of each century

the sub-cycle attains its major influence. (See diagram 2).

Great secrecy marked the initial effort when Christian Rosenkreutz in the first of a remarkable series of incarnations, nearly all of which were closely connected with these cyclic

the fall of Constantinople. Though no known member of the Brotherhood is to be discerned behind the movement, the period abounds with men of high attainments, any one of whom might bear that happy burden. The next effort was led by Francis

DIAGRAM 2
THE CENTENNIAL EFFORTS

	DATE	RAY	CHARACTER	ACHIEVEMENT
7th Ray Cycle	1375	3rd. Ray.....	Christian Rosenkreutz	The Rosicrucians.
	1475	4th. "	Leonardo da Vinci	Italian Renaissance. Discovery of Printing.
	1575	5th. "	Francis Bacon	English language reconstituted. The Royal Society.
			Giordano Bruno	
	1675	6th. "		Period of Religious Foment.
	1775	7th. "	Comte de St. Germain	Fiasco: The French Revolution Collapse of Old Regime.
	1st Ray Cycle	1875	1st. "	H. P. Blavatsky
1975		2nd. "	Julius Caesar, Akbar, etc.	Federation of European Na- tions. (See <i>Man</i> : W. H. W.)
2075		3rd. "		
2175		4th. "		
2275		5th. "		
2375		6th. "		
2475		7th. "		
2nd. Ray Cycle	2575	1st. "		Foundation of Sixth Root-Race

efforts, founded the Rosicrucian Society. Little is known of the true history of this movement and in fact so well was the secret kept that only after two hundred years had elapsed from the death of the founder was any hint vouchsafed to the world that such a body existed. This century is accepted also as the beginning of philosophy and science.

The Fourth-Ray sub-cycle of 1475 is probably the most romantic period of western history. The period of the renaissance of art and learning which began in Italy received great impetus by the influx of scholars after

Bacon in the sixteenth century towards the foundation of modern science, culminating in the founding of the Royal Society in 1662. He was also responsible for the reconstituting of the English language, chiefly by the editing of the Bible and the writing of the Shakespearean plays to what good purpose we who now recognize the presence of the Lord in our midst, using this language as the especial vehicle of His thought, may well appreciate. On the continent also Giordano Bruno was busy shaking men's minds from the bondage of theological beliefs and proclaiming the glory of the Universe.

Nothing can be discerned in the next sub-cycle in the way of a religious movement. Possibly I have missed it. Nevertheless the time is full of a religious tension which embraces the political field, particularly in France and England. In France, Louis XIV was endeavoring to unite the Protestants to the Roman Church, which was to be "the noble work and special feature of his reign," and his soldiery carried out his commands with such thoroughness that thousands fled from France after the most brutal atrocities. In England the glove was on the other hand, and no Catholic could be painted black enough. This was the period of the "Popish Plot" when the most absurd rumors were eagerly believed without question.

The eighteenth century saw the Seventh-Ray sub-cycle and the unknown work of the Comte de St. Germain and Père Joseph, which ended in the French Revolution.

A great secrecy seems to surround this effort. The Count was apparently the inner and recognized Head of a number of secret societies throughout Europe. Freemasonry was reorganized and had great vogue during this century. An interesting point is the number of sevens that are connected with this effort and the life of the Count. The Grand Lodge of England was formed in 1717. As Ferdinand de Hompesch, the Count was elected the seventieth Grand Master of the Order of St. John of Jerusalem on June the 17th, 1797. He left Malta after its surrender to Napoleon on June 17 of the following year, and resigned his office a year later in the seventh month. Ceremonial splendor probably attained its highest point in the national life at this period.

It is significant that after his many incarnations furthering the progress of this Seventh-Ray cycle, this great soul assumed the office of Chohan of the Seventh-Ray in the Occult Hierarchy.

Thus ended at the close of this sub-cycle, not only the Seventh-Ray 700 year cycle, but a great major cycle of 4900 years, and with it died forever

the old imperialistic idea that the governed existed for the benefit of the governors; an idea killed by the tragedy of the French Revolution and the loss of America to England—struggling feebly perhaps in India today, but doomed to an early death.

A new volume of history now opens before us to close only after 4900 years have rolled by, a period that will be as different from its predecessor as the 700-year cycles have differed from each other. To speculate upon so remote a period would be unprofitable. Let us then examine its first cycle, beginning in 1875 and ending in 2475, a cycle of the First Ray and having as its keynote up to the present the ideal of freedom, freedom of the individual, however feebly realized as yet, an ideal to be developed during the coming centuries until it permeates every phase of national life.

The ruling power of this cycle will be the British Commonwealth of Nations, purified of the old imperialism, in harmony with the new ideal of freedom, and invigorated with the fresh blood of the Sixth Sub-race.

Already become past history is the First-Ray sub-cycle of this period, rising to its zenith in 1875. As this effort is treated later, I will not comment upon it here.

The Second-Ray sub-cycle is just dawning, to rise to its crest in 1975 when the Hierarchy will again utilize its influence to send a further beneficent impulse to mankind—a movement towards practical brotherhood in national affairs. One cannot dogmatize on this point, but I will go so far as to say that this movement might well be identified with the work of Julius Caesar and his associates, mentioned in *Man: Whence. How and Whither* (p. 373 Adyar Ed.).

Some distance into the future, too far off to interest us except for the fact that it has an auspicious opening, hovers the Second-Ray cycle. At its inception about the year 2575 the Masters M. and K. H., then the Manu and the Bodhisattva officially, lay the foundations of the Sixth Root Race,

later to rise to a splendor unequalled in the history of the world.

Such is the story of western history in the light of the cyclic law, and as one watches the trend of events over the centuries an ancient tradition is recalled. By referring to diagram 1, it will be seen that the Major Cycle of 4900 years begins shortly before the death of Shri Krishna, the Avatar, which was said to mark the beginning of the crucifixion of India for 5000 years.

Now, though we have no evidence for the locality of the first two cycles, the steady westward sweep of the Major Cycle with each succeeding cycle, would seem to imply that India and Persia were the centers of the First and Second-Ray cycles respectively. Such being the case, one can follow the sweep of power away from India until the westernmost point is reached at the end of the Major Cycle in the 18th century, at which moment she suffers the bitterest period of her history in the hands of the East India Company. Soon after the dawn of the new Major Cycle the cloud lifts, when India, having lost the "Mutiny," is embraced by the British Crown with the noble, though as yet unfulfilled, words of Queen Victoria, and is soon to enter into her rightful place as a self-governing member of the British Commonwealth of Nations.

THE THEOSOPHICAL SOCIETY

Now let us return to the First-Ray effort of 1875 which resulted in the foundation of the Theosophical Society. It, too, has its cycles and sub-cycles, though, being related to the national cycles only by its inception therefrom, they are of different duration.

If one studies the history of our Society closely, one of the points that forces itself upon our notice is the constant recurrence of the crises that have shaken the smooth waters of our progress. These, when investigated, are found to maintain, with but slight variation, and with one omission, a seven-year interval between each crisis. (See article by Fritz Kunz, *Theos-*

ophist, Aug., 1922). Such a fact immediately suggests a definite cyclic progress. Further study strengthens this theory and reveals a succession of sub-cycles through the Seven Rays, making cycles of 50 years which also follow the same ordered progress.

The crises which occur between the sub-cycles mark the pauses in the inflowing life, when the forces of reaction find an opportunity to undermine the progress of the cycle. In every instance the contention is found to centre round the achievements of the closing cycle, and to find expression through those of our members whose cup of Truth is full for this incarnation. When some abstract conception receives practical expression, they feel that they have been betrayed. Hence arise such cries as "Back to Blavatsky," and much nonsense about the infringement of the neutrality of the Society.

Though 1875 marks the foundation of the Theosophical Society, this point is really the crest of the first sub-cycle (see diagram 3). To begin at the beginning of the cycle, one must go back to 1871-72 when Madame Blavatsky made an effort to form a society in Egypt along spiritualistic lines. When this failed she went to stay with a brother in Paris until ordered to go to America in 1874 and find someone who would supply what she lacked. Her departure from America with Colonel Olcott in 1879 marks the close of the first sub-cycle.

The outstanding fact of the next cycle is the intimate presence of the Masters in the affairs of the Society, a condition which ended abruptly on the emergence of the Coulomb conspiracy. Members became afraid of the very word "Occultism," and the Masters retired somewhat, saying, "The Society has liberated itself from Our grasp and We have let it go. We make no unwilling slaves."

With the dawn of the Third-Ray sub-cycle all changed and the Society became merely a body of students of philosophy and comparative religion. "Out of the three objects, the second alone is attended to," a condition

Diagram 3.

THE SEVEN-YEAR CYCLE OF THE T. S.

Date	Ray	Achievements of Cycle	Inter-Cyclic Crises	Date
1871-8	1st Ray	H. P. B. meets H. S. Olcott. Theosophical Society founded. <i>Isis Unveiled</i> written.	H. P. B.'s efforts in Egypt fail	1871-2
1879-85	2nd Ray	<i>The Masters in India</i> . E. S. founded. H. S. O. revives Buddhism. Adyar purchased. Healings by H. S. O. Philanthropic activities started by members.	H. P. B. and H. S. O. leave for India	1878-9
1886-93	3rd Ray	<i>Secret Doctrine</i> completed. Adyar Library founded, E. S. announced. Mrs. Besant joins.	S. P. R. report on phenomena. Coulomb conspiracy emerges. <i>The Masters</i> retire. Trouble in London Lodge	1885-6
1893-9	4th Ray	Educational movements. First researches into past lives.	H. P. B. dies. The Judge split	1892-3
1900-6	5th Ray	Mr. Leadbeater in U. S. A.	Investigations in Occult Chemistry	1899-1900
1907-13	6th Ray	Establishing the Order of the Star in the East; Notable meeting on Jan. 11th, 1911. <i>At the Feet of the Master</i> written.	H. S. O. dies. Attack on C. W. L. First Election	1906-7
1914-20	7th Ray	Mrs. Besant's political work begun. Goal of Home Rule accepted 1917. L. C. C. re-organized. Several notables receive prominence in Co-masonry. Investigation into fairy photographs.	Naraniah case proceeding. Steiner division. Second Election	1913-4
1921-7	1st Ray	<i>First Ray 50-year Major Cycle Closes</i> . Star Amphitheatre built. Jubilee Convention 1925. Presence of World Teacher. Message of Elder Brother. <i>Masters and the Path</i> . "Happy Valley" foundation. Order of the Star in the East re-organized.	L. C. C. attacks. Sydney Lodge secession. Third Election	1921-2
1928-34	2nd Ray	Work of the World Teacher and of the World Mother. Re-opening of the E. S. Establishing <i>The Theosophist</i> in America.	Temporary closing of the E. S. Order of the Star ends. Fourth Election	1927-8

that existed until 1907. This sub-cycle is characterized by the publication of *The Secret Doctrine* and the announcing of the E. S., and closed with an equally striking conflagration coupled with the death of H. P. B. From then until the beginning of the Sixth-Ray cycle in 1907, little happened to mark off one sub-cycle from another.

How different the Sixth-Ray sub-cycle of 1907-13 when the election

of Mrs. Besant brought with it the re-establishment of the two Masters as the Inner Rulers of the Society. If any evidence is required as to the power of the Masters it is here, for henceforward the progress of the movement is marked by a virility and a power beyond all previous experience.

During this period the "Order of the Star in the East" was founded, and Mr. Krishnamurti was hailed as

one who was to prepare his body for the coming of the Lord. At the apex of this cycle occurred the memorable meeting on January 11th, 1911, all contributing to bring into the Society a devotion, unique in a body that had hitherto been severely intellectual.

After a further stormy period in which the work of the cycle was laid bare in the Courts of Justice, the new Seventh-Ray cycle asserted itself in its political aspect by the work of Mrs. Besant for Indian Home Rule, begun in 1914. Later came the re-organization of the Liberal Catholic Church and the forward move in Co-Masonry, which were both further stimulated by the statement by the Occult Hierarchy regarding the three world-movements. It was during this cycle that the remarkable series of fairy photographs were investigated by Mr. Gardner and later published by Sir Conan Doyle in his book *The Coming of the Fairies*. A great work was done at this time on the astral plane by the band of invisible helpers for the assistance of men who had passed over on the battlefields. All these achievements met their reaction in 1921-2 in the secession of the Sydney Lodge and the non-coöperation movement in India.

Thus closed the first major cycle in the history of the Society; a First-Ray Cycle of pioneering effort towards the foundation of new ideas and new outlooks, and the building up of a magnificent philosophy of life.

In the light of its cyclic progress, history becomes illuminating in a new way. Our growth has been, with all its surges of achievement and its moments of anxiety, wrought by the wisdom of a magnificent purpose. Its achievements have been brilliant, and their realization has created years of intense activity, allowing a corresponding hastening in the spiritual growth of the members. But in between have come pauses when the inspiration was withdrawn, when the outer expressions of reality were covered with a veil of uncertainty.

Those were the periods which showed whether the members had reacted beneficially to their spiritual

forcing; whether they had struggled strenuously forward on the crest of the wave, or had been merely carried by it.

If in the hour of outer darkness when there were no forces to bear us onward, our vision of Truth remained undimmed, we were ready for our next forcing-house test with its resultant growth; if not, we lost ourselves amid the confusion. Having no inner purpose our progress stops with the wave, and we are borne into the backwaters to await another opportunity in some future age.

We stand now in such a crisis. After a cycle of great achievement, the first of the new Major Cycle, we have come again to a pause which, if we are wise, we will use to see that our foundations are sound. To many it has meant confusion. But if we have vision, there can be no confusion. If we can see things in their true perspective, if we know that there is only one Truth, however divergent its expressions may be, if we can realize that Brotherhood is greater than belief, if we can see in the present situation a natural stage in the growth of our Society and can remain serene whatever the outer circumstances may be, then for us there is no confusion no matter what those about us may feel.

What of the next seven-year cycle now opening? A cycle of the Second Ray in the Second-Ray Major Cycle—truly a cycle of Brotherhood. Looking back to the corresponding cycle in the last Major Cycle, the outstanding fact is the presence of the Masters in the affairs of the Society. They took part to a surprising degree in the actual work of the Society even to the proof-reading of *The Theosophist*, and in many ways personally guided the new craft in its great adventure.

Whether we shall have Their presence amongst us again in the outer world, remains to be seen. Certain is it that fresh peaks await to be conquered and other fields shall feel the touch of a new life which Theosophy can give.

Onward then into the new Major

Cycle so gloriously opened, and for our inspiration can there be anything more encouraging than the words of the Elder Brother spoken in 1925? Hear them.

"A second half-century of fine promise lies before you. We say to you: you have the power to do more in the immediate future than any body of men and women has ever achieved before. We say to you: within this next half-century you can make Brotherhood a living reality in the world. You can cause the warring classes, castes, and nations to cease their quarrellings, the warring faiths to live once more in Brotherhood, respect, and understanding. Make Theosophy a living force in your lives, and through your example those class and caste distinctions, which for so long have bred hatred and misery,

shall at no distant time come to be but distinctions of function in the common service of the nation-family and of the World Brotherhood."

And again: "Much more shall We be among you in the coming years, for We, too, are of that Universal Brotherhood from which sometimes We are sought to be excluded. Brotherhood does not stop short at humanity at either end, whatever some may think, and We hope that, as time passes, a place may be found for Us in your midst. We are content to wait your pleasure, for We can serve the world whether Our existence is recognized or not. Yet it is, perhaps, not too much to hope that the Theosophical Society, Our Society as well as yours, may some day recognize Us as facts, and not merely as plausible and logical theories."

Life

By *Elmer Hedin*
(Seattle, Washington)

Friend of the inner silence, ultimate self of mine,

I grow weary of little ways in a futile petty round.

Dull, creaking treadmill men call life! And shall I too confine

Vision and wings in a heavy mould, chain myself to the ground?

No, I have tasted the cup of life; I plod and dream no more.

Welcome, friend of the inner place, you who have walked with me

Forth from the dark of the utter brute! At last I claim your store,

Rising into your higher life as sap mounts in a tree.

Here is an end of boundaries: room for the sweep of wings,

Rich, clear song, and a flood of light, and work for the builder's hand,

Rest in an all-pervading peace—the living source, whence springs

Perfect thought and the word of power. One with the mind that planned,

Sure and joyous, I share the work; speed with the light through space,

Shout with the spring wind, walk with trees their strong, wise, quiet way.

I am free life, and I live through all from the spacious inner place.

Formless but master of form am I; playwright, player, and play.

The Story of Quasir

Scandinavian Myths

By Emma Celia Fleming

(California)



PEACE reigned again in the Three Worlds: the gods of the three kingdoms, The, Vana's, Muspel (the home of Fire, to south, and of Midgard, the earth), had adjusted the differences between their various kingdoms, and now met in last conference in order to decide how this peace and harmony might endure forever, or at least for many aeons.

As pledge of this, the gods had recourse to the ceremony of the blood-oath, this being an oath of such solemn gravity as might not be broken—even by the gods. Into the hall where the council was held there entered a shining messenger with silver wings, who placed before the gods a large urn and then retired.

Into this urn each of the gods let fall three drops of his blood, the while he solemnly promised to see that peace was kept within his domain. Marvelous was the power generated by these great beings during this ceremony.

Returning to the council table, the gods remained seated for a while in deep meditation and had all but finished and were ready to return each to his realm, when out of the urn that had held nine drops of divine blood stepped a beautiful boy. Attaching himself to the god who had charge—at that time—of Midgard (the Middle Kingdom), as our earth was then named, he asked that he might return with him to earth to teach and help its people. This was granted, and Quasir—for so he was called—began his brief period of service to the sons of Midgard.

All over the earth he travelled, and everywhere was his presence accounted a blessing. For he taught the people beauty and useful arts, and where ug-

liness and squalor had reigned before his coming there were beauty, industry, and happiness after he had gone; and where strife had held sway before his advent, there were peace and harmony after. And as he could answer every question, there were none but accorded him reverence and love.

No, not quite all. For the dwarfs who dwelt underground both hated him for his beauty and were jealous because them he had not visited, though he had labored for the good of humans, light-elves, yea, and even the giants.

Now, the dwarfs, though often the creators of works of great beauty in the mineral world, are themselves ugly to look upon. Especially is this true of those who live underground, these being of a lower order than the mountain dwarfs. For these underground dwarfs grew in Ymers flesh (the ground) while the gods were building the twenty-four heavenly dwellings. When the gods, returning to earth, saw how ill-favored were these little creatures, and how choleric their tempers, they ordered these ground dwarfs to remain hidden and never to show themselves by daylight under penalty of being turned to stone.

Albeit, there are dwarfs who are of a higher order, some that live in the mountains and in the forests, and these sometimes are noble of aspect, though never beautiful like the light-elves who have their home between earth and heaven. Yet many dwarfs have attained fame and prominence because of good and great deeds.

For there was the wise dwarf, Alvis, who sued—though unsuccessfully—for the hand of Truda, the lovely daughter of Thor. There was Brock, expert and wise craftsman; there were

the dwarfs who fashioned the necklace for the goddess Freya and thereby won her protection until the gods shall be no more. And there is Nain.

Nain is the dwarf who guards the outer portals to the gates of Death, and though many have attempted to describe his countenance, yet have no two found him the same. For to the coward his face is terrifying, to the evil-doer he presents a black and ugly visage, and to him who by false tales has robbed his neighbor of honor and fair name does the face of Nain hold a scowl that is as black flame.

But to the maiden who quits the earth in her innocence, and who approaches him with trusting eyes and a heart of snow-bright purity, his face seems smiling, gentle, and even beautiful, as he points to her the moonlit path to Gjefjon's castle. And the man who has lived his life righteously, and mayhap died for the right, finds him of a pleasing aspect as he points for the hero the spots where the Valkyr waits, white-armed, on a snowy charger, to conduct him to Valhalla.

But the malignant dwarfs who hated Quasir, The Teacher, were of a different breed—jealous, and ever on mischief bent.

One day, when Quasir had labored long and was a little weary, he sat down to rest near the home of the black elves, perhaps not realizing where he was, or more likely not thinking of danger, for, since he was loved by all, he had no knowledge of fear.

While thus he rested, two of the dwarfs, Fialar and Galar, surprised him and slew him. And being malignant dwarfs, and prizing blood highly, they drained his blood into a vessel they carried. But now something happened to distract their attention, and, leaving Quasir and the vessel, they started in pursuit of the Giant Gilling, whom they spied in the distance, for the lower dwarfs are unable to keep to anything for long. Having overtaken Gilling, they slew him and his wife, when their orgy of murder was terminated.

It happened that the light-elves from a distance had seen what had befallen their friend, and, hastening to the spot, they now took charge of the blood of Quasir, who had served people and elves for the love of them. First, they poured this into the bowl, Offering; next, they strained this divine fluid into the vessel, Sacrifice, later distilling it into the kettle, Inspiration. Here it was mixed with the wild honey from the hills, and made such a magic draught that anyone who tasted or touched it became a poet.

In the meantime, Odin from his throne in Asgard had seen what had taken place and, having known and loved Quasir, as did all the gods, he hastened to earth in order that he might bring the vessel to Asgard, where its sacred contents would be free from desecration.

With the help of Gunlod, daughter of the slain Giant, Gilling, Odin soon gained possession of the kettle, Inspiration, carrying it to the cave of Gunlod for safe-keeping. There, having noted the beauty and wisdom of this daughter of the giants, Odin made her his wife, and they lived together in the security of the cave for the space of nine days and nights.

But Odin was needed in Asgard, for great events required his attention; and so one morning, bidding good-bye to his beautiful wife, he took up the kettle, Inspiration, and its hallowed contents, and, donning wings that he might the quicker make the journey, he set out for Asgard.

But the giants of Jotunheim, having heard that Allfather was starting on this journey alone and hampered by the heavy vessel, set out in pursuit, and the Father of all must needs make use of all his speed to escape. In his hurry a few drops of the kettle's precious contents fell upon the ground. And wherever a drop fell there grew a poet.

Odin continued his flight, and unmolested won the gates of Asgard, where, in his own castle, he keeps the divine concoction; nor does anyone

touch this—not even Odin himself may do so.

But when a mortal with high aspiration, in search of beauty, lifts his heart toward the throne of the wisest of gods, Odin tilts the vessel a little so the suppliant receiving the blessing becomes a poet or singer. Sometimes, indeed, is the great god generous and tilts the kettle quite a good deal, and then we have a genius.

Gunlod, in the fullness of time, bore Odin a son, who was called Brage, and because the kettle, Inspiration, had been present at his concep-

tion, he grew to be such a sweet singer that the world of the living and the dead would pause to listen to his song. Such a poet was he that since then there has not been another like him. But of him more later.

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It is interesting to Theosophists to search these mythological stories for their esoteric significance. There is little question but that they are one form of teaching Truth to the world. They are filled also with poetic beauty and charm.

The Prisoner

A Parable

By Edna Beals

(Tacoma, Washington)



PRISONER dwelt in a cell of gloom, its walls were high and built of stones—so cold and gray it was, a fearsome room.

A window set with bars opened out at night upon the stars; far-flung and remote they were, yet, somehow, they companioned him.

By day, he saw the waving trees swayed gently by each vagrant breeze. A lark would sing from topmost bough its song of joy and make him wonder how t'would feel to freely face the world and sing of hope and love and joy and other beauteous things.

The sun wrapped tree and bird in a golden haze, through which he saw the blue of heaven. It was a joyous scene.

His pain-drawn face, with yearning

eyes, he pressed against the bars and tore at them with hands that shook; and struggled to be free. So securely set and strong were they, it seemed that naught could pull them loose and let him out.

At last he sank in pain-drugged sleep upon the floor; and as he slept an angel came, as angels are wont to do, and touched him upon the eyes and heart and then, with eyes that saw anew, he beheld a wondrous thing. Within his heart were those self-same bars that in his prison window held him in.

The way to freedom now he clearly saw, and when he woke with joyous eyes he tore those bars from his bleeding heart with hands that were strong and well—and lo! with each bar from out his heart, a bar from his window fell.



The Theosophy of Confucius

By Herbert Radcliffe
(California)



MANY years ago the writer, who has been in China and has a profound respect for the genius of the Chinese people, obtained a unique edition of some of the principal sayings and doings of Confucius. It is very old-fashioned, being made on Chinese paper so thin that only one side of the paper can be printed upon. Half of the page is devoted to Chinese characters, the other half to the English translation. The modesty of the translator, truly Confucian in nature, kept his name from appearing in the English text, though the literary work and evidences of scholarship are splendid. That was in itself an invitation to dip further into the book.

The results were very intriguing, especially to one who has more than a passing interest in the ancient wisdom and in its modern application to the problems of individuals and of nations. The writer must confess that he makes no claims to scholarship, and he has had neither time nor opportunity to compare his Chinese book with other editions. But he did this: he turned to Will Durant's *Story of Philosophy* (a "best seller" in America), and found that Confucius was not even mentioned in the index. This convinced him that Confucius was therefore probably greater than most of those who were mentioned there!

When the writer turned to the popular encyclopedias, he saw that their descriptions of the life and philosophy of Confucius were in the main travesties of what the Chinese themselves have handed down as the true records. (If the reader thinks that en-

cyclopedias would hardly print "travesties" on such important subjects, when the true facts are so readily available, let him read what the *Britannica* says of Theosophy, and he will perhaps consider the criticism justified!)

But to return to the odd Chinese book. (Of course everyone knows that Confucius is merely the latinized version of K'ung Fu-tze, meaning "The philosopher K'ung," and that his age was 551-478 B. C.) Even a brief and casual reading soon proved that Confucius was a profound occultist and that he knew the essentials of the ancient wisdom which in modern times we call Theosophy. He not only *knew* the essentials; but he *lived* them, and more—he knew how to apply them to practically every problem that arose in the lives of his many disciples, of the people in general, and of the details of government.

Having observed this, one was tempted to peep into Madame Blavatsky's *Secret Doctrine* (what a storehouse of valuable information on every worth-while subject!), to see what she said of him. First, she quotes Master K. H. as having referred to him as an "avant courier," "a Fifth Rounder." Of course, in the slang of today it does not sound complimentary to call a great sage a "Rounder," but in Theosophical parlance to be called a "Fifth Rounder" is one of the highest of compliments: for, as she explains, a "Round" is the immense period of time (millions of years) required by humanity to make one complete journey around the seven globes which constitute its present cycle of evolution, and that we

are now in about the middle of the Fourth Round. She adds:

"Every Round brings about a new development, and even an entire change in the mental, psychic, spiritual, and physical constitution of man. All these principles evolving on an ever ascending scale. Hence it follows that those persons who, like Confucius and Plato, belonged psychically, mentally, and spiritually to the higher planes of evolution, were in our Fourth Round as the average man will be in the Fifth Round, when mankind is destined to find itself, on this scale of evolution, immensely higher than is our present humanity."

This made matters much clearer, for if Confucius was thus millions of years ahead of *his* age, and *ours*, we can the better understand the perfection of his life, the wisdom of his teachings, and his amazing influence in molding the civilization of China, which has been described as "the longest lived, and perhaps the profoundest of all." A recent writer said of him:

"Never has one man so written his name upon the character and institutions of his people. For here was a philosopher accepted by the world: acknowledged and studied as a great teacher by the most powerful emperors; molding the souls of millions in every generation as the students memorized his simple and intelligible books; persuading his countrymen to gentleness and moderation, to the love of learning and the cherishing of peace; and at last gratefully worshiped by them as a god. No other except Christ has wielded such influence."

That writer, by the way, was Durant, and we shall therefore forgive him for having omitted Confucius from his book, especially as he reminds us, in a most whimsical way, of the fact that the sage could deal with minor points of etiquette as well as with major laws of the inner life:

"'In driving with a woman one must drive with one hand,' Confucius advises, in thoroughly modern style; but then he continues, with a strange

error in the pronoun, 'and keep the other behind his back.'"

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But now, to return to the quaint Chinese records themselves, let us see some of the paragraphs which one is not apt to find quoted in reference books intended for only the casual reader.

For example, there are some that refer to "sincerity" and the inner development that accrues from it, and the Chinese commentator reminds the reader in a foot-note that the sage is speaking in a "spiritual" sense. Hence, one must not think of the word "sincerity" in its modern usage only, but rather, perhaps, of the deeper meanings of the word, such as, wholeness, perfection, reality, truth. But let Confucius speak for himself:

"He who attains to sincerity, is he who chooses what is good, and firmly holds it fast. To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it. . . .

"It is only he who is possessed of the most complete sincerity that can exist under heaven, who can give its full development to his nature. Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things. Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion.

"Next to the above is he who cultivates to the utmost the shoots of *goodness* in him. From those he can attain to the possession of sincerity. . . . It is characteristic of the most entire sincerity to be able to foreknow. . . . When calamity or happiness is about to come, the good shall certainly be foreknown by him, and the evil also.

Therefore the individual possessed of the most complete sincerity is like a spirit.

"Sincerity is that whereby self-completion is effected, and its way is that by which man must direct himself. . . . The possessor of sincerity does not merely accomplish the self-completion of himself. With this quality he completes *other men and things also*. The completing himself shows his perfect virtue. The completing *other men and things shows his knowledge*. Both these are virtues belonging to the nature, and this is the way by which a union is effected of the external and internal. . . .

"The individual possessing it is the co-equal of Earth and of Heaven. . . . It makes him infinite. . . . Such being its nature, without any display, it becomes manifested; without any movement, it produces changes; and without any effort, it accomplishes its ends."

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Somewhere in Theosophical literature there is a statement that whereas the distance is great between the average man and the *good man*, it is enormously greater between the *good man* and the man who has attained the inner Wisdom.

It was rather interesting to find, in this old Chinese book, that when asked what were the characteristics of the *good man*, the Master said: "He does not tread in the footsteps of others, but, moreover, he does not enter the chamber of the sage."

Every student of the occult knows that the path of knowledge and of consecrated service to humanity eventually leads the sincere aspirant into a course of self-discipline, under the guidance of representatives of the Masters of Wisdom, which finally lifts him out of the ordinary acts, emotions, and thoughts of humanity, and into a sublimated life which, while *in* the world, is not *of* it.

In occult works, it has been described as "the path of discipleship," and various stages of it are referred to as "halls of learning," "the outer and inner courts," etc. But if the reader

thinks that possibly Confucius did not refer to these ancient truths when he spoke of "the chamber of the sage," let him digest the following remark which he made concerning one of his own disciples:

"Yu has ascended to the hall, though he has not yet passed into the inner apartments."

Confucius does more than to give mere hints to the student who wishes to pass into the "inner apartments." He is not vaguely mystical, he is definitely practical. In that process of self-development which gradually pushes the serious man far ahead of his merely casual brother, one very important item in the curriculum of esoteric training is the deliberate use of the senses or faculties. This leads to the correct polarizing of the left and the right side of the body, the equalizing of the right and the left lobe of the brain, etc., until the chakras in the center of the body become balanced, function properly, and the new access of consciousness — initiation — is attained. But the first step towards this is the proper use of the senses. Manifestly Confucius knew this, for he taught:

"The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his speech, he is anxious that it should be sincere. . . ."

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Before touching on his references to reincarnation, the life after death, the system of cosmology which he taught, and a suggestion as to who Confucius is in his present incarnation, one might find wisdom in the following succinct sentences:

"When internal examination discovers nothing wrong, what is there to be anxious about, what is there to fear?"

Asked what is benevolence, he said: "It is to love men." Asked about knowledge, the Master said: "It is to know *all men*."

"What the superior man seeks is in

himself. What the mean man seeks is in others."

Confucius emphasized an old occult truth when he taught that while the Teacher can impart knowledge, it is for the pupil alone to put it into practice. He said: "Let every man consider virtue as what devolves on himself. He may not yield the performance of it *even* to his teacher."

Occult knowledge he referred to as the "ordinances of Heaven," and said: "Without recognizing the ordinances of Heaven, it is impossible to be a superior man. Without an acquaintance with the rules of propriety, it is impossible for the character to be established. Without knowing the force of words, it is impossible to know men."

Confucius not only had this knowledge, but he was able to apply it. In the entire course of history there are but few cases recorded of a great occultist who both *taught* and *ruled*, and did both *perfectly*. For example, he was appointed minister of crime—"and there was an end of crime. . . . Dishonesty and dissoluteness hid their heads. . . . He was the idol of the people, and flew in songs through their mouths."

Like Plato, he visioned an ideal commonwealth, and he knew how to establish it. Said he, "If any ruler would submit to me as his director for twelve months, I should accomplish something considerable; and in three years I should attain the realization of my hopes." But, alas! then, as in modern days, the weakness and selfishness of rulers inhibited them from giving him this opportunity to serve humanity. Fortunately, this but caused a greater interest in his teachings of the essentials of good citizenship and good government, even though he was prevented from administering his own precepts as an official.

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While we have not had time to examine his works thoroughly to get more distinct references to a belief in reincarnation, it seems to us that this quotation is pertinent:

"Those who are born with the possession of knowledge are the highest

class of man. Those who learn, and so, readily get possession of knowledge, are the next."

We ask, how can one be "born with the possession of knowledge?" Could it have been acquired otherwise than in a previous life? Is it not on a par with the question asked of Christ, "Who did sin, this man or his parents, that he was born blind?" How could the man have sinned except in a previous life?

Did Confucius believe in a life after death? Naturally, he did so believe if he taught reincarnation, as we think the above text intimates. But there are some more direct references to the after-death life:

"Chi Lu asked about serving the spirits of the dead. The Master said: 'While you are not able to serve men, how can you serve their spirits?' Chi Lu added, 'I venture to ask about death.' He was answered, 'While you do not know life, how can you know about death?'"

With all due deference, it seems to us that this hardly warrants the assumption that Confucius did not believe in a life after death. On this point H. P. B. says: "If he rejected it, it was on the ground of what he calls the 'changes,' in other words, rebirths of man, and constant transformations. He denied immortality to the Personality of man, as we do, not to Man."

She continues with a typical burst in his defence: "Even in his age, 600 B. C., Confucius and his school taught the sphericity of the earth and even the heliocentric system; while, at about thrice 600 years after the Chinese philosopher, the Popes of Rome threatened and even burnt 'heretics' for asserting the same."

To the student of Occultism it is interesting to note briefly the system of cosmology as taught by Confucius. And it is a little extraordinary that the *Encyclopedia Britannica*, which so misrepresents Theosophy, should give an intelligible and accurate idea on this point, saying that it "starts out with an impersonal cosmic energy and principle which produced the *yin* and the *yang*, the negative and the positive

principles. These by their interaction produced Heaven and Earth and all beings. The social order evolved from the universal order; and models of government, social life, and morals existed in the universal order as ideas or images. These were transmitted as symbols to the saints and the sages, and interpreted and adapted by them to the needs of the people."

Does this not seem almost like a condensation of certain parts of the *Secret Doctrine* itself? One needs only to add that many of these "saints and sages," who have become Perfected Men and Members of the Great White Lodge and now constitute the Inner Government of the world, even now guide and assist the development of humanity from the invisible realms

ern sage in the world's history a transmitter, not a maker. As he himself says, 'I only hand on; I cannot create new things. I believe in the ancients and therefore I love them.'"

And H. P. B. adds her own comment: "The writer loves them too, and therefore believes in these ancients, and the modern heirs to their Wisdom. And believing in both, she now transmits that which she has received and learnt herself, to all those who will accept it."

What did H. P. B. mean when she said above, concerning Confucius, that he was "a very modern sage in the world's history"? Besides its obvious meaning, could it be a reference to the possibility (some old Theosophists believe it to be a fact) that Confucius is

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以與天地參矣。

where Ideas originate and are rayed upon the world.

One of the most delightful elements in the life and works of Confucius was his humility. He said of himself that he was "a transmitter, and not a maker," and that he had obtained all his wisdom by studying the ancient sages and what they had preserved of truth.

And it is interesting to observe that H. P. B. says that the founders of all religions were "transmitters, not original teachers. They were the authors of new forms and interpretations, while the truths upon which their teachings were based were as old as mankind. . . . Therefore is Confucius, a very ancient legislator in historical chronology, though a very mod-

ern sage in the world's history as the high type of "sage" whom we call a "Master"?

In the very early days of the Theosophical Society, when the Masters who founded it would quite often appear in the flesh to Madame Blavatsky and Col. Olcott, one of their most advanced chelas, known as Djwal Kul, would sometimes appear with them, and sometimes materialize alone in order to do the Masters' work. Col. Olcott used to refer to him as "Benjamin, the youngest of the Brethren," because he soon afterwards advanced to the higher rank of Master, or Brother of the White Lodge.

This Master has a Tibetan body, is a specialist in education in particular and in intellection in general, and in

the early records it is stated that he occasionally contributed to the first issues of *The Theosophist* (1879, 1880, etc.). Col Olcott spoke of his charm, his spirit of fun, and his perennial good-nature, in conjunction with the important mission and work which are his as a member of the Hierarchy.

Of Confucius one of his disciples said that he was "solid in character, yet making himself a cipher." There is a reincarnation of this remark in an incident which strengthens our idea that the Master Djwal Kul was Confucius:

Many years ago, the Master Djwal Kul precipitated on silk an illustration

of the ravine in Tibet where he lives with the Masters K. H. and M. (See Bishop Leadbeater's book, *The Masters and the Path*, for a reproduction of this illustration.) The description reads, "On the left of the picture, the Master Morya is seen riding on a horse. The individual in the water grasping a pole is the Master Djwal Kul Himself." Then follow these words, which we think are characteristic of a man who makes of himself "a cipher": "He shows purposely only His back, as He considered that His Mongolian features were not worth putting on record."

Pyramids

By Peter Gray Wolf

(California)



NOW the great pyramid is situated nine miles southwest of Cairo, on the edge of a vast desert we know well. It is spoken of as the Stone Bible, as it is the first great wonder of the world. From an architectural standpoint, the oldest and the most famous thing on the earth.

As I stood, uncertain of my footing, on the shifting sands of the Egyptian desert, and gazed upon the sphinx and the great pyramid, the silver stars of the over-arching blue seemed young, and the earth seemed very, very small.

The great pyramid is 150 feet higher than St. Paul's Cathedral, London—to be exact, 486 feet and 2 inches. The area covered is 13 acres. The weight of the huge mass is 6,000,000 tons. Pliny states that 36,000 men were employed for a period of 20 years in building the great pyramid. There are 203 steps from the base to the apex. There are four sides facing the four points of the compass, each measuring 764 feet. It was originally covered by an enamel

of glistening white limestone, and shone at a distance like a diamond.

The great pyramid reveals and conceals an age of science far in advance of the present knowledge of the world. The weight of the earth, the distance from the earth to the sun, the exact number of days in the yearly calendar, are all accurately registered in the great pyramid. The Egyptians knew all that we know, and also the secret of a perfect system of ventilation. They knew how to temper copper, and make it harder than steel. They had in their possession some strange signs of communication, which must have been the science of numbers, by which they were able to communicate with other planets. They knew all about the North and South Poles.

They knew how to overcome gravitation; and how to square the circle.

The great pyramid is a miracle in stone, a mystery of architectural perfection. Art is taught in its numbers and measure. Astronomy is taught in its ordered relationship to the constellations above. Geology is taught in its unique location. History is taught in its ascending courts and corridors.

The Mystery of Memory

(In Life—In Death)

By Marie R. Hotchener

(California)



PERSON is nothing more than his memories—a synthesis of past experiences.

The realization of this truth is startling, and those who can realize it will fall into three general classes: the *specialist*, or thinker; the *emotionalist*, or lover; the *generalist*, or actor. These words are used in their essential meaning: one who thinks, one who feels, one who acts.

The first response of this startling truth to the person who is predominantly inclined to activity, one who lives at the circumference of experience, may be (usually is) a rushing out to create new experiences, without a sufficient pause to ponder the kinds of experiences he will create.

The emotionalist (one who is ruled predominantly by his feelings) may say to himself: "Am I nothing but my memories? What a fear-full thought! What can I do? What a nuisance life is! I don't see why the Creator did not make us all perfect in the first place!"

(Depression is the offspring of fear—a dark encompassing gulf.)

The third class of person, the specialist, who is predominantly the thinker, is in danger neither from the extreme degrees of action nor from the depths of depression. His first thought (when he realizes that he is nothing but synthesized memories of past experiences) is, "I must turn my attention to self-analysis, and see if that is true." And he does. He goes about it systematically. At least he can analyze the events of *this* life, and their reactions upon his temperament, even though he may not be able to prove that there is existing within him a synthesis of the elements

of his former lives. By an analysis of his present habit-patterns, those habits which usually and automatically rise to the surface of consciousness, he will soon be able to discover the qualities of his memories, good and bad.

He will then know how to transmute what may be treacherous (in the sense of undisciplined) allies into veracious, eternal ones. They then become well-defined, open passages for the forces of egoic syntheses, instead of open breaks in ill-constructed levees that permit the flooding of the consciousness at times when its well-controlled currents are most needed.

We have thus observed the reactions on the personality of the streams of consciousness from our memory's sources in three general classes of human beings.

Emphasizing the value of the third or thinking class does not mean that the actional and emotional classes are not capable of profound thought also; advanced types are so; but for long ages they have not been thinking people by natural temperamental inclination, having individualized along other lines.

At the time of individualization on the moon chain there were three right ways of becoming so: Will resulted in action; bliss, in intuition, love; intelligence, in mind. There was the stream of *atmic* forces that gave birth to our will in action; the stream of *buddhi* that created our intuition, love; and the stream of *manas* that produced our intelligence, mind. They are the three streams of the creative forces of the world. It is within their cyclic sweep, on through endless chasms of time, that we find our-

selves at present, the synthesis of millennia of experiences whose memories alone are the sum total of ourselves.

In view of the involuntary and evolutionary lengths of time, the many lives, the mass of ever-increasing complexity in experiences, how meager the visible store of finite, human actuals, in comparison with the invisible store of infinite, divine potentials!

In the stages of involution a person is not conscious of the process of his development; later, in evolution, he learns to understand it, and finally to direct it consciously.

To use a simple illustration: During the recent eclipse of the sun, the fowls in its path went to roost in response to a memory-habit related to darkness. Primitive man might also think night had come. But modern man, in knowledge gained by past experience, went forth to examine and to gain knowledge of the eclipse—a new experience related both to darkness and to light. He had the additional light of the higher-mind memories.

MEMORIES OF FORMER LIVES

In endeavoring to understand how the memories of events of a former life are brought into the present one, it may be helpful to relate actual events, one or two among many, as illustrations:

Some years ago it was unexpectedly revealed that a certain friend was the reincarnation of Sir Philip Sidney. When told of it he was surprised, but inclined to be quite skeptical about having been that well-known and important personage. His present form had a very dignified, military bearing. Photographs of Sir Philip were secured by us, and the physical likeness was remarkable. (Even physical molecules have an aptitudinal "memory" in re-forming themselves, especially in a rather rapid reincarnation—as in this case.)

The statement that he had been Sir Philip Sidney was no less astonishing to him than one made to him by his mother (in this life) some time

after it had been revealed who he was in the former one. She told him that when he was quite a little child, and delirious with fever, she brought him some water to drink. He said: "Give it to that soldier, he needs it more than I do." She had never understood what her child meant, but had never forgotten the circumstance.

History relates that these were Sir Philip Sidney's dying words as he lay on the battlefield mortally wounded. Someone offered him a drink of water, and he requested that it be given to a dying soldier beside him.

This illustration helps to show how memories of the long past persist in the permanent atoms—even as records of former lives.

There is another interesting illustration of the conservation of memory from one life to another which was related by a friend, an orthodox clergyman, to his congregation in Los Angeles. It also served to convert him and his family to a belief in reincarnation, though previous to this occurrence the doctrine had never been discussed in his family.

His youngest child of four and a half years had not been taught to read as yet. His elder brother of seven years was much interested in collecting cancelled stamps. One day a friend of the father's, while travelling in the Far East, sent the boy some stamps from the countries he had visited. Among them was one from India. By accident the boy dropped it among others on the floor. His tiny brother, playing near, helped to pick them up.

Suddenly he paused and said to his brother, "Here is one from India." The brother in derision replied, "What do you know about stamps from India?" The little fellow replied, "I know, because I saw this stamp a long time ago when I lived there, before I came here."

The father and mother overheard the conversation and were deeply moved and astonished at the child's statement.

The clergyman said that it was the only stamp from India his elder son possessed, and that there was not

the slightest doubt in his mind but that through the lips of his little child a divine law had been revealed to him and to his family.

THE CONSERVATION OF MEMORIES

Perhaps you, my reader, do not possess the belief that memories persist from life to life in this manner, or that they can affect one's present life. You should study the Theosophical literature on this subject. No one can fully convince you except yourself. A teacher, a philosophy, may point the way; you must become the way-to-yourself.

It may be that a quotation about the conservation of memories from one of the most erudite scientists of the time, one who claims to know nothing about after-death states (nor is he interested in them, but has had a rich experience of studying the mysteries of the subconscious), may help you to become convinced of the content and power of submerged memories to influence the character. He is Dr. Morton Prince, M. D., LL.D., Professor (Emeritus) of Diseases of the Nervous System, Tufts College Medical School; Consulting Physician to the Boston City Hospital.

He has spent many long years in clinical practice, and it rejoiced me greatly to learn from his (and others') reports that my own psychical investigations had received physical and scientific corroborations, so far as memory and the subconscious are concerned. In his book, *The Unconscious*, Dr. Prince sums up some of the results of his experiments as follows:

"A survey of all the facts . . . forces us to ask ourselves the question: To what extent are life's experiences conserved? Indeed it was to meet this question that I have reviewed so large a variety of forgotten experiences which experiment or observation in individual cases has shown to be conserved. If my aim had been to show simply that an experience, which has been lost beyond all possible voluntary recall, may still be within the power of reproduction when special

devices adapted to the purpose are employed, it would not have been necessary to cover such a wide field of inquiry. To meet the wider question it was necessary to go farther afield and examine a large variety of experiences occurring in multiform conditions of mental life.

"After doing this the important principle is forced upon us in strong relief that it matters not in what period of life, or in what state, experiences have occurred, or how long a time has intervened since their occurrence; they may still be conserved. They become dormant, but under favorable conditions they may be awakened and may enter conscious life. We have seen, even by the few examples I have given, that childhood experiences that are supposed to have long been buried in oblivion may be conserved. . . . The inability to recall an experience is no evidence whatever that it is not conserved. . . .

"It is undoubtedly true that of the great mass of experiences which have passed out of all voluntary recollection, an almost incredible, even if relatively small, number still lie dormant, and, under favoring conditions, many can be brought within the field of conscious memory. The significance of this fact will become apparent to us later after we have studied the nature of conservation. Still more significant, particularly for abnormal psychology, is the fact we have brought out by our technical methods of investigation; namely, that almost any conserved experience under certain conditions can function as a subconscious memory and become translated into, *i. e.*, produce sensory and motor automatic phenomena. . . .

"In the survey of life's experiences which we have studied we have, for the most part, considered those which have had objective relation and have been subject to confirmation by collateral testimony. But we should not overlook the fact that among mental experiences are those of the inner as well as outer life. To the former belong the hopes and aspirations, the regrets, the fears, the doubts, the self-

communings and wrestlings with self, the wishes, the loves, the hates, all that we are not willing to give out to the world, and all that we would forget and would strive not to admit to ourselves. All this inner life belongs to our experience and is subject to the same law of conservation.

"Finally, it should be said that much of what is not ordinarily regarded as memory is made up of conserved experiences. A large part of every mental content is memory the source of which is forgotten. Just as our vocabulary is memory, though we do not remember how and where it was acquired, so our judgments, beliefs, and opinions are in large part made up of past experiences which are forgotten but which have left their traces as integral parts of concepts ingrained in our personalities."

Dr. Prince's publication is a scientific textbook on the subject of the subconscious—which he calls the unconscious. He has investigated the content of the memories of his large number of patients. And while he has used hypnotic sleep, and other psychic media to aid him, he has done so for therapeutic purposes only. Occultism is opposed to their use with any other motive than that of humanitarian service.

The proofs of forgotten memories (as the causes of many diseases) which Dr. Prince was able to obtain are a very valuable confirmation of facts that have been long taught to Theosophists. However, there are many "doubting Thomases" among them who need such scientific confirmation to awaken their interest sufficiently to make them begin to prove things for themselves.

THE NATURE OF MEMORY

What, then, is the nature of memory? Is it irksome to the reader to go a little deeper still in this enquiry?

While it is true that memory is not a faculty in the pure sense of the word, it needs to be understood as an aptitude of consciousness. We are in a sea of nature's cosmic memories—potentialities and actualities of truth. By our long participation in life's ex-

periences we have awakened an aptitude in relating the particularized consciousness within us to the molecules of the grey matter of the brain, to the subtler substances of the astral and mental consciousness of the personality, and to the cosmic, general consciousness around us.

By constant repetition of those experiences we, in a sense, *become* those experiences; and that aptitude to relate ourselves to consciousness is called memory. An experience posits something, and the consciousness receives an impress. Experience conquers the degrees of separateness between oneself and the all-consciousness of the universe, and one consciously or unconsciously remembers the experiences that have brought the nearness. All knowledge gained is a lessening of the separation, and a corresponding increase of unity. At the same time the consciousness thus awakened by experiences adds an ever-increasing aptitude to remember what is experienced. Pythagoras stated that knowledge is remembrance.

DANGERS FROM FALSE MEMORIES

So much for our store of false memories—the subconscious memories in one's present; let us now consider the necessity for reëducating one's habit-patterns to safeguard the future.

Since, in order to deal intelligently with the memories of the subconscious, one must understand somewhat of their nature and mechanism, let us enter a little more into the occult and psychological factors of our subject.

I do not desire to inject here any element of fear, but feel constrained to state that unless those factors are understood *now*, in life, there will be equally little understanding of them *then*, after death.

Suppose the physical body of the reader were to be taken away now, how much would he realize of the difference between his accurate or inaccurate memories? How much of his after-death life would be the true life of the astral plane, how much of it untrue, imaginary? Will he be the

victim of the unreal, or the knower of the real? Will his memories be such as will contain what he knows of the true, or will they be of the false or impermanent?

Only what a person knows *here* of the true, the real, will he know *there*. This truth is confirmed by the *Secret Doctrine*.

So the fact remains that if a person will unify himself with truth by reeducating the subconscious memories sufficiently to eliminate the false elements while living, he need not be troubled about the life after death; for it will be cared for by the elements of the eternal verities in his subconscious memories that live and express themselves on whatever plane he may be functioning at the time.

Even in the hours of sleep—"that beautiful brother of death"—will such real factors obtain, when the physical brain will have exhausted its energies and set free the more subtle

bodies. The distortions of dreams will no longer exist, because the experiences in them will be guided by the memories of truth as the "sleep life" is enjoyed to the full.

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In a future article I shall describe the mechanism of consciousness and memory in the brain centers, real and unreal memories, and also explain their reactions upon the life after death, of which I have obtained sufficient first-hand proof. It has always been my aim to investigate these matters from as scientific a viewpoint as possible, with the aid of *trained* psychism. There is nothing supernatural about such methods when they are the result of the disciplined unfoldment of normal faculties, coupled with the knowledge obtained after long and careful study of physiology, neurology, and psychology, of which occultism is only an extended science.



Mothers, Awaken!

By A Mother

(Member of The Theosophical World-University Association)

HUMANITY is gradually awakening to the need of a more perfect Motherhood. Many mothers are becoming conscious of their limitations and are seeking knowledge that will help them to understand the child. The whole tendency today is to lift the standards of motherhood, that the physical, emotional, mental, and spiritual needs of the babe, the child, the youth, may be wisely met.

Conditions in the home, the school, the college, and the community are being studied, and reactions analyzed. Much unfavorable evidence points to the urgent need of change, of reform all along the line. The care, the training, the education of children, in relation to health and character, is now considered most vital; and it is generally agreed that of all needs, those during the first years are the most important. The prenatal period, infancy, and childhood prove to be critical times. It is during these most important years that the wisdom of the mother is tested in many ways. What does she do? And how does she do it?

On all sides direct appeals are being made to the mother. Through lectures, radio talks, articles, magazines, books, study groups, and associations she is urged to give every possible opportunity for normal growth and development. Such appeals are having the effect, for many mothers are voluntarily training themselves for more intelligent motherhood.

It is most encouraging that an increasing number of parents are realizing that there are systems of training and education (quite generally used) that force and strain the powers of the child, methods that cause suppression or repression of the emotional nature. For years certain wise

educators and earnest parents have been raising their voices in protest, and some have formed progressive schools of education of their own. At these "new" schools, where the "new" education is in vogue, the child finds a new freedom, opportunities for self-expression and the development of initiative.

To help the child unfold his higher powers, both mother and teacher should hold the thought of his inner perfection. It is this perfection that should be drawn out, that must be expressed. All creative experience under wise guidance will give the necessary conditions for this self-expression, while all methods of "putting in," of memorizing, cramming, are conditions of self-limitation rather than of release.

The fact must be recognized that the various phases of a child's consciousness are very sensitive, very plastic to influences surrounding him; that he is adjusting himself to a strange environment, and that this adjustment should be made as carefully as possible, so no shock or pain may injure the growing personality. "The babe is the most heavenly thing on earth and the nearest of all things to the Divine." He has come among conditions that are intensely human; and it is here that the mother needs vision.

Will she give the child an ideal start in life? What are her ideals? What are her standards? Does she want to adjust herself to the Divinity within the child; or will she expect the child to adjust himself to human ways that are complicated and too often artificial? Must he conform to these? Which will she strengthen—the Divine, the Ideal, or the human nature? If she appeals to the higher, the child will become more conscious of that ideal; if she strengthens the

lower, the child will respond to the lower; and with the lowering of standards, the absence of Ideals, many problems come.

The mother herself should hold the highest ideals, and these ideals should be a vital force in her life. Every word, every act, every feeling, and every thought "guided by the inner voice, the voice of intuition" should be considered in relation to the child. She should not compromise, nor relax her effort. Always a "center of peace," she should find inspiration in expressions of truth—purity—beauty—harmony.

All problems should be met as opportunities to strengthen herself or another, to transcend some weakness. Mistakes will be made, but when one has ideals one usually makes those mistakes unconsciously and, becoming aware of them, they are easily rectified. Certainly the mistakes of children are unconscious and should be met with gentle sympathy and understanding, for they are mistakes of an immature personality. When the different expressions of the personality are "purified and harmonized," the individual will use them in a more perfect way.

The mother as an example to her child is a powerful teacher. She can and should do much to purify and harmonize herself—physically, emotionally, and mentally. The physical body should be fine, sensitive, pure. The emotions pure; making no selfish claim. She should give herself in dedicated service. With reverence for the Life in all, her greatest happiness should be in giving help and counsel when asked or needed, asking nothing in return. Thus she will teach the child that in serving one, we serve all, for all "Life is One;"

and that he too must have his part in making life more beautiful for others.

She should develop in her child strength of will and purpose, encouraging every effort to do for himself that which will make him self-reliant and independent, but at all times with thoughtfulness and consideration. Her example of kindness should ever be before him. She should purify her thoughts, holding her own ideals, freeing herself from ideas that limit and distort her vision. Thus will she give freedom to her child, freedom to act, to feel, to think. With this freedom will come self-control, control through high ideals.

It is the mother's part to work a miracle within the consciousness of the child, so he may become more conscious of his own Divinity—the true Self within. At the same time she must give the personality, the objective expression of that Divinity, understanding care, protection, guidance, and that education that will give him "principles, rather than facts."

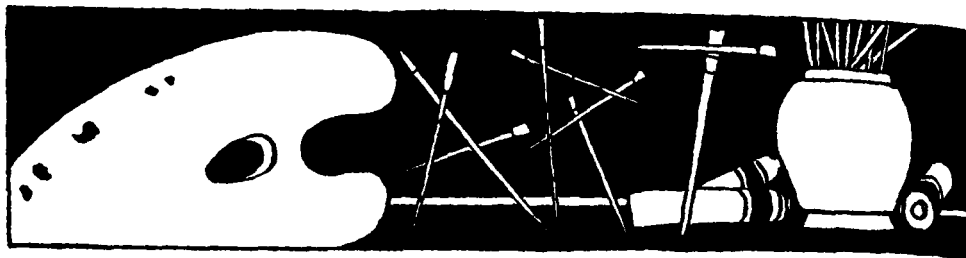
The Youth so prepared will be ready for the conflict in the world, a conflict that will make for spiritual progress even amidst the limiting conditions of material necessities. He must make his choice between the higher and the lower standards. He may choose unwisely because of human limitations, but if he has ideals and an awakened Inner Guidance, he will have strength to use his mistakes as stepping stones to attain to greater heights, and ultimately to reach his Goal.

DAILY AFFIRMATION

"I am a Mother, therefore I must be loving, patient and gentle, so that I may make my home happy and train my children wisely."

"Love ever awakens Love, and gentle and affectionate treatment in childhood is like the sunshine under which the whole of our human-divine nature blossoms out into perfection."





Letter to the Artists of America

"To the Seekers of the Beautiful"

By Jeanne Dumas

WE ARE but few, and here in this great untried country of America (untried artistically) we seem a still smaller minority than elsewhere. We are buffeted and scoffed at by the crowds that interest themselves in Things instead of in Ideals. We are called dreamers and ne'er-do-wells by those who are prosperous, until many of us, alas! sell our very souls, prostitute our art for the transitory gains the world can offer. Oh, cruel that this must be so, but to be worthy of the name of artist, the individual must be strong with a godlike strength that refuses all but the best.

And so it is to the *artists* of America that I address this letter. But where are they? I look about me in the artistic world. This successful painter has studied with this or that famous master in Paris or Vienna. That musician has spent half his life in Europe. Schools offer as bait the coveted European scholarship. Therefore, what have we? While such a system remains we shall continue to feed the laity this strange chop-suey, this imitation art we have today. Let us learn from other countries, surely, but not in this manner. Let us look and analyze their proceedings. France has an art that is typical of her; Russia has an art that is gorgeously Russian (outliving all internal strife); the Republics of Germany and Aus-

tria, 150 years younger than we and yet outstripping us, already are giving us an art that is vitally of the new Germany. But we, taking bits of all, wonder why we really have so little.

You may say that this mixture is the true American art, just as the true American is also a mixture. This is not so. Art is not born of the cosmopolitan herds gathered together. Art is the culture drawn from the very soil. It is the true spirit of the country expressed through the beauty of the artist soul, and that spirit cannot be found where the artificiality of city life has made the artist crave for things material.

So at the risk of being anathematized at the mouths of thousands, I say that we have had but two (for the standard must be high) American artists: Walt Whitman and Isadora Duncan. They alone of the many who have crowded academies and used reams of foolscap have had the true vision of their native land. They alone have seen not the outer husk of a young country, but the spirit of a vast nation; not the crowded alleys of a metropolis, but the broad windswept plains. And they have given us not the cramped technique of the various stylists, but the very life of the country in their free, untrammelled art.

Artists of America, can you not see that this country is crying for a

true art? Why must we always hear the hollow words that America is too young for culture? Must the child then always be kept from standing on his own feet and not be allowed to try to walk or run because of his youth, and so become a hopeless cripple? There is a tremendous culture in every rock of our vast mountains waiting only for the artist to give it form, for the musician to sing it forth in overwhelming symphonic chords, for the literateur to cast it in gigantic moulds of beautifully-strung-together words. We have had our example. Walt Whitman has "heard America singing," Isadora has "seen America dancing." It is for us to try to fathom their message, not through the intellect but through the intuition, that quality that is never lacking in the real artist, and to cast the mould for the future. Oh, it is not for us the praise and adulation of the finished product. We must be the pioneers, must trudge over unsurveyed plains of imagination, must leave our bones in the arid parts if need be, we must found this new art which will raise our people out of the mire of Wall Street with its accompanying gilded pleasures, and give it a spiritual vision of the God-Creatures of the future.

America is a land of brotherhood, of hand stretched to hand in pure fraternity. The true vision of our art is not that of isolated branches, each jealous of the other, each striving to gain more fame than the other. The whole is greater than its parts, and art is greater than any of its instruments. So the vista before us is that of all the arts striving together, each giving to each, and each stimulating the whole and supplementing the others.

Many are glad to follow—to come into a movement that is already started. But have we one with the strength to launch this ship, worthy to sail these uncharted seas? I think so. In the person of the disciple and adopted daughter of our great Isadora our hope lies. It would take one with the vision of a seer and the fiery de-

votion of a martyr to accomplish this task. Irma Duncan has these qualities. Throughout her life she has shown a pioneer strength. As a young child she was adopted by Isadora in Germany, along with many others, and educated in the Grünwald School. During wartime strife many felt the need to subordinate the ideal for national reasons, but she, with five others, continued to give the world the beauty born of America. Nor was that all. When Isadora made her gorgeous gesture of carrying her art into young Russia and called her pupils to go with her, Irma was the only one with the courage to face the terrible ordeal. For seven long years she remained in Russia—teaching, feeding, caring for the children of the Isadora Duncan School there. When food was scarce, when people were unsympathetic, when the country that invited them failed to keep the promises made, when Isadora herself was forced to leave Russia to procure funds necessary for carrying on the work, Irma remained, and through her loyalty to the art of this American genius has been enabled to give the world an almost unbelievable beauty in an art which, while portrayed by little Russian children, has the very life-breath of our country as its inception.

But it was *America* that Isadora saw dancing. So it is America to which Irma has turned, true to the trust left her by Isadora. In America lies the hope of the future of the world, and American children must be taught the true meaning of beauty, must create beauty spontaneously and so give birth to this culture of ours. The dream of Isadora will come true! Irma Duncan, truly inspired, is now making necessary preparations to found this school for American children. Many little pioneers will be adopted and educated, with lives dedicated to this ideal. They will go out in years to come and themselves carry the message to the other children of the country, the message of a free art, using as instrument a free and beauti-

ful body. So great temples of beauty will spring up.

In true religion the temple and the school have always been one. Will this be the religion of the future? Perhaps we shall again worship Aphrodite, only in a higher form, combining with her our own made Goddess of Liberty. Perhaps the future religion will be housed in vast temples of light, temples that are the home of all the arts—the arts made free, made glorious with the breath of our plains and mountains. Thus may the arts lead the race. Thus may freedom and beauty be built into the future until at some happy far-off time each individual looks deep within himself and there finds the real source of all freedom and all beauty.

The note has been sounded! The artist with vision will respond. The sculptor will hew from the rocks the gigantic God-Man of our beautiful new race, the painter will with colors

charged with new vitality paint these glowing days to come, the writer will with strong, fine words cry with the fire of inspiration the commands to go forward, the musician will with great symphonies of strength swelling on the winds uplift the spirits to the new Parnassus, and the dancer will build and mould the perfect bodies as the perfect instruments to express the truths given by Isadora. Working together, this will be achieved. Hand in hand, this band of seers can build an American art and culture that will be the wonder of humanity. And each artist will, with Walt Whitman, say,

"Come, I will make the continent indissoluble;
I will make the most splendid race
the sun ever shone upon;
I will make divine magnetic lands,
With the love of comrades,
With the life-long love of comrades."

Poems

By George Sargent
(Franklin Park, Mass.)



POEMS are fragile
Fluttering things;
Butterfly colors,
Butterfly wings.

Where do they come from,
Where do they go?
Only God
And the angels know.

Never discourage
A child from singing;
The old, old chimes
New hands are ringing.

Soon they falter,
Drifting to sleep;
Only their echoes
Our world may keep.

Where did they come from,
Where did they go?
Only God
And the angels know.

Occultism of Mythology

By Leo L. Partlow

(Hawaii)



DURING the World War I saw near the front lines one day the ruins of what had evidently at one time been a magnificent country estate.

The chateau, though torn and broken by shell fire, still gave mute evidence of its noble architecture; and as for the park in which it was situated, not even the neglect and the accumulated debris of four years could altogether obliterate its former beauty. It had been, no doubt, the home of a family who loved it, and were happy in it, but when I saw it, it was deserted, ravaged, and neglected.

There is a great deal of neglected beauty in the world, not only in the physical world, but also in the finer world of the emotions, and in the still finer world of thoughts and ideas. It is to this finer world of ideas that I want to take you this evening for a little stroll through an old garden. This garden has been neglected now for some hundreds of years, but neither the neglect of man nor the ravages of time has quenched its immortal beauty. Today the temple and gardens of classical mythology are ruined and unfrequented. The footstep of the worshiper is no longer heard ringing on the pavement of the outer court; but if we approach these sacred haunts quietly and attentively we may perchance perceive Pygmalion's Galatea come to life, or hear the pipes of Pan.

Myth-making seems to be a universal phenomenon. Every race in the world has its mythology and its folklore, born of the very soul of the race in its childhood, and presenting one of the most mysterious and baffling problems of science.

What is the origin of this universal product? Why should people invent stories of gods and demi-gods? And

why should these stories, once having been invented and told, ever thereafter live perennially in the hearts of an entire people? Why should these stories possess more than a passing interest in their day and time? How could they be a vital and inspiring factor in the culture of a highly intelligent people, such as the ancient Greeks? And what can account for the marked similarity that exists in the mythologies of all nations, even of totally unrelated tribes—for it is undeniable that such a similarity does exist, a similarity which can be explained neither by coincidence nor by the theory that the races have lived in contact with each other.

Nearly every tribe under the sun has its equivalent of Jack-and-the-Beanstalk, the Cinderella theme, the siege of Troy, and the wanderings of Ulysses. Here in Hawaii, long before the white man had discovered these islands, the primitive natives had a legend of a world-wide flood, of which the only survivor was a man named Nuu, a name sufficiently like Noah to be remarkable, to say the least. The Polynesian hero, Maui, who caught the sun in a noose, has his counterpart in the sun-catcher mythologies of the Japanese, the bushmen of Australia, the North American Indians, and the ancient Hebrews.

One of the earliest theories of the origin of mythology was proposed by Euhemerus in the fourth century B. C. His idea was that the gods were originally men who had performed great deeds. As these deeds of heroism were recounted to succeeding generations, they became exaggerated and embellished to such an extent that they could no longer be reasonably attributed to ordinary human beings, hence superhuman beings, or gods.

were invented in order to lend plausibility to their exploits.

One of the most curious theories of the origin of mythology is that advanced by the eminent German scholar, Max Müller. His life work, as you may remember, was the study of Aryan languages, not as a linguist, but as a philologist, one who studies the science and the philosophy of languages. Hence it was only natural that he should approach the subject of mythology from the standpoint of the philologist. Briefly, his theory is that myths are a "disease of language." He makes use of that very phrase in his book, *The Science of Mythology*. His idea is that mythology is the result of a misunderstanding on the part of an entire people as to the meaning of their inherited nature-poetry.

The ancient Aryan languages were all originally highly inflected, as all of you who have struggled with Latin and Greek syntax are well aware. Each noun had a dozen or more forms, and each verb had about two hundred forms. And as you go farther and farther back into history to the ancient Sanskrit, the word-forms become still more numerous and complicated. The growth of language has been in the direction of simplification, and, according to Müller, the changes incident to the evolution of language gave rise to the mythology. For example, the word for Dawn was originally a feminine noun without reference to any personality either human or divine; just as in the modern French language masculine or feminine gender is attributed to inanimate objects which have no sex. In Müller's theory later generations, taking note of the feminine gender of the word Dawn, gave it a logical basis by attributing it to a goddess of the Dawn.

One of the most popular theories is the astronomical theory, which regards all myths as simply dramatizations of astronomical events, particularly of the rising and setting of the sun. One of the most noticeable characteristics of the sun is his appearance

and disappearance every day. Hence all stories involving the death and resurrection of the hero are considered by a large number of scholars as solar myths. An example of this theme is found in Egyptian mythology in the story of the god Osiris, who was treacherously slain by his enemy Set, and who arose again from the dead when his body was recovered by his wife Isis. In Christian literature the story of the Christ is regarded by this group as being likewise a solar myth.

The solar quality of invincible power is symbolized in such stories as the Greek myth of the god Hercules, the Norse legends of Thor and his all-powerful hammer, and the Old Testament narrative of the hero Samson. Long hair is regarded as symbolizing the rays of the sun, hence the lion, with his shaggy mane, is a well-known solar emblem. The sun's rays, in their aspect as swift and unerring darts, are typified in many lands by the William Tell type of story.

A theory which is very near the truth, or rather, is true I believe as far as it goes, is the allegorical theory, which supposes that all myths are allegories concealing or illustrating philosophic or religious truth. This is the point of view of many Theosophical writers, and some of the best informed Theosophists assert that mythology is produced under the supervision and direction of the Teaching Department of the Great White Brotherhood, which is responsible to the King of the World for the religious and cultural education of humanity.

Mention might also be made of the physical theory, which regards all myths as nature-dramas, in which the characters are the personified forces of nature. Thus the wintry sleep of all nature is symbolized by the story of the spell-bound maiden sleeping in her hidden palace, and awakened by the kiss of her princely lover.

My own theory—if I may presume to offer it here—is not necessarily in conflict with any of these other theories, though I believe it goes into the matter from a slightly different an-

gle, and perhaps a little more deeply, affording a basis upon which all these other theories can find their unification.

I would classify mythology as a phenomenon of psychology. I regard it as the spontaneous product of the subconscious mind of a child race. In its fiber it is identically the same sort of stuff that dreams are made of. The laws of its production are strictly analogous to and almost identical with the laws of dream production.

When we dream, we apparently "dream of" various actors—friends, acquaintances, strangers, loved ones, enemies, as well as animals and inanimate objects—but in reality we never dream of any one but ourselves. There is only one actor in all our dreams, and that actor is ourselves. All the apparently diverse personages in our dreams are simply ourselves in disguise. If we dream of a friend, we shall find, if we analyze the case carefully, that that friend has impressed our waking consciousness with some quality of character, or combination of qualities. To us he stands for that quality. In our mind he is a symbol of that quality. Therefore, in our dream, if we turn our attention to a consideration of that quality, our consciousness personifies that quality and presents it to us as the form and figure of our friend.

Thus every dream has a meaning and can be interpreted, not indeed by a universal dream book but by a careful study of the system or code of personification that each individual has subconsciously worked out for himself. There is of course a broad general agreement in the production of dream-symbols, for all consciousness is related, yet there are many individual differences that make each person's dream a separate case.

To go into the matter a little more deeply, a dream is a snapshot of the tensions that are acting on one or more of our bodies at a given time. The majority of our dreams are purely physical, that is, they portray tensions of the physical body. In dramatizing these tensions the brain

consciousness lays hold upon whatever material is convenient and builds up with the aid of that material a dream which symbolizes the tensions and binds them together in a connected story.

Thus there are two phases in the manufacture of a dream, first the spontaneous generation of the symbols by the tension factor, and secondly, the weaving of these symbols into a drama. For example, the body while asleep becomes too warm. At the same instant a bell sounds somewhere. The brain is presented by two facts simultaneously, heat and the sound of a bell. A story must be built up immediately to account for the presence of these two percepts. So, the person perhaps dreams of being in a burning building, and rescued by some firemen who come up in a clanging fire wagon. Now this is an example of the dramatizing of purely physical tensions. If, however, there should exist at the same time with the physical tensions, other tensions affecting the astral body or the mental body, these tensions would be precipitated down onto the physical brain in symbolic form along with the others, and the brain would be confronted with the task of weaving into a connected story many diverse and unrelated symbols.

Mythology seems to me to be of the same order. It seems to spring from the subconsciousness of a race, and to personify the cosmic forces that are affecting that race. An infant race is the playground of forces that are shaping its destiny and guiding its evolution, in perhaps a more special sense than at any other period of its history. I conceive of something in the nature of a tension in the psychic environment of a race at such a period, and I regard mythology as a symbolic expression of this tension.

I have no doubt that myths, insofar as they were consciously invented, were invented as "tales to amuse peasants." The primitive minstrels who first sang these tales around the tribal camp-fires probably thought so themselves.

Nevertheless, that does not preclude the fact that the original symbols were spontaneously and automatically formed in their minds in accordance with the theory proposed. The myth-makers merely joined the symbols together in a more or less rational continuity, and in doing so they made use of whatever material they had at hand, hanging their esoteric truths upon gods, demi-gods, Titans, and solar heroes.

To ask if the myth-makers were themselves conscious of the esoteric meaning of the tales they spun is like asking if a person while dreaming is conscious of the real meaning of his dream. Generally he is not, but sometimes he may be; or he may have a partial understanding of what it means. Just so I conceive to be the case with regard to the interpretation of mythology by the people among whom it is produced. Many of the simpler minds do not see any esoteric truth in it; a few may have partial glimpses of its inner meaning, and only a very few may see the truth in its full glory, especially if the myth is somewhat complicated.

Sisyphus.

As an example of the richness of meaning in mythology, let us consider one of the very simplest of the Greek myths, the story of Sisyphus:

He was condemned to spend his days rolling an immense stone to the top of a hill; and no sooner was the task accomplished than the stone slipped from his grasp and rolled to the bottom, and the labor must be begun anew. If we regard this story as a solar myth, as many authorities do, we see how closely the details apply to the daily course of the sun, which appears as a great sphere or ball, mounts gradually to the mid-heavens, and immediately begins his descent. On the next day the event is repeated, and so on in endless succession. Again, as Bishop Leadbeater points out, this myth may very well typify the after-death condition of a man who during his earth life was dominated by inordinate ambition.

On the astral plane he finds that he still has his former passions of selfishness and craving for power. They dominate him just as completely as they did during his incarnation. His only change is that he no longer has a physical body in which he can function in the physical world. Hence he schemes and plans and labors just as intently as he ever did. He laboriously brings his plans to the very point of success, when he suddenly realizes that he no longer has a physical body in which to reap the fruit of his labors. His hopes are dashed to the ground; but, still dominated and blinded by his great selfishness, he at once begins anew the fruitless task, and the dreary act is repeated again and again until he learns after many lives that desire can never be overcome by gratifying it, but only by ceasing to nourish it.

A hint of a more esoteric interpretation of this myth is afforded in the name of the character Sisyphus. This word is merely a reduplicated form of the word *sophos*, which means wisdom. Hence we have a picture of the immortal ego of a man, whose inner nature is wisdom, yet whose wisdom is dimmed and beclouded, caught in the wheel of life and death, condemned to spend life after life of painful effort here on earth until finally he learns all that the school of human existence can teach him.

If such a variety of meanings can be attached to a simple little myth that can be told in one sentence, we can see what a task it would be to exhaust the meaning of a longer and more complicated story.

Hercules.

The story of Hercules, for example, is told in some twenty or thirty exploits. He was, you recall, the son of Jupiter and an earthly princess. Juno, the wife of Jupiter, sought to destroy the infant and sent two serpents to strangle him in his cradle. But Hercules, being endowed with superhuman strength, strangled the serpents instead, and continued to live.

When he reached manhood he was compelled by the hatred of Juno to be the slave of the king of Argos. But the king had pity on him and agreed to give him his freedom provided he would perform twelve superhuman tasks, known as the Twelve Labors of Hercules. Among these great labors were the slaying of the Nemean lion; the destruction of the hydra, a nine-headed monster which dwelt in the Lernaean marshes; the cleansing of the Augean stables; the destruction of the foul harpies; the capture of the Cretan bull; the theft of the Golden Apples of Hesperides; and the carrying away of the fierce, three-headed dog Cerberus, which guarded the gates of Hades.

The solar character of this mighty hero is clearly indicated. His superhuman strength, for one thing, is typical of the sun's invincible power. Also the first of his labors was the slaying of the Nemean lion, and the lion as we have noted is invariably an emblem of the sun because of its shaggy mane, its great strength, and its kingship of the animal kingdom. By the slaying of this lion, and the taking of the lion's skin as a mantle for himself from that time forward, Hercules clearly took upon himself the symbolic character of the lion and identified himself as an emblem of the sun. Further, the Twelve Labors of Hercules are but thinly veiled word pictures of the Twelve Signs of the Zodiac, that mysterious path in the heavens which is traced by the sun in his cosmic pilgrimage.

It may be noted that when we find a solar significance in a myth, we have by no means reached the end of its analysis, for the sun itself is a symbol of the Inner Man, the Central Self, the human Ego. As the sun is the center and the origin and the sustainer of the solar system, so is the Ego the center and the origin and the sustainer of his own universe. Hence the sun in the material universe is the supreme symbol of the spiritual Ego, and we are able to find the movements and the qualities of the sun

paralleled in the activities and the life of the soul.

Most myths show little or no development of a theme, that is, the events in the narratives are like more or less independent episodes loosely strung together, as might be expected from their analogy to dream stories. Almost any of the episodes could be lifted bodily out a myth of the normal type and the story would not especially suffer in any respect except length.

Cupid and Psyche

But I am thinking of one myth that is not of this type. It is a complete, symmetrical unit; every part of it is essential to its meaning. I do not know how it sprang into being—whether it was the instinctive and spontaneous product of the subconscious, or whether it was woven in full consciousness in the mind of some high initiate of the mysteries. Certainly it is an unusual product. We know that it did not appear until the second century A. D., and it is the final gift of the inspired myth-makers of ancient Greece to the world. We call it the story of Cupid and Psyche.

Psyche was the youngest of three daughters of a certain king. The two elder sisters were charming, but the beauty of the youngest was so wonderful that no language could do it justice. People from far and near came to worship her loveliness, and to pay to her the homage that belonged by rights to Venus, the goddess of love and beauty. This aroused the displeasure of Venus, and she sent her son Cupid to punish the maiden by inspiring in her breast a passion for some low, unworthy creature.

Cupid hastened to the chamber of Psyche, and finding her asleep touched her side with one of his arrows. She awoke, and Cupid, startled by her wondrous beauty, in his confusion wounded himself with his arrow, and of course fell deeply in love with her himself. However, not wishing to displease his mother, he went away without revealing himself to the maiden.

Psyche, frowned upon by Venus,

henceforth received no benefit from her beauty. Her two sisters, both of whom possessed only moderate charms, had each succeeded in marrying a royal prince, but no one, not even a peasant, asked for the hand of Psyche, whose beauty could inspire admiration and flattery, but not love.

Finally her parents consulted the oracle of Apollo and received this reply: "*The virgin is destined for the bride of no mortal lover. Her future husband awaits her on the top of the mountain. He is a monster whom neither men nor gods can resist.*" In accordance with this dreadful decree her grief-stricken parents conducted the unhappy girl to the mountain top and there abandoned her.

As she stood alone, not knowing what to expect, but resigned to her fate, the gentle West-Wind, Zephyr, wafted her upward and bore her to a pleasant dale covered with grass and flowers. She sank down upon a grassy bank and fell asleep. When she awoke she found herself in a beautiful park in the midst of which was a golden palace. Entering the palace, she found herself attended by invisible voices which guided and directed her. Music from unseen strings charmed her solitude, while tables laden with refreshing food appeared of their own accord and ministered to her needs.

Her life in this beautiful place was idyllic except for one thing. She had not yet seen her husband. He came only at night in the hours of darkness and fled before dawn. Often she begged him to stay until dawn, that she might see him, but he always refused and strictly charged her to make no attempt to see him until he chose to reveal himself.

With this she was content for a time, but eventually she grew lonely and asked that her two sisters might be allowed to come for a visit. Her husband unwillingly gave his consent, and the sisters were conveyed to the golden palace by Zephyr, just as Psyche had been brought there. They were filled with envy at the good fortune of their sister, and asked innumerable questions. Of course they asked

about her husband, and finally wrung from poor Psyche the reluctant admission that she had never seen him. Then they began to fill her mind with dark suspicions, and advised her to provide herself with a lamp and a knife, so that she might look at her husband at night as he slept, and if he turned out to be a monster she might slay him and regain her liberty.

So, after they had departed, Psyche prepared a lamp and a knife, and that night, when her husband had fallen asleep, she arose and beheld him for the first time. Then she saw that he was no monster, but the most beautiful of the gods. But he, awaking, spread his white wings and flew silently away. Unhappy Psyche attempting to follow him, fell to the ground, and when she recovered consciousness, found herself in a field not far from her old home. She entered the city and told her sisters of her misfortune, at which they pretended to grieve but inwardly rejoiced, for they thought it possible that the god might now choose one of them. They therefore went again to the mountain top and cast themselves from it, calling upon Zephyr to sustain them, but he did not do so, and they were dashed to pieces.

Psyche now entered upon a long series of further adventures, in the course of which she visited one day the temple of Demeter, goddess of agriculture. Here she found everything in disorder. Harvesting tools, rakes, reaping hooks, and plows, were scattered carelessly about, and heaps of harvested grain which had been brought there as an offering to the goddess were left here and there on the floor. Psyche put an end to this unseemly confusion by cleaning the temple and putting everything in its proper place. For this act of service Demeter was so grateful that she told Psyche how to find the road to the abode of the gods, and also gave her some very good advice as to how to gain the favor of Venus.

Psyche then went to Olympus and threw herself on the mercy of Venus, who gave her three superhuman tasks

to perform. For the first task, she was shown an immense storehouse filled with all kinds of grain, wheat, barley, rye, beans, and lentils, all mixed together in the greatest confusion, and told that she must sort out these different grains, each in a heap to itself, and that she must complete the task before evening. She could never have accomplished this alone, but the king of the ants came to her assistance, and in a short time the army of insects had separated all the grains into neat piles.

The second task was to secure an armful of golden fleece from a flock of rams that were pastured on the other side of a turbulent river. These rams were very fierce in the forenoon, but in the afternoon they were tame and could be approached by mortals. Psyche would have lost her life in this attempt by going in the forenoon had not Nereus, the river-god, told her the secret. So it turned out that she was able to perform this task also.

The third task was the most difficult of all. She was told to go to the infernal regions and secure a small box of Queen Proserpina's beauty for Venus. As you know, Hades was beyond the river Styx, which could be crossed only on the ferryboat of the unsympathetic Charon, and moreover the gates of Hades were guarded well by the three-headed dog, Cerberus, which never slept. However, Psyche, being guided by heavenly voices, managed to make the trip and secure the box of beauty. On her way back to Venus, after her difficulties are all but over, her thoughts turn to her lost lover, and she imagines that if she could make herself more beautiful, he might return to her. So she opens the precious box in order to borrow some of the beauty, but instead of beauty the box contained only an infernal Stygian darkness, which flew out and plunged her into a death-like sleep.

At this point Cupid, who had been watching from above, took pity on her and pleaded her cause before Jupiter so effectively that she was summoned to Mount Olympus, elevated

to divine rank and united in everlasting wedlock with the god Cupid.

The symbolic character of this myth shines out so plainly that our intuitions have little difficulty in catching its inner meaning. Its key-note is contained in the name of the beautiful heroine. Psyche is the Greek word for the *soul*, and it is also the word for the *butterfly*. Of all the symbols of the immortality of the soul, none is more beautiful than the life of that tiny creature, which begins as the lowly caterpillar, earth-bound and of no particular beauty; it goes into its little tomb and after a period of non-activity in the outer world, but a period of some mysterious inner growth, it bursts on glorious wings from its tomb, no longer bound to the earth but able to ride upon the air of heaven, a creature of a new order. Psyche, then, is the emblem of the human soul, purified and ennobled by suffering.

Her two elder sisters of lesser charms are apparently the emotional nature and the mind, both of which are developed in the course of evolution, long before the beauties of the soul become manifest. Even after the light of the soul begins to shine into an individual life, its beauty for a long time is worshiped from afar, and the individual prefers to live by the emotions and the mind. This is symbolized in the story by the fact that the two sisters married royal princes but no one, not even a peasant, asked her hand in marriage.



In the mysterious complexity that goes to make up every human life, there are several component parts or principles, the physical body, the desire nature, and the mind. Above these three is the principle which we have called the soul, which illumines them. Higher even than the soul there is still another principle, which Theosophical literature calls the Monad, though names matter little at that exalted height. The soul is made in the image of God, but that Higher Self is truly none other than the very Son of the Living God, a true portion of the

Divine Flame which, though One and Undivided, seems from our way of looking at things to be divided for and among us. And just as it is our evolutionary task so to purify and ennoble the mind and the emotions that they become a suitable medium of expression of the soul, so must we later on when that earlier task has been completed perform a similar work of perfection with regard to the soul, making it a fit vehicle for the life of the Divine Monad, which is here symbolized in the god Cupid.

It is significant that Psyche, going to meet her divine lover, climbs to the top of a mountain; that is, she goes as high as she can go in physical consciousness. At that point her parents abandon her and she stands alone. The work of perfection must always be done alone. No one can do it for us. As she stands alone on that mountain top the gentle West-Wind wafts her to a celestial bower. In the Greek language the word for air is also the word for spirit, so here we have another play of ideas, the soul is lifted up on spiritual wings to the consciousness of the divine.

In her new home she is attended by voices, which guide and direct her, but she sees no one. Even her husband comes only at night, in the cover of darkness. It is an esoteric truth that communion with the Higher Self is always held only when the physical senses are asleep or inhibited by the will.

Being as yet only a mortal, an unperfected soul, Psyche is unable to sustain the high state of consciousness to which she has attained. She begins to long for the companionship of her sisters, the emotional nature and the mind, and they come to visit her. What is the result? They poison her mind with dark fears and suspicions. They tell her that her lover is not a god but a monster, and advise her to kill him. This is perhaps the invariable aftermath of the first experience of the higher consciousness. Upon return to normal consciousness, the emotional nature sets up fears, and the mind creates the suspicion that the ex-

perience was not real, that it was an hallucination. Psyche, as a result of her unworthy distrust, loses the companionship of her celestial husband and falls back to the earth again.

But she does not despair. She takes up in earnest the work of the final perfection, and we note that it is only when she begins to devote her life to others that she finds the way to her goal.

Her unfaltering will carries her through all her difficulties. She storms the gates of hell, and conquers. But, in the very moment of victory, the prize almost within her grasp, she fails again. And the cause of her failure is the same as it was before—selfishness. But whereas, at the beginning of her pilgrimage she failed through a very crude type of selfishness, selfishness in the form of distrust, suspicion, and doubt, on this final occasion she fails through that last subtle fiber of selfishness—refined and noble it may be, but selfishness nevertheless—the desire to bring her heavenly lover down to her. In this the myth runs true to the occult tradition which teaches that selfishness has many forms, and that it is the last fetter that the soul breaks asunder. She cannot bring her lover down to her, but she is brought to him.

Her guide on the way to Mount Olympus, we may note, is the god Hermes, he of the magic wand called caduceus, a winged rod intertwined by two serpents, an ancient symbol of certain occult forces in the human body by the use of which the telestic or perfective work is completed so far as the physical body is concerned.

We may now leave the immortal lovers, Love and the Soul, whose happy union is so beautifully described by Milton.

"Celestial Cupid,
Holds his dear Psyche sweet entranced,
After her wandering labors long.
Till free consent the gods among
Make her his eternal bride;
And from her fair unspotted side
Two blissful twins are to be born,
Youth and Joy."

We live in a busy, scientific, intellectual age. The gods have long since

been banished from our meadows, our mountains, our rivers, and our woodlands. We can hardly enter, even in imagination, into the spirit of the ancient Greeks, who saw Deity personified in everything. I sometimes wonder what we have gained that compensates us for the loss of the gods. As the poet Wordsworth says,

"The world is too much with us: late and soon,
Getting and spending we lay waste
our powers;
Little we see in nature that is ours;
We have given our hearts away, a sordid boon!
The sea that bares her bosom to the moon,
The winds that will be howling at
all hours,
And are upgathered now like sleeping
flowers.

For this, for everything, we are out of
tune;
It moves us not.—Great God! I'd
rather be
A Pagan, suckled in a creed outworn;
So might I, standing on this pleasant
lea,
Have glimpses that would make me less
forlorn;
Have sight of Proteus rising from the
sea,
Or hear old Triton blow his wreathed
horn."

To the old pagans was indeed every common bush "afire with God." And we too might do well to add to our intellectualism a little paganism, if thereby we might see again the Divine in the commonplace, and reanimate all Nature with Olympian fire, causing her veins to throb once more with the full, rich, pulsating life of the Gods.



Let Us Consider

By F. Milton Willis

(United States)



THE Moon, full and glorious, shines upon the surface of the little Lake, and the Lake looks up at her, calm, happy, satisfied; peace and quiet prevail. But now a Breeze wanders down a ravine and stirs the waters, and the Lake grows troubled; and another Breeze from another ravine presently adds to the confusion. Yet the Moon still shines with utter serenity; and hidden from sight, yet ever shining too, is the magnificent Source of her light. It is only the surface of the waters that the Breezes can stir.

The Spirit of man, his glorious Ego, rich with the gleanings of thousands of lives (when he has reached the stage at which he is impelled to ponder seriously the meaning of Life), shines upon the Personality representing him on Earth, and in periods of surrounding quiet, the Personality is fairly calm, satisfied, and perhaps happy—contented with himself and the conditions about him. But now comes a flow of thoughts and influence from another Personality, and from still another and another, and these thoughts and this influence run counter to his own beliefs and interpretations; and he grows troubled and confused, and knows not what to think or do. Yet his Ego ever shines with the utmost serenity; and hidden from cognizance, yet ever shining too, is the magnificent Source of his Ego's light—his Monad, in the bosom of the Father of all. It is only the surface of the Personality that the contrary thoughts and influences can stir, for deep within is a Center of Peace—the Ego or Soul itself.

With this preliminary conception, and from a heart and mind imbued with Theosophical teachings from long contact with them, and earlier in life with the teachings of the phil-

osophers of the world, may I not presume to address, in a spirit of helpfulness, certain of my fellow-members of the Theosophical Society, the world over, upon a matter that is disturbing them?

For years the students of Theosophy were perfectly content to try to absorb the teachings of the investigators as they became embodied in books and articles; they were even hungry for the new teachings as they came out, as indeed they did come in a constant flow. As time passed, now and then a certain member of brilliant mind and imbued with the spirit of leadership would depart and found a school or cult of his own. Then certain natures, unable, it seems, to abide a continuous flow of even mind-exalting or soul-stirring teachings, would start cross-currents of thought based upon opinions of their own; and these cross-currents would be like the waves on the surface of the lake, causing confusion. Yet the Light still shone, and it still shines, with ever an ineffable Glory behind it.

Then came (in the minds of some) another sort of confusion. Springing from the varied interests of some Theosophists, came their support of ritualistic, religious, and altruistic organizations outside the T. S., and following these a sort of implication of different kinds of Theosophy, then, still later, came the realization that Mr. Krishnamurti was expounding teachings hardly conformable with Theosophy and organizations as understood by many of its students. This was especially disturbing to them, in that they had come to believe that the Theosophical Society had been founded by two great Masters of the Wisdom through Their splendid outer agents, Helena Petrovna Blavatsky and Col. Henry Steel Olcott, for the express purpose of

preparing the way for the work of the Supreme Teacher. Thus is the Personality thrown into doubt and confusion; but, friends, the light of the Ego—the Ego, which brought us into this world-shaping movement inspired by the Inner Government of the World—shines ever with the utmost serenity, and all is well.

The Theosophical Society is an edifice reared to the inculcation of Brotherhood, based upon understanding, and to the dissemination of Spiritual Truth, also based upon understanding, through research and observation. Mere speculation plays but a very small part indeed in its work or the teachings of its members who are investigators of the hidden side of Nature and Man. The Society and its teachings rest upon the firmest of bases, for behind it and fostering it are great Masters of the Wisdom, and within it are several Initiates of the Great White Lodge of Adepts, pupils of those Masters.

This being so, can we conceive that there can be any fundamental difference between the teachings of the representative members of the Society and those of Mr. Krishnamurti, the outer representative of the greatest Teacher of all, the Supreme Head of the educational and religious department of the Great Lodge?

Is it not that the field of consciousness throughout the world is being plowed up, as it were, for the sowing of the seeds of culture for the new race of humanity—the Sixth Sub-race of the Fifth (or Aryan) Root Race—springing up here and there, but especially in America; and that this it is which is causing doubt and distress, uncertainty, and wavering?

Old traditions, binding superstitions, effete ways of thinking, outgrown ways of feeling, are being broken down, and souls are being set free. It is a time of change, radical change—and necessarily so always when the Great Teacher comes, for that is why he comes. There may even be some appearance of exaggeration on the side of the great iconoclast, but we can well understand that

he seeks an eventual Golden Mean. People have to be sometimes shocked out of their unworthy beliefs, and that is what is being done in certain cases. Let us not despair; let us watch, open-mindedly, hopefully, interestedly.

Well were it for us all that we read all that comes from Mr. Krishnamurti, both prose and poetry, and hear him whenever we can, even going to the expense and trouble of attending the Star Camps perhaps thousands of miles away, if we can possibly do so. And at the same time let us study the works we call Theosophical, continually and profoundly. Let us acquire just as nearly a complete understanding of Nature, and Man, and God, and His mighty Ministers as we can. Let us synthesize our gleanings, including what we have learned from the great scientists of the ordinary sort and the scientific philosophers, and then I believe we shall come to see that the essence of it all will be found in the utterances of the Great Teacher through his disciple or instrument who is among us and who, no doubt, will widen and deepen his expression as time goes on and as the minds of mankind grow better prepared to receive of his largess.

It is we, friends and fellow-members, who should be prepared beyond most others, due to the nature of our studies, and to the quality of heart that has led us perforce into this domain of practical idealism, whence for fifty years or more have proceeded influences that have quite transformed the world. It is we that should, above all others, be firm and steady in the midst of cross-currents of doctrine and opinion, for our feet are upon a rock. Our personalities, or outer selves, should seek to reflect the peace of our individualities or inner selves, our world-old egos, that have witnessed such a multitude of changes, and that reflect the peace of God, the Ruler of our Solar System. What are these little cross-currents compared with the magnificent sweep of Evolution which we know so much about? Can we not be content, and continue

our devoted service to the Society which has brought us this knowledge, and which guided the growth from his early youth of our disciple of the Lord Maitreya?

To join the Theosophical Society whose splendid international headquarters is at Adyar, Madras, India, at whose head is Dr. Annie Besant, the President, who has more than once been pronounced the greatest woman and the greatest orator in the world, and who is the wonderful disciple of the Brothers of the Great White Lodge, is truly to share in a new life. I would impress upon our newer members that the life of these Brothers sustains our Society, Their life flows through it, and They seek through this outer organism of Theirs those members whose will, strength, devotion, love, and commonsense are such that—their self-made destiny, or *karma*, permitting—Initiation is within measurable distance for them.

We may look upon our Society as an open space in the jungle of selfishness and desire of the material world, an open space that is being cleaned up and tilled and planted with good seed under the benign rays of the Spiritual Sun of the Great White Lodge, so that workers may be trained in such cleaning and tilling and planting and go elsewhere in the world's jungle and do likewise.

Now as to our interrelationships within the Society—much depends upon them, for the organism is as its component parts, and it is well that we take stock of these at this time of rapid changes, of readjustments.

Let us realize, brothers the world over, that we are attached to one of the greatest spiritual Movements that have ever blessed the Earth. This is a bond of union which should keep us together almost as by chemical affinity, to say nothing of our eternal unity.

These personalities we are wearing (Mr. or Mrs. or Miss So-and-So) are often but poor conductors of the spiritual forces playing upon them from our higher Selves, and we sometimes fail to express ourselves just as we

should. These energies from within are striving to show themselves forth as sympathy, kindness, helpfulness; and sometimes but a slight misunderstanding of motives causes them to be diverted or even transformed, so that in their stead comes forth temporary suspicion or ill-will. Knowing this possibility, we can guard against it by refraining from judging the motives of others to as great a degree as practicable, and when we have to judge and see that they are wrong, we yet can be kind, and considerate, and compassionate.

Now it is good-will that forms the heart of Tolerance, and Tolerance may well be considered the cornerstone of an edifice such as ours. So let us be calm, and broad, and of an abiding good-will. And in the spirit of Tolerance let us remember that intelligence can grow only by free exercise, and let us encourage that free exercise in all with whom we come into contact. If some of our members are attached to church ritual; or to a non-church ceremonial like masonry; if others feel no need whatever for religion; if some are drawn by ties of enthusiasm and love to the person of the teacher, Mr. Krishnamurti, and feel the deep wisdom of his seemingly iconoclastic suggestions and statements, as preparing the way for a magnificent harvesting in the future; while others are conscious of a subtle unsettling of their beliefs and notions and feel greatly disturbed thereby and inclined to fall away from their allegiance to the Society; if some go so far as to wish to ignore the invaluable labors of the outstanding clairvoyant investigators of the hidden side of things, since the passing of our great Founder, Mme. Blavatsky, and confine their studies and devotion to her works and those of her contemporaries alone, chiefly the late Mr. Sinnett, the late Mr. Judge, or Mr. Mead—if all this, what of it? Each will follow the behest of his nature, and should do so. So why be disturbed? Are not these differences of opinion among our members a great oppor-

tunity to test our Tolerance and Brotherhood?

Through our study of Theosophy, most of us have begun to a measurable degree to understand ourselves and the fundamentals of human nature, and we should be able to stand firm and discerning in the midst of differing opinions, of waves of misunderstanding, doubt, suspicion, intolerance—and just try to be kind, and helpful, and comprehending.

Intolerant people are usually ignorant and egotistic, as we know, and class as outsiders those who dissent from their views. We who seek to align ourselves with the Great Plan welcome the thoughts of others, no matter how divergent they may be from our own, and try to see in them their content of wisdom. We are endeavoring to widen our sympathies so as to take in the whole world and look upon all as brothers, realizing that though individual and racial cultures may differ, they nevertheless are all expressions of an Inner Life just as valid and indefeasible as our own expression.

Intolerant people are centers of small circles. Tolerant people should be centers of circles as great as the Zodiac; their hearts should be large enough to sympathize with all the various temperaments, grades of culture, and types of thought covered by the ring of the Zodiac as the astrologer understands it. A difficult requirement, to be sure, but we can all strive toward it, and should do so; for that is why we have been drafted from the courses of the world at large into this shorter course which we know as the Theosophical Society—this shorter, harder course to perfection.

So, let us be tolerant with one another, recognizing gladly the dissimilarity of temperaments and cultures among us, and realize that we are called to be workers in this particular

great field; and let us use common-sense, judgment, patience, and kindness in our dealings with one another and with others, and all will go well.

No matter from how high a source comes the statement that forms, organizations, churches, societies, are not necessary, I urge you, my brothers, to think for yourselves. Just ask yourselves how Theosophy could have permeated the thought of the world and swept away the trenchant materialism of the early days of the Society and softened the asperities of life for so many, had there been no Society; just ask, too, how the world would have been prepared for the coming out among men of the mighty Consciousness whose glorious embodiment walks the Earth in the north of India and whose life is manifesting in His beloved disciple, had there been no Society inspired, sponsored, imbued with life by the Masters M. and K. H. Forms seem to be needed at least for economical work *en masse*, but we can understand that they may not be *essential* to individual progress at some very advanced stage of its development.

I suggest careful scrutiny and study of such "hard sayings." Let them be problems to be pondered, quietly and rationally, and not emotionally; and let us go on, through constant study of Theosophy, seeking an ever more nearly complete understanding of the world and ourselves, and an ever-increasing friendliness and helpfulness in ways peculiar to our natures. Let the spirit of progress be ever upon us, and the light of Brotherhood within us. Let us be firm and unflinching in our loyalty to this great Cause of ours, this world-wide Theosophical Society—firm, not as the firmness of a rock-bound coast, but as that of the sunshine which no winds can ever blow away. It is a child of the Great Brotherhood, and its benign and growing influence is to bless the Earth for century after century to come.



Ancient and Medieval Astrologers

By E. Julian Mills

(Worthing, Sussex, England)



THE study of Astrology is known to go far back into prehistoric times, but the earliest historical date that I have come across is 3102

B. C. Dr. Brewster states that at this period in India certain mathematical tables were used solely for astrological purposes, and this science has occupied an important place in the religion and life of the people of India down to the present time.

The earliest traces of Astrology that students have discovered are to be found in that part of the world on the borders of North Africa and Asia in which was situated the ancient kingdom of Chaldea. Claudius Ptolemy (A. D. 126), to whose books we in the West are indebted for so much practical help, obtained his knowledge from Egyptian writings attributed to the great Hermes.

The Great Pyramid is thought by many to have been an astronomical observatory, and the measurements of this erection certainly show much astronomical and mathematical knowledge, as do the Druids' circles at Stonehenge and elsewhere. The building of the Great Pyramid is attributed to Cheops (about 3,000 B. C.) but some people think he only restored it and that it is of very much older date.

Amongst the few early anecdotes that have come down to us there is one relating to two astrologers who lived in 2154 B. C. It is stated that this story is recorded in the Historical Classic of China. At this date, Hi and Ho, the two State Astrologers, were evidently lax in their duties and neglected to warn the inhabitants of Peking of a total eclipse of the sun that was due on October 10th, between 7 and 9 a. m. This caused

great consternation among the unprepared and superstitious people, and the incompetent astronomers were sent into exile and their estates confiscated.

An even more unpleasant fate overtook a prominent Arabian astrologer in A. D. 717. He was requested to consult the stars on behalf of Al-Hejagi, a famous Mohammedan general and notorious tyrant, who was at that time lying ill. The General asked him whether the stars foretold that a great general would soon die. After making his calculations, the astrologer replied that a great captain named Kotaib or "The Dog," was at the point of death. "That," said the dying Emir, "is the name my mother used to call me when a child," and he inquired whether the astrologer was assured of his prediction. Having been proudly told that the prediction was infallible, he remarked, "Then I will take you with me, that I may have the benefit of your skill in the other world;" and he ordered the astrologer's head to be cut off forthwith.

Mr. W. H. Prescott informs us in his *Conquest of Mexico* that the Aztecs enjoyed a peaceful, well-ordered, and advanced civilization founded on the worship of the Sun and the practice of Astrology. Their calendar was dated from 1091 A. D. and their measurements of time were very similar to those used by the Egyptians. This seems to imply that at some past period there was communication between these far-distant parts of the world. It is said that in no country, not even ancient Egypt, was the advice of the Astrologer more deferred to; even in their laws it was provided that in some circumstances priestly ablution might be received in place of the legal punishment of offences and

an acquittal ordered in case of arrest. The following interesting prayer was used on these occasions: "O merciful Lord, thou who knowest the secrets of all hearts, let thy forgiveness and favor descend like the pure waters of heaven to wash away the stains from the soul. Thou knowest that this poor man has *sinned not from his own free will* but from the influence of the sign under which he was born."

Prescott records that in the writings of Antonio Gama (born in Mexico, 1735) and in Salaagun's *Hist. de Nueva España* are to be found full particulars of the manner in which the ancient Aztecs cast and delineated horoscopes.

After the fall of the Roman Empire, Astrology, like all other learning, suffered an eclipse in the West, yet in the past two thousand years there have always been men who have handed on the torch of this branch of knowledge. They were men of more than average learning among the educated men of their day, for ephemerides and other tables which so simplify work for us were not published then, so that it was necessary for them to add to their knowledge of Astrology, Astronomy and the higher Mathematics.

It is recorded that Hippocrates, the father of the art of Medicine, declared that the man who did not well understand Astrology was rather deserving to be called a fool than a physician, so it is not surprising that medieval physicians turned to Astrology to assist them in their practice of Medicine.

One of the most famous of these, Michel de Notre Dame, commonly called Nostradamus, was born on December 14th, 1503, at St. Remy in Provence. He came of Jewish ancestry, his father being a notary and both his grandfathers physicians. When quite young he showed great aptitude for Astronomy, but his father decided that he was to be a Doctor of Medicine and sent him to study at Montpellier. At the age of twenty-two he obtained considerable

credit by his success in dealing with an outbreak of plague in that town. He then appears to have traveled and eventually married.

In 1546 he encountered the trouble to which clever and successful people were liable in that superstitious age: he was suspected of sorcery. So successful was he, however, at this time, in treating the plague at a town called Aix that the townsmen gave him a pension. It would appear that the suspicion of sorcery still clung to him, for he thought it advisable to retire into private life where he spent his time in study and in writing the *Centuries* by which his reputation has been sustained. Probably, he was under adverse aspects at this time, for he did not think it advisable to publish this work until 1555. In this book he makes some most accurate forecasts. He foretold the execution of Charles I and the fall of the Stuart monarchy, as also his own retirement from practice and the time and manner of his own death, namely, that he would be found seated on a bench, close to his bed, quite dead.

Perhaps the best known and most striking of his prophecies was contained in the verse wherein he predicted the manner of the death of Henri, the French king:

"The young lion vanquisheth the old
When on the field he duelleth.
His eyes destroyed in cage of gold,
Two wounds are his — then cruel
death."

The king was killed in a tournament by a wound in the eye inflicted by Comte Gabriel de Montgomery.

Nostradamus also predicted the Great Fire of London:

"The blood of the just which in
London has been spilt
Requires to be burned with fire in
sixty-six."

"The blood of the just" evidently refers to the martyrdom of Roman Catholics in England.

The publication of the *Centuries* brought the astrologer to the notice

of the King and he was called to Court in August, 1556, evidently being given the post of Royal Astrologer and Physician, for we read that he erected the horoscopes of the Princes but did not think it advisable to tell all he saw. In 1564 he held a similar position at the Court of Charles IX. He died at the age of sixty-two and was buried with much honor.

One of the most notable English astrologers at this period was Dr. John Dee, who was born in London on July 3rd, 1527. He evidently possessed great mental ability and strength, for it is recorded that he studied sixteen to eighteen hours a day. He was sent to St. John's College, Cambridge, at fifteen years of age, and at nineteen became one of the original Fellows of Trinity. He was shunned by his more ignorant compeers, and, on being suspected of sorcery, deemed it advisable to leave the country and live at Louvain. In a short time, however, he obtained the protection of Edward VI, and became Court Astrologer.

In those unsettled days, a Court position was very insecure and the path of a prophet very difficult, for one never knew who would be in power next. Elizabeth consulted him with regard to the death of Queen Mary; and eventually Dr. Dee found that he had to answer a charge of heresy and conspiracy against the life of the Queen, by enchantments. He was accused of being "a conjuror, a caller of devils, a great doer therein, and so (as some would say) the arch-conjuror of the whole kingdom."

He was acquitted of attempting the life of the Queen, and managed to clear himself of the charge of heresy before Bonner, Bishop of London.

When Queen Elizabeth ascended the throne, the tide turned in Dr. Dee's favor. She consulted him about the date of her Coronation and even visited him when he was ill at his house at Mortlake. She remained his friend all her life and helped him in his financial difficulties. Had Dr.

Dee been content to bask in the sunlight of Royal favor and had he not fallen under the influence of a rogue and a charlatan named Edward Kelly, his end might have been far happier.

Edward Kelly was an apothecary with a little knowledge of law. He claimed to be an alchemist and to have much occult knowledge. Dr. Dee had a great desire, which was never fulfilled, of cultivating clairvoyant powers. Edward Kelly had these powers and obtained an influence over Dr. Dee, probably by professing to help him develop similar powers. The two traveled together on the Continent, and seem for a time to have obtained much money from foreign noblemen by operations of a more or less shady character and they narrowly escaped imprisonment. Dr. Dee was very much under the influence of Kelly, but the spell appears to have been broken when Kelly suggested that he and the Doctor should have their wives in common.

Dr. Dee returned to England in poverty and was assisted to the appointment of Warden of Manchester College in 1595 by his good friend, Queen Elizabeth. After her death he again sank into poverty and himself died at Mortlake in 1608, an old man of eighty-one.

Another English astrologer whose writings were of such value that they have not yet been superseded, was William Lilly. He came of a yeoman family near Derby and was born in 1602. At eleven years of age he was sent to school at Ashby de la Zouch and it was evidently intended that he should receive the best education that the times offered. Unfortunately, the period was a very unsettled one, and when Lilly was eighteen years of age his school came to an end, owing to the schoolmaster being persecuted for his religious beliefs. At this time also his father was in prison for debt. Young Lilly tried to carry on the school himself but was unsuccessful and eventually tramped to London to seek his fortune. Arriving in London with seven-and-sixpence in his pocket, he

was obliged to take a post as foot-boy, but his luck changed and he soon obtained the confidence and affection of his employer. When his mistress died some three years later she left him five pounds. His master married again, settled on Lilly an annuity of twenty pounds and soon afterwards died. Lilly, then a young man of twenty-five, had evidently learnt to grasp opportunities, for he promptly married the widow and her small fortune. Indeed, he was never averse to marrying a lady with a little money when the opportunity occurred, and altogether he was married three times. He appears to have been happy with two of his wives, but the second one he describes as being "of the nature of Mars," which probably means that the placidity of his domestic hearth was ruffled by her bad temper, for which the £500 he had received as her marriage portion did not compensate.

At the age of thirty he commenced to study Astrology, working at it, he tells us, sometimes from twelve to eighteen hours a day. Throughout the remainder of his life he devoted himself to this art and wrote many books and periodicals in which he predicted coming events. He seems to have been especially interested in the horary and the mundane, or national, branches of the subject.

The making of predictions connected with national affairs was not without its risks, and in 1645 he was twice before a Parliamentary Committee for predictions in his *Starry Messenger*. His most notable success was when he foretold the Great Plague and Fire of London; these predictions he thought it advisable to disguise in hieroglyphics. After the Great Fire, in 1666, he was summoned to meet a Parliamentary Committee to see whether his art could

throw any light on the cause of the outbreak, but he was unable to find that it did so. Previously we read of his giving advice to Charles I, but on neither of the two occasions was the advice taken. Had it been, English history might have been written differently.

William Lilly must have been a man of tremendous energy, for in his old age he began to study Medicine, and we read that in 1670, when sixty-eight years old, he received a license to practise as a physician.

In this profession he appears to have been very successful, and as he took no money for his advice he obtained much popularity. A few years after this, his health and eyesight began to fail, but he still continued his astrological work. He died in 1681, when seventy-nine years of age, and his grave can still be seen in the chancel of the Parish Church of Walton on Thames.

Nostradamus wrote in the preface to one of his works: "that calculations alone do not suffice in predicting the future, that one must also be inspired and possessed of a supernatural and prophetic gift which Providence accords only to certain privileged beings." (Dr. Dee appeared to be conscious of some lack, for he was very anxious to acquire the gift of clairvoyance.) The horary branch of Astrology in which Lilly excelled does not in our time appear to be very popular or to be much practised, nor do we seem to have amongst us many astrologers so definite and exact in their predictions as some of these masters of a bygone age. One is tempted to wonder whether something more is not required, especially in horary work, than the mathematical ability to put up a map and a knowledge of the interactions of the Planets.



Letter or Spirit?

By Byron W. Casselberry

(California)

All that is, when clung to, fails.—Buddha.



ONE FINDS that there are two common reactions to the utterances of a Krishnamurti, one or other of which must inevitably claim the mass-thinker. The first is unqualified acceptance or rejection, the second a condition of vacillating doubt and uncertainty. There is a third state at which creative thinkers will arrive (considered by many a compromise), which is a calm, constant self-analysis, and a mode of conduct guided solely by the progressive results of that analysis. The methods of the first class will have to do with radical decisions governing outward conduct—the performance or renunciation of ceremonies, membership of organizations, and the like; those of the third with the truing of the inner man. The former will be largely concerned with the avoidance of forms, the latter with the building of character. How wide is the gulf between the two points of view, only the individual can judge.

This is not an effort to defend any organization or to laud any system. It is purely a statement of my particular point of view on a subject that concerns me vitally—the attainment of absolute Truth in the shortest possible time, irrespective of the opinions of others as to the efficacy—or the reverse—of the methods I may choose to employ. Whether I employ a system, belong to an organization, practice a ceremony is, from my point of view, entirely beside the point.

The only consideration of any importance is whether I have established my purpose beyond all possibility of doubt. If I have not, if I do not see exactly where I am going with no shadow of turning, then I can be

duped, blown about by every wind of doctrine. Then I am continually worried over details of conduct because I have no set purpose to guide me, tripped by every new theory propounded by a stronger mind. But if I have consciously and absolutely established my purpose, see it now clearly, now dimly perhaps, but see it always—then nothing in heaven or earth can turn me, no problems exist for me outside the invisible sanctuary of the spirit. Seeming failures are inevitable and simply do not matter. They are like naughts in a long column of digits which, when added, have no part in the total.

Life becomes very simple, for it has but one purpose: the focussing of all experience to the end of perfection. Conduct ceases to be a matter of tentative moves in the hope of salutary results, and becomes instead a series of positive actions chosen with a clear comprehension of their precise value—neither more nor less—in the work of accomplishing the supreme purpose of life. When I am thus assured within myself no man, be he great or small, can come to me and say: "These things you must do," or, "These things you must not do." He may say: "This I have done," or, "This I have not done," and I shall examine his evidence. But the heart knows its own understanding, and no amount of outside testimony can set at naught a single fraction of it.

It is not only childish but, in my opinion, absurd, to think that the attainment of Liberation—the perfection of the Self—has necessarily anything to do either with joining or resigning from organizations. I might resign from all organizations, renounce all ceremonies, and remain

bound; I might join innumerable sects, perform a thousand rites, and be as free as the winds of heaven.

The distillation of understanding from experience is a secret and continuous process of the heart, invisible to the external world with which it has nothing to do. To say that Liberation is achievable only when I cease the practice of ceremonies is merely to reverse the old dogma that in order to win salvation I must perform them. Authority, as I conceive it, does not exist outside myself. I may perform a ceremony, but in doing so I act on no authority other than my own judgment. The pledges, orders, degrees are all there, to be sure; but when I play tennis, do the rules of the game—which naturally I observe, otherwise it would not be tennis—or my own reason and initiative govern the move? Tennis, ceremonies, social and scholastic pursuits, listening to a Krishnamurti—to me, these are all varying degrees of precisely the same experience. There is no question of authority in any of them.

Methods, systems, disciplines, are an inseparable part of the form-world; they are the mere accidents of type and temperament, and must vary with the individual. One must have a method, even though one's method is the avoidance of methods. Methods become a burden only when imposed from outside by an authority other than the discernment of the individual. Discipline is as necessary to individual progress towards Truth as rails to the

locomotive, with the difference that the "rails" of the individual must be self-laid. It is only when the individual is too weak to lay them and appoints an authority to do it on his behalf that difficulties arise.

It is a common thing for an individual who has allowed himself to become bound by a system—which more intelligent people may manage to make constructive use of—to want to destroy the system rather than overcome the weakness which binds him to it. He prefers to blame a system rather than change himself—merely another instance of nature's first law! If he will cease worrying about the abolition of systems—which is an impossibility in any case—and concern himself with developing the strength to go his own way, his labors will be enormously simplified.

I perceive that the attainment of perfection is a continuous, progressive experience. It is impossible to break it up into authoritative departments, placing part on the list of "thou shalt," and part on the list of "thou shalt not." If I can intelligently evaluate any form or experience—which means that I am neither attached to nor afraid of it—and be constantly and intensely dissatisfied with myself, then all things have become my servants, and life an unbroken journey to the Goal.

I cannot believe that Truth is anything if it is not sanity and the capacity for gentlemanly appreciation raised to their highest power.

Imitation

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried.—*Emerson.*

Back to Nature

By Isabel Robertson, M. A.

(New Zealand)



LIKE Ancient Corinth, the city of Auckland is situated on an isthmus between two harbors. One of these, the *Waitemata* (Shining Water), is famous for its beauty; but the other, the *Manakau*, is known less for its beauty than for the mud flats laid bare at low tide. From a civilized point of view they spoil the harbor, as they impede shipping except at high tide; but the Maoris found them good fishing grounds when covered with water, and when bare great quantities of cockles were obtained from them. So the mud flats formed a valuable part of the tribal property. The little streams flowing into the harbor are also very shallow and muddy, and so provided another Maori delicacy, namely, eels. Their fondness for eels is attested by the number of places in New Zealand that bear the euphonious name of *Kaituna*, derived from the two words, *kai* (food, or eating) and *tuna* (eel). These dainties of the mud do not appeal to white people; the uninviting shore is little frequented, and the streams receive such contemptuous names as "Muddy Creek."

The northern shore of the *Manakau* is not flat as one would expect from such a shallow harbor, but rises abruptly in steep hills which just qualify for the term mountain. The tops of these hills are well-watered by almost nightly showers, and are covered by a most tangled and lovely growth of forest—such a dense mass of trees, creepers, and tree ferns that one can scarcely force a passage through. Although no great height is attained, nowhere more than 1200 feet, the upper portion of the mountains is unusually precipitous. In many places there are sheer cliffs several hundred feet high. Tracks have

been cut here and there to the brink of a cliff, whence glorious views are obtained of Auckland city and suburbs, with its volcanic cones; of the farmlands and townships at the foot of the hills, and of the two harbors and the many lovely islands that lie about the mouth of the *Waitemata*. The most beautiful part of the mountains is about 24 miles from Auckland, and is a favorite holiday resort. On my first visit I was fortunate enough to meet people who knew the district thoroughly and who delighted in showing newcomers the many lovely tracks through the bush. The loveliest walk was an all-day affair. We had our lunch beneath the shade of a great Kauri pine, high up on the side of a narrow gully, almost a gorge, its bush- and fern-clad sides falling away steeply below us. The sky and air held that lovely clearness never seen near a city. From our lofty position we looked down on mile after mile of varied foliage. Some seven or eight miles to the west was a narrow strip of farm land through which the streamlet at the bottom of our gully flowed to the *Manakau* harbor. "This," they told me, "is Muddy Creek." Our end of it was fit to be placed among the Delectable Mountains.

Now, don't you think this is typical of our whole intercourse with Nature? We meet her first, as savages, on the mud flat level, and she provides us with the food that is all we ask. Later, we become civilized, which means that our material wants have greatly increased. Then the pasturage at the foot of the hills is cut up into dairy farms, and the expensive needs of the many white men are provided for as easily as were the simple wants of the smaller number of Maoris. Now we are ready for a third return to Nature, as typified by our

creek. We are ready for the beauties of the upper reaches. But this time we are not so anxious about food and clothing. One hundred years of the use of machinery has shown us that limits to the production of wealth are more likely to arise from our ignorance than from Nature's poverty. The stored-up wealth of the world is increasing, and so is the rate of production. The old fear of poverty is a thing of the past with most of us. As Henry Ford says, we are in the great age of transition from the drudgery of life to the enjoyment of life. Most important of all, we have a great store of knowledge—the best insurance against poverty. As a man gets older and richer he changes his way of life; the nations need to do the same. We are at present adapting to modern uses the civilization of the Middle Ages. For instance, is there any longer any need for cities? Just run over the advantages city life had in former days. The city walls were a protection against enemies; those engaged in trade needed to be closely in touch with each other or with water transport; city life made social life possible and hence fostered intellectual and artistic development. The majority of people don't seem to have really liked city life, for those who could afford it always spent part of the year on their estates in the country, and as for the poor, their health and happiness have only recently been taken into account.

Well, are we justified in keeping to the city idea? The city as a protection no longer needs considering. In the Great War cities were the points of attack—the points of greatest danger. Our business dealings are no longer chiefly with the man in the next block, but more often with the man in the next Continent. When we do have dealings with our neighbors we make use of the daily mail, the telephone, motor car or train—there's no need to be as near them as we were in the old days.

As regards the social side of life, cities have now become so large that the suburb is our real social circle,

while literature, art, music, can now accompany us to the remotest corner of the earth. A social revolution of glorious possibilities is begging at our doors while we are entertaining in a semi-detached house the idea of adventuring into a detached house. Every civilized country recognizes the need of town planning in order that we should make the most of our rapidly growing cities, but should we not begin with the question, "Are cities really necessary and inevitable?"

The leading nations are showing a vague unrest and dissatisfaction with our present mode of life. People show what they really want when they have a couple of weeks freedom—their annual holiday. In New Zealand we are always saying that watching horse races and football matches is the most popular form of recreation, but this is not really so. These amusements do well enough for a Saturday afternoon or a single free day, but immense and increasing numbers of people spend their longer holidays in motoring and camping, their route and destination being chosen primarily for their natural beauty. If any famous beauty spot is difficult of access, then the public money is promptly spent in forming a road to it. The advent of the motor car has shown very plainly that the desire to live simply and amid beautiful surroundings grows stronger the more highly civilized we become. Of course, these are by no means our only strong desires. During our more vigorous years we also want all the experiences we can derive from active intercourse with our fellows. Till recently these two classes of desire were incompatible, but this is no longer the case. With our improved methods of locomotion the city should cease to be a dwelling place. All could live in garden suburbs or even in quite sequestered spots and yet could travel to and from the daily work. The ideal aimed at should be each family with a house and garden of its own. At present the tendency is to build ever larger and more delightful blocks of flats. They are very attractive, es-

pecially to young married couples, but they are no place for babies. A child has a right to a garden and back yard of its own. A reversion to the "love in a cottage" system would solve most of our social problems, such as extravagant dressing, gambling, craving for exciting amusements, and the declining marriage and birth rates of the middle classes. So many of the savage races have such lovely homes. A thatched hut can be warm, airy, beautiful, and convenient, and the sites of native villages are generally very lovely. Each man has his home and garden as a matter of course, but for young people of our own race the expense of a home is an almost crushing burden that makes them delay matrimony for years, and often prevents it altogether. Society provides young people with everything they can possibly want, from a rubbish collection and free hospitals to fire brigades and town bands. The one essential, a home, has to take its chance — often a poor one. While cities grow the housing problem grows.

One thing is certain: A big change in our civilization is close at hand. Much that we consider as a matter of course in life has been copied blindly from England, a country with a long, wet and cold winter, a country that became a great manufacturing power in a couple of generations, and had to carry on her work in crowded towns because railroads, steamers, telephones, etc., were not then invented. She invented them, but the harm of congestion was done. Younger countries follow blindly in her footsteps instead of learning from her experience to avoid her troubles. When every one in the world follows the same fashions of dress, sees the same films at the movies, listens to the same music on the radio, and reads the same best sellers, then the Powers-that-be will stand it no longer and will send some great conqueror such as Genghis Khan of the thirteenth century or Napoleon of the nineteenth, to smash down the framework which we have built round life and to make us start afresh, building from original ideas and common-sense, as Nature directs us.



An Occidental in the Orient

By Rosalind A. Keep

(Mills College, California)



HOW do you remember what you have seen when you travel?" asked Dr. Aurelia Henry Reinhardt, President of Mills College, California, when she addressed the members of the Oakland Forum recently, after her return from the Orient, taking as her theme, "An Occidental in the Orient."

"The most remarkable Occidental ever to visit the Orient, I think, was that great thirteenth century Venetian, Marco Polo, who crossed Europe and Asia and left behind a lifetime of useful labor. He opened a hemisphere to Columbus, to Vasco de Gama and to countless other great adventurers and travelers, but he did something more, he opened the imagination of the people of the western hemisphere. In fact he made all of us neighbors. You will remember those lines in his travels where he says: 'Praise be to God that I have come back. God sends travelers home that they may speak wisely of what they have seen.'

"How can I picture wisely to you many of the things I saw during my weeks in Japan, days in Korea, months in China and weeks in the Malay Peninsula? Sometimes there are graphic pictures, sometimes only pictures of the mind."

Dr. Reinhardt characterized Japan as a land of undreamed of beauty, difficult to describe in mere words when artists with their brushes can paint the picture so much better. "The Japanese," she said, "are a people of rare intelligence, unusual sensitiveness, rare effort, energy and earnestness. They do not laugh easily. They are serious but they think of childhood as an age of happiness while we Occidentals think of it as associated with innocence. While we dress our babies in white,

there are gay garments for the Japanese baby—red, scarlet, crimson—colors of joy and happiness. The children are carried everywhere by loving parents. On the roadside far from home the mother may have a child on her back, a father may be leading a little lad who will have to trudge weary miles. The temple gardens are a playground for the happy children of the land."

As a concrete picture of Japanese life, Dr. Reinhardt recalled her pilgrimage to Nikko. On the way she encountered a group of student lads carrying small satchels. One timidly addressed her, asking 'madam' if he might walk by her side, carry her burden (a week-end bag) and converse with her in English and, for the privilege, exchange phrases with her. His companions soon joined him and experimented with English nouns, verbs and prepositions, while they gave 'madam' the native names of trees and shrubs. When they reached a little tea house, it was their pleasure to dispense the hospitality, but later 'madam' found some American caramels and had great joy in paying back a courtesy.

Dr. Reinhardt spoke of the eagerness with which the thoughtful Japanese today is inquiring about American ideals. "At a meeting in Osaka," she said, "I was asked to speak on a somewhat embarrassing subject, 'The Integration of the American woman into the life of her day.'"

The people, she said, are eager to learn about women and their place in the world, as voting citizens. Serious groups of three, four and five thousand people will listen breathlessly to a lecturer who will discuss the evolution of women in society. They want to understand the foreign woman, to

study and analyze her and her contribution to the betterment of life, and the effect her emancipation has had on her influence in the home, in business and in politics.

The Japanese people, Dr. Reinhardt believes, already recognize the fact that Japan is not a successful colonizer. At the moment the country is directing its energy toward economic success and an extensive study of its own land. Experiments are being tried in the making of cheeses and other dairy products, the growing of vegetables and fruits not native to Japan, to the end that the Japanese diet may be more varied. Interesting experiments are being conducted with citrus fruits. Both men and women are considering health problems and are specializing in medicine, bacteriology, and pathology, in an effort to modify and better present conditions.

Dr. Reinhardt touched on the art of Japan, the invasion of industrialism and the fact that the "Japanese are today making many things for foreign trade with which, mark you, they are not cluttering up their own houses." "These sober people who have triumphed over the catastrophe of earthquake and fire, could be good neighbors, good friends, if we would but understand them," she said.

CHINA

Of China, the speaker said she could speak only in a fractional way, so vast is the country, so varied and complicated are its interests and so different from the Occident is it in its approach to life.

"China," she said, "is less a unit than its sister country of the Orient, forgetting mechanical, economic process in an almost anguished effort to take hold of the machinery of modern government as exemplified by the United States. Its 400,000,000 of people go back in their history beyond

the years of Augustus, Romulus and Remus and King Solomon."

Dr. Reinhardt, in speaking of the many difficulties of the dialects and the common written language, said that the Chinese think this problem no greater than the fact that through the western hemisphere numerical figures are common to everyone though they bear different names in French, German, English or Italian. She touched on the simplification of the written as good as the principles it has taught in this country. It cannot, in many instances, understand Chinese secretiveness and love of peace, the outward expression of a philosophy more than 4000 years old, but time is all that is required to develop a unified Chinese government and to do away with the unemployment problem."

She spoke of the despair with which foreign agents install mechanical apparatus, such as vacuum cleaners, only to find that the owners have no interest in keeping them in condition, but let bearings burn out cheerfully and then lay aside the device as a failure. Their minds are fixed on abstract ideas rather than efficiency methods. The Oriental thinks back so far beyond western civilization that his very symbols are different. To him the dragon and the serpent are objects to worship, not to be shunned and despised as in the Occident. He reverses many of our customs. For example, the Chinese bride is decked in scarlet and crimson while the average American has entirely different associations with those colors, perhaps bullfights and scarlet fever. A Chinese funeral is attended with deafening sounds.

"When people ask me," said Dr. Reinhardt, "What do you think of China, I must reply, 'What do you have in your mind by which to judge China?' Opinion is of little worth until there is some sound judgment. The thoughtful Chinese believe that if they can be given time they can work out a sound solution."



Memorandum From the Director of the Adyar Library

To the President of the Theosophical Society, Adyar



EVER since my taking charge of the Adyar Library in April, 1926, I have been considering certain schemes for the expansion of the activities, and thereby the usefulness of the Adyar Library. The collection in the Library is such that it cannot function as a Public Library, catering for the ordinary reader; but it is one of the finest collections in the world for earnest students of Religion, Philosophy, and Ancient Civilizations. As such, the resources of the Library are not being adequately used, though a large number of scholars utilize the books in our Library. But I find that a large number of scholars, engaged in researches in the fields of Religion, Philosophy, and Ancient Civilizations, are not even aware of the existence of such a Library. I read, now and then, articles in periodicals, in which the writers make mistakes which they would never have made, if they had been acquainted with the contents of our Library.

The Library is now spending about Rs. 1,500 every year for publications. The average receipts per year out of the sale of these publications are only about Rs. 400. The publications have not reached scholars to the extent to which they should, considering the value of our publications. They appeal to a small circle, though that circle includes many great scholars.

I feel that the resources of our Library could be made to reach a far wider circle if we should issue a Quarterly *Library Bulletin*. If such a periodical *Library Bulletin* could be issued, it is sure to be distributed among a wider reading public than if we publish books occasionally and at irregular intervals. Through such a *Library Bulletin* we can issue valuable books in regular installments. Besides

this, there are many necessary activities of such a Library as ours that could be carried out through such a channel.

Our manuscripts catalogue needs corrections and revisions. Rare and valuable manuscripts must be fully described. Catalogues of manuscripts in other libraries prepared years ago contain statements that can be revised and improved in the light of the collections in this Library. Names of new manuscripts acquired must be reported to scholars immediately. Rare works, though not actually in our Library, which are brought to our notice, must also be promptly reported to the scholars. A history of our Library too must be prepared and published, in which the names of all those people who have helped the Library and served it by contributions, or by presentations of books could be recorded. All these things could be done through such a periodical. Contributions from eminent scholars, reviews of books, comments and criticisms, and other results of research activities can also form regular features of *The Library Bulletin*.

On the financial side, I feel that the Library will not be a loser. *The Library Bulletin* may be started as a quarterly, with 100 pages per issue, and 500 copies may be printed. The printing, binding and wrapper, postage and other expenses all told will be about Rs. 1,800 a year. I consulted Bro. A. K. Sitarama Shâstri and he tells me that the total cost will never go beyond Rs. 2,000.

If we start such a periodical there are certain items of the Library expenses in which considerable savings could be effected. We are subscribing to a large number of journals; many of them can be had in exchange for our *Library Bulletin*. Many of the books that the Library is now purchas-

ing can be had for review in *The Library Bulletin*. In these two ways there is to be a gain, and I calculate the savings at Rs. 600 per year. Without any difficulty we can get 200 subscribers, and if we fix the annual subscription at Rs. 5, which is a very low subscription comparatively, we can get Rs. 1,000 annually as subscription also. Thus practically it will be a self-supporting venture.

To carry out such an undertaking, there must be some one competent scholar to assist. I recommend that we start a regular Research Department in the Library and begin to offer Research Scholarships. The Scholarship-holders can work under the guidance of the Director, and can help him in editing *The Library Bulletin*, besides doing some really useful advanced research. Gradually the scope of the Department may be extended.

As I have been planning this project, I have not undertaken any new publication this year, although I have got matter ready for some publication. This year's allotment under the heading "publications" can be properly used for preliminary preparations for the publication of *The Library Bulletin*.

I make the following recommendations:

(a) That

- (i) a periodical called *The Adyar Library Bulletin* be started;
- (ii) it be a quarterly, containing 100 pages an issue to begin with;
- (iii) it be issued on the first day of the months of October, January, April and July; and the first issue be published on the 1st of October, 1930, the 84th birthday of the President;
- (iv) the annual subscription be fixed at Rs. 5.

(b) That

- (i) a Research Department be started as a part of the Library;
- (ii) scholarships be given for

researches in the field of Religion, Philosophy and Ancient Civilizations;

- (iii) arrangements be made for teaching of: (a) Greek, Hebrew, Arabic, Sanskrit, Zend Avesta, Pāli, Tibetan and Chinese;
- (b) French and German.

(c) That

- (i) one Research Scholarship of the monthly value of not less than Rs. 75 and not more than Rs. 100 be immediately started;
- (ii) the scholarship be given from the 1st of July;
- (iii) the amount for the scholarship for the current year be met from the unspent allotment for publications for the year.

If the above scheme be accepted, then I can write to various scholars in Europe and America for contributions and support. The scholarship also can be advertised in the Provincial Papers. I see no reason why the various communities within the Theosophical Society should not institute scholarships for researches into their respective religions and ancient civilizations. Such a Research Department and such a Periodical will serve well the cause for which the Library was started, and will also serve specially the second object of the Theosophical Society.

I do not think that there will be any difficulty in making arrangements for teaching these languages. Many of them I can do myself, and there are other residents on the Estate who will be able to spare a little time for such teaching.

C. KUNHAN RAJA,
Director.

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Dr. Besant adds: I warmly approve the proposal of our learned Director. His own enthusiasm will, I hope, be shared by the scholars. As the inception of the idea of the Library was due to our President-Founder, it would be nice to call the Fund the Olcott Scholarship Fund.

On Mysticism

By J. C. Wright

(England)



MYSTICISM is the search of humanity after Truth, after God, and leads us to the greatest of Mystics—Christ, who was filled with the Divine spirit. How far we may reach this fullness is the secret of each individual soul. Isaac Pennington could say: "I have my God; I have my Savior; I have felt the healing drop from His wings upon my spirit." Few of us can attain this spiritual stature. Yet when Christ stands for God we realize that He is worthy of our worship, and of our obedience and love. In the words of Madame de Guyon: "Jesus Christ often biddeth us some insight into His states after a very particular manner. Then it behoveth us to receive and to suffer our minds to be applied to anything that pleaseth Him."

There are two aspects of mysticism which appear to be antagonistic. In one respect the sacramentarian is a mystic, but he makes the Eucharist his central act of worship; on the other hand, the true mystic does not regard the sacrament as the only means of grace. He regards all men as priests, or rather he ignores priests, for he would that all became poets and seers who have vision. For the essence of mysticism is to believe everything we see and know is symbolic of something greater. The intellect is given to us to apprehend spiritual things.

It is said that man is born a mystic. From his earliest infancy, when he "wonders," to maturity, there is an element in his life which is quite inexplicable. Yet he is unconscious of this strange power. Blake did not know it, but it satisfied him. He lived in a world of glory, of spirit and vision. "At the age of four he saw God looking in at the window, and from that time until he welcomed the

approach of death by singing songs of joy which made the rafters ring, he lived in an atmosphere of divine illumination."

But to return to the ordinary mystic: He discovers through Christ that he has relations with the invisible but real life, where God is all and in all, and he develops an organ for correspondence with that world in prayer.

One of the noblest examples of mysticism is that of Madame de Guyon, whom we have quoted. Born in 1648, she inherited from her parents a strong regard for religion—indeed, all her family were distinguished for their piety. She had what may be called "a strong propension towards God," and an emotional susceptibility to religious influences. Her book, *A Method of Prayer*, was to some a light to lighten, to others a stone of stumbling and a rock of offence. Her teaching of inward light was no match for the theologian, who became her enemy. She was arrested and sent to the Castle of Vincennes. Here she sang:

A little bird am I,
Shut from the fields of air,
And in my cage I sit and sing
To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleaseth Thee.

It is well for us to remember that the principles of mysticism are the same today as they were in the sixteenth century. In Madame de Guyon's *Method of Prayer* the question of perfectness is discussed, and is the resumé of the doctrine of the reception of the Holy Spirit, the new life being the consummation of the old, and the beginning of the new life is the seed that is formed in the blossom of the plant. Richard Rolle appears to have

reached this ideal state in his contemplation of God. "A devout soul," he says, "despiseth the vain joy of the world, and only joying and singing in Jesus, it desireth to be departed from the body." And he exultingly exclaims: "What thing is grace but a beginning of joy? What is the perfection of joy but a grace in which is kept for us a joyful blessedness and a blessed joy and everlastingness that is joyful, and joy everlasting?"

It has been said that the mystic is out of date in this twentieth century, that he is unpractical, but there is no need for the mystic today to withdraw himself from the ordinary duties of life. He will, on the other hand, endeavor to guard himself from the dangers of the world, which he fain would see growing towards the Divine. The mystic does not look away from life; he looks into it more deeply, more tenderly, more searchingly than the ordinary man, and beneath the surface of all things he sees God working and waiting and loving.

The modern mystic is usually neglected by the world; Emily Brontë is an example. Utterly regardless of material things, she rejoiced in possession of inward peace from Nature. The ever-conscious Presence was revealed to her as one sustaining Life, and was expressed in those last words of hers:

O God within my breast,
Almighty Everpresent Deity!
Life! that in me has rest,
As I—undying Life—have
power in Thee!

Turning to another mystic, Wordsworth, we are conscious of a mind satisfied he cannot obtain from Nature a healing balm for the ills of life. He sees Nature possessing

A motive and a spirit that impels
All thinking things, all objects
of all thought.

His worship demands faith and love—that is all. And this fact makes

worship sympathetic towards his fellow men. His visions are different from those of Emily Brontë. They bring him joy, and this joy he communicates to his fellow creatures. He does not philosophize; he sees the spirit-world that is entirely good, and he sees it in common things. God speaks to him in terms which he can understand, and God is good. Here, we think, is practical mysticism. He says, with Emerson: "Nothing Divine dies; all good is eternally reproductive." Hence, God is manifested in the glory of His creation. And it was Wordsworth's aim to show how this vision might be reached. Everything he saw came within the purview of his muse. He possessed a wise passiveness, believed that we may at any moment arouse the emotions which change the whole course of life.

With an eye made quiet by the
power
Of harmony, and the deep power
of joy,
We see into the light of things.

Mysticism cannot be defined; it cannot be explained in words; it cannot be comprehended by the intellect. It is based on feeling rather than thought, and is bounded by no set rules, for how can God be sought when His Presence is always with us? Creeds are of no avail, for creeds represent but crude conceptions of the truth. Mysticism can only be lived, its philosophy cannot be understood. Evil is an impossible concept.

"Where shall I find God?" asks Florence Nightingale. "In myself. That is the true mystical doctrine, but then I myself must be in a state for Him to come and dwell with me. This is the whole aim of the mystical life." And she found the object of her devotion in work—"work and suffering for the love of God." And when burdened with doubt and difficulties, she would cry, "O God, let me not sink in these perplexities, but give me a great cause to do and die for." That, we think, was practical mysticism.



How Theosophy Came to Me

By Bishop C. W. Leadbeater

Article Review by H. H.

NO MORE interesting and valuable book has been published recently than that of Bishop C. W. Leadbeater, entitled *How Theosophy Came to Me* (Theosophical Publishing House, Adyar, Madras, India).

To the lay reader it must sound exceedingly strange and puzzling to read that the Bishop's first touch with Theosophy was in the year 504 B. C. It was then that he met the great Pythagoras.

From that life to this there were brought over only certain convictions as a child, convictions that were echoes of the great truths, and these were already at odds with orthodoxy at a tender age.

As a child the Bishop had an oft-recurring dream of a certain house built within a certain courtyard. He described it to his mother, and even made ground plans of it. When much older, to illustrate some point in his teachings, the Master permitted him to see the house in which he (C. W. L.) had lived in his last life, and it was the house of his dreams.

PERSONAL INVESTIGATIONS

During his youth he became interested in spiritualism and was able through persistent effort and many failures to gain a mass of actual evidence of the life after death. With the aid of his mother and friends there were many actual, creditable, and con-

vincing phenomena of spiritualism produced. "There is practically no phenomenon of which I have read in spiritualistic books, or heard in spiritualistic circles, which I have not myself witnessed under definite test conditions."

The first chapter of the book describes the attitude of C. W. L.'s mind up to the time when he first heard of and later met Madame Blavatsky.

"The very first news that I ever heard of our great Founder, Madame Blavatsky, was curious and characteristic, and the hearing of it was a most important event in my life, though I did not know it then. A staunch friend of my school-days took up the sea-life as his profession, and about the year 1879 he was second officer on board one of the coasting vessels of the British India Steam Navigation Co. On her voyage from Bombay to Colombo, Madame Blavatsky happened to travel by that steamer, and thus my friend was brought into contact with that marvellous personality.

"He told me two very curious stories about her. It seems that one evening he was on the bridge trying vainly to light a pipe in a high wind. Being on duty, he could not leave the bridge, so he struck match after match only to see the flame instantly extinguished by the gale. Finally, with an expression of impatience, he abandoned the attempt. As he straightened himself he saw just below him a dark form

closely wrapped in a cloak, and Madame Blavatsky's clear voice called to him:

"'Cannot you light it, then?'"

"'No,' he replied, 'I do not believe that anyone could keep a match alight in such a wind as this.'"

"'Try once more,' said Madame Blavatsky.

"He laughed, but he struck another match, and he assures me that, in the midst of that gale and quite unprotected from it, that match burnt with a steady flame clear down to the fingers that held it. He was so astounded that he quite forgot to light his pipe after all, but H. P. B. only laughed and turned away.

"On another occasion during the voyage the first officer made, in Madame Blavatsky's presence, some casual reference to what he would do on the return voyage from Calcutta. (The steamers used to go round the coast from Bombay to Calcutta and back again.) She interrupted him, saying:

"'No, you will not do that, for you will not make the return voyage at all. When you reach Calcutta you will be appointed captain of another steamer, and you will go in quite a different direction.'"

"'Madame,' said the first officer, 'I wish with all my heart you might be right, but it is impossible. It is true I hold a master's certificate, but there are many before me on the list for promotion. Besides, I have signed an agreement to serve on the coasting run for five years.'"

"'All that does not matter,' replied Madame Blavatsky; 'you will find it will happen as I tell you.'"

"And it did; for when that steamer reached Calcutta it was found that an unexpected vacancy had occurred (I think through the sudden death of a captain), and there was no one at hand who could fill it but that same first officer. So the prophecy which had seemed so impossible was literally fulfilled.

"Years afterwards, when I was on my way from Java to India with Mr.

van Manen, I travelled on a steamer the captain of which was that very same man who had been the first officer of my friend's story, and he told us the tale from his point of view, exactly corroborating the original version.

"These were points of no great importance in themselves, but they implied a good deal, and their influence on me was in an indirect manner considerable. For in less than a year after that conversation Mr. A. P. Sinnett's book *The Occult World* fell into my hands, and as soon as I saw Madame Blavatsky's name mentioned in it I at once recalled the stories related to me by my earliest friend. Naturally, the strong first-hand evidence which I had already had of her phenomenal powers predisposed me to admit the possibility of these other strange new things of which Mr. Sinnett wrote, and thus those two little stories played no unimportant part in my life, since they prepared me for the instant and eager acceptance of Theosophical truth."

The first Theosophical book that fell into C. W. L.'s hands was Mr. Sinnett's *Occult World*. He saw it advertised and bought it. It mentioned that there was a Theosophical Society in London, and after searching for a long time he was able to locate it. Other circumstances, after he found the Lodge, led to his meeting Mr. Sinnett and to his joining the Lodge.

A LETTER TO THE MASTER

C. W. L. met Mr. Eglinton and Ernest, two noted mediums. He desired that a letter should be sent through them to the Master K. H. He wrote one to Him and said that it was his one desire to become His pupil. The letter was sealed in a certain way. It was only after six months had passed that a reply came—not through Ernest, however. Before an answer came, he had met Madame Blavatsky.

This momentous meeting took place after a meeting of the London Lodge at which Madame Blavatsky appeared unexpectedly. After straightening out some difficulties of the

Lodge in a very dramatic manner, and most of the members had departed, Madame Blavatsky was told that Mr. Leadbeater had been useful in defending the existence of the Masters in the publication *Light*. He was presented to her. She said, as she looked at him: "I don't think much of the clergy, for I find most of them hypocritical, bigoted, and stupid; but that was a brave action, and I thank you for it. You have made a good beginning; perhaps you may do something yet."

After that C. W. L. lost no opportunity of being with and hearing her.

"Though I was far too shy to push myself forward and ask questions, I nevertheless listened eagerly to every word that fell from her lips, and I think that in that way I learnt a very great deal.

"I wish I could convey to my readers some adequate conception of what she was to me and to all of us who were so highly favored as to come into close touch with her—of the truly tremendous impression that she made upon us, of the deep affection and the intense enthusiasm which she evoked.

"I love her with the deepest love, I reverence her more than anyone else, except her great Masters and mine. So perhaps I cannot look at her dispassionately from outside, but at least I am trying to do so. I have seen many strangers approach her. I will try to tell you what I have seen reflected in their faces and their minds. The first thing that strikes them all, the first thing that always struck me, was the tremendous power that she radiated. The moment one came into Madame Blavatsky's presence, one felt that here was some one who counted—some one who could *do* things, emphatically one of the great ones of the world; and I think that none of us ever lost that feeling. . . .

"She looked straight *through* one; she obviously saw everything there was in one—and there are men who do not like that. I have heard her make sometimes very disconcerting revelations about those to whom she spoke.

"I say that that overwhelming sense of power was the first thing that was borne in upon one; and then it is difficult to say what came next, but there was a sense of dauntless courage about her which was very refreshing, outspokenness to the verge of—one could not quite say rudeness, but she spoke out exactly what she felt. . . .

"I suppose most of us have heard that she was often accused of deception by those who disliked or feared her. Enemies thought her guilty of fraud, of forgery, of all kinds of extraordinary things. Those who repeat such slanders in the present day are all people who have never seen her, and I venture to say that if any of those who talk about her now could have been in her presence for an hour they would have realized the futility of their aspersions. . . .

"She could not have kept up the necessary deception for ten minutes; she would have given it all away by her almost savage outspokenness. The very idea of deception of any sort in connection with Madame Blavatsky is unthinkable to anyone who knew her, who had lived in the same house with her, and knew how she spoke straight out exactly what she thought and felt. Her absolute genuineness was one of the most prominent features of her marvellously complex character. . . .

"Soon, with a little more intimate talk, one encountered the great central pivot of her life—her intense devotion to her Master. She spoke of Him with a reverence that was beautiful. . . .

"Remember that, humanly speaking, without Madame Blavatsky there would have been no Theosophical Society, there would have been no presentation of all this glorious teaching to the people of the West."

THE LETTER ANSWERED

Mr. Leadbeater, who had waited so long for his answer to the letter he had written to the Master K. H., now received an answer, and it was the first phenomenon he had witnessed through the agency of Madame Blavatsky. He describes it as follows:

"A number of devoted friends were gathered in Mrs. Oakley's drawing-room to say farewell to Madame Blavatsky, who seated herself in an easy-chair by the fireside. She was talking brilliantly to those who were present, and rolling one of her eternal cigarettes, when suddenly her right hand was jerked out towards the fire in a very peculiar fashion, and lay palm upwards. She looked down at it in surprise, as I did myself, for I was standing close to her, leaning with an elbow on the mantelpiece; and several of us saw quite clearly a sort of whitish mist form in the palm of her hand and then condense into a piece of folded paper, which she at once handed to me, saying: 'There is your answer.' Every one in the room crowded round, of course, but she sent me away outside to read it, saying that I must not let anyone see its contents. It was a very short note, and ran as follows:

" 'Since your intuition led you in the right direction and made you understand that it was *my desire* you should go to Adyar *immediately*, I may say more. The sooner you go the better. Do not lose one day more than you can help. Sail on the 5th, if possible. Join Upasika¹ at Alexandria. Let no one know that you are going, and may the blessing of our Lord and my poor blessing shield you from every evil in your new life.

" 'Greetings to you, *my new chela.*' "

C. W. L. now describes some very amusing details of his journey through the Orient on the way to India. One especially is deeply interesting. It describes the dirty, dusty carriage, with a hole in the roof, in which they rode on their way to Cairo:

"As the journey continued Madame Blavatsky gradually recovered her strength, and a little conversation arose; but it was distinctly colored by the influence of the previous night, for our leader favored us with the most gloomy prognostications of our future fate:

" 'Ah! you Europeans,' she said, 'you think you are going to enter upon the path of occultism and pass triumphantly through all its troubles; you little know what is before you; you have not counted the wrecks by the wayside as I have. The Indians know what to expect, and they have already passed through tests and trials such as have never entered into your wildest dreams; but you, poor feeble things, what can you do?'

"She continued these Cassandralike prophecies with a maddening monotony, but her audience was far too reverential to try to change the subject. We sat in the four corners of the compartments, Madame Blavatsky facing the engine, and Oakley sitting on his spine opposite to her, with the resigned expression of an early Christian martyr; while Mrs. Oakley, weeping profusely, and with a face of ever-increasing horror, sat opposite me. For myself, I had a sort of feeling like putting up an umbrella against a heavy shower, but I reflected that after all a good many other men had entered upon the path and had reached its goal, and it seemed to me that even if I could not reach it in this life I could at any rate lay a good foundation for the work of the next incarnation. *Che sara, sara!*

"It happened that Mr. Oakley and I were both leaning back in our respective corners, so that we both saw a repetition of the phenomenon which I have previously described as occurring in England; we saw a kind of ball of whitish mist forming in that hole, and a moment later it had condensed into a piece of folded paper, which fell to the floor of our compartment. I started forward, picked it up, and handed it at once to Madame Blavatsky, taking it for granted that any communication of this nature must be intended for her. She at once unfolded it and read it, and I saw a red flush appear upon her face.

" 'Umph,' she said, 'that's what I get for trying to warn you people of the troubles that lie before you,' and she threw the paper to me.

"'May I read it?' I said, and her only reply was: 'Why do you think I gave it to you?'"

"I read it and found it to be a note signed by the Master Kuthumi, suggesting very gently but quite decidedly that it was perhaps a pity, when she had with her some earnest and enthusiastic candidates, to give them so very gloomy a view of a path which, however difficult it might be, was destined eventually to lead them to joy unspeakable. And then the message concluded with a few words of kindly commendation addressed to each of us by name. I am sorry that I cannot be quite certain of the exact wording of that message, though I am sure that I have correctly reproduced its general tenor. The little sentence addressed personally to me was: 'Tell Leadbeater that I am satisfied with his zeal and devotion.'"

When later they were at Cairo, C. W. L. saw for the first time one who is now one of the Brotherhood of the Great White Lodge. He says:

"It was in Madame Blavatsky's room in that hotel that I first saw one of the members of the Brotherhood. While sitting on the floor at her feet, sorting out some papers for her, I was startled to see standing between us a man who had certainly not entered by the door, which was straight before me the whole time, and had not opened. I jumped up, uttering a sharp exclamation of surprise, which caused Madame to laugh inordinately. She said banteringly:

"'You will not go far on the path of occultism if you are so easily startled at a little thing like that.'"

"Then she presented me to the visitor, who proved to be he who is now the Master Djwal Kul. . . .

"Many curious phenomena were constantly taking place around her at this period. First, she was herself the most striking of all the phenomena, for her changes were protean. Sometimes the Masters Themselves used her body, and wrote or spoke directly through her. At other times when her ego was elsewhere engaged, one or

other of two pupils of lower degree than herself would take the body, and there were even certain occasions when another woman used to be in charge—I think a Tibetan. I have myself frequently seen all these changes take place, and I have seen the new man who entered the body looking round to discover the condition of affairs into which he had come—trying to take up the thread of conversation, for example. Yet, with all this, she was in no sense of the word like an ordinary medium, for the true owner of the body stood more or less within reach all the time in full consciousness, and thoroughly understood what was going on."

After describing several very strange phenomena, C. W. L. writes a few very personal, but delightful, opinions of his own change of character and Madame Blavatsky's influence upon his character:

"At one time and another I have seen a good many of the phenomena which were so closely associated with Madame Blavatsky. I have seen her precipitate drawings and writings, and I have also seen her find a missing object by occult power. On several occasions I have seen letters fall out of the air in her presence; and I must also state that I have seen such a letter fall at the Headquarters at Adyar when she was six thousand miles away in England, and again that I myself have several times had the privilege of being employed by the Master to deliver just such letters after her departure from the physical plane.

"In those early days of the Society, messages and instructions from the Masters were frequent, and we lived at a level of splendid enthusiasm which those who have joined since Madame Blavatsky's death can hardly imagine. Those of us who have had the inestimable privilege of direct touch with the Masters have naturally retained that enthusiasm, but it is not easy for us, whose powers are so much less than hers, fully to impart it to newer members. I have sometimes wondered, however, how many of our present-

day members would have found themselves able to endure the somewhat severe but remarkably effective training through which she put her pupils; I can testify to certain radical changes which her drastic methods produced in me in a very short space of time—also to the fact that they have been permanent!

“When I came into her hands I was just an ordinary lawn-tennis-playing curate—well-meaning and conscientious, I believe, but incredibly shy and retiring, with all the average Englishman’s horror of making himself conspicuous in any way or occupying a ridiculous position. After a few weeks of her treatment I had reached a stage in which I was absolutely hardened to ridicule, and did not care in the slightest degree what anybody thought of me. I mean that quite literally; it was not that I had learnt to endure disapproval stoically, in spite of internal anguish, but that I actually did not care what people thought or said of me, and indeed never considered that matter at all. And I have never cared since! I admit that her methods were drastic and distinctly unpleasant at the time, but there was no question as to their effectiveness.

Apart from the great Masters of Wisdom I have never known any person from whom power so visibly radiated. . . . She was always ready to sacrifice herself—and, for the matter of that, others also—for the sake of the cause, of the great work upon which she was engaged. Utter devotion to her Master and to His work was the dominant note of her life, and though now she wears a different body, that note still sounds out unchanged, and if she should ever be directed to come forth from her retirement and to take charge once more of the Society which she founded, we shall find it ringing in our ears as a clarion to call around her old friends and new, so that through all the ages that work shall still go on.”

The book now describes further details of the voyage to India. In Ceylon C. W. L. became a Buddhist. Then,

eventually, reached Madras and Adyar at last. Madame Blavatsky was received with great enthusiasm and homage. This was in December, 1884, forty-six years ago!

It was a very crowded Headquarters into which they went, and C. W. L. was forced to sleep on a settee in Colonel Olcott’s room.

“I remember waking in the middle of one night and seeing a tall figure carrying a lantern standing by the Colonel’s bedside, which surprised me somewhat, as I knew that the door had been locked. I half raised myself in bed, but as I saw that the visitor had aroused the Colonel, who apparently recognized him, I sank back reassured. After a few moments of earnest conversation the figure suddenly vanished—which was the first intimation to me that he was not an ordinary physical-plane visitant. As the Colonel, who had raised himself in bed, promptly lay down and went to sleep again, it occurred to me that I had better do likewise; but in the morning I ventured respectfully to tell the Colonel what I had seen. He informed me that the messenger was Djwal Kul—now a member of the Great Brotherhood, but then the principal pupil and lieutenant of the Master Kuthumi—the same whom I had already seen in the Hotel d’Orient at Cairo, though in this case the light was not strong enough to enable me to recognize him.”

Very interesting and eventful were the days that followed. Visits to Burma, Conventions, lectures, formations of Lodges, etc. Several occasions are described where the Masters appeared in materialized forms. One of these was when H. P. B. was ill unto death:

“Our Founder herself lay in bed inside in a condition of extreme weakness, but she had just sunk to sleep, so that the lady who was nursing her had thought it safe to steal a few moments of respite, and had come out to sit with us. She was describing to us tearfully Madame’s exceeding weakness when she suddenly checked herself to say: ‘Who can that be?’ for we all

heard a firm quick step approaching along what was then the open roof, beyond the bedroom. The footsteps came down from that higher level and passed quickly before the window which faced us as we sat, and then—the Master Morya entered the room; but the lady did not see Him, for as He entered the startled look left her face, and she sank back upon her cushion as though in sleep. The Indian and I sprang to our feet and prostrated ourselves; but the Master Morya walked quickly past us with a bright smile and a benedictory wave of His hand and turned into Madame Blavatsky's bedroom.

"We heard an exclamation from her, a few words in His voice and then some reply from her, and in a few minutes He came out again with the same quick step, once more smilingly acknowledged our salutations, and passed out again by the way that He came. . . .

"Before we had any time to discuss the matter, our attention was distracted by a call for the nurse from Madame Blavatsky, in surprisingly loud and firm tones:

"Where are my clothes? I want to dress."

"The nurse looked at us despairingly (for the doctor had prescribed the most absolute rest); but Madame Blavatsky was very much 'She who must be obeyed,' and of course she was dressed accordingly, and came forth looking much more like her old self. Her Master had asked her whether she would pass away then—she was very near to passing away, and she had had terrible suffering—or whether she would keep her physical body for some years longer, in order to write that great book *The Secret Doctrine*. She chose to stay. I do not think I exaggerate when I say that from that time onward she had scarcely an hour free from pain, but she fought it down splendidly. She wrote the book, and there it remains, as a monument which will stand all through the ages. She

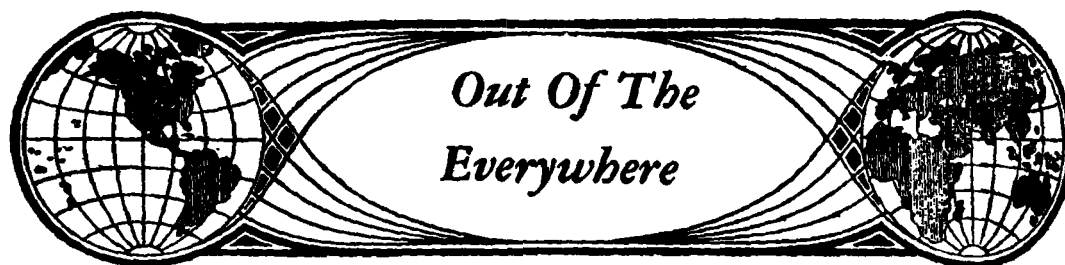
can never, I think, be forgotten while that and her other books remain to speak of her and for her."

After some other descriptions of his psychic training and the troubles and struggles of those early days of the T. S. at Adyar, Bishop Leadbeater brings his valuable book to a close with some encouraging, beautiful words about the value of the way of Truth:

"When once the way has thus been opened there is no end to the possibility of unfoldment, and I think I may say without any fear of exaggeration that no day has passed in the forty-five years since then in which I have not learnt some new fact. The yoga of the Initiate consists, as does all other yoga, of a steady upward pressure towards union with the Divine at ever higher and higher levels; one has to work the consciousness steadily onward from sub-plane to sub-plane of the buddhic world, and then afterwards through the nirvanic; and even beyond all that, other and uncounted worlds are still to be conquered, for the Power, the Wisdom, and the Love of the Infinite are as some great mine of jewels, into which one may probe ever more and more deeply without exhausting its capacity; nay, rather, they constitute a shoreless sea into which our dewdrop slips and yet is not lost therein, but feels rather as though it had absorbed the whole ocean into itself.

"Thus would I live—yet now
Not I, but He
In all His power and Love
Henceforth alive in me.

"Here, then, I must end this fragment of autobiography, for this is 'How Theosophy came to me'—first through our great Founder Madame Blavatsky on the physical plane, and then more fully on the higher levels through other members of the Great White Brotherhood to which she introduced me. May all my brethren find in Theosophy the peace and happiness which I have found."



MUSIC AND CRIMINALS

"Little by little the prisons of the world will be changed into educational institutions, and the death penalty, as well as mass punishments, will be eliminated." These predictions from a *very high* occult source are being fulfilled.

We see reforms taking place in many prisons, greatly due to President Hoover's Crime Commission, and the conviction is growing deeper in the minds of officials of the government that the majority of crimes are due to mental deficiency.

One of the latest innovations is allowing prisoners to study arts and crafts, especially music. At the prison of Holmesburg recently, thirteen hundred and twenty-five convicts sat in their cells and heard a concert by a large orchestra of their fellow convicts. A philanthropist, Mr. E. T. Stolesbury, furnished the instruments and trained the men himself. What a noble effort of a noble man!

In the center of the floor of the large hall of the prison is a five-pointed star laid in cement. This symbol is that of the perfect man! Was its place among the so unperfect an accidental occurrence?

"WORLD UNITY FOUNDATION"

The object of this new organization (chartered by the State of New York, January, 1928) is "To maintain facilities for promoting those ethical, humanitarian, and spiritual ideals and principles which create harmony and understanding among religions, races, nations, and classes, and for coöperation with established educational, scientific, and religious bodies working for these ends."

We understand that "World Unity Conferences," which are an activity of this Foundation, started at Adyar (Headquarters of the Theosophical Society) in 1925. It is natural, delightful, and encouraging that this ideal of international Brotherhood, which was born with the Theosophical Society in 1875, should just fifty years later be augmented by a public Foundation which should be sponsored by such eminent leaders of public thought as Carrie Chapman Catt, John Dewey, David Starr Jordan, Harry Levi, and Harry Emerson Fosdick, among others.

The Foundation is already functioning through "World Unity Conferences," which convey its message "without restriction of race, nationality, creed, or class, upholding the ideals of brotherhood found in all religious and ethical teachings." The Foundation also sponsors an "Institute of World Unity," which teaches unity as revealed by modern science, philosophy, comparative religion, and history.

The Foundation also publishes the *World Unity Magazine* (at 4 East 12th St., New York City) which "interprets and records the trends toward world-wide understanding and a humanized civilization able to release the finer aspirations of mankind."

May this new World Unity Foundation have the spiritual understanding and (as far as possible) the physical coöperation of Theosophists, for surely it is another splendid channel for the forces of the Great Ones to whom the Brotherhood of Humanity is the breath of spiritual life!

Great Masonic Demonstration.

Backed by the 600,000 Shriners of North America—men recognized as the leaders of their communities—the project will reach its climax with the peace meeting of the imperial council at Toronto, Can., on June 10, 11 and 12, 1930.

According to Mr. Youngworth, the Shrine will attempt to make the Toronto gathering the greatest peace demonstration ever held. Grand masters of Masonic bodies of the United States and Canada will be invited to participate as guests of the Shrine, together with the governors of states of this nation and provinces of Canada.

There will be a huge peace banquet, at which the speaker, not yet named, will dwell on the principle of the Shrine project. A peace parade will be held, culminating with the unveiling of the Shrine world peace monument at Toronto—a memorial, Mr. Youngworth said, which will be comparable in significance to the Statue of Liberty which France placed in New York harbor.

A peace flag will be unfurled, Mr. Youngworth said. It will bear the Arabic inscription, "Ses salamu aleikum."—"Peace on you; and on you be the peace."

BACON-SHAKESPEARE CONTROVERSY

There are many persons who believe Francis Bacon wrote many, if not all, of the plays attributed to Shakespeare, and they are patiently (?) waiting for every bit of evidence possible to confirm their belief. They will be interested to read the following from the *Daily Northwestern*, Oshkosh, Wis.:

After a year of investigation in England, J. Edward Morgan, until recently proprietor of a printshop in Oakland, has arrived at the conclusion that glory rightfully due Francis Bacon has been thrown to William Shakespeare by English scholastic circles because of royal politics and a prudish antipathy for a man of illegitimate birth.

Morgan, it was announced, yesterday, in Stratford-on-Avon, the home of Shakespeare, is returning to the United States with what he believes is conclusive proof that Bacon has been made the scapegoat of a gigantic literary fraud.

A not unknown writer of verse himself, Morgan has for years been interested in the theory of the Baconian authorship of the plays attributed to the bard of Avon, and his culminating investigation of the speculation led him to sell his printshop to obtain funds.

Morgan has obtained enlarged photographs of the bindings and pages of the original folios, and asserts that in the very decorations, pictures, and letterings of the script, Bacon wrote his name many times over.

His son, Walter Morgan of Sacramento, chief of the division of research and statistics of the state department of education in California, said today that his father believes Bacon's illegitimate birth was the cause of his denial of literary recognition.

Young Morgan said his father had found that Bacon, in some of his cryptic writings, laid claim to a right to the English throne, based on an alleged relationship to Queen Elizabeth, Mary, Queen of Scots, or Lady Jane Grey. The elder Morgan believes, said his son, that Bacon's claim to royal blood and to the right of succession threw the weight of argument over the disputed plays to Shakespeare.

"This," young Morgan declared, "would account for the British reticence my father encountered in his studies abroad, so far as Bacon's claims were concerned. Many persons in England who have studied the Shakespeare-Bacon theory in all its ramifications assured my father they believed him on the right track but said they dared not publicly admit it."

"DEATH TAKES A HOLIDAY"

The *Pittsburgh Press* tells us of a new play with a unique subject:

"The best 'idea' play of the season wears the excellent title of 'Death Takes a Holiday.' It is taken from the Italian, and imported by the Messrs. Shubert.

"The idea, containing all sorts of controversial slants, is briefly this: Death grows weary of being known as the grim reaper. He does not consider himself grim and he cannot understand why men fear him. He is weary of being hated and misunderstood. He decides to take a week off and come to earth in human guise. During that time Death feels that he can study mankind at first hand and find the answer of many questions.

"So it is that, disguised as a visiting notable, Death finds himself at a typical week-end party of smart people. Of course, now that Death is not working at his trade, renewed life comes to everything. The dying suddenly recover and miracles happen. An auto, for instance, reaches the very brink of a precipice but does not go over.

"And Death starts trying to make himself understood. He argues that he is man's friend and benefactor, not his enemy. But for Death life would run wild, worlds would be overpopulated and vegetation would strangle all things. Even in the few days when he is holidaying, a small jungle begins to grow about the place of his retreat.

"But also Death finds Love, and this is what gives the play its mystical and fantastic quality. While women find him attractive, still his eyes repel them. That is, all but one—a most charming, dream-struck youngster who loves him and, in the end, goes away with him.

"For, as Philip Merrivale—in his rôle of Death—reminds us in the last line, 'Love is stronger than illusion and as strong as death.' It's a drama shot with opportunities for speculation on life, love and death.

CREMATION

Theosophists who have read Col. Olcott's *Old Diary Leaves* are familiar with the story of the "first cremation in America," that of Baron de Palm, in the first-built crematorium at Washington, Pa.

A few years ago (1923) the Homewood Cemetery Association, Pittsburgh, built a chapel and installed one of the finest and most up-to-date crematories in the country. The late Mrs. Jones, prominent Theosophist of Pittsburgh, was, I think, the first to be cremated therein.

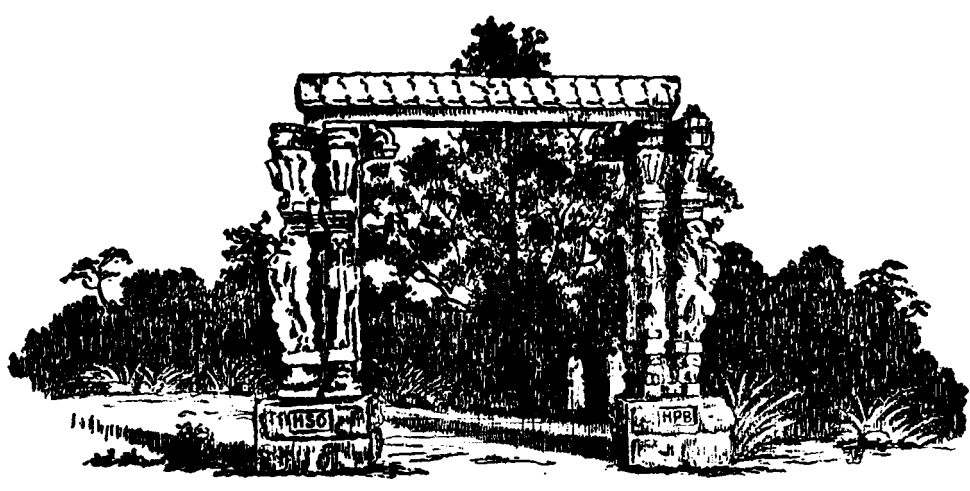
Theosophists seem to "have a way with them," whether living or dead. Allegheny County, of which Pittsburgh is the capital, and Washington are next-door neighbors, and Dr. Le-Moyne, by his personal courage, laid the foundation of what has since developed into a series of pioneer experiments along this line.

MONUMENT TO WORLD PEACE

One of the most tremendous projects ever undertaken by a fraternal organization—a project to effect and create a sentiment of peace among the nations of the world—has been launched by Shriners of North America, Imperial Potentate Leo V. Youngworth of Los Angeles has announced.

Encouraged by the great sincerity of President Hoover and Premier Ramsay MacDonald of Great Britain when the two met in the hills of Virginia to discuss world peace, the Shrine will accept the challenge of the two leaders and rededicate itself to the Masonic ideal of brotherhood and good will of mankind, Mr. Youngworth declared.

One of the startling features of the Shrine project is the fact that the organization, fundamentally averse to participating in matters of political nature, will strive to arouse a sentiment bound to affect, directly or indirectly, the politics and political destinies of all nations.



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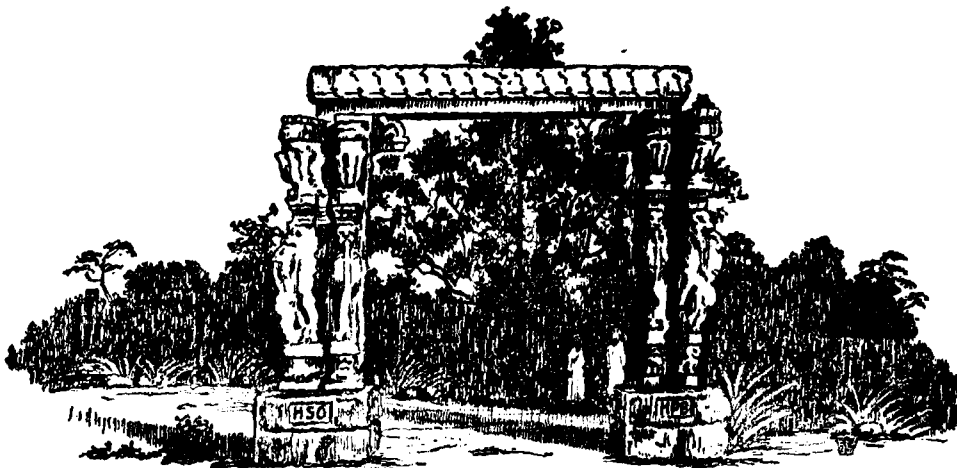
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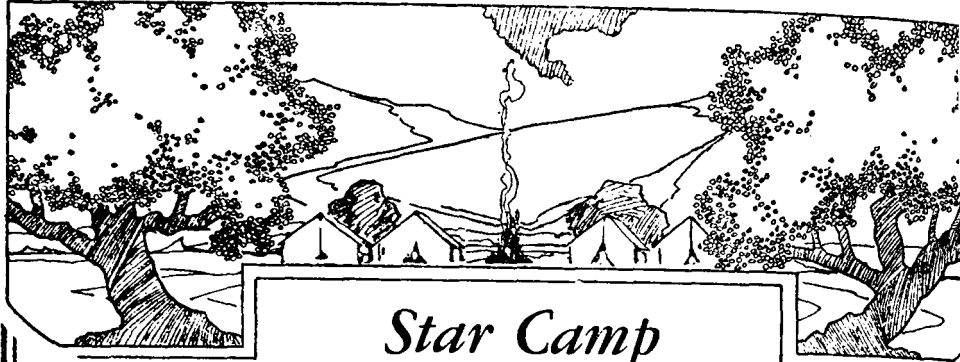
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at Ojai, California

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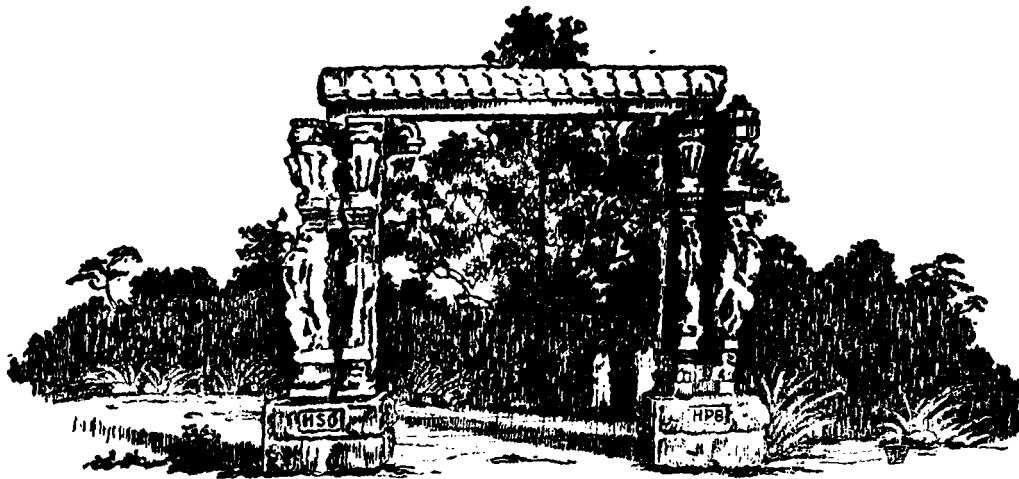
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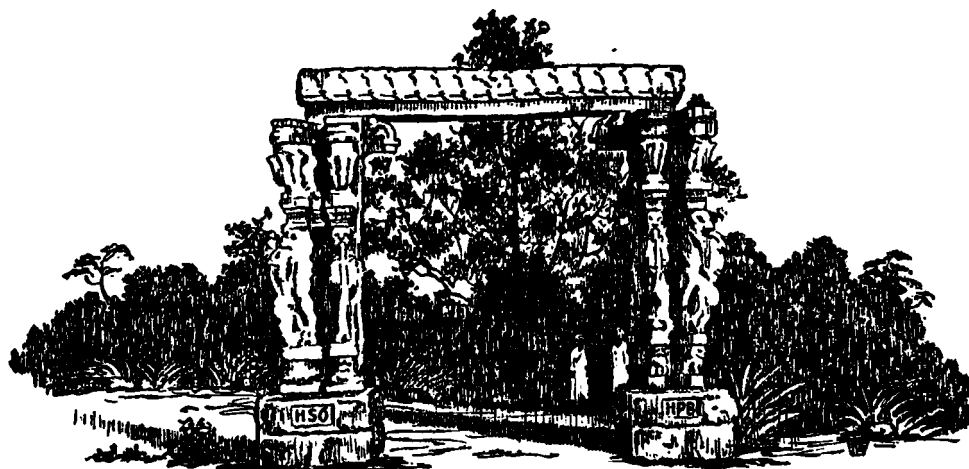
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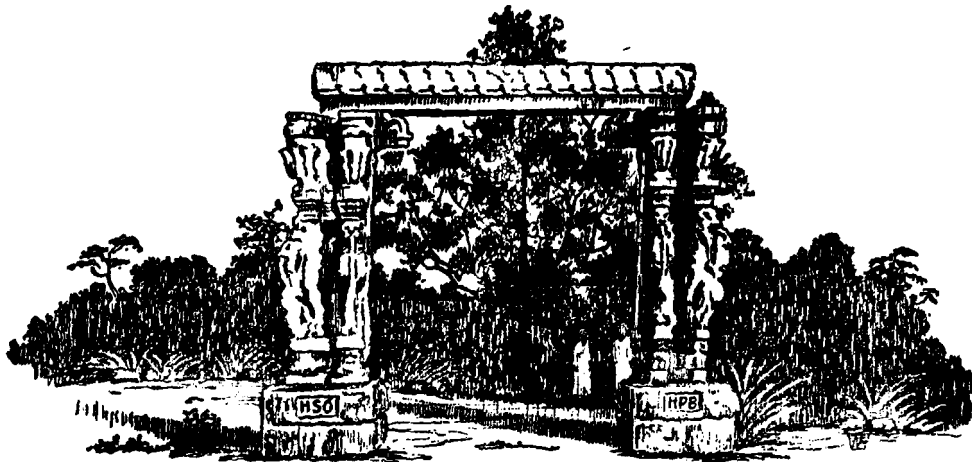
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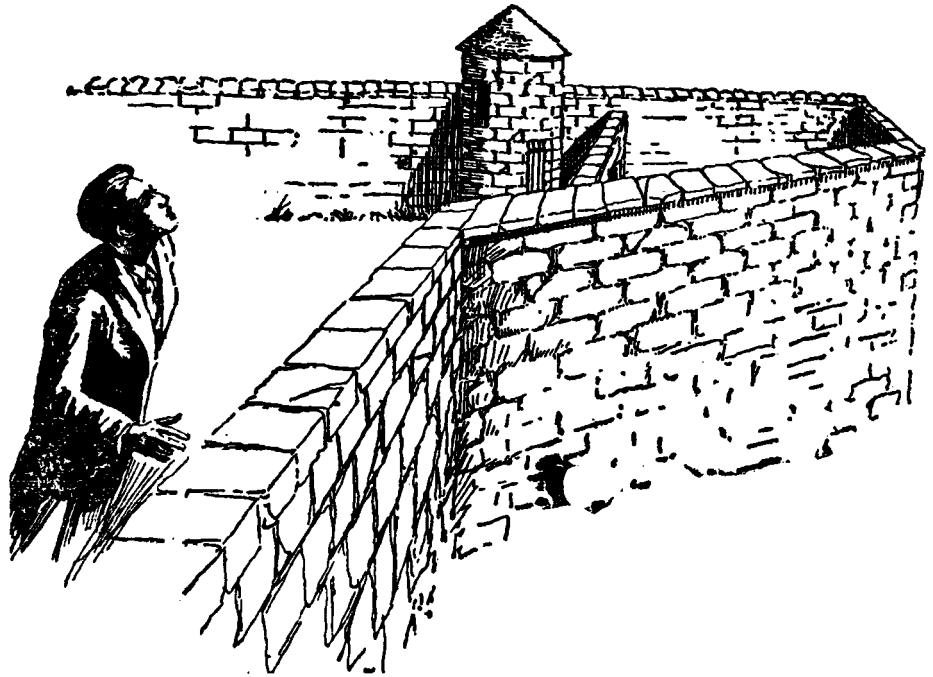
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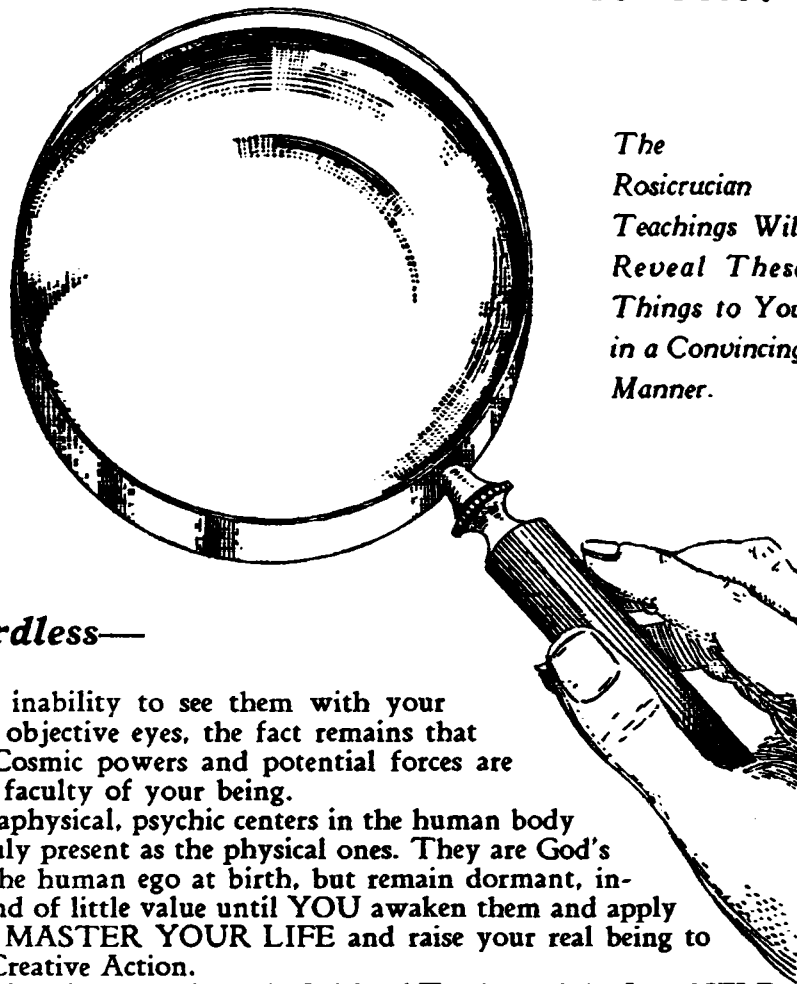
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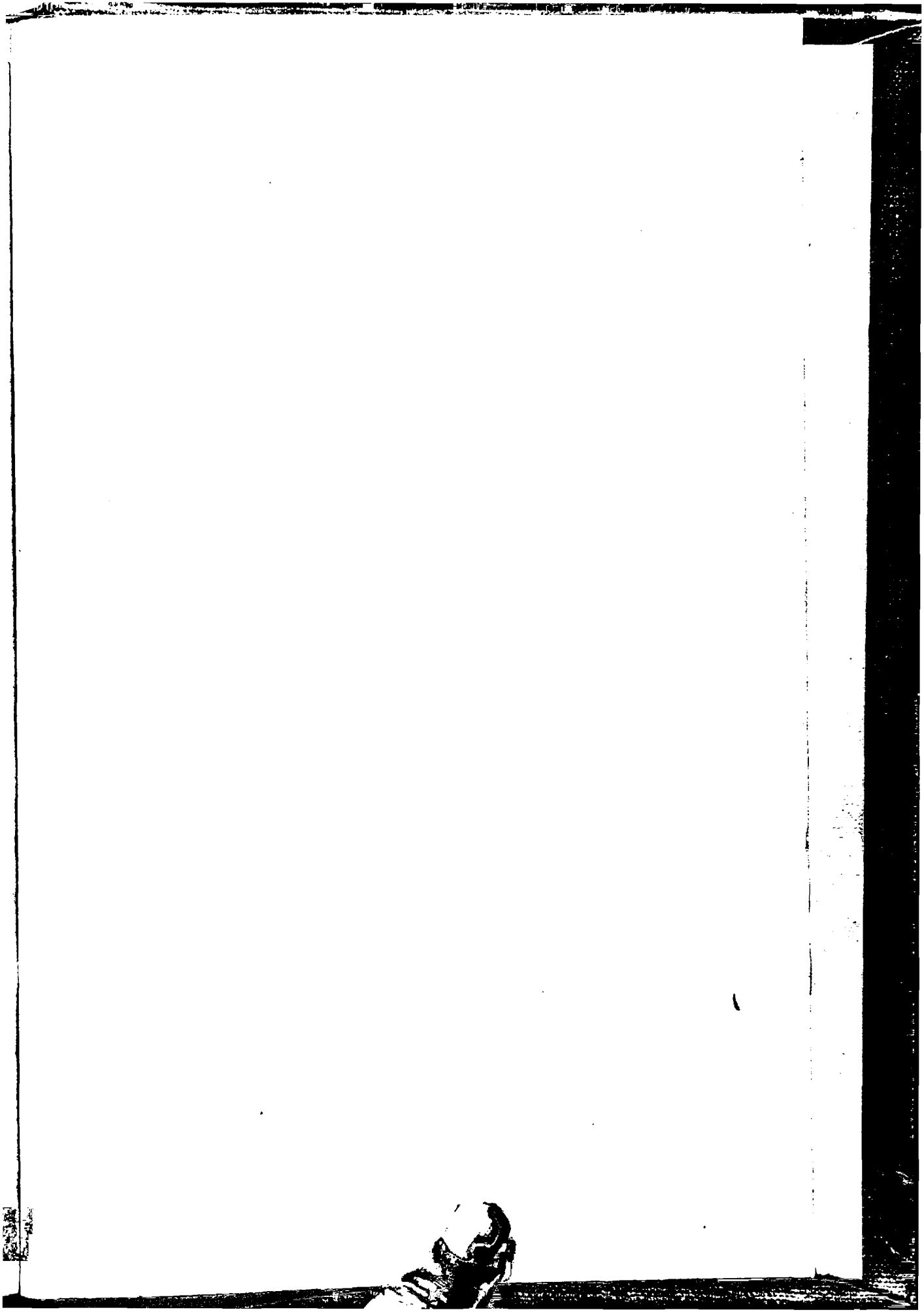
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How to Live J. Krishnamurti

The Daily Life of a Master
Bishop C. W. Leadbeater

What of Krishnamurti? C. Jinarajadasa

Motherhood Rt. Rev. G. S. Arundale

Theosophical World Peace
Marie R. Hotchener

July, 1930

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Our Policy

The Theosophist is an unsectarian publication dedicated to the ideals of world Brotherhood, to the dissemination of truth, and to the destruction of materialism.

Contributions will be considered on the subjects of Theosophy, philosophy, religion, education, science, psychology, art, health, citizenship, social service, and all other branches of humanitarian endeavor. (See page iii.)

Contributions criticizing individuals, or otherwise of a personal controversial nature, are not desired.

The pages of this magazine are open to all phases of thought provided they are in consonance with the ideals of Theosophy. But the Editor is not responsible for any declarations of opinions expressed by contributors.

"The inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, the preference of it; and the belief of truth, the enjoying of it, is the sovereign good of human nature."

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The Theosophist

An International Magazine

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Annie Besant, D. L., P. T. S., Editor

Marie R. Hotchener, Assistant Editor

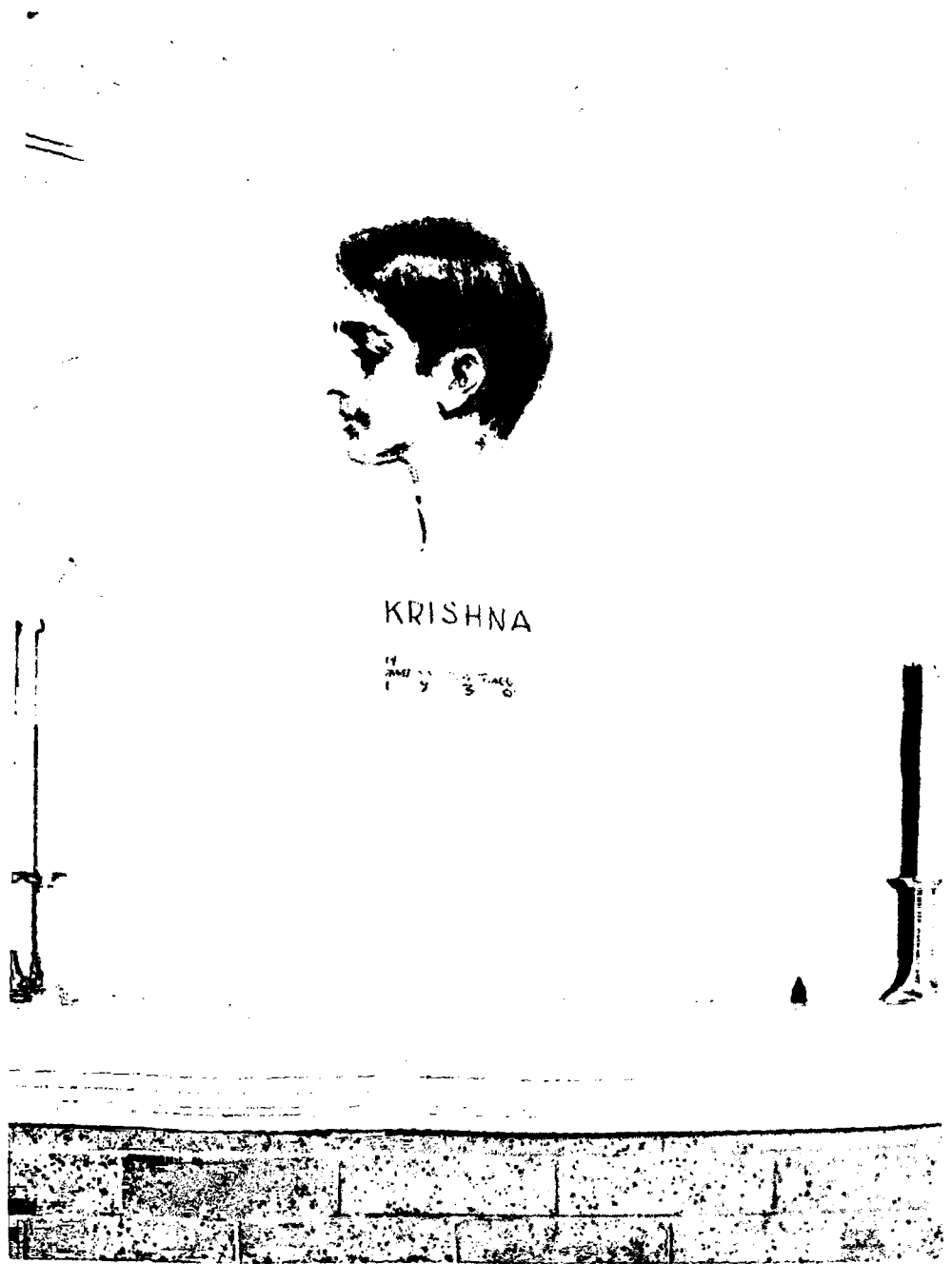
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On a recent visit to the Ojai Valley, James Montgomery Flagg, the distinguished American artist, made the above drawing of Krishnaji on the wall over the fireplace in the house where he lived.



On the Watch-Tower

Our Watch-Tower feels deserted this month with the Editor-in-Chief on the eastern ocean sailing to England, and the Assistant Editor and the Publisher on the Atlantic, with the same objective. We can imagine how joyous will the meeting be "over there," with many of the celebrities of the T. S. together in London and in Geneva. Why doesn't some ancient alchemist appear and with the Philosopher's stone turn all our pennies into gold, that we, too, might join them there! Or better still, perform some wonderful magic that would impress the minds of Dr. Besant, Bishop Leadbeater, and others, that an American tour is an absolute necessity. What a joy and inspiration it would be to see and hear them!

▲ ▲ ▲

Mr. and Mrs. Geoffrey Hodson, in the course of their American tour, have paid Los Angeles a recent visit, and at their departure there was a general de-

mand among the members of the Federation of Southern California Lodges that they return to stay. Mr. Hodson's lectures aroused great enthusiasm; and his scientific presentation of Theosophy, and the practical of trained psychism, made a profound impression upon the members and the public.

Following their sojourn here, they attended Star Camp at Ojai, and afterwards visited the Northern California Federation of T. S. Lodges near San Francisco where Mr. Hodson lectured. They are to be at the Summer School at Wheaton in July and are sailing for England immediately afterwards. Their proposed journey to Adyar has been abandoned, as there has been such an insistent demand that they return to New York early in the autumn to begin another season of work in this country.

We learn that another edition of Mr. Hodson's book on the *Science of Seership* has been exhausted.

Among the interesting people at the Ojai Star Camp this year were Mr. and Mrs. J. C. Bilimoria and their seven-year-old daughter Avie, of Rangoon, Burma. Mr. Bilimoria is a lecturer on law at the University of Rangoon. This charming family came to the Camp via Japan and are returning home across our country and Europe. They will reach Holland in time for the Ommen Camp.

Another distinguished guest was Mrs. Malati Patwardhan, editor of *Stri Dharma*, the only women's magazine in India. Mrs. Patwardhan is also an Hon. Magistrate in the city of Madras, she is District Commissioner of the Girl Guides, and holds several other offices in the various progressive movements of India. At present she is touring in Krishnaji's party.

Mr. Robert R. Logan, with his inimitable charm, was again the official Town Cryer of the Camp. His announcements before each meeting were always awaited with pleasure because of the fund of humor which appears to be at the command of this talented gentleman.

The average audience for Krishnaji's daily talks in the Oak Grove numbered about one thousand, and on the two Sundays he spoke there were more than two thousand present. Of these people approximately five hundred lived on the grounds, the others being either visitors in just for the day, largely from Los Angeles and Santa Barbara, or people stopping in the nearby

Meiner's Oaks and in the town of Ojai.

Everywhere at all times one heard expressions of gratitude towards, and appreciation of, Louis Zalk and George Hall, the two untiring workers whose labors made possible the Ojai Star Camp. The opinion has been generally expressed that this debt of gratitude incurred by all who attended the Camp can not easily be paid off, so great is it.

The Camp messenger service was in the hands of little Miss Phoebe Russell and her antiluvian Ford. With her car fairly overflowing with children, Phoebe dashed up and down the streets of the Camp, delivering messages and transporting luggage. It was rumored that she and her youthful aids could handle more luggage in a shorter period of time than any two men in Camp. During meal-times when the Ford could not be in operation, these children, all except the mere babies, worked in the cafeteria. They were most useful citizens of the community. The duties the children took upon themselves, however, did not prevent them from spending many hours in the playground, in a corner of the Oak Grove, provided with all kinds of interesting things for young people.

▲ ▲ ▲

We, who are temporarily in charge of the magazine, are taking advantage of the Assistant Editor's absence to slip the following into the Watch-Tower notes without her knowledge.

We think our readers will be happy to read what Dr. Besant, our Editor-in-Chief, has said in Watch-Tower notes in a recent issue of *The Adyar Theosophist*:

"I have received with great pleasure and with a sense that I have behaved with great wisdom, the first number of *The* (international) *Theosophist* from Los Angeles. My friend and co-worker, Marie Hotchener, has fully justified my wisdom in issuing our international *Theosophist* in the United States of America. I feel sure that it will spread far and wide over that huge country and will worthily represent the great cause which is so dear to all our hearts."

We know how delighted Mrs. Hotchener was to receive this commendation from her Chief. The task of starting a magazine anew in this country, of planning everything from the front cover to the last, of thinking out the last detail of paper, of type, of format, of illustrations, of drawings, of writing regularly each month her own article and the other departments which are hers, of carrying on a correspondence to members all over the world in an effort to get sufficient variety and quality of contributions for Dr. Besant's new international *Theosophist*—all this has been a tremendous work, almost beyond the strength of one person.

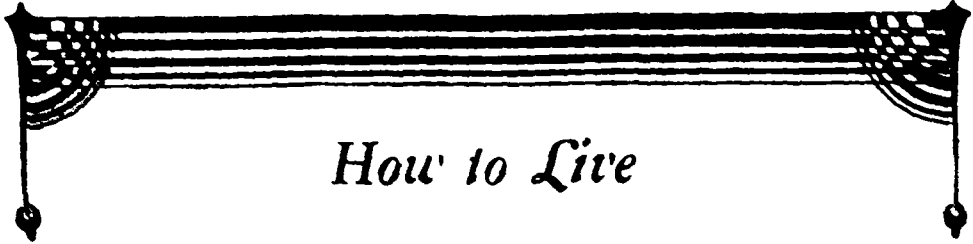
We have watched our Assistant Editor labor day after day, week after week, and now month after month, from early morning until late at night, often not stopping even for food, in order to accomplish this task.

Literally hundreds of letters have come, expressing appreciation and gratitude for the help and inspiration which readers have been kind enough to say they have received from the magazine. They may be sure that Mrs. Hotchener was encouraged and strengthened by them. But often she would say, "I must do everything I can to make this magazine worthy of our Chief and of Those Whom she represents in the outer world."

So now that Dr. Besant has also expressed *her* appreciation in such generous measure, we know that our Assistant Editor will be very happy. We know, too, how happy she will be to have a little time with Dr. Besant abroad, and we hope she will return to America well rested and able to continue her joyous work for *The Theosophist*.



A short time ago Dr. Besant expressed the desire to understand the name of the new Swedish Theosophical magazine, *Fri Horisont*. A letter from Maria H. Talano, Escondido, California, explains that its literal translation into English is "Free Horizon."



How to Live

By J. Krishnamurti (A World Citizen)

(Substance of a speech recently delivered by Mr. Krishnamurti in Madras, India)



I WANT to put before you a certain point of view which I think is the only point of view which will solve the world's problem at the present time, that is, solve your own individual problem.

To understand the extreme complexity of modern civilization and the so-called progress of modern civilization, which I maintain in the majority of cases is purely mechanical, you must take the individual and understand the purpose of the individual, because the individual is the mass, the nation, the country. Apart from the individual, the nation, the community, the class, the race, does not exist. To understand the point of view which I am putting before you it is necessary to realize that the individual, that is you, is absolutely free, that you are absolutely your own master, and that you can create your own circumstances over which you must be the absolute authority.

Being so free, means that you have the capacity to choose your own particular path, your own particular idea, follow your own desires; being free, you have the choice between the essential and the non-essential, the beautiful and the ugly. Having that

choice, you are able to judge everything that you come into contact with in life upon its own intrinsic merit, judge the whole impersonally, and always choose that which is essential. The moment you perceive such an idea intellectually, you are beginning to get rid of fear, fear of independent action born of impersonal thought. Throughout the world, every one is seeking comfort, whether intellectually, emotionally, or physically. Such comfort naturally breeds fear. Fear starts all the complications of religion, of worship, prayer, and so on, because a man does not realize that he is absolutely and solely responsible for himself.

With that in mind, one has to look at one's life, not from the traditional, nationalistic point of view, but from the point of view of disinterested thought, that is, the highest point of reason. Thought does not belong to any nationality. Real thought is neither east nor west. Experience is essentially the same whether you acquire it in this country or in America or in Europe. The essence of that, the assimilation of experience, is the same. When once you establish for yourself such a disinterested standard of thought, it is

neither personal nor national, neither of class nor religion. Such a standard becomes your mirror by which you judge your actions impersonally, so that you become a stern law to yourself.

You are absolutely and wholly dependent on yourself. The moment you have such a thought there is the disappearance of fear. The more and more you evolve, that is, have more and more experience in contacting life, there is less and less of fear. So long as fear exists in the mind and in the heart of an individual, he can never grow to fullness, to the greatness of his individual capacity. If the individual is great, he creates round him an environment that shall give encouragement, that shall give the right tone, the right quality, which is absolutely necessary for the growth of the weak.

Let us look at education, the education which we are receiving at the present time, especially in India. What have the Universities and the schools made of each one of you? Inquire if the system through which you have been brought up through childhood, is leading you to be a moral person. True morality, from my point of view, is all that goes to make for rich abundance, experience for the individual. What is modern education doing to the individual, to each one of you? To put it briefly, it is making you into machines. It is killing out all initiative. You merely become, through this process of education, a cog, a wheel in the huge machine which you

call society and nation. You are part of a machine, and you are no longer an individual capable of clear thought and clear action. Don't you see that if there is such sorrow in the world at the present time, the machines are creating it? You are creating it, because you want to function automatically without the least effort.

The whole result of education is to make you into machines that will not revolt, that are incapable of discontent, and hence of action, independent action. When you are such a machine which functions smoothly, a personified function, then individual effort, on which the world depends, on which the whole culture of a nation depends, on which the world of thought depends, is slowly perverted and strangled. If you look at your own life, you will see from a tender age, from childhood upwards, fear at home, fear at school, is instilled. You must do what your parents ask, and the parents are afraid of their neighbors, their class, and their caste. This fear has so dominated your mind that individual thought has been utterly destroyed.

Though you may have degrees, your minds are merely stuffed with superficial knowledge, which has nothing to do with life; therefore your mind has been absolutely undeveloped. What is the value of all your degrees, if you have lost contact with life? You are merely creating more and more sorrow. You are machine-made, and the

whole process is turning out more sorrow. With all the degrees, the spirit of adventure is knocked out. You are all the time looking at life from the point of view of a safe, comfortable job. There is always this attitude in front of you, to get a job, and to run traditionally into customary lines laid down not by yourself, but by this huge machine, called the nation, of which you are a part. Such an education naturally makes you absolutely indifferent. That is immorality. To be indifferent to anything is immoral. You do not care what is happening around you, even in your own families.

What is the remedy? To find out the remedy you must find out the true purpose of life. The purpose of life is to make the individual assimilate experience through the channels of life, which are sense, desire, thought, and emotion. All that goes to make the individual free, that is, to be beyond all experience. Life is seeking experience. Desire, which is life, is continually seeking ways and means to satisfy its wishes. It is seeking fulfillment in experience. What you perceive you desire. If your perception is vast, boundless, then, every experience, every idea, every emotion, is adding to that immensity, which shall be ultimately as the ocean.

The moment you have the purpose in life, then every experience is creative. Then every experience becomes the brick on which you shall build the whole

foundation of life. Experience without a purpose is destructive, chaotic. Therefore, the true attainment of spirituality, which is one's individual attainment, can only come about through your own experience, through your own particular understanding of life, through your own struggle. No one can translate or assimilate your particular experience.

So you begin to look at life from a wholly different point of view, which is direct, simple and free. By direct, I mean without the least shadow of fear, with understanding of the significance of life, irrespective of all consequences. By simplicity, I mean this: You take any magnificent picture, statue, or painting, there is always in it the essential quality of simplicity. The quality of simplicity is the consummation of the essential. You are assimilating experience in order to become the personification of the essential, which is simplicity.

To act freely means fully, without the least placing of a barrier. The moment you do not understand what you do, you are placing a barrier. The moment you understand, you are removing the barrier, functioning with your desires, sense, your emotions, and thought, fully and hence freely. You are then living intimately with life, fathoming every shadow of thought to its fullest capacity, knowing yourself entirely. I say that is the only way to live, directly, simply, and freely.

—New India

The Daily Life of a Master

By Bishop C. W. Leadbeater

(Reprinted by request from the ADYAR THEOSOPHIST)



QUESTIONS are often asked as to the daily life of One of the Masters of the Wisdom—how He spends His time on the physical plane; and perhaps that is a good sign, if it means that members are at least thinking of our Masters and trying to realize Their work. I often feel that we do not think half enough of these Great Ones, that They do not fill so prominent a place in the lives of members in these days as They used to do in ours forty years ago. If we have attained any measure of success in our studies, if we have had the ineffable privilege of drawing somewhat nearer to the Feet of these great Adept Teachers, it is just because They have always been to us living realities, and our relation to Them has been the principal factor in our lives. So was it with us in the older time; so is it with us still today; why is it not so with all, in these feebler and less virile days?

Our brethren must try to realize that among Those whom we loosely call the Masters, there are Great Ones not only at various levels of development, but also of very varied lines of occupation. It is not possible for us to understand many of these

lines of work on which They are engaged, for some of Them are far beyond our present powers of comprehension; but we can at least grasp the general idea that as They are the servants and officers of the mighty Hierarchy which carries on the spiritual Government of the world, there are many departments in the work which They have to do, and employment can be found in that greatest of all Government Services for all kinds of men and women at all stages of growth, from those who are fit to be heads of departments down through managing clerks to junior clerks and even office-boys; and it may be that at these lowest levels some of us who are Their pupils may have the opportunity of entering this grandest of Civil Services.

When we think of that Governing Body, it is natural that the great leading figures should arise before our minds; but we must not forget that underlings are also necessary for the efficiency of the work. In the early days of our Society we heard more of these junior officers than we do now. In the beginning, Madame Blavatsky spoke not so much of the Masters as of "The Brothers," and by that term she meant not only the great

Heads of the Hierarchy but Their servitors, the clerks, so to speak, of the various departments, whom she regarded more nearly as equals, treating them rather as helpers and friends than as objects of almost awe-stricken reverence. For her Master she had always the utmost devotion and instant obedience, but there were comrades at lower levels, who sometimes assisted her in the production of the phenomena which played so large a part in the early life of the Society. There was a grave Egyptian named Tuitit Bey; there was a young pupil whom she called Benjamin, "the disinherited"—a joyous and sometimes sportive entity.

I think Madame Blavatsky used her terms with less precision than we have now learnt to do: we now restrict the word "Adept" to Those who have passed the fifth great Initiation—that of the Asekha, which marks the end of the purely human evolution; in fact, it may be said to lift the Arhat out of humanity, and to make him definitely a Superman. But I have heard Madame Blavatsky speak of "adepts who had been initiated, and adepts who had not been initiated"—evidently using the word merely in the sense of one well acquainted with occult science—just as one might speak of a man as an "adept" at hair-dressing!

Our Masters, when we first had the honor of coming into contact with Them, were already Adepts in the higher sense

of the word—Asekha Adepts, and therefore at the level where They were allowed to take pupils, if They so wished. It is only to the small proportion of Adepts who *did* so wish that the name of "Masters" can truly be applied; but naturally it is with Those that we have had the closest contact. Somewhat later—in the year 1907, to be exact—nearly all the Masters whom we knew intimately attained the rank of Chohan, and assumed the responsibility of the governing of Their respective Rays. One who reaches that level does not usually continue to work with physical-plane pupils, because He simply has not the time to attend to them; but these our Masters, in Their great love and compassion, consented to carry on Their relationship with those whom They had trained, and They have done so up to the present date.

We must not, however, suppose that even those Adepts who take pupils spend much of Their time upon them. The growth of the pupil depends far more upon the steady, ceaseless play of his Master's vibrations upon his vehicles, than upon any fragments of direct instruction that that Master may occasionally bestow upon him. It must, however, be remembered that the Adepts who are so gracious as to take us as Their apprentices do so, not instead of, but *in addition to*, Their ordinary everyday work. They deal with mankind in masses rather than with individuals, and with egos rather than with personalities.

We may think of Them as trying to sway public opinion, to arouse noble feelings of sympathy, pity, or patriotism. They are always on the watch, each along His own line, to take advantage of any favorable opportunity to strengthen the good or minimize the evil. The Adept shines upon a certain set of people—a Nation, perhaps, or maybe only part of a Nation, just as the sun shines upon a garden—and the hearts of any sensitive men in that Nation turn upwards like flowers to the sun, and open themselves out to that influence, knowing not whence it comes, but feeling it to be good and ennobling.

Often when we go upon our regular nightly visit to our Master, we find Him engaged in this work, sitting apparently in meditation, sometimes in that great chair in His room which all His pupils know so well, sometimes on the veranda of His house, sometimes in His garden near the rustic bridge and the tiny waterfall. Sometimes, though rarely, we find Him surrounded by a few physical-plane pupils, mostly young monks from the neighboring monastery of Tashi-Lunpo. It may be that He has appointed days upon which He receives these young pupils; but on that point I have no certain information. There are also occasions upon which He Himself visits that university, sometimes to confer with the Teshu Lama, and sometimes, apparently, to deliver some kind of lecture or

instruction. If we see that He is obviously engaged, we discreetly withdraw for a time and take up our usual work—for every pupil has a regular round, a set of patients whom he visits frequently, much as a doctor does.

I have found Him playing on His wonderful organ—not playing for the sake of His own pleasure in the music, as we might, but utilizing this also as a means of pouring out influence. We may say that the whole life of a Master is devoted to this outpouring of Divine influence upon the world; there may be a hundred ways in which He does it, a hundred channels through which it may be applied, but the ultimate object is the same all the time; He lives for the service of humanity; and we who are His pupils should fit ourselves to be in truth ready instruments in His Hands, to be employed for that one great purpose—in one sense labor-saving machines by means of which that mighty work can be more easily done, by which more of it can be done in a given time and by a given expenditure of force, than can otherwise be achieved. Yet every pupil should remember that though his Master may use him thus as a channel for Divine force, often without his own detailed knowledge down here on the physical plane of what is being done through him, what is expected of him is not mere passivity, but intelligent active cooperation in this world-work. He is *not* merely a pupil to whom certain facts are being taught; he is, as I have said, an *apprentice*

who is learning how to coöperate with the Master now, so that in the future he may be able to carry on, on his own account, the work which that Master is now doing.

Long ago we were told that "to live to benefit mankind is the first step"; and that one primary object of the Master ought never to be forgotten at any stage of the road; for the greatest of our Masters is still living for that object just as definitely as, and far more effectively than, the youngest of His pupils. The physical life of a Master is one of the uttermost purity, and those who would serve Him must strictly follow His example in this respect. Only recently our Lord the Maha-Chohan has said:

"We wish to warn Our older pupils against the tendency at present unfortunately prevailing in the world to lower all standards and to relax all requirements; and we ask them to impress anew upon candidates the absolute necessity of the 'clean life' which was the first of the steps of the golden stairway explained to you by Upasika [H. P. B.] half a century ago. They should understand that this applies to the physical plane as well as to higher levels, and demands at least the observance of the Five Precepts laid down by the Lord Buddha, including the avoidance of flesh, alcohol, and tobacco.

"This which all pupils should undertake is no easy task; mere sentimentality will not carry them through this *kali-yuga* of doubt, slackness, and failure; they must develop robust common-sense, steadfastness, and self-sacrifice also. Reverence to those worthy of reverence, gratitude to those who have helped them, unswerving loyalty to their highest ideals, utter avoidance of uncharitable thought and speech, unfaltering love to the brethren and to all—these are among the qualities which Our true pupils must possess if real progress is to be made."

Regulations such as these are not imposed arbitrarily; they are the expression and necessary consequence of certain laws of nature, and the laws of nature cannot be changed to suit our convenience or to pander to our weaknesses. If a man chooses to follow this Path, he must adapt himself to its conditions, just as one who chooses to train himself for a race must be willing to submit to such restrictions as are necessary for the full development of wind and muscle. As S. Paul remarks: "They do it to obtain a corruptible crown, but we an incorruptible"—or rather, we do it not for the sake of any personal gain at all, but to obtain the most glorious of all privileges—that of becoming fellow-workers together with God, the highest honor that can ever fall to the lot of man.

What of Krishnamurti ?

By C. Jinarajadasa



HAVE been told that it is reported, concerning my attitude to Krishnamurti, that I am "sitting on the fence." I presume this is because I still belong to the Theosophical Society, have not left the Esoteric School, and keep up my interest in Masonry. It would be far truer to say that I am sitting on the bridge. For that is what I have always done. Born a Buddhist, I have long been sitting on the bridge between Buddhism and Theosophy.

There are contradictions, and sometimes violent ones, between the religions, as any student can quickly see. Buddhism to all intents and purposes denies the existence of God. Hinduism asserts that He exists. The religions are like islands, each surrounded by water which the faithful are forbidden to cross. But the very purpose of Theosophy is that it enables one to build bridges over the watery gulfs, and so unite island to island.

This is what I have done steadily—building a bridge between non-theistic Buddhism and theistic Christianity, a bridge between non-æsthetic Vedanta and the æsthetic Plato, a bridge between the "other worldliness" of most religions and the practical idealism of Pythagoras. Twenty years ago, I attempted to build a bridge between Roman Catholic ceremonial and Hindu ceremonial and Masonry in my little *Ritual Unity of Roman Catholicism and Hinduism*.

Of course, in so building bridges, I have to ignore irreconcilable differences. What criterion do I adopt? I ignore what does not appeal to me, and I select what does. But surely this is a very personal criterion, and

perhaps one very dangerous too. Ought I not to seek "absolute Truth"? That is indeed my ideal, and I hope to achieve it some day. But in the meantime, as a practical person, I mean to "get busy" with what I can understand and assimilate, and put off the remainder to another life. I have to do that now constantly with many things, like mathematics, for instance. I know well that I am missing many great and inspiring truths, just because my brain is not mathematical, and mathematics make me sleepy. I must wait for another brain to revel in mathematics as I want to. In the meantime, I must construct a code of ethics from what I understand, and not from what I cannot grasp.

So, in Krishnamurti's teachings, I promptly concentrate on what inspires me. I think I am mentally wide awake to note the points which I cannot as yet build into my code of life. But there is nothing new in this quandary; it has happened in the past. Therefore my practical Dharma is to derive the fullest inspiration from what does appeal to me.

I am fascinated by Krishnamurti's challenge to all: "What have you done?" That makes one take stock of one's self. For all of us desire to save the world, but we are apt to be blind to the fact that much is claimed as "done," when perhaps it has not been even properly begun. Krishnamurti insists on a standard; it is implied in the code of every religion. But Krishnamurti hammers at us in a new way, and personally I am grateful for the hammering.

But even more than this, what appeals to me is Krishnamurti's intense longing to make the whole

world perfect, not by men following him, but by following themselves. His doctrine of becoming one with "the Beloved," one with Life, is the old teaching of the Upanishads of "that art thou, O Shvetaketu." But Shvetaketu was not taught that, by becoming one with *that*, he would in some mysterious manner help all others to come to that same goal. While Krishnamurti insists on the greatness of the individual, he insists also that the individual's problem and the world's are related and not separable. He would have us be perfect, not just simply for liberation's sake as a personal achievement, but because that is the sole way to liberate others.

But what about the Masters, Occultism, the Path, Ceremonies, Masonry?

I have described some bridges which I have so far made between my world of Theosophy and Krishnamurti's world of the Beloved. They are bridges between the old dispensations and the new. If there are bridges not yet made, I feel no

call to be disturbed. Krishnamurti has not called upon anyone to destroy any bridge which he may have made between religion and religion, between science, philosophy and art. If Krishnamurti's teachings do not give me inspiration for certain lines of activities to which I desire to dedicate myself, I get that inspiration elsewhere. In many ways the dispensations which appeal to me most deeply are the dispensation of the Upanishads and the dispensation of Plato.

My duty to Truth and to my dreams of service is to live such ideals of *every creed* and of *every age* as I can grasp. And my chosen work is to build "bridges" between dispensation and dispensation. It is for that I am a Theosophist, and daily pledge myself to live in a tiny measure the ideal which my Master lives to such splendid fullness.

I am utterly thankful that the World Teacher in Krishnamurti is now showing me how to build one more bridge, between heaven and earth, between men and men.

The Inner Man

Râja Yoga encourages no sham, requires no physical postures. It has to deal with the inner man whose sphere lies in the world of thought. To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy which deals with the inner world of *noumena*, not the outer shell of *phenomena*.

The first requisite for it is through purity of heart. Well might the student of Occultism say with Zoroaster, that purity of thought, purity of word, and purity of deed—these are the essentials of one who would rise above the ordinary level and join the "gods." A cultivation of the feeling of unselfish philanthropy is the path which has to be traversed for that purpose. For it is that alone which will lead to Universal Love, the realization of which constitutes the progress towards deliverance from the chains forged by Mâyâ (illusion) around the Ego.—*Damodar K. Mavalankar.*

Motherhood

By Rt. Rev. G. S. Arundale

(Australia)

ONE cannot help feeling that there is no religion higher than motherhood, there is no science higher than motherhood, there is no statecraft higher than motherhood, there is no truth more noble, more inspiring than the truth of motherhood, and that motherhood may begin in the Temple of Womanhood, and have its sanctuary there, its *Sanctum Sanctorum*. Yet the Kingdom of motherhood is the world and all that is in the world. And though each woman is a temple of Motherhood, her kingdom is her world, as the kingdom of our Lord is all the world. And after all, men to no small degree—though of course in a lesser degree—share that motherhood, that mother spirit, for they are born of the mother spirit, and in them must dwell, in some degree at least, the power, the protection, the compassion of motherhood—not as women may display them, but at least as their birthright and as their heritage.

Although men have these great privileges, yet it is of course the woman who is the priest of the mighty sacrament of Motherhood. It is the woman who celebrates at the altar of motherhood. It is the woman who is the vehicle of the Real Presence of Motherhood. It is the woman who gives to the world a wondrous communion of the glory and the radiance of the motherhood entrusted to her care. What more can any woman need, how can any woman envy us who are within this Sanctuary when she is an Altar, when she is a Priest, when she is a Sacrament, when she is an Offering all in one? Unfortunately in the world today women do not realize this splendid priesthood. Some of them seek after other priesthoods, and are restive if they are not admitted to that Priesthood which man enjoys, little

realizing that their priesthood which is their birthright and their inheritance, which is the great charge committed to their care for the service of the world, that priesthood is no less splendid, no less wonderful, and has within it a mighty power for the uplift, for the regeneration of the world.

What is needed in the world today more than aught else is that women should enter consciously into their kingdom and possess it, be veritable priests of motherhood, make the world their kingdom so that the Queen Mother of the world may reign therein to the happiness of all mankind, to the happiness of every kingdom of nature. What the world needs is the triumph, is the reign, the undisputed sway of the mother. The world is not a little motherless in that so many women leave their altars desolate, their sacraments unhonored and their truest offerings unbestowed. And because this is so, childhood is less beautiful, youth is less eager and happy, maturity is less strong and generous, age is less noble and honored because so many women forget their womanhood, forget their motherhood, and so the world is left motherless.

I do not think it is too much to say that the very physical appearance of our race is more crude than otherwise it might be because mothers are not the priests that they should be. If Greece was splendid in beauty, if the very physical form of the average Greek was beautiful, it was because the Greek mother knew her motherhood, knew herself to be consecrated to motherhood and lived the Dedicated Life. It was that that made Greece wonderful. It was that that gave Greece the glory that was hers. The splendor that was Greece was the splendor of her motherhood, and if there is to be splendor for the world

in the future, that splendor which we hope shall some day come to her, that shall be the splendor of our women. As is the mother so is the child. As are the mothers so is the race. As is the race so are its monuments, so is its philosophy, so is its religion, so its civilization.

The world needs women who will remember their priesthood, who will know their priesthood, who will feel it welling up in their hearts, who will feel full of eagerness for that consecration and that dedication which is theirs, and will seek in every detail of life to fulfill that consecration and that dedication gloriously, so that they themselves may be content and joyous and may spread contentment and joy throughout their world.

The world needs women who remember the priesthood of the mightiest member of the Sacred Order—Mary, the mother of our Lord and veritable Queen-Mother of the world, perfect example of motherhood. The world needs women who seek in some measure to serve at the Altar of Motherhood as She served 2,000 years ago in exquisite perfection, as She serves today in ways more glorious still. For where a woman is, there is the Queen of Mothers; where an act of Motherhood is, there is the Real Presence. No deeper, no more intimate, nor more universal Truth than the Truth of the Immanence, of the Real Presence of that great and splendid heart of Motherhood in every form, that Motherhood that takes in all the kingdoms of nature. And that is apparent in the ordinary, everyday things of life—the falling in love, the courtship, the engagement, and marriage, the child-birth. Each is indeed and in fact a splendid landmark on that way of love which is the way of motherhood; each a beautiful color in the mosaic ritual of motherhood. And man and woman, these are the two great pillars of the temple of motherhood, pillars of its porchway or entrance. If only we could realize these things, then the falling in love, the courtship, the engagement, the mar-

riage and the child-birth, the whole course of that beautiful way of love would be invested with joy, with dignity, with delight, with happiness, with a sense of offering, with a sense of sacrifice, with a sense of great and wondrous service. To fall in love is to perform a sacrament of Motherhood, with a natural consummation in marriage, itself to be followed and fulfilled by that which perhaps is the supreme sacrament of all, the birth once more into the lower worlds, for further adjustment to the real, a child of immortality.

That is one of the great ways of Motherhood. Yet, of course, there is motherhood other than that physical motherhood. That is but a single facet, however beautiful, of the great diamond through which shines a light that lighteth the world unto peace and happiness.

Every woman can be, should be, shall some day be, a mother of her world, of her family, of her friends, of her surroundings, of her country, of those who are in distress from whatever cause. Priestess of Motherhood, her parish is her world, her congregation is composed of all around her, of trees, of flowers, of creatures, of the human world. To these it is her duty and her joy to administer the Sacrament of Motherhood and to send them on their way in peace and courage.

Do we not need Motherhood today? Most of those things which injure the world are crimes against motherhood. War is a crime against motherhood. Misery is a crime against motherhood. Unemployment is a crime against motherhood. Selfishness is a crime against motherhood. Distress is a crime against motherhood. And these crimes exist in our midst in no small degree because woman has forgotten, or perchance does not yet know, her mission, her power, her purpose. She has yet in these modern days to enter into her priesthood, to fulfill her sacred office. But when she does enter, when the majority of women enter upon this heritage and en-

fold the world in the shining mantle of their motherhood, then the Glory that was will return. But not till childhood shall be beautiful and happy, youth shall be eager, maturity shall be strong and generous, age shall be noble and honored. When women realize what is in their hearts and fulfill their hearts' desire and their hearts' purpose, wars shall cease, class hatreds shall be no more, and misery shall recede before contentment. Men will execute, but women will inspire, and until women do inspire the world must surely continue to suffer. And so we realize what a tremendous responsibility is upon every woman, how wonderful is her opportunity, how much she can do, and how for her own inspiration she has but to look upon that greatest of women who lived 2,000 years ago, and who set before every single woman of today a perfect example of virile and beautiful motherhood.

Be the motherhood physically or be the motherhood of a more spiritual kind, though perhaps there can be no more spiritual motherhood than the giving birth to children, every woman is a mother—whether a mother of a child or mother of her world. Every woman can give peace, strength, and courage. Every woman in some small degree can be a *Consolatrix Afflictorum*, that great and splendid title

given to the mother of the Christ. Each woman represents Her. Each woman is Her servant. Each woman is Her messenger. Each woman is Her child, and the greatest glory of that Queen Mother of the world is Her immanence with every single woman throughout the world. For Her kingdom is first the woman of the world and then the whole world itself. And so, if women will think of these things, if they will ponder them in their hearts, they can change their country as no man can change it. They can give to their country that peace, that prosperity, that happiness, that no man can bring to her, that no political party can ever offer her, that no compromise can bring about.

The salvation of the world depends upon the women. As they care to realize their power, as they care to realize their messengership from the Queen Mother of the world, as they enter upon their heritage and fulfill their priesthood, so will the world enter upon its own peace and happiness which the desolate altars of motherhood have inevitably rendered at present impossible. If woman will fulfill her motherhood in her surroundings, motherhood will then be triumphant and the Queen Mother of the world will enter into Her kingdom in these lower worlds and reign to Her own great happiness and much to our own great peace and progress.

Chelaship

Chelaship was defined by a Mahatma as a "psychic solvent, which eats away all dross and leaves only the pure gold behind." If the candidate has the latent lust for money, or political chicanery, or materialistic scepticism, or vain display, or false speaking, or cruelty, or sensual gratification of any kind, the germ is almost sure to sprout; and so, on the other hand, as regards the noble qualities of human nature. The real man comes out.—H. P. B.

Discipleship

By Mercury

This is the Master's brain; not mine alone.
All my thoughts and plans and dreams must be at-
tuned to Him.

These are the Master's eyes; not mine alone.
Every glance from them must now convey His purity,
His understanding, and His love.

This is the Master's mouth; not mine alone.
Every word I speak must now be worthy to be
heard by Him.

These are the Master's hands; not mine alone.
Ever must they be outstretched to help the world
He loves.

These are the Master's feet; not mine alone.
Now must they tread the path of righteousness; my
footprints serve to guide the world to Him.

This is the Master's heart; not mine alone.
It must be filled with all-embracing love and ever
open to a world in need.

This is the Master's intellect; not mine alone.
Ever must it recognize the unity of life; the world,
the Master, and myself are one.

This is the Master's life; not mine alone.
Freely must it be outpoured in service to the world.



Ojai Star Camp 1930

By Helen R. Crane
(California)



AM concerned with life, how to set it free—that is the highest mission. To divide the world into sexes, groups, old and young, is futile. Life is a process of development from choice. The old seek to withdraw from the conflict of life in the illusion of their particular belief. The young have no belief at all, and because they have no belief it is their practice to revolt from orthodoxy. They have no belief because belief of any kind demands discipline, or thinking for oneself. So, old and young are caught in an illusion: age in orthodoxy or superstition, youth in no belief or in indulgence."

It was the Ojai Star Camp. Krishnaji was talking again to people from all over the world who had gathered together for the third year in the Oak Grove on Starland. Pilgrims had journeyed, some of them almost around the world, to hear this message. The countries represented were Australia, Brazil, British Isles, Java, India, Germany, Hawaii, Holland, New Zealand, and for ten days all lived in the tent city beside the beautiful Oak Grove. In every direction could be seen the glorious mountains rising sheer and sharp against the sky, suggesting in their clear, barren outlines the native beauty of the World Teacher's message. For this message is not concerned with anything but the simple

Truth fundamental in Life. The intricacies, the subtleties and arguments of philosophies, creeds, and dogmas have no place here.

"What really matters is how you conduct yourself," says Krishnaji. "What matters is how you behave, not what your theories or beliefs are. You are here to grow from unconscious perfection through conscious perfection. Experience is uncovering the reality which lies within oneself. This reality is the quality of being which is not arrived at through obedience to authority—it is the development of the personality through strife.

"Not by imitation or by authority is the inner power realized. It does not matter how great the authority may be. To stand alone one must be absolutely against any kind of authority. Your only authority is your own experience. You do not find Truth through a type, the Buddha, Christ, or any such—Truth is beyond all persons, beyond all types of individual effort. All systems are inventions of the mind. Life has no systems, and yet it is every system, for it is beyond them all.

"Experience without discipline, without purpose, means chaos, and wisdom is the consummation of your experience. The wisdom of another is but information. Desire is the everlasting flame of life. The mo-

ment you kill desire you are dead, you can not live. If you know what delusions your desire is creating you are free, and hence you are able to grow. Desire is everlasting growth, adjustment, adaptability through conflict. Now, where there is conflict there is sorrow and happiness, which are both the same. The one that we like we call happiness, the one we do not like we call sorrow. But it is through conflict that we grow into completeness—into the whole which knows no separation."

Each year one asks oneself if the message is not more powerful than it was the preceding year, but possibly the difference in quality does not lie so much in the message as in the capacity of the listener. Also, if one were conscious of any regret in regard to these meetings, it might be because the hearers felt moved to waste so much time of the speaker with useless questions. Over and over again the same questions would be asked, questions pertaining to relative matters while ever Krishnaji was emphasizing that he was concerned only with the *Life behind all form*. Marvellous opportunities were lost to question him about Life and Truth because he was crowded with lesser questions. In 1932, when he

returns to America, will we have learned enough so that we may put aside the unnecessary arguments and concern ourselves with a pursuit of the Truth, the Life?

The nightly camp-fires were a delight. They were held in an open field high on a hill, and there was a new moon hanging low in a star-filled sky. These gatherings were all informal. Sometimes Krishnaji chanted, and once Mr. Rajagopal chanted some hymns of India. Two symposia were held, when different people gave their ideas of what Krishnaji's message could mean to the world, and plans were laid for his return in another two years, when he hopes to spend at least twelve months touring and visiting throughout the country.

And so again the city of Starland has flourished for a brief space and again all is quiet, but surely everyone who visited it during its few days of life, has taken away with him something never to be forgotten. Surely everyone must hear, time and again, when in the stress of business and experience there is a lull—surely he must hear echoes of the clarion call he heard under the trees in the Oak Grove, the call to heed the realities of Life.





Theosophical World Peace

By Marie R. Hotchener

WHILE our Editor-in-Chief, Dr. Besant, voyaged westward from India, I, with Mr. Hotchener, voyaged eastward from America to meet her in Geneva, there to attend the annual session of the Federation of European Sections of the T. S. A report of this will soon be sent to Hollywood to be published in the August *Theosophist*.

It is hardly necessary to remind ourselves that though the many Theosophists that will gather there belong to different nations, they will rise happily above national differences in their spiritual agreement in the fundamentals of Theosophy, a practical philosophy of daily life, unifying them in a very real brotherhood of heart and mind. Theosophists are a nucleus which is a sure forerunner of the larger brotherhood which must, even in this century, take form first in a federation of European nations, and later of all nations throughout the world.

This strong tide of unity, the keynote of this century, has just found new expression in a form which will interest Theosophists greatly throughout the world. But, as younger members of the T. S. may not be altogether familiar with some of the historical facts of it, it may be well to make a brief retrospect:

Amongst those who were present at the original meeting which gave birth to the Theosophical Society in New York City on November 17, 1875, were Madame Blavatsky, Col. Olcott, and Mr. Judge. Soon afterwards Madame Blavatsky and Col. Olcott

journeyed to Europe and to India, and thereafter and until their death they devoted themselves principally to the building up of the international Society from those centers.

Meanwhile Mr. Judge labored diligently for the growth of the movement in America. In 1895, as the result of an unfortunate misunderstanding, between him and Col. Olcott, the members separated themselves into two Theosophical Societies, Col. Olcott being at the head of one, and Mr. Judge of the other. Later additional Societies were formed, each remaining aloof from the others.

In 1896 Mr. Judge died, and leadership of his organization was taken over by Mrs. Katherine Tingley, his devoted co-worker, who soon afterwards moved her headquarters to Point Loma, California. She developed there a center of great beauty and activity to which she devoted her entire energy and enthusiasm until her death last year.

Meanwhile the other Society with Col. Olcott as President continued and extended its work in America, and built up a very large organization. Its American headquarters are now at Wheaton, Illinois. It also extended its activities to Europe and the Orient and established its international headquarters at Adyar, India.

These two Societies, together with others since formed, in spite of their separation in names and leaderships, were all united spiritually in their recognition of the Great White Brotherhood as the real Source and Founders of the original Society, and of H. P. B. as Their messenger; but their ac-

tivities have carried their members into somewhat different lines of work and interpretation of Theosophy.

It is unfortunately true that there has continued some criticism and condemnation among them, and unquestionably this has hurt the progress of Theosophy everywhere, especially in America. For how can the general public accept as genuine our professions of spiritual brotherhood and tolerance if one group of Theosophists condemns another group? And how can Theosophy become a vital force for world peace if it does not first prove itself a unifying force for peace among Theosophists themselves?

Again, many old Theosophists have wondered why it is that in the face of the present world-wide tendency towards unity and understanding (which is bringing together so many orthodox movements in a fellowship of good-will), Theosophists, with such lofty ideals of brotherhood, should not have felt and responded first to the same tendency.

However, this spirit of unity that is pervading the world is at last opening the hearts of many Theosophists to the inner impulse which seems to be flooding through it from the very heart of the Lord of Love Himself. For a new phase of Theosophical understanding and brotherhood seems opening before us.

On the death of Madame Tingley nearly a year ago, her mantle of leadership fell upon Dr. G. de Purucker who, in letters to his members and in his official publication, *The Theosophical Forum*, announced a new and very cordial attitude towards members of other Theosophical Societies than his own. Let us quote from his letter of February 17th of this year:

"What I now have to say pertains entirely to the proper attitude that we should take towards members of other Theosophical Societies, whatever may be the particular Theosophical color of each such other Theosophical Society, or whatever may be the especial The-

osophical flag or banner under which they work. . . .

"Comradeship, brotherhood, unity, union, combined efforts, and the sense of Theosophic solidarity, belong to the distinctive spirit of the new Theosophical Era into which we of the T. S. are now entering. It is my earnest prayer that my beloved comrades on the Path will understand, and in understanding will seize, the spirit and meaning of my words, rather than allow themselves to puzzle over the mere phrases in which this my message is conveyed to them. Never before in the history of the Theosophical Movement has the world needed so greatly as it does today the work and combined efforts of the members of the genuine Theosophical brotherhood, without distinction of race, of caste, of creed, or of color; and last but not least, we should feel that no matter to what Theosophical Society we belong, if the Theosophical Movement as such, and as contrasted with the various Theosophical Societies, is to succeed and do its best work, we must come together and work shoulder to shoulder.

"I tell you in all seriousness, and with all the solemnity that I can bring to bear, that personal opinions, personal differences, society-opinions and society-differences, should not merely be laid aside, but should be dropped and forgotten, and that we should all work together for a common end. The Masters of Wisdom and Compassion are with us—with you, my beloved Comrades on the Path; and I address these words to you also, our brother-Theosophists belonging to other societies. I call upon you all to realize the imperative need of union as contrasted with disunion, of Theosophical good fellowship and good feeling as contrasted with differing and,

alas, sometimes antagonistic, personal views and opinions."

In response to these sentiments from Dr. de Purucker, Mr. Rogers, President of the American Section T. S. wrote as follows:

"Dear Dr. de Purucker:

"I have recently heard from some of our local Lodges that members of your local Lodges have made friendly calls, and I hail this as evidence of a new era of good will and harmony among all Theosophists. I have always deeply regretted the unfortunate impression made upon the public when Theosophists assume an unfriendly attitude toward each other, and I have never been able to understand why the half dozen different Theosophical Societies which exist in the United States should not live at least as harmoniously in the same country as the various orthodox denominations. So long as the present administration of this particular organization lasts, no expression of animosity or censorious criticism will issue from it.

"With heartiest congratulations upon your accession to a position so important and responsible in the Theosophical world, and with all good wishes, I am,

Yours most cordially,
(Signed) L. W. Rogers,
President,

American Theosophical Society."

We understand that Dr. de Purucker is not only in communication with Dr. Besant but with the heads of other Theosophical Societies, and that there seems every reason to hope that his hand, thus extended fraternally to all of them, may be clasped in a common understanding and desire to bring about a Theosophical world peace.

Dr. de Purucker requested me to bear the greetings of his organization to Dr. Besant and the delegates at the

Convention of the Federation of European T. S. Sections at Geneva during the last week of June. This I gladly consented to do in the hope that it might further this great ideal of peace, coöperation, and understanding among all Theosophists throughout the world. I pointed out to Dr. de Purucker that I had the profound hope that while each Society must of necessity work along its own lines established in the past, it might at the same time cease condemnation and separate criticism of others over small details of past history that really do not matter in comparison to the great good that would accrue to the world if peace could be established amongst all Theosophical Societies; also to cooperate with each other in ways that are practical and possible.



Since writing the above the following announcement has been received from Mr. Joseph H. Fussell, Secretary General at Point Loma:

"At the Temple service at Point Loma yesterday afternoon Dr. G. de Purucker announced that he proposed to commemorate the centennial of the birthday of H. P. Blavatsky, next year (1931), by calling a World Convention of Theosophists to meet at Point Loma and extending an invitation to all the Theosophical Societies of the world to meet on common Theosophical grounds of brotherhood in an attempt to see if they cannot arrive at an understanding and work together. He said:

"I have not yet decided on the psychological moment when to send out the official invitation. H. P. Blavatsky was born in Russia on July 31, according to the old style of the Julian calendar. Therefore the celebration of her birthday should be held on August 11th (N. S.). And I am thinking of this date for the opening of our Convention of all Theosophists at Point Loma.'"

He asked me to extend this invitation to Adyar, to the Geneva Federation, and to all Theosophists I meet, and I am gladly doing so.

▲ ▲ ▲

The movement for Theosophical unity has received a great impetus from the coöperative meeting which was held on White Lotus Day in New York City.

One of the independent Theosophical societies invited our own New York Lodges, as well as the Point Loma group, to meet in the auditorium of the Grand Central Palace. All of the Lodges coöperated, with the exception of the foreign-language groups.

Mr. Roy Mitchell of the Canadian Section was in the chair, and speakers were provided from all three New York Lodges, Newark Lodge, the Independent Group, and the Point Loma Group.

All the speakers emphasized the note of unity and coöperation, and it was a delightfully friendly gathering.

An invitation has been extended by the New York T. S. Federation to the other groups for a similar gathering next year, and it is hoped that still other groups will be willing to coöperate, now that the first steps have been taken.

The Theosophical Bond of Union

By F. Milton Willis

(New York)



WE MEMBERS of the world-wide Theosophical Society constitute a Spiritual Fellowship whose field is the whole world and whose beneficent activities should be as multiform as the needs of men and of mankind's younger brothers, the animals.

This Fellowship is all-powerful in its cohesive influence upon mind and heart, and among true Theosophists can no division, no spirit of separateness, exist.

We constitute one of the nuclei of the Universal Brotherhood of Man, and are bound together not only among ourselves but with all other such nuclei no matter of what race, creed, caste, or color.

All persons such as we, capable of, and inclined to, the Sacred Service, should be united in brotherly love and be more than willing to set self aside in the interests of the Whole.

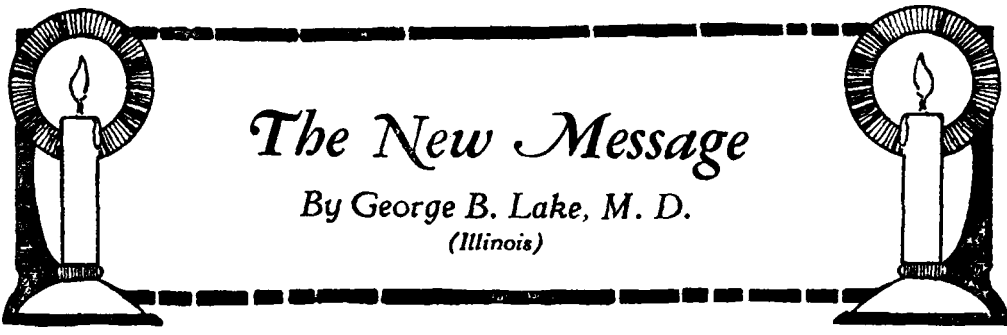
As truly are we, in our inner Selves, brothers and sisters as are the children

of one family, and just as truly do we owe one another the brotherly amenities and help, though unasked.

This unbreakable bond thus uniting us, candor and kindness and affection and mutual help and self-sacrifice—marks of the coming Race—should ever prevail among us, *must* so prevail if the type of that higher Race is to be foreshadowed in us and in our children.

Peace is our watchword and Truth is our aim: the deep, compassionate heart which extends Tolerance even to the intolerant, and the broad, discerning mind which perceives the Real beneath the unreal—these the guaranty of our mutual fellowship, the earnest of our progress toward the Goal.

We stand, singly, for advance toward all that is possible to Man, and collectively throughout the world, as a Center of Light whence the minds and the hearts of men be increasingly illumined.



The New Message

By George B. Lake, M. D.

(Illinois)

SOME wonder why the world has needed—and still needs—various teachers and various philosophies. There are many who feel—or at least say—that the orthodox Christian teaching is or should be sufficient and suitable for all men, past or to come.

Such persons ignore two important facts: First, that high and beautiful philosophies, amply sufficient and satisfying for the people of that time, were propounded long before the beginning of the Christian Era; and, second, that the orthodox Christian teaching of this, the twentieth century, resembles very little the precepts set before us by the Lord Christ.

This latter fact is rather generally recognized and almost as generally deplored. Many people feel that there is no reason why we should not now be living just as the Master Jesus lived. A little thought will, however, show that this is a practical impossibility. The whole fabric of life has been rebuilt during the last 2,000 years; and while the old fundamental verities still stand, as they stood then and for many millennia before that time, the technic of applying them to daily living has altered enormously.

The teacher who is entirely adequate to instruct children in the fifth grade of school might wholly lack the qualifications for a high-school teacher; and even the best-equipped high-school teacher is unable to give our children all the instruction they need, so we send them to college, where they will have the benefit of the guidance of more advanced instructors.

The human race has grown and is growing every year. The prophets and

leaders who watched over and instructed it in its infancy and childhood announced a philosophy and a way of life suited to the immature souls they taught; a new and larger revelation was needed when mankind reached spiritual adolescence; and now we stand at the threshold of our maturity and feel the need for a restatement of the old, old truths, in a form to satisfy the needs of our enlarged and relatively ripened consciousness.

This does not, however, apply to everyone. Not every person needs or could profitably use the services of a college professor. Fifth-grade teachers and high-school teachers are still needed; and for many men the old laws and the old prophecies are more than sufficient. The philosophy of Krishnamurti is for those who, having tried the older teachings, have found them unsatisfying and incomplete and yearn for more light and stronger spiritual food.

It should be understood that no one is capable of fully interpreting the teachings of Krishnamurti to another. The best that can be done is to say, "Here are some of the things which I see in the new and wonderful light which is shed abroad upon us. Come, you, and look out of this window, and you will see as you never saw before; but not necessarily—not probably—the same things that I see, nor in the same way. You will see a new heaven and a new earth, but they will be *your* earth and *your* heaven, not mine nor any other man's."

When last a World Teacher abode among us the keynotes of his message were: "Believe" and "Follow me." That is the way we talk to a child of five, and it is a right and proper way

—then. When the child reaches the age of twenty, we have other admonitions.

Now One comes again and, speaking to those who are no longer children, He says: "Know for yourself" and "Stand alone, in your own strength."

The perambulator is a fine thing for an infant; crutches are a great help to a cripple. No one, least of all Krishnamurti, wishes to take from any man the things which are genuinely valuable to him. But if the child were wheeled about all his life he would never be able to take a man's part in the world; and the timid cripple will lean upon his crutches long after the actual need for them has passed.

Krishnamurti comes to the strong, eager souls of the race and says, in effect, "You have learned your lessons well, up to now. Here is a new and harder lesson, the learning of which will give you new resources of power and vision."

To the child He says, "Try your powers. Perchance you are ready to walk. If so, the world is before you."

He suggests to the cripple, "Lay your crutches aside for a little and find out if they are truly necessary to you. If so, you can easily go back to them; if not you can once more share in the thrilling activities of sound and able men."

And what is the message? It is terrible in its simplicity: *Stand alone!*

Poets have seen the vision of it from afar.

"Only yourself can lead you
Only yourself can heal you."

and again:

"Grow straight in the strength of thy
spirit
And live out thy life as the light."

The Christ, of course, knew it, and foreshadowed this newer message when He said, "The Kingdom of Heaven is *within you.*"

But now comes One who asks us to take the words of the poets and the prophets literally and actually *act* upon them. And most of us are so afraid to be alone!

Look within. See the light—*your* light—there is none other that matters, *for you*, and follow it wherever it leads you.

"Each man must be a lamp unto himself, so that he will not cast a shadow upon anyone." "Develop your own uniqueness." These are His words.

So many of us depend for our ideas and our motives upon others! We say we think, when we are merely mulling over the statements of those who may be actually as ignorant as we ourselves are. We do so many things because the neighbors do them or would make invidious comments if we failed to do them, or because some group or some self-appointed authority has directed or commanded us to do them.

The philosophy of Krishnamurti is the philosophy of *individual freedom* and the inexpressible *happiness* that goes with it—inexpressible, because so few of us have had the experience that our vocabularies lack words to tell of it.

To me, Krishnamurti is a window, calling to me to come and look out through it at a glorious world.

We do not fall down and worship the glass through which we perceive the glorious sunrise or the coming of the spring-time. We do not wrinkle our brows and our hearts in wondering what were the proportions of sand and of potash from which the glass was fused, nor as to the temperature of the furnace in which it was molded. We simply *look out*, see God's world and rejoice.

If we can cease our preoccupation with Krishnamurti, the man, and look *through* Him at his uncomplicated message—his terrifyingly simple philosophy—perhaps we can catch a spark to kindle the lamps which are in every one of us and then, by their light, step forward, every man upon his own path, to a Kingdom of Happiness, which is also peculiarly his own.

Man's Future in the Light of His Past and Present

By Ales Hrdlicka
(Smithsonian Institution)

(An Address Before the American Philosophical Society, and Sent to The Theosophist by the Author.)

NO subject has occupied human attention more than the future of the individual after death; but the amount of thought given to the terrestrial future of man has been astonishingly small. Even now, thoroughly conscious as scientific workers are of human evolution in the past, they seldom attempt to picture what may happen with man during the endless stretches of time ahead of him or to give more than a sketchy reference to this future.

The reason is that sound speculation in this direction would not only have to be based on a most thorough possible knowledge of early man morphologically as well as otherwise, which but a few can possess; but that so far as the more distant future of man is concerned the visualization of the same would require a genius of invention. For the distinctive features of these more distant aspects of humanity there is no parallel or example in the past. There will be new conditions which can not be foretold except perhaps in part through some genial inspiration.

Considering the subject from their special points of view, some scientists have in recent years expressed their opinions as to man's nearer future, and they reached varying attitudes towards the problem. One of the most esteemed of our living biologists, Edwin Grant Conklin, in his "Direction of Human Evolution" (1921, 56, 245), gives voice to the idea that the limits of physical evolution may have been reached, at least for the present. but that there are before us still vast possibilities of social evolution, with such mental advance as will bring mankind as a whole "somewhat

nearer to the level of the past and present." Henry Fairfield Osborn, the foremost living American paleontologist and for many years now also a student of man, has not given us as yet his ripe conclusions as to man's future, but his attitude is known to be hopeful.

More commonly, especially among the philosophers and the nonscientific or scientists in other lines than that of man's natural history, we meet with thoughts of apprehension. The eugenists see the danger in the unrestrained propagation of the lower classes. To the vital statistician the danger lies in a general overpopulation of the world. Some of the literary men apprehend an eventual failure of the white and domination of the colored races. While some humanitarians and others fear a degeneracy, or a coming senility, of the race.

All these are essentially advancing thoughts, ideas, theories. They are comparable with the philosophies of the past. They doubtless embody more or less of realities, but they are not rigid simple scientific inductions. Such inductions, as far as they may be possible at the present time, must be arrived at purely by the study of facts. And these facts are the evidence of man's physical and intellectual progress in the past, with those that may be discernible at the present.

Had we a perfect knowledge of the human past, our whole mental attitude towards the human problem would be altered. We should much more fully understand ourselves, could much better appreciate and weigh the changes in man now going on, and could to a considerable extent deduce validly at least the nearer future of the human species.

Regrettably the past of man is still far from a plain or complete reading. A large majority of important details are still missing or obscure. But through all this haze there are already discernible the outlines of the essentials, and these teach important truths.

They teach that man in something like his present form is relatively but a recent comer in this world. They show that he approached the status of present man within less than thirty thousand years, which is less than one tenth, possibly less than one twentieth, of his existence. And they demonstrate that before this both physically and mentally he was, as we progress backward, less and less like his present types, until towards the beginnings of the Ice Age it is impossible to say whether he was already a Man, or still but a primate Precursor.

The general knowledge of man's past is no more a lot of ingenious assumptions or inductions, but a great body of well-founded facts, documented on the physical side by scores of early human skeletons or their parts, on the mental or "cultural" side by millions of stone and other artifacts, and chronologically by vast numbers of bones of extinct animals. The evidence is easily accessible to all in the Old World, the prime home of early man, particularly in western and central Europe, North Africa, and Asia Minor, in institutions, in the once inhabited caves, rock-shelters, and sites, in the glacial river terraces and deposits.

The essentials of the knowledge of man's past are as follows:

Man, in origin, is not apart of but belongs to the rest of the living world.

Man's coming into existence and his further differentiation resulted not from any of his volition or intente activities, but from conditions inherent or evolving in nature and acting through the forms from which he developed. He is truly a product of Nature.

Man has developed, in all probability gradually, from the nearest sub-human forms, and under the *exciting* influence of environmental conditions.

He then progressed gradually, though doubtless not regularly or at the same rate, towards his present status. During this progress he differentiated into numerous types and races, the less successful of which have become extinct. He is still substantially attuned to Nature, though the relation is becoming weakened through his artificialities.

Man began physically and mentally much inferior to what he is today even in his most primitive present states. The reason of why he began is involved with the general great question as to the why of the beginning of every other important biological form and of life itself; it can not yet be answered. Demands of and responses to complex environment were doubtless among the strongest of the immediate agencies. The advancing glaciation may have been one of the main determining factors. But the ultimate, fundamental causes of man's origin are not as yet graspable.

Human infancy was very long. If man exists for 350,000 years, which according to present knowledge would be a moderate rather than exaggerated estimate, then his infancy and childhood may be said to have taken over three hundred thousand years. The progress was slow, very slow, yet in general and for the main stream, it was always a progress, never a regression, except perhaps in small individual contingents. The great wonder is how man sustained himself during this long, dangerous, almost helpless period of his dawning abilities and consciousness; and how he rose in potentiality until, during the latter part of his Neanderthal phase, he overcame the vicissitudes of the last severe ice invasion, together with the incubus of his old inferiorities, and rose from it to his post-glacial form, that of *Homo sapiens*.

Up to the end of the last main glaciation, man progressed evidently but very slowly in numbers. In general he did seemingly but slightly better than to sustain himself. His spread was slow and sparse. But after the main part of the last glacial invasion he begins to multiply much more ef-

fectively, and as his numbers increase there follows gradually a spread all over the habitable earth, with an accentuated differentiation of types and races. The latter proceeded all, according to the best evidence, from but one human species, and those now living date all from the later, post-glacial, parts of human prehistory; earlier strains, such as doubtless there were, can no more be traced among living men.

The main phenomena of human differentiation or "evolution" throughout the past, are on one hand a progressive mentality, on the other hand a progressive physical adaptation and eventually refinement. It is a wonderful and, in general, sustained progress from a more-or-less ape-like precursor to the highest type of man and woman of today. In addition to this is noticed a gradually growing conquest of the environment. Cold, heat, storm, famine, the marsh, forest, mountain, the sea, the wild animals, all the friendly as well as the adverse agencies, even disease, are more and more effectively understood and mastered, or guarded against.

Such, in rough lines, is the past. It is a long period of slow, doubtless uneven, yet ever sustained progress, from an estate less than human to that of the already largely liberated modern man.

When we impersonally observe the present, it is seen, notwithstanding its great complexities, to be merely a developing continuation of the past. Man is still, it appears, as plastic in body and mind as he ever was, probably even more so; he is still struggling with environment, though controlling it more and more every day; and he still changes.

He lives longer and better. He suffers less physically. Elimination of the less fit has largely changed to elimination of the unfit only, the others being given time and chance for restoration through the ever active *vis mediatrix naturae*.

Less mother's and child's hard labor, more and better food, with exercise, sport and personal hygiene, are bring-

ing about an increase in stature of man in the civilized countries, America in the first place; while less use of the jaws and muscles of mastication, due to better prepared foods, is reducing the teeth, the jaws, the breadth, protrusion, and massiveness of the face. The head in general among the cultured is becoming slightly broader and larger, the skull and facial bones thinner, the physiognomy more lively and expressive.

The features, the hands, the feet, are becoming more refined, and general beauty is on the increase, in both men and women. The sensory organs and centers, particularly those of sight, hearing, and taste, are evidently growing more effective as well as more resistant. And there is unquestionable advance in civilized man of mental effectiveness and mental endowments. Records in endurance and in accomplishments are ever being surpassed, and modern commerce, industry, finance, science, applied arts, are bringing to light a mental giant after giant.

The historic human genii alone, these great intellectual skyrocketers, are not yet being exceeded, they in their specialties rose too high to be overtaken in such a relatively short period.

Those and other progressive changes in the cultured man of the present are resulting, it is true, in various weakenings and consequent disorders. The hair, especially in the men, is being lost prematurely; the teeth are weakened in resistance, there are troubles of eruption, and some of the dental units tend to disappear. The facial changes, while favoring a greater variety and a higher range of the voice, lead often to disturbing irregularities of the nasal structures and palate. The weakenings through less use of the feet and other organs (appendix, muscles, etc.) result in difficulties, even dangers. Great mental application favors digestive and other disorders; etc. But all these disadvantages are being checked by new adaptations and have but a moderate effect of retardation on the general evolutionary progress of civilized man.

The uncivilized human groups are

being awakened wherever possible and urged on to such progress as may be possible to them; but many advance only tediously, and some stay more or less stagnant.

On the whole the lesson of the present is that environmental influences on man have been largely neutralized, and replaced by powerful social and other factors of man's own direct or indirect make; and that further differentiation of man progresses in accordance with these new influences and demands, as far as they reach geographically and individually. But the road is not smooth and easy. And large contingents of humankind stay more or less behind, which accentuates, rather than levels, group differences.

Such, in high lights, was man's past and such is his present, in evolution. The important problem before us is what, on the basis of what preceded and what is now observable, may with approximate safety be expected for the future. For this matters greatly to human hope, attitude, duty, behavior. The best and safest means towards this end will be strict scientific logic.

The first major appreciation in our quest is that of a limitation. There is, as has already been said, an utter impossibility, and that even if we should draw most freely on imagination, of confidently judging of the distant human future. The inductions now possible can not apply to more, at most, than a few thousands of years. And even for this period much must remain uncertain; nevertheless there may be made a fair beginning.

In general man's past and present permit the statement that he is not yet perceptibly near the end of his evolution, and the prediction that, according to all indications, he will for long yet keep on progressing in adaptation, refinement, and differentiation.

But this applies only to the main stream of humanity, the civilized man. The rest will be more or less brought along, or left behind. So far as can be discerned there is no promise of eventual equality of races, and the gulf between the front and the back ranks will probably increase rather

than decrease. There will be always masters and servants, the pioneers of progress and the drags.

The progress of the advancing parts of the race may be foreseen to be essentially towards ever greater mental efficiency and potentiality. It will be, in other words mainly a further differentiation and refinement of the brain and of the sensory nervous system. For it is the factors that call for such further developments that predominate ever more in the modern world. The further mental developments may be expected to be attended by an additional increase in brain size; but this gross increase will, as witnessed with superior brains today, be of but moderate proportions. The main changes will be in the internal organization of the brains, in a greater blood-supply, a greater general effectiveness.

The skull will in all probability be still thinner than it is today. This partly because of the enlarging brain, but mainly because due to still further expectable diminution of the stresses of the muscles of mastication, a reason for thickness of the vault shall have diminished. And the skull may on the whole be expected to grow fuller laterally and also antero-posteriorly, due to developments in the direction of least resistance. The hair of the head, the indications are, will probably be further weakened.

The stature promises generally to be even somewhat higher than today among the best nourished and least repressed groups. But there is no indication as yet that it may reach what today would be termed giantism.

The face will, it may be expected, proceed slowly in refinement and handsomeness and character. This partly through intensifying intelligent sexual selection, partly through further reduction of the bony parts consequent upon diminished mastication, and partly through the further development of the frontal portion of the skull. The eyes will, it is plain, be rather deeper set, the nose prominent and rather narrow, the mouth still smaller. the chin more prominent, the

jaws even more moderate and less regular, the teeth tending to smaller, diminished mostly in numbers, even less regular than now in eruption and position, and even less resistant. The future of the beard is uncertain, but no such weakening as with the hair of the head is as yet observable.

The body will tend to slenderness in youth, the breasts towards small, the pelvic parts but little affected, the lower limbs towards long, the upper rather towards short, the hands and feet towards narrower, the fingers and toes towards more slender, with the fifth toe probably further diminishing.

As to the internal organs, the only more plainly foreshadowed probabilities are a further weakening and diminution of the appendix, and a shortening, with diminution in capacity, of the intestines. As food may safely be expected continually to be more refined and made more digestible, the necessity of a spacious large intestine will diminish in proportion.

Physiologically, the tendencies indicate a rather more rapid than slower pulse and respiration with rather slightly increased than decreased temperature—in other words a livelier, rather than more sluggish, metabolism. But substantial changes in these as well as in other organic functions are not to be anticipated for many millenniums; these functions are too firmly established.

So much for normal conditions. There is, regrettably, also the debit side to be considered. Man has ever paid for his advance, is paying now, and will pay in the future. Functional disorders, digestive, secretive, eliminative, disorders of sleep, and sexual, can not but multiply with the increasing stresses, exertions, and absorptions. Mental derangements will probably be more frequent. Destructive diseases such as diabetes, and various skin troubles, will probably increase until thoroughly understood and hindered. The teeth, the mouth, the nose, the eyes and ears, will ever call for an increased attention. The feet will trouble.

Childbirth will not be easier nor less painful; though assistance will equally rise in effectiveness.

Due to prolonged life, heart troubles, apoplexies, cancer, and senile weaknesses of all sorts, will tend to be more common, until mastered by medicine.

All this, with many abnormal social factors, will retard but not stop man's progress, for the indications are that he will rise equal to all his growing needs as they develop and begin to hurt.

There is no life-danger to human-kind to be apprehended on these scores.

If there is a danger to human future, it lies in the birth rate of the torch-bearers. Already now the birth rate in the families of the most intellectual is unsatisfactory, and this is not due solely, or perhaps even largely, to intentional prevention. Large brains and large families do not go well together. The causes of it have not yet been sufficiently studied and thus are not understood. Some adaptation or compromise may eventually become manifest. If not, it will mean that the talents and genii will in the main have to keep on rising from the lower strata, as they have done hitherto. Could the best human products effectually propagate among themselves, the way towards the differentiation of a separate higher stratum of man would be open, with all its bright as well as dire consequences. This might, however, be too fast a progress for nature as well as man himself.

A much slower but safer and probably sounder progress in further human evolution will be aided materially by the ever advancing true enlightenment of the masses. Enlightenment particularly in all that is favorable and all that is unfavorable towards evolutionary progress of man. In furthering this the science of man will join hands with the empirical practical eugenics of religion, and with scientific eugenics based on researches in heredity and genetics and on biological knowledge in general.

The Emergence of the Sixth Sense

By Geoffrey Hodson

(England)

(An Account of Some Unusual Forms of Psychism and a Theory Concerning Them.)

PART II.



HE next case of unusual psychic gifts is that of a lady whose psychism has puzzled all those who have attempted to investigate it. Each school seeks to solve the puzzle by means of its own pre-conceptions; the modern psychologist talking of the subliminal self, and the spiritualist of spirit guides. The lady herself, whom the author will name Miriam, accepts none of these. She is conscious of no external force, but believes that the power comes within herself. Her gift is, that she can at any moment, and without reference to her mental, emotional and physical condition and activities, dictate poems upon any subject, or any person to whom her attention is drawn, whether she knows them or not. These poems are always apposite, as the examples given will show.

This lady is not a Theosophist. She says that she is most interested in being a good wife, a good mother, and a good woman of the world. As far as I know, she uses her strange faculty largely for the helping of others.

The phenomenon manifests itself in extraordinary fashion. A voice rings in Miriam's ears whenever she wills it, reciting in language of matchless beauty poetry or prose so faultless in construction, so original in style, expression, and even meter, that leading scientific and literary men have alike confessed themselves unable to advance even a theory in explanation of the miracle.

That is the entire *modus operandi*. The words resound subjectively in her brain, and Miriam repeats them as she hears them (and she sees pictures and even senses odors while the

voice continues). There is nothing savoring of spiritualism—no trance, or lowered lights, cabinets, trumpets, or any other mystical paraphernalia. She will break the thread of her literary flow anywhere, at any time, to answer a question or take part in a conversation, nonchalantly resuming, perhaps five minutes later, the very word at which she left off.

And this voice from a higher world never plagiarizes. It is always original, with a gripping, compelling, utterly unique style of expression which has in it a sort of unearthly beauty. It deals with ideas as we might imagine an ego dealing with them—tosses them about, plays with them, with an ease and celerity that startles.

At a private gathering of a few intimate friends, given at the home of a member of the Theosophical Society, the subject "C. W. Leadbeater" was given to Miriam, on which to obtain a poem.

Miriam is not a Theosophist and has not studied Theosophy very deeply, if at all. To her, as to most of the outside world, his name, revered though it is by Theosophists, meant absolutely nothing. Yet in the following magnificent delineation Miriam sums up his distinctive contribution to Theosophical teaching with a Master's power of expression.

TO BISHOP C. W. LEADBEATER

Man must have material.
He would hold his God in his hand—
He would touch the side of his Christ.
Man must have material.
Even if he drinks the wine of Spirit
he must have a cup.
Man must have material.
His wisdom must be upon scripts.
He must look upon it—he must
weigh it,

And if it weigh one jot or tittle less
or more than his ain judgin'
Then his ain wits may take athin it
be unfit.

Man must have material.
And he who deals spirit without ma-
terial, making it tangible,
Hath inherited from God the power.

Note the marvelous closing lines—
"He who deals spirit without ma-
terial, making it tangible, hath in-
herited from God the power." Surely
no finer summary of C. W. L.'s ex-
traordinary facility for making clear
things of the spirit, without in the
least degree debasing or materializing
them, could hardly be conceived.

Here is a poem of a different type—
a word picture which any lover of the
English countryside would aver could
only have been painted by one who
also knew and loved it. Yet Miriam
in this incarnation has never been in
England. The subject given was
"English Hedgerows."

ENGLISH HEDGEROWS

The boundaries of mine hairt
A' throttled through a busy wing
All tangled, dew-sagged in the morn.
Webs spread, nestlin' close.
Aye, and at the noon busy—
Busy wi' the in and out o' wing;
And in the eve shadowful,
White in the moonlight,
Like phantom clouds fettered upon
the fields
Spanning mine ain beloved land,
Girdling it comfortfully.

The exquisite language in which
the above is couched was produced
without one pause for thought. The
poem was begun in less than fifteen
seconds after the subject was given.

The following majestic pronounce-
ment was evoked by the name
"Krishnamurti."

KRISHNAMURTI

If he were mute,
Yea, a stoned image,

Still would he be the symbol of Hope
Lit of a holy fire,
And *The*' Vessel of office.

"Give us something on 'Creeds,'" *asked a listener, and dryly the voice answered:*

CREEDS

What is a Creed?
A packet of man's yeas and nays
Tied w' a cord of conviction.
What is a Creed?
A bit of grain run through the
hopper
That it come forth a meal to man's
liking.

"Karma," said someone, and with-
out a second of perceptible hesitation
came this:

KARMA

The Law writ by each man.
He readeth his ain script,
Having writ it,
And reads slow
And learns.

A poem was requested for a mem-
ber of the group whose ray is the al-
truistic—this fact being unknown to
Miriam, to whom she was at that
time virtually a stranger. This came:

Were I a poppy with but a day to
live,
To bleed, to laugh, and then to lie a
footflower—
Were I a rose upon a slender stem,
Eager to burst and blow,
Were I a lily tall, deep-cupped and
honey-laden,
Were I one of these—a thing of beauty
flung from the hand of God—
And desired I love,
I would fling me at her feet.

This was given for Dr. Annie
Besant:

ANNIE BESANT

Bended motherlike, w' her breast
deep—

Humble, uttering with assurance
 simple Truth,
 Yet with eyes turned toward Mecca
 wherein the great Light shines.
 And behold, is her face lit of the
 Light

And the mantle of humility hath
 fallen upon her,
 And her lips are chalices pouring
 sweet wine to a bitter day.

Bending motherlike—
 What an Office—the leading of child-
 hood!
 For the heart of man is but a child.

Space will permit only four more citations from the more than three million words of inspired utterances to which the voice has given tongue through Miriam since the gift came to her sixteen years ago. Here is the whimsical "Benediction" with which she closed an evening during which ninety-two poems of the highest literary excellence were given to an amazed and enraptured audience, who departed feeling they had spent a season in communion with some great dweller on the Causal plane.

BENEDICTION

I would not leave my voice to say
 Amen, Amen.
 Rather would I say the word like
 questioning—Amen? Amen?
 And leave thee hope thereby.

I would say
 "This is a goodly potion—
 Drink!"

TO A LADY WHO HAD LOST A YOUNG CHILD

(This fact was not communicated to Miriam until after the poem had been given.)

Within the treasures of the Lord
 There lies a pearl,
 A pearl of rare, rare price;
 Tinted of my heart's blood,
 Illumined of my hope—
 A roseate pearl, mine ain.

Mine very ain.
 Of all the treasures of the Lord
 I envy none save this.

FAIRIES

Dewdrops and the jeweled spray
 And a wee, wee imp
 Bathed of perfume.
 His scepter mayhap
 A spider's limb.
 Imprisoned in an
 Empty lily cup
 With golden dust
 Upon her fair, fair cheek
 Where the impish feet
 Have trodden.

TRAVEL

I shall read the script
 Of a new day,
 The script of my brothers.
 I shall become renewed
 In a new contact.
 Oh, I shall traverse
 The seven seas
 And shall find no new thing
 Like the hearth I left.

The last two poems are especially remarkable in that they were given simultaneously, one line of the first being followed by a line of the second, together line on line; they were meaningless as they came, but when separated, beautiful and full of life.

In the brief time which the author had the privilege of being with Miriam, he came to the tentative conclusion that these inspirations came from one special aspect of Miriam's higher consciousness and were the result of her having been granted an occult boon. Apparently she was present at the last coming of the Lord. She served the Master in Palestine, walked with Him and, in a humble yet effective way, helped to bear His physical burdens and to make His pathway smooth.

After some especially self-sacrificing act, the Master asked her: "What can I give you in return?"

Now Miriam, though she often

failed to understand the Master's words, loved His voice. To her His power of speech was the most wonderful of all His gifts. When He began to speak, the whole world vanished for her, and she lived in His words, hung upon the music of His voice, transported, lost to all else save that wondrous sound.

So she answered: "Lord, give me the gift of perfect speech."

The Master bowed His head in silence, and, with a rare smile upon His lips, the boon was granted and received. Though faithful in service and devotion, the soul of Miriam was not spiritually old nor far advanced. She was one of the younger brethren who served the Lord. The effect of the granting of the boon was to make a change in her causal body, to link her with the Lord, at that level, and to make an eternal tie between them; this link was made especially with His aspect of Master poet and orator. In those two qualities, as far as her limitations would permit, she was adept by the conferring of His adeptship upon her.

This was made manifest in succeeding personalities by means of a special mechanism through which such inspiration as she could receive descended upon her at will. In this way her Lord granted her boon.

One later incarnation appears to have been in Devonshire, in the time of Queen Elizabeth, and there her gift was oftentimes displayed. She frequently spoke with a wisdom and a beauty far beyond her years; yet life was not kind to her, and the gift was rarely used despite the inward urge. She died, the author thinks, in America, to which country she emigrated with a strong sense of a life unfulfilled, of a power unused, and a prayer upon her lips for opportunity in some other world. Again she came to earth, again in female form, and understood the holy task of motherhood, serving the Master and Our Lady once again through her husband, her home and little ones. The power of the boon manifests itself in the strange way described, quite outside

of and apart from her personality.

The author has called this lovely story "Miriam's Boon."

The next story concerns the visions of a young girl, called Dorothy, who was tried and tested to the very limits of her power of endurance, schooled from birth by suffering, cruelty, and repression.

Dorothy was evidently an unwanted child, and for some reason or other her mother hated her from the moment she was born; all the spite and ill-humor of her mother's vicious, cruel, and warped nature found expression in her relations with the child, whom she punished and abused physically and mentally, almost driving her insane. The family were Catholics, and in her great need Dorothy turned for aid to St. Rita, the Saint of the Impossible, as she is called.

St. Rita, of Cascia, Italy, is an internationally recognized Saint of the Roman Catholic Church. She was canonized on May 24th, 1900. She herself endured sufferings which were almost beyond the power of anyone to pass through and live. Yet she did endure, she did pass through and live, and, because of her saintly endurance of almost unbearable suffering and misfortunes, is known as the Saint of the Impossible.

Dorothy says that "St. Rita has been my constant protection and spiritual companion through my 29 years of adversity.

"As far back in this present incarnation as my memory will carry me, I recall that I have always fervently poured out my heart and mind in prayer to the Saint. She has frequently put my faith to the acid test, and always did I respond in such a manner as to prove to her my intense love and devotion for her!

"One day I walked fifteen miles, in an exhausted condition, through Fairmount Park, Philadelphia, the most beautiful and the largest natural park in the world, to almost the extreme end of the city to a church which was dedicated to St. Rita, and upon entering found it to be unoc-

cupied, which is unusual at any time of day or night! As I knelt before her shrine in meditation, I glanced up to the statue before me, and as I did so, the statue seemed suddenly to come to life; and she smiled down on me out of the most beautiful and glorified countenance I have yet to see the equal of. Needless to say I was motionless with surprise; and when I again glanced up, the statue had resumed its normal appearance. I remained quite some time, dwelling on this marvelous experience which had just come to me, and from that time I became closer and more devoted to the dear Saint who had privileged me in such a singular manner.

"On another occasion, about a year later, I was very suddenly awakened one night from a sound sleep by feeling a powerful hand on my shoulder warning me of a very grave danger which was close at hand, but at the time I did not know whether to take the warning seriously or just as a reaction of my extremely nervous condition. However, I implored the dear Saint to guide me in decision, and when on the following night the same thing occurred, I took it as a sure warning of impending danger. I am exceedingly thankful to this day that I obeyed her protecting hand, for by it my life was probably saved.

"In the summer of 1924, I went to spend some time at the home of a friend. One day, upon entering a room in the back of the house, which was very seldom used, I became engaged in unpacking her belongings, and, while thus occupied, I felt my attention drawn to a spot behind me at the other end of the room, and lo! behold! there was my beloved Rita standing with her arms outstretched as though to embrace me! I vividly remember that I strained my eyes to see her more clearly in the dim light, but try as I would, I could only discern her in dim outline; nevertheless, I felt very powerfully her presence, and she appeared to be dressed as a nun with rosary beads at her side, as all statues throughout the world portray her.

"On two different occasions since that time, I have been told by clairvoyants of their seeing Rita hovering very close to me, with her arms around my body and her cheek pressed close to mine, and on both these occasions she proclaimed herself my protectress and constant companion, stating she would never allow any danger to befall me. How shall I ever express in understandable terms what wonderful reactions these experiences produced in me? There truly are no words which would give a real understanding of how I feel, knowing that I am supremely secure in the close link I have formed between the dear Saint and myself by my unshakable devotion to her.

"In conclusion I want to state that on April 2, 1928, in Butterworth Hospital, Grand Rapids, a most beautiful child was born to me, perfectly formed, with a pink-and-white complexion, golden, silky, curly hair, and deep blue eyes fringed with the darkest, longest, and silkiest lashes I ever saw! I at first named this child Nina Rita, but later changed it to Marita, in honor of her whose many miracles are now a matter of history."

Investigation of this case suggested the beautiful fact that in her faith and devotion, Dorothy had actually drawn St. Rita herself into her life—not only spiritually as a protective saint, but physically too. The child whom she instinctively named Marita is apparently a reincarnation of St. Rita herself.

Indeed, this is a beautiful story of adversity borne with courage, of faith rewarded with a wonderful opportunity of service. St. Rita appears to have been enrolled amongst the direct servants of Our Lady, and there is a hope that, tried and strengthened in the fire of suffering, she and her mother may later serve the sacred cause of womanhood and parenthood.

The last case chosen for the purpose of these articles is that of an extremely gifted authoress and poet. This lady is able to delineate the character of any person *thought of*, but not named by the sitter. The de-

lineation consists, for the most part of a rhythmic design expressive of their nature, their hopes and fears, their needs and possibilities. This design is generally accompanied by a brief sentence expounding the diagram. For the most part the designs resemble the lotus flower, but with many different arrangements of the petals and the leaves.

When, for example, the author thought of, but did not mention, his mother, recently passed on, a four-petalled lotus was drawn, joined together on a stem, and there was written, "Four-fold consciousness unfoldment. Four lotus petals open now." Quite a good symbolical expression of the life after death, and particularly of the condition of the author's mother, who, on first passing, experienced some regret and disappointment, but had recently overcome this and begun to enjoy the happiness and freedom of life beyond the veil.

The next person thought of by a sitter was a young boy, a modern problem child, whose parents are apt to perceive the modernity with all its possibilities and perhaps to be blind to the problem with its many difficulties. The design drawn in this case was first of a whirlpool, then of a number of separate petals of rhythmic form, and finally a third figure with all the petals harmoniously joined together. The sentence was, "The surface of the water is peaceful, but the current is dangerous." These diagrams aptly expressed the condition of the boy. His emotional and physical bodies had at times resembled a whirlpool of uncontrolled activity. The second diagram of separated leaves aptly expressed the absence of coördination between the ego and the brain. His mind, his emotions, his vital body, and his physical body are for him four different vehicles, none of which is as yet correctly related to the others, and over none of which he has as yet achieved control. The promise of the future, however, as shown in the third picture in the design, is the unification of personal vehicles, and happily there

is reason to hope that the ego will in the end achieve self-mastery and bring his personality under control.

The third person thought of was one of the most active of our Theosophical leaders. Here a beautifully and perfectly formed lotus flower was drawn, and over it a spiral leading down into the heart of the flower. The sentence given was, "Great unfoldment toward higher hierarchy." This is exactly what is occurring to the individual thought of by the sitter.

Considering that no words were spoken, or any physical indication given of the person thought of, the aptness of each of these three readings is particularly striking. There are even more striking points about them to which reference cannot be made because they are private in their nature.

What is the *modus operandi* of such a form of psychism as this, and the many other similar types of lucidity which one meets with amongst the American people? The author thinks that perhaps these are manifestations of aspects of egoic consciousness; that the egos of these people descend, as it were, into the personality and bestow upon them a remarkable lucidity. Since they have not gone through the necessary training to enable the egoic vision to illumine the mind and brain direct, some symbolical form, some semi-automatic method of egoic expression is used. These psychics can throw themselves into lucid state in a moment, at will, without any of the contortions, stertorous breathing, or unconsciousness of the average trance medium. In fact, Miriam said, when questioned on this point, that she can rock the cradle with one foot, or wash and iron clothing, at the same time that she is dictating the poems.

The occult student addresses himself to the task of lifting the personal consciousness up into the egoic. His success depends very largely upon his persistence and the degree of faithfulness in which he carries out his meditations. Mankind, as a whole, however, is reaching that stage in which a new aspect of consciousness will be manifested. We are passing from the con-

crete to the abstract order of intelligence. Mankind is standing on the threshold of egoic consciousness and, in many cases, it would seem that the egos of the race are assisting in the change by putting forth into the personality an especial measure of egoic life and power to hasten the dawn of the egoic day in the life of man.

These manifestations are signs of the times, just as the spiritualistic phenomena were signs of the times fifty or sixty years ago. Veritably a new race is being born, a race which will possess not only its own ethnological peculiarities but its own particular spiritual gifts. They will no doubt be aware of spiritual truths and of higher states of consciousness, not by psychic processes or spiritualistic phenomena, but by direct perception and egoic illumination.

Thus slowly, it would appear, is the new sense dawning. We are witnessing the process of the addition of the power of intuitional and synthetic thought to concrete and deductive intelligence. Indeed, the Christ-child is being born in the heart of man today.

Many remarkable and most lovable children have been met in America. Perhaps one of the most remarkable is Nathalia Crane, who, at the age of nine, wrote the following poem, quoted from her first book of poems, called *The Janitor's Boy*, published by Thomas Seltzer, New York, and

strongly recommended to all lovers of poetry and of children:

MY HUSBANDS

I hear my husbands marching
The aeons all adown:
The shepherd boys and princes—
From cavern unto crown.

I hear in soft recession
The praise they give to me:
I hear them chant my titles
From all antiquity.

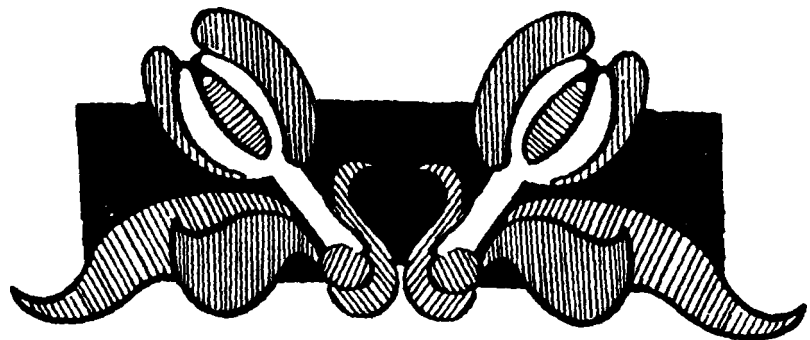
But never do I answer,
I might be overheard;
Lose Love's revised illusions
By one unhappy word.

I sit, a silent siren,
And count my cavaliers;
The men I wed in wisdom,
The boys who taught me tears.

To some I gave devotion,
To some I kinked the knee;
But there was one old wizard
Who laid his spells on me.

He showed me like a master
That one rose makes a gown;
That looking up to Heaven
Is merely looking down.

He marked me for the circle,
Made magic in my eyes;
He won me by revealing
The truth in all his lies.





India, the Motherland

By Jennie T. Douglas
(California)

*(This is the first of a series of articles by Mrs. Douglas,
who lived in India for some time.)*

NUMEROLOGISTS tell us that there is a great significance in a name, that no name is given by chance, that the explanation the little girl gave her brother when he asked "Why did God name an elephant an elephant?" is not sufficient. Her answer was, "Oh, God just looked at an elephant, and thought it looked like an elephant, so He called it an elephant." Neither elephants nor nations are named that way. It is not by chance that one nation is referred to as the "Fatherland," and another as the "Motherland."

We all know that we are of the great Aryan or white race; that our ancestors came from the original home in Asia, from a fertile region northwest of what is now the Gobi Desert; in fact, a great part of the Gobi Desert formed a part of that home because it was then a fertile land and not desert; that wave after wave of migrations took place from that home, each one pushing a little farther westward than the preceding one, or in some cases pushing the preceding one farther westward, until now they have settled the Western Hemisphere.

The Indians (or Hindus) were the first to leave the early home, then the Medes and Persians, the Greeks and Romans, the Teutonic tribes, and the

Celts, in succession. These races are today by our best historians given the name Indo-Europeans, the name itself recognizing India as the first, the Mother. They tell us that these Indo-Europeans have throughout historic times struggled against the great Semitic race supremacy, first across the Fertile Crescent, those very fertile regions lying in the valleys of the Tigris and Euphrates Rivers in Asia Minor. The Aryan hill tribes, finally gaining the victory over the Arabian desert tribes, established great civilizations of which the remains are a marvel to us today. Later these two races struggled against each other across the Mediterranean Sea, the Romans against the Carthaginians, the Indo-European again proving the stronger.

To many this history is a narrative of the Plan of sending out in succession the various sub-races of the great Fifth Root Race, the Aryan: the East Indians being the first sub-race, naturally it was from them that all the others descended. So we see that within historical times her name of Motherland is justified. We also plainly see, in these various contests with the Semites, the natural struggles of the New Race against the old Fourth Root Race which it was to supplant; consequently it would be victorious.

Let us see if there is not a deeper

reason than the historical one underlying the name of "Motherland." The historical reason would explain the name of either Fatherland or Motherland. Are there some qualities inherent in the Indian nature that justify the name "Mother"?

There is in nature the interplay of the two great forces, the positive and the negative, the creative and the nourishing, the male and the female, the intellectual and the intuitional, the material and the spiritual; the terms positive, creative, intellectual, and material are terms that describe the Father side of nature; and the terms negative, nourishing, intuitional, and spiritual describe the Mother side of nature. Which of these groups of words more nearly describes the Indians?

In ancient times the Indians were an aggressive people, entering India and conquering the native Dravidians they found there, building up a wondrous civilization, the glories of which were still great in Marco Polo's day, and the remains of which still are there, the wonder and delight of the traveler.

At the present time the qualities inherent in the female principle, or negative side of life, are the most prominent. Politically she has been under the domination of one after another conquering race until we find her now under the domination of England since 1784. She has become more and more a contemplative and meditative race, no doubt for the purpose of nourishing those higher aspects of life—wisdom and spirituality—which she is to pass on to future races.

We find that Egypt, the last great representative of the magnificent civilizations built up by the Atlanteans, handed the knowledge which that Race had acquired to the Hindus, the Greeks, and the Romans. India took it and added it to the rich store she already possessed of geometry, astronomy, medicine, and other sciences, adding one branch to the mathematics, that of Algebra. Algebra is distinctly a Fifth Race subject, having been studied in the western world only for

the last three centuries. This branch of mathematical science was first developed and used in India; it was carried by the Phoenicians, the maritime traders, to the Arabians, thence to the European countries at the time when the Moors flourished in Spain; it has become the most distinctively Aryan of all the sciences. The duty of the Fifth Race is to develop the reasoning faculties of the lower mind, and Algebra is fitted for that work.

The music of India epitomizes that of all the races before her, as well as showing forth that which will be the music of the future race. There we find tones to which our ears are unaccustomed and time that gives an impression similar to that given by the forerunners of what (for want of a better name) I shall designate as "classical jazz." "The Rite of Spring," which was recently given in the Hollywood Bowl, an outdoor amphitheatre in Los Angeles, California, as an example of the new type of music, is a type of music old in India.

Her people are intuitive and spiritual, not sentimentally religious or bigotedly pious, but having a deep and unshakable conception of the unity of all life.

India, like a mother, endures all abuse and hardships for the sake of the children she protects, letting material greatness pass her by, but keeping her wisdom and spirituality.

It is necessary that America especially should understand India, for as she is the Mother, America is the youngest child; as she is the greatest spiritually, America is the greatest materially. Therefore, instead of vilifying her, endeavor to learn from her, and add the rich treasures she possesses of philosophy, art, and science, to our material wealth, that we in turn may build up a civilization the fruits of which will be worthy to be passed on to succeeding races. India has the dignity, the maturity, the wisdom, the ripeness of old age, while we have the vigor, the energy, the ambition, and the vision of youth. Each needs the other.

Of course, we all know that in ancient times the Indian people had the greatest civilization that the world has ever seen, and that they had reached the highest point in education. It was from the East that the wise men came who worshipped the infant Jesus. The Indian stories of those days show that the women were as highly educated as the men, and were held in great respect by the men.

Today we know that India has systems of philosophy that are so abstruse that the Western mind is not capable of grasping them, and the Indian will tell you that Max Mueller, as much as he thought he knew about Indian thought, failed to grasp the real meaning of most of the things he tried to explain.

We of the West consider it a mark of education to be able to understand Greek or Latin; in the same way in India one must know Sanskrit, for that is the dead language, being 10,000 or more years old, that they study there. All the religious mantras are given in that language or ancient Pali. That does not mean that there are no songs and prayers in the common vernaculars of today, for there are, but the basis of the religion is in these two languages.

In considering the subject of education in India, one must compare conditions before the English took possession of the country with conditions today. Before the English arrived, the unit of life, as far as law and education were concerned, was the village. The older men of the village ruled it; they collected the taxes and spent them for the benefit of the people of that village. Every person in the village had his particular duty to perform for the good of the people. One of the duties of the priests was to educate the people; then all could read and write, all knew the history of their country, the geography, and the literature. They were taught the stories of the greatness of ancient India and tried to emulate that glory, at least in their inner life.

Today we find that the schools are under the control of the government,

that they allow the children to be instructed in their native language until they are in the fourth grade, and after that time they must also be taught in English. Indian children are very bright. I had many girls twelve years old in the ninth class, or first year in high school. I was teaching mathematics part of the time I was there. I found that they were quick in learning it, and usually when a difficulty arose it was due more to the fact that they did not understand the language (English) than that they could not reason the problem.

Besides the government schools, there are the private schools, such as the various missionary schools and those which are under the Theosophical Educational Trust. The British Government is very generous with anyone who wants to help in the work of educating the people, and will give financial aid if the school is kept up to a certain standard.

All these schools are doing a wonderful work, especially as they are educating the girls as well as the boys. The missionary schools have done a great work among the lower castes. Very few of the higher-caste people will send their children to these schools for two reasons: one is that they already understand the Christian religion in the study of their own, and the other is that the higher-caste people do not eat meat. The missionaries eat meat, and some of them use tobacco and drink wine; these things the lower-caste people of India do, but not the higher caste. If the missionaries did not try to change the religion of the people and confined themselves to the teaching of the school subjects, health and sanitation, they would stand higher in the regard of the high-caste Hindus.

In some Indian schools one sees pretty mats for the children to sit on, with little tables in front of them for writing; but in most of the schools conducted by the white people they have seats and desks, which are uncomfortable for the Indian body. An Indian lady one evening said to me that to go to a meeting and sit on a

chair for two hours tired her more than to work hard all day; in just the same way sitting on the floor tires many white people.

At Benares, school began about the middle of July and closed about the third week in April, thus avoiding the extremely hot weather in May and June. Even then we had much hot weather during the school year, but while it was very hot we began at 6:30 and closed at 11:00 A. M. During the winter we began at 11:00 A. M. and closed at 4:00 P. M.

Each morning when we assembled in the school hall we had a fifteen-minute prayer service, and because we had girls of many religions, each day of the week was devoted to one religion. For instance, on Monday it was Hindu, Tuesday Mohammedan, Wednesday Parsee, Thursday Buddhist, Friday Christian; on those days the girls of that particular faith said the prayers. It was beautiful to

see the way the girls joined in the worship, not making any difference as to which prayers were being repeated.

The subjects taught are the same as those we teach in America except that where we have Latin they have Sanskrit. They also teach the different vernaculars of India. Many of the girls spoke three or four Indian languages.

Young people are jolly and wonderful to be associated with wherever we find them, but there are a few differences in the young people due to different training for generations. In India they have a very deep respect for a teacher, and no Indian child would take a seat or remain seated when a teacher steps into the room: they all rise and remain standing until permission is given to be seated. They are very eager to learn, and will come to one's house for help as often as they are allowed—not to be helped to keep up with the class, but to go on and learn something new.

Universal Causation

In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.—H. P. B. in *The Key to Theosophy*.

Paracelsus

(Notes of a lecture by Charles Copenhagen, now deceased; contributed by Mrs. Copenhagen, Hollywood, California. It is believed by some Theosophists that H. P. B. was Paracelsus.)



IN THE morning that followed the long night of the Dark Ages, the world awakened, renewed in vigor and refreshed in mind. A new era of thought, momentous in its effect on the centuries to come, was ushered in with the dawn, and men again dared to stand erect and think. That was the day of the world that gave birth to the great reformer Luther, to Amerbach, Capito, Alpinus, Achillini, Carlstadt, Vespuccius, Columbus, and among scores of others that wonderful and conspicuous character, Paracelsus, one of the remarkable minds of history, an intelligence with which the mental world of our own time is coming into conjunction, whose great work for mankind is just being faintly understood and appreciated.

He was one of the foremost among the world's original investigators and thinkers, an iconoclast before whom quaked the multitude of ignorance, and the worshipers of old and established form and theory. He was a physician who obtained his knowledge from the fountain-head. It may be asserted that he was the father of suggestive therapeutics and of the use of mesmerism in healing; in him the ancient science of alchemy reached its height; in him was the alpha of modern science and chemistry; a profound and an advanced occultist and Theosophist.

Paracelsus' baptismal name was Theophrastus Bombast von Hohenheim, or, as some of his biographers have it, Theophrastus Bombast of Hohenheim; the name Hohenheim simply being added to indicate the origin of the family. Others have also prefixed the names Phillipus Aureolus, for which there appears to be no true historical justification. Writers do not agree as to how he came by the name of Paracelsus. Some hold it a rude

rendering into the Greek and Latin of his patronymic, but the more likely explanation is that the name was an invention of his own and was meant to denote his superiority to Celsus, a Roman physician and writer on medicine who flourished about 20 B. C.

There is some doubt as to the birthplace of Paracelsus, but it is generally believed to be Einsiedeln, near Zurich, Switzerland, and the year 1490 or 1491, some authorities placing the date as late as 1493. His father was Wilhelm Bombast von Hohenheim, a doctor who had a hard time of it making a living from his practice. His mother, prior to her marriage, was chief matron or nurse in a hospital, where Dr. Bombast first met her. The mother was a good woman, and the father a good man, so that the home training of Paracelsus, the only son, was all that it should have been; but his early life was obscure.

His father was his first teacher, and he must have been a good one, for he soon made plain to the young pupil that he himself didn't know much of what he was trying to teach, and that he was simply repeating what someone before him had taught him, and who in his turn had simply mimicked someone else, or, parrot-like, repeated from the books.

Paracelsus was an apt and precocious pupil, and at an early age began to question the value of what was accepted by his father and others and taught him as true. He rebelled against the idea of being educated that way, so he left home and started out to wrest from nature its secret knowledge. At 16 we find him in the University at Basel, Switzerland, but he did not remain there long, for the idea of "book-learning" was repugnant to him. Next we find him in the study of chemistry under the noted instructor, Trithenius, the Bishop of

Wurzburg, from whom he obtained his first knowledge of alchemy.

The Bishop and his student spent much of the time in the search for an "elixir of life," and what was called the philosopher's stone, by which they hoped to convert the baser metals into gold. But Paracelsus soon discovered that those were two very remote possibilities for him, and he again abandoned study for a search of something more practical to aid him in his idea of medical reformation. He abandoned book-learning and the universities, and determined to get down to nature itself for his knowledge and wrest from it its secrets.

Then began his career of travels that ended only with the close of his life. We meet him at the mines of Tyrol, where he took up the study of nature in its methods of producing metals. There the first idea of an ultimate and common element came to him, and his interest in alchemy returned. He became convinced that if he could find the secret he could reduce the baser metals to that common element, and then convert them into gold and silver. He thus believed, as firmly as that the real and positive knowledge of nature was not to be found in the universities. His beliefs have been repeatedly justified.

From the time he began his investigations in the Tyrol, his original mode of study was followed. He learned to despise mere scholarship and learned disputations based only on textbooks. He went wandering over Europe, keeping at all times close to nature, the fountain of true knowledge. He said the book of nature was what the physician must read, and to do so he must walk over the leaves; to master his art he must study his patient and his peculiar disease. His declaration was that it was ten times more necessary and useful to know the powers of heaven and earth, the virtues of plants and minerals, than to spend his time in studying Greek and Latin grammars. At some of his early and scholarly critics he hurled this defiance:

"Reading never made a physician.

Medicine is an art and requires practice. If it were sufficient to talk Greek, Latin and Hebrew to become a good physician, it would also be sufficient for one to read Livius to become a great commander-in-chief. I began studying my art by imagining that there was not a single teacher in the world capable of teaching me, but that I had to acquire the knowledge myself. It was the book of nature, written by the finger of God, which I studied—not those of scribblers; for each scribbler writes down the rubbish that may be found in his own head; and who can sift the truth from the false? My accusers complain that I have not entered the temple of knowledge through the 'legitimate doors.' But which one is the truly legitimate door? Galen and Avicenna or Nature? I have entered through the door of nature: her light, and not the lamp of the apothecary's shop, has illuminated my way. After me, Avicenna, Galenus, Rhazes, Montagnana, and others. You after me, not I after you, ye of Paris, Montpellier, Suevia, Meissen, and Cologne; ye of Vienna, and all that come from the countries of the Danube and Rhine, and from the islands of the ocean; you Italy, you Dalmatia, and you Sarmatia, Athens, Greece, Arabia, and Israelita! Follow me! It is not for me to follow you, because mine is the monarchy. Come out of the night of ignorance! The time will come when none of you shall remain in his dark corner who will not be an object of the contempt of the world."

For ten years Paracelsus kept up his search for knowledge, and he acquired great stores of facts. He mingled among all classes of people to gain them, even among the executioners and the lowest vagabonds. In 1526 he returned to Basel and was appointed town doctor. Then followed his memorable lectures before the university, attacking Galen and Avicenna and other great medical authorities; breaking down dogmas, trampling on traditions, exposing the ignorance of the doctors, their pomposity and greed. His great success in healing where the doctors of the regular school had

failed, won him temporary standing and a following.

The regulars, however, soon recovered from the shock and in all probability appeared before the legislature, and had laws passed regulating the means of unskilled diagnosis, and giving them a monopoly of the business, in which respect they did not differ much from some of the "regulars" of today. Anyway, they renewed their fight against the "irregular" Paracelsus with greater vigor. They looked only for his failures, and when one of his patients died they said he was held responsible, because the death was not according to strict medical ethics. He was charged with the crime of not having gained his knowledge at some restricted university, and not having obtained from it a degree and regular license. He was accused of not living according to ethics; that he was profane; and that he went to bed without undressing, etc. They said he was a conjurer and a necromancer, because fewer of his patients died than had been the rule with the doctors. And then those time-honored traditions, and ethics! the pomposity of ignorance! What had Paracelsus not done to them! This iconoclast had to be suppressed! Finally, the greatest accusation of all was made against him: He had a pharmaceutical system of his own which did not harmonize with the business arrangements between the doctors and the chemists. He not only did not use the drugs of the apothecaries, but he questioned the purity of their wares, and intimated that there was an alliance between the physicians and druggists, just as we are told there exist commercial arrangements between some of them today, by which the doctors get a percentage on medicines sold.

The troubles of Paracelsus with the Basel Medical Society culminated in what is known as the Lichtenfels dispute. He had saved from death a certain Canonicus Cornelius, after he had been given up to die by the other doctors, and the ungrateful Cornelius repudiated his obligation. Paracelsus was deeply angered and acted hastily.

He brought suit against his debtor, but the town judges decided against Paracelsus on the ground that as he had used no drugs in his treatment, therefore he exercised no skill and was really not a loser.

The regulars applauded, and Paracelsus wrote a pamphlet denouncing the judges. He spoke so plainly that it became prudent for him to leave Basel in such haste that he hadn't time to take with him any of his effects. It had been determined to punish him for his attack on the authorities, but he escaped them and went to Esslingen, where he remained for a short period, and then departed absolutely destitute.

His wanderings from then on are traced by his writings. They took him all over Europe. There was a story current that he even wandered into India, where he was taken captive and held for two years, and that while there he acquired his knowledge of occultism and perfected himself in alchemy. That explanation was doubtless given to account for the similarity between the later teachings of Paracelsus and those of the Eastern Adepts, the two being in many respects identical, except in the terminology used. He wrote a great deal about the sevenfold principles of man, the qualities of the astral body, the elementals or spirits of nature, and the earth-bound elementals.

Though the doctrine of Paracelsus may be identical with that of the ancient Brahmins and Yogis of the East, it was not necessarily derived from them, for an eternal truth may as well be recognized by one Seer as by another, in the west as in the east, and two or more spiritually enlightened persons may receive the same truth independently of each other and describe it, each in his own manner.



Such is the history of his life; his philosophy is even more interesting.

During his pilgrimage and exile his search for knowledge never abated. He was a tireless investigator and a voluminous writer. He wrote fifty works on medicine, seven on alchemy, nine on natural history and philos-

ophy, twenty-six on magic, and fourteen on various other subjects, including mathematics, politics, etc. His works on medicine covered a wide field, but the aim of all was to promote progress in medicine and endeavor to put before physicians a grand ideal of this proposition, basing his broad view on the general relationship which man bears to nature, or to his divine source; that the life of man cannot be divorced from that of the universe of which he is a part, and that disease is a phase of life. His eagerness to understand the relationship of man to the universe led him to the Kabbala, the mystic philosophy of the Hebrews, where he found explanations which aided him in the construction of his magnificent philosophy.

The origin, continuance, and end of life were his study, and the knowledge was deemed necessary to a correct understanding of man; but to the physicians of his time and most doctors of today, those were and are very immaterial matters. He had striven to construct a theory of the universe which could be a never-failing guide in the practical work of alleviating the evils which incarnation in this universe seems to entail. Many results were reached by him as if by intuition, and he always spoke as one having authority. History regards him as a character full of contradictory elements, as evidenced by his grossness and boasting, his weakness and what it terms superstition on the one side, and on the other his grasp of method, his lofty views of the true scope of medicine, his unbated honesty, and his love of truth.

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Paracelsus formed his theory of cosmogony by combining the mysteries of the Kabbala with the facts and theories of science, and by it largely influenced both science and occultism to the present day. Yet one writer expresses surprise that Paracelsus should exert so great an influence for centuries after his death, when the man in life was such an "incoherent medley." He has been greatly misunder-

stood, or not understood at all, because of the allegorical language of his writings, which are, however, fully understood by his followers and by the alchemists of his time. Others did not understand, and they pronounced him insane. Thus, for instance, he used the word "sulphur" to denote energy, "mercury" for intelligence, and "salt" for substance.

His study and teachings always followed the line of a close relationship between alchemy, medicine, and magic, but it should be understood that magic in that day did not mean to Paracelsus what it means in the common understanding of today. It was magic expressed in all phases of occultism, mental healing, suggestion, mesmerism, etc., and there can be no doubt that Paracelsus was a pioneer of the later schools of suggestive therapeutics, and all so-called mental sciences.

The science of alchemy culminated in him. He was the first to advance the theory that there is but one elementary matter, the universal solvent which he termed Alcahest—from the German *allegeist*—as all spirit. He believed it possible to transmute one element into another by first reducing them to one primary element. Centuries of ignorance have laughed at Paracelsus and his claims, but today no less an authority than Sir William Ramsey, the well known scientist and professor of chemistry at University College, London, says it is possible to do what Paracelsus claimed. In his experiments with radium, Sir William actually saw one element change into another, radium into helium. Other scientists have actually transmuted base metals into gold.

Within recent days the world was startled with the announcement that science had demonstrated the possibility of creating life by salt combinations in the laboratory, and the bold assertion was made that some day human life, or a human being, might be created by such means. The scientist who made that "discovery" was doubtless a student, or at least a reader, of Paracelsus. Those who are

familiar with the writings of Paracelsus know his claims on that subject.

"There is something in it," he wrote 400 years ago, "although such has hitherto been held in the greatest secrecy, and there has been no small doubt and question among divers of the old philosophers, whether it may be possible that a man may be born without a natural mother. Therefore, I answer that it is not at all contrary to nature, but is quite possible. And although such has been hitherto concealed from the natural man, yet was it not concealed from the sylvestres, nymphs, and giants, but long ago revealed. By art they received their life, by art they received body, flesh, bones, and blood. By art they are born, and therefore art is in them incarnate and self-existing, so that they need not learn it from any man, but are so by nature, even as the roses and other flowers."

There is an older school than that of the alchemists, and one more highly regarded, which teaches that eons ago, in the youth and virginity of creation, man existed only in a spiritual form, or rather that his body was created by himself. That was before the period of which we are told in the allegorical story of Adam and Eve—before the "fall of man," or the descent into matter, and before creation and knowledge of sex.

From the time of Paracelsus to the present, similiar theories of the creation of life have been advanced frequently. So late a philosopher as Johann Jacob Wagner, who flourished in Germany and was noted for his wisdom and writings prior to 1841, the year of his death, declared that chemistry would finally succeed in producing organic bodies, even in creating human bodies by crystallization. Goethe had those prevailing beliefs in mind, when, in his tragedy of "Faust," he had one of his characters, Dr. Wagner, create the manikin Homunculus. When the work of the laboratory was finished, Dr. Wagner turned to Mephistopheles and, in admiration of his work, observed:

"The mystery which for man in
nature lies
We dare to test, by knowledge led;
And that which she was wont to
organize
We crystallize instead."

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Paracelsus recognized the seven principles in the constitution of man, which he termed the elementary, or physical body; the archaeous or vital force, the sidereal, or astral body; Mumia, or animal soul; the rational or human soul; the spiritual soul, and the Man of the new Olympus, which corresponds with the earlier Eastern designations and terms, *Sthula Sharira*, *Prana*, *Linga Sharira*, *Kama - Rupa*, *Manas*, *Buddhi* and *Atma-Buddhi-Manas*.

It must always be remembered in studying the philosophy of Paracelsus that he coined many terms to express things for which the language of his time had no adequate words, and to understand him it is necessary to make frequent reference to an explanatory list of such terms which usually accompanies his edited writings.

In his "Explanations of Astronomia" he deals extensively with the seven qualities of man already referred to, and speaking of the higher principles he says: "The life of man is an astral effluvium or balsamic impression, a heavenly and invisible fire, an enclosed essence of spirit. We have no better terms to describe it. The death of a man is nothing else but the end of his daily labor, or taking away the ether of life, a disappearance of the natural light, reëntering of the matrix of the mother. The natural man possesses the elements of the earth, and the earth is his mother, and he re-enters into her and loses his natural flesh; but the real man will be reborn at the day of resurrection in another spiritual and glorified body."

When he speaks of the resurrection, Paracelsus undoubtedly refers to the great mystery alluded to in St. John's Revelations, and more plainly spoken of by Eastern Adepts, when at the end of the seventh round all the higher

recollections of the various personalities with which the spiritual monad has been connected during its many objective existences, and which have not become exhausted in "kamaloca," but have been preserved in the astral light, will re-enter the field of consciousness of the spiritual or divine man.

"Man has two spirits, a divine and a terrestrial spirit," says Paracelsus. "The former is from the breath of God; the latter from the elements of the air and fire. He ought to live according to the life of the divine spirit and not according to that of the animal."

When Paracelsus speaks of the "terrestrial" man he refers to the carnal part of the mind, the lower manas, and not to the physical body, and therefore he says, "The body thinks, but the spirit wills."

The cessation of the activity of life and the annihilation of form, which we call death, were not mysteries to Paracelsus. "What is death?" he asks, and then he answers the question: "It is that which takes the life away from us. It is the separation of the immortal from the mortal part. It is also that which awakens us and returns to us that which it has taken away."

Take note of his observations in his philosophy on death:

"If a wise man dies, his wisdom still continues to be.

"The divine man does not die, but the animals in him are subject to dissolution.

"Man will have to render an account for his acts; not so the animals.

"The spirit of man comes from God, and when the body dies the spirit returns to God. The astral soul comes from the astral plane, and returns to it. The body comes from nature, and returns to it. Thus everything returns to its *prima materia*.

"It would be well," said he, "if clergymen, who are called spiritual guides, would know more of spiritual things than what they have read in their books, and if they had some practical experience in divine wisdom,

instead of merely repeating the opinions of other people. Christ and the prophets and the apostles had magical powers, acquired less by their learning than by their holiness. They were able to heal the sick by the laying on of their hands, and to perform many other wonderful but natural things. Our clergymen talk a great deal about such things; but where is the priest of today who can do like Him? It has been said by Christ that his true followers would do the same things and still greater ones, but it would be difficult to find at present one Christian minister who can do anything that Christ did. *But if anyone who is not a man-made minister comes and cures the sick by the power of Christ acting through him, they call him a sorcerer and a child of the devil, and are willing to burn him at the stake.*"

That reads as though it might have been written yesterday. Paracelsus not only wrote for his own time, but of and for the future.

Feeble as this effort has been to present the man and his work, it will recall to the minds of Theosophists and other readers the scope and character of his teachings, and will explain him as the pioneer of a new mentality—one of the great fathers of super-science; the discoverer of the subtle influence of mind on matter; a student who learned and who obtained his wisdom at the fountain of knowledge at first hand; a teacher who taught by authority and knew what he taught; an implacable enemy of sham, bigotry, arrogance, pretense, and ignorance; a soul who may be looking down upon us through the long centuries of mellowing time, with pity for the bigot, the empirical materialist, the narrow-minded physician, and the unprogressive of all classes; but who looks with sympathy upon the one who can think for himself, who investigates psychological sciences, who is useful to himself and to the world.

It is believed by some Theosophists that H. P. Blavatsky was Paracelsus.

The Japanese Home Life

By Hilda Wood

(India)



TRAVELLING in Japan, the first thing that strikes the visitor is the smallness of the houses, the shops and the people, the beauty of the lettering on the sign-boards outside the shops, and the politeness of the people themselves. But it is rarely that a visitor goes much deeper than these outward reflections and sees with a sympathetic eye the real life of the people living in those fascinating islands.

The Japanese love of beauty is shown in many ways. In the house there are not many pictures, vases and other works of art displayed. You might think that the housewife had only the one picture and vase which you see in an alcove in the wall. But that is not the case. If you visit her in a week's time you will find another picture hanging in that place, and another solid work of art placed on a little stand in front of it. She keeps her beautiful things in a cupboard and brings out only one at a time, for, with her great sense of beauty, she feels that a mass of lovely things is distracting and the eye cannot really enjoy the wealth of beauty. The Japanese house has no furniture in it, nothing on the floor but soft matting, and the walls are made of paper-screens. There are partition walls that can be drawn aside in the hot weather, so that the house becomes one large cool room.

The toilet of a Japanese lady is very elaborate. She has at least a hundred traditional ways of doing her hair, and some of them so elaborate that a hair-dresser comes to her home and does it for her. Not only is she very beautiful when dressed for visiting, but she is very accomplished, and in ways which are her very own. She undergoes a three years' training in the art of flower-arrangement. In Western lands flower-arrangement is

not regarded as an art. One plucks some flowers and arranges them in a jar in a large heap. But the artistic character of the Japanese people will not allow such roughness. They keep perhaps only two flowers and one leaf in the vase, but these must be arranged in a certain way in relation to themselves and the vase and the picture in front of which the vase is placed.

With regard to the treatment of flowers by the Japanese, Laurence Binyon recalls, in one of his essays on Far Eastern Art, the story of a Japanese girl who, coming to draw water from the well in the early morning, found the bucket and rope had been encircled by twining tendrils of convolvulus, which must be broken before water could be drawn. She drew no water that morning, but begged it from a neighbor. There is another Japanese story which tells how the poor pilgrim on the road in the April evening stopped beating his bell lest the sound should shake a single petal from the blossoming spring trees.

The girls of Japan do not marry young, not below eighteen or nineteen, but if they are orthodox their bridegroom is chosen for them by the parents and arrangements are made by a mutual friend of the two families. A meeting is arranged in a public tea-house when the flowers are in bloom, and then, if all is satisfactory, the marriage takes place. The actual ceremony of marriage is somewhat strange to a foreigner. The bridegroom has three cups of different sizes filled with consecrated *sake* (a kind of liquor), and he takes the first and smallest cup and takes three sips, and passes it to the bride, who does likewise. He then takes the next largest cup and drinks three times, and passes it to the bride, and so with the largest cup. This is the

actual wedding ceremony which is performed in private, with the parents and the mutual friend only.

There are many happy little incidents in the life of a Japanese baby, and one of them is when he is taken on his first visit to the temple, to be dedicated to his tutelary deity. It is then that he is given his first presents, which always include a little toy-dog which is placed at the head of his bed to keep away evil spirits. His life is a very happy one, for he is never spoken harshly to, never hit or handled roughly, and his school days are just a continuation of this loving attitude towards him. But the chil-

dren are very anxious to learn, and if they feel that a teacher is not imparting knowledge quickly enough, they request him to leave, which he has to do.

But Japan is changing rapidly. Although the old order is changing, yielding place to new, still, in many parts, the old Japan can still be found, and the strong character of the people will not allow the country to become so Westernized as to be detrimental to the unique National character, a character so full of beauty and the poetry of life that the world would indeed be the poorer for lack of that wonderful gift.



A Tea-Master's Karma

By Ella Darlington

(British Columbia)

Too much I loved "The Tea."¹
The silver bloom of *botan*² bud
More precious was to me
Than fifty dingy peasants' lives
Spent moiling in the mud.

Now in this dingy hell
That once was Naniwae³ I drudge
And foreign orders fill.
Each day I'm squeezed by crowds I loathe
In human cattle-trucks until
I learn to love these swarming men
As once I loved "The Tea."

¹The aesthetic life.

²Peony.

³Osaka, the Pittsburgh of Japan.



Secrets of the Planets

By Edward Bennett
(England)

OCCULT SCIENCE teaches that all parts of the Universe are linked together, all forming parts of the one great plan. In the case of the planets, we find that those visible unto us are merely the denser members of chains of sevens, each series being the seat of a lower evolution and each being linked to its brother-planets by the life which is passing around its circle of worlds. There is correspondence to the evolution of man in these relationships. As man's life passes on from one generation to another; as man's life manifests to greatest activity at some one time in each generation, the old growing less energetic as the young increase in vitality, so with worlds: one enters pralaya when the next becomes active.

Planets die and are replaced by other ones. This type of change corresponds to reincarnation of the individual and, like that process, is marked by a gap between incarnations. A third relationship exists in man: that between similar people engaged in the same work, living in the same environment. It is this last type which yields most to study. In the variation of reactions between similarly placed people we can read hint of their varying past: so also in the planets.

The stars hide great secrets of creation: to the formation of Suns we turn when seeking the laws of world building. First stages, those of the forming of great suns, are easily traced, for there are many millions at every stage of growth. In the lat-

er stages of planet formation we have only nine to study, those of our own system.

This single family of worlds consists of four small inner planets separated by a gap, big enough to house another, from four much larger outer planets. The variations of these worlds seem to follow no known laws, to have no orderly sequence. What can be made of these following facts?

The innermost is the smallest, and the innermost of the outer planets is the biggest. The Earth, counting outwards, third of the inner worlds, is the densest; and Saturn, second of the bigger planets, is the lightest—lighter than fresh-fallen snow. The innermost pair have the most and the least eccentric courses. The biggest has the shortest day, and Mars, last of the inner planets, has the longest day of those whose day-length is certain. Mars has the moon, which comes closest to the planet's surface; and Uranus, third of the greater worlds, has that which makes the least approach. In this medley, what can be learnt, what order evolved?

There are two rival theories as to the birth of the planets, one stating that the central body, the Sun, was so affected by the passing of another star that it erupted a great cigar-shaped jet of material from which all the planets were formed. The other view is that all were formed from matter left behind during the contraction of a nebulous cloud of gas from which the Sun was formed by contraction. This view agrees best

with the veiled statements of the Secret Doctrine and with the only mechanical theory which explains the regular placing of the planets.

A system of worlds develops through the interplay between gravitation or mutual attraction and the repulsions caused by the release of atomic energy. There are other forces which modify the result, but these are not yet classified and recognized by science.

Research of the past two decades has shown that star-life proceeds in a series of definite stages. Contraction of the primal nebulae causes an increasing density, a growing heat and energy. Heat checks contraction until it is dissipated, a slow process, or until it is taken up and stored away, in some atomic rearrangement, a much quicker phase. Each period of slow change ends in a sudden one, a change of density. In later stages of ever-increasing density, the heat rises to astounding degrees and releases some of this energy stored in the earlier stages. When this happens, star contraction is suspended for a vast age, until that source of heat is exhausted. Each such stage marks the breaking up of some one particular type of atom, and these stages are mapped out and serve to distinguish star types and tell us more about them.

There are two main types of action. The commonest is that in which a release, once started, continues and keeps up a constant temperature until exhausted. The rarer type of action is one in which the process is cut off when the temperature rises to a certain point and restarts when it falls to the old exciting point. This latter accounts for the Cepheid or pulsating stars. It is a type of action common to many types of atom. Similar types of action are found at lower temperatures in planet formation.

Our own solar system began as a nebula, its material in a state of extreme tenuity, diffused over a far greater space than that which now contains all the planets. This primal

cloud, less dense than what we call a vacuum, is composed of material which formed part of an older system, blended with matter new to the time stream down which our worlds have come. This cloud is moulded into shape by an increasing speed of rotation before the planets are formed. We may see in this start of rotation, and in the forming of a lens-shaped nebula, the first stage of the formation of a new system of worlds.

That such lens-shaped clouds are not known in any quantity is easy to understand. They are not recognizable unless at the right angle to us, and this stage is a very short one when thinking in astronomical units, which are very long. It is because all planets form from parts of the same flat nebula, that we find all rotating in the same direction around the central sun and around their own axes. As contraction continues, heat and speed rise, both necessary conditions to the planetary formations.

A strange law connects the position of the seven innermost planets. Their relative distances are represented by a sequence of 0, 3, 6, 12, (24) 48, 96, 192, to each of which is added four more units making the series 4, 7, 10, 16, etc. This is known as Bode's Law and is Law, although some astronomers dismiss it as a mere coincidence. Calculation of the odds against such being chance placings of the worlds, as compared with such variations as are seen in the case of the distances of moons from their planets, shows that the odds are millions to one against its being accidental. The planets adhere with remarkable closeness to this puzzling order. I have not read any attempt at its explanation.

If it had been a matter of simple halving of distances, explanation would have been easy. Whether falling inwards or spiralling in, as in each case of closer approach, the halving of the distance from the centre means an increasing pull of gravity. In each halving of distance, the same speed is attained if starting again

from zero. Can this happen? Can the contraction take place in a series of dashes and pauses? It is what takes place in a star! May it not happen at lower temperatures in a nebula?

There remains the puzzle of the $\frac{1}{4}$, the addition of a uniform outward distance to each simple ratio. The parallel of the second type of star-change suggests explanation. According to the Secret Doctrine, cold luminous fire has formed curds, has suffered a condensation, taking up great stores of energy in the process, this absorption taking place continuously during the contraction. Rising heat causes a reversal of the process and for a time the evolution of part of the energy checks the contraction, brings the nebula to the zero point in motion at which a new planet will form. To explain, what happens there must be another, an excess evolution of energy, to lift the part of the nebula which will form the new planet, away from the rest to this standard increase of distance. Such a power must increase in its strength proportionately to the inverse ratio of the distance to match the increasing power of attraction at shorter distances, for gravity varies as the inverse square of the distance.

The number of atoms in a unit volume of gas under increased pressure, which here is gravity, varies as the cube. The number of atoms in a layer of a constant number in thickness will vary as the square having only increase in two directions: such layers, if excited to a further evolution of power will have a uniform repelling energy whatever may be the force of gravity. It is known that the surface layer between two strata of different density shows an abnormal activity and it has also been proved that this special sensitiveness is confined to a layer two atoms in thickness. Here is the explanation:

A zone of matter varying density in only two directions, varies in the same ratio as gravitation. Such a force will repel a standard volume of nebulous material to a uniform dis-

tance from the former position. It explains the observed planetary positions. One puzzle is untouched: the variation in the size of planets. It is suggested that the separating action is not spread over the entire area of the nebula, but is confined to a section: the area of this determines the size of each planet. Is there some unknown law which decides these sizes, or do we see here the direct interference of a guiding entity, foreseeing the need of each world's particular size—size needed in some far future stage of the Great Plan? It is a wonderful possibility! Are we peering through the veil which screens the activities of the divine builders of our system? *We cannot tell!*

Discovered recently, not yet formulated as a law save in some speculative papers, is the possibility of measuring the planes of the great solar aura. Certain short-wave, 25 meter, wireless waves are found to produce echoes from empty space. These come from points where there is some change, probably of density, these marking the limits of each of what we call mental subplanes. They give hint of the relative size of this Earth's subtler parts and let us estimate the proportionate size of the solar equivalents. The problem of the varying effects of these layers upon the worlds within them is most interesting. Alternate planes and alternate subplanes seem linked in turn more to spirit and then to matter: all planets are found in the uneven numbered subplanes as they are linked to the material or form side of the System. The bigger but less dense outer planets lie in the buddhic zones of this mighty aura, and the denser inner planets in the more concrete mental zones. These must affect their conditions. According to reports, the newly discovered planet is intermediate in size between the giants and our dwarfs, as is to be expected from its atomic placing.

The only function of a planet which we understand at all is its use as a schoolroom for the training of humanity. We recognize that there

is some need or benefit in swift progression, in consequence of which each school needs places for the separate treatment of backward and of advanced types, avoiding interference with the orderly advance of the main body. This function is our best clue as to the need of bigger and smaller worlds. Bigger worlds will lose part of their mass during cooling unto habitability: they represent homes for future and bigger humanities. Small worlds are for early and late stages. Life comes into our Solar System in successive waves, probably growing in the number of souls in each up to a point and then lessening. In any case there must be a transfer of those who evolve most slowly into groups where they can re-do the ill-learned lessons. This causes a need for greater worlds for the mid-stages of our evolutionary plan which also carry failures of earlier rounds.

The problem is not quite so complex as appears at first sight. Of the planets visible and well known unto us, Venus is the sole home of a race begun in an earlier round, a smaller race limited to one planet. The other three inner planets form a triad devoted to the evolution of which we are part, corresponding in certain ways to a triad of outer planets, each devoted to a separate evolution, all a stage later in development than our own.

Madame Blavatsky stated that the fourth outer planet, Neptune, is not of our system. It is not within the area of the buddhic part of the Sun, in that distinctive from the rest. It, the newly discovered planet, and a possible third, are the atmic trio of worlds.

There are striking correspondences between each of the three inner and their outer three planetary relations. The middle members stress this most wonderfully. Saturn is 9.5 times as far from the Sun as our Earth, and also 9.5 times the latter's diameter: it should therefore weigh about 857 times as much but instead weighs only 95 times or a little over the square of 9.5, being linked thus with

the area of the repelling layer. Astronomy gives no explanation of this recurring ratio.

These two worlds are both in the fifth subplanes, called the atmic. Astrologically, Saturn's is the House of the Scales, the balance. That is the symbol of Man, yet changeable man shows no balance: even the Ego grows, and growth is change, is not balance. Only the Monad, the atmic part of man can be called balanced, the part pertaining to the plane of these two worlds: it is very suggestive of some hidden truth.

Cast by its rings, a shadow zone divides Saturn into a north and a south land with a belt of twilight ever between, again the symbol of a dividing power. Further analogies may be seen in its moons.

The Earth is at the middle point of human evolution. Those too advanced, those too far behind, are both sorted out into other schools: the balancing process is very active here. The majority of Saturn's moons, including its one giant, Titan, lie in that planet's atmic subplane of its astral: the single far distant moon which marks the limits of that system is in Saturn's atmic subplane of the mental. A strange preference for fifth subplanes, whose reason is yet to seek: more marked than is the Jupiterian linking with fours. Counting the two triads of inner and outer planets, Saturn becomes the fifth of the double set.

Jupiter, greatest of planets, is now too hot for life, but it will be the next system to reach the crest of its activities. It will receive the laggards of other systems, and in a further age will pour its failures into the Saturnian realms: a lesser number as the crest of our system's evolution will be passed and the winding up of our Solar System begun.

It is supposed that Mercury, innermost, has a day long as its year, equal to 88 of ours. If this be so, and I believe it, the planet is linked with an opposite in the corresponding higher subplane, for Jupiter's day is the shortest of these six. Jupiter has

four big moons close to the planet, and four small far distant: the four large planets are more distant from the Sun than the four small.

Mars and Uranus form the most puzzling pair. Astrology pairs them as the two planets ruling sudden happenings. Both are of the seventh sub-planes, both of most marked power over man. Uranus lies so far away that little is known: even the disembodied explorer rarely attempts its distance and brings back nothing clearly. Yet the four moons of Uranus are visually different from all inner sets in their angle of rotation, appearing in their courses as a disturbance of the astral extending around that world: other planets show their astral attendants as a belt, the poles untouched by their action, uncolored.

It is a smaller world than the two giant worlds closer to us, and should house a smaller number. There is an element of doubt about its stage, and I incline to the view that it is in the second round. If not, if it is in the fourth round, its inhabitants differ greatly from ourselves. Its moons are very small, unlike the great man-bearing moons of Jupiter. The planet itself is far from the cold barren waste pictured by some astronomers, being hardly set as yet.

The Martian-Uranian couple have a point of similarity which is suggestive of the earliest and latest stages which they appear to represent in their humanity, the stages most under and least under an astral influence. The inner moon of Mars approaches closest to its surface, and the inner one of the greater planet keeps farthest away. It is a curious point and fairly obviously one relevant to the type of people on the planets. The distances are 3700 and 107,000 miles.

These correspondences are most strange with their hints at law and order of unknown type behind the

visible units of the family of worlds attendant on our Sun. Yet the puzzles find solution. It is only of late years that the investigation of oil films showed what are the general properties of layers of atomic thinness and taught us of a type of action obeying the ratio of squares instead of cubes, the usual ratios of such action. Thus came the hint of the solution of the puzzle of planet-placing.

Each planet is formed during a pause of the contraction of a nebula and, owing to a localized evolution of energy from a film of gaseous matter, is repelled to a standard distance. Each separated part of the nebula thus removed lacks some of the bodies formed later, in the parent mass, by repeated condensations. The outer planets contain certain reddish gases unknown to our atmosphere, more primitive types. In size the largest of these is seventeen times the size of the smallest of its group, and that small one is fifteen times the size of the largest of our own group. The idea of later reactions, resulting in the formation of other solid nuclei in the bigger and earlier parts to break away, shows that the larger moons of the outer planets are formed similarly to our inner worlds. It shows why they have many moons as compared to our Earth.

It is my belief that the two features most likely to reward investigation, to give us a clearer view of the Great Plan, are the reversal of physical qualities between mental and buddhic realms, as shown in the different densities of the planets, and in a careful study of the age of the planetary peoples. There appear to be two planets housing evolutions of each round, two evolutions, one of an early stage and one of a late stage in the same round, two and one half rounds being covered by the visible planets. Yet little is known: as ever, the cry is, "Light! More Light!" We are only beginning to know.



Yudhishtira and His Dog



TIME came in the development of Hinduism, when religion turned its back on all the deities of power and worldly good. The god, like his worshipper, must eschew wealth and material benefits. ...

"In the opinion of some amongst the learned we have in the *Mahabharata* a recapitulation of all the old wonder-world of the early sky-gazer. Gods, heroes, and demi-gods jostle each other through its pages, and whence they came and what has been their previous history we have only a name here or a sidelight there to help us to discover. However this may be, one thing is certain: The very last scene that ends the long panorama is that of a man climbing a mountain, followed by his dog, and finally, with his dog, translated to Heaven in the flesh.

THE PILGRIMAGE OF DEATH

"The five royal heroes for whose sake the battle of their prime was fought and won have held the empire of India for some thirty-six years, and now, recognizing that the time for the end has come, they, with Draupadi their queen, resign their throne to their successors and set forth on their last solemn journey—the pilgrimage of death—followed by a dog who will not leave them. First circling their great realm in the last act of kingly worship, they proceed to climb the heights of the Himalayas, evidently by way of ascending to their rightful places amongst the stars. He who has lived in the world without flaw may hope for translation at the last. But, great as is the glory of the Pandava brothers, only one of them, Yudhishtira, the eldest, is so unstained by life as to merit this, the honor of reaching Heaven in the flesh. One by one the others, Bhima, Arjuna, and the twins Nakula and Sahadev, together with Draupadi the queen, faint

and fall and die. And still without once looking back, without groan or sigh, Yudhishtira and the dog proceed alone.

"Suddenly a clap of thunder arrests their steps, and in the midst of a mass of brightness they see the god Indra, King of Heaven, standing in his chariot. He is there to carry Yudhishtira back with him to Heaven, and immediately begs him to enter the chariot.

"It is here, in the emperor's answer, that we are able to measure how very far the Hindu people have gone since the early worship of purely cosmic deities, in the moralizing and spiritualizing of their deities and demi-gods. Yudhishtira refuses to enter the chariot unless his dead brothers are all first recalled to enter it with him, and adds, on their behalf, that they will none of them accept even then unless with them be their queen, Draupadi, who was the first to fall. Only when he is assured by Indra that his brothers and wife have preceded him and will meet him again on his arrival in the state of eternal felicity does he consent to enter the divine chariot, and stand aside to let the dog go first.

THE DOG

"But here Indra objected. To the Hindu the dog is unholy. It was impossible to contemplate the idea of a dog in Heaven! Yudhishtira is begged, therefore, to send away the dog. Strange to say, he refuses. To him the dog appears as one who has been devoted, loyal in time of loss and disaster, loving and faithful in the hour of entire solitude. He cannot imagine happiness, even in Heaven, if it were to be haunted by the thought of one so true who had been cast off.

"The god pleads and argues, but each word only makes the sovereign more determined. His idea of manliness is involved. 'To cast off one who

has loved us is infinitely sinful.' But also his personal pride and honor as a king are aroused. He has never yet failed the terrified or the devoted, or such as have sought sanctuary with him, nor one who has begged mercy, nor any who was too weak to protect himself. He will certainly not infringe his own honor merely out of a desire for personal happiness.

"Yudhishtira answers bitterly that he had perforce to abandon those who did not live to accompany him further, and, admitting that his resolution has probably been growing in the course of the debate, finally declares that he cannot now conceive of a crime that would be more heinous than to leave the dog.

"The test is finished. Yudhishtira has refused Heaven for the sake of a dog, and the dog stands transformed into a shining god. Dharma (service) himself, the God of Righteousness. The mortal is acclaimed by radiant multitudes, and seated in the chariot of glory, he enters Heaven in his mortal form.

"Even now, however, the poet has not made clear all that is to be required of a perfect man elevated alone to a position of great glory. Yudhishtira, entering Heaven, beholds his enemies, the heroes with whom he has contended, seated on thrones and blazing with light. At this the soul of the emperor is mightily offended. Are the mere joys of the senses to be accepted by him, he argues in effect, as any equivalent for the delight of good company? Where his comrades are will be Heaven for him—a place inhabited by the personages he sees before him deserves a very different name.

"Yudhishtira, therefore, is conducted to a region of another quality. Here, amidst horrors of darkness and anguish, his energy is exhausted and he orders his guide angrily to lead him away. At this moment sighing voices are heard in all directions begging him

to stay. With him comes a moment of relief for all the souls imprisoned in this living pain of sight and sound and touch.

YUDHISHTHIRA IN HELL

"Involuntarily the emperor paused. And then as he stood and listened he realized with dismay that the voices to which he was listening were familiar. Here, in Hell, were his kinsmen and comrades. There, in Heaven, he had seen the great among his foes. Anger blazed up within him. Turning to the messenger, who had not yet left him—"Go!" he thundered in his wrath, 'return to the high gods, whence thou camest, and make it known to them that never shall I look upon their faces again. What! evil men with them, and these my kinsfolk fallen into Hell! This is a crime! Never shall I return to them that wrought it. Here with my friends, in Hell, where my presence aids them, shall I abide forever. Go!"

"Swiftly the messenger departed, and Yudhishtira remained alone, with head sunk on his breast, brooding in Hell on the fate of all he loved.

"Only a moment passed, and suddenly the scene was changed. The sky above them became bright. Sweet airs began to blow. All that had been foul and repulsive disappeared. And Yudhishtira, looking up, found himself surrounded by the gods. 'Well done!' they cried. 'Ob lord of men, thy trials are ended and thou hast fought and won. All kings must see Hell as well as Heaven. Happy are they who see it first. For thee and these thy kin nothing remains save happiness and glory. Then plunge thou into the heavenly Ganges and put away in it thy mortal enmity and grief. Here, in the Milky Way, put on the body of immortality and then ascend thy throne. Be seated amongst the gods, great thou as Indra, alone of mortal men raised to Heaven in this thine earthly form!"—*Myths of the Hindus and Buddhists.*

An Appeal For More Fraternity

By Walter Le Wino

(Paris)



FRATERNITY is so easy to handle in speech and writing and so difficult to apply in reality, for loving those who think as we do is hardly Fraternity. To feel Fraternity without limit is indeed the characteristic of an evolved ego. To practice it is within the means of everyone; eventually the practice becomes feeling, and one is on the Other Side.

If we consider what hinders the practice of Fraternity to the greatest extent, I think we shall all agree that Intolerance is its most deadly enemy, and among the thinking classes Intolerance is usually due to Opinion. People will take the pot for the honey, i. e., Opinion for Truth, and the slightly ridiculous side of the matter is that each different Opinion is supposed to represent Truth—not merely an aspect of it, but *the* Truth.

None of us, as near perfection as we may be, not even an Adept, can give out Truth in an absolutely pure state on the physical plane. Therefore, nobody can be a Trumpet of Truth, but only an Opinion-giver of it. And is it not tragicomical that men are prepared to stake their lives (which is not so much in itself, if it did not involve the taking of those of others) on what they call Truth and which it can never be? One is inclined to compare humanity to children fighting over a lot of apples, positively convinced that each apple is the apple tree itself, while ignoring the nature of the pips in each fruit.

There are many reasons for which Truth itself has never, is never, and will never be known to people not having attained Adeptness, or in other words, to the world in general.

One reason is that to convey Truth to nearly all of us it must be clothed in words. Now words are a means

created for expressing *maya* and *maya* only, and so even an Adept honoring us with Truth must put it in words for our benefit and thus veil it.

Another one is that when Knowledge comes to us, and we endeavor to convey it to others, we unconsciously express our Opinion of it, for the mind or mental will, to begin with, reflects Truth according to its particular constitution; and even when we are able to restrict its interference to the minimum, yet Truth comes through according to the ray to which we belong. If we are men of science, Truth is expounded scientifically; artists, artistically; philosophers, philosophically; puritans, prudishly; fair thinkers, openly; partisans, narrowly; and so forth. Also, we exaggerate by giving importance to details according to our different make-ups of the present incarnation: what we are afraid of becomes vice; and what we aspire to, virtue.

Thus our *personal* Opinion is laid before others as Truth, and if, for instance, we write on Theosophy, we call our book or article Theosophy, forgetting that it is but our Opinion on the subject.

Truth is abstract, and expressing thoughts in the manner I am doing here is concrete. The higher and less concrete, and therefore less veiled, exterior form of communicating Truth in this world is by mathematical means; but all is interpreted as Truth.

If it were really possible to obtain pure, unadulterated Truth, it might be human to think that one had obtained it oneself and in one's eagerness to proclaim that fact to the world forget the Fraternity business a little. However, firstly, we cannot possess Truth as Truth, and secondly, the person capable of forgetting Fraternity cannot even have veiled Truth to offer but merely a bit of *maya*

To approach Truth can only be done by feeling it, and that feeling is strangely akin to Love. With that, Comprehension is then born and Intolerance becomes an impossibility.

I have read somewhere that the Masters were loath to write Truths, as we call them: and that is clear when we see that it is not the Truth part in such writings that appeals to people, but simply the way it is put. They are delighted to have gained knowledge, as they imagine, whereas they have only grasped the author's exterior means of expression; and then, of course, up go the walls, and with the walls the camp is built, and poor Fraternity goes to the devil, alias nowhere. It seems such a pity there is no devil, otherwise Fraternity might really get somewhere, as it appears to have not much of a chance to get anywhere on this plane, for the moment at all events.

For instance, to refer to the way people *miss* Knowledge, a person may seize with interest and even conviction the statement that man is a Temple of God, a being of divine essence himself, and do his best to convince his friends and others of such a state of affairs, but the fact that the knowledge is given him to live up to never occurs to him. Most people think that all medicine is for external use, and what is more, to be rubbed in on others whether they want it or not.

Now, as we know that nobody is able to give out Truth, is it not a trifle childish for members of any occult society to disagree over mere Opinions or, in other terms, the manner in which Truth is conveyed by those whose mission it is to help us towards Knowledge? It is like drinking out of glasses of different colors; we are all drinking water, however. Some of us swear by the pink glasses, and others by those of other colors, yet none of those who offer to quench our thirst by holding out the glasses to us could give us the water without a vehicle: the water itself is always the same water!

We think we are opposing Truths

when we are opposing Opinions, and no wise man would hold up an Opinion as a Truth, but like the bee seeking honey in a flower, would search for the Truth *hidden* in every Opinion.

As long as we base our feelings, consciously or unconsciously, on the way Truths are taught and not on the Truths themselves, how can we be brotherly? To love but those with whose Opinions we are in sympathy is merely clannishness, and the latter is bound sooner or later to lead to strife.

To come to our own Society, we find that Madame Blavatsky gave out what Truths and what amount of them the Masters deemed good for us at the time, and that, of course, according to *her* means. More Truths or different aspects of Truth have been since, and will ever be, given and rendered according to the channels chosen. And so among all the occult riches spread before us, cannot each one find his or her spiritual nourishment and dine together in harmony? And if we cannot digest all mentally, are we for that reason to rush off with the plate of food that suits us best and declare no other is fit for consumption? The table is well laid; and if I prefer eating a dish prepared according to the recipe of a certain cook, am I to deny the cooking capacities of the authors of the other dishes and, what is worse, endeavor to kick the whole table over to prevent others from eating any food but that which I will give them from my plate?

That is what we humans do: put Opinion before Fraternity, or Brain before Heart!

And what is the cause of all wars? Opinion!

An occult society is not a debating society, and yet from such an institution could it draw a lesson. There nobody brings likes or dislikes into play, but listens with friendliness to each argument. So should we be listening in friendliness to all Opinions while adopting the point of view we prefer, if we are as yet incapable of

seeing Truth everywhere; for was there ever a more broad-minded society than the T. S., where all Opinions are not only respected but expected? Alas, so intolerant is man that when he is not intolerant of Tolerance he is intolerant of Intolerance.

The key to Fraternity is equilibrium—a level balancing of the physical, astral and mental, and this by paying attention to the *normal* satisfying of our wants, social for instance; otherwise we become fanatical.

Untangling Our Tangles

By W. Harry Spears

(Hamilton, Ohio)

There is little of value in just reading or talking about the needs of the body, the soul's delight, or kindred subjects, commonly referred to as beliefs. The teaching of ourselves such antics or habits means very little.

What we must do is to practice. Just as soon as we begin to conceive Truth we practice it. Little by little its force, its realization, and the spirit of its worth permeate our being. The old Adam-man drops from our Ego like the raindrops from some of the feathered kingdom.

What we must first learn to do is to disentangle the Ego of ourselves from the old race-thought of lack and limitation.

Once we fully realize this we sweep into the realm of the higher kingdom so readily.

We all need the action that rouses us to grasp the force of Truth. Then only is it that we really live.

To do this we must get acquainted with ourselves. Look into the mirror and ask the reflection imaged there if it is the All of ourselves.

Then seriously take up the matter with yourself, not as to what you saw reflected in the mirror—a head, arms, legs, feet, eyes, mouth, nose,

ears, a torso and some skin stretched over a bony frame—but as a Spirit with these latter as adjuncts.

Too long have we, in the physical, been looking into the mirror to see ourselves and getting the idea that what we saw was really ourselves, not for a moment realizing that the soul possesses a body and not the body a soul.

Just as soon as we learn this initial truism we have conceived God, and the scales drop from our eyes, and those eyes really become the windows of the soul.

When man realizes he has a soul, he has moved upward, outward, and forward toward the plane of the God-consciousness. Thence man advances step by step and receives baptism after baptism in the rounds of his progress.

Again, many make the mistake of relaxing as soon as they experience their great gift—the untangling of the Ego from the meshes, rather than clinching what they have received and striking for more.

Go forward, ever forward, and, as you go, grasp a new thread in the woof, brush out the tangles, opening up the pathway for the freed soul to rise and really enjoy what is its birth-right.

Hi Brassail

By Rev. F. H. Aldhouse

(Ireland)

(The tradition in Ireland is that an island which they name Hi Brassail [pronounced "Hy Brazil," i. e., "Blessed Isle"] sank beneath the sea, thousands of years ago, after a week's fearful storm and earthquakes; it finally vanished on All Hallow's Eve.

Many sailors profess to have seen it [what is now believed to be a ghost island] since. It brings a blessing to the good, a curse to the evil man who beholds it. Actually to land on it would be the gaining of earthly Paradise—a few are supposed to have had this great happiness. The following is a true story related to me by the one who experienced it:)



MY NAME is Deglan Moran, I am a fisher-boy, and am sixteen years old. Father was drowned off a trawler when I was a baby. I don't remember him. I live with mother, and my little sister Moyreen. I've done fishing for my two uncles, Shamus and Kevin; they have a fishing smack between them. Our best market is for lobsters. There is a great desire for lobsters in the gentry, and all other kinds of people also. That makes the Scotch and French come poaching. (Badness to them!)

The Irish Free State took over the "Hegla" (a coast guard boat) from the English when they left the country. But it's mighty slow was this same old "Hegla"! I've seen a fast trawler run off from her, and her chasing it, and firing after it. Scotch, the poaching trawler was. When she saw she could "show a clean pair of heels," a piper came on deck and played "The Girl I left Behind Me" with all his might. The "Hegla" could hear it. She fired after them ferociously, when she heard that tune. None the less, the Scotchmen got off clear. There was great wrath on the Free State Marines then, the swearing and cursing they gave out would frighten you. Since then a faster ship has come to help stop the poaching, and it is few can run from her. Those she catches, pay a most fearful fine or go to gaol. Sometimes both happens to them, and then that lets us get the fish that those foreign villains would otherwise poach. Hanging should be their portion, if I had my way.

It is true that there are wonderful things out in the sea, and I will now

tell you what I saw myself—"sorra the lie in it." My two uncles saw what I saw, so it was no dream; I dreamt with my eyes open.

It was a beautiful day in August; the sea was dark blue and calm; the sky had no cloud; and the golden sun was shining clear, warm, and beautiful, like a marigold of light growing in the middle of the old blue plains of heaven. It is at midday dinner we were, when Uncle Shamus suddenly said, "I see land."

"So do I," said Uncle Kevin, "ould Ireland for ever!" But then he turned quite white when he saw it was to the west. "God and Mary between us and harm!" he muttered. "Let's be getting out of this, with all our haste, and with the help of all the Company of Heaven. It's a bad sight I do be lookin' at. There's no right kind of land there. Lord bless us, it must be Hi Brassail that's come up out of the dark deeps of the ancient sea! Let's get away while going is possible."

But Uncle Shamus would not give him his will; and the fishing smack is his. "You coward," he answered. "Yes, it's Hi Brassail, and to it I mean to make my journey; do you think a life of hardship on the cold seas is so grand and great? No, I'll go there, and the years will fall from us as the spray falls away from a net. If I don't drown now, well, I'll drown some other day instead, or be walking about an old man with two sticks to support me, the blemish of baldness on my head, redness in my eyes, and feebleness and decay on my limbs; this has no attraction for me. Come on, Kevin, we'll drive the boat there, or if there's cowardice and delay in you,

I'll beat it out of you with this tiller-handle."

It was very masterfully he said it, and I saw Uncle Kevin was afraid of him, even more than he was of the unknown.

But what he said was, "Have you thought of the lad, Shamus? Haven't you a right to ask his wish before you drive the whole of us to that Ghost Country?"

And Uncle Shamus said to me, "Well, sonny, what's your wish? You may be drowned, or maybe it's into a prince you'll turn, if we make the island. We risk death, or, as is said, may gain a place of laughter without tears, life that grows not old, and love that is without ebb or change. Or shall we turn now back and have the daily toil on the bitter seas before us, and man's mean life (and nearer old age and choking death) for our recompense? It's our chance now, and it'll not come twice. What'll we do?"

And the heart rose in my breast; I had such a longing for the life that was life indeed, and I answered, "For life or for death, I say go on, Uncle Shamus."

And Uncle Shamus gave Uncle Kevin the glare of his eye, and we put on all speed for the magic country. From being just a lavender outline, it grew clearer and more definite, a very round land it looked. And as we drew closer I could see forests, a river, and three high mountain peaks, the center being the highest; I noticed the numerous lilac trees that grew in groves, with their white and lavender blossoms, and then we made for a small bay with a wharf. The wharf was the strangest ever was, it was made of some shining metal—brass, it looked like; and then I saw the people. They were tall, with yellow complexions and slanting eyes; but though they faintly resembled a Chinaman I once saw in Galway, they were handsome, dignified, and majestic, with heads held high, and fine figures.

What a rush there would be if a ship of them came into Clew bay or into Galway harbor, the people would be breaking their necks to see them!

But these strangers took no notice of us at all. They were dressed in various ways; I suppose the few or many colors denoted their rank. I saw some on a road and some in the harbor. I love my home in Westport; every stone I know, every tree has its place in my heart; the soft blue sky, the warm damp wind, all are dear comrades, but now I felt a passionate love of this strange isle, a kind of remembrance of some dear long-lost association. The tears rose to my eyes. I begged the Uncles to put into the wharf, but now they were both in agreement not to do so. The brave Uncle Shamus said, "I won't go in, and that's flat, boy. Do you want all our throats cut? Them's Chinamen, them are. I saw the same in Dublin ten years ago; murderers they are."

All Uncle Kevin could say was, "Oh Lord, oh dear, I wish I was out of this, I do. Och hone a Ree!" (Oh King of Heaven, pity my grief!)

Then the strangest thing in the wide world happened. A boat put out from the land and came sailing towards us. Uncle Shamus caught up a marline-spike, and Uncle Kevin drew the long fish-knife he always carries in his belt. The boat seemed coming straight at us, but showed no disposition to come alongside. Then I saw a sight of sights, a marvel, that made the hair stand up on my head, and a feeling of pins and needles in my limbs. There were two men in the boat and a boy sitting proudly in the stern. They were *us*! Yes, the lad with the seven colors in his robes and the ribbon of gold round his head to hold his hair, though he had a yellow complexion and slanting eyes, was myself; even a scar I have on my right eye was on his. Of the two men that were rowing one was of superior rank and had a coat or jacket with two colors on it; he was Uncle Shamus, yellow and slant-eyed, but himself, with black whiskers and all. The other, who wore only a kind of petticoat and a metal collar of some bright white metal on his neck, was Uncle Kevin—a yellow face; he had even the star and anchor Uncle Kevin has tattooed

on his arm. The boat came straight on, and Uncle Kevin (the one in our own boat) roared, "Oh, Cross of Christ, she's going to ram us!" (Though what a rowboat could do to a fishing smack I do not know, nor do I suppose he had wits to imagine, in his fright.)

And then the boat passed straight through us! I ran to the other side to see if she would come out; I saw her go right in through our side and flash across us below. And then there was nothing, no boat, no figures! My two Uncles scrambled like monkeys, turned our ship, and got away.

I had often wished I had jumped out and swam ashore, for my heart is in Hi Brassail; but I am only a boy,

I could not stop two frightened men, and they would not listen to my prayers and tears.

So here I am, Sonny Moran, catching lobsters and crabs along the rocks, or risking my life on the green, rolling waves to fill empty pockets. Uncle Kevin fell down the hold seven months after, and hurt his back, so I have to do twice a boy's work. And Uncle Shamus curses like a tinker if I ever name Hi Brassail now. But I was a Prince in Hi Brassail, that I know, and my two uncles were my servants. I'll get back there yet, if I have to swim to it. My heart is there, not amongst these rocks of Westport. I'll grow up some day, and then I'll get back or die.

HI BRASSAIL

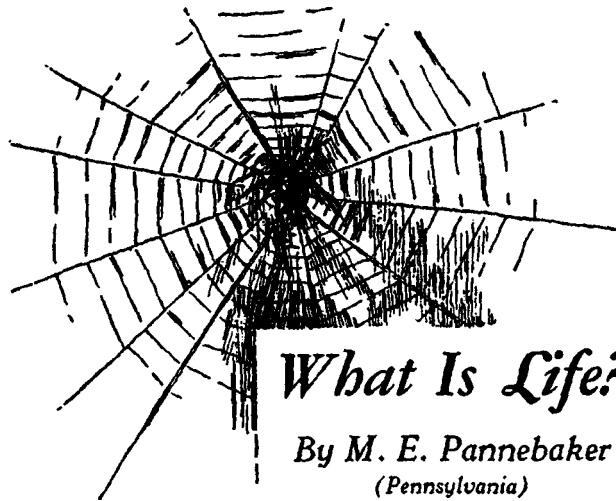
Layheen, the old grey eagle, bides
 Upon the hill o'er Assaroe,
 He sees the plains, and hills, and tides
 Which round the coasts of Erin flow.
 He is the oldest thing that lives,
 Unnumbered are his years since birth.
 His great experience wisdom gives;
 He's known such changes on the earth.

More than ten thousand years ago
 He saw Hi Brassail sink from sight;
 That was a day of fear and woe,
 Of thunders dread and lightning
 bright.

But many a time when he looks West,
 Out far upon the ocean blue,
 Hi Brassail, in pearl mist, comes
 dressed;

A ghostly island he can view.
 They say if any reach its shore
 He'll find a joy, no tongue can tell;
 But to his home he'll come no more,
 For he must bid this world farewell.

Layheen, he blinks on Assaroe;
 He knows Hi Brassail and the way
 Those who reach it have to go,
 But he just croaks and will not say.



What Is Life?

By M. E. Pannebaker
(Pennsylvania)

(The following article was printed in the May number. Unfortunately, some of the material was transposed through the fault of the typesetters after final proof-reading by the Assistant Editor. Knowing the importance of the profound thought expressed in it, and because it was a prize essay, we are, in justice to the talented writer, reprinting it in this number. At the same time, we take this opportunity of expressing our sincere regret over the mistake.)



IFE is that Vital Energy created when a compelling Power disturbs a state of quiescence or rest thereby transforming inertia into activity. In other words it is energy vivified and released within a given area and consciously directed through myriad forms of expression by the Power which brought it into being.

To form a conception of what Life is we must first assume a state of existent potential Energy and primordial Substance which is to become a field of manifestation. When the All-compelling Power (Spirit) "breathes upon the waters" (Substance) motion results from the force thus expended, and two aspects or opposite poles of the One Reality are created—the potential has become vitalized, that which was latent has been brought into activity.

This polarization brings into being the law of attraction and repulsion, producing rates of vibration which in turn create types of matter and from which states of matter come into being as a result of molecular combinations. This vitalizing process Theosophy terms the preparation of a field of evolution, i. e. creating types of matter,

fixing the wave length of the atomic vibration and ensouling it with the life of its creator—spirit sheathed in matter. It gives the elements of Air, Fire, Water, and Earth, and in a world of manifestation all that we know as matter is the result of molecular combinations of this atomic structure under the law of attraction and repulsion.

In Theosophical literature it is spoken of as Prana—the Life breath of the Logos on all planes of manifestation, the vital forces which energize a solar system or a man. It becomes vital and life giving when He breathes it forth. It is His Life which ensouls the atom; His Energy released therefrom that builds and shapes and sustains the organisms; His Will the directing force, expressing itself in terms of ever-increasing consciousness through the forms which it evolves until it reaches the self-conscious stage in man.

In a restricted sense it is the life breath of man on the physical plane. It is drawn from the great reservoir of Cosmic Life, specialized on the astral plane, taken up by the etheric double and blended with the purely physical prana which comes through the Sun (His body) and is distributed

through the spleen centre to the physical body. One is the Life Breath flowing in the nerves, forming the channel of consciousness; the other the differentiated prana, magnetic, electrical, building, destroying, controlling, stabilizing through the various organs of the body.

WHO AM I?

I am a Spiritual Intelligence, a unit of consciousness in a sea of evolving life, having within myself potentially all the powers and possibilities of the system to which I belong.

In essence I am Life (Spirit), Light (Intelligence), Love (Truth), three aspects of one Reality, spoken of in Theosophy as the Will, Wisdom and Activity of the Creator. Two aspects are equal and opposite, the other the relation between them. As a unit of this principle I must attain the consciousness of the Whole through knowledge of the process of becoming.

In manifestation I reflect these aspects in the individualized unit—the Atma, Buddhi, Manas of Theosophy—and begin the work of the unfolding of their attributes. I am Man, the Thinker. I am at the stage of learning to express Life in terms of self-consciousness through the most complex mechanism yet evolved, the human body—of evolving from an embryo soul to a perfected man.

WHENCE CAME I?

I came on a wave of His breath from the heart of the One Existence. Theosophy teaches that the evolution of our solar system is carried on by a series of impulses termed life waves, seven in number and dual in aspect—the first evolving the “material” as it were which becomes the “body” for its successor—the process repeating itself until the point of crystallization has been reached in the mineral kingdom. Many names have been given, or terms used, to designate this process of creation. The Ancient Wisdom terms this action the Monad in Evolution. *What I am today* is the story of this Monad and its journey through involution to evolution, from primordial substance to crystalli-

zation, from protoplasm to man—the monad individualized and the return journey begun.

In the outward or downward sweep of the life waves we have involution, spirit becoming sheathed in matter. In evolution we witness the unfolding of Life through the forms which it evolves—consciousness becoming self-conscious through an ever increasing expression of the Life within. A homely illustration of this principle may be seen by looking at an arc light glowing in the surrounding darkness. The rays are inseparable until they reach a certain point where they separate and on the end of each there appears what seems to be a tiny spark—the point of individualization—the distance determined by the power of the electricity in the light behind the globe. It will also be noted that only a fringe of these rays reach the outermost circle of radiation, the remaining rays being of varying lengths. More power from the source of supply (another life breath) and more of the rays are shot forward—and so on and on and on as long as there are impulses from the source of power and limited only by the medium of their reflection. In our evolutionary plan seven such impulses seem to have been used, each involving a certain Principle and the individualization or self-conscious point reached in the human being, or man.

WHY AM I HERE?

I am here (a) because of the action of the evolutionary law and (b) for the purpose of fulfilling that law.

In all the religions ever given to man we are told that man is a spiritual being—one with the God who created him. If this be true it follows that the end has not been reached when he became the spark at the end of a ray of light. And, if he is to become one with his creator, he must have the consciousness and unity of purpose of that creator, which implies knowledge of the purpose and power to apply it to fruition.

The quest of the human soul is its

search for Truth regarding Life and Self. The knowledge of the One Reality, i. e., life and his relation to all that lives, is an inherent, potential one, the sum total of all past evolutionary experiences bottled up in the permanent atoms which constitute his Higher Self, conveyed to him with that Third Outpouring of Logoic Life which made him the Thinker and gave him the power consciously to Become. For a long period of time this quest was carried on blindly, unconsciously—he was evolving along the line of least resistance, unfolding according to the evolutionary law and because of it, much as his progenitors in the animal kingdom had done.

But there comes a time in the life of every soul when he begins a conscious search for truth because of the soul hunger within. This stage is reached after another long period in which he has scattered his energies to the four winds of heaven, seeking sensation, getting for himself everything within his power in order that he may be "happy." Gradually he learns lessons from life, from accumulated experiences *knowledge* is born and eventually the day dawns when he says, "As for me and my house we will serve the Lord"—he has caught a glimpse of the Purpose of the Almighty and sees that it is his business to help it along—he begins to consciously work with the law and as *understanding* develops he takes his evolution more and more into his own hands.

Summing up my understanding of Theosophical teachings, I would answer this question by saying: I am here to *express* life—to strive to understand its purpose and to serve in the plan.

WHITHER GO I?

From Man to Superman and into the "More Beyond." The human soul is perfected and man has entered upon his divinity when the stage of Unity in consciousness has been reached. Before this is accomplished he must have learned to stand absolutely alone; to face Truth naked of

all authority, freed from all dogmas, creeds or fears, helps or hindrances imposed from without. He must have the consciousness that Life itself is the goal and experience the At-One-ment with it. He then becomes the finished product of an evolutionary scheme, compulsory rebirth is at an end and he can choose the path of his future spiritual unfoldment.

That his future work lies with the Creative Hierarchies is a logical conclusion, for who shall say that this process of Becoming ever ends? If, as we are told, our humanity of today represented the mineral kingdom on the first chain and that the life ensouling our minerals will in turn attain the human stage, what is the significance of our present elemental essence, or what the future of the jelly-fish of today? One might as well accept the theory of "special creation" and salvation by "proxy" as to try to confine a scheme of evolution within the limits of the earth planet and man's rise and release therefrom.

So it is well to keep in mind a concept of the scheme as a whole rather than to confine or limit it to the human kingdom alone; to remember that so long as a solar system exists the seven life waves continue their activities side by side in the kingdoms as they sweep through the successive incarnations of the planetary chains belonging to that system; to remember that the work of any one planetary chain period is the evolving of a certain kingdom of nature and that only the finished product of the scheme is man, human and divine. This concept keeps the mind on principles, on causes rather than effects, and that we, it would seem, are truly "Gods in the making."

WHAT IS DEATH?

There is no such thing as death—only Life, more and more abundant. What we call death is the withdrawal of the Life from the form it has ensouled. It ever retains within itself all the experiences it has gained and uses them as new modes of form building. As the forms evolve the

life within unfolds with an ever-increasing richness of expression.

For man this phenomena means a severance of the life thread from the physical vehicle and a change in the focus of consciousness, first to the astral and then to the mental world. He learns the lessons of his life's day, assimilates his experiences and returns to a new form with increased capacities. Life is. We contact it by the process of unfolding Consciousness. Birth and death are illusions of the senses. One is no more real than the other. They are alternate states of Existence representing change after periods of rest or activity.

We are told that when the atomic structure of a universe is formed the wave length of His vibration is "fixed," and that each plane or world of manifestation has its own "measure" or vibratory rate to which all its future phenomena are adjusted. Within these limits are myriad possibilities. The worlds "live their lives," have their day of activity and enter into rest, but not *annihilation*, for, when revived they can again be made to respond to all past vibrations and as many new ones as may be imposed by the operating Power. If this be true then no matter is ever destroyed, no experience lost, hence no real death in all Nature.

WHY LIFE AND DEATH?

Because Life is always progressing from one state or condition to another and the law of growth is change.

Throughout all Nature we see these alternating periods of activity and of rest. The Life lies dormant for a time, as in the tree; comes forth again, puts on its thousands of leaves (no two of which are ever exactly alike we are told) and adds a new ring to its girth. Life withdraws from the physical man, functions for a time in other worlds, retires within the Causal Body for a moment of rest and begins again his descent into physical activity, bringing with him new powers and possibilities due to an internal change as the result of past experiences—his permanent atoms have increased their vibratory rate and he has added another "cubit to his stature."

This process is repeated until his liberation from the wheel of birth and death is accomplished and the law of his Being fulfilled—Spirit, "nearer than hands or feet," released in activity on the physical plane—Spirit, motivating and controlling our emotions—Spirit releasing us from our limitations in order that we may truly live, is the *Why* of life and death. The two laws of Reincarnation and Karma are the operating forces.

A Prayer

By George Sargent
(Massachusetts)

Send me somewhere every night;
In my dreams let me be white
Candle flame or burning ray
In a planet's distant day.
Shining for the souls that weep,
Pouring light in caverns deep;
Questing, searching every night,
In my dreams let me be Light.

As a Man Thinketh

By Peter Gray Wolf

(California)



WHEN the sage wrote, "As a man thinketh in his heart so is he," he was using the word *thinking* in the old sense: simple, primitive and religious people think with their whole being; we moderns have dissociated the abstractions of the mind from the rest of the mind, and we call them thoughts. True, they are thoughts, but they are more like formulas than thoughts in the old sense. The thoughts that you think deep down in yourself, thoughts that have a strong feeling-tone, those are the determinants of your destiny, not the polite formulas of the surface mind.

A gentleman came to see me once because, as he said, he could no longer put anything over; misfortune dogged his footsteps; everything he planned went awry. Since he was well-educated, well-bred, and earnest, it was strange to listen to such a confession.

Analysis of some dreams, however, brought out the cause. The dream is an unconscious activity of the subconscious mind; when the ego relaxes its censorious rule in sleep, then the hidden selves have a chance to tell the truth; true, there is a censorship at night, but it is merely to protect sleep; any dream is allowed except one that might wake the sleeper.

Dreams are therefore the symbolic language of the *other self*, the *deep self*, a vast, powerful and primitive being, who is as old as the ages and as wise as the sages; thwart him and he turns against you; understand him and he delights to serve. For he, too, is *you*.

The gentleman's dreams showed that he had taught his subconscious *self* to hate and distrust nearly everybody in the world; he didn't know he was doing such a dangerous thing, of course; thought he was just "standing on his rights," and so on. But the

dreams were full of hate and disaster.

Now, the dream shows what you really are beneath your polite protestations. I asked the gentleman what happened when, for example, he made a new friend who might be useful in business and pleasant in social life. He answered:

"At first all goes well, but all my friendships end in smash-ups or else something weird and unexpected happens to break up the good-fellowship; and it isn't my fault, either; life treats me dirt."

"Your dreams show that while you are trying sincerely to build up a friendship with your right hand, you are pulling it down with the left. Your difficulty, friend, is that you are a 'good hater.' Now, the law of life is value for value; you are giving hate, and what comes back to you is hate, transformed into disaster."

"I've often wished that a cosmic catastrophe would end it all," he said. "The whole show is meaningless—to me."

"I understand. You have built up a hate-filled world, and, naturally, you want to smash it. Hate separates you from people. While you are shaking a man's hand with your conscious mind, you are knifing him with your primitive mind. Now, let's teach the Big Genius in you another lesson. You are not giving value, and so life gives you nothing. Value for value, that is the law of life."

DREAM INTERPRETATION

One is tempted to write that the first rule in dream analysis is that there are no rules: the dream is such an individual product that the interpretation which would be valid for one person would not hold for another. The lion, in a dream, might be a fear-animal to a lady of Los Angeles; but

to a black, bouncing naked Kaffir, he might be an invitation for a lion-hunt.

The authorities differ as to the values to be placed on the dream symbols, but all the learned doctors agree on the great importance of the dream as a guide into the unconscious and also as a symptom. For the interpretation of the dream as if it were itself a nervous symptom yields rich results to the neurologist.

We can lay down here a few hints for the interpretation of the dream, but the art of dream interpretation should not be undertaken for others without preparation and study. Interpreting the dream symbols is like playing the score of a piece of music. Naturally, one has to have some practice at home before he can play in public. However, you are quite within your rights in attempting an interpretation of your own dreams so as to get an understanding of what Stekel calls "the organic language of the soul."

Many people have what are called bad dreams. Should one ask them to stop having bad dreams by not dreaming at all? No, for anyone who is chronically afflicted with terrifying dreams needs, not to stop dreaming, but to visit the psychotherapist. Bad dreams are symptoms of a deranged state of mind. Modern medical practice is now far beyond the old idea of treating symptoms, and the dream is too valuable a symptom to be disregarded. Furthermore, the bad dream is itself a valuable outlet for the criminal tendencies in the mind: it is certainly better to beat up your wife in a dream than to do it the next morning before breakfast; and it is more desirable to shoot your business partner at night in the world of fancy than to do away with him downtown in the broad daylight. So we see that even bad dreams are most useful.

However, the man or woman who is constantly fighting and struggling in dreams will shortly be doing the same in life unless the inner conflicts are resolved by psychotherapy. If you wake tired in the morning, it may be that your subconscious mind is still

trying to solve some infantile problem such as "Why didn't Mama love me as much as my brother?" Most of the problems that harass the dreamer are unsolved emotional knots which draw away the interest of the individual into the infantile past.

If, in the dream-world, you find yourself hating or injuring some person who is close to you, that may not mean that you really hate that person at all. It may mean that you are projecting upon him some person out of your past life who frightened you. Thus some girls project upon a perfectly good husband the image of an oppressive father; they strike at the father, who is gone, and hit the astonished husband instead; husbands do the same, projecting the boy's emotional relations with his mother upon the wife.

Dreams are deceptive; often go by opposites, but people who say "I never dream" are often absolutely guided by their dreams. The psychotherapist is sometimes accused of trying to put people to sleep, back into the dim realm of fantasy. To such critics he can reply: "There is no need to put human beings to sleep; most of them have never been awakened. My work is to redeem the unfortunate patient from the secret government of the mind and to substitute rational intelligence for fantasy."

INTROVERSION

This is the word used by psychologists to describe a condition which is called by many different names: "I feel blue" or "I feel depressed"—and so on. For a long time medical men have recognized that what we call a disease is the effort of the organism to heal, or to prevent disintegration. If we apply the same reasoning to the mind, we are compelled to the theory that depressive states also have a meaning and a value to the organism, perhaps even a self-preservative value.

Take, for example, the typical successful business-man of the wholly objective type: once in a while you find him in a gloomy, depressed state wholly alienated from the reality of

his world; many men, when they feel this coming on, "go on a tear" and immerse themselves completely in the bacchic seas of forgetfulness. Drinking has always been a means of escape from the harsh reality, for the man who has been hurt.

The subjective types of persons are more subject to such states than the objective: they live closer to the unconscious; also, they can get depressed without wanting to get drunk. Dr. Beatrice Hinkle writes of these types as follows: "For always these persons are affected in greater or less degree by depressed moods, states in which they withdraw from the relation with objects, to retire into themselves, and which are accompanied by a great sense of loss and alienation.

"These states are of far more frequent occurrence among people than is generally realized . . . They are generally associated with some untoward incident connected with the external world, or with others, but this will be found to be only the precipitating moment and possesses no actual relation to the condition itself. Persons who are subject to these moods will often try desperately to fight them off, they will cling to the world with which they are surrounded and attempt to lose

themselves in activities, but they rarely find satisfactory relief. These moods vary greatly in their character among different persons, ranging from a brief withdrawal state to a deep alienation in feeling from ordinary life. During this phase the world is gray and dark, and sad thoughts, fantasies, and irrational feelings flood the mind."

From such states the individual emerges after a longer or shorter time and takes his accustomed place in the world. With some people they recur with a rhythmic regularity, suggesting that they have some use in the economy of the mind. The depressed states are undesired because they are accompanied with painful feelings of inferiority and loss.

The constant recurrence of such depressive states indicates that important functions of the mind have been left in a neglected or infantile condition. Now, every mental function, even though it be infantile, has to have an outlet, an expression. "Every dog has his day." If a man has left some part of his nature in the condition of a half-starved dog tied to a stake, he is bound to be disturbed by its howlings. Through mental therapy the undeveloped function is liberated and educated to usefulness and happiness.

Who Knows

By F. W. Mettler

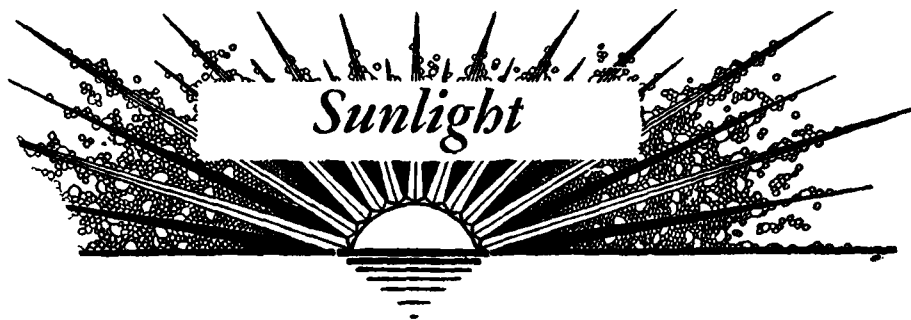
(Montana)

Who knows not and who knows not that he knows not is a fool:
You should shun him as a rule.

Who knows not and who knows that he knows not is but a youth:
Gently lead him to the truth.

Who knows and yet who knows not that he knows is still asleep:
Wake him from his slumber deep.

Who knows and knows he knows is wise: If you would wisdom earn,
Follow him and humbly learn.



(If there is one thing as important as diet in relation to health, it is the value of the sun as a therapeutic agent. Several physicians have called our attention to the following pronouncement on this subject by the medical body associated with the Metropolitan Life Insurance Company and have urgently requested that we reprint it for the information of our readers.)

IF YOU were the fortunate possessor of the famous carpet of Bagdad on which you could fly faster than lightning from one end of the world to the other, you might go this instant to Switzerland where you would see a sight you would remember for the rest of your days. You would visit the famous "School in the Sun" at Cergnat in the Alps, and there you would see many little children, naked as the day they were born, romping around in the snow, their little brown bodies glistening in the clear sunlight.

Naturally, your first move would be to rub your eyes and to pinch yourself, to see whether you were dreaming. But, finding you were awake, you would probably hasten to remove your coats and try to place them on the naked children. But you would not succeed. The little children would thank you for your kindness, but refuse your offers. In your astonishment you would probably ask them why they go about naked, and they would tell you that the sun has brought them new life and health, and that, despite the snows, they go about naked in the sun because they have learned a deep and valuable secret. That secret is that the sun has the power to cure and make healthy.

If you asked for further information, they would probably refer you to Dr. Rollier at Leysin. For it was Dr.

Rollier who established the "School in the Sun" and, in modern times, called our attention to the healing powers of sunlight. As we study the history of the ages and nations, we find at all times man has had some appreciation of and, in fact, a deep love and worship for the sun and its life-giving rays.

The cave man built his cave, or chose those that nature had fashioned for him, facing the sun's path. The Romans had their solaria, called so because in them they could bathe in the sun. The Greeks, who were as widely famed for their physical beauty as for their learning and culture, fully appreciated the value of sun baths. The Egyptian worshipped the Sun God, and, in the folk lore of many people, sunlight is recommended and utilized in the treatment of many diseases.

Not only man, but dumb animals, too, seem to know the precious worth of sunlight. You need only watch a dog or a cat to see how eagerly it seeks out the sunny spot and how it reclines there.

In the last quarter of the century the effect of the sun on the body has been carefully studied. First it was used to treat tuberculosis—especially that type of tuberculosis found in children and which most commonly affects the glands of the neck, the bones, and the joints. For many years this kind of tuberculosis was treated by the surgeon; then, instead of cut-

ting, plaster casts were put around the diseased parts. Quite often the results were good, but too often the little sufferer was left with ugly scars and stiff joints. Then Dr. Rollier tried what he called heliotherapy—that is, curing by sunlight and air. His results were better than those obtained with other methods. Encouraged by this experience, the entire matter of sunlight was studied. The studies are still being continued, and much has been found out concerning sun baths, and the effects of the sun's rays on the human body.

First, what is meant by a sun bath? A sun bath is baring the skin to the effects of the free air, and, at the same time, having the sun's rays strike the body. The sun's rays must not come to the body through the closed window, for ordinary glass takes out some important rays, the ones that are called ultra-violet, supposed to have a chemical effect upon the body. Two things, therefore, enter into the sun bath; one is the free air, and the other is the sun's rays.

Exposing the body to the air causes an increase in the burning up of the fuel of the body. With the body naked, more heat escapes from it than when the body is covered with clothes. In order to keep the body at one level of warmth, its fires have to be stirred up a bit, so as to make up for the heat that has escaped.

This, in turn, causes the breathing to become deeper, for, in order to make the fires of the body burn brighter, the lungs must have more oxygen, and we get oxygen through breathing. Incidentally here we ought to bear in mind that we also breathe with our skins, and exposing the skin to the air helps us in getting more oxygen. Deeper breathing also means a more vigorous circulation of the blood, and this still further means that things in the body become stirred up. Slow streams are made to flow more quickly, waste material is more rapidly thrown off. The skin becomes flushed and rosy, and there comes a fine feeling of well-being and cheer.

Benjamin Franklin in his autobi-

ography describes the effects of the air and sun bath in most glowing terms. Old Ben, like many others, found the morning cold shower a little too harsh, and, looking for a good substitute, he hit upon the air and sun bath. Every morning he religiously took his sun bath, sitting in his back yard, and shocking his neighbors. It did him a great deal of good for, despite the fact that he was a hard worker and in his latter years indulged freely in food, but little exercise, he was seldom sick and suffered only from the gout.

There is a marked seasonal variation in the composition of the sun's rays. In the temperate zone, the rays are richer in ultra-violet during the spring and summer. The thyroid gland is said to be richer in its secretion of iodine in the summer when we get more sunlight. There is a marked tendency toward anemia in many of those who spend most of their time indoors during the winter months. When this condition is accompanied by lack of exercise, insufficient fresh air, and the wrong food, it is little wonder that influenza, grippe and colds are common.

Sunlight is made up of many different rays, or so-called waves. Nearly everyone has, at one time or another, seen sunlight broken up by a glass prism, such, for example, as used to hang from the old-fashioned chandeliers. The light is broken up into different rainbow colors, going from the red to the violet. Each of those colors represents a different ray, or band of waves, and all of the rays put together make up what is seen as white sunlight. In addition to the rays which can be seen, there are many others to be found in sunlight which produce no effect upon sight and consequently are called invisible. These various rays or waves in the sun's light have different effects upon the human body. Some of these effects are mechanical, some are heat effects, and some are chemical. The ultra-violet rays do not penetrate deeply. As a matter of fact, they are only skin-deep in their direct power or action. But they act on the cells in

the skin and affect the blood in the skin capillaries.

Following exposure to the sun, there is an increase in body energy. Sun baths make one feel and be stronger. The mind becomes more active, and seems able to do more work. There is developed or increased the feeling of well-being, of hopefulness, and of the joy of living. Dr. Schuind eloquently describes the effects of sun baths on the mind. He says, "Real resurrections are attained, due to the influence of the sun bath. . . . It is the birth or the rebirth of the joy of living, of the perfect intellectual equilibrium which changes disillusioned, indifferent beings into lovers of all that lives . . . and all this, thanks to the generous rays of the sun."

Sun baths also tend to relieve the congestion of the internal organs and to lower blood pressure. The number of red blood cells increases. The kidneys are stimulated to fuller and better action. The depth of breathing increases, and the blood becomes richer in oxygen. All of these effects are most beneficial to the body, in that they help to restore, to maintain, and to improve health.

The effect of the ultra-violet rays on any part of the skin affects the whole body. While it is advisable, always, to expose gradually as great an area of the skin's surface as possible, it is not absolutely necessary to do so in order to get beneficial results. The treatment is a systemic measure—not a local one—affecting tissues which have not been exposed to the rays. The sun works mysteriously through the skin and causes certain chemical changes in the blood, which, in turn, affect every part of the body. It has now been proved that sunlight adds to the calcium, phosphorus, and iron content of the blood, and the latter helps to keep us from becoming anemic.

The sun's rays are also germicidal, that is, they are able to kill bacteria. Germs may survive in dark, moist, and warm places. Housewives know that mold will not develop in the sunlight, or where the sun's heat can bring dryness as well as its disinfecting quali-

ties. Even the germs of tuberculosis will die in a few hours when exposed to direct sunlight. Sunning will kill also the germs of pneumonia and probably those of many diseases which are not so well understood. There was wisdom in the old-fashioned custom of hanging the bedding and the contents of the clothes-closets on the line "to sun." Sunlight will purify and sweeten all household equipment. Not only the bedding, but also the dish-pans, the rugs, and the draperies are disinfected by the rays of the sun. Many an old wound or ulcer that fails to heal or that heals slowly, can be stimulated to more rapid recovery by the sun's rays. Frequently certain skin diseases and particularly the common pimple, will disappear under the influence of sunlight and the free air.

In more recent years we have begun to appreciate another effect of sunlight, and a most important one, too. Sunlight, it has been found, helps to prevent rickets in children. Rickets causes a softening of the bones. Mothers today know, or should know, that it is as important to keep the child out in the sunlight as it is to safeguard the quality and amount of its food. Rickets is practically non-existent in the tropics, where children spend most of the day in the brilliant sunshine. Be sure that your children play out-of-doors—in the direct sunshine. The child who plays on a glass-enclosed veranda may get less benefit from the filtered sunshine than the child playing in the dark alleys of a crowded city. Sunshine is just as essential for the development and health of a child as is food. There is actually more beneficial effect in the gray light of a cloudy day than there is in the bright sunshine in glass-enclosed solaria, unless the glass used is one of the newer types that transmit the beneficial rays.

Sunlight does not penetrate heavy or dark-colored clothing. It is therefore important to wear clothing as light in weight and color as possible—particularly during the summer. White is the first choice. Light blue or pale gray are also recommended. But to get the utmost benefits from the sun's rays, they

must come into direct contact with the skin. Sunlight is something to be enthusiastic about, but not too much so. Sun bathing is a matter that involves more than buying an abbreviated bathing suit and going up on the roof or out to the nearest beach, just to bake in the sun. Sunlight is powerful. Not everyone can stand the same amount of sun bathing. To some, an overdose of sunlight may prove very harmful. It is necessary to be cautious, therefore, against rash experimentation with yourself. Bad accidents have followed the exposure of tuberculosis patients to the midday sun. Remember that it is not the *heat* but the *light* of the sun which heals. The excessive heat of the sun is enervating, destroys appetite, promotes fever, devitalizes.

The first sun bath should not last more than five minutes. Begin gradually and cautiously; expose only the feet and the upper part of the shoulders. Then gradually increase both the time and the extent of the body exposed. In the majority of cases the feet only should be exposed for five minutes two or three times the first day; for ten minutes the second day, and so on. After a fortnight the body can be exposed for three hours or more daily. Always be guided by your reactions. The sun bath should leave you glowing with health, not exhausted and palpitating. Do not sun bathe during midday hours. The early morning hours and the late afternoon hours are best, because they irradiate us and invigorate us with more light than heat.

Great caution should be exercised in sun bathing by the old and the very young. Watch and be guided by the gradual tanning of the skin. The arms and legs should be exposed rather than, and before, the trunk. The eyes and head should be protected to guard against eyestrain and sunstroke. All such results as inflamed skin, loss of appetite, fever, weariness, headache, and sleeplessness, are highly objection-

able and prove that the method or extent of exposure is incorrect.

Combining sun baths with light exercise and massage makes the baths of greater value. Of course, no sensible person will experiment with extended treatments of sun baths without first consulting a doctor.

A noted physician makes the statement: "When we have added together all the healing and healthful virtues of the Finsen Light and Radium and the Roentgen Rays, and all the uses of heat rays, and all the uses of electrical waves in the care of atrophied or unused muscles; when every particular form of radiation from one end of the ethereal gamut to the other has been tried and exploited to the uttermost—the value of natural sunlight upon us, whether as therapeutic in certain forms of disease, or as hygienic and prophylactic, outweighs all these other things as the Atlantic outweighs the contents of the Olympic swimming pool."

The announcements of the virtue of ultra-violet rays in increasing the body's resistance to disease has resulted in the appearance upon the market of useless violet colored incandescent lamps which do not provide any of the invisible ultra-violet rays that are found in the carbon arc and the mercury-vapor quartz light.

Make certain that you are not imposed upon by quackery.

Man has lived on this earth for many, many thousands of years, but he has worn clothes for only a comparatively short time. The sun, some say, was father to the earth, and certainly has been and is the source of our food and fuel. In historic civilization, mankind has covered his nakedness and has come out of the fields and closeted himself in houses and behind glass. It seems that man has suffered somewhat in the change, and perhaps it were wise to make up for the defects by a different manner of living. It would be well for man to stop being a hothouse plant and take his proper place in the sun.



A New Era in Education

By Warren Blakely
(California)



PERUSAL of the very latest to be found in the journals of report and discussion on educational subjects brings to light three primary problems or issues faced by world leaders in education, the handling of which is of vital interest to Theosophists in general. Briefly stated, they are:

1. The problem of education for World Peace.
2. The revolt against standardization in favor of a greater recognition of the individual.
3. The constant search for strong, independent, idealistic educational leadership.

On all of these subjects Theosophists have considerable to offer. Consequently it is of great utility to us to be cognizant of the thought of the leaders in modern education. Many of us will undoubtedly be surprised to find that the ideals for which we stand have already taken a hold on the minds of educators, in a way which should insure their ultimate, if not immediate, application in many of the school-rooms of the civilized world. A short résumé follows:

WORLD PEACE

The second number of the *Educational Survey*, published by the League of Nations from Geneva, contains

among many interesting reports an article on "International Camps for Older Boys." These camps, of which nine have been held to date, remind one considerably of "Star" Camps in their conception and procedure, with the exception, of course, that the object of the Boys' Camps is the creation of a solid foundation of international understanding in at least a few of the young minds of the world. The attendance, though small, is select, containing leaders of youth organizations of a dozen or more nations.

This movement, however, is but one of a considerable number among college and younger students of many nations. In the United States, for instance, there is a strong group of Cosmopolitan Clubs composed of foreign and sympathetic American students in connection with most of the great Universities. In the same country there are also a number of fairly strong organizations which exchange students with foreign countries, send delegates to foreign congresses, all for the express and deliberate purpose of creating a true foundation for future international understanding and peace.

The movement towards International Understanding is by no means confined to the students. Leaving aside the usual phenomena of exchange professorships and teachers' tours, there are much more vital and

interesting movements afoot among progressive teachers. Educational journals are still discussing the World Educational Conference held last year at Elsinore by the New Educational Fellowship, now under the leadership of Dr. Ferriere of Geneva. The inspiring talks, the spirit of friendliness and idealism that was prevalent during the conference, have succeeded in creating a stir among educationalists that Theosophists cannot help regarding as an encouraging sign.

The keynote of the conference was perhaps an overpowering faith in a New Era. This was expressed forcefully by Dr. Ferriere himself. We quote in part: "What will this new era be? It will be the counterpart of that under which we now suffer. We suffer from Authority imposed on others capable of growing by themselves." So the revolt against Authority has been carried into the very citadel of Authority, the school. This brings us to the second point, to the second issue upon which progressive educators are today pondering, that of the predominant consideration of the individual. Upon that subject Dr. Ferriere becomes lucid: "On the day when the school shall recognize that its first duty is to allow each child to grow towards truth and social harmony through the fulfilling of his capacities and according to the means within himself, on that day there will be found a new thing under the sun!" Nor again can Theosophists greatly dissent with his ideals concerning the school of the new era. "The aims, therefore, of the school of the future will be: to enable each individual to achieve universal truth after his own fashion; to enable each to achieve social harmony after his own fashion; to enable each to achieve harmony within himself, health, balance, joy in doing—for it is thus that universal truth is achieved which, in the highest sense of the word, is the service of God."

BACK TO THE INDIVIDUAL

But this revolt against standardization and authority is not merely a

thing of lectures and ideals. It has already worked its way down into the world of practical affairs. One of these instances is to be found in Rollins College in the United States. Hamilton Holt, in the February number of *Progressive Education*, tells of this "adventure" in education. In that college the super-imposition of knowledge upon pupils through the ancient lecture method has been forever banished, and in its stead has been instigated a situation in which the responsibility of getting an education is thrown on the pupil.

"These standards of interest cannot prevail if the student is a passive receptacle into which the professor pours information. . . . The student has to want to learn: he must regard the responsibility for getting an education as his own." During the course actual experience is emphasized to as great an extent as possible and again the responsibility for that experience is placed upon the individual. A far cry indeed from textbooks, lectures, and examinations!

A PSYCHOLOGICAL HERESY

At once the basis and bane of progressive education, modern psychology has through its innumerable minute researches offered a wealth of material for practical use in the school but at the same time has lead schoolmen into the wilderness of materialism and the deadly morass of scientific determination. We have been told and retold that we were merely mechanisms of reaction, that we lived our lives pathetically following a predestined pattern, that we have really no such thing as a mind, or a consciousness, or a soul. Unfortunately many modern schoolmen have taken these false doctrines to heart. But now comes a heresy that represents a direct break with this ancient dogma of the psychologists. The will which has been proclaimed non-existent for these twenty years or so has found an exponent.

Not only has a psychologist come forward who regards the will as ex-

istent, but one who actually speaks of training it. *The Training of the Will* by Johann Lindworsky is a book that is especially interesting on that account. His theories are as firmly founded on the orthodox basis of scientific experimentation as those of the behaviorists, but his conclusions are a great deal more refreshing.

Psychology has traveled a long way to get back to the basis of reality from which occultism started a great many centuries ago. But we can only hope and pray that the influence of such books will offset the narrowness and dogmatic limitations of the psychologies to which the world has been recently submitted.

LEADERSHIP

If a man hires a tutor to teach his children, shall the tutor teach what he knows to be best for the children or shall he teach what the man paying his salary demands that he teach? Such is the problem which the teacher in a modern industrial and materialistic society faces according to Alexander Meikeljohn of Wisconsin University. Meikeljohn is internationally known both as a philosopher and the chairman of the Experimental College which is connected with the before-mentioned University. In an article in *Harpers*, an American periodical of discussion, he discusses the problem clearly and powerfully. Who, he asks, is strong enough to lead education out of its present serfdom?

Success in life in the commercial sense of the word and true culture and civilization are forces which are always opposed. Education should be the agency of culture and intellectual and spiritual evolution, but is often the hand-maiden of worldly success. To attain the former ideal fearless, independent leaders are essential. Can they be found in the world today?

Mr. Meikeljohn puts the question in these words: "In my estimation the spiritual destiny of America rests

on the issue as to whether or not we can find ways of setting up over against our material activity an intellectual, and moral and aesthetic insight free enough and powerful enough to direct it whither we will that it will go." And his conception of education is as interesting as it is concise: "Education is the creation of an Inner Life."

There are two possible attitudes which Theosophists can adopt towards such manifestations of idealism in the world of education. One of them is a very comfortable feeling of triumph that the ideals which we have striven to tell to the world for so many years are at last having their effect in practical affairs. And such a feeling is perfectly legitimate. But on the other hand there is a feeling which surges up in the heart that here at last is an opportunity, a condition which is favorable to the more intensive work which we shall be able to do in the future.

▲ ▲ ▲

For the benefit of those who might wish to read further on these subjects it was thought well to append a list of progressive periodicals in the field.

AMERICAN:

Progressive Education, 10 Jackson Place, Washington, D. C.

ENGLISH:

The New Era, 11 Tavistock Square, London.

FRENCH:

Pour L'Ere Nouvelle, Chemin Peschier 10, Champel—Geneva.

GERMAN:

Das Werdende Zeitalter, Kohlgraben, bei Vacha (Rhoen).

ITALIAN:

L'Educazione Nazionale, Via Monte Giordano, 36, Roma (12).

SPANISH:

Revista De Pedagogia, Madrid, 6.

Jammu and Kashmir Boy Scout Ideals

(Sent in by Dr. Shri Ram)

CREDO



BELIEVE in the Motherhood of God. I believe in the blessed Trinity of Father, Mother and Child—Brahma, Vishnu, and Shiva.

I believe that God is here, and that we are as near Him now as ever we shall be. I do not believe He started this world a-going and went away and left it to run itself.

I believe in the sacredness of the human body, this transient dwelling place of a living soul, and so I deem it the duty of every man and woman to keep his or her body beautiful through right thinking and right living.

I believe that the love of man for woman, and the love of woman for man, is holy; and that this love in all of its promptings is as much an emanation of the Divine Spirit as man's love for God, or the most daring hazards of the human mind.

I believe in salvation through economic, social and spiritual freedom.

I believe Shri Krishna, Buddha, Christ, Mohammed, Nanak, Whitman, and Leo Tolstoy to be prophets of God, and that such great saviours will visit our globe in future also.

I believe that men are inspired today as much as ever men were.

I believe we are now living in eternity as much as ever we shall.

I believe that the best way to prepare a Future Life is to be kind, live one day at a time, and do the work you can do the best, doing it as well as you can.

I believe there is no devil but fear.

I believe that no one can harm you but yourself.

I believe that we are all sons of God, and it doth not yet appear what we shall be.

I believe the only way we can reach the kingdom of Heaven is to have the Kingdom of Heaven in our hearts.

I believe in freedom—social, economic, domestic, political, mental, spiritual.

I believe in every man minding his own business.

I believe in sunshine, fresh air, friendship, calm sleep, beautiful thoughts.

I believe in the paradox of success through failure.

I believe in the purifying process of sorrow, and I believe that death is a manifestation of life.

I believe the Universe is planned for good. I believe it is possible that I shall make other creeds, and change this one or add to it, from time to time, as new light may come to me.

FRA ALBERTUS.



INDIVIDUAL PROBLEM IS THE WORLD PROBLEM

The man who does his duty towards his family is worthy.

The man who also does his duty towards his community is worthier. The man who, besides, does his duty towards his nation is worthier still, but the man who does his duty towards these institutions, and besides realizes that he owes a duty towards the whole human family and takes his place as a citizen of the world, is really a true Scout.

That should be the aim of all true Scouters, to prepare citizens of the world.

Not: "My country"; but: "My world."

FIVE POINTS OF WORLD
CITIZENSHIP

*Comradeship, Courtesy, Sincerity,
Courage, Tolerance.*

People say: The world has advanced enormously, it has advanced in certain ways no doubt, but it has not advanced commensurately in other ways. We have learned how to dig out mines, how to manufacture in huge quantity, how to make earth produce in abundance, but we have

not learned how to distribute, to the *world properly and justly.*

That is the whole trouble—selfishness—the key note to our new era. Let us try to show forth the great quality of unselfish love which will solve the world problem.

“The love of a well ordered home begets a well ordered community, the love of a well ordered community begets a well ordered country, and the love of a well ordered country begets a well ordered *world.*”

Contemplation

By H. Gaylord Collins
(California)



ACH morn
I climb a peak of joy,
Face upturned
To greet the sun;
Spiral thrills
From my heart

Shoot rocket-wise
To meet the source
Of all our being.

My very self turns into song
Melting in that fiery Life!

Then recreated
Down I come,
Rhythmically slow,
Like one who guards
A flickering flame
For those who dwell
Below the clouds,
Too tangled in
Their web of woe
To climb
And glimpse
The Light.

World Peace Union

A Report of Progress

By Margery Beverly Sanders

International Secretary, London, England



OUR World Peace Union national reports show splendid work accomplished during 1929, a full record of which will be published in due course. On March 1st, 1930, we took part in a "Call to Prayer" Peace Procession in London, organized by the Fellowship of Reconciliation, from the City Temple to Westminster Abbey, where a special service (broadcasted to the British Empire and the United State) was held in intercession for the Naval Disarmament Conference. The Service included a Two Minutes' Silence at 5 o'clock, and the observance of this in other parts of the world was arranged at our suggestion by many of our national organizers.

We have been asked if November 11th has any special significance other than its being the day on which the Armistice was signed, as many Governments and organizations are now observing it as an occasion for special activity. Many of us believe such significance exists, and that it was not an accident that the World War came to an end exactly at the 11th hour of the 11th day of the 11th month.

The Sun is passing into the 11th Sign of the Zodiac—Aquarius, the "Air" sign. Probably the number 11 will come greatly into prominence during the next 2,000 years, and it will be the element "Air" which will chiefly affect us. Already this influence has been shown in the discovery of aeroplanes, wireless, poison gas used in the War, etc. Now at the close of the "Water" sign, Pisces, the Naval Conference is endeavoring to reduce the naval fighting forces of the world.

In the World Peace Union, the Number 11 is curiously prominent.

Our first Committee consisted of 11 men and 11 women, who represented 11 different countries. We met in Holland on 11th August, 1927, and at that meeting were laid down the lines of the work which we have since followed.

Out of the many fine activities in the 22 countries from which reports have so far reached us, it is difficult to choose which should be mentioned for special comment. Our full Report (with accounts of work in 46 countries) will be printed and enclosed in the Summer number of *Service*, but the following are some outstanding events which were successfully arranged by our organizers during Peace Week, 1929:

In America, remarkable interest was shown all over the States. 15 Universities, including Yale and Harvard, and a large number of schools, co-operated. There were numerous broadcast talks, in addition to hundreds of Peace sermons and lectures. Many theatres ran "peace trailers," and there was wide press publicity.

In South Africa, the Inspectors of Schools arranged for instruction about the peace work of the League of Nations to be given in all the schools on November 11th.

In Brazil, the Minister of Public Instruction of St. Paulo arranged for an explanation to be given to school children with regard to the use of the Great Silence in the cause of Peace. The Roman Catholic Church throughout Brazil observed Peace Week by special daily prayers. The Evangelical Church also co-operated, and wide publicity was obtained through the press and the radio. The Silence was announced by steamers and launches

in port, who blew their sirens a few minutes before 11 o'clock.

In Canada, the Minister of Education offered to pay for posters about the Kellogg Pact to be exhibited in all the schools.

In Cuba, at the request of the World Peace Union, the City Government of Havana officially recognized the Great Silence, and the Mayor asked the people to concentrate on the thought of World Peace during the two minutes. This request was published in all the newspapers and telegraphed to the neighboring towns. Schools were officially requested to observe the Silence, the meaning of which was previously explained to the children. There were numerous peace meetings arranged by our organizers, and an important lunch was given by the Rotary Club on November 7th, when many influential foreign diplomats and internationalists were present. The peace speeches made on this occasion were broadcasted over Mexico, the Antilles, and Central America. Great enthusiasm resulted.

In Egypt, the President of the Bourse coöperated in the observance of the great Silence. It was also observed by 1,500 school children of all creeds.

France held a very successful Peace Week in all the large towns, in which many Peace Societies coöperated.

In Japan, leading statesmen, including the Minister of Foreign Affairs, broadcasted the Armistice peace speeches from Tokio over Japan and her colonies. The principal English newspaper published the suggestions made by the World Peace Union.

In Mexico, the President of the Republic recommended all Government officials to support the work of the World Peace Union during International Peace Week.

In the Philippines, the Mayor of Manila warmly supported the work and arranged that traffic be stopped and a gun fired to announce the Silence. The school children stood at attention.

In Portugal, the Minister of War officially ordered the observance of

the Silence. The Superintendent of Security instructed the police to stop the traffic. Great public enthusiasm was shown. The Bishop held a special service.

In Roumania, the Government was very sympathetic. The Minister of Foreign Affairs addressed the Press on the subject of Roumania and the Peace of the World. His address was printed on November 11th in all the papers, one of which devoted its entire issue to the subject of Peace. Various Societies co-operated and gave public lectures on World Peace, and our organizer was asked to continue her work throughout the year.

In Scotland, 2,800 schools used the special Armistice Day Services published by the Union, and the work is winning increasing support.

In Sweden, as the result of the Union's work, November 11th is now widely observed as a public holiday, and the Peace Societies all observe it as Peace Day. The Government has recently granted to these Societies 32,000 crowns for their work. The children were given lessons on Peace, and many churches announced the Silence by ringing their bells just before 11 o'clock.

Switzerland: The President of the Consistory in Geneva asked the clergy to make special preparation for the Silence, and it was announced by the bells of St. Pierre. Every day during Peace Week a magnificent programme of events was arranged. Many prominent people took part and numerous societies coöperated with the World Peace Union. Each day different subjects were considered in relation to the peace of the world, *e. g.*, Science, Education, Women's Work, Religion, Art. Fine work was also done in other parts of the country.

This very inadequate sketch of the multitudinous activities of the World Peace Union throughout the world is all that can be given pending the publication of the full Report. It will, however, serve to convey some idea of the way our work is winning recognition and support.

Miss Mabel R. Miller, U. S. National Head, Lawton, Oklahoma, writes enthusiastically:

"We are considerably elated over the progress of the goodwill work in American schools, 1929-30. The children seem to have grasped—perhaps more readily than the adults—the educational psychological value of this work, while over and over again throughout the letters runs the promise to support every move toward Peace—to do every thing possible to prevent war. If these high ideals can be freshened and strengthened by the yearly exchange of such letters between the children of all nations, is it not easily foreseen that Peace may become a definite reality within a few years, when these children are mature? Because of the extraordinary value of the letters exchanged, the World Peace Union plans to publish a series of them soon, while news stories of the work, containing excerpts from the letters, will be sent to leading newspapers and various Peace publications in the United States. One letter from each school was sent directly to the Goodwill Day Committee in London, and the Goodwill Reply of the American children has been sent to England, through the British Embassy at Washington, D. C."

The text of the letters follows:

Goodwill Message, 1930, from School Children in England—

"Again we children of England send to the children of every other land a joyous greeting of goodwill and happiness.

"We want to thank the children who have sent us messages, and tell them how much we are looking forward to the coming of another message. We hope next year we shall hear also from children who have not sent out a message yet.

"As yet we do not know you as we hope to do when the exchange of many more goodwill greetings between us has drawn us nearer to each other. We are separated by land and sea and cannot see each other, but we can read in books a little of the story

of your country and your people. We can read some of the tales told by your own writers, tales that you love and that we enjoy when they are put into a language that we understand. Sometimes we can hear your music as it comes to us on wireless waves straight from your own land.

"In this way we can come a little into your life, and our thoughts can travel freely from land to land, and on each Goodwill Day strengthen the thought of a world family of children to which we all belong."

Goodwill Message, 1930, from school children in the United States—

"To the boys and girls of England and to the children of all nations, we children of the United States send this Message of Peace.

"Greetings and happiness and a friendly handclasp to you from our homes across the seas.

"We thank you English children for your message of love. We assure you of our goodwill and good wishes and we wish you and your friends health and everlasting peace. We would like to visit you and we wish that you might visit us. Let us join with you in sending messages of good will to the children of the world, for when we write you it seems we are making friends with you.

"We cannot all speak the same language, but Art is a universal language. Let us study the art of each country, that we may learn more about its customs and in this way promote understanding and peace. We are all interested in happiness and to be really happy we must look for the beautiful and true in each other.

"We suggest having a universal Goodwill Day established on which youthful representatives may meet to help extend the spirit of brotherhood among men. It would be wonderful if our battleships were made into convention ships to take our delegates to meet the children of other lands. We hope that the large sums of money now spent for ammunition and battleships may some day be turned into

another channel for the education of 'World Citizens.'

"We hope that the Kellogg Treaty, the World Court, and the Naval Conference, which is now meeting in London, will found a lasting Peace.

"We of America wish to form a link in a chain of peace that shall encircle the earth forever. We carry in our hearts the hope and earnest desire to make every day in every year full to the brim with happiness and goodwill to all. If we work for peace, we shall have peace, so let us make 'Peace' our pass-word. Let us live

together friendly, unselfishly and helpfully. Let us, the children of the world, begin in our generation this education for brotherhood. We of America, pledge ourselves to support every move toward Peace. We promise that we will, now and in the future, do all we can to destroy war; we will *think* peace and thus do our share to promote it.

"Let us adopt the Divine Mandate 'Love One Another' as our international slogan of friendship and let us join together in a spirit of love and goodwill forever."

Coleridge on Logic and Learning

By Weller Van Hook, M. D.

(Illinois)



HERE is every reason to believe that the great poet Samuel Taylor Coleridge was also a great occultist. And we wonder that more of occult lore does not appear in his writings than is evident in his immortal "*The Ancient Mariner*." His manuscripts, notes and note-books have recently been searched by Alice D. Snyder, professor of English at Vassar College, who travelled somewhat extensively for the purpose of research. Of course the seeker was not occultly-minded, and her book suggests but little of remoter meaning.

The simple story of Coleridge's life suggests, as does especially his own frank statement, often made, that he was, throughout his life, always in search of a synthesizing doctrine which would be great enough to include the universals of philosophy and also present Christianity in its accepted forms without abbreviation or distortion.

We must insist that a later searcher of Coleridge's literary remains, sympathetic with our views of the Divine Wisdom, may yet find many evidences of half-buried truths full of occult value.

In the book of Prof. Snyder the most striking Coleridge passage having such values is the following with which the work opens, apparently alluding to the astral and lower mental worlds:

"You are going not indeed in search of the New World, like Columbus and his adventurers, nor yet another World that is to come, but in search of the other World that *now is*, and ever has been tho' undreamt of by Many, and by the greater part even of the Few, who have found it marked down in ancient charts or have had it reported to them by pretended re-discoverers of their own times, discredited as a Dream."—Coleridge, Manuscript Fragment.



While to many the poetry of machinery and the romance of commerce
 Were hard necessities,
 Divorced from the graciousness of life.
 Philosophy and religion, science and art and industry
 Were out of tune with each other,
 And with the heart of man.
 And self-seeking came to be informed by suffering,
 The tension of life increased.
 On the other hand, interest opposed interest,
 And war followed war, growing ever more terrible;
 On the other, nations sought to form leagues of governments
 And to make treaties of peace.
 Race considered itself superior to race, people to people, class to class;
 Presumption and humiliation, philanthropy and misery, desire and misunderstanding, industry and unemployment
 Walked side by side.
 Great was the struggle of man for himself.
 The tension increases,
 So that in these days man's life is often an illusion and a disillusioning,
 A promise of happiness, of adventure, and of usefulness,
 Followed by inadequate fulfilment;
 Wonder or boredom — uncertainty, drudgery, terror;
 A snaring by comfort, or a struggle for existence;
 A loss of liberty, and a stifling of creative impulse;
 Disappointment, unbelief, ill-health;
 An escape from reality in drink or drugs—in work, amusement, or religion;
 Tyranny, introspection, and the giving of advice;
 Respectability;
 Divine rightness or divine resignation;
 And release by death.

There now follow some very illuminating conversations with friends as Mr. Townshend discusses life's experiences and the application of Truth, as he has seen it, to those experiences. They ask how they can hasten the time when Truth will live in the heart of the world. He replies:

That day cannot be hastened by any external thing;
 By any institution, or government, or system;
 Its coming depends upon an awakening in the mind of man.
 The only mind which you can awaken is your own;
 And the way of that awakening is the way of life.
 One asked me when the earth of my vision would come into being.
 I answered:
 In my heart it is already here;
 And though I cannot know when it will awaken in the hearts of others;
 Yet, the tension of life is so strong,
 Uncertainty and suffering so widespread,
 And the first notes of understanding so oft repeated,
 That I feel the time is near.
 I do not care what happens.
 I see the people of the earth, marching with certitude towards their goal.
 I walk with them.
 And if I have eyes to see a little further than the rest,
 That will not make me sad.
 Rather the contrary;
 Knowing the happiness to come,
 Adds to my delight.
 Buried deep in your heart is the knowledge of absolute truth and right.
 If, instead of putting your questions there,
 You seek the guidance of philosophers, or religions, or great men;
 Can you wonder that your heart should lose its faculty of speech?
 And your mind its intuition?

A young man asked of me:
 Say, how comes the difference
 between this world and that?
 I answered:
 In this earth man seeks for him-
 self.
 He goes after money or love or
 fame, power or ease;
 Or he works for the joy of
 working, without knowing
 why.
 In that, man does whatever he
 does, because he loves the
 earth;
 Because he knows that he and
 all the people of the earth are
 one;
 Because he loves every man as he
 loves himself,
 In wisdom and in truth. . . .

▲ ▲ ▲

There came into my mind a pic-
 ture of the world as it might
 be,
 And again the knowledge of the
 world as it is.
 And I saw the world as it is,
 Is a necessary stage in the evolu-
 tion of the earth that is to
 come.
 Life is a continuous adjustment
 to environment;
 And only perfect intuition can
 bring perfect adjustment;
 And when perfect intuition is at-
 tained,
 Life becomes perfect happiness,
 without tension, capable of
 the complete response to every
 circumstance;
 The free outpouring of creative
 energy;
 Love, Nirvana, Paradise, Initia-
 tion; or whatever name con-
 veys to you,
 All that your heart desires. . . .

▲ ▲ ▲

The way is the way of life.
 If you are oppressed internally
 or externally;
 By your thoughts or ambitions
 or hopes or fears or loves;
 By your work or health or sur-

roundings or employment or
 unemployment;
 If you are unhappy or unbal-
 anced or inert;
 It is you that are out of har-
 mony with life.
 And it is only by getting into
 harmony with life,
 That you can relieve the ten-
 sion.
 Everyone grows in his own way.
 Some by supporting political sys-
 tems,
 Some by religion,
 Some by science,
 Some by social work,
 Some by being vegetarians,
 Some by industry,
 Some by education,
 Some by art;
 And by many another road.
 If you scan the faces of people,
 You may gauge the depths of
 their experience;
 And your own face speaks vol-
 umes to them.

There is nothing to be con-
 demned;
 No social condition;
 No institution;
 No suffering.
 All are inevitable and necessary
 in their place and time.
 All are grown out of the life of
 the earth.
 All will fall away, and cease to
 exist, when their use is passed.
 Will you fight to bolster them
 up?
 Will you hack away at their
 foundations?
 It makes no difference.
 The course of life is unaffected
 by your acts.
 The only thing you can alter,
 Is yourself. . . .

▲ ▲ ▲

Beloved; I am near.
 There is no veil can screen you
 from my eyes;
 Nor anything in me to hide.
 After conversing with many, many
 friends, answering their questions,

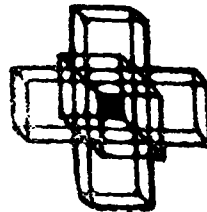
arising from deeply puzzled minds, about earth's problems, Mr. Townshend closes his superb philosophy of life (in which the Ancient Wisdom stands fully revealed) with the following questions, ending with a eulogy to earth:

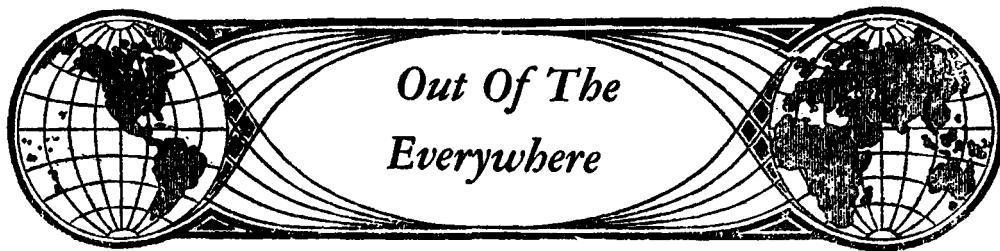
Can you take all life with both arms, and be free?
 Can you be humble and meek and patient and untiring?
 Can you persevere, without regard to my promises, or to anyone's promises?
 Can you keep pace with the earth?
 Can you wait?
 Can you set your face to the wind, and fight and strive for truth?
 Can you earn wealth and spend it for life's sake?
 Can you give up everything, even life itself?
 Can you learn to accept everything; to find nothing ugly or indecent, or unnecessary?
 Can you lay bare your own soul, and not shudder at the sight?
 I passed through sickness and despair,
 And utter loneliness.

There is no sin which I have not committed;
 No crime, of which I have not been guilty.
 And at some time or other, I have sold my mind, as well as my body;

Like everyone else.
 Then, when I had lived through all experience,
 I came at last into these hills—to be alone—to put all in order;
 To take out from these pages, Hate, scorn, bias, fear;
 To weave into them, if it might be,
 Truth.

Old Earth,
 You whom I have here described and laughed at;
 Analyzed and lived on, loved and walked upon;
 You are perfect.
 There is nothing in you which I can, or would, transform.
 You will go on changing yourself, growing up, filling each hour with life;
 Every moment of you faultless and complete.
 While I, who indeed belong to you,
 Watch, and am content.





HINDU WOMEN AID REFORMS

Mrs. Malati Patwardhan, Hindu lady from Bombay, and guest at the Ojai Valley (California) Women's Club, quite charmed her audience of American women with her personality, her beauty, and her knowledge, while she gave them some very interesting information about the rapid advances which India is making.

She explained that reforms in India always come from the Indians themselves and not from their foreign rulers, though the latter have to give legal form and voice to them. She instanced the abolition of suttee, the burning of widows, as a reform which is sometimes credited to the British when in reality it was a Hindu reformer who agitated for it and aroused his own people until a law was finally passed that ended the ancient custom.

It was very interesting to learn from Mrs. Patwardhan how child marriage originated during the Mohammedan invasion when the inhabitants married their daughters very young to give them protection and to save them thus from the hordes of soldiers over-running the land. Child marriage has just been legally abolished as the result of a strong agitation originating with the Hindus themselves. Mrs. Patwardhan said that the great hope for India's future lies in the fact that her women have retained the integrity of their ideals and that they are learning to use the vote.—From a report in *The Ojai*.

MENTAL AND PSYCHICAL MEN

There is more interest among scientists especially among psychiatrists, concerning new race development since the recent report of Dr. Constantin von Economo of the University

of Vienna. They feel that his prediction of increased mental faculties including sixth sense or psychic faculties is being fulfilled.

Dr. von Economo said that:

Not only is there a constant movement in the mental capacities already present, but entirely new organs of thought may be developed in the future, for, he declared the limit of development has not yet been reached.

Dr. von Economo has been studying the cellular architecture of the brain since 1917 when he recognized and described lethargic encephalitis, or sleeping sickness. Some of the fruits of his research were presented recently for the first time.

Although Dr. von Economo did not apply his theory concretely, others at the meeting declared that his conclusions hinted at an interesting vista of possibilities. It would be possible if his theory is sound, they said, to envision an age in which Einstein's theory of relativity was as easily understood as Newton's law of gravity, an age in which men would fly as easily as they now go motoring, and an age in which a sixth sense would appear.

The development through the centuries of various animal species, Dr. von Economo said, seems to "represent a general law of nature which states that there is a continuous and general increase in the higher psychic functions in the living creatures of this planet."

Whether this continued increase in intelligence is a development trend, inherent in the germ plasm or whether it is a result of natural selection in the struggle for existence is beside the point, the professor said. One thing is certain, he declared, and that is

that the development does take place, not only qualitatively in the capacities already present, but possibly also in the "development of new cerebral organs in the cortex."

This possibility, he said, in turn "makes the development of new psychic capacities possible, a circumstance which opens up an entirely new perspective for the development of man, for we believe that the law of progressive cerebration has not yet stopped functioning."

FAMILY RELATIONS INSTITUTE

Other cities and counties may be interested in imitating some of the methods of the Family Relations Institute for the wed and unwed which has been founded in Los Angeles. Constance Chandler has described its work in the Times:

A group of South California men and women, among whom are educators, sociologists and jurists, whose studies of these problems have brought forth the knowledge that a large proportion of the broken homes and the difficulties which lead to individual unhappiness are directly traceable back to that bugbear, ignorance, have started this institute as a clearinghouse where the proper kind of information is accessible to the general public.

Dr. Paul Popenoe, a specialist on heredity and eugenics, who is in charge, has had the establishment of this service in mind for a number of years but not until just now did he and those interested with him consider the time ripe to start it.

"We don't see how the institute can do any harm," Dr. Popenoe said, "and it may do some good. We don't expect to solve all of the problems of mankind but if we can solve 1 per cent of them that will be 1 per cent more than are solved now.

"We do not expect to deal in wholesale advice but rather we shall study and examine the cases which come to us and then treat the persons concerned to plain, unvarnished facts and let them draw their own conclusions. We shall allay anxiety in some instances and sound warnings in

others; we may stop some unwise marriages and, on the other hand, promote successful ones, where there has been doubt. In any event the institute is in the experimental stage now, but we hope that when the public becomes accustomed to the idea it will grow into a permanent and helpful institution from which an increased amount of happiness in marriage will result as well as a decrease in the often unnecessary breakage of homes."

The work of the institute, according to Dr. Popenoe, will consist of public education, personal service and research. There will be a special emphasis on premarital work on the theory that prevention is better than cure. This phase of the work will include a full physical examination and a consideration of personal and family history, as well as personal consultation with supplementary reading so that, as Dr. Popenoe expressed it, "young people contemplating marriage can enter into it with their eyes open and knowing what to expect."

NATIONAL LEADERSHIP

Only occasionally are great nations fortunate enough to have leaders who are truly in line with the progressive forces that are so rapidly changing the outworn forms and habit-patterns of the past into conformity with the new ideals of the present and the future.

Great Britain has this good fortune in Premier MacDonald, so able an exponent of the plan for drawing all Europe together in a bond of better understanding and good-will, and of drawing the whole world together in some sort of agreement for the limitation and reduction of armament and the enhancing of every agency for the peaceable settlement of all international misunderstandings that may lead to friction and war.

The United States is equally fortunate in having at its head President Hoover, a practical analytical psychologist, who is in line with the new creative forces pulsating through that country. Those forces are so intensifying the emotionalism of the people that the resultant effect upon in-

dividuals presents a phenomenon unique in world history.

Theosophists understand that before a new Race can be born (which is happening in America), a synthesis must be made of the essential characteristics of the old. Emotion was one of the main characteristics of Americans, and that must now be coalesced in the individual, its lesson perceived, and the essence of it merged with the analytical mind whose fruitage in turn is synthesized under the ægis of the abstract mind.

That President Hoover understands these inner facts and is deliberately working in harmony with them is indicated by the following press report of his recent article written for students of Yale University:

Popular desires are "no criteria to the real need," President Hoover informed Yale students today in an article written for the Yale News and published with official sanction.

Discussing the psychology of leadership and crowds, the President concludes that popular desires "can be determined only by deliberative consideration, by education, by constructive leadership."

"Human leadership," says President Hoover's article, "cannot be replenished by selection like queen bees, by divine right, or bureaucracies, but by the free rise of ability, character and intelligence.

"Even so," he continues, "leadership cannot, no matter how brilliant, carry progress far ahead of the average of the mass of individual units. Progress of the nation is the sum of progress of its individuals. Acts and ideas that lead to progress are born out of the womb of the individual mind, not out of the mind of the crowd."

The crowd "consumes, it hates, and it dreams, but it never builds," says the article. "The mob functions only in the world of emotion."

Demagogues, he explained, feed on mob emotions and their leadership is therefore the leadership of emotions,

not the leadership of intellect and progress.

THE KALI YUGA

In *The Dawn of a New Era* Mr. G. E. Suttcliffe gives the following, which he considers "a probable statement of the true facts" of the Kali Yuga:

The Kali Yuga commenced on February 21 B. C. 3101, when there was a conjunction of six planets and an eclipse of the Sun commencing exactly at sunrise at the holy city of Benares.

A cycle of the Kali Yuga ended on December 3, 1899, when there was a similar conjunction of the same six planets, and also an eclipse of the sun which ended exactly at sunrise at the holy city of Benares."

Uranus is the ancient Planet Chandrachcha. Neptune is the traditional planet Rahu.—H. S.

FRUIT DIET AND DENTAL TROUBLES

According to the *United Press* Dr. Milton Hanke, professor of pathology of the University of Chicago, has proved that pyorrhea and tooth decay are forms of decay and can be cured by a diet rich in fruit and fresh vegetables.

Dr. Hanke's announcement that a deficiency of vitamin C produces the great majority of tooth trouble was regarded as epoch-making in dentistry.

It was made after a year and a half of experimentation during which 300 persons had eaten foods he prescribed. Pyorrhea was arrested or cured in all cases, he said, while tooth decay was definitely arrested over an eight-month's period.

"I am convinced that pyorrhea and dental decay are simply forms of scurvy," Hanke, who also is a member of the Otho S. A. Sprague Memorial Institute for Research, said, "My experiments indicate that the diets of approximately 70 per cent of the people are deficient in vitamin C. This is true of the wealthy as well as the poor."—E. C. B.

Current Astrology

By Luella Hukill, M. D.

(California)

Cancer



THE CHILDREN of Cancer are born from June 22nd, when the Sun enters the sign, until July 24th. It is known as the crab, crawfish or scarab. Cancer is the fourth zodiacal sign, first watery and second cardinal sign. It governs the fourth house, designated the home, the mother, the beginning and end of life. Deep occult significance is portrayed by this watery sign in the fourth house. In a higher interpretation Cancer stands for the restless stream of astral matter, formative and changeable as the Moon, the mother of all. Its ruler is the Moon.

Physical appearance: Short, full lymphatic body above waist, large head and eyes, snub nose, large mouth, full chest, small hands and feet.

Anatomy: Cancer rules the stomach, breasts, chest cavity, solar plexus, pancreas, upper lobes of liver, thoracic

duct and to some extent the uterus.

Physiology: The functions of nutrition, fructification, receptivity, chymification and the peristaltic action of the stomach are carried on by Cancer.

Pathology: The diseases are digestive disorders, gastric catarrh, flatulency, cardialgia, cachexia, and chlorosis. Often the native is constitutionally delicate.

Emotional type: Cancer gives an artistic, dreamy nature, maternal, kind-hearted, romantic and domestic. Some are intuitive, imaginative, psychic, others restless, despondent, sometimes lazy and self-indulgent.

Mental type: Here we find versatility, conscientiousness, a cautious, reserved, sometimes brooding person.

Occupation: Such professions as reformers, prophets, clairvoyants, social workers, nurses mark the more advanced class, while in the other group one finds gamblers, sailors, fishermen and dealers in fluids.



PHILOSOPHIA



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You Create Your Own Future

Annie Pesant, D.L., P.T.S.

Questions and Answers

Bishop C. W. Leadbeater

The European Congress Marie R. Hotchener

Krishnaji

Dr. G. S. Arundale

Call of the Future

Geoffrey Hodson

August, 1930

Our Policy

The Theosophist is an unsectarian publication dedicated to the ideals of world Brotherhood, to the dissemination of truth, and to the destruction of materialism.

Contributions will be considered on the subjects of Theosophy, philosophy, religion, education, science, psychology, art, health, citizenship, social service, and all other branches of humanitarian endeavor. (See page iii.)

Contributions criticizing individuals, or otherwise of a personal controversial nature, are not desired.

The pages of this magazine are open to all phases of thought provided they are in consonance with the ideals of Theosophy. But the Editor is not responsible for any declarations of opinions expressed by contributors.

"The inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, the preference of it; and the belief of truth, the enjoying of it, is the sovereign good of human nature."

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The Theosophist

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Annie Besant, D. L., P. T. S., Editor

Marie R. Hotchener, Assistant Editor

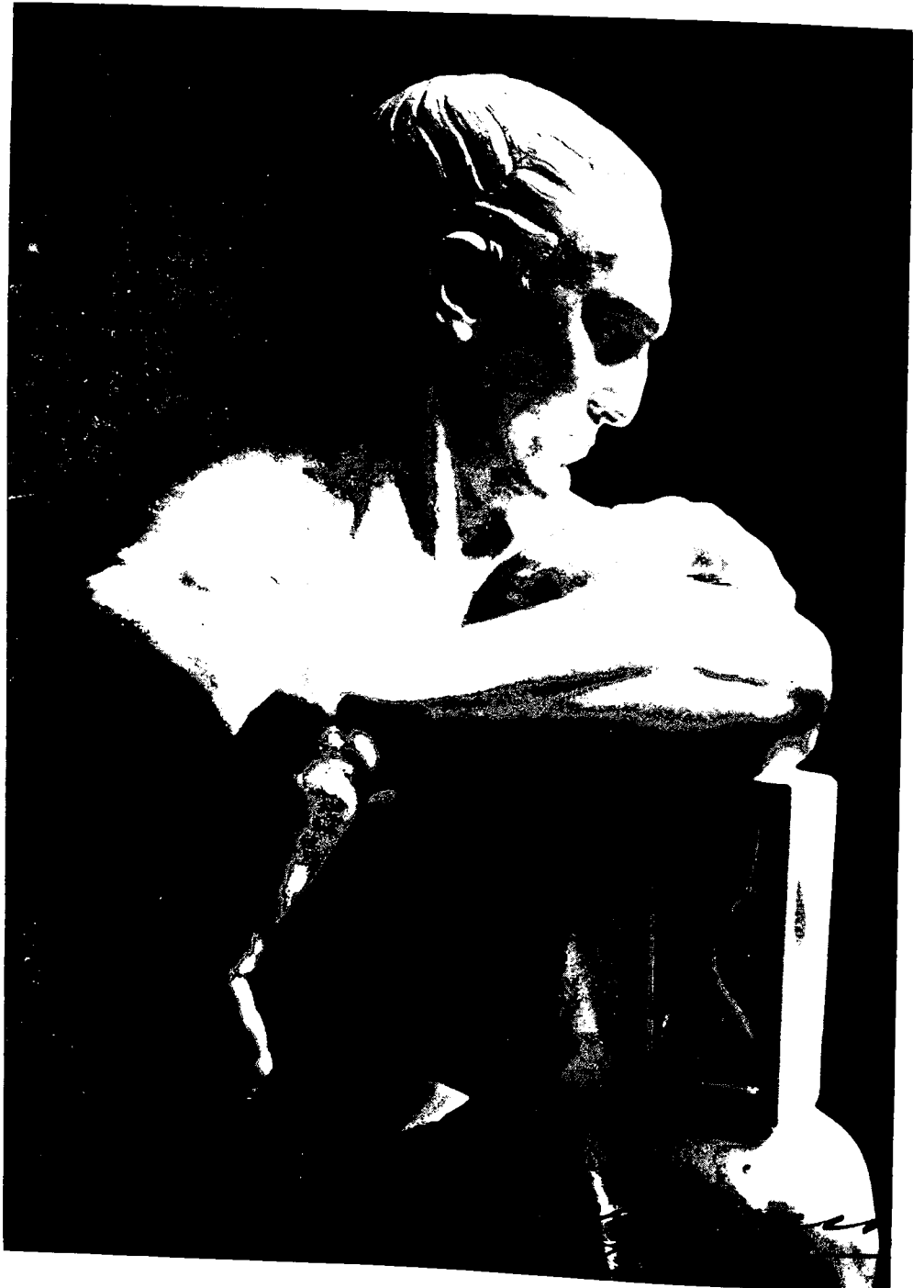
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Karma

Sculptor: Troiano Troiani

Lest We Forget

The Law of Karma



THE WORD *Karma* is derived from the Sanskrit word *Kri*, meaning to do, and *Karma* is used to define the law of compensation that relates to actions—doing. Our past actions are causes, and our condition in this life is the result—the effect. *Karma* is a law of moral causation and moral effectuation, interrelated.

The error often committed is to mistake the general law of cause and effect for the law of merit and demerit. . . . The law of *Karma* is a moral law, and where no moral responsibility exists there can be no application of the law of *Karma*; but the law of cause and effect applies to all departments of nature.—H.P.B.

It is man who plans and creates causes, and karmic law adjusts the effects, which adjustment is not an act, but is universal harmony, tending ever to resume its original position, like a bough which, bent too forcibly, rebounds with corresponding vigor.—H.P.B.

On earth it is the physiological and mental defects, the sins of the progenitors which are visited upon the issue; in that land of shadows, the new and yet unconscious Ego-foetus becomes the

just victim of the transgressions of its old Self, whose *Karma*—merit and demerit—will alone weave out its future destiny.—K. H., *Mahatma Letters*.

The Law of Retribution is the only law that never errs. Hence all those who have not slipped down into the mire of unredeemable sin and bestiality—go to the Deva Chan. They will have to pay for their sins, voluntary and involuntary, later on. Meanwhile, they are rewarded; receive the *effects* of the *causes* produced by them—K. H., *Mahatma Letters*.

In connection with this, let me tell you before, that since you seem so interested with the subject, you can do nothing better than to study the two doctrines—of *Karma* and *Nirvana*—as profoundly as you can If you ask a learned Buddhist priest what is *Karma*?—he will tell you that *Karma* is what a Christian might call Providence (in a certain sense only) and a Mahomedan—*Kismet*, fate or destiny (again in one sense). That it is that cardinal tenet which teaches that, as soon as any conscious or sentient being, whether man, deva, or animal, dies, a new being is produced and

he or it reappears in another birth, on the same or another planet, under conditions of his or its own antecedent making. Or in other words, that *Karma* is the guiding power, and *Trishna* (in Pali, *Tanha*) the thirst or desire to sentiently live—the proximate force or energy, the resultant of human (or animal) action, which, out of the old *Skandhas* produce the new group that form the new being and control the nature of the birth itself. Or to make it still clearer, the new being is rewarded and punished for the meritorious acts and misdeeds of the old one; *Karma* representing an Entry Book, in which all the acts of man, good, bad, or indifferent, are carefully recorded to his debit and credit—by himself, so to say, or rather by these very actions of his.—K. H., *Mahatma Letters*.

You are right in saying that a "tremendous advance will be achieved when the fifth-round people get to their seventh incarnation."

Nor has wealth nor poverty, high or low birth any influence upon it, for this is all a result of their *Karma*. Neither has—what you call—civilization much to do with the progress. It is the inner man, the spirituality, the illumination of the physical brain by the light of the spiritual or divine intelligence that is the test.—K. H., *Mahatma Letters*.

Their being "less advanced" in civilization and refinement troubles their spirituality but very little, *Karma* being an animal which remains indifferent to pumps and white kid gloves. Neither your knives nor forks, operas and drawing-rooms, will any more follow you in your onward progress than will the dead-leaf colored robes of the British Esthetics prevent the proprietors thereof and wearers from having been born among the ranks of those who will be regarded—do what they may—by the forthcoming sixth and seventh-round men as flesh-eating and liquor-drinking "savages" of the "Royal Society Period."

—K. H., *Mahatma Letters*.

The Ego is the wick and *Karma* the oil: the difference in the quantity of the latter (in the cup and the reservoir) suggesting to you the great difference in the duration of various *Karmas*. Every effect must be proportionate to the cause. And, as man's terms of incarnate existence bear but a small proportion to his periods of inter-natal existence in the manvantaric cycle, so the good thoughts, words, and deeds of any one of the "lives" on a globe are causative of effects, the working out of which requires far more time than the evolution of the causes occupied.—K. H., *Mahatma Letters*.





On the Watch-Tower

Paris, June 23.

Paris is *en fête*, so far as T. S. members, Co-Masons, and Liberal Catholics are concerned. Bishop Leadbeater, Bishop Wedgwood, Mrs. Jackson, and other celebrities have arrived here. There was a large contingent of friends to meet them at the station.

All were both amazed and delighted to see how well and actually young Bishop Leadbeater—now eighty-three years old—looked. One had expected him to be somewhat feeble after his severe illness of several years ago. At the Golden Jubilee in Adyar in 1925, his heart was so bad that he could not walk upstairs, and a mechanical “lift” had to be devised to carry him.

Yet here in Paris, five years later, he walked swiftly up and downstairs as easily as anyone! He had also been troubled some time ago by the illness of some of the other vital organs, but in

some miraculous way, entirely without drugs, the illnesses were healed and physicians now find him in perfect condition.

Within two hours after his arrival (after a long night railway journey) he conducted meetings which lasted several hours, and he did not show the least signs of fatigue. He gave some important interviews in the same afternoon. During the following days, meeting followed meeting in rapid succession, and he even remarked that there were not enough of them.

Perhaps the meeting of most general interest was the Questions and Answers Meeting which was open to the public, held in the spacious hall of the beautiful Headquarters building of the French Section T. S. Even though there were many more questions than could be answered in an hour, Bishop Leadbeater joyously commanded those in charge to submit all the ques-

tions, and he remained for nearly two hours graciously and wisely solving many problems for those present, until every question had been answered. Some of them are reported on another page of this issue, and the rest will appear in due course.

▲ ▲ ▲

Geneva, June 27.

On June 26th Bishop Leadbeater left Paris by airplane for Geneva, and many of us followed by the "old-fashioned" transportation method of trains, in order to be present at the Tenth Congress of the Federation of European Theosophical Societies which convened the following day. A short report of part of the proceedings of the Congress will be found on another page, and complete accounts, containing verbatim reports of some of the lectures given by Dr. Besant, Bishop Leadbeater, and others there, will appear in our September and later issues. Especially interesting will be a "Symposium" on "The Future of the Theosophical Society," in which our leaders took part, together with many other speakers.

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As for Geneva, the *en fête* condition of Paris was raised to the nth power by the presence of Dr. Besant, who had left her work in London so as to preside.

There can be no more inspiring sight to Theosophists than to see these two great Leaders, Dr. Besant and Bishop Leadbeater, at work together on the

same platform. They were given a royal welcome by the delegates and visitors, and both seemed to be the impersonation of joyousness, wisdom, and power.

Greatly appreciative was also the welcome given to Mr. Jinarajadasa and Bishop Wedgwood, as well as to the many General Secretaries and delegates. There were more General Secretaries present in Geneva than at the World Congress in Chicago last year, which was natural enough since Geneva is so close to many of the European centres.

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On their arrival in Paris, Mr. and Mrs. Hotchener were welcomed by their old friend, Mr. Charles Blech, for many years General Secretary of the French Section. He invited Mrs. Hotchener to address a Lodge of the T. S. members. She spoke to them in French, dwelt on the ever-increasing importance of the Society as the disseminator of the eternal verities of Theosophy. She again spoke of the Adyar experiences of Colonel Olcott which confirmed to him that the Masters, the real Founders of the Society, were ever guiding it to increasing usefulness.

She specially emphasized the necessity for poised judgment in the problems of the present. The world at present being stressed, turbulent, and rapidly changing, members are very liable to be disturbed emotionally and moved to hasty actions and conclusions. It were better to take a firm stand

as unmoved observers, continuing to work and serve as they have been doing, and give reason and judgment opportunities for analyzing the difficulties and problems sufficiently to guide their actions. In other words, the emotional haste at present may lay waste much of past work, present good, and future opportunities of spiritual progress.

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Early in June, while in New York, en route to Europe, Mrs. Hotchener addressed a meeting of the members of the Federation of New York City, Captain Sellon, chairman of the meeting, held in the new Headquarters in East Thirty-seventh Street. Although most of the Lodges had suspended meetings for the summer, there was an enthusiastic gathering to greet her, and there were friends old and new meeting for the occasion.

Mrs. Hotchener took as her theme the need for members, especially new ones, to familiarize themselves with the early history of the Society, as revealed in Col. Olcott's *Old Diary Leaves* and in the writings of Madame Blavatsky, Mr. Sinnett, and others, because they would find indisputable evidence of the reality of the Masters as the real Founders of the Society, and reality of its far-reaching mission in the world.

She explained that the Society was doing a unique service, not only for the members themselves, but for the world at large, in spreading the essential teachings

of Theosophy, viz., spiritual evolution, reincarnation, karma, life after death, and the necessity for the perfection of character as sure guarantees of a happy and useful life on earth as well as after death. One great and important work for each one was searching for, synthesizing, and realizing the purpose—the lesson—in each experience of daily life.

Since there is a present-day tendency among some of the members to doubt the existence of the Masters, Mrs. Hotchener added her personal testimony to Their existence and reality, because They made Themselves physically visible and audible to Colonel Olcott some days before his death. There They assured him that the choice of Dr. Besant as President of the Society would be followed by the successful growth and continued usefulness of the organization, and that They would not only use her as Their representative and channel, but watch over her, and the Society's future.

The leaders of the New York Federation reported that quite recently there had been a *rap-prochment* amongst the members of the different Theosophical Societies in that city, those which have their Headquarters at Adyar, and those which have theirs at Point Loma, and others.

Mrs. Hotchener described the communications she had had with the officials of the Point Loma Society, and said that she felt that the time had come for a

greater spirit of coöperation and for the end of the unfortunate era of separation amongst Theosophists which have prevented their coming together in a World Peace of Theosophists. She stated that she was bearing letters from the Point Loma organization to Dr. Besant at Geneva, and that she hoped for beneficial results to follow. (They did.)
—H. H.



Wheaton, July 15.

The 44th Annual Convention of the American Theosophical Society was held at Wheaton, Ill., from July 6 to July 8.

Both of these gatherings have proved to be a great success. All present agreed that a debt was owing to Captain Max Wardall for his "Why not Wheaton?" scheme. With the thermometer at 97 in the shade, Convention at Chicago would have been almost unbearable. Amid the cool breezes of Wheaton and on the lovely grounds surrounding headquarters, Convention was not only bearable, but fruitful and inspiring. The writer has attended many Theosophical Conventions in England and on the Continent of Europe, but remembers none at which greater harmony and friendliness prevailed. There was also manifest a certain determined spirit to go forward with the work of the Theosophical Society in spite of the difficulties of the present time. The very beautiful music and dancing provided by various artists added greatly to the delightful atmosphere.

The lectures were well received, and the speakers covered a very wide range of thought. The Convention closed with the annual dinner at which Mr. Charles E. Luntz, President of the St. Louis Lodge, acted as toastmaster, the speakers being Mr. Robert R. Logan, Miss Clara M. Codd, Mrs. C. Shillard-Smith, Dr. Edward C. Boxell, Mr. L. W. Rogers, and Mr. Geoffrey Hodson. The American reputation for humor at banquets was worthily sustained, and every speaker in addition struck a keynote of earnestness, sincerity, and determination to go on with the great work of the Theosophical Society.

The Summer School which followed, July 9 to 15, inclusive, developed into a family gathering of brothers and sisters, old and young, all keenly interested in the problems of life and the Theosophical solution of them. Mr. Robert R. Logan proved to be a highly effective, charming, and witty Dean, and to him is due a large part of the credit for the undoubted success of the School.

On the faculty also were Mr. L. W. Rogers, who dealt chiefly with the practical side of Theosophical work; Miss Clara M. Codd, now touring the American Section, who brought her own particular charm, spiritual simplicity, and inspiring idealism to her task; Mrs. Geoffrey Hodson, who spoke on lodge problems and lodge work, and upon work-

ing with a clairvoyant; and Mr. Geoffrey Hodson, who dealt more with his own investigations into the more technical side of Theosophy and human life. The result was a happy blending of many different aspects of Theosophical thought.

Most of the meetings were held in a large marquee erected in the grove. The weather was extremely kind and the grounds of headquarters looked always green, well kept, and inviting. An outstanding memory was the beautiful and inspiring dancing of the pupils of Miss Frances Allis, of Chicago. These interpreted well-known classical music by means of pantomime and dance, and included in their program a mime entitled "The Search," which depicted the striving of the soul for the Light, the delays and fears of the personality, the undaunted will of the spiritual self, the final triumph, followed by the leading forward of others on the self-same path towards self-realization. The moon was almost at full and shone high in the heavens above a bank of silvery clouds. A faint mist arose from the fields around Wheaton, and, creeping slowly across the lawn on which the

entertainment was held, seemed to enclose both dancers and rapt audience in just the right atmosphere for a true appreciation of this splendid art.

The proceedings of the school are to be published, as were those of 1929, and will no doubt be obtainable on application to Headquarters.

Mr. and Mrs. Geoffrey Hodson took the opportunity to express their extreme gratitude to the headquarters staff and members of the American Section for all the loving kindness and appreciation with which they had been received. They stated that their tour had been a source of great inspiration to them, and that their enthusiasm for Theosophy and for the service of the Masters and the world had been strengthened and deepened, so that they felt that no other life than the Theosophical life was worth living at all. Miss Codd echoes similar sentiments without the necessity, however, of having to add regretful farewells.—G. H.

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Our Assistant-Editor and Publisher are returning to Hollywood by the end of August.



You Create Your Own Future

By Annie Besant, D.L., P.T.S.

HERE is a law in Nature which links together causes and effects. In its most general form it may be stated in the accepted axiom of Science: Action and Reaction are equal and opposite. This law means that when the equilibrium of Nature is disturbed, that equilibrium tends to be restored; this is a universal truth in Nature.

No one who has studied anything of Science will deny the existence of the Laws of Nature. *Those laws are not commands.* They are simply statements of certain successions, or sequences, that have been observed to happen, so that when one thing has happened, another definite thing invariably follows it. This is fundamental for the understanding of what is called Karma, and must be clearly understood. The laws of men are commands to do or to abstain from doing, and the penalty connected with their breach is arbitrary. But with regard to a Law of Nature it is different. Certain conditions are stated; and wherever these are present, some other definite conditions will and must follow.

Nature leaves you perfectly free to sow whatever you please. But if you want rice, it is of no use to sow barley, or thistles. "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap." That is Karma; neither more nor less.

You will have no difficulty in extending the idea of Law to the mental and moral worlds. All the worlds are connected, and in all, Law holds sway. There is nothing of the nature of a command; it leaves you free to choose, but points out that such and such conditions will inevitably follow as the consequences of your choice. The statement of this might make a person think he is not a free agent, and can do nothing. But take the law of gravitation—that bodies tend to move towards the center of the earth. An ignorant person might think: "How is it possible for you to move upwards?" By putting against the force of Nature that draws you to the centre another force of Nature by which you may raise yourself away from it—i. e., muscular force. You do not break the law of grav-

itation. You feel its working in the exertion by which you lift yourself against gravity. As you go on studying, you find that, because laws are inviolable, therefore a man can move freely among them; but on one condition only—that he knows and understands them; otherwise he is a slave. "Nature is conquered by obedience." You cannot fight against Nature, she is too strong for man's puny powers; but you can make her do exactly what you will, if you know the laws within which her forces work.

Man is not commanded by Nature, is not her slave; he is in the midst of discoverable and calculable laws and forces, by knowing which he can rule and use. Nature will neither fail him nor swerve from her changeless road. When man fails, it is because his knowledge is imperfect, and that imperfection has betrayed him.

Ancient religions and some modern religions say that it is possible to transfer the certainty of Law, that changeless inviolable security, to the realms of mind and morals. Then man is indeed the master of his destiny, for he can work in those worlds which shape the future, and make himself what he wills to be.

There are three subsidiary laws under the general Law of action: (1) That thought is the power that builds up character; as you think, you will become. (2) That the force which we call desire, or will, (two forms of the same force) draws together you and the thing you desire. (3)

That the effect of your conduct upon others, causing them happiness or misery, brings you happiness or misery in return. If a man understands these three laws and knows how to apply them, he becomes master of his own future, maker of his own destiny.

THOUGHT BUILDS CHARACTER

You may test that statement either by the authority of the past in the world's great Scriptures; or by your own experience, which is, perhaps, better; because your own experience remains with you as yours and cannot be shaken. If you want to know with absolute certainty that thought makes character, try. The way of trying is very simple. Let us take as an example that you are irritable; this is not a crime, but a very common and ordinary weakness. You recognize that you are very easily annoyed. Having recognized it, never think of it again, because if thought builds character, thinking will put more life into it and make it grow; think about the opposite quality—patience—for some five minutes every morning. Do it regularly, for this is a scientific experiment. Think of it in any way you like; imagine yourself perfect in patience; then think of the most aggravating people you know. There must not be, in your thought, the least giving way to irritability. You must be patient in this mental picture. Repeat this every morning for a week. You will find that the thought of patience comes up in your

mind without being summoned in the course of the day. That is the first sign that your morning thought is working. At first it will come up after a burst of irritability. Go on until the thought of patience comes before the provocation. You will find at the end of a few months that you have established patience as part of your character. In that way we can go on eliminating weakness after weakness. We can definitely build up character, build it as certainly as a mason can build up, brick by brick, a wall.

DESIRE DRAWS TOGETHER THE DESIRER AND THE DESIRED

You see the one motive power in the universe as attraction everywhere. So long as it is drawn out from you by outer objects, we call it Desire. When the same power is directed from within, we call it Will. Everything you desire to possess is drawn towards you by desire, because there is One Life in all, and the lives separated by their different forms are ever trying to rejoin.

AS YOU GIVE HAPPINESS OR MISERY TO OTHERS, SO SHALL YOU REAP HAPPINESS OR MISERY FOR YOURSELF

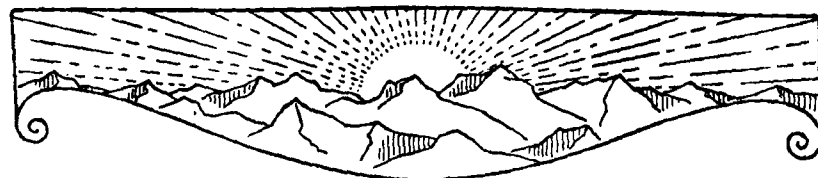
According to the effect of our action upon others comes a sim-

ilar reaction upon ourselves. As by sowing rice you reap rice, so by sowing pleasure you reap pleasure. But if done for a selfish motive, it works out as a selfish character.

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Realize those three laws and that you can make your future by applying them. A little knowledge of Karma is often distinctly dangerous, for one of the results is a tendency to sit down and say: "It is my Karma." Like all Laws of Nature, it is not a compelling but an enabling force. Remember that "Exertion is greater than destiny." The thought and desire of the moment is often just enough to balance the opposing forces. You may fail for the moment, but you will conquer tomorrow, or the day after, or later. You should help when another suffers under his Karma, for if you do not do your best to help him, then you are making a Karma which will entail absence of help in the hour of your own need. Besides, your duty is always to help.

Our duty always is kind action.—*New India.*



Questions and Answers

By Bishop Leadbeater

(Unrevised Notes of the Paris Meeting, June 24)



BEFORE answering the questions, Bishop Leadbeater expressed his great pleasure of meeting the members in their beautiful Headquarters in Paris. Then he smilingly said, "I won't promise to answer them all because, you know, a little child could easily ask a question which the wisest man living could not possibly answer. When children come up to you and ask, 'What is God?' who is to answer? But perhaps some of your questions may not be so difficult as that!"

(Bishop Leadbeater spoke in English, which Prof. Marcault translated into French.)

QUESTION: *Is it correct that angels must necessarily incarnate as men at some stage of their evolution?*

ANSWER: No, most certainly it is not necessary, because only a very small number ever do so. The angel evolution is a parallel line with that of humanity. As a general rule they remain parallel—parallel lines never meeting—but there are occasional transfers from one to the other. In my book called *The Hidden Side of Things* I gave a diagram of several of these parallel lines,

showing how in some cases it was possible to pass from one to the other, but usually the human evolution simply runs alongside that of the angels.

I do not know exactly whether your French word for angel has quite the same meaning as ours. In English we think of the word angel as meaning a great spirit who has evolved a long way beyond ourselves. All the evolutions which come forth from the Divine, and eventually return to it, dip down into lower matter. We are at the lowest point in that, well down in the dense physical matter. All these other evolutions also touch the physical plane at their lowest point, but not all of them descend into the dense part of it, as we do.

Those creatures we call fairies touch physical matter, but only etheric physical matter, and only very rarely the extremely dense form of it. That is why so few of us see them, because they do not descend quite so low as humanity has to do.

You will remember that when man attains adeptship—that is, when he has come to the end of ordinary human evolu-

tion, and become a superman—it is really his entry into another kingdom, and he finds opening before him seven possible paths. One of those paths is to enter upon the angelic evolution, or the deva evolution, as they call it in Sanskrit. It is not therefore in the least necessary that an angel should have passed through the human stage, but it is one of the possibilities before the human that he may branch off into that line if he chooses it in preference to the other six possibilities.

Therefore, there are angels, and very great angels, who have passed through the human evolution, but the vast majority have not touched it. Only remember that they must have touched a similar level, though not necessarily in this kingdom. There are the higher nature-spirits and the lower devas, some of whom are not at all unlike us, and their intellectual development is parallel to our own.

It is possible to ascend to wonderful and splendid heights along that line of evolution. It is some of those greater angels who take part in the various ceremonies which are performed. It is one of their methods of evolution to be able to join with the human being in various ceremonies of different kinds and thereby not only very much to help the human, but also to forward their own evolution.

We shall hear a great deal, I think, in the comparatively near future about the coöperation between men and angels, but you should understand that it must

be exactly what it means—cooperation. People bring themselves into contact sometimes with members of the angelic evolution, and I am afraid that the thoughts of the human partner in this contact are often very selfish. Either he wants to make use of that angel much in the same way that Aladdin made use of the genii of the lamp—to have him make money for him—or else he is apt to fall down and worship the angel.

Both are equally wrong. What man has to learn is coöperation with the other evolution. We have something to give them, just as they have something to give us. And so, when you hear speech—and you will hear it—about coöperation between these two evolutions, please try to remember that it must be real fraternal coöperation—neither worship on the one side, nor the endeavor to exploit and use the angel on the other.

QUESTION: If some angels are incarnated as men, are there any ways in which we can recognize them apart from clairvoyance?

ANSWER: There have been cases where the higher kind of nature-spirits are incarnated amongst us, but they are very rare. Probably in your school days you may have heard the story of Undina, and how, for the sake of love of a man, she was drawn from her normal life beneath the water. There is a certain foundation for things of that sort. They have occurred,

but they have always been very rare.

How would you know such a person? I have seen one or two in the course of my life—at least two of them. You would probably describe them as fairylike—inconstant, rather irresponsible, living not as the rest of us do but very much attracted to all things in nature. I hardly know of a single word that would accurately characterize the type. It is that flying from one thing to another, a sort of irresponsibility, which we might call butterflylike.

I have read that at other times such people have been very sad, as if half remembering a previous state of existence in which they were far freer. But you are not likely to meet with any of these people, and I really think you don't need to spend much time in learning how to recognize them. But if you married one of them you would soon discover that they were different from the rest of humanity!

QUESTION: *It has been said that the transfer of consciousness from the astral to the physical plane is influenced by imagination. When a clairvoyant has a vision or the remembrance of anything, how can he be certain that his vision or his remembrance is something real and not the product of his own imagination?*

ANSWER: The fact is that at first, in the beginning, he probably cannot be certain by any manner or means. It is only by careful repetition and examina-

tion, by long and frequent experience, that he can learn to be quite sure. All of us have our personalities, you know, and anything which comes through from a higher plane down into the physical plane is inevitably liable to be colored by the medium through which it comes. One has to learn to eliminate that personal equation, and it is not always easy to do. At first one must be very careful, and try again and again. But it is not impossible, and after a time there is a different feeling as to what is reality.

QUESTION: *Is it not perhaps a little selfish for a person to seek his own liberation when, by associating himself with such an altruistic organization as the T. S., he can bring knowledge and hope and progress to thousands of people who need the truths which only Theosophy and the T. S. are actively giving to the world?*

ANSWER: I see, of course, the point of the question, but I would ask you not to be too ready to judge a different line of thought and condemn it. There are, you know, many ways of evolution, many lines, many different paths. Now some of those have as their purpose the very rapid evolution of the man, and the one who takes that line would probably tell you that he does not wish to try to help other people until he himself has reached a level where he feels sure that he will make no mistakes.

That is a perfectly reasonable

line. I don't think we must condemn the man for selfishness. We must simply say that is the line which he is following. The theory of that is that we are all of us liable to error of many kinds. When we attain adeptship and pass outside of humanity, we shall be almost—not quite—free from error. I don't know, not having reached that stage myself. At any rate, we shall be very much less likely to make mistakes in our efforts to help people.

I quite see the point of this question, that while you are making progress for yourself you may yet hold out a hand to people who have not come so far as you have come. I feel that myself, certainly. When I was asked this question sometime ago, I said, "Suppose Madame Blavatsky had followed that line and had waited until she had reached adeptship—for she had not attained that—there would have been no Theosophical Society, no *Secret Doctrine*, and where would you and I have been?"

But don't condemn people: try to understand them.

QUESTION: *What should be the attitude of the T. S. towards the new era, the beginning of which we have undoubtedly witnessed?*

ANSWER: The great object of the Theosophical Society is given, as you all know, in its first declared object, "To form a nucleus of the Universal Brotherhood of Humanity." I think that in any era, new or old, that dec-

laration will still be a necessary thing to us. It is very possible that we may find new and better methods of endeavoring to help to strengthen that nucleus, but the duty to keep it going will, it seems to me, remain until the whole world recognizes the brotherhood.

The Society has a secondary duty, to teach what has been taught to it. We are in the possession of a magnificent system of philosophy which explains a very great deal which is otherwise inexplicable. We do owe it to Those who gave us that teaching to try to spread it abroad as widely as possible that it may do our fellowman the same great good that it has already done to us. That duty will always hold good in any kind of era.

I should think that the change made by this new era, which centres around the fact that a new sub-race is just now arising with new aims and new methods, will rather influence our methods than the fundamental part of our work. We must still try to work for brotherhood, and we must still try to spread this glorious gospel of the Divine Wisdom.

We may alter our methods a little, but the subject-matter will still remain the same, remain the same at any rate until there is no human being on earth who has not had the ideas presented to him. He may not accept them—that is not our business—but it is our business to try to spread the truths we know.

QUESTION: *What is the so-called fossilization of the doctrine? What do you think of the T. S. members and this aspect?*

ANSWER: I think I know perfectly what is meant by the fossilization of the doctrine. It means that people have come to follow the mere letter of the thing without trying to work in the spirit of it, perhaps even without fully understanding what it means. I think we have many instances of such fossilization all around us.

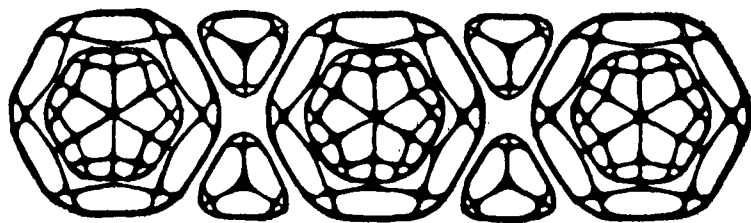
I think we all know that the teachings of the Christ were originally very simple, very direct, very straightforward, but in the course of ages people have argued about them, and twisted them this way and that, and they have drawn all sorts of deductions from them, until they reached the stage, which is mentioned in your Bible, of teaching for doctrines the commandments of men instead of those of the Christ. Those doctrines have largely become fossilized, they are no long-

er living, they are just hard and fast rules. People feel they must obey even when they no longer understand why.

Has that happened in the Theosophical Society? We are all human, you know. Some of our members who have been studying Theosophy for many years—I have been studying for forty-seven years myself—and it is quite possible that to some of them the words have become a mere fetich, and they no longer think of them, but follow blindly.

But I think that is not true of the great majority. After all, the Society has done a great deal of active work, and has changed the opinion of the world. I can remember conditions as they were seventy-five years ago, and I know the change has been great since then. I think the danger of the Society becoming fossilized is not very great, but here and there possibly some individuals may become so.

(To be continued)



My Creed

By John Masefield

(Recently appointed Poet Laureate of Great Britain)

I hold that when a person dies
His soul returns again to earth;
Arrayed in some new flesh disguise
Another mother gives him birth.
With sturdier limbs and brighter brain
The old soul takes the road again.

Such is my own belief and trust—
This hand—this hand that holds the pen
Has many a hundred times been dust
And turned, as dust to dust again.
These eyes of mine have blinked and shone
In Thebes, in Troy, and Babylon.

All that I rightly think or do,
Or make or spoil, or bless or blast
Is curse or blessing justly due
For sloth or effort in the past.
My life's a statement of the sum
Of vice indulged or overcome.

I know that in my lives to be
My sorry heart will ache or burn
And worship unavailingly
The woman whom I used to spurn,
And shake to see another have
The love I spurned, the love she gave.

And I shall know in angry words
In gibes, and mocks and many a tear
A carrier flock of homing birds
The gibes and scorns I uttered here.
The brave word that I failed to speak
Will brand me dastard on the cheek.

And I shall wander on the roads
And shall be helped and healed and blessed,
Dear words that cheer and be as goads
To urge to heights before unguessed.
My road shall be the road I made
All that I gave shall be repaid.

So shall I fight, so shall I tread
In this long war beneath the stars.
So shall a glory wreath my head
So shall I faint and show the scars,—
Until this case,—this clogging mould,—
Be smithied all to kingly gold.

The European Congress

A Federation of National Theosophical Societies

By Marie R. Hotchener



AT Geneva, Switzerland, that beautiful centre of international renown, were gathered, from June 26th to July 1st, Theosophists from the National Societies in Europe to celebrate their Tenth Congress.

There were many visitors also from distant countries, India, Australia, America, Burma, and the Dutch East Indies.

Of course, the affection and interest of the delegates centred in Dr. Besant and Bishop Leadbeater, each now eighty-three years young, and then overflowed to Mr. Jinarajadasa, Bishop Wedgwood, and others.

June 26th was devoted to the work of the Order of Service. In order to preside at this meeting Dr. Besant came over a day earlier from England. Bishop Leadbeater, who had not quite finished his lecture engagement in Paris, had to fly from there to Geneva in order to aid the work of the Order of Service that day.

The following is a summary of Dr. Besant's address to the members of that Order:

Brothers of Service,

The Theosophical Order of Service was founded in order that a definite line of work be done on the ground of Brotherhood used in Service, and for that reason it requires a certain number of members to be connected with the T. S.

At one time there was an inclination to confine the work of the T. S. to Theosophical teachings; if we used the translation of the Greek word Theosophy, "Divine Wisdom," there would be no danger of the T. S. being a sect.

The T. O. S. must leave the people

free to show their brotherhood, to choose their own line of work. The term "Theosophical" Order of Service emphasizes the fact that the theory of brotherhood is embraced by its members, the same as tolerance and a willingness to accept all forms of Truth. "There is no Religion higher than Truth." The brotherhood of the T. S. is a nucleus of Brotherhood. The O. S. is intended to help us towards the realization of Universal Brotherhood, not merely a brotherhood of the Elder Brothers, but with the criminal classes as well. Universal Brotherhood must be not a phrase, but a principle in life.

Is the first object of the T. S. in conflict with the second and third? If we talk of Universal Brotherhood, we ought to make no distinction as to who should be admitted to the Society. I should like to include in Universal Brotherhood not only humanity, but all animals, even plants and minerals. We have a particular cell from which all the formative powers, strength and life, go out. By treating a dog kindly his mental growth quickens. A Master said, "The heart of our Brotherhood is the unselfish service of mankind." That should be the aim of every member of the O. S., should be an active force in which every member takes up some duty of a beneficent kind. A certain non-Theosophist, who is a keen worker, asked for a group in favor of vivisection to be formed in the O. S., as a group for anti-vivisection already existed. I said, if she could show that torture of animals was consistent with brotherhood, I should agree. I never heard of the matter again.

Let us not fear to go among the lowest, for the purer the person, the

more he can move in perfect safety, even among the most "vile." When Shri Rama, the perfect King, was approached by a woman of bad reputation he accepted the gift she offered, and ate the fruit she had bitten into. And the Christ, when giving back health to the diseased, told them to "sin no more," to live the perfect life, the seed of which is in everyone and everything. There is only One Divine Life, and all life is part of Him. "Shall there be evil in a city, the Lord hath done it." "If I go up into Heaven, Thou art there; if I go down into Hell, behold! Thou art there also." Reverence the Divine Life in everything; recognize that good and evil are experiences. The more experiences we have, the better we evolve. A "mistake," as Ford once said, is but what adds to our knowledge. We should judge of right or wrong by the person who does it, thus we shall know whether it was done willfully or as a mistake. As imperfect beings, we cannot perform perfect work; but we can realize that gaining an experience is the only way to progress.

Consider a discovery such as that of Galvani, the great investigator, who found the action of Galvanism through his observation of the moving frogs' legs hung on his balcony. Let his friends call him the "frogs' dancing master"—he knew he had discovered a hitherto unknown law in nature. Thus our knowledge is ever increased. (The "Galvanometer," when put on the head of a person thinking hard, answers by swinging!) By looking into the unknown we progress.

If we take Theosophical thought as the key in our studies, we realize that God exists everywhere, that He who is supreme Goodness is also supreme Law. Our understanding increases with our learning: "Give me understanding, and I shall keep Thy law, yea, I shall keep it with my whole heart."

Reincarnation is the key to the world. The more we study Theosophy the more will the puzzles of the

world become clear.

In the O. S. you have the key to an orderly life. Choose your activity carefully. In the morning make a plan of your day's work; use your thought power beneficially; make the habit (till it comes naturally) of snatching every opportunity to help, and you will find thousands of things come in your way.

Do not get discouraged if your progress is slow. I used to have a hasty temper; it took me years to get over it. I was helped by a lesson I got: I once saw a cartman striking a horse on the nose; I spoke to him heatedly and got a bad reply. Then I puzzled out that he was irritable only as I had been! I realized that in order to be truly useful we must not "stoop down," but must place ourselves beside those we want to help.

Try to bring into your Lodges people with whom you utterly disagree, and try to grasp their line of thought. The Law of Love, the only great Law, will help you to understand the others; your knowledge will help you to bring the ignorant out of ignorance and so grow more quickly in evolution.

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The reports of the Order of Service left no doubt in the minds of its members of the important work this body of devoted workers is accomplishing.

FIRST DAY OF THE CONGRESS

At the formal opening of the Congress itself by Dr. Besant on June 27th, greetings were given by "overseas visitors": Bishop Leadbeater represented Australia; Mrs. Jinarajadasa and Mr. Schwarz, India; Mr. Billimoria, Burma; Mrs. Hammerstein, Dutch East Indies; Mrs. Hotchner, America.

General secretaries and delegates numbered 517, and twenty-five European countries were represented, and several "overseas."

Dr. Besant's address at the formal opening was as follows:

There are one or two points that I will venture to suggest to you, which I often have in mind, and which seem to me to be the only real menace for the Theosophical Society. In one sense, the two things I am thinking of might be described as parts of one thing.

One danger is that which I will call crystallization — that is, that thought in the Society might crystallize into what might really be a kind of monster, a Theosophical orthodoxy. We cannot afford to have such a thing, putting it in a translation of the meaning of the words as a crystallization of the Divine Wisdom.

The Divine Wisdom is a living, developing thing in the world. It shows itself forth in all the great forms of human progress, of human growth, of human achievement. And if we are really a Society honoring the ideal of the Divine Wisdom, then above all things we must be ready to open our minds and hearts to new expressions of truth. Remember that truth has many aspects, that truth presents itself in many forms, and that the things that are really valuable to us are the things that either supply some aspect of truth that we may have missed, or point out to us some weakness in our methods of endeavoring to spread that eternal verity.

There is a Hindu phrase which seems to me to express a profound truth: "All the virtues have truth as their foundation." Truth is that for which we should seek, ready to open our hearts to every new expression of human thought or human achievement; and then, having opened our hearts as well as our minds, we should test the value of the new aspect presented to us, remembering the great motto of our Society, "There is no religion higher than truth." For if we really believe that (and not to believe a truth seems to be rather a contradiction of terms), then we should be utterly fearless in the face of every new expression that may appear. I have deliberately left out the words

"of truth" after the word "expression," because we cannot decide if a thing be a truth or not until we have examined it carefully, analyzed its formation, and tried to realize what would be the progeny of that opening life of truth.

It is said in those words that I just quoted that truth is the foundation of all virtues, then how can there be any virtue separate from truth? It could not be trusted, it could not be admired, it could not be followed. Truth is the supreme foundation, and without truth no good thing can live.

I mention again that we must be careful of slipping into a kind of Theosophical orthodoxy. It is in crystallizing Theosophy that we shall find that we have imperilled the life of it. We must keep it as a great inheritance, a legacy left us by those who have gone before.

We must hold to the old truths that we know, but we must also welcome whatever comes to us in the way of new truth, remembering the words of St. Paul, "Prove all things, hold fast that which is good." If you do not prove all things, how shall you be able to test whether they are good or not?

There are many things that come to us with a smiling face, many sophistries that are put forward by subtle brains. Never let us be afraid of testing anything that comes to us for acceptance. For how shall we accept unless we prove it to be true? It is far wiser to hesitate, to be cautious, to try to experiment with the new things that are brought before us; and if we find that they are true, then they are good and will sometime, either now or in the future, be useful.

And in that spirit we can walk fearlessly forward, whatever opinions we may meet, knowing that if our opinions are true gold we shall never be afraid of the testing of the fire. It is only those who have hidden in their hearts some subtle doubt as to that which they say they believe who fear investigation, and if we shrink from

the proving of our truth, it shows that we nourish in our hearts a doubt as to its reality.

And surely the Theosophist, above all others, should be eager for every new form of truth. Truth is complete in one sense, that in the Eternal mind truth itself abides. But for us who have only the spark, as it were, of the Eternal with us, we must be engaged in the search for truth continuously; for as our faculties grow, as our minds evolve, as the brain becomes stronger and more developed, we shall find the truth unfolding to us ever new aspects and new beauties.

And so I would ask of every one of you, if you are real Theosophists, do not close your mind against any new thought because to you it may seem strange, unusual. It is the things that seem to be paradoxical, unintelligible, that may be hiding within themselves some precious seed of truth. And above all, you should examine what you believe to be error if it has lived for long and has been followed by many minds.

The spirit of man—and the mind is part of the manifestation of that spirit—must never shrink from investigation. If you have a precious jewel and you are proud of it, do you shut it away and say, "I have a splendid jewel, but it is so precious I can't allow you to look at it and see its beauty"? Truth is not some fragile thing that can be broken into pieces by investigation. Truth is eternal as God Himself, and He is truth as He is love also.

For truth and love cannot be separated. The less of truth an ignorant person may have, the more is your love wanted to flow out to him, so that by sympathy you can dispose him to listen to any additions that you are able to make to the fragment of truth that he possesses.

And you may be sure of one thing in relation to truth. There is an old Hindu saying: "Truth alone prevails, and not falsehood. Falsehood may

flourish for a time, but it is like a plant which has a disease at its root. Soon the root begins to decay, and then the visible part of the plant begins to wither away and can bear no blossoms to give fragrance all around."

There is nothing to be afraid of if you hold the truth; and there is nothing you should be more eager for than to have your truth tested in every possible way, so that you may be sure that your jewel is a real one and not a sham, well manufactured by the subtlety of some human brain.

You remember one remarkable statement of Krishnaji's—I use the word remarkable deliberately, because it was a phrase that I had not heard so well put before—as to the relationship of qualities contained in truth or perfection, and what was wanted to make it up. He said one day—and I have never forgotten it—that truth is the poise between reason and love.

Those are the two great factors that, commingling one with the other, govern the progress, the evolution of mankind. It is perfectly true that you may have something presented to you that has a flaw hidden in it but, whatever its outside semblance, your examination of it will disclose the flaw. And one should be exceedingly grateful to the person who finds our truth incomplete, and adds some precious fragment of truth to it which we can weld with the truth that we already know.

If the Theosophical Society is to live, as I know it will live, believing as I do in the Masters of the Wisdom Who have said it would be the cornerstone of the future religions of the world, then Theosophy must hide in itself many a precious jewel as yet unfound by us, many a deep truth not yet even glimpsed by us.

We ought to spend a little time every day, however busy we may be, in thinking a thought as true as we can make it, and send it out into the mental atmosphere that it may spread its blessed influence around.

And so you must not let your

thought crystallize. You must keep it fluid, like a stream that is flowing from some great mountain, that rushes outward towards the far off sea, goes over many a rock and seems to be broken in pieces, but ever joins on the other side of the obstacle, going through many scenes and many landscapes, and, as it were, taking into itself all that beauty through which it flows, and becoming richer and richer, more and more splendid, wider and wider as at last it rushes into the sea and there spreads abroad.

We shall never find, I think, an end to truth. Of Him Who by a thought gave birth to our universe, Shri Krishna says in the *Bhagavad Gita*, "I establish this universe with one fragment of Myself, and I remain." If that picturesque form of expression is taken in the metaphysical sense as to the fact that God is immanent in things, that there is nothing of which He is not the life, nothing of which He is not the power that holds the different parts of the fragment together, then there is nothing for man, the Self, to be afraid of, for the Self is fearless, the Self is truth.

I have found it a very useful thing, for weeks together sometimes, to give some minutes in the morning to thinking about truth, trying to realize it in different aspects, different appearances, different ways of manifestation. And so it has been my habit to read and to study the things I disagree with, and not the things with which I agree.

So many people read their own opinions reflected in their favorite newspapers or favorite books. You need the things with which you disagree, not those with which you agree. What is the use of having all your own thought echoed back to you, only repeating your own words and your own ideas?

If you can cultivate truth, if you can be scrupulously careful of all you say so that you never say a thing that you know to be even slightly inaccurate, then you will find that your sense of truth grows very much more

acute, much more observant. A judge whom I knew in India happened to mention to me that he had never had one of his decisions upset by a higher court. "But," I said to him, "how did you manage that, for you must often have had false witnesses?" He replied, "I meditated on truth every day for forty years, and when a man says a thing that is not true, I *know* it is not true, for I feel a jar. I can't put it more clearly than that."

In fact, a man who is striving to be true in all his words and deeds, and not expressing thoughts that are not true, such a man really trains his sense of truth as a musician trains his ear. If a false note is struck, a fine musician does not need to know the number of vibrations which have gone to make it sharp or flat. He *knows* it is false.

It is that same kind of sense which we have to cultivate with regard to truth. Never make, as far as you know it, the slightest deviation from truth. Think a little before you go out into the world each day, "I must be true in everything I think, and speak, and do this day." You may find it very awkward sometimes. You can't look out of your window, and see an acquaintance approaching your house, and say to yourself, "I wish that tiresome woman wouldn't come in," and then when she enters say to her, "Oh, Mrs. Smith, I'm so glad to see you!" Now that is a lie, and small lies grow to big ones until you lose the sense of truth.

I have sometimes told the story of my great Teacher, Madame Blavatsky: One day I went to her in the somewhat solemn way in which one asks a very serious question, for I had a great respect for her. "H. P. B.," I said, "I wish you would tell me how to meditate." She had a funny way of looking over the tops of her spectacles when she thought you were rather foolish, and she looked at me and said, "Stick your stamps on straight!"

I thought that was a queer answer to my question, but when I take a teacher I follow her because I wouldn't

take her unless I thought she knew better than I. And so I thought to myself, I'll stick my stamps straight on the very many letters I was writing every day. And I did; and now it offends me to see a stamp lopsided on an envelope. That seems an absurd little thing, but you never make a habit by waiting to do only the big things. They come very seldom. You only make a habit by doing the little things perfectly which you have to do every day or very, very often. Then it becomes a matter of course. I don't have any bother now about sticking my stamps on: I can't *help* sticking them on straight. It is the little things that really trip us up, and by the little things we can train ourselves into a complete control of our habits, our emotions, and our minds, making them true.

There is one curious little habit that they have in educating some of the young people of a certain sect in India. After a youth has had his bath in the morning, he is asked to say how many times he is going to sit down during the day, and he replies by giving a figure. Now it does not at all matter how many times he may have to sit, but it does matter that he learns to acquire a habit of concentration and does exactly the thing he has determined to do.

It is in such little ways that a person trains his body and his mind and his emotions. And people need to train their bodies, for there are many little ways that people do not think of in which they waste an enormous amount of strength. For example, so many keep their hands constantly moving, or their fingers. What for? Nothing. They do not know, probably, that they are doing it, but they are wasting their nerve energy. One has only a limited amount of nerve energy, and they are foolish to waste it by unnecessary motions of the body.

These are physical things, but it is those little things you want to be careful about if you are really serious in striving for perfection, for Truth.

You make many failures in attempting to correct such wrong habits. Never mind. You may remember the motor-car manufacturer Ford's remark to a reporter that he never made mistakes. The reporter must have thought him frightfully conceited. But Mr. Ford said to the reporter, "Neither do you make them." The reporter protested that he made many of them. And then Mr. Ford gave him the best definition I ever heard on the subject:

"It is the gaining of an experience you have not had before." You make a mistake because you lack experience, and if you never make mistakes you won't grow. Very, very often you grow by your mistakes, and really more than you do by other things. You are gathering up fresh experiences, and experience is the guide of life.

You know how often Krishnaji says, "Make your own path." Every man's path, he says, should be unique; it should be of the man's own making, and not somebody else's making. The more you try to make your own path wisely, the more you are gaining that true self-consciousness, that true self-recollection (as the Roman Catholics very sensibly call it), which makes you a really rational being—a man who does not act from an impulse, or an emotion, or through ignorance, but acts deliberately, making the best choice his intelligence enables him to make, and so developing more and more of that priceless method of growing to the perfection at which we all aim.

I have already mentioned and emphasized the need for struggling after perfect truth in everything, and now I shall refer to the second of the two phases of truth to which I referred at the beginning. It is that of filling our lives with service for others.

There is one phrase spoken by a great Teacher that I very often think of myself and pass on to others: "Service," he said, "in the little things of daily life is equal with us to so-called greater services." And I thought

to myself, Why is that? Why do these Masters of the Wisdom value so much these little things of life? And of course the answer is obvious:

Because they are coming to you all the time. Take every little opportunity of service that comes to you, and you will find yourself so crowded with opportunities of service that you will hardly be able to take them all; but try never to miss one. Never be in such a hurry that you cannot stop a moment if you see anyone in trouble where your help would be useful.

Remember that great sentence, "The selfless service of mankind is the heart of Our Brotherhood." That was spoken by a Master, and surely the brotherhood of the Theosophical Society should have the same constant effort to do service to others. Try as Theosophists to live that which you realize to be true and worth the effort.

SECOND DAY OF THE CONGRESS

The second day of the Congress opened with a lecture in French by Professor Emile J. Marcault, Dr. J. T. Wedgwood, chairman, on "The Value of Ceremonial in Racial Evolution." The lecture was in French but a translated summary follows:

Dr. Wedgwood, in the chair, said that the question of ceremony is greatly misunderstood; that many people desire to free themselves of ceremony and to lead the simple life. A proper opinion of ceremony can, however, be formed only after the careful study of certain ideas.

In the universe of manifestation we find the duality of spirit and matter; of life and form, etc. While we are on earth, involved in form and expressing through matter, we all make use of ceremony. Eating breakfast, for example, is a far more complicated ceremony than celebrating the Holy Eucharist! We all use the form most suitable for us as a vehicle of the expression of Life.

Prof. Marcault:

The question of ceremony will be treated from a psychological and scientific point of view.

Psychology studies what is visible, the human, the physical consciousness; it excludes every ceremony. Occultism, however, embraces other planes of consciousness and has, at all times, brought the realization of true Life. Theosophy is the mental image that a Superman has of Man, of his law of evolution. Life is always evolving, moving, is always dual.

Man is a spiritual being, from the first cry of the child to his death, and his evolution can be traced through the cycles. The Theosophical Principle, the result of activity, is the developing of faculties from the inferior to the superior. The first consciousness corresponds to the physical body, the second to the etheric double, etc.; social consciousness, corresponding to the higher mental, is in us individually and socially, forming us into a group. What exists in parts is gathered into One idea—a unity which is everywhere.

Contemporary psychology differs from ancient psychology; it verifies the facts stated by Theosophy, but sees only their physical expression: just as the ordinary man sees only the frame of a clock, but is ignorant of the inner works, whereas the occultist considers the clock as a whole.

Evolutionary psychology is spiritual (Bergson: "Élan vital"), it considers consciousness as dynamic, its object is Life, Consciousness itself. But there is no evolution without a structural change in the level of consciousness, nor without a duality. When water rises in one basin, it must go down in the one above. This is an example of the duality of consciousness, marked by the "diaphragm," the level between both planes on which evolution takes place.

When determining the "mental age" of a child, psychology tries to find the level of consciousness of the individual (and thus of all) which differs in each child: its mind may correspond to a consciousness of eight years, though the individual may be 5 or 15 years of age.

Modern psychology brings to light another fact: the division of the mind, according to the degree of concentration, into the conscious and the unconscious. This consciousness of the "I" can be increased or decreased. If we read a fascinating book upon which we concentrate, we become unconscious of the outer world. Thus what we call the unconscious is the concentration of the conscious. The book has become something absolute to us. The same result is produced through hypnotism, trance, and meditation.

A third point to be considered is the distinction by special terms of the mental and organic diseases: Psychoses (diseases of concentration), Neuroses (diseases of the mental organisms).

What is the place of ceremony in the New Psychology of Life? Anything passing beyond the conscious arrives at the unconscious; it does so by means of symbols corresponding to its own level. They are the natural form adopted by the individual in his clear consciousness, and are necessary, real, and true.

In racial evolution we find, as races, groups of individuals whose consciousness is at the same level. Thus the sixth race will represent the fully developed, the Buddhic consciousness, the unity of the individual with Life and the Universe. Thus, also, the most primitive races have the same consciousness, sexual emotion here being the basis. Primitive man, however, contrary to what would be expected, has greater restrictions in the exercise of his creative forces and goes less to excess than more evolved man. Such laws were given him by supermen as were necessary for his development. As Krishnaji says, "The Future is present in the Present." Those laws are the symbols of that spiritual consciousness which shows itself only in the higher evolution, in the following races; and these, again, are only groups of individuals at the same level.

(This development is analyzed at the Theosophical University.)

The future consciousness can manifest in a given race only through those who have knowledge of it, who can educate the race to its real level. It is Great Beings who bring to the present race its future, and they bring it in three ways through symbols (intellectual, emotional, and dynamic):

1. The intellectual symbols are represented by mythologies. The mythologies of the past express what we, today, call Theosophy. Theosophy is a symbol; many members think that by using a Theosophical term they possess the thing expressed; but by merely mentioning Intuition, for instance, we are not raised to the Buddhic plane.

2. The emotional symbols represent the experience of the mystic.

3. The dynamic symbols represent in an active, dynamic, and dramatic form the future consciousness of the human race. And more still; frequently the great founder of a race has brought down to the growing race the new consciousness in the form of energy by means of material symbols, a talisman, a precious stone, etc. Each race has chosen certain forms of expression through different ceremonies as the teaching given them by the Great Ones; just as the Sun, in spring, stimulates the seed to full growth.

The Eucharist is the practical, dynamic, and magic symbol through which the 5th race stimulates to growth all those who have reached 5th-race consciousness. The Christ took this ceremony from the mysteries of the 4th race in Ancient Greece. He took it from the hothouse of the mysteries, as the temperature of the whole race had reached that of the hothouse. The natural symbol of the 5th race, the Bread, is made of the corn that comes from Venus, in her 5th Round. This Bread replaces the animals sacrificed in other mysteries; it is distributed among the disciples, as the Divine Life is in the Universe, and it is Love that unites these disciples, a

unity through which Christ gives His Life.

When studying the ceremonies of the Liberal Catholic Church (I may say that I belong neither to this nor to any other Church) I found them to be the ceremonies of the future, not of the present or the past. On the Christian foundation there rises a system of magic and ceremony which seems to belong to the 6th race that will develop in life, in nature, and in the individual the consciousness of the astral and mental planes. The altar, the symbol of Nature offering her sacrifice to God, is not only material, as the Christians see it. And the Angels, joining the faithful, take part in the ceremony. Thus the L. C. C. gathers and prepares Egos for the 6th race, the same as freemasonry seems to be doing.

These considerations may help us to grow, and may also teach those who still hesitate to which side to turn, to be patient till they see more clearly.

DISCUSSION OF PROF. MARCAULT'S LECTURE.

Dr. Monod Herzen:

Would Prof. Marcault say something more about the connection of mythology and Theosophy? Mythology seems to be connected with religion whereas Theosophy is apart from it.

Prof. Marcault:

All mythologies correspond; they express the same system. If we compare the elements of Greek mythology with Theosophy, we can see the identity of the two systems. In a new platonism this identity is clear. They recognized three planes of existence, the plane of Uranus, the plane of Saturn, and of Jupiter. These three planes correspond with those in Theosophy, where Uranus is the plane of Anupadaka, where Saturn is the Buddhistic plane, and Jupiter is the plane of our own planet, which last fact is shown in Jupiter visiting the earth and begetting an offspring from which the heroes descend. A similar correspond-

ence can be found in the myth of Perseus and Andromeda, where Perseus is the new creation, Aries, fighting the Gorgons and freeing Andromeda.

Prof. Verweyen:

The problem of suggestion is a very important one in religious matters. A church is an institute of suggestions—everything, the dim light from the church windows, the music, and the vestments all have a suggestive influence. This is even more so in places of pilgrimage like Lourdes, where the sick are healed by suggestion. We must recognize suggestion as a factor of spiritual influence instead of looking upon it as something not to be taken seriously. In medicine, suggestion is recognized as an important factor in psychotherapy, where we must have the factor of suggestion in order to cure. In spiritual matters we might say that we are all sick, at least not as healthy as we might be, and suggestion is a way to make us healthier. Thomas Aquinas has said, "Grace does not destroy nature but uplifts her." The same might be said of suggestion, through it the influence of God may work.

Prof. Marcault:

This is largely the same theory as I have exposed. Exterior revelation stimulates the unconscious energies in man. Thus the figure of Christ is a stimulating influence, there are as many Christs as there are Christians, and every Christian takes what corresponds to himself. With regard to so-called miraculous cures, the suggestion calls up vital energies and when the karma is finished the cure takes place.

Dr. van der Leeuw:

In his introductory remarks, Bishop Wedgwood said that most of our actions in the world of forms have a ceremonial character, and he gave the instance of our taking breakfast. Of course, all action must have a consecutive character: if I build a house I must lay foundations, erect walls, and put on a roof. But that consecutive

character does not make an action into ceremonial. To me ceremonial, in so far as it is of interest to Theosophists at present, means ritual, a set sequence of phrases and actions calculated not to fill the body with food, but to lead man to God. The moment that is the aim the situation is different. When man seeks the fulfillment of life he can only find it through his own experience, and every outside path will lead him away from it. The relation of man to life is that of the ray of a circle to its centre, the only way to the centre for each ray is along the path that is itself. Thus ceremonial is a hindrance when man seeks reality, life. If on the other hand the ritualist takes the scientific attitude and claims only to distribute force as the scientist does, then he should leave the name of God and all prayers out of his ritual. When the scientist generates electricity he is not dependent on the goodwill of any deity, the force is invoked whether or not it is pleasing to some God. Therefore if ceremonial aims at distributing force in a scientific way it should leave out religion, devotion, or the spiritual life in general from its work.

With regard to Prof. Marcault's lecture, I should like to remark that in his psychological interpretation of ceremonial he left out a very important part of modern psychology, which is psychoanalysis. He mentioned it at one point where he spoke of the separation between the conscious and the unconscious self, which separation, according to him, was due to concentration and ceased to be as soon as that concentration disappeared, as for instance in hypnosis and in trance. According to psychoanalysis the separation is not due to concentration, but to the unwillingness to face tendencies in ourselves which we consider wrong or taboo. Prof. Marcault explained the taboos of primitive man by saying that wise legislators lay down rules which correspond to a future state of evolution present in man's unconscious, and therefore recognized by him

as right. I should say that the origin of taboo was to be found in the fears of primitive man, and especially in the influence of the father and mother complex in social life. In a similar way, where Prof. Marcault looked upon ritual as a dramatic presentation of the future of the race present in the unconscious, I look upon it not as an intimation of the future but as a relic of the past. The central element in ritual, the sacrifice, is an expression of the feeling of guilt whereby the Father-Deity is to be propitiated. Thus in Christianity the son of God is offered as a blood sacrifice to appease the father. All this is not dramatization of the future of the race, but of its past and present fears.

Bishop Wedgwood:

In speaking of the ceremonial character of our everyday actions, I only wanted to show that the ceremonial character which people so object to in ritual is present in most things. We find it also in military drill where there is a subordination of independence, necessary for a special purpose.

Prof. Marcault:

The dilemma before which Dr. van der Leeuw placed ceremonial seems to me to hold no good. Man can never be in any relation to the Absolute, nor can he ever have any conscious experience of it. All man's relations are with the manifest and the conscious, the unconscious would be death. Mystical experience is not the experience of a real absolute, but of a psychological absolute. The belief of many Theosophists in the possibility of conscious relations with Masters and other beings is less unwarranted than the belief that man can enter the absolute, the totality of life, not to go out any more. I do not think I have neglected psychoanalysis in my lecture; I said that it showed the correspondence between the consciousness and that which is to be found in the unconscious. Theosophical psychology is a synthesis between psychoanalysis and the psychology of intelligence tests. ▲ ▲ ▲

On the afternoon of the second day of the Congress there was a fine musicale, and a lecture in German by Professor J. M. Verweyen, on "The Idea of Brotherhood," a summary and translation of which follows:

Friends,

Organizations are subject to the danger of crystallizing, and a congress such as this has as its highest duty that of looking within and concentrating on one's aims.

The aims of the Theosophical Society are laid down in the three points known to us. Our knowledge, however, depends on what we can realize; and though it is easy to recite these aims, it takes much to penetrate into their deeper meaning. It wants Theosophical contemplation, and not merely membership of the T. S., to enlighten these three points and to show their close relationship with one another.

The first aim of the T. S., the Idea of Brotherhood, is a very old one; but today, as ever, it is a task carefully to be thought out and applied. It is the future programme of civilization of the T. S. The first aim concerns the formation of a nucleus of Universal Brotherhood of Mankind without distinction of race, creed, sex, caste, or color. It is a question of the creation of a *nucleus* of brotherhood, and not the creation of universal brotherhood at one stroke. Theosophists are pioneers, the bearers of this ideal.

Now, when claiming a brotherhood without the distinction of race, creed, sex, caste, or color, Theosophy does not deny the differences given by Nature; it only refuses to be prejudiced against any given race, and denies one race to be "inferior" to any other. The fact that the negro race has not yet produced a civilization makes us stop to think, but we must not forget that the negro race has its definite task and will still bring forth some work of culture. Let us see the unity behind the race, let us be guided by the

idea of the common ultimate destiny; let us understand and revere the real essence of Man.

It is the work of Theosophy, not to deny the various spheres of life, but to depict a human realm beyond which there is a great importance and reality.

It is the work of Theosophy, not to deny the forms of belief, but through them to see the unity of all faith.

It is the work of Theosophy to see in every rank of society those carrying out the same task towards spiritual development.

It is equally impossible to deny the difference in sex; brotherhood should attribute to woman her proper sphere of motherliness, without considering man only the bearer of power.

Theosophy, then, does not deny these differences, but beyond these it kindles the light of Brotherhood.

Theosophy cannot deny that its ideal is conferred upon various Theosophical Societies in various ways; it is a caricature of the ideal for those men, all calling themselves Theosophists, to take no notice of each other (centres in California, Adyar, and Germany).

Last night gave promise that the great common idea of Brotherhood will overcome particularism; on the other hand, the fusion of all these organisms into one would be an impossibility.

The same word, uttered by two different people, is not the same: the French Revolution also expressed the idea of Brotherhood, but it strode on tracks stained with blood!

There is a natural and a spiritual brotherhood. In natural brotherhood children of the same parents call each other brothers. Beyond this, there are natural bonds linked through sympathy. But this brotherhood, coming from without, will cease when sympathy ceases.

Spiritual brotherhood bears a different character. The idea of brotherhood when, for instance, arising from a pious belief in the Fatherhood of God, is not subject to chance. And

still there have been times when brotherhood was proclaimed by the mouth but sadly ignored in action.

What is the Theosophical idea of Brotherhood? It is of a spiritual, not a natural character. When Theosophical life is seen in that light, how many obstacles seem to arise from the natural side! How difficult it may be to see the Divine through the rags of some wretched beggar in an Oriental town, or to realize our unity with the man of a different racial color! How difficult it is to rescue this idea of brotherhood and to hold it fast! How much easier to stand apart and become intoxicated with the idea, than to lead it to victory through the slightest details of the grey working day! But the holders of the idea will be recognized by their fruits.

In what works is this idea expressed? Not by regular meetings, nor by brilliant congresses; but by an attitude of spiritual listening to passionate objections arising from hostile camps. This idea can manifest in three ways: by works, words, and thoughts. By works—What Theosophist would not wish to alleviate distress? The mere idea does not give bread to starving children. Still, where the Theosophist cannot offer financial help, he may find someone who can; he may offer a sympathizing, encouraging word and give advice. And there is one point in which the Theosophist will always help: when it is a question of spiritual help, of thought power. He can concentrate his spiritual strength on a sick person and can thus give him the power to overcome his disease. For a Theosophist embracing the idea of Brotherhood, there is no case in which he cannot help; and he *must* help wherever he can. It is useful for the individual to ask himself whether, in his sphere of life, he has helped whenever he has had the opportunity. How many Theosophists will stand the test?

The spiritual side of the aspect of Brotherhood is the most important.

How many people are quite content to work in a spiritual realm of brotherliness beyond which the conditions are most unbrotherly! All spheres of life—politics, economics, the mutual relationship between nations, etc.—must be penetrated by the idea of Brotherhood.

Who is the real bearer of the idea of peace? He who would wish to see peace take the place of war, or he who sends out, spiritually, thoughts of peace that bring about a change in the spiritual atmosphere? It is the belief in the idea that carries it to victory.

To me the Theosophical idea is the Christian idea. Will it be strong enough to change man and man's distress? We often hear Theosophists speak about the Karma that beggars, for instance, must work out, but may it not be the Karma of the Theosophists to alleviate the distress of others?

The idea of Brotherhood is easier to pronounce than to think out and to put into realization.

There is a word taken from a creed:

"We hold the Fatherhood of God, and the Brotherhood of men. We know that all His sons shall one day reach His feet, however far they stray. We know that we do serve Him best, when best we serve our brotherman. So shall His blessing rest on us and peace for evermore."

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Next month there will be a continuation of the report of the Congress. It will contain a very important symposium on the subject of "The Future of the Theosophical Society," expressing the views of Dr. Besant, Bishop Leadbeater, and others.

There will also appear a Report of a most valuable and interesting account of a Federation of English Lodges in London, and the Star Camp at Ommen.



By Dr. G. S. Arundale
(Sydney, Australia)

HERE is nothing new in Krishnaji's teachings, nothing essentially new. There could be nothing essentially new, for he speaks the harmonies of the Eternal amidst the too often crashing discords of Time. He sounds the Note that is of the Past, Present and Future, that is of the Eternal Now. He discloses to us the Essence of things—bare and naked in their simplicity, in their directness, in their relentless straightness. There can be no compromise as to such things, as to Life, as to the Essence of Life. They are one. They are indivisible. They are the roots.

Messenger of the Eternal, he dare not suffer the "white radiance of Eternity" to be stained by our many-colored dome of Forms. He comes to speak to us of the Essence of Life, of Life Eternal, and no sound of things fleeting may be allowed to dull the purity of his utterance. No narrowing of form may endanger the universality of his message.

He comes to establish the supremacy of Life over form, and to free such Life as form enfolds within its deadening grip.

He comes to denounce forms which have dominion over Life, and which distort Life to their fleeting purposes. He comes to make Life free, free in each and free in all. That which would withstand such freedom must perish by the Sword of Deliverance. It is for us who dwell amidst forms to see to it that they are vehicles and servants of Life, not Life's tyrants. It is for us

to hear him, and heed by causing Life to be supreme and form its shadow-body in a shadow-world.

To this end Krishnaji makes of our worlds a battle-field, summoning everywhere Life to arise in freedom and to hold all form in servitude.

To this end Krishnaji calls to the individual to establish in himself the Kingdom of Life and to be its sovereign; for that which lives not at the centre cannot extend to the circumference. And in us, Sons of Life, must be the freedom, and no less the duty, to discriminate within our respective and individual universes between forms that serve Life and forms that enslave Life. We are anew summoned to exercise such discrimination, that we may know Life from form, and form that is Life's Garden from form that is Life's prison.

Effectively so to discriminate it behooves us to open wide the windows and doorways of our hearts and minds to the great outpouring of Life now being sent through the world. Let all Forms be opened to the Fire, and it shall burn away or purify as the Form be servant or master. No Form can be left untouched if no place be hidden from the Life. All shall be killed or regenerated. They cannot remain as they were.

Krishnaji brings universal Change. The whole world and every kingdom in the world, and every denizen in every kingdom, shall be changed, is being changed.

Where the Life is welcome, change will be most profound—not neces-

sarily change of Form, but certainly intensification of Life. But often there will be change of Form, either to other Forms, or away from the darkness of Form towards the light of Life, away from the shadow towards the substance. Yet even where doors and windows are mostly closed—against the Life, or unheeding the Life—change shall still take place; for when the world is set afire by the Lord of Life naught shall there be that does not burn. And from out the burning shall the world arise regenerate.

And let us ever remember that even as to Krishnaji himself it is the Life that matters and not the form. It is

the Spirit that matters and not the letter. It is the Essence that matters and not the exhortation. Let us go straight to the Water and avoid tarrying at the aqueduct. Surely we reverence all aqueducts of the Water of Life. Surely are we grateful to them, holding them in deepest honor. Yet the aqueduct ever calls those who are athirst away from the duct and straight to the very Water itself. We honor Krishnaji most, we heed his word most truly, when we use him as a signpost and tread our Way in the spirit of his call. Thus should we honor all Messengers, for the flesh is ever weaker than the Spirit, the form ever a restriction on the Life.

The Heights

By Isabel Spelman Devereux
(Louisiana)

I live my life on the Lonely Heights
That lie in each human heart;
Where the Real is seen—with a calm serene—
Of which we are all a part.

The brutal, quarreling, selfish world
Is a million miles away—
Till over it all comes the Duty-call,
And longer we cannot stay.

Then part of me, from the Lonely Heights,
Comes down to the World of Men,
And spends its days—in their human ways—
And walks in their streets again.

The "I" who live on the Lonely Heights
Keep cheering *it* on and on,
In that barren life—amid Duty-strife—
When *its* courage is almost gone!

The yearning part in the World of Men,
Whenever *its* duties cease,
Speeds from their sight—to the Lonely Height—
To bathe in that wordless peace.

The ache and pain of the World Below
Is barred from the World Above;
As its spaces fill—with the mighty thrill
Of the Master's peerless love!

The Ideal Community of Goethe

By Joh. Luise Guttmann

(Germany)

WRITING about Goethe and community life, we must realize that Goethe was not merely the poet and man of science and of the world as he is generally taken. He was not only the deep thinker; he was in unusual measure the seer, the prophet, able to see and to shape with his thoughts and ideas the far future. We know that thought is the formative, the creative power to fashion acts and facts on the physical plane. And Goethe surely was greatly qualified so to do. He, as is widely known, was one initiated into the mysteries of that secret society, the Rosicrucians, and a Freemason, belonging to both in very high, probably the highest, degrees of these orders.

As soon as Goethe is considered an Initiate, all his writings become different. They are no longer merely masterpieces of poetry and literary art-expression, models for the times in which they were written, but their form and clothing, the plots, are but veils of deeper and hidden things. They convey only to those who know how to read them with the key of symbolic speech and allegory. He writes as one under orders to give out, under a veil of form suitable to his contemporaries, truths and future facts of future possibilities for future generations.

And indeed, we Theosophists are fortunate in that we are able to read the story correctly, and to see and live the reality of these romantic tales and poetry of the poet and prophet.

It is well known that, for instance, *Faust* is such a cryptic work of his, especially part second, whereof he himself confesses that he has hidden in it many secrets. But this is one of his most popular works, whereas *Wilhelm Meister*, and especially Part II, "The

Years of Wanderings or the Renunciants," hardly is read any more—save by some few romantic people of a contemplative temperament.

But now let us state that in this, our time of machinery and matter-of-fact rush, this romance of his is growing into a reality, lived and acted in our days by what we may call the Ideal Community in Adyar as a precursory model of an aristo-democratic state.

And that is just what Goethe sketches in his *Wilhelm Meister's Wanderjahre*. The "Apprenticeship" ("Die Lehrjahre," Part I) is but the preparatory part, the introduction to the real story, "Die Wanderjahre."

Members of a secret society, a choice nobility of high culture and vocation, real aristocracy of the spirit, have started to wander about in order to seek out people suited and qualified and willing to follow them and make up part of the new community they are about to create, which is to form the nucleus of reformed social life founded on higher ideals than those prevailing. They look for people who would become, like themselves, the "Renunciants" and "Wanderers," to be benefactors and reorganizers of the world, so much in need of changes for the better.

Their first principle is: In order to become a member of the community, one has to be perfect in one thing, one activity, one science; to know it so thoroughly as to be fully efficient and reliable in it. Nobody is asked to take up such and such vocation; each one has to find out for him or herself what best suits them and wherein they may be experts and able best to serve the community.

They have to be personalities, self-reliant, and of a character of a definite stamp, yet rather of quality than of

character, for they have in their ranks the saint and the sinner, the honored aristocrat of big estate and the poor and despised homeless actress.

At the head of this community are those in a superior way developed so far as to be able to forget themselves for the sake of those under their care; they hold themselves responsible for the welfare of their people, and with all their property—worldly, moral, and intellectual—they feel themselves to be the custodians, the wardens of those less developed and in less favorable circumstances than they themselves are. One of the leaders, one of the barons, expresses it as "Property and commonwealth," his explanation being that all the property inherited or acquired is a trust given to each, to make the best of it economically as well as in every other respect in order to make the best use of it in serving the well-being and welfare of all community members. They do not cultivate their vast estates to make the best profit and biggest interests for themselves, but in order to give and make happy and contented those confided to their trust and care.

In perfect order, under well directed rules and regulations, and following the best and most up-to-date methods, they work their estates and lands and maintain a vivid and rhythmic relationship between themselves and their workers. This tends to make each feel himself to be a part of the whole, take an interest in the whole, and know that the whole depends on him as well as on those at the head. Some travel about to learn and to find out the best and latest methods and ways of workmanship and craft.

It is a government based on authority on the one side, and on confidence and trust on the other; respect and reverence for their superiors on the part of the people, and on the part of the rulers and leaders kind consideration, selfless caring and sacrificing, scheming and working for the people. Strict obedience is demanded, but

very few laws are given; and the disobedient simply have to leave the community. They impress upon their people the value of time. "To make use of every moment of time" is one of the self-imposed laws of one of the big land-owners and barons, and he lives it! In yet another sentence he characterizes himself and the principles of those for whom he stands: "How precious, how important appears the duty which is nearest, whatever it may be!"

And so, when Wilhelm joins the society, when he is accepted as a member of the inner, the leading circle, he stands his test by showing that his sense of responsibility is awake. As a member of the society, he is at once entrusted with different commissions of intimate and delicate character, demanding tact and circumspection as well. Travelling at first with his son, father and son enjoying one another's company very much, he finds that perhaps the father has more to learn from the child than otherwise, and, his task becoming more complicated, he decides to leave his son to the care of trained educators.

. . . . The address of their letter of introduction was: "To the Chief, or the Three."

And here we touch upon the central and main part of this work of Goethe's: the educational and the religious part, the fundamental of the new community being *the training of good citizens*. As with the T. S., the third activity is the one most stressed by him.

Wilhelm had already noticed that in cut and color of the young people's clothes, a variety prevailed, which gave the whole tiny population a peculiar aspect. He was just about to question his attendant on this point, when a still stranger observation forced itself upon him; all the children, however employed, laid down their work and turned with singular yet diverse gestures towards the party riding past them; or, rather, as it was easy to infer, towards the Overseer who was with it. The youngest laid

their arms crosswise over their breasts, and looked cheerfully up to the sky; those of middle size held their hands on their backs and looked smilingly on the ground. The eldest stood with a frank and spirited air; their arms stretched down, they turned their heads to the right and formed themselves into a line; whereas the others kept separate, each where he chanced to be. . . .

"Are you at liberty," said Wilhelm then, "to explain this sight which surprises me? I easily perceive that these positions, these gestures, are salutations directed to you."

"Just so," replied the Overseer, "salutations which at once indicate in what degree each of these is standing."

"But can you explain to me the meaning of this gradation?" inquired Wilhelm, "for that there is one is clear enough."

"This belongs to a higher quarter," said the other. "So much, however, I may tell you, that these ceremonies are not mere grimaces; that on the contrary, the import of them—not the highest, but still a directing, intelligent import—is communicated to the children; while at the same time each is enjoined to retain and consider for himself whatever explanation it has been thought meet to give him. They are not allowed to talk of these things either to strangers or among themselves, and thus their instruction is modified in many ways. Besides, secrecy itself has many advantages, for when you tell a man at once and straightforwardly the purpose of any subject, he fancies there is nothing in it. Certain secrets, even if known to everyone, men find that they must reverence by concealment and silence, for this works on modesty and good behavior."

Wilhelm had now reached the gate of a wooded vale, surrounded with high walls; on a certain sign the little door opened and a man of earnest and imposing appearance received our traveller. The latter found himself in a large, beautifully umbrageous space decked with the richest foliage, shaded

with trees and bushes of all sorts; while stately walls and magnificent buildings were discerned only in glimpses through this thick natural boscage. A friendly reception from the Three, who by and by appeared, at last turned into a general conversation, the substance of which we now present in an abbreviated form.

"Since you intrusted your son to us," said they, "it is fair that we admit you to a closer view of our procedure. Of what is external you have seen much that does not bear its meaning on the front. What part of this do you chiefly wish to have explained?"

"Dignified, yet singular, gestures of salutation I have noticed, the import of which I would gladly learn. With you, doubtless, the exterior has a reference to the interior, and inversely; let me know what this reference is."

"Well-formed, healthy children," replied the Three, "bring much into the world along with them: Nature has given to each whatever he requires for time and duration; to unfold this is our duty. Often it unfolds itself better of its own accord. One thing there is, however, which no child brings into the world with him, and yet it is on this thing that all depends for making man in every point a man: *Reverence!* Three kinds of gestures you have seen, and we inculcate a threefold Reverence, which, when commingled and formed into one whole, attains its highest force and effect. The first is Reverence for what is above us. That posture—the arms crossed over the breast, the look turned joyfully towards heaven—that is what we have enjoined on young children, requiring from them thereby a testimony that there is a God above, who images and reveals Himself in parents, teachers, superiors. Then comes the second: reverence for what is under us. Those hands folded over the back and, as it were, tied together, that down-turned smiling look, announce that we are to regard the Earth with attention and cheerfulness: from the bounty of the Earth we are nourished; the Earth affords unutterable joys, but disproportionate sorrow she also brings us.

Should one of our children do himself external hurt, then let him consider it, for such dangers will attend him all his days. But from this posture we delay not to free our pupil the instant we become convinced that the instruction connected with it has produced sufficient influence on him. Then, on the contrary, we bid him gather courage, and turning to his comrades, range himself along with them. Now, at last, he stands forth, frank and bold; not selfishly isolated; only in combination with his equals does he front the world. . . .

"Men fear a known or unknown powerful being: the strong seek to conquer it, the weak to avoid it; both endeavor to get rid of it and feel themselves happy when for a short season they have put it aside and their nature has in some degree restored itself to freedom and independence. The natural man repeats this operation millions of times in the course of his life; from fear he struggles to freedom, from freedom he is driven back to fear—and so makes no advancement. To fear is easy, but grievous; to reverence is difficult, but satisfactory. Man does not willingly submit himself to reverence, or, rather, he never so submits himself; it is a higher sense, which must be communicated to his nature, which only in some peculiarly favored individuals unfolds itself spontaneously. Here lies the worth, here lies the business of all true religions, whereof there are likewise only three, according to the subjects towards which we direct our devotion. . . .

"No religion that grounds itself on fear is regarded among us. With the reverence to which a man should give dominion in his mind, he can, in paying honor, keep his own honor; he is not disunited with himself, as in the former case. The religion which depends on reverence for what is above us, we denominate the Ethnic; it is the religion of the nations, and the first happy deliverance from a degrading fear; all heathen religions, as we call them, are of this sort, whatsoever name they may bear. The second religion, which founds itself on reverence for

what is around us, we denominate the Philosophical, for the philosopher stations himself in the middle and must draw down to him all that is higher, and up to him all that is lower; and only in this medium condition does he merit the title of Wise. Here, as he surveys with clear sight his relation to his equals, and therefore to the whole human race, his relation likewise to all other earthly circumstances and arrangements necessary or accidental, he alone, in a cosmic sense, lives in Truth. But now we have to speak of the third religion, grounded on reverence for what is beneath us: this we name the Christian, as in the Christian religion such a temper is with most distinctness manifested: it is a last step to which mankind were fitted and destined to attain. But what a task was it—not only to be patient with the Earth and let it lie beneath us, we appealing to a higher birthplace; but also to recognize humility and poverty, mockery and dispute, disgrace and wretchedness, suffering and death, to recognize these things as Divine; nay, even on sin and crime to look not as hindrances but to honor and love them as furtherances of what is holy! Of this, indeed, we find some traces in all ages; but the trace is not the goal; and this being now attained, the human species cannot retrograde, and we may say that the Christian religion, having once appeared, cannot again vanish; having once assumed its divine shape, can be subject to no dissolution."

"To which of these religions do you specially adhere?" inquired Wilhelm.

"To all the three," replied they, "for in their union they produce what may properly be called the true religion. Out of those Three Reverences springs the highest reverence, reverence for oneself, and those again unfold themselves from this, so that man attains the highest elevation of which he is capable, that of being justified in reckoning himself the best that God and Nature have produced—nay, of being able to continue on this lofty eminence without being again, by self-conceit and presumption, drawn down from it into the vulgar level."

"... It agrees with much that one hears now and then in the course of life; only you unite what others separate," said Wilhelm.

To this they replied: "Our confession has already been adopted, though unconsciously, by a great part of the world. For the first article is Ethnic and belongs to all nations; the second, Christian, for those struggling with affliction and glorified in affliction; the third, in fine, teaches an inspired Communion of Saints, that is, of men in the highest degree good and wise. And should not therefore the Three Divine Persons, under the similitudes and names of which these threefold doctrines and commands are promulgated, justly be considered as in the highest sense One?"

So far, the training of youth is given the greatest care and consideration, but we also see "young people" chosen independently of age, of name, or sex, to take leading positions of various kinds. Quality, not age, is the deciding factor in giving authority; reliability and expertness are required. Thus we see at the head of those leading the people over-seas two quite young men.

There are two big parties in the scheme: the one gathering people ready to leave everything and to settle over-seas—to re-begin, so to say, a fresh culture on virgin ground; and the others, who, under the rule of some barons, counts and wealthy land-owners, are to start on new principles in their own native country and to reform and model parts of it to give the impulse for vaster extensions and reformation to others around them.

But wherever they settle, the motive and motto of their settling in a certain place henceforward will no longer be: "Where I am well is my country," but "Where I am useful is my country."

The starting of those going over-seas is quite pathetic. They all feel the responsibility of their big undertaking and are moved by a most earnest endeavor to give of their very best for the sake and prosperity of the new colony, to forget personal feeling, personal sorrow, personal difficulties. And here I

cite from Thomas Carlyle's translation:

(Leonardo concludes his speech to the wanderers that are to depart.) . . .

"Under this aspect we can look upon ourselves as members of a Union belonging to the world. Simple and grand is the thought; easy is its execution by understanding and strength. Unity is all-powerful; no division, therefore, no contention, among us! Let a man learn, we say, to figure himself as without permanent external relation; let him seek consistency and sequence not in circumstances but in himself; there will he find it; there let him cherish and nourish it. He who devotes himself to the most needful will in all cases advance to his purpose with greatest certainty: others again, aiming at the higher, the more delicate, require greater prudence even in the choice of their path. But let a man attempt or treat what he will, he is not, as an individual, sufficient for himself; and to an honest mind, society remains the highest want. All serviceable persons ought to be related with each other, as the building proprietor looks out for an architect, and the architect for masons and carpenters.

"How and on what principles this Union of onus has been fixed and founded is known to all. There is no man among us who at any moment could not to proper purpose employ his faculty of action; who is not assured that in all places, whither chance, inclination, or even passion may conduct him, he will be received, employed, assisted; nay, in adverse accidents, as far as possible, refitted and indemnified.

"Two duties we have most rigorously undertaken: first, to honor every species of religious worship, for all of them are comprehended more or less directly in the Creed; secondly, in like manner to respect all forms of government, and since every one of them induces and promotes a calculated activity, to labor according to the wish and will of constituted authorities, in whatever place it may be our lot to sojourn and for whatever time. Finally, we reckon it our duty, without pedantry or rigor, to practise and forward

decorum of manners and morals as required by that Reverence of Ourselves which arises from the Three Reverences whereto we universally profess our adherence, having all had the joy and good fortune, some of us from youth upwards, to be initiated likewise in the higher general Wisdom taught in certain cases by those venerable men. All this in the solemn hour of parting we have thought good once more to recount, to unfold, to hear and acknowledge, as also to seal with a trustful farewell."

They are international, children of the globe, and even those but recently united in marriage have to separate to follow the commandments of the leaders and the needs of the hour; the one of the recently united couple perhaps having to go straightway to the new country, the other to fulfill here some duty of selecting, organizing, or some important mission of high import and lasting consequences.

There is no distinction among them, as already indicated, of sex, rank, religion, or class, women being fully entitled to work on equal terms with men, though perhaps on different lines. Nay, Goethe never loses an opportunity to stress the superiority of woman, be it in praise of her economic and housewifely qualities or as the mother of the race, as the one who best knows how to love, or her exactitude in some profession she chooses to undertake. He praises her intuition, her high ability to see into things, her sound judgment, and her energetic action, combined with her power to suffer, to endure, and to sacrifice.

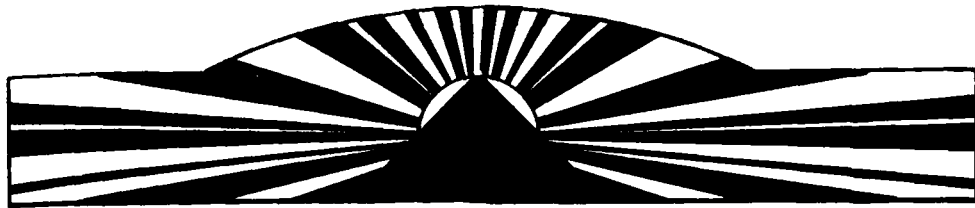
This being a youth-movement in the widest sense of the term, we cannot be surprised to find it expressed that joy is to be a decided feature of these people, and music and singing before all is cultivated and practised on every occasion. They are taught to give themselves naturally and freely, and to love to be beautiful. "The pleasure in oneself, the wish to please others, makes pleasure; the feeling of your

own grace makes graceful" is one maxim. And as to dressing, full liberty is given to the children to dress according to their taste and character; they profess to be against any uniform, declaring: "Uniform hides the character."

From this short and fragmentary sketch, and despite its faulty style and wording, I hope to have given an idea of what Goethe meant to give in his *Wilhelm Meister*. It seems indeed that he has foreseen and schemed out the Ideal Community as it is lived in our Theosophical Society Headquarters at Adyar. If the exterior sketch he gives differs from the model we see before us, it differs much less in its time and hidden similarity; but even that he has forecast in a masterly way, legible for those who can read between the lines.

Goethe himself having been a high member of one of those secret societies of times gone by, it is no wonder that we might call the Theosophical Society shaped a little differently. He knew the hidden structure and stronghold of such societies, and knew that he had to give it out under the veil of a romance. The very name of "Meister" he gives to his hero indicates the hidden "Whence, how, and whither"; and we clearly discern the spiritual character and hierarchial principle of it. I need only remind of the way the educational province is conducted and arranged. The Chief and the Three are also called the One. This alone shows the hidden significance and secret meaning of it all. They are the highest authority, whose judgment is never doubted, whose decrees and decisions are followed to the very letter and most reverentially executed — the natural outcome of the Law of the Three Reverences.

Let us go out and try to find men and women willing to share life with their fellow-men under the principles as hinted in Goethe's *Wilhelm Meister* and as lived in our Headquarters: live in beauty and nobility, but naturally and simply, the life of the "Renunciants."



The Call of the Future

By Geoffrey Hodson

(England)



FEW months' residence in America is quite sufficient to impress the interested visitor with the fact that great forces are stirring, both in the continent itself and in the bodies and consciousnesses of the American people.

These resurgent powers are of diverse kinds. The steady evolutionary progress of the planet and its inhabitants brings about the release of deeper levels of force, as if Nature Herself were winning liberation and Mother Earth moving majestically towards a fuller manifestation of all Her mighty powers.

The ancient Atlantean magnetism and life-force is also being released from its long sleep through the millennia of years. A blending and interweaving is occurring of the culture and forces of the sixth period of the third and fourth root races, with the approaching sixth period of the fifth. These stirring forces of the past, the present, and the future are arousing the sleeping powers within mankind, especially those of kundalini and of creative fire. These, playing through the bodies of the race, are stimulating the development of latent organs in the brain, through which new aspects of consciousness—the synthetic and intuitional mind—may be made manifest.

Those who are able to respond in the immediate present will become the messengers of these powers and in their own bodies will foreshadow the changes which they will produce. The

past is taking rebirth. Atlantis seeks a new incarnation that its ancient knowledge and powers may be revived and find fuller expression in and through the youngest of the daughters of the Aryan race. The whole continent of America is to be recharged with these ancient powers. The great mountain chain of snow-capped peaks, the Andes and the Rockies, is, as it were, the spinal column of the two American continents. Therein is stored the continental Serpent-Fire, and therefrom that Fire is already being released. Certain peaks with their presiding mountain gods and devic hosts are as the *chakrams* in the body of the northern continent. The making of roads and trails to their summits is part of a plan to take the American people to these great centres, that they may be touched and dynamized by the mountain devas and these out-flowing planetary powers.

The southwestern side of the continental divide would seem to be an especially chosen land, destined to be thickly populated in the future. An area of some hundred miles north and south of Los Angeles and thirty or forty miles inland—a segment of a circle with its centre far out in the Pacific—appears already to be flooded with a golden buddhic light, which will grow more vivid as the centuries pass. The consciousness of Our Lord The Sun appears to be more closely focused upon this area, producing already a sense of glowing light and vivid life; for this is to be a cradle of the new race. This concentration of

power is observable throughout all the planes of form extending from the physical to the causal levels, and is gradually becoming more intense. Here, it would seem, is posited the nucleus of the continental cell from which the embryo of the new race will develop.

The East coast will probably erode; sounds and islands will be formed, and possibly the land which includes Florida and southern Louisiana to the Mississippi may be cut off from the continent. Land will appear on the southwest coast and the whole shape of North America will change. Deserts will be irrigated, and smiling fields appear, rich with Nature's foods. Joyousness will become more and more a characteristic of the southwestern people. The devas will draw nearer to the more sensitive and responsive race, even to the extent of becoming physically visible.

A host of egos is waiting to incarnate at this spot; they will be wonderful children, growing up into spiritual men and women, highly intuitive, joyous, and beautiful. Leaders from this band are already taking incarnation here. More will follow, gradually to assume the reins of government. The people will display their own peculiar characteristics, until at last a new nation will arise, quite distinct from the American people of today.

Members of the Occult Hierarchy will probably change their residences to this part of the world. The Masters will appear amongst men. The old Atlantean rule of the Divine Kings is to be restored. California will be the centre of Their empire, which will extend over new land arising in the Pacific.

This present moment is therefore of the utmost importance to us all, for it is indeed the beginning of a new epoch in planetary and human life. Ours to prepare the way for the coming of the Divine Kings, the Magi, Who through us and others are already seeking to lay Their treasures of the Ancient Wisdom at the feet of

the Christ-child newly born in the heart of American humanity.

Many John the Baptists are needed to prepare the way for this great incarnation. Who but those who know the Ancient Wisdom and the Plan can do that work?

The ideal aspects of parenthood, the need for special care of the children, for purity and self-control in sex relationships, must be powerfully impressed upon the national consciousness. We must show, both in our own lives and in our teachings, that the creative power is as much under the control of the will as is any other bodily energy. We must stress the necessity for exercising that control lest the power behind the race drives it to excess and through excess to injury and the retardation of its growth. The existence of the feminine aspect of the Deity must be recognized; the significance of the work of the World-Mother be pointed out; for through the parents of the new race Her labors must largely be performed.

Steadiness, stillness, and the habit of silence are important at this stage of racial development. Restlessness must be overcome, for the voice of the spiritual guardians of the race is almost inaudible to the majority of the American peoples, absorbed in physical-plane existence and in a restless pursuit of material pleasure and prosperity. The mind of America must be reoriented in the direction of the *real*; the ideal of spiritualized human life, in personal, civic, national, and international relationships must be inculcated.

America has the power to lead the way towards a new age. The American people are the children of the dawn, and the responsibility of their position is heavy indeed. World leadership, world peace-making, world brotherhood, and the birth of a new race are chief amongst their many opportunities and responsibilities. Self-control and self-purification are demanded if these opportunities are to be fully grasped and these responsibilities successfully borne.

Ours is the glorious but heavy task to work for these ideals, for we have the key. We must continue to present the sublime truths of the Ancient Wisdom to the American nation. In our own lives we must be shining examples of the spiritualizing influence of those truths. Our society must be modelled upon the Great White Brotherhood from Which its power and inspiration is drawn. That Source must be clearly recognized, so that the channels may be kept open through which the benediction of the

Brotherhood may reach the world. As individual Theosophists, as Lodges, as Federations, and as a Section—of which the author has the happiness to be a member—we must be pure, united, and tireless in the service of our Elder Brethren and of the race which is being born in our midst. Thus shall we successfully fulfill our mission in this life, and embody in our conduct the "word" which was written upon the cradle of each one of us at birth—"Theosophy."

Mortal and Immortal Man

By Percy J. Channon
(England)

("Our Hearts Are Ever Restless Till They Find Their Rest In Thee.")

As the fiery Sun is One and indivisible,
So is Immortal Man.

As the rays of the Sun pierce downwards into the darkness, earthwards;
Each ray seeming separate from all its fellows—cribbed, cabined and confined, in mist and mire,

So is Mortal Man, on his long pilgrimage, moving uncertain and heavily in the murk, thinking himself separate from his fellows.

As sunlight explores all the dark corners,
So seeks mortal man in the dark corners of the earth for love, for happiness—unconsciously longing for his other self—ever restless at heart.

As the ray of sunlight travels back along itself to Union with its Self—a Unity where each is all and separation seems an impossible illusion,
So mortal man, seeking within himself for his Source, finds the Bliss of Union, and Rest—Rest—at last.

Thus does mortal man re-become that which he always was and is—
Immortal Man!

Beauty in Life

By Shrimati Rukmini Arundale
(Australia)



EVERYONE, even the lowest class of humanity, has some conception of Beauty, and it is that which has helped civilization to grow to its present stage. Beauty is relative just as anything else, and no matter how great an artist one may be, there is always more to be learnt and lived. . . . Expression is like breath to a living being. The world is an expression of the Creator, though but a fragment of His Being. Life without expression is like a flower without fragrance.

Can anyone be like a fragrant flower?

Yes, everyone can be a fragrant flower, everyone can be an artist. To paint, to sing or to dance is not the only form of Beauty. The world has a mistaken conception of Beauty. A man will go to an art gallery and leave the beautiful tree in his garden neglected and unnoticed. It is the same of a musician who can play the violin and drive the birds away from his garden because they disturb him. There is no expression without appreciation. To appreciate art truly, you must appreciate life. If you desire to create, appreciate the creation around you. To be a true artist, you must first appreciate, then live, and then express or create.

The most perfect expression of Beauty is natural, simple and unpretentious. So we must first learn to love Nature, in all its many aspects—the birds, the flowers, the trees, mountains, space, height, and grandeur. The four seasons which you notice in Europe especially are all equally beautiful. Summer with its abundance of green; autumn with the whistling winds of golden leaves; winter with its bleak, cold, dark days, and the trees bare of every leaf show-

ing the lines of each tree to perfection against the grey sky; and spring—when you first see a small green leaf sprouting, almost unnoticed, with just one or two birds singing. Then gradually before you know where you are, every tree is fresh and green, flowers feast your eyes and buds that seemed dead a few weeks before are bursting into life. All these are beautiful expressions of the Creator, and no philosophy of life is necessary to the one who can truly live in the Nature of Life. Appreciation of Beauty in its many aspects—that of keen perception with the eyes and the mind, that of deep feeling, and finally that of sublimating these feelings and thoughts to the highest level of beauty—that makes you one with Life.

The oneness of life will so become a throbbing vitality that expression becomes natural, and the desire to make everything we do in life perfect becomes part of our nature. To speak or write well, to cook or sweep or even to walk well and move gracefully is essentially art. One who is a real artist and has attained the higher level of art in living can express Beauty and be an inspiration even in the smallest things of life.

Expression is necessary and beautiful, but the form of expression can only be beautiful if derived from a higher source. It is far better to live a life of perfect Beauty, in grace of speech, courtesy of manner, and tenderness of heart, than to aim at becoming mediocre expressions of a smallness of life. Each one should first observe and appreciate and have some great conception of the beautiful by the example of the beautiful things of life, which should at all times inspire him to live—as the clear water reflects the beauty of the sky above.—
New India.

An Important Event at the Geneva Congress

By the Assistant Editor



WE KNOW that readers of *The Theosophist* everywhere will be interested to learn of a unique and highly important event which occurred on the evening of the opening day of the Geneva Congress, just before Dr. Besant's address. She was presiding at the meeting.

I had just arrived from America and (as stated in the July *Theosophist*) had been requested by Dr. de Purucker, Leader of the Theosophical Society with headquarters at Point Loma, California, to present to Dr. Besant and to the Congress his fraternal greetings of good-will and hope for coöperation in a Theosophical Peace Movement. Dr. de Purucker also arranged for his representative, Professor Eek, from Sweden, to go to Geneva to meet me, in the hope that I could arrange an interview for him with Dr. Besant, and an invitation to attend the Congress. When I conveyed this request to Dr. Besant, immediately before opening the session of the Congress, she arose, invited Professor Eek to the platform, and then said to the hundreds of assembled delegates:

"I am sure that you will be as glad as I am to know that we have with us the representative of the Point Loma Theosophical Society, and that I have a most friendly letter of greeting from Dr. de Purucker, the present head of the Theosophical Society there. I think we both hope so to work that eventually there will be really only one Theosophical Society in the world." She then asked me to speak as a visitor to the Congress from the United States.

I told the delegates that I felt it an honor to be present at the Congress

and to bring love and greetings from their brothers and sisters in America. I continued: "We may be separated by great distances, but in our ideals there is no separation. We are one; and we are so deeply interested in all that concerns your Theosophical work here in Europe, in India, and in all the other far-distant countries, and we know that you are interested in our Section.

"As we left America, Mr. Rogers, our National President, said that he desired so much that our beloved President and Bishop Leadbeater might visit America soon. (Of course, all of you could follow them!) We cannot take No for an answer—we have waited so long for them.

"But as we are separated by space, I shall do my best as Assistant Editor of *The Theosophist* magazine there to keep you informed of our Theosophical work. And I wish to thank you for all you have done to help the success of Dr. Besant's magazine in Hollywood.

"Dr. de Purucker and Mr. Fussell, the active representatives of the Theosophical Society at Point Loma send greetings to Dr. Besant and to the Congress. They urged that members of all the different Theosophical Societies should henceforth be united by a larger spirit of coöperation and understanding. I told them that, in face of our agreement on our great ideals, it were time that we ceased squabbling over small details; for example, as to who possessed the original charter. For this does not matter. The real charter of all Theosophical Societies hangs in the Great White Lodge; we should honor it by harmonious understanding.

"Professor Eek, who represents Dr. de Purucker, has come here from

Sweden to extend the hand of good-fellowship, and certainly *we* shall not be at fault if this movement for coöperation is not successfully accomplished. Once more I extend the greetings of your co-workers in America, and hope that you may all come to visit us."

Dr. Besant then asked Professor Eek to speak. He said:

"Dr. Besant and comrades in our Theosophical work: It is a wonderful privilege to me to stand here tonight as the representative of the Theosophical Society at Point Loma and to be here in the presence of your illustrious and lovable leader, Dr. Annie Besant; and I wish to assure you, each and every one present, that our hand is stretched out to you and to your President and Society, as a hand of brotherly love, fellowship, and understanding.

"It is a heart wanting, praying, that our great Theosophical Movement may unite its efforts. No matter if they are different societies in different countries, the heart is really one and therefore should be one in practical life. We hope, we feel certain, that in time all of us may visit each other just as if we belonged to one great Society, one great Movement, and we all feel that the spirit of love and fraternity which has gone out from your Society will unite with that which is going out from ours, and make one great splendid Brotherhood working for, striving for, fighting for love amongst human beings—amongst all humanity.

"So shall we build a splendid edifice in honor of, and tribute to, those great Masters who are ever urging us forward in our inner hearts, in our silent moments of meditation, to do Their great work, the great unification, the great fraternization of all humanity.

"This is the great desire in our hearts, for we realize that the differences amongst Theosophical Societies are really very small and are merely like the waters that flow under the bridge of the great realities that are

alike in all our Societies, the realities for which we must everlastingly work, and which will be realized fully in future generations when humanity is more beautiful and more loving.

"These are the hopes of our Leader, Dr. de Purucker. We hope that you can accept his invitation to a World Conference of Theosophists of all Societies to meet at Point Loma, California, on August 11th of next year, which is the centennial of the birth of our great Leader, H. P. Blavatsky. We hope it will be possible for your beloved President, Dr. Besant, Bishop Leadbeater, and the heads of all your National Societies to be personally present, as well as other members from all over the world.

"We hope it will be possible for your Society to help in making a centennial memorial for Madame Blavatsky: We have been working for a number of years to get together the collective works of H. P. B., and we hope it will meet with response and coöperation from your beloved Leader, so that we may accomplish something lasting, something for all time, in memory of that great hero-soul.

"With these words I have tried to express what is in Dr. de Purucker's heart and my own. Let me thank you again for so kindly receiving me, and for all the splendid work your Society and all its members have done and are doing for humanity in our great Theosophical Cause."

In response, Dr. Besant said:

"May I add, as President of what I will call, for simple distinguishment where there is none, the Theosophical Society whose headquarters are at Adyar, that I heartily reciprocate the kind sentiments that have been expressed by the personal representative of the Leader of the Point Loma Society.

"There is no reason why we should not link hands, no reason why we should talk of Universal Brotherhood and then say, in brackets, except the other Theosophical Societies. If

Theosophy is to remain the truth, that is a denial of Brotherhood.

"Therefore I am very, very glad to meet on this platform the representative from Point Loma, and I reciprocate heartily the words of desire for friendship among the Societies which have been written and spoken by the Head there.

"Our Headquarters at Adyar will, I am sure, heartily endorse my words, and I would ask the representative from Point Loma to take back my greetings in the name of the Theosophical Society here, so that we may join into a single band working along the many different lines that are wanted in the world's helping, but working in unity as a living example of how brothers can work."

Later, and after a further conference with Professor Eek, Dr. Besant sent the following cablegram to Dr. de Purucker, Head of the Theosophical Society at Point Loma:

Geneva, June 28, 1930.

*G. de Purucker,
Point Loma,
San Diego, California.*

The Federation of National Theosophical Societies in Europe convening in Geneva and I myself personally have heartily welcomed Professor Eek bearing your message of good-will and coöperation amongst all Theosophical Societies and we cordially reciprocate those sentiments. I shall gladly coöperate in the plan to issue a Centennial Edition of the complete works of Madame Blavatsky. I also accept personally as does my Brother Bishop Leadbeater the invitation to be present at Point Loma on August eleventh next year to celebrate the centennial of the birth of our great Teacher Madame Blavatsky.

Annie Besant.

The following day Dr. Besant read to the assembled delegates a letter she had received from Dr. de Purucker in which he appealed for her coöperation in the plan of greater unity amongst all Theosophical Societies, and concluded with the words, "I appeal to

all Theosophists to form again one Theosophical Society as it was in the days of H. P. B."

Commenting on this, Dr. Besant said:

"I have already stated that I am cordially in favor of the various Theosophical Societies now in the world to join hands in making a single brotherhood. There may be differences in methods of administration for carrying on the work, but the practical way to consider that would be for each Society to appoint representatives who should meet together, consider all sides of the question of unity, and issue a statement. Then, that preliminary statement should be sent around to the heads of the various Societies so that they might come into physical touch with each other; then the later steps might be arranged.

"There really is no insuperable difficulty if we all put out of our hearts any memory of the past which is not friendly; and may I say that the Point Loma Society has taken a very fine initiative in the matter by destroying entirely, burning all the controversial pamphlets and other matter that was published from Point Loma some years ago. That is a good practical act which shows that they do not want to use any old weapons of the past against those with whom they desire to be brothers in the present.

"And I desire to say again as from the Headquarters of Adyar, that we on our side heartily reciprocate the friendly gesture that has been made. We shall also do our utmost to cooperate in the work of issuing a centennial collection of H. P. B's writings that Dr. de Purucker suggests publishing, for I can think of no better memorial to her, and nothing more beneficial to the Society of which she was the Great Teacher, than to issue such a complete compendium of works in her name to perpetuate her memory.

"We cannot exaggerate the debt that we owe H. P. B. She brought us the Light, she was the Messenger of the

Great White Lodge in the Nineteenth Century, and we can best carry on her work by remembering the gratitude that we owe her, the gratitude due to the one who was the Light-bringer into a darkened world.

"And so I am sure you will join with me, whatever Society you belong to in which the Divine Wisdom is cherished, in a general forgetfulness of all that has been mischievous in the past, and in the common determination that we shall be united in the future. That is our real work, and I am sure we shall all cooperate with it."

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Continuing this subject, we print the following "Memorandum of Proposed Coöperation between all Theosophical Societies in the World":

At the opening of the European Congress of the Theosophical Society, held at La Maison Communale de Plainpalais in Geneva, on Friday, June 27th, 1930, Dr. Annie Besant, (President) welcomed Professor Eek who had come specially from Sweden and who gave greetings from the Theosophical Society whose Headquarters are at Point Loma, U. S. A. Professor Eek, was very cordially received and invited to convey to his Society the greetings of the Theosophical Society whose Headquarters are at Adyar, Madras, India.

Following the public reception, it was suggested and agreed by Professor Eek that informal conversations take place with a view to further practical coöperation between the two Societies. Mrs. M. R. Hotchener, Mrs. M. Jackson, Mr. Chas. Blech, and Mr. Peter Freeman were appointed by the European Federation Council to meet Professor Eek for this purpose.

A meeting was duly held on June 28th, when it was agreed that it was desirable that friendly and fraternal relationship be established between all Societies and Organizations working for Theosophy at the earliest possible moment, and the representatives of the two Societies agreed to do everything practicable to bring this about.

To this end it was further agreed:

1. That Theosophy—not depending on personal views, however revered—should never be restricted to personal opinions, but that the greatest liberty of expression and freedom in the Search for Truth be encouraged as the basis of mutual coöperation.

(The Committee was much touched by a statement of Professor Eek's that many thousands of valuable pamphlets and books had recently been destroyed because they contained undesirable references of a personal character, and it was suggested that all Societies and members be invited to take similar action wherever necessary forthwith.)

2. That a list be made of all known Theosophical Societies and bodies having similar objects and ideals.

(Steps to this end have already been taken and additional ones known should be sent to Mr. Peter Freeman, M. P., House of Commons, London.)

3. That a Meeting be held at an early date, at the most convenient place and time, of three official representatives of all known Theosophical Societies for the mutual exchange of opinions with the purpose of fraternal coöperation.

(May 1931 was proposed by Professor Eek, and the following towns are suggested as possible places of meeting: Geneva, Paris, London, Berlin.)

It was suggested that Dr. Besant, as representing the largest number of Theosophical members, be invited to act as Convener; and on being consulted, Dr. Besant agreed to act if invited, but intimated that she should in no way object to Dr. de Purucker or other individual taking the initiative of summoning this preliminary meeting.)

4. That a joint public pronouncement be made on this matter as soon as possible afterwards, on any agreement reached.

5. That all Theosophical Societies be invited forthwith to encour-

age fraternal delegates to be present and to convey greeting to and from their respective Societies at all Lodge, Branch, Federation, National, and International Conventions and Congresses wherever suitable.

6. Wherever practicable, joint celebrations be organized for such purposes as "White Lotus Day," on which occasion Theosophical workers who have "passed into greater Light" are kept in memory.

(The Memorial Centenary of Madame Blavatsky's birthday, July 31, 1931, in the old Russian Calendar, and now August 11, was further proposed by Professor Eek as a specially suitable opportunity for such joint celebrations.)

7. That Dr. Besant's message of

welcome, Professor Eek's reply to greetings given to the European Federation, together with a copy of Dr. Besant's telegram to Dr. de Purucker at Point Loma, be printed and forwarded forthwith, together with this Memorandum, to all known Theosophical Societies.

Signed as an agreed Statement:

For the Theosophical Society, Point Loma, U. S. A.:

Lars Eek.

For the Theosophical Society, Adyar, Madras, India:

Peter Freeman.

▲ ▲ ▲

This memorandum was accepted unanimously at the meeting of the T. S. Council of European National Societies, Geneva, June 29, 1930.

A Prayer for Aspirants

By F. Milton Willis

(New York)



RECOGNIZING, as we do, the Divine Nature buried in every human heart, and our aim being to resurrect that divinity by the continual exercise of unselfishness and the patient acquisition of true Wisdom, may we with this in view keep our thoughts high, our intentions pure, our wills fixed upon helpfulness and the attainment of accurate knowledge.

Amid the turmoils and distractions of life, may we be ever mindful of the courtesy due to all; may we ever recognize the Real beneath the unreal, the Place of Peace at the heart of the storm; may we give our allegiance to our Higher Selves, following their guidance even though it bring pain to our lower selves; may we ever strive to attain control of our minds, to become Lords of Self; may we so regulate our conduct that we shall do at once what deliberation would impel us to do; may we be tolerant to all; may we be forbearing and able to endure; may we attain, by constant study and meditation, that faith, enlightened and invincible, which leads to the feet of the Master; may balance be ours, equilibrium, poise, composure, the peace that passeth understanding; may all that the world can offer be as naught to us in the light of the Higher Life which has dawned upon each, who, with a true intuition, has turned to the ways of the Spirit!

The Source

A Parable

By Adeltha Peterson
(California)



IN THE flush of youth, the virile young River rushed toward the Sea, laughing tumultuously with unrestrained life. Eagerly, eagerly the fresh sparkling waters flowed onward, onward toward the Goal. All Nature laughed and sang, "Seek the Sea, Seek the Sea."

Then midday spread its peaceful calm over the land, and a lull came over the River. The Summer winds whispered, the Summer rains blessed, and wise men came to the banks of the River and discussed their weighty problems—problems of Being. The River flowed more calmly by and listened to their counsel. A strange unrest filled the river, for a new song was being sung—"Seek thy Source, Seek thy Source."

"Where is this Source I must seek? Why should I seek it? I come from the Source, I would seek the Sea," argued the River. But from around about and her very own heart arose the cry, "Seek the Source, seek the Source of thy Being."

So sadly, and uncertainly, doubting her own heart, the River turned from the land she was nourishing, turned from the Sea, still calling her, and went toward the source. As the River approached nearer and nearer the head of her waters, narrower and narrower grew her life's channel. From river to stream, from stream to streamlet, was the River hemmed in. At last as a mountain streamlet she came to the end of the search. Found was the source of her waters.

But stop, what does the River hear from the streamlet? "I am not the source you seek. The mists, rains, and snows are my source. Seek the Source, Seek the Source."

A feeling of gladness surged over the River—no longer was she hemmed in by the streamlet. She yearned towards the waters above her that she might become reunited with the Source of her Being.

And then came the song of the Mist, the touch of the snow, and the rain clothed her with warm love-laughter. "Foolish River-child, we are not the source of the streamlet. We come from the Sea, the source of all Waters. We put in thee the surging longing to see that Sea that thou and we again might reach the Source of our Being. The streamlet, thy source, and all the streamlets in Nature come from the Sea, and to the Sea return rich with the experiences of earth garnered from the lands they pass through and bless. Returning to thy one streamlet, thou hast lost all of the Sea but the few drops of its waters we left here in the mountains. Thou hast failed to nourish the land, thou has gathered unto thyself no smaller streamlets, and thy goal is afar in the distance."

"I will arise and go forth," surged the River. "I will seek the Goal and Source of my Being."

And now in a paean of great joy, the land, the winds, the mists, the rain and the snows, answered the call of the River, "Seek the Sea, Seek the Sea, Seek the Source of thy Being."



Drawing by Iris Weddell White

What Is Happening to the Theatre

By Beatrice Wood

(California)

THE theatre is undergoing a change, and reflecting the same upheaval that a mechanical age is bringing to all departments of life. The living drama is becoming absorbed by "canned" drama.

Because the theatre is an important medium for the interchange of ideas, what is happening to it directly concerns each one of us. Physical conditions today make for a different dramatic problem than that of a generation ago. The public prefers talking pictures which entertain, to mediocre plays that bore. Motion pictures are cheaper and give the same programs in the rural towns as in the capitals of the world. They build "palaces," or as one happy promoter described his house, "cathedrals of the screen," where comfortable seats await those weary from crowded subways and traffic. In contrast, the legitimate theatre, except in the larger cities, still plays in old-fashioned opera houses or other out-of-date theatres of little better quality.

The motion pictures reach millions, and so have an enormous profit to pour into expensive sets; the legitimate theatre reaches only thousands, and is staggering under a handicap of increased railroad rates, expanding salaries to stars, larger wages to stage hands, electricians, chorus girls, and musicians. Though tickets are more expensive than before the war, they

hardly make up for the higher cost of production, and because people have no patience with inferior plays at high prices, unless a play is a "hit" they do not attend the theatre. The drama is proving such expensive entertainment to the masses that only the well-to-do can afford to pay for it. This leaves the "near successes" and plays of literary quality with half empty seats. Neither are the small towns willing to pay for mediocre shows, for they know the taste of mammoth talking super-productions, and so the theatre is practically extinct except in the larger cities. The small-town person is better educated, reads finer books and magazines, and travels more than in the past, and is therefore more discriminating; thus the common standard of intelligence has been lifted. Though only a few received insight into cosmopolitan affairs in past centuries, the 20th century has gone in for culture wholesale, and morons are shaken in spite of themselves into clearer thinking by the many who are responding to the spiritual pressure of international thought.

Though motion pictures can be used for educative purposes, and to a small extent are being so used, most of us wonder how they are affecting civilization. For they are mainly preoccupied with emphasizing the pleasures of night-life, the courage of "racketeers," and any situation in which

sex is predominant. The higher human emotions must be left to one side—because they are not so profitable.

The masses still seem to be satisfied with adolescent sentimentality. This leaves an alarming problem for parents. Shall they, as some noted psychologists contend, allow their children to attend the usual commercial pictures, adapting themselves from infancy to the facts of life as contacted through prohibition, crime, love, and the navy? Or, as others strenuously protest, shall children not be protected from witnessing scenes of violence, marital infidelity, and in addition endure the emotional excitement, eye-strain, and bad air of the average picture houses? The question can only be solved by the parents, who are free to boycott those houses which feature pictures of an objectionable nature; which unfortunately would be most of them. Parents take infinite pains to see that their children have proper exercise and supposedly right food for their bodies, but they usually neglect to consider as vigorously what feeds their minds.

However, as we observe the tides of human affairs and economics, we become conscious that there is a magnificent plan behind all seemingly chaotic changes, and if, as some think, the legitimate drama is going to pieces, it is only to find rebirth in a new form. For springing up from the enthusiasm of amateurs, who are weary of optimistic kisses at the end of the reel, is blossoming a renaissance of the drama in the guise of civic theatres, where worthwhile plays are presented at the prices that the average man can afford to pay. Thanks to spirited efforts, the stage may be saved from the fatal invasion of the motion pictures.

In the future our greatest art will spring from the efforts of those amateurs who, free of inherited professional routine, are teeming with new ideas. Our recent significant work in scenic design, costuming, and lighting, has come from artists who approached the stage untouched by orthodox traditions. These enthusiastic youngsters,

after hammering away at the art of acting for awhile, develop into the best kind of professional. The Theatre Guild resulted from a group of half-a-dozen such amateurs, and the Moscow Art Theatre was founded at a meeting between two of them.

Hundreds of community theatres are appearing as Broadway declines, and the Little Theatre epidemic with its limited budget, may in time revive us from the "expense-complex" of the movies, who choose a story not so much for its merit as for its cost, as many exhibitors refuse to book pictures unless they are dripping with elaborate scenery and chorus girls. Perhaps the new theatre will be communal responsibility, subsidized as are libraries, museums, symphony orchestras, and parks, maintained by taxation, subscription, or endowment.

Since educators have recognized that acting develops artistic and social qualities of the first importance, schools throughout the country now have drama departments, and universities are even giving credit for dramatics. Living with the thoughts of great dramatists can be an invaluable factor in education, for to do so is to perceive, if for only a short while, life from a point of view greater than one's own. Thus a sense of richness of experience is awakened and new spiritual values are conceived. The delightful intellectual excitement of such stimulation gives color to what might otherwise merely remain the drab business of living a sordid industrial life.

Though the theatre in the school-room is a new venture, it is proving so successful that last year one high school in California produced a hundred comedies and dramas, Cleveland saw over four hundred plays in its schools, and the Drama Association of Westchester fostered inter-scholastic productions which gave instruction in scenery, lighting, and costuming. Even department stores are now linking up commerce to education, and Bamberger's store in Newark is sponsoring a dancing class for the benefit of children from the surrounding counties.

One fortunate result of this atten-

tion to the arts is that young people develop an interest in cultural pursuits that they carry over into adult life. The need for some creative outlet is greater than ever before, as life has undergone a radical change. People no longer have the leisure for such recreative occupations as the making of clothes, simple furniture, and the enjoying of a social life that arises from the communal interests of a large family or small towns. Now everyone is living in small quarters in large cities and practically all functions of life have been removed from the home to the factory. Few people have any social life, and the play instinct must find expression somewhere. The "Robots" can attend to our physical needs, but hardly to our spiritual ones.

The fact that a new theatre is arising from our community life, that a definite move is also on hand to make America music-conscious — for we dance, eat, and sleep to music; and hotels, hospitals, and trains are equipped with radios — will in time make us a nation of more sensitized human beings. Large well-known manufacturing establishments and even railway companies have discovered that recreative outlets are important to the welfare and efficiency of the individual, and they are encouraging such activities amongst their employees.

The radio is giving us improved programs and now is about to turn the air into an important medium for drama. It is yet too early to determine how such a theatre will flourish, but the democratization of the drama is at hand, and though such entertainment at present is of dubious quality, yet the future may bring improvement, and gradually a large public will be educated to all that is finest in drama, and the air will do for the dramatist what the libraries have done for "best authors." Stations are now condensing famous plays into an hour, presenting historical sketches, dramatized lives of great men, and western and other types of stories.

With the arrival of opera singers on the air, and the technical wonders

of extraordinary settings on the screen, the opera is finding itself unable any longer to mystify audiences, who are too sophisticated to be impressed with papier-maché dragons and a ride of the Valkyries through a canvas sky. The fact that opera still plans its productions according to the Victorian era is partly responsible for its loss of prestige. Though Mr. Gatti-Casazza, who has struggled with the Metropolitan for many years, complains that the fault lies with the new composers, who possess only a splendid technique, with nothing to say through it, Madame Galli-Curci is of another opinion. She is reported as mentioning, when leaving the Metropolitan, "Opera is old-fashioned entertainment—pompous and slow," and announced that she preferred concert to opera, for there art lived that was akin to Rembrandt and Michelangelo.

Even the ballet is reacting in curious manner to the strain of modern life, and the dance of today is full of subtle observations and astonishing criticisms of our period, and psychoanalytical in character rather than emotional. Angan Enters, a "dancer who does not dance," has achieved a series of episodes, humorously conceived, and translates satirical ideas into striking images. Martha Graham has created original and quaint impressions that in charmingly subtle manner reveal the artificiality of the times.

Yvonne Georgi and Kreutzberg, the Germans, also realizing that the dance is a vital expression for the carrying out of ideas, have brought new conceptions of "space theory" to the footlights, and their imaginative studies are stripped to essentials of gesture. The Russians have progressed from a romantic baroque type ballet to social acrobatic allegories full of the heroic ideals of communism and developing like a pantomime drama without words. The motion pictures alone, with their amazingly futile and elaborate prologues, are responsible for a strange form of virtuoso dancing, full of acrobatic technique. yet as

removed from the realities of life and the beautiful as are the motion pictures themselves.

Several plays of interesting social character have survived the avalanche of detective stories that have inundated the recent New York season. Three unusual and moving plays about prison life have found favor with the public. "The Criminal Code" tells of the cruelty and out-of-date methods of our prison system, and the "Last Mile," a later play, betrays the emotions of a man in the prison house about to be executed. Here one sees the preparations for death, the empty and vacuous religious comfort supplied by the state, and the effect of his execution on the other prisoners. It is said that no one can sit through this performance and afterwards believe in capital punishment, and that if members of the legislature were forced to attend it they would at once take active steps to abolish legalized murder by the state. Plays of this character, excellently acted, coupled with the recent ghastly prison rebellions, are making people conscious of their moral responsibility towards the criminal.

Because a play has a tremendous power when it reaches millions and moulds their thoughts, drama is one of the greatest of propaganda forces. Many there are who say that art should not be used for propaganda as they have nothing in common. Nevertheless, art is a point of view and not any limitation on life itself; and propaganda can become art if it reveals life with convincing reality, deliberately organizing material in an imaginative manner.

Though every man in Russia is encouraged to be an artist, in that he brings active interest to the drama and the ballet, yet most of their art is touched by propaganda. For the Soviets have frantically made up their minds that their theatre shall express the ideals of the new social order, and that it exists for the collective training of man so that he can study human instincts and world situations. Children act before they can talk, tak-

ing part in such pageants as "Fresh Air Kills Germs" and "Pure Milk for Babies."

For the purpose of ascertaining what types of plays are popular, a scientific study is made of the audience, and in Moscow a theatrical program starts thus:

"Citizens! Answer the given questions! Doing so you help build the New Theatre."

And a series of questions is handed out to those present. They state that "Since it is to be a people's theatre, the people must cultivate intelligence enough to know what they want in the theatre and to get it." In answer to questionnaires, they have found out that irrespective of education or political affiliation, the audience prefers plays of today to those of life before the revolution. Dostoïevsky, Ibsen and Chekov are considered pessimistic, because the Russia of today is struggling to free itself of mysticism and fatality. Their theatres are subsidized and well attended, and seats are sold for a nominal sum.

The fact that the world is becoming aware of the pathos and poetry of the negro soul is an admission of the unconscious propaganda of their artistic achievement. The somber emotional beauty of the negroes as revealed through their drama and music, is forcing people to recognize them as human beings possessed of the same human feelings of joy and suffering as the rest of mankind. Though they have sung "spirituals" for years, it is only recently that they have appeared upon the stage, and so great is their power that gradually the roughened corners of prejudices are smoothing down. There is growing admiration for the creative genius of the negro and he is now accredited with contributing the only real music to American life.

This is a song from Joseph Colter an invalid:

Brother, come!

And let us go unto our God.

And when we stand before Him

*I shall say,
 "Lord, I do not hate,
 I am hated.
 I scourge no one,
 I am scourged.
 I covet no lands,
 My lands are coveted.
 I mock no peoples.
 My people are mocked.*

It was in 1917 that the late Mrs. Emily Hapgood first sponsored a group of negro plays, acted by negroes in such a manner that they attracted the attention of the critics. Since then the negro has rapidly come into his own as an artist.

"Green Pastures," a play of bible history as ignorant negroes might imagine it through the childish understanding of their personal experiences, is one of the present hits of New York. Spirituals by the unknown geniuses of the race compose the background of the play. As the story goes along, God appears as a negro, on terms of colloquial conversation with His people. There are negro angels capable of enjoying a fish dinner, and a little pickaninny angel who gets a fish-bone lodged in his throat.

Another artistic sensation of the year has been China's foremost actor, Mei-Lan-Fang, who has come to America in order to study Occidental drama. He has shown hardened New Yorkers that there is an art of the theatre greater than realism, and that where we spend thousands for furniture, to give but a photographic reproduction, the Chinese merely substitute for these ponderous and expensive accoutrements, a few conventional gestures, which the audience have for centuries been accustomed to translate imaginatively into appropriate scenery and action. Mei-Lan-Fang, who always plays women's parts, acts in stylistic and patternized manner; yet, through the tones of his voice and the rhythm of his remarkable gestures, he gives insight into the eternal woman. His movements, full of the technical perfection of the dancer, and his voice full of the intonations of the singer,

combine together into a strange musical experience.

Because in China music and the dance are the same thing, there is no word in that language to denote dance. The following description of Chinese stage traditions is given by the *Literary Digest*: "A Chinese actor enters . . . he simply raises one foot a little, as if lifting it over an imaginary sill. The Chinese audience, through many generations civilized in the art of taking thing for granted, is trained in this and many similar conventions, understands at once, and does not feel cheated by the absence of a real door. By contrast, how barbaric and childish is our demand that anything by which the actors enter or leave the stage shall have panels, hinges, and a door-knob."

Plays are created anew at each performance, for no author or director can determine what impression it will make until it receives the baptism of the spectator, and an *entente-cordiale*, like the quickening of a psychic current, is established across the footlights. Acting is the most psychic of the arts; there is almost a spiritual bond between actors and audience: one of sympathy and friendship. Some say the audience is more important than any other element in the theatre. So vital is its collective personality, that the moment an actor walks on the stage he senses the quality of the house, and it is this ever changing variation in "psychic-adjustments" that makes the art of acting so fascinating. Mechanicalized drama, which must play at the same tempo, mindless of the mood or race of its audience, can never be as completely satisfying.

The stage has a distinctly therapeutic value; it re-chemicalizes individuals; and sensitive people, who enter tired and depressed often leave refreshed and with a sense of "moreness." Through the drama the world becomes cosmically akin. When the millennium will be reached, it will be in all probability because the artist has led the way.

The Planetary Paths

By D. Jeffrey Williams
(Great Britain)

(Lecture Given to the Cardiff Lodge, Wales, April 13, 1930)



IT HAS been said that the difference between the spiritually great individual and the non-spiritual person is that the former sees matter as spirit while the latter fails to see anything but matter. The world is the same for the great artist as for the color-blind person from the point of view of their physical existence in it, but how different from every other point of view! To the one the other's world would be dark and unintelligible.

"The outside reveals the within to the seeing eye." This is because to the "seeing eye" there is no outside. With eyes that do not see with any light of their own we get the impression of forms outside ourselves, and these forms are "blocks" caused by the absence of true vision. Looking out through square window-panes, we see the world beyond all cut up into squares, but the squares are in the window not in the world. If we could open the window, the separate square "forms" would disappear. If, likewise, we could look out with spiritual vision, forms would appear merely as the dance of a joyous life, or as a mode of movement.

As we see so we feel. If we have the impression of being fettered by Fate, either by a consideration of the planets and constellations or by an idea of having been "born like that," it is because we cannot see except, as it were, from behind prison bars. We need not think of ourselves as bound by the ties of planets any more than by the ties of blood.

It is not its so-called fatalism that is so sad when one thinks of Astrology; it is the foolish attitude of the person who is a fatalist trying to imagine the Zodiac as an enlarged

cage! The cage-making view is not confined to Astrology! It seems sad, too, when Astrology is used so much in connection with the shadows and ghosts of events on their way to oblivion. Events in the world of sense are merely a funeral procession, moving with steady but inevitable steps to their grave. "Why seek ye the living among the dead?"

Nor is Astrology a box of toys in which tin soldiers represent Mars, and which cause such a lot of upset and quarreling among the nursery dolls and teddy bears!

Astrology has to do with real issues, not with the playthings of time; it has to do with the Play of Life, not with the sport of a world of death and shadows. Events in a world of shadows may be of some interest to many, but it would be unwise to limit Astrology to the prediction of shadowy events.

In this paper I am going to deal only with the Planets. There will be no space for much else, I am afraid. All I can hope to do is to give a somewhat deeper and more real point of view, to try to look at the subject with something of a deeper insight and perception.

SUN

Let us begin—as we must always begin—with the Sun. We all know that the Sun is the center of life for the Universe. The Sun gives life on all planes, to all worlds and atoms, to all creatures, in the Universe. It is a store-house of universal life and motion; what we know as electro-magnetic forces are modifications of this solar life on all planes.

We may call the Sun the power-house of life. From that inexhaustible reservoir of life all things draw their

sustenance. Through and from the Sun come all the specialized forces which we associate with and even call planets. It seems as if each planet were a subsidiary sun through which one particular aspect of solar life expresses itself.

What the nucleus is to the cell, the heart to the body, so is the Sun to the solar system. All forces of whatever kind are modifications of solar energy on every plane, in every aspect of existence, including human existence. All creative, preserving, sustaining, and even destructive forces come from that great center of dynamic energy which we picture as the Sun.

To us the Sun is the source of life and light and warmth. In reality there is nothing else but embodied light in all the Universe. Matter is light, somewhat imprisoned and obscured, but still light. All bodies and beings are but life assuming a temporary mode or appearance. The Universe is but a mode of manifestation. If you like, the Universe is but a "fashion" or "mode" in which the universal life clothes itself at a particular time. All forms are but temporary "fashions" and "modes" in which life appears. From another point of view, all forms are but a process of play. Forms are a sort of pastime to life.

From life's point of view there is no great or small, no first or last. The physical sun shines on all alike—the good and the bad, the beautiful and the ugly, the pure and the foul. It is absolutely impersonal in every sense, and gives to all without any distinction.

Each thing that exists is but the temporary dance, play, music, poetry, of an aspect of life. The personality in ourselves is but a tiny fragment of the Sun, the Self within each of us; and each particular incarnation is but a piece of music that is played, a momentary dance on the stage of existence, or a picture that is painted on the canvas of what we call "life on earth."

In our human constitution the Sun is represented by our Atma, our

Divine or Spiritual Self. It is the true Self for us at the present stage of development. It is life, uncreate, unbegotten, omnipotent, eternal within us. It is the will, the supreme power, the Absolute. In another aspect he is the king within us. In another, he is the genius. In a general sense, the Atma is the Sun, the life within us, which, in each incarnation, puts forth a tiny fragment of Himself, but ever remaining on His own transcendent level as the ever-inviolable—intarissable in supreme splendor.

Radiation, circulation, giving, is the law of life on every level and in every mode wherein it is fully manifested. Those who would be fit servants of the Solar sacrament in the distribution of life, in however humble a way, must learn how to give without thought of receiving. Only those who can freely give can really receive where life is concerned, and this is true of the life within. Taking, wanting, desiring for oneself, is a locking of the doors to receive those spiritual gifts that can only be kept at the peril of one's life "in form." The besetting sin of those who are children of the Sun, those who have their Sun in the royal sign of Leo, is lavishness, overgenerosity, a tendency to waste by throwing away their gifts, energies, money, without care and discrimination. But there is nothing mean and niggling ever about the influence of the Sun and the power which comes through the sign of Leo.

The path of attainment for the children of the Sun in a particular incarnation, from one point of view, is the understanding of the law of giving, of judicious distribution of the great forces of life and vitality. There must be no waste, no throwing away, but a measured giving to all who need. The main thing is to learn that only he who gives can learn from life; only he who has been long prepared can enter the portal where to live is to give. The Sun is a consuming fire, and he who returns to the flame must be prepared to be purified of all dross in order to become incandescent, transparent.

MOON

As the Sun is the radiation, so is the Moon the principle of receptivity. The Moon is the mother and mirror. If we regard the Sun as spirit, the Moon will be matter. Matter is only another way of looking at spirit, it is but another aspect of spirit. The Sun is the life, the Moon is the form. The Sun is the *spirit*, the Moon is the *personality* that is projected into time and limitation. The Moon has no light save as she borrows from the Sun; the personality has no life save as it receives it from the Self. The Self is masculine, the personality is feminine; the one positive, the other negative. The Sun is timelessness, the Moon obeys the laws of time and succession. The Sun is static and unchanging, the Moon is essentially the principle of change, of ebb and flow. The magic mirror of water is a symbol of the Moon. Life is change in all stages of manifestation and on all planes. The Moon is the principle of reflection, of "mirroring" on all planes.

The Moon "receives" and reproduces life in a *form*, whether it be a world, an atom, a cell, or a body. Those who have the Sun in the sign Cancer, governed by the Moon, will find themselves very receptive in many respects. They are therefore very sensitive to all around them, sensitive to atmospheres of different kinds. They should be careful in the choice of atmospheres—physical, emotional, and mental. Because they are receptive they tend to hold on to things, to be tenacious, to be reluctant to discard what may even be unessential. They will tend to hoard and collect things, tend to hold on to habits, to points of view. In a word, they will tend to conserve. The Moon is connected with the physical "unconscious," with the sympathetic system which is automatic in its workings, as Mars is related to the psychic "unconscious" within us and Saturn is the mental "unconscious."

The fact that the Moon represents the personality should always be re-

membered by the children of the Moon. There is a danger of being sort of buried in the personality and being locked up in a personal point of view. Perfect reflection is the magic way of these imaginative folk; perfect reception of the life always. When there is mental stillness and emotional calm, when there is a still surface, that magic surface will reflect only the beauty and wonder of the spirit. A transubstantiation can take place in the elements of matter, and the bread and wine of lunar substance can be changed into the living, divine Host of spiritual substance, glowing and radiant in beauty and light. Such is the path of the children of the Moon from one point of view. Reflection is an art which, if consistently followed, will eventually mean transfiguration.

The mind must reflect only the image of perfection if perfection is ever to be reached by all, not only by lunar natives. Discrimination and choice among mental images is the way of progress. The children of the Moon have a glorious opportunity in this way of attainment by the more and more perfect reflection of the Divine Beauty and Love.

MERCURY

The winged planet, Mercury, embodies the principle of cognition as compared with reflection. Mercury makes things clear to us. By the aid of the Light Bringer we are enabled to become aware. All knowledge is a question of awareness, of a relation between subject and object, between the knower and the thing known. Mercury is the planet of pure mind. Mercury is often symbolized by the Caduceus. The two serpents twisted round the rod are said to denote the life and form sides of the changeless Self, which is represented by the rod in the center. Students of Theosophy know that mind seems to have three aspects. In *Thought Power: Its Control and Culture* Dr. Besant says: "The mind is fundamentally dual and material, being made up of . . . the causal body and manas, the abstract

mind, and of an envelope of coarser matter, called the mental body and manas, the concrete mind." Manas, she says, is a reflection of the Self which is knowledge, or of the Eternal Knower. So we have manas, the reflection of the Self as Knower, symbolized by the central rod in the Caduceus, and the higher and lower minds which are symbolized by the two serpents. The higher mind is, of course, related to Venus, and the lower mind to Saturn. The one is the abstract mind, above and beyond time and space, while the other is the mind which is aware of time and space and subject to these illusions.

We have therefore to consider Mercury as mind proper, without regard to higher or lower aspects. If we could imagine such a thing as pure thought or pure reason without the admixture of any emotion or "color," we would have some idea of what Mercury represents. It is pure golden light, in which knower and known are linked in perfect knowledge. But it requires an effort to imagine that purity of mind or intelligence. Mercury really is the *antah-karana*, that bridge between the higher and lower mind spoken of in Theosophical literature. It is the bridge between the world without and the world within. In terms of Rays it has a relation with the Fourth, the Ray of art, of beauty, and harmony. "The particular function of art is not only that it embodies inspiration in outer forms; that is done also by the philosopher or social reformer who sees the vision and expresses it in his work," says Dr. J. J. van der Leeuw, in *The Fire of Creation*. "But," he goes on to say, "the greatness of art is that it embodies the vision in such a combination of sound, color, or whatever the artistic medium may be, that the form or embodiment becomes as a living organism through which the inner reality can live and express itself. Thus a great work of art is a living organism ensouled by the reality within, a channel through which the life within can manifest itself, and

through which man can at all times approach the world within. . . . The artist is one who is able to live in the world within, where he sees the vision and gains the inspiration, as also in the world without, where he embodies it in form. His life is a balance between the inner and outer worlds, and in the artistic temperament we often meet those extremes on the one hand of exaltation and rapture, and on the other hand of entire immersion in the outer world. It is only in the very great artists that that perfect harmony between the world within and the world without is achieved."

Cognition, awareness, all connections and "mobile" relations between things, understanding—all these gifts come under the "rule" of Mercury. The mind is the reflection of the eternal "I" and is its representative in the aspect of Knower. It ever seeks to become aware of all that is outside it in the "not-Self." It links itself in a myriad ways with the world outside it, just as the nerves in the body link all parts of the body to the brain. Mercury governs the nervous system as the Moon governs the sympathetic system in the body. It also has a relation to the air and to breathing. Communications of all kinds, writing, telegraphic systems, radio and wireless systems in all realms come under the "control" of Mercury. Writing, speaking, the seeking and spreading of ideas, knowledge of all kinds, are related to Mercury, who is always a "messenger" of one kind or another, and can be a messenger of the gods to those who will learn to know for the sake of the Universal Self and not for the personal self. Mercury's ideal is to become the messenger for us of the wisdom of the Divine worlds, to bring Light to our darkness. Mercury enables us to see a vision of the goal and seek the way to that goal. Of all the gifts that Mercury can bestow upon us, it is that knowledge, that awareness of a goal in the sense of liberation and union, that is the greatest.

MARS

Mars is the center of all energy. His is the gift of action. He is the forceful, courageous, daring fighter. His vices are rashness, a tendency to being quarrelsome, impetuous, and so on. Courage, grit, valor, attack, are priceless gifts; and who would be without them? We should still be "pudding-bags," soft, effeminate, pulpy, were it not for the manly, "backbone" qualities which Mars provides. He is the masculine bit in all of us, or rather the manly bit in all of us, men and women. Mars is also the principle of desire in all its stages, from the low and coarse to that sublimated variety that seeks union with the Divine. It is desire at all the stages, from savagery to sainthood, that makes us "get there." Force, and physical brute force at the early stages; later, the courage of the leader going into war and danger; later still, the courage of the leader in unpopular causes, and the brave fighter for freedom against oppression. Such are the aspects of Martian energy in the world of men. It has other aspects in the world outside us, but we need not be detained by these. Energy unguided by thought or mind is like an unbridled horse which gallops away with its rider. Once the bit of thought in its mouth is fastened to the reins of the driver, energy becomes a most useful servant. Energy unbridled is desire, but when controlled it is will. It is the same energy. The way of the sons of Mars is the way of courage, of attack in the case of one position after another in the long fight against all that opposes the real Self. The planet Uranus is a higher "octave" of Mars, and Uranus is the planet of the supreme Will which only finds embodiment in any full sense in superhuman men. We know little about the path of Will, and very few will know anything about its higher stages. The aspirant of the path of Will is not so much learning in the schools as in playing the game of real manly, selfless service in the hurly-burly and rough-and-tumble of the world. Where strivings for freedom are to be

found, where struggles against tyranny and oppression are wanted, where pioneering work requiring attack, aplomb, challenge is required, there the faithful warrior on the path of Will is learning his lessons. He has to learn to fight without attachment, without desire for gain or fruit in the form of glory or fame or anything for himself; he must learn to struggle where struggle is needed because it is needed at any time, which is the same thing as saying that it is part of the Plan. Martian pioneering work will take higher and nobler forms of expression in the future, but none will say that such qualities as are given by the courage-giver are or ever will be unnecessary.

SATURN

The deep, hidden mysteries of Saturn are shown to us in those hidden things which we call inviolable laws. Saturn, to my mind, has a close relation with fundamental laws and principles in the phenomenal worlds, the worlds of form. These laws are but reflections of higher laws, it is true, but they must be understood and obeyed before Saturn, the Keeper of the Threshold, allows the neophyte to pass beyond into the liberated life.

In the *Immortal Hour*, by Fiona McLeod, the "Fairy Fool," Dalua, represents this aspect of Nature (both without and within ourselves). This is how Dalua speaks:

"And if I tread the long, continuous
way
Within a narrow round, not thinking
it long,
And fare a single hour, thinking it
many days,
I am not first or last, of the Immortal
Clan,
For whom the long ways of the world
are brief
And the short ways heavy with un-
imagined time.
I am more old, more ancient than the
gods,
For I am son of Shadow, eldest god,

Who dreamed the passionate and terrible dreams
 We call Fire and Light, Water and Wind,
 Air, Darkness, Death, Change and Decay, and Birth,
 And all the infinite bitter range that is."

When we are subject to Saturn, he is the dark, mysterious fate against which we struggle apparently in vain. We, too, shrink from "dreadful finger of the Nameless One, that moves as a shadow falls." Saturn rules over the world of evolution in matter and time. This world of time and matter is the world of shadow and death. Saturn is Satan in the aspect of time, he is shadow and death in his aspect as matter and limitation.

And yet, as Dalua points out, he is "the blown leaf of the unknown powers."

Saturn, in another aspect, is concerned with foundations, with all that is fundamental, all that really supports things; *e. g.*, rocks in the earth. In the human body the bony framework, the skeleton, is related to Saturn; and also the knees, which suggest the steps of one who lives in time and space! The knees make possible the steps, one after another, just as one moment in time follows another. Saturn is also connected with architecture. In writing, Saturn would be connected with the theme or the plot upon which the story or the play is based; in music, I suppose, this would be equivalent to the motif. In a building it would be the foundation, which is always out of sight as is the skeleton in the body. In philosophy Saturn would be related to "first principles," in science to laws, in language with grammar, in reasoning with logic, and so on.

Saturn is concerned with technique. It helps us to make things precise and definite. The whole purpose of our evolution through matter is to become definite, strong, and individual. We have to thank Saturn for the

necessary discipline and training to this end. Water spreading all over a flat surface is of no use and has no power, but when it is made to go through a narrow pipe it has very great power and can be most useful. Steam is of no use in air, but when limited and compressed it can drive a train. Saturn does the work of limiting, confining, condensing for us in every sense. In an amorphous, cloud-like condition we could never hope to drive the engine of our lives, and so we must have definition, we must have "bones" in all our bodies, emotional and mental as well as physical. We all know folk who have no bones in their emotional and mental bodies! Saturn's great ministry is only begun in their case. In the case of every soul or body, it is Saturn that "strikes its being into bounds."

Saturn is therefore the planet of essentials. He is not concerned with the trappings, not even with the flesh which covers the bones. Hence he will be indifferent to the laceration of the flesh as long as he is getting on with the building of "bones" in our mental, emotional, and spiritual natures. And he is concerned with doing more than giving us foundations for our feet in every realm. He is concerned with giving us a *real* foundation.

As long as we lay the foundations of our lives in Time, and in the things of Time, Saturn will laugh at us as Dalua laughed at the dead king who had cried for his dreams. He will strip us, again and again, until the "naked disciple follows the naked Jesus." Suffering, tragedy, pain, endurance are the means which Saturn uses in his compassion to "make our nothingness into men."

Until we have successfully passed through Saturn's hard school, we are not ready for that higher path which lies beyond his jurisdiction. Until we are well-defined spiritual persons, until we have built a spiritual structure that will stand the test of time, which can withstand the "wrathful siege of battering days," we cannot pass that Golden Gateway to join the Immortals. In matters of spirituality we are

mostly in the state of clouds, drifting about and blown hither and thither, and often in our lives

The wayward thistledown of fate shall blow

On the same idle wind. . . .

—THE IMMORTAL HOUR

By Fiona McLeod.

Saturn enables us to pass through the "eye of the needle" at long last, but nothing perishable, nothing that rust and moth can eat, will pass through with us in a physical, emotional, or mental sense. Saturn says: "You must get rid of all unessentials." He helps men with whips of pain to do what they could do without the pain if they were wise.

VENUS

With the exception of the Sun, we have so far dealt with the planets which hold sway in the realm of the unreal, in the world of matter, limitation, and darkness. Beyond the world of the relative and the limited is the world of the real, the world of light, to which we pass after going through that point which is symbolized by the eye of the needle that is guarded by Saturn.

Venus is the planet which has to do with the higher mind. It is a world of life as compared with form, of light as compared with darkness. Venus has a close relation to the higher emotions. It has been called the planet of love, beauty, and harmony. But if Venus has to do with love, it is not "love aflame with all desire, but love at peace"; it is not love mixed with any selfish wish or longing, but unselfish love, universal love.

It is said that Venus bestows charm and color, and that it is the unifier. That quality which we call color is to be found in all branches of art as well as in the art of life. We talk of color in music, in poetry, and even in prose we have "purple patches." Everything that seems heightened in appearance so as to be appreciated more fully is said to have color. We talk of being

"off color" when we are below our normal standard in any sense.

What appear to us as mind and emotion are only one thing in the realm of Venus. Indeed, what appear to us as thinking, feeling, and acting, as three different things, are as one thing in the world of reality where Venus rules. A great deal of quiet, steady thinking is necessary to understand the world of Venus, Jupiter, and the Sun. And a great deal more thinking will be necessary to understand the realms of Uranus and Neptune. All these planets, if we may call the Sun a planet, are in the formless worlds as compared with the form worlds. In less technical terms, they belong to the world of unity as against separation.

It is purely a convention to say that Venus is the planet of love and beauty. What is more true is that the power in our higher selves, which we may call Venus if we like, enables us to see beauty, or enables us to feel unity or a more universal love. There is no such thing as a separate department of beauty in reality. There is such a thing as the power to see beauty, and that power we associate with Venus. Likewise, it is the power that enables us to appreciate charm, loveliness, grace, color, love, universality. It is the power of inspiration when linked with Mercury in one aspect; it is the power of love and suffusion in another aspect. The vision of Venus is that of the "seeing eye" for which there is no "without."

Today we have a splendid example of what Venus stands for in the writings of Dr. van der Leeuw, notably *Gods in Exile*, *The Fire of Creation*, and *The Conquest of Illusion*.

Of course, there are other aspects of this great planet. It is intimately connected with poetry in every sense of the word, as well as with poetic art. All things are seen by Venusian eyes as an aspect and expression of the one Beauty. No beauty can be seen anywhere, at any time, unless and until Venus awakens in us the power to see beauty. The calculating mind never appreciates beauty, and that sort

of mind is transcended when we reach the power to see the real "color" and suffusion of life. W. B. Yeats expresses this vision of Venus in the lines:

*"In all poor foolish things that live
a day
Eternal beauty wanders on her way."*

JUPITER

While "color" in the widest sense is one of the gifts of Venus, Jupiter gives the power to see and appreciate design, the beauty of line and form. Jupiter has always been associated with the judicial side of law. Jupiter sits in judgment and balances. One aspect of this planet is related to will. It is the power of Jupiter that enables us to appreciate law in the scheme of things. I imagine that it was from Jupiter that we had the conception of God as the Great Geometrician of the Universe. It is Jupiter who is embodied in every plan, the designer of every plan. Jupiter is probably connected with archetypal ideas, those divine, eternal thought-forms which are the basis of all forms in the world of matter. It is he who gives us the power to see a Plan in the world and in the Universe. Jupiter people are "very tidy" people as a rule, and they have everything in its proper place; they also have a flair for law and order in domestic as well as national life. They always wish to arrange everything according to plan!

In another aspect Jupiter gives enthusiasm and that rapturous energy along creative lines. William Blake was a son of Jupiter, and he said that "exuberance is beauty." So it is, as great vitality and great strength are also beauty. I need hardly mention the exuberance, the "enthusiasm" of Blake's designs and ideas.

Jupiter is the "polar opposite" of Saturn. While Saturn limits and condenses and even crushes, Jupiter expands and gives us a feeling of unboundedness. Jupiter's forms and designs are not things which imprison the life as in the case of the forms

built in the "lower worlds" by the Moon and Saturn. Even the form designed by Jupiter escapes limitation and eternally lives. Forms in all great art do not imprison life and beauty, but rather enhance both! Jupiter's skill as designer, artificer, architect, sculptor, is a skill connected with a life-design, a life-pattern, and not a clumsy copy in the world of earth and clay. Life as design, as plan, as architect, is seen best in Jupiter's realm. He also gives wisdom and calm judgment, and at the same time he gives that inpouring of divine rapture of creative enthusiasm. Design and plan are really the "informing" of life. Joy "designs" a smile; all forms are joy-designed where Jupiter is concerned.

In Theosophical terminology Jupiter stands for the Buddhic plane. It is a plane where there is no such thing as anything outside oneself, where there is no past or future, but only an eternal now.

URANUS

With Uranus and Neptune we pass outside the confines of every limitation. Only deep meditation will convey to us some truths about these deeper aspects of our spiritual nature to which we give the names Uranus and Neptune.

Uranus represents transcendent power, that power which belongs to a cosmic sphere. Electrical force is but the shadow of Uranian power. It is the ever-immutable will in us, but in an aspect of power. No wishes of a so-called human or personal kind can be predicated of Uranus. He is supremely indifferent to all that takes place in a world of sham reality, the world of likes and dislikes. He is the power that awakens. He is the destroyer and the reformer. He represents our high spiritual destiny, and when our mortal destiny, as we try to carve it out down here, comes in the way, Uranus will break it if the hour to do so has come. Cherished ideas are broken up without any ceremony or "by-your-leave" and blown to the four winds, never to return.

Uranus is the power that makes all things new. Uranus has always a new world to present to our eyes, in a physical, emotional, intellectual, and spiritual sense, whenever he "touches" us with his wand of power.

In the world of events and experience its influence is electric and sudden. Its explosive force shatters almost at once a point of view which has been held for many years. It has some influence upon the present crude methods of electric healing, and it will influence the coming age of Aquarius.

To my mind the electric suddenness of the influence of Uranus takes place only when there are obstructions in its way. If we could invoke this great power and prepare ourselves to become its channel, I think we should find that its irresistible power is to be felt only in a most intense peace. There is no struggle connected with true power. The peace which passes understanding is also the power which passes and surpasses all effort. All effort is a reaching to attain power. When power is attained there is peace, and the greater the peace the greater the power. No emotion can express universal love, and no action can express universal power, and no thought can express understanding or wisdom.

Mighty spiritual heroes and original, dynamic artists in every sense owe their inspiration to this planet of power. Those who know this power will never know defeat, and will become true rulers in the kingdom of life.

NEPTUNE

Neptune is the planet of universal suffusion and love. On earth it is represented by magnetism, that mysterious force of which we know nothing. Venus and Neptune are the greatest spiritualizing and de-materializing forces among the planets. Neptune is "farthest away" in more than one sense. It is very far removed from anything physical and the physical world. If Neptunians are more "there" than "here"—if they are not "all here" sometimes—it does not

mean that there is less of them than of the rest of us. The influence of Neptune etherealizes, transfigures in a most marvellous way. It is a sublime and holy influence that very few can respond to at the present stage of development.

The unmistakable magnetism of spiritual blessing is that of Neptune. Neptune is a universal benediction. One feels as if in Neptune one touches the hem of the cosmic soul, and as if we were bathed in an inexpressible and intimate union with that love which is the soul of love even in a universal sense. The one beauty is never unveiled to men's gaze, but to the worthy aspirants on the path of cosmic love and beauty Neptune will draw aside her transparent veil and reveal that excess of radiance that blinds mortal sight.

Neptune is the ever-escaping essence of loveliness that a few have set out to follow, cost what it may in the perishing of forms, however immaterial they may be. Uranus trumpets the prophecy of a new life, a new world, every new moment of time; Neptune whispers in our soul of the beauty that is within all beauty, of a loveliness that is the soul of the highest loveliness we know at any stage. The heart touched by Neptune knows an eternal nostalgia. It will know an eternal yearning for that celestial love and beauty that passes from yearning to greater yearning to capture the ever-escaping beauty that only escapes to appear yet more beautiful. Such is the mystery of Neptune in one respect.

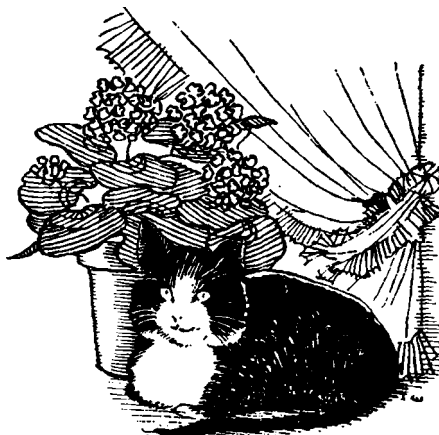


This brings us to the end of our present study of the planets from a life-side point of view. All I have tried to do is attempt to convey a point of view, an attitude, which is not altogether in the words. The attitude is as much conveyed by my feeling, I hope, as well as by the reverence with which I always approach this immense and sacred subject of Astrology.

Be Kind to Animals

By Nellie C. Williams

(Prize-winning Editorial)



Drawing by Iris Weddell White

(This editorial appeared in "The Quest," N. Y. Each year the Massachusetts S. P. C. A. offers two prizes of \$50 and \$25 each for the best editorial appearing in the United States or Canada. Last year editorials from twenty states and several provinces in Canada were sent in competition; that of Nellie C. Williams won first prize. It follows:)

APRIL, the month of sunshine and flowers, of bursting bud and emerald tints on withered bush and blade, of joyous songsters hastening to answer the supreme call of life, of all the wondrous beauty of nature's marvelous rejuvenation, is with us again; and the month is noted for animal lovers because it brings the beautiful, thought-compelling anniversary of Humane Sunday followed by the week which emphasizes man's duty toward creatures lower than himself in the scale of evolution, yet pure and lovely in their own right.

This year marks the fifteenth observance of the anniversary, Humane Sunday falling upon April 14th, and the week lasting until the 20th.

Each year the observance is more extended; it has grown much more rapidly than might have been expected from the simple beginning; humanitarians, educators, ministers and publicists have been quick to see what vast good would come from unified national and international consideration of the beings of other forms that share this earthly life with us.

The more active Humane Societies stage various demonstrations, some-

times quite elaborate; schools have special exercises, playlets, talks, recitations; ministers speak to their people of religion's vital command to succor the defenseless; editors write appealing sketches of the humble creation; the radio voices the message in thousands of homes; the very air seems to vibrate with the call to show mercy, even as weak, stumbling man craves and hopes for mercy for himself.

Cruelty is becoming unfashionable; it is more and more "the thing" to belong to a humane league and work for animals, though scarcely a generation ago, public opinion considered it utterly ridiculous, only a few silly cranks doing it; but sentiment has changed very rapidly for the better in spite of the age-old habit of thought that the world and all of its inhabitants belong to lordly man and that all other beings are here to be exploited by him.

The leading thinkers now have much fuller and broader concepts; psychologists in every center of learning are studying the minds of animals, for at last they are admitting that animals possess minds in some respects superior to man's own; and the latest wonderful discoveries in both physical and psychic realms lead to the con-

clusion that all creation is one, every created being having received a spark of the ineffable, the divine Life Force that is and was and ever shall be.

Man himself is only a little higher on the ladder of evolution and he cannot ignore or mistreat those on the lower rungs who are also climbing slowly upward towards the light, without suffering severely in his own nature and retarding his own spiritual advancement.

And yet the battle is by no means won; many gross evils are still with us, some of them, perhaps, will require years to eradicate from habit and custom; inhumane methods of handling and slaughtering animals for food, the horrors of steel traps in catching furbearing animals, the frightful agonies endured by the victims of animal research, hunting and other sports whose thrill hangs upon the suffering or death of animals, all these and many more are awaiting a just and righteous solution; but thank God, upon the other side of the ledger we find much that has been accomplished and much of great promise for the future; and the promise is especially radiant in the fast expanding teaching of humane ideas to the young.

For if young people are trained in early life to love and appreciate the lower races and treat them as friends, not only will it relieve a vast amount of the world's sum of suffering, but it will ethically develop the minds and hearts of our future citizens, making them ashamed of injustice and cruelty; and upon such training of the young depends the future of mankind, whether it be freedom or slavery, war or peace, the living up to the best or the worst that is in us.

Every one of us can do something to help bring about this millennium; let each one resolve during the coming anniversary, to do his utmost, even though it be a very simple thing, such as joining a humane association, a few words to a pastor whose atten-

tion has not yet been called to the many Bible texts speaking sympathetically of man's duty to his lower brethren, a few words and a bit of literature to the teacher who has not yet learned how avidly her pupils absorb animal stories and the moral lesson that so easily goes with them, a humane book or magazine placed in the town library, a little impromptu celebration around your own hearthstone, if you are lucky enough to have youngsters in your family; these and many more ideas will suggest themselves to you; and though your own part may be small, if every one who reads these lines will do something, the aggregate will be a mighty force, for a little leaven lighteneth the whole lump.

Man has always been dependent in great measure upon the animal races; much of his food, much of his clothing, all of his transportation during countless centuries, has come from animals; he has shamefully abused their love, their trust, their obedience, their willingness to labor for him.

Even now with all the changes in modern customs and ways, life on this earth would scarcely be possible for us were it not for the services rendered by the beasts, the birds and even the insects, for the humble earth worm tills the soil before man's clumsy efforts separates it for planting, and the dancing little bee fertilizes the flowers of grain and herb, the birds keep noxious bugs and worms from destroying crops, all contribute their labors to the great natural forces that combine to make this globe a pleasant habitation for the children of men.

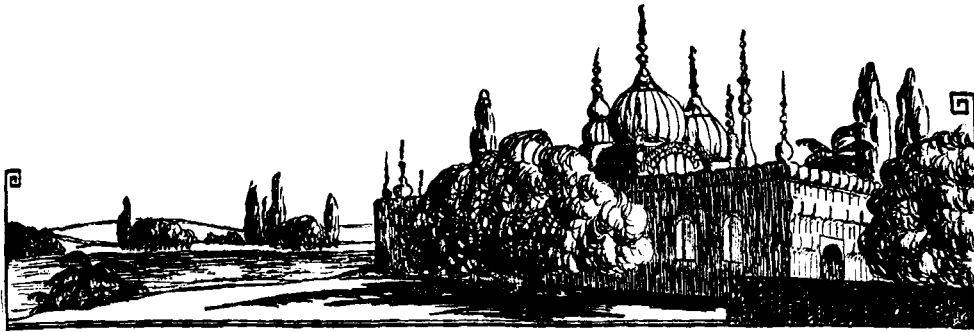
Shall we not accord to these creatures a measure of the social justice that is now influencing man's conduct as never before?

And if we are at all worthy of the spiritual destiny reserved for us, shall we not extend the Golden Rule to them also?



India, The Motherland

By Jennie T. Douglas



(This is the second of a series of articles by Miss Douglas, who lived in India for some time.)

FESTIVALS

INDIA is a land of festivals—not all great festivals, but most of the time there is some special kind of celebration going on. Each full moon day is a day of religious observance of some sort, varying with the month of the year.

The lower castes do not have the philosophic religion of the higher castes, but worship God under the name of "Rama." The Hindu religion provides, as St. Paul expressed it, "the meat for strong men and the milk for babes." Therefore the more ignorant (younger souls) among them are not burdened with all sorts of questions which would disturb their minds, but are taught concerning God as though he had the same attributes as a human being—only very much glorified; they look upon Him very much as the early Jews looked upon Jehovah. Jehovah used to become angry, and he went out with the armies of the Jews and smote the enemy for them. Rama overcomes all the "dark powers," and this story is vividly portrayed for them in a pageant which is performed once a year, in the month of October. It is called the "Ramaleeta" and lasts twelve days, being given each night in a different part of the city.

In one Ramaleeta which I witnessed, the procession consisted of giants, monkeys, twelve cars of Rajahs (kings) who fought for Rama, nine horses, four camels, "the powers of evil" (*rakshas*) with bottles of liquor, and twelve dancers. The giants must have been made of papier-mache, nevertheless it took many men to carry them: the first one was about thirty feet high.

The "powers of darkness" fought Rama's fighters with swords. It was the most marvellous sword play I have ever seen; considering the heat and the amount of clothing that they wore, one wondered that they could even carry swords—to say nothing of fighting with them. They would fight as they were moving in the procession and then rest, all the while being fanned by men with huge fans.

The headdresses were about three feet across and resembled huge fans; some of them were like peacock tails, and others were of gilt and silver. There was one elephant carrying a king who had the head of an animal.

The darkness of the tropical night, the noise of the drums, the soft flickering lights of the torches, the brightly colored robes of the people, the shouting but withal a quietness and religious

reverence with the shouting, lent a charm and enchantment to the scene that made one forget reality.

Another festival in which everyone takes part is the Festival of Lights. The lights are made by taking little earthen vessels, filling them with coconut oil, and putting wicks in them. The poorest manage to have one light, while the wealthy place them all over the house. They put them about one foot apart—along the window ledges, the banisters of the verandahs, the ridges of the roofs, and any place that will hold one. These little delicate flickering lights make the place look like a fairyland. I went out in a boat on the Ganges and there were lights floating on the water; with the reflection of the lighted buildings, the scene was so beautiful it was bewildering. This festival is called "Devali."

I shall tell you how our girls and the boys from the Boys' School celebrated Shri Krishna's Birthday. Shri Krishna is the Divine Child of India: He is the Great One who taught through music. He went about playing the flute all through the country, and many are the stories that are told about Him, how the people, children, and animals loved Him. He left the earth when He was sixteen years old, but in that short time He gained a hold over the hearts and minds of the people that is stronger than any other of the many Teachers who have come to India. He came about five hundred years before Jesus appeared in Palestine. The Indians will tell you that He is the Great One who manifested through Jesus, that He is the same person we worship under the name of The Christ.

The girls decorated the school hall and made a lovely cradle of palm leaves which, by pulling a cord, they could rock back and forth. In the cradle was a picture of Shri Krishna. At seven o'clock in the evening they performed scenes from His life, one girl who could play the flute taking His part. After the entertainment they gave to each person present a little earthenware dish containing sweets, bananas, and slices of cucumber.

At half-past-nine we went to the Headquarters Hall, which was decorated more elaborately. There the boys gave a drama from the life of the Great Teacher who founded the Sikh religion, followed by three scenes from the life of Shri Krishna, who was this time represented by one of the boys. These scenes were different from the ones that the girls gave. They performed the ceremonies in front of the cradle, and they had the entertainment so planned that they sang just at midnight while a temple bell intoned in the hall. As an undercurrent of sound, we could hear the temple bells of the city intoning at the same time. Well—it is not possible to tell you the uplifted feeling it gave one; I never heard such a "concord of sweet sounds" before in my life! The entire day reminded me of Christmas.

One thing I learned at this time: the little earthenware vessels were not to be used or touched again. The little cups and saucers were so dainty that I wanted to keep one of each as a souvenir. They were lying about the next morning where they had been thrown, and I started to pick one up; but some men stopped me and wanted to know why I would touch it. When I told them, they went and got some new ones for me that had not been touched by anyone.

They make much of birthdays in India. When they celebrated Mr. Telang's (he had been Headmaster of the Boys' School for many years), the teachers and boys came over from the school in the morning and stood in front of his house very quietly until he came out on the verandah. The teachers saluted him by going up to him and bowing down until their heads touched his feet, and he laid his hands upon them in blessing; then the boys saluted him by bowing almost double. Then they sang songs, and gave him flowers (garlands), coconuts, and sweets.

The following is taken from a letter written October 6, 1926; it will give an idea of how the Indians celebrate for one whom they honor very much:

"We have finished celebrating Dr. Besant's birthday—it really started September 26th (her birthday is October 1st), when the Youth Lodge gave an entertainment in the Hall. It was good! They imitated some of the best known characters on the compound: the school doctor, the head of the girls' boarding house, the Headmaster of the Boys' School, and our Principal. On the first, we spent the whole day. At 6:00 A.M. was *pujah* as usual; at 8:15 the Boys' School gave an entertainment in the Hall which lasted until 11:00, breakfast time. At 2:30 P.M. the Girls' School gave an entertainment in a big open tent on their own compound; it was finished at 4:30. Then I went with some of the college girls as their chaperon to the boys' football game (it was not played like any football I ever saw before, more like outdoor basketball without the baskets); left there at 5:00 to get home, bathe, eat, and go to the T. S. meeting at 6:00 P.M. That meeting was over at 7:40; then, at 8:00, a Masonic meeting, and at 8:30 a camp-fire on the playground of the Boys' School—the Boy Scouts had charge of that.

"On the second, we had a Hindu drama given by the Girls' School at 6:30 P.M., and repeated for the school children and people of the compound on the evening of the third. On the fourth, the upper-class girls and college girls gave 'As You Like It'; there was not a person in it whose native language is English—the two Austrian girls played the leading parts, and to me it was marvellous to see how well they and the Indian girls did.

"At the T. S. meeting, on the first, there were several speakers, who gave wonderful tributes to Dr. Besant for her tireless work for the betterment of humanity."

The Murati New Year occurs April 3rd (at least it did in 1926). On the

verandah of one of the houses I saw the decorations for it: They had a *chaulkie* (low table) decorated with a very beautiful table cover, and on it were placed rice, mango leaves, coconut, betel leaves, betel nuts, and a *pice*. (A *pice* is the smallest metal coin of India.) They also had a silk scarf hanging on a silver pot, with garlands. All this is to express thanks for these various gifts that come to us through the year—food, money, clothes, and valuables.

Another festival time is the time that they call "Holi Holidays." It is another few days when the lower castes have a very good time. They throw some kind of red powder on each other; they get a great deal of enjoyment out of it, but the higher-caste people take no part in it. In the evenings they play musical instruments and dance; the music is rather weird and reminds one of the music played by the North American Indians. The dancing is done by a man or boy, rather like a combination of clog and aesthetic dance.

When I visited Conjeeveram I saw the Juggernaut Car, but was not there when that celebration took place. From what I could gather from the Indians, it is not the intention that anyone should throw himself under it; but some few, in the exuberance of their emotions, become hysterical and sometimes do so. Perhaps we can understand this better if we think of some religious sects in our own country who lose self-control and shout, or roll on the floor in ecstasy.

Dates are unsettled things in India according to our ideas of time. Because events are shifted from year to year with relation to the moon, and because events do not follow the years as our events do, one may remain in India for years and never see the same celebration twice.



The Theosophical Society in Ireland

By The Rev. F. H. Aldhouse, M.A., F.R.S.A.
(Ireland)



STAND on Castle-Coe hill, from which five counties can be seen, looking North, West, and South. To the East the Irish Sea, blue and flecked with white, sings its eternal song. Above the pale blue Irish sky, flecked with white clouds—a soft, caressing sky—canopies all.

If I look North to the Mourne Mountains, or South to the Wicklow Hills, or West across the fruitful plains of Louth with their sweet brown *knows* (small hills), I see the blue misty sunlit atmosphere, so like an opal that the old Celtic peoples called Ireland in their Gaelic "The Many Colored."

To me, even to the foreigner, it is a land of magic beauty, by day or night, golden beneath the sun, silvered by the moon. I behold beauty which can only be called Fairylike; as a former member of the Irish Theosophical Society, Senator W. B. Yeats, sings,

"Oh Fairies dancing 'neath the moon
A Druid land, a Druid tune."

For the soft wind sings fiercely in the winter or croons gently in the summer, of a Danaan (Fairy) past, a time when gods, men, and fays were friends and neighbors. All our old literature—*The Three Sorrows of Story Telling*, the *Tain bo Cuil-laigne*, *Tuan McCartol*, etc., etc., and all our old music, which has been described as the finest surviving ancient music of Europe or the world, is full of that wondrous heritage of mortal and immortal fellowship.

In sad times of tribal wars and English invasion, still the Fairy fellowship was unbroken. "The Midnight Court," "The Music of Carlin," "The Songs of Raftery," prove

it. The sordid Eighteenth Century, with its heavy boozy materialism, could not divorce the partnership of men and the *Sidhe* (*Shee*, Fairies). But the contending religious bigotries have dimmed its radiance a little. It is sad to have to confess that in Erio the considerable religious revivals in the nineteenth century, if they led to better observance of public and private worship, also in many people hardened the heart and softened the head.

There was also then a cant of "science," falsely so called; it was materialistic with its many loathsome vaccines, its vivisection, its war on the imagination, its stuffy comforts. Its ambition was to make the world "unpeopled of its dreams."

The bitter political land-war, the education, sectarian in the lowest sense, the very poetry of Ireland at that time, were largely political or denominational.

All this had dimmed the bright, eager glance, and cast its shadow on the soul of Rosin Dubh (*Rosheen Doo*—*Dark Rosaleen*), our national Deva.

The Theosophical Society came then, unorganized at first, with few books, and they, as *The Secret Doctrine*, demanding concentrated and close attention. Its results were remarkable. W. B. Yeats, AE, George Russell, the distinguished author of *Earth Breath*, *The Candle of Vision*, etc., the visionary, and painter of the fairy life which his opened eyes beheld, Miss Constance Gore-Booth, Dr. Cousins, and many others, bear witness to the remarkable and gifted people to whom Theosophy appealed. A community home resulted, in which many budding geniuses resided, and for a time it was successful.

And then came the Judge "Secession," and the work of the T. S. here became, literally, alas! "Sweet bells jangled out of tune and harsh."

I will not write on what I know only from hearsay. I was too young then to do more than regret the ending of the magazine, which, with AE's colored illustrations and Yeats' and others' indefinable charm, had stuck its roots into the imagination of myself, an Irish schoolboy in Drogheda, a town close to Dowth and New Grange (Brugh-on-Boyne), "the fair holy hills of Erio," the very home of the gods.

The T. S. broke up into Hermetic Societies, etc., and its great poets and writers, though not uninfluenced by their connection with it, went their ways.

"But neither heat nor frost nor thunder
Will wholly do away, I ween,
The marks of that which once had
been."

I will say only one thing: The idea of Brotherhood had not possessed them. As to the present, I will say little; I do not wish to be "the idle singer of an empty day."

The Society goes on, its light is not quenched, its magazine gives pleasure to many discriminating readers. The "storms" which have caused havoc in many national Societies have caused little disturbance in Ireland; even Mr. Krishnamurti's striking, and, to some, disturbing utterances have caused small excitement within or without.

Of the T. S. in Ireland it may be said, "She is not dead but sleepeth." The "Sleeping Beauty" awaits her "Prince Charming" to kiss her to full realization of her great heritage, her sovereign future, and present glorious adventure. Now who is this Prince Charming? Many answers would be given, perhaps as many as there are members of the T. S. here; greatly daring, I will give my own.

It is *Service*. I should like the T. S. to be the gracious interpreter of contemporary life. I should like her

to have a Christmas tree for the children at Christmas, to which every child of members, or the sympathetic, could be asked, with the mystic meaning of the season explained; while they thought with love of the Wonder Child of Bethlehem, I would like them to see Odin Allfather in his robes of Father Christmas, and Yggdrasill in the candle-lit tree. I would have them remember *Lu Lavada*, Sun God (*Lu Lamfada*), born as Ireland's helper at Yule.

I would have Easter with its eggs, its hot cross buns, its rich symbolism, a happy time for every child that would accept with its "egg of resurrection" a little of the occult meaning of that wondrous season. I would have All Hallow's eve a time of the revival of many of the ancient games which young and old played. In fact, I wish the T. S. would try even in a small way to be Rosin Dubh's memory; a happy reassuring recollection in the national mind of a glorious past with all its wistful thoughts.

For the present, I should like the T. S. to evolve a scheme by which the public could read our literature, try our cookery, and hear good music all at once. We might have the Headquarters over a shop where vegetarian meals were served, and where anyone could take any book he liked simply by depositing its price. If he never returned it, well and good; even if he kept it more than three weeks, he could get his money back with a small deduction; if he returned it in a week, let him get all his cash back. I would let him have magazines at those terms. I would have a wireless (these are not dear now) to supply good music; I would have monthly concerts in the evenings. I would have plays.

If we get the *young*, we have the future. I would have appetizing vegetarian dried and canned goods. I would, above all, encourage Fairy lore, for the Irish heart loves them and has never renounced them. I would have Fairy Concerts, with every item from native or foreign composers and poets of Faerie. Might

we not by rhythm actually touch the Hidden Kingdom? Perhaps. More Brotherhood, more music; more seeking for the magic land that lies so near, and is yet so far from our hectic life. That is my recipe.

What does Theosophy mean? Just this: widening of vision.

"Two men looked out thro' prison bars,

The one saw mud, the other stars."

The star-gazer had a pleasanter view, but we need to see both. The T. S. should widen vision, muse every good thing, love the past, brighten the present, help build a brighter future. It should be a kind friend to those who seek a friend, a wise adviser to those who seek wisdom. But above all, Brotherhood to all—visible and invisible.

A Further Note on Fechner

By D. W. M. Burn
(New Zealand)



IT WAS with great pleasure that I read in the April issue of this Magazine an account of Fechner's work. I first fell in with it in 1883, when a student at Otago University, N. Z. His little book *Life After Death*, translated into English by Dr. Hugo Wernekke of Weimar, had appeared, published by Sampson Low, Marston, Searle and Rivington, the previous year; and Tait and Stewart's *The Unseen Universe* had not long been issued. To me, the books seemed largely complementary.

I wrote to Dr. Wernekke at once, so initiating a correspondence which ceased only with his death a year or two ago, though at one time there was a longish gap, thanks to our being very much enwrapt in our several concerns. In one of his very last letters Dr. Wernekke, at my request, discussed the question of Master Kuthumi's visit (as Prince Lal Singh) to Fechner, and a copy of what he said was sent to Mr. Jinarajadasa, and is now in the archives at Adyar.

I was desirous of making Fechner's acquaintance, and was interested and a little amused at the evident awe with which Dr. Wernekke regarded the professor. While he hesitated and pondered on the means of bringing us

into touch, I, in my direct way, approached the famous man myself, sending him some verses—a sonnet, addressed to him, which appeared later in a volume of verse (about 1901). The professor responded with delightful spontaneity and frankness; sent me some return verses in which he made a pretty play upon the seasons we were then enjoying at our respective ends of the earth, *Frühling* (spring) and *Herbst* (autumn), my adolescence and his ripe age; sent me also his photograph duly inscribed, and asked for mine in return. A couple of years later he sent me a copy of his *Drei Motive und Gründe des Glaubens*, (published in 1863 at Leipzig). The photograph, suitably framed, has for the last 46 years hung on my study wall wherever I have lived; it hangs before me now, a little to the right, as I type this note.

I have for many years wished that someone, whose knowledge of philosophy and acquaintance with the German tongue were both sufficient to equip him for the task, would write of Fechner in *The Theosophist*; Miss Stark's deft use of James and others has more or less met this wish, and the service of this truly great man to his generation will become known, thanks to her paper, to thousands of readers.

Civilized Japan

By Ella Darlington
(British Columbia)



Drawing by Vanessa Z. Helder

They "Spare the Rod" without Spoiling the Child



ORPORAL punishment, whether in the form of whipping, caning, slapping, or spanking is practically unknown where Japanese children are concerned—a triumph of self-restraint probably not yet achieved by any other civilized nation.

I lived for two years in Japan and went to and fro every day in crowded mean streets, in tramcars and trains, and I have never once seen or heard of a child receiving so much as a smack. This is not because the small children are angels; but because the Japanese consider that patience, cajoling, reasoning, coaxing, railery and gentle mockery are more rational methods of bringing a child to a realization of its naughtiness than physical force.

When living in Tokyo, I was told by a Yokohama friend that Japanese women used to stop and look over the fences of the Chinese quarter to marvel at the strange sight of the Chinese mothers actually whipping their own children! Had these gentle Japanese visited the part of Scotland in which I was brought up, there would have been as many a "ma!" and "sa!" of consternation: for there I have heard mothers yelling to their offspring that when they

got hold of them they would "flay them alive and cut their heads off."

There is no corporal punishment in Japanese schools. I once asked a boy of sixteen what would be done to a boy if he behaved very badly indeed. He thought for a time and the worst punishment he could think of was: "Sa! I sink he would be put outside the door!"

A cross word from her teacher is a serious punishment to a Japanese girl. One day I heard a Japanese colleague talking in a quiet "come, let us reason together" tone to a girl, and she told me afterwards: "I was giving Masakosan a very severe scolding"! Only last year in a Kobe High School a girl, to whom her male teacher gave a reprimand for giggling, went home and committed suicide by taking poison from the surgery of her father, a doctor, so deeply did she feel the disgrace of being reprimanded.

Quarrelling is unusual in Japan. My house overlooked a large elementary school yard but I never saw as much quarrelling in a year among some five hundred children as I have seen in a week in a small rural Canadian school of twelve pupils.

Tokyo streets swarm with apprentice boys on bicycles carrying goods to their masters' customers, and there

are constant collisions. A boy will be gaily sailing along holding aloft a tray with someone's lunch on it, and another with a trailer full of green-grocery will whizz around a corner! They will pick themselves and their goods out of the mêlée and there will not be a word of recrimination or a voice raised above normal.

Foreigners in Japan soon learn that unless they want to gather an amused crowd they must not show anger or irritation or scold, under any circumstance. It simply isn't done; and when one has lived only a short time in Japan, it comes as a shock—so soon does the gentle influence work—to hear one's own countryman come into a shop and

bluster at an unfortunate shop boy because he has sent him fruit cake instead of grapefruit.

Whereas it is quite impossible to live anywhere near Chinese of the working classes, one can have one's house in the heart of a Japanese city, surrounded by poor Japanese streets, and there will be no annoyance from shouting, loud voices, drunken brawling, fighting, and quarrelling such as one would have to endure in similar streets in London for instance. The worst noises are made by foreign importations such as street cars, motors, and radios.

The Japanese have much to teach us when it comes to civilization!



The Happy Weaver

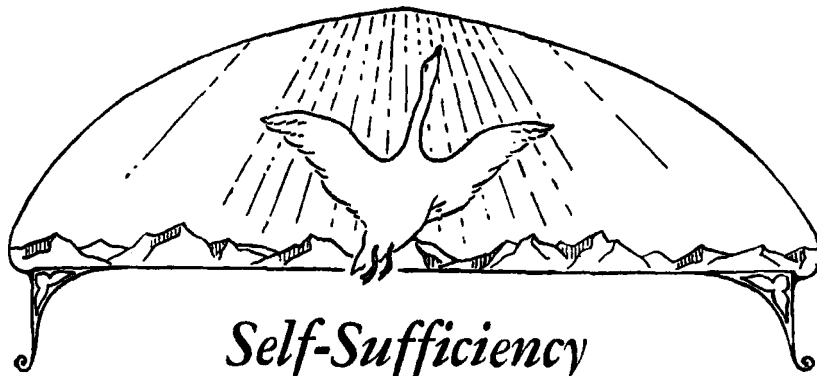
By George Sargent

(Massachusetts)

SONGS danced thick in the Weaver's brain;
Verses wistful and verses gay.
"All my weaving," he cried, "is vain;
"Why at the loom do I toiling stay?"
Out of the dusty room he went,
Leaving his task with great content.

Resting soft in an easy chair,
Pencil and paper he blithely took.
"Now is time for the verses fair;
"Soon I shall see them bound in a book!"
Blank was the paper, the pencil dumb;
Never a verse at his will would come.

Back to his loom the Weaver ran;
"Here is my work, and here I stay!"
Crowding close, as the whirr began,
Came his songs in the same old way.
Now the Weaver is glad and wise,
Singing still as the shuttle flies.



Self-Sufficiency

By Frederic W. Burry

(Ontario)

HIS is the happy state when one is not depending on the precarious support of loving friends, or tied to dogmatic schools of thought or under the whip of what some call the master class.

To be alone. And if necessary, to be able "to people our solitude," as Baudelaire suggested.

Books are one way. But according to Joaquin Miller, the poet, even books are not necessary to one who can *think*.

Some like the comradeship of a dog. Walt Whitman believed that "living with the animals" would be preferable to being with people who are forever worrying about their sins, and whining in general.

"Are you not lonely," Thoreau was asked, "away out there in the woods all by yourself?"

And he replied that it was not necessary to be rubbing up against people all the time.

As a matter of fact, we are often more in contact with others when we are in reasonable physical distance from them.

Only weakness requires so much so-called companionship. It may be all right for the immature—but "he travels fastest who travels alone." So said Napoleon, a very self-sufficient man.

It develops courage. It makes for sane and collected thinking.

One need not be *always* alone. Everybody does not want to be a hermit. And it is possible to be self-sufficient and "alone" even when in a crowd.

Baudelaire spoke about taking a bath of multitude. And it is more than "poetry" to be able to draw on the magnetic power of others, to exchange "forces" — without word, without embarrassment, even with "strangers"—by the law of attraction; all for general betterment and upliftment.

So that one is never actually alone. Is not the Self universal, one with all, immanent in nature — the All-Good, the I Am, the Almighty?

We think of the Masters, the Teachers, who are *actually* what all are *potentially*.

Yes, all in the present tense—for past, present, and future are enshrined in the Eternal Now. And the Time-space continuum of Einstein with the mathematicians only proves the long-cherished illuminations, the eonial inspirations of the Buddhas with their perfect memories and the Christs with their divine prophecies.

So that the Self embraces all of time and all of space. It is all Spirit—the whole or holy Spirit; and all Matter—"the earth and everything that's in it." "If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there." There

is no nothing—nature abhors a vacuum.

There is but One. It is the Love of the Christians, and the Atman of India. Or shall we say the Sacred Heart of the West and the Intellect of the East? Practical occident versus dreamy orient. Active civilization and reposeful contemplation.

Omnipresence. Realizing all this, how can one feel afraid? Perfect love casteth out fear. It is necessary to overcome. Hence the place of trial. "The past is what should not have been." "Sufficient unto the day is the evil thereof." The path of holiness—wholeness.

We pass through Golgotha. The place of a skull—the curious intellect. "Seek and ye shall find. Knock and it shall be opened unto you. The letter killeth, but the spirit giveth life."

Symbols everywhere—in books, in nature. Sermons in stones.

So we get these impressions—and more will come, when we are ready, prepared for them. Too much wisdom would be a burden. The light unveiled would only glare, and hide the Truth. "I have yet many things to say unto you, but ye cannot bear them now."

"He taught them as one that had authority."

And so many of His words were truly burning fire-brands.

Words that lashed like scorpions.

Words of life. Words of Power.

"I can do anything with words."
The creative Word.

And the Word was with God, and the Word was God.

"God and I make up a majority."

And the image, the aspect, can always draw on the one Abstract.

Pierpont Morgan was seated at his desk one day, when a client was ushered in to make arrangements over a million-dollar transaction, for which the client expected some days' delay and investigation.

The financier turned round; saw who it was; knew his business; then said: "Draw on us." Nothing more.

Those who "live by the gospel," cannot always say "draw on us" in money matters. "Silver and gold have I none; but such as I have, give I thee."

"If you do a thing, you will have the power." This is an old saying.

You draw up from great concealed springs of running energy, life, wealth.

"Do what you are afraid to do."

When you are "exhausted" there is a second "wind" for you. A new windmill.

"The mills of God grind slowly, but they grind exceeding small."

Houdini, the magician, had himself sealed in a coffin under the water, for over an hour. He said anybody can do it if there is no fear. And he, of course, knew how to economize the limited quantity of air contained in the box.

You are not working miracles exactly when you do the "mighty deeds."

But there are different "planes" of activity; and "more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

There is nothing like being wide awake. And it calls for a measure of restraint or transmutation. This is not repression. It is rather a fuller expression. "Morality is a long restraint."

A lasting bliss, purchased by arduous attention, unrelenting activity, and concentrated care is worth more than any passing thrills of pleasure with their inevitable reactions.

There is a law of readjustment and compensation.

It is necessary to go Inward. Without too much introspection. Rather forgetting and overcoming the fretful personal consciousness in good deeds. You only really possess a thing when you give it away. Sharing up in glorious friendship.

To be self-sufficient in the true and infinite sense is to enter the cosmic consciousness, the kingdom of God and his righteousness—then all the lesser things are added.

Black Magic in Old Hawaii

By Leo L. Partlow

(Hawaii)



WHEN we speak of "old" Hawaii, we must bear in mind that age is a relative matter. Today Hawaii is a modern community, but within the memory of many who are now living its culture was of the primitive type which was maintained in all Polynesia for hundreds of years without apparent modification. The transition from primitive to modern conditions has been accomplished in less than one hundred years, and most of it has been achieved within the present generation—since 1898, when the islands were annexed to the United States.

In the face of such rapid and far-reaching changes it is difficult to say how completely the old order has been uprooted and supplanted by the new. Certainly, on the surface, the old order no longer exists. The once all-powerful *kahuna*, or priest of one or more of the many orders of sorcery, is now a rare and rapidly disappearing member of society. Educated Hawaiians will tell you that *kahunaism* no longer exists, and, in their very manner of telling you this, cause you to wonder if it is really true. It may be that sorcery and black magic are no longer practised in Hawaii, and yet—when did a religion, after thoroughly saturating a social culture for centuries, ever disappear in thirty years? Students of racial problems know that an indigenous religion dies hard, if ever, and he who believes that the ancient religion of Hawaii, if indeed it can be called a religion, is dead and gone, is content to base his belief upon only the most obvious data.

The ancient Hawaiian religion was polytheistic and animistic. I rather hesitate to call it a religion, because the word "religion" connotes to some degree at least for us a law of righteousness, the moral imperative; and I

find this element entirely lacking in the Polynesian code. I have been told by an intelligent and educated Hawaiian, whom I regard highly, that, in *kahunaism*, emphasis was placed upon moral conduct; nevertheless, I do not find this statement corroborated in any of the accounts I have been able to read. On the contrary, I have found many statements that seem to justify the conclusion that the idea of moral obligation was absent.

Apparently the *kahuna* stood, not as a guide to higher living, but as a specialist in his particular line of magic, offering to any and all his services, for either good or ill, according to the desire of his patron. He was equally ready to bless or to curse, to heal or to destroy, to consecrate a new temple or to fortify a man to steal a pig. There is little doubt that these *kahunas* possessed extraordinary powers of a psychic order, such as clairvoyance, ability to travel in the astral consciousness, and psychometry. In addition to that they, or some of them, were mediums, some were obsessed by evil spirits, some had gained a certain amount of control over an order of elementals, and at least one section of the priesthood had a sort of working agreement with a very foul and powerful entity, a female deity, who was probably a relic of earlier days. Other *kahunas* were supposed to have the power to entrap the spirit of any one while it was outside the body and inflict such damage upon it that it could never thereafter properly animate the body. Then there were the diviners and soothsayers, the weather forecasters, the medicine men, and the temple architects, all of whom were called *kahunas*. Each one of these branches was a distinct order of the priesthood, and required a long period of preparation on the part of the candidate, though many

of the *kahunas* were proficient in more than one order.

Failures among the candidates for the priesthood were common. The instructors were very exacting and dismissed postulants not only for inaptitude and flagrant violations of discipline, but for minor events of the order of signs and portents, over which the student might have had no control, but which were considered as indicative of his lack of fitness for the work. Even after the student had completed his years of preparation with honor, so to speak, he might at his final test, which included his officiating at a public sacrifice, commit some ceremonial fault. Then his instructor would say, "You cannot learn the priesthood," and that would be the end of his priestly career.

Of all the *kahunas* probably the most feared were those of the *anaana*, or death-praying order. These were entirely malignant, and so far as I can discover, were never employed for any good purpose, but always for murder through psychic forces brought into play by a powerful curse. If one had an enemy whose death seemed desirable, one could go to the *anaana* priest and for a trifling quantity of worldly goods arrange the matter.

Before the *kahuna* could pray a person to death he must have some "bait," or material pertaining to that person, preferably nail parings, a lock of hair, spittle, or an article that had been worn by the person. Hence the procuring of the bait was a necessary preliminary step in the *anaana*, and for this reason the great chiefs, who always had plenty of enemies who would like very much to secure some of their bait, always kept servants whose sole duty it was to see that all material that could possibly be used as bait was burned or otherwise rendered harmless.

The death curse could not properly be performed in the daytime, nor on any night except a night of Ku. Ku was one of the major gods of the Hawaiian pantheon, the god of war and destruction. There were about

four nights of Ku in each lunar month, according to the old Hawaiian calendar.

An example of the employment of the *anaana* given here is adapted from a quaint old Hawaiian document, over seventy years old, quoted in *Thrum's Hawaiian Annual (1930)*:

The man, taking the bait of his enemy, goes to the praying priest saying:

"I have a thought in coming here."

"What is your thought?" asks the priest.

"The death by me of So-and-so, here is the bait. I am greatly vexed by him."

The priest answers, "Yes, it is his death. He has nothing for redemption. His bait has been obtained."

On a night of Ku, then, the *kahuna* places the bait in a calabash or large gourd of water. Then he takes his death furnace and kindles in it a smouldering fire fed by bitter leaves, such as the *akia*, the *auhuhu*, and the bitter gourd. As the acrid smoke swirls in ghost-like wreaths around the scene, the *kahuna* crouches on all-fours over the calabash and chants this curse:

"O the lizard, assemble together. O the lizard, giving birth to Akea, breaking the crest of the surf wide, give birth to idiocy, to palsy, the unexplained sickness, the disease of the cracked back, the itch, scrofula, hemorrhage, rheumatism, ague, dysentery, sickness of eating dirt; bathe him in blood, twist his back in front, broaden his twisted neck."

This ceremony being completed the *kahuna* takes the calabash and throws the bait into the sea, saying of the victim, "Here is my death sentence, crazy one, run outside and eat dirt."

The ancient chronicle ends with this significant statement: "The strangle prayer of the death-praying priest is like a compression, and the death of the one prayed against is the result."

It is sometimes asserted today that these death prayers were usually successful because care was taken to let the prospective victim know in some

way that he was prayed against, so that he might play his part by conveniently giving up the ghost. This is emphatically denied by a very well educated Hawaiian with whom I have talked, and who says that, on the contrary, care was always taken to prevent the victim from learning that he was being prayed against, because if one had warning in time one could almost always avert the disaster by going to another *kahuna* and employing him to set in motion a curse against the one who started the racket. Then it became a battle of wills between the two *kahunas*, and the weaker *kahuna* invariably lost a client—permanently.

In the Bishop Museum in Honolulu there is a plaster cast of a *kahuna* of the *anaana* order in the act of praying a person to death. Naked, he crouches on all-fours over the calabash containing the fateful bait. It is said that the original of this cast was an old *kahuna* who boasted of having success-

fully prayed fifty people to death in his time.

As one looks at this repulsive figure, it is not difficult to believe that the grim boast of the original was true. Even though the figure is only a plaster cast, there is something about it that is hideously revolting to the imagination.

Without any previous knowledge of magical practice, one notes instinctively the various postures and signs of the black art. The priest stands like an animal upon four legs, instead of like a man on two; his spine, the occult caduceus of Hermes, is horizontal instead of upright; his face is turned downward parallel with the ground instead of forward or upward—all of which seems symbolical of an inexpressibly sad defilement of man's innate divinity. And then, from the dim corridors of the past, memory recalls the Greek definition of a man, *anthropos*, the creature whose face is turned away from his feet.





Science Notes

By Stanley Rogers
(California)



SCIENCE is approaching a solution to the ancient and as yet unanswered question, "What is Life?" The explanation, as is always the case in the scientific world, is one of the physical means whereby the phenomenon of life occurs; in a philosophical sense, the problem is still unsolved.

Life to the biologist, according to the latest theory, may be defined as "an electric potential which is maintained and varied adaptively according to environmental conditions, this potential being maintained by chemical activity—mainly by oxidation." It must be admitted that this definition woefully lacks that romance and glamour usually associated with life.

It may be noticed that the definition just given is very nearly a description of an electric dry cell. But there is this difference: The potential of a dry cell cannot vary spontaneously, while that of a living organism can.

What, then, is death? The loss of the potential, say the authors of the theory. And this is no idle theory; it works. An amoeba, unfortunate creature, was tested with delicate electric apparatus and found to have a voltage—an infinitesimal one, to be sure. The amoeba became more active, more alive, when its potential was increased artificially. When the artificial potential (by artificial potential I mean one applied by the experimenter, as distinguished from the amoeba's natural potential) was applied in such a way as to oppose the natural, the microscopic animal became less active. As soon as

the creature's own voltage was exactly neutralized, it began to disintegrate. In short, it was dead.

For the benefit of those who are interested in anti-vivisection, as I am, I add that an amoeba is a less sensitive organism than a turnip.

The theory, if it is to be acceptable, must hold not only for unicellular animals, but also for plants, fruits, dogs, and men, and everything else that is alive. The experimenters decided to see if an apple exhibited the electric properties of an amoeba. They found that as fresh and fine an apple as could be found, one having a potential in excess of one-fiftieth of a volt, succumbed immediately when its potential was neutralized; decomposition began without delay.

Experiments on men revealed that they, too, live by grace of an electric potential. The amoeba and the apple appear to have a volt drop between the center and the outside. In man the potential is between the nervous system, especially the brain, and the liver. Every known cause of death destroys this potential, and it is the only physical phenomenon invariably present as far as has been discovered.

If this theory is true, it should be possible to create a living organism by creating the proper potential, facilities for oxidation, etc. The experimenters attempted to do this by putting distilled water on one side of a sheet of celluloid and apple juice on the other, thus making an artificial apple, so to speak. The organism thus concocted had potential which was adaptively variable, and had respiration and oxi-

ation. In other words, by definition, it was alive. A "control" similarly made, but with a hole punched through it to short-circuit the potential, displayed none of the properties of life.

▲ ▲ ▲

Some time ago the newspapers carried the story of the discovery of Planet X, a new planet lying beyond Neptune's orbit. The newspapers, as usual, carried much premature and inaccurate information. One paper published a picture of its orbit, showing it cutting the orbits of four or five of the other major planets!

Until very recently its orbit was undetermined. Within the past few weeks, Pluto, as the new planet is officially named, has been located on photographs made at Mt. Wilson, and elsewhere many years ago. Data from several of these old plates has made it possible to compute the orbit with moderate accuracy. Pluto does not cut the orbit of any other planet, though it does come within a few million miles of Neptune once in a very long time.

Pluto is "way out in the cold." It is one and a half times as far from the sun as is Neptune, and Neptune's distance is measured in billions of miles. Its photographic magnitude is 15.5, which makes it only one two-hundred-and-fiftieth as bright as Neptune. Its albedo (power to reflect light) is unknown; hence its size can only be estimated. We know how much light we receive from Pluto, we know its approximate distance, we know the approximate brightness of the sun as seen from Pluto. If we knew its albedo, it would be a comparatively simple matter to compute its size. Estimates, based on the highest and lowest known albedos, place its diameter between 3,000 and 8,600 miles.

It will necessarily require years of patient study of this planet before we will know as much about it as we do about the other eight major planets. Pluto's great distance, its small size, its slow motion around the sun—all contribute to the difficulty of securing exact data.

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Professor Arthur A. Compton, winner of the Nobel Prize, states that science at last has something to say about such philosophical matters as free will and God.

In the Heisenberg-Compton theory, he postulates that the law of cause and effect breaks down in the microcosm and that given causes do not always produce certain effects, but produce them only on the average. Professor Compton also admits that mind acts on matter and that thoughts may be of much potency.

To quote from the *New York Times*, "In his (Prof. Compton's) view, the world and mankind were not developing at random out of atomic chaos. On the contrary, he believed that he had found evidence strongly suggestive of a directive intelligence or purpose back of everything, with the creation of intelligent minds as its goal."

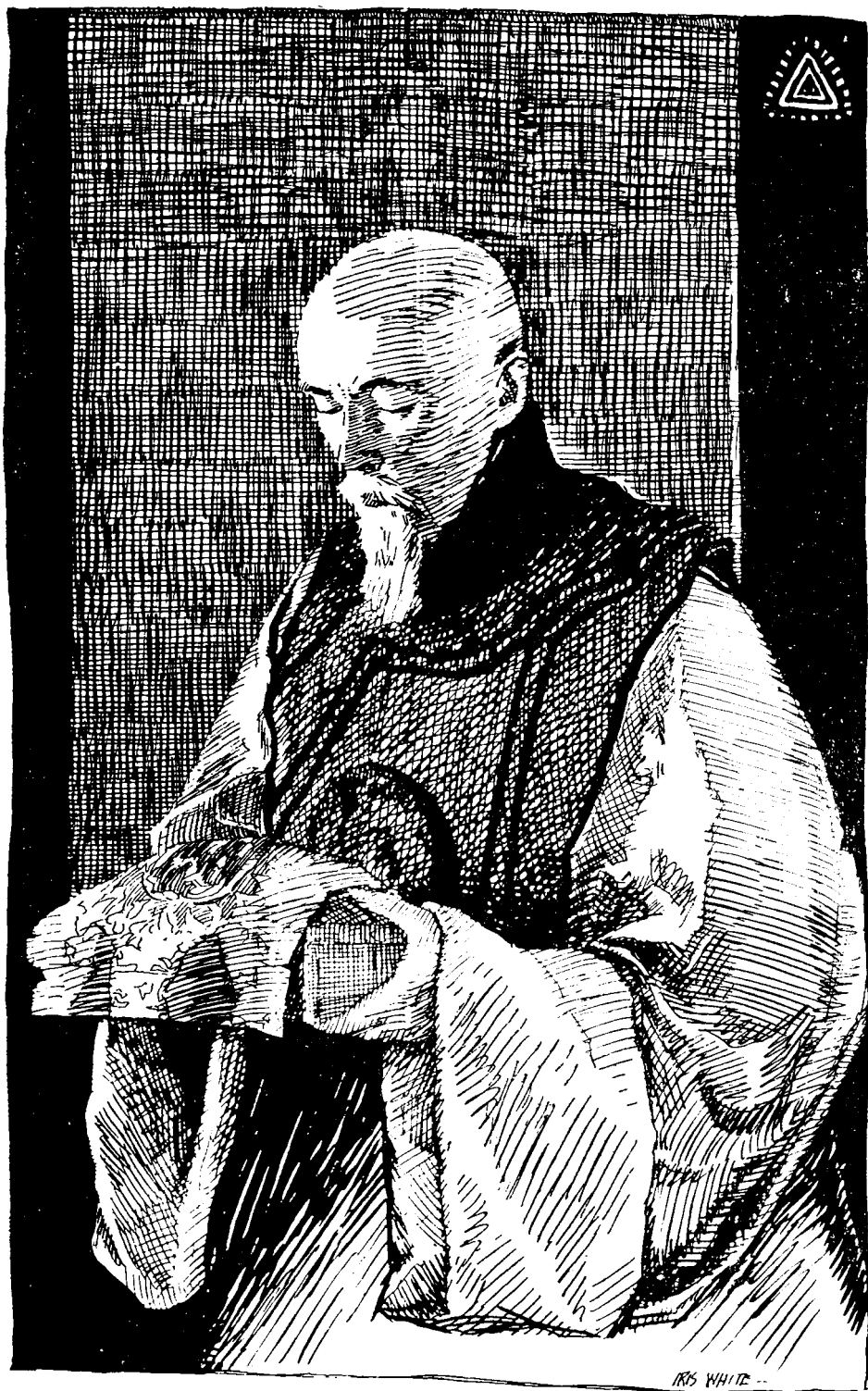
He feels that people have a certain amount of freedom of choice, that thoughts are not the inevitable consequences of physical reactions. If this is true, thought must be separable from the physical body. If thought can exist apart from the body, the existence of consciousness after death is probable.

Prof. Compton states that it has become clear to the physicist that the world could not develop to its present condition by pure chance. This suggests that evolution is an intelligently directed process directed by an intelligence toward a definite end.

"If we were to use our own best judgment," says Prof. Compton, "what would we say is the most important thing about a noble man? Would we not place first beauty of his character? It takes a whole lifetime to build the character of a noble man.

"The adventures and discipline of youth—struggles and failures and successes—the pains and pleasures of maturity, the loneliness and tranquility of age—these make up the fire through which he must pass to bring out the pure gold of his soul.

"Having been thus far perfected, what shall nature do with him? Annihilate him? What infinite waste!"



Portrait by Sriatoslav Roerich

Line Drawing by Iris Weddell White

Nicholas Roerich



The Gospel of Asia

(According to Nicholas Roerich)

(Article Review by Mercury)

ONE of the most striking achievements of modern times is that of the Roerich Museum and Master Building which towers high into the air on Riverside Drive, New York City. Here is established a powerful and active association which includes exhibition halls filled with the glorious canvasses of Roerich himself, a perfect reproduction of a Tibetan monastic library, a school—The Master Institute, a publishing house, and high above these a thirty-story apartment house.

This great centre has been established to bring to pass a new era not only in art, but in human life; an era which shall rest "on the corner stone of knowledge and beauty." Nicholas Roerich is far more than the great painter whom visitors to the museum meet through his pictures; he is a sage, a teacher, and a poet.

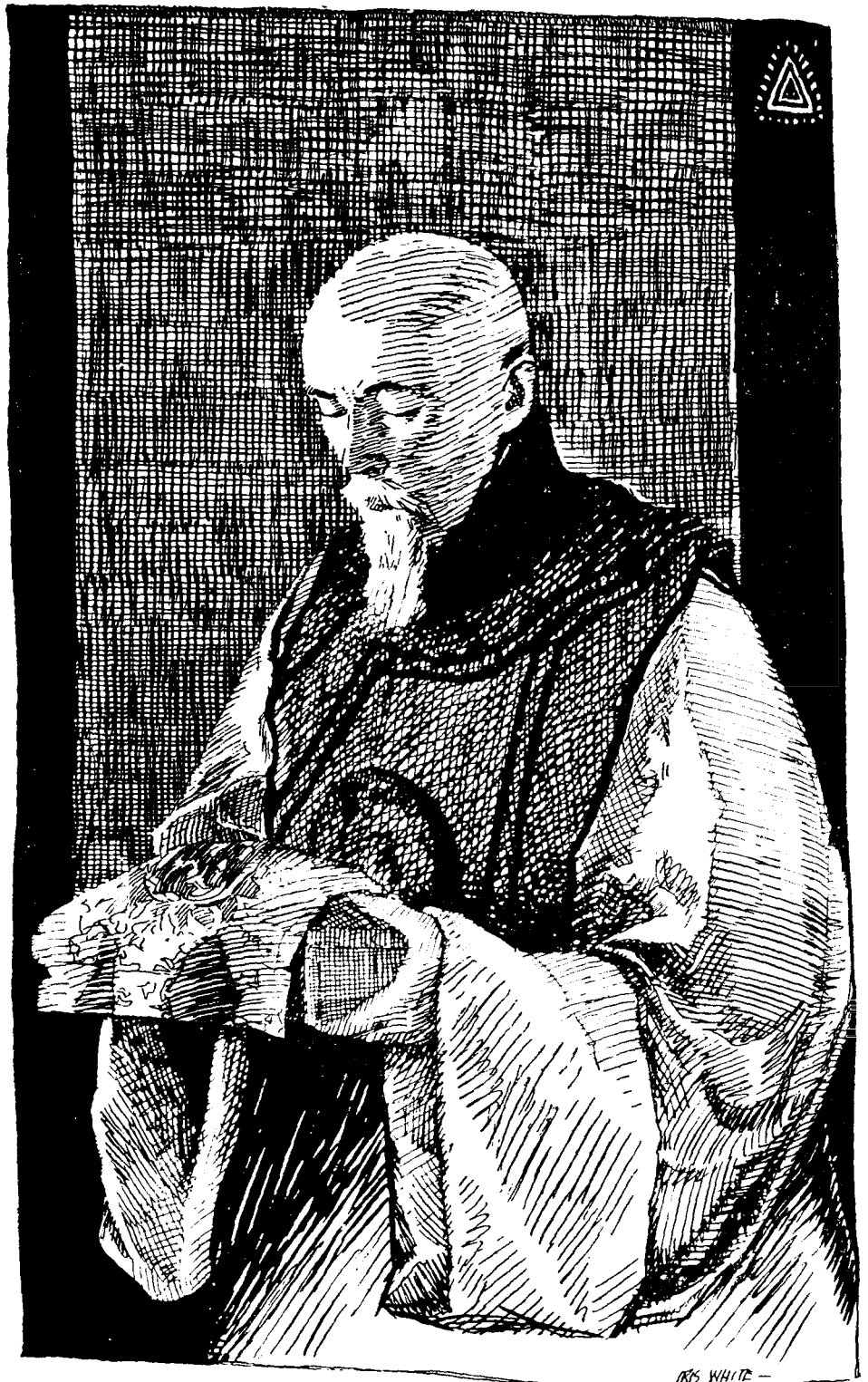
The admiration impelled by the Roerich museum has brought into being the Society of Friends of the Roerich Museum, "an international society devoted to the ideals of brotherhood and of art as expressed in the paintings and teachings of Nicholas Roerich." The purpose of this society is to spread the knowledge and influence of Roerich's art and philosophy, and to illumine the Western world by a new revelation of life embodied in beauty and in color conceptions which closely portray the highest aspiration of the human soul.

Roerich, born in Russia fifty-five years ago, is still young enough for the achievement of many such international centres of art in different parts of the world and to make a unique contribution to the New Age.

His book, *The Heart of Asia*, should be read by every Theosophist, for Roerich takes his readers into the heart of the East as few travel writers have been able to do. Within the narrow limits of one hundred and seventy pages he describes many years of travel and discloses the beating heart of the Orient in living page after page.

The author has had the privilege of meeting Professor Roerich during his recent visit to New York. He gained the impression of an advanced leader of Eastern thought, who has brought to its highest point of development the culture of the great Atlantean race: for though a Russian by birth, Roerich is distinctly Mongolian in feature and personality. He presents oriental culture to the fifth root race through the medium of his art, his wisdom, philosophy, and his personality. He is soft of speech, gentle of manner, humble as truly great men always are. Yet one feels behind the quiet exterior and the softly modulated voice a genius of great and fiery power.

The pictures of Tibet, of lamas, monasteries, mountain ranges, and deserts displayed on the walls of the Roerich Museum awaken in the mind of the Theosophist the memories of many dreams. The author felt him-



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The pictures of Tibet, of lamas, monasteries, mountain ranges, and deserts displayed on the walls of the Roerich Museum awaken in the mind of the Theosophist the memories of many dreams. The author felt him-

self to be in a familiar world, for he too has dreamed of visiting the Himalayan heights, the snowy wastes, the rugged fastnesses, and even the sacred valleys in which the Great Ones dwell. Roerich introduces the Theosophist to a familiar land, as the following striking quotations taken from his book, *The Heart of Asia*, will show:

"In the Temple of Ghum monastery, not far from the Nepalese frontier, instead of the usual central figure of Buddha, you see a huge image of the Buddha-Maitreya, the coming Saviour and Ruler of humanity. This image is like the great image of Maitreya in Tashi-Lhunpo near Shigatse, seat of the spiritual ruler of Tibet, the Tashi-Lama. The Lord Maitreya is seated on his throne; his legs are no longer crossed as usual, but are already set on the ground. This is a sign that the time of His Coming is near and that the Ruler is already preparing to descend from his throne. This monastery was built about twenty years ago by a learned Mongolian lama, who came from distant Mongolia to Tibet. Crossing the Himalayas and Sikkim, where the red sect of Padma Sambhava is the official religion, he came to erect this new monastery and to proclaim the approaching advent of the Lord Maitreya.

"In 1924, a learned lama, the faithful disciple of the founder of the monastery, who had shared with him the profound Teaching and many prophecies for the future, told us before the impressive image: 'Verily, the time of the great advent is nearing. According to our prophecies, the epoch of Shambhala has already begun. Rigden Jyepo, Ruler of Shambhala, is already preparing his unconquerable army for the last fight. All his assistants and officers are already incarnating.'

"Have you seen the *tanka*-banner of the Ruler of Shambhala and his fight against all evil forces? When our Tashi-Lama fled from Tibet recently, he took with him only a few banners, but among them were several banners about Shambhala. Many learned lamas fled from Tashi-Lhunpo

and recently there arrived from Tibet a *geshe* (learned) painter, a *gelong* of Tashi-Lhunpo. He knows how to paint the *tanka* of Shambhala. There are several variations of this subject, but you should have the one with the battle in the foreground.'

"Shortly after, the lama-artist, Lariva, was seated on a rug in the white gallery of our home, outlining the complicated composition on the white surface of the specially prepared canvas. In the middle was the Mighty Ruler of Shambhala in the glory of His majestic abode. Below, wages a terrific battle, in which the enemies of the righteous Ruler are unmercifully destroyed. In dedication, the banner is adorned by the following inscription: 'To the Illustrious Rigden, King of Northern Shambhala.'

"It was touching to observe with what respect and veneration the lama-artist worked. When he pronounced the name of the Ruler of Shambhala, he clasped his hands as if in prayer."

This Ruler of Shambhala must be none other than the King, the Lord of the World Himself. Speaking further of Shambhala, Roerich says:

"At the time of our arrival in Sikkim, the Tashi-Lama had fled from Tashi-Lhunpo to China. Everyone was startled by this unprecedented movement of the spiritual head of Tibet. The Lhasa government, in confusion, began searching everywhere, but rumors were already circulating that the Tashi-Lama had passed through Calcutta in disguise.

"Referring to this event, a lama said to us: 'Verily, the old prophecies are fulfilled. The time of Shambhala has come. For centuries and centuries it has been predicted that before the time of Shambhala, many wonderful events would occur, many terrible wars would take place and Panchen Rinpoche would leave his abode in Tashi-Lhunpo in Tibet. Verily, the time of Shambhala has come. The great war has devastated countries, many thrones have perished, earthquakes have destroyed the old temples of Japan, and now our revered Ruler has left his country.'

"Following their spiritual ruler, one of the most esteemed high priests, Geshe Rinpoche from Chumbi, whom the Tibetans regard as an incarnation of Tsong-Kha-Pa, arrived from Tibet. With several faithful lamas and lama-artists, the high priest travelled through Sikkim, India, Nepal, Ladak, everywhere erecting images of the Blessed Maitreya and teaching about Shambhala.

"When the high priest with his numerous attendants visited Talai-Pho-Brang, our home in Darjeeling, he first of all paid attention to the image of Rigden Jyepo, the Ruler of Shambhala, and said:

"I see you know that the time of Shambhala has approached. The nearest path for attainment now is only through Rigden Jyepo. If you know the Teaching of Shambhala—you know the future."

Roerich also tells of a new—and probably very old—Yoga. He says:

"One may meet the teaching of Kalachakra for the first time in 1927 of our era, when it was spread by Atisha. This is the Yoga of utilizing the high energies. From ancient times, in a few monasteries—the more learned ones—special schools of Shambhala have been the high protectors of Kalachakra and were closely linked with Shambhala. In Lhasa, Moruling is considered one of the most advanced monasteries practising Kalachakra; this monastery has only about three hundred lamas. It is said that from time to time the most learned of these lamas go to a mysterious retreat in the Himalayas and some of them never return. In some other monasteries of Geluk-pa, the Yellow Sect, the teaching of Kalachakra is also practised. This is also the case at Kumbum, the native site of Tsong-Kha-Pa, and in the Chinese monastery of Wu-tai-Shan, the high priest of which has written a remarkable book, *The Red Path to Shambhala* which is not yet translated."

Concerning Shambhala and the valley of the Masters, Roerich further says:

"Not long ago, in the *Shanghai*

Times, and subsequently in many other newspapers, an extensive article appeared signed by Dr. Lao-Tsin, telling of his journey to the Valley of Shambhala. In a vital narrative, Dr. Lao-Tsin tells many details of his difficult journey with a Nepalese Yogi through Mongolian deserts and severe uplands to the Valley, where he found an abode of numerous Yogis studying the High Wisdom. His description of the laboratories, temples, and also of the famous tower, are surprisingly analogous to the descriptions of the remarkable place in other sources. He told of many scientific wonders and of complex experiments in will-power and telepathy, conducted over very great distances. It was significant to see how many countries were interested in his information.

"When we travelled through the Sikkim monasteries we met several learned lamas who, although of the Red Sect, more than once mentioned the great approaching era and many details of Shambhala.

"A learned lama, pointing down the slopes of the mountain, said: 'Down below, near the stream, is a remarkable cave, but the descent to it is very difficult. In Kandro Sampo, a cave not far from Tashi-ding beside a hot spring, dwelt Padma Sambhava himself. A certain giant, planning to penetrate across Tibet, attempted to build a passage into the Sacred Land. The Blessed Teacher rose up, and growing great in height, struck the bold adventurer. Thus was destroyed the giant. And now the image of Padma Sambhava is in the cage and behind it is a stone door. It is known that behind this door the Teacher hid secret mysteries for the future. But the dates for their revelation have not yet come.'

"Another lama said:

"There is a legend taken from an ancient Tibetan book, wherein, under symbols, are given the future movements of the Dalai-Lama and Tashi-Lama, which already have been fulfilled. There are described the special physical marks of Rulers, under whom the country shall fall. But after, the

rule shall be regained and then Someone of greatness will come. His coming is calculated in twelve years—which will be in 1936.'

"One Tibetan lama, during his visit to the holy places of India, met an old Hindu sadhu, who did not understand Tibetan, in the train. By chance the lama began to speak to him. Although the latter answered him in Hindustani, both understood each other. When the lama told us of this experience, he added:

"Only in the time of Shambhala shall all languages be understood without previous study. Because we hear and understand not the outward sound; and we see not through the physical eye, but through the third eye, which you see symbolized on the forehead of our images—this is the eye of Brahma, the eye of all-seeing knowledge. In the time of Shambhala, we will not need to rely only on our physical sight. We shall be able to evoke our great inner forces.'

"On the summits of Sikkim, the foothills of the Himalayas, among the blooming rhododendrons and inhaling the fragrant Balu—the healing plant—a lama, looking like a carved image of the middle ages, pointing towards the five summits of Kinchenjunga, told us:

"There is the entrance to the holy land of Shambhala. By passages through wonderful ice-caves under the earth, a few deserving ones, even in this life have reached the holy place, where all wisdom, all glory, all splendor are gathered.'

"Another lama of the Red Sect told us about wonderful Asaras, seemingly Hindu, with long hair and white attire, who often appear in the Himalayas, 'the wise men who know how to master the inner energies and to unite them with cosmic energies.' According to the lama, the head of the Medical School in Lhasa, a learned old lama, knew such Asaras personally and was in personal touch with them."

The *Statesman*, the most precise newspaper of India, published the following experience related by a British major: "Once before sunrise

while camping in the Himalayas, the major went from his camp to the neighboring cliffs to see the majestic snow-capped outlines of the mountains. On the opposite side of the gorge rose a high rock. Great was his astonishment when through the morning mist he noticed on the rock the figure of a tall man, almost naked and with long black hair. The man was leaning on a high bow, attentively watching something behind the rock. Then, apparently noticing something, the silent figure, with great strides, leaped down the almost vertical slope. Completely amazed, the major returned to the camp and asked the servants about this strange apparition. But to his utter surprise, they took it quite calmly and with reverence told him:

"Sahib has seen one of the snowmen, who guard the forbidden region.'

"We asked a lama about the snowmen, and again the answer came in a surprisingly calm and affirmative way:

"These snowmen are very rarely seen. They are the faithful guardians of the Himalaya regions, where the secret Ashrams of the Mahatmas are hidden. Formerly even in Sikkim we had several Ashrams of the Mahatmas. These wise Mahatmas of the Himalayas direct our lives through unceasing work and study. They master the highest powers. As ordinary people, they appear in various places—here, beyond the ocean, and throughout Asia.'"

A direct reference to The Mahatma Letters occurs in the following passages:

"To our surprise, our friend mentioned a story, which we had already heard, of how one of the Mahatmas, for some urgent reason, undertook a hasty journey to Mongolia, remaining in the saddle about sixty hours."

That Roerich is a painter in words as well as in pigment is shown in this beautiful piece of descriptive prose:

"After crossing four snowy passes, when we were already in the desert itself, we again saw a picture of the future. In a spot surrounded by sharp, craggy rocks, three caravans had

stopped for the night. At sunset I witnessed a unique episode. On one of the stones a colorful Tibetan banner had been placed. Several people sat before it in reverent silence. A lama, in red robes and a yellow cap, with a stick was pointing out something to them on this painting, and rhythmically chanted a descriptive prayer. Approaching, we saw the familiar tanka of Shambhala. The lama was chanting about the innumerable treasures of the King of Shambhala and about his miraculous ring bestowed on him by the Highest Powers. Designating with his pointer the battle of Rigden Jyepo, the lama related how all evil beings shall perish mercilessly before the righteous force of the Ruler.

"The camp fires glowed—the fire flies of the desert! Again, from many countries, people gathered round one fire. Ten fingers were raised in awe as they related ecstatically how Blessed Rigden Jyepo reveals Himself to give commands to His messengers. Perhaps how on the black rock of Ladak the mighty Ruler appears, and from all directions the mounted messengers with deep obeisance approach to hearken; how at full speed they hasten to fulfill what is ordained by His great wisdom."

Roerich found much striking evidence concerning the Masters, and the book relates much of this. Here are some interesting stories:

"Another story about the arrival of the Mahatma of the Himalayas to Mongolia, was told to us by a member of the Mongolian Scientific Committee.

"As you know," he told us, "we have several lamas with great spiritual powers. Naturally, they do not live in cities or big monasteries, but usually in remote *khutons* in mountain retreats. About fifty or sixty years ago, one of these lamas was entrusted with a mission. He was to carry it out alone, but before his death he was to entrust it to one person of his own choice. You know that the greatest missions are assigned from Shambhala, but on the earth they must be carried

out by human hands under earthly conditions. You must also know that these missions are often executed against the greatest difficulties, which must be conquered by spiritual power and devotion. It happened that this lama had partly fulfilled his mission when he became ill and lost consciousness; in this state he was unable to convey the entrusted mission to a fitting successor. The Great Mahatmas of the Himalayas knew of his difficulty. In order that the mission should under no circumstances be given up, one of the Mahatmas undertook at great speed the long journey from the Tibetan uplands to the Mongolian plains. So great was the haste that the Mahatma remained in the saddle for sixty hours and thus arrived on time.

"He temporarily cured the lama, who was then able to entrust his mission fittingly.

"You see thus how the Mahatmas help humanity, what self-sacrifice and earthly difficulties they assume to save the Great Coming Cause!"

"In this story of the hurried journey to Mongolia, of the sixty hours in the saddle, we recognized the same story, the beginning of which was related to us in India.

"In Mongolia they called the Mahatmas the "Great Keepers," and they did not know which of the Mahatmas had undertaken this journey; but in India they could not tell us exactly with what purpose the journey had been undertaken.

"Such are the ties of Asia. Who carries the news? By what secret passageways travel the unknown messengers? Amidst the ordinary routine of daily life in Asia, confronted with difficulties, crudeness, and many trying cares, one may never be certain that, at the same moment, someone may not be knocking at your very door with most important news.

"Two roads of life are evident in Asia, hence one should not be distressed by the visage of daily life. Easily one may be faced with the Great Truth, which will unfold you for ever.

"Near Shigatse, on the picturesque

banks of the Brahmaputra and further, in the direction of the sacred lake Manasaravar, even quite recently several ashrams of the Mahatmas of the Himalayas existed. When you know this, when you know the facts which surround these remarkable sites, you are filled with a special emotion. There are still living old people who remember personal meetings with the Mahatmas. They call them Asaras and Khuthumpas. Some of the inhabitants remember that here was—as they call it—a religious school, founded by the Mahatmas of India. In this court-yard of the Gompa occurred the episode with the letter which was destroyed and miraculously restored by a Master. In these caves They stayed. They crossed these rivers. And in these jungles of Sikkim stood Their outwardly modest Ashram."

As to why other travelers to the Orient do not meet this same evidence concerning the existence of the Masters, Roerich says:

"I do not wish to persuade anybody of the existence of the Mahatmas. A great many people have seen Them, have talked to Them, have received letters and material objects from Them.

"If someone asks in ignorance: 'But, is it not a myth?' advise them to study the book of Prof. Zelinsky of the Warsaw University on *The Reality of the Origin of the Grecian Myths*."

But after all, do not try to convince people. Real knowledge will only enter open doors. If prejudice exists, it must be outgrown through inner development.

For us it is important to prove, by existing facts, over what immense distances one living consciousness exists, and how strongly this consciousness is open, ready for the future evolution.

Many Hindu, Chinese, and Japanese scholars know many things about the Mahatmas. But the reverence before the Master, which is so characteristic of the East, prevents them from manifesting this knowledge to the uninitiate. The sacred meaning of the word Guru, the Teacher and Spiritual

Guide, makes the subject of Mahatmas almost unapproachable throughout Asia. Thus, it is quite easy to understand why many who passed through Asia, have not met this question. Either ignorance of the languages, or diverse interests, or bad luck in not meeting the right people, prevented them from seeing the idea of the most precious. You know how very often we visit museums or temples, but without special permission we cannot examine the sacristy and the hidden store rooms of museums, where perhaps the most precious things are preserved.

One can mention many people still living, who have personally met Mahatmas. Truly this has happened as often in India as in England, France, America, and other countries.

"When we followed the stream of the Brahmaputra, we remembered how a Tibetan representative in Urga advised us to visit an unusual hermit of untold age, who lived in a mountain retreat, as he called it, several days west of Lhasa. The Tibetan insisted that the hermit was most extraordinary, for he was not a Tibetan but, according to what he knew, a Westerner.

"And we remembered again how a respected inhabitant of Sikkim told us of a strange hermit living North of Kinchenjunga.

"A gray, revered Guru from the Kulu Valley told us:

"In the Northern Land—in Urturkan—on the high uplands, there live the great Gurus. Ordinary people cannot reach this land. The gurus Themselves do not leave the heights at present—They do not like the Kali Yuga. But in case of need They send Their pupils—Chelas—to warn the Rulers of nations.' Thus in the ancient sites of Kulu the knowledge of the Mahatmas is crystallized.

"Shambhala itself is the Holy Place, where the earthly world links with the highest states of consciousness. In the East they know that there exist two Shambhalas—an earthly and an invisible one. Many speculations have been made about the location of the

earthly Shambhala. Certain indications put this place in the extreme North, explaining that the rays of Aurora Borealis are the rays of the invisible Shambhala. This attribution to the North is easily understood—the ancient name of Shambhala is Chang-Shambhala, and this means the Northern Shambhala. The origin of this name is explained as follows: The Teaching originally was manifested in India to which everything emanating from beyond the Himalayas is naturally North. North of Benares is a village, Shambhala, connected with the legend of Maitreya. Hence it is apparent why the Trans-Himalayan Shambhala is called Northern Shambhala.

"Several indications, blended in symbols, place Shambhala on the Pamir, in Turkestan or Central Gobi. Wessel, in his *Jesuit Travelers in Central Asia*, refers to the Jesuit, Casella, who died in 1650 in Shigatse. The proposal was made to Casella, who enjoyed the most intimate relations with Tibetans, to visit the land of Shambhala."

The many misconceptions about the geographical location of Shambhala have natural reasons. In all books on Shambhala, as well as in all the narrated legends about it, its location is described in most symbolic language, almost undecipherable to the uninitiate.

For instance, take the translation by Prof. Grunwedel of *The Path to Shambhala*, the famous book written by the Third Tashi-Lama. You are overwhelmed by the number of geographical indications, so blended and mixed that only great knowledge of old Buddhist places and of local names can assist you to disentangle its complicated web.

Quite easily one may understand why such a veil was needed. One of the Mahatmas was asked, why They hide so carefully Their Ashrams. The Mahatma answered:

"Otherwise an endless procession from West and East, North and South, would overflow our remote places,

where, uninvited, nobody may disturb our studies."

And it is really so. Here, in the turmoil of the city, it is hard to imagine, how many people are searching the Teaching of the Mahatmas.

Not a mere Messianic Creed but a New Era of mighty approaching energies and possibilities, is expressed in the term of Shambhala.

Agni Yoga says:

"Do not divide the world by North and South, nor West and East, but distinguish everywhere between an old world and a new world.

"In the name of beauty and of knowledge, the wall between the West and the East has vanished."

"An inextinguishable Light is shining. From the depth of Asia is ringing the chord of the sacred call: 'Kalagiya'—'Come to Shambhala!'"

Wonderful and inspiring words indeed, calling up a deep response even in the Western mind.

The first scene of a new drama of life is dimly perceived, and among the strong wise hands which are drawing the curtain back are those of Nicholas Roerich, artist and sage. In Tibet, too, he tells us, the same hidden forces are stirring. The messengers of the Rigden Jyepo, who surely is none other than the King Himself, the Lord of the world, have gone forth bringing to men the tidings of the coming age. Even the Jugat-Guru is known, revered and expected to appear by Tibetans, as Roerich shows. With Roerich we feel this strong power which gleams from afar, of Shambhala and its mighty Potentate, of the Masters, the Teachers of mankind.

The Western world owes a debt of gratitude to this master of the East, for he brings the Wisdom of the Orient clothed in its most acceptable form, robed in beauty and in fire.

Indeed *The Heart of Asia*, *Altai Himalaya*, and *Agni Yoga* are books to read and ponder upon. Indeed the Master Building is a place of pilgrimage, a Western centre of Eastern power, yet not Eastern after all, but universal as is the Truth from which it springs.



Out Of The Everywhere

SIR ARTHUR CONAN DOYLE

On July 8th, this eminent writer, scientist, philanthropist, and spiritualist passed to the higher life.

He had been failing in health for some time owing to heart disease. A strenuous lecture tour in Scandinavia last year seems to have brought the disease to a crisis.

In the *Evening Standard* (London), Mr. Edward Shanks gave a synthesis of Sir Arthur's life which we reprint, in part, because there are many who are not acquainted with the career and genius of the man:

Few of the authors of our time have had lives more active or more various than that of Sir Arthur Conan Doyle. He came of a family not without repute in literature and art, the best-known member of which was probably 'Dicky' Doyle, who designed the cover of *Punch*.

But he himself was vowed to medicine. He passed his examinations at Edinburgh, and, though he had already begun to write fiction, started his serious career as a ship's doctor. From that he became a general practitioner in Southsea, where lack of patients (or, at any rate, of fee-paying patients) encouraged him in his desire to be a writer. The success of *The White Company* in 1891 determined him to give up his practice and throw himself upon literature.

If there had been any doubt about the wisdom of this departure it would have been dispelled before the end of that year by the writing of the first of the "Adventures of Sherlock Holmes"—a character previously introduced to the public in two novels but never attaining to his full stature or popularity until he became the hero of one of the first of all series of linked short stories.

From this point on Conan Doyle was, in the eyes of a public which scrambled for his stories, first and foremost a writer. But he himself was never content to be merely that.

When the South African War broke out he remembered that he was a doctor, and served through the campaign in that capacity, but without forgetting his literary vocation. He wrote a defense of our policy and methods in the war, which might have served as a model for much of the propaganda used on a later

and greater occasion, and also a brisk and vivid narrative of the whole conflict.

Even when this was over he was not content to be only a writer, and the remainder of his life saw him continuously campaigning on behalf of one cause or another, and frequently of two or three at a time. Any suspicion of a miscarriage of justice was enough to awaken his generosity. He took the field for Adolph Beck, accused of defrauding women in London; for Edalji, the Parsee, accused of cattle-maiming in the Midlands, and for Oscar Slater, accused of murder in Glasgow.

Too much could never be asked of him in the service of things which he believed to be to the advantage of his fellow-men, and he selflessly put his pen, his voice, and his personality at the disposal of many movements.

This crusading ardor culminated in a devotion to the cause of Spiritualism which filled his last years down to his last day. He was, he told us, in his youth a hardened materialist of the later Victorian type, until, some time in the 'eighties, a minor spiritualistic phenomenon turned his thoughts and inquiries into a new channel.

Thence onwards his belief in a world beyond the grave with which we could communicate grew ever riper and stronger and he became the most energetic apostle of what he veritably held to be a new revelation. His proselytizing journeys carried him over 50,000 miles and his fervor impressed more than 300,000 listeners.

There have been those who have questioned his sense of the value of evidence, but none who ever questioned the living flame of his sincerity. If ever the spiritualist movement reaches the rank among the world's religions which he claimed for it, he will be remembered as its St. Paul.

The value of his writings is, in the moment of his death, extraordinarily hard to estimate. He did nothing which does not lie wide open to criticism. His style was often wooden and sometimes almost vulgar. But he did many different things, in many different ways, which captured the popular imagination. Of Sherlock Holmes and that subtler creation, Dr. Watson, it is surely unnecessary to write.

However one may try to explain the fact, no other English author, save only Shakespeare and Dickens, has given us characters which have so irrevocably stepped out from between the covers into real life.

The White Company and *Sir Nigel*, despite imperfections, are good books, and so, too,

are those which record the adventures of that incredibly multi-interested scientist Professor Challenger. Here already we have recorded inventions enough to make the fortune of any ordinary author, but the half has not yet been told. Nor can it be told here. . . .

His unsophisticated style was the outward mark of an unsophisticated delight in all good stories, and his delight in his own conveyed itself to all his readers—even to the most sophisticated.

Both in his public life and in his writings he was always a generous and happy giver, and it is in this character that he deserves to be remembered.

The entire press of London was lavish in tributes to his genius, and where meetings of different kinds were being held, tributes were paid to him.

At a meeting of the Theosophical Society, Bishop Leadbeater said:

"I am sure that we shall all send Sir Arthur Conan Doyle our heartiest good wishes, and we can perhaps help him on his way, although he knows a good deal about the conditions there. He was a member of our Society many years ago, and once took the chair for me at a lecture I gave. He will be a great loss to the spiritualistic section of the public, and he has also done much which has been very useful for other people than spiritualists. He is certainly a fine and helpful soul."

From the *Evening Standard* we also reprint the following:

Mr. Adrian Conan Doyle, one of Sir Arthur's sons, paid a remarkable tribute to his father today. He said:

"Sir Arthur was a great man and a splendid father. He was loved—and was happy because he knew it—by all of us.

"He had had heart trouble for six or eight months, but recently it had been easier, and he had suffered less pain. Then, two days ago, came a sudden turn for the worse. He died peacefully.

"My mother and father were lovers after 30 years as they were on the day they were married. Their devotion to each other at all times was one of the most wonderful things I have ever known.

"She nursed him right through his illness to the end—just as she, like all of us, had been about the world with him.

"His last words were to her, and they show just how much he thought of her. He simply smiled up at her and said, 'You are wonderful.'

"Even when we all knew he was suffering great pain, he always managed, during the time he was conscious, to keep a smile on his face for us.

"My father fully believed that when he

passed over he would continue to keep in touch with us. All his family believe so, too. There is no question that my father will often speak to us, just as he did before he passed over.

"His death is a great loss, but only in a physical sense. I know perfectly well that I am going to have conversations with him. We shall miss his footsteps and his physical presence, but that is all. Otherwise he might have only gone to Australia."

Sir Oliver Lodge, the famous scientist, said:

"Much more than most of us, he regarded himself as an apostle or missionary, and threw himself and his belongings into the psychic movement. Even among those impressed with the magnitude of the issue few are willing to sacrifice themselves to the same extent.

"His period of service is not ended."

THE ENTENTE OF PEACE

Duelling made its exit when the Court of Honor became the Court of Justice.

Witch-Burning lost its shadows in the light of Aroused Compassion.

Religious Intolerance surrendered when Intellectual Freedom focused its strength.

The shackles fell from Human Slavery when Public Opinion was enacted in Law.

The Saloon bit the dust when an Awakened National Conscience mobilized for action.

Women's Rights triumphed when Organized Weakness defied Prejudice and Tradition.

Autocracy crumpled when a United Democracy touched hands around the world.

One more enemy of man, and the greatest, remains unconquered—War.

But wars, too, shall cease when we learn that the World is a Brotherhood, and that past victories were not to the strong but to the united.

Add another Unit to the New Entente of Peace.—Dr. L. L. Wirt.

BENJAMIN FRANKLIN,
REINCARNATIONIST

As times goes on, American biographers, historians, and students generally, find in Franklin more and more of interest, of value, of instruction. Some day we hope that a Theosophist, who is at the same time an unusually good student of great historical characters, will be able to tell us of some of Franklin's previous lives. May we hope also to know what he is now, if at present incarnated?

He was obviously that rare combination of an occultist and a man of practical judgment and application, a student and a "prince of commerce," a statesman and a scientist. There are some Theosophists who believe that he must have been very close to the level of human perfection, the "Master" stage, in that Franklin life.

He seems to have been the first American who courageously announced his belief in reincarnation, for he mentions the principle in the early part of his famous *Autobiography*. And he embodies it again, coupled with the idea of karma, in his epitaph written by himself:

The Body
of
Benjamin Franklin,
Printer,

(Like the cover of an old book,
Its contents torn out,
And stript of its lettering and
gilding),

Lies here, food for worms.
Yet the work itself shall not be lost,
For it will, as he believed, appear once
more,

In a new
And more beautiful edition,
Corrected and amended

By
The Author.

The proposed \$5,000,000 Philadelphia memorial to Benjamin Franklin should have some place in it calling attention to that American's 13 suggested virtues and precepts, on which the 13 Club of Washington and Sioux City, Ia., patterned after

the Junket Club of Franklin's day, are founded. They are:

"Eat not to dullness, drink not to elevation. Speak not but what may benefit others or yourself, avoid trifling conversation. Let all your things have their places; let each part of your business have its time. Resolve to perform what you ought, perform without fail what you resolve. Make no expense but to do good to others or yourself, i. e., waste nothing, lose no time; be always employed in something useful; cut off all unnecessary actions. Use no hurtful deceit, think innocently and justly and, if you speak, speak accordingly. Wrong none by doing injuries, or omitting the benefits that are your duty. Avoid extremes; forbear resenting injuries so much as you think they deserve. Tolerate no uncleanness in body, clothes, or habitation. Be not disturbed at trifles, or at accidents, common or unavoidable. Be chaste. Imitate Jesus and Socrates."

ON MEAT EATING

How flesh-eating is regarded by the Buddhists and Brahmans, and the sort of impression made upon these people by the flesh-eating habits of Christians, will be seen by the perusal of the following communication from Mr. Masatoshi Ohara, of Otsu Omi, Japan:

"In one of our Buddhist Sutras we read as follows:

"There's none in heaven and earth, among Samanas or Brahmans, among gods or men, by whom such food (the flesh of animals) can be eaten without hurt to himself.

"Out of compassion, never kill any living being, but love all with your whole heart, and save their lives when they are in dangerous state, with all your might. The followers of the Buddha should never go down so low as to kill them and eat their flesh. They should rather have been killed with horrible sword than to eat animal flesh, because flesh-eating kills the seeds of compassion, love and kindness toward others.'

"From the point of view of morality, it was, in our country, forbidden to kill any animal and eat its flesh, but that was done away soon after the enthronement of the present emperor. From that time, several foreign savages came here and taught the flesh of animals to be a most important food to sustain a healthful body, and many who were converted into Christians began to eat animal flesh publicly. The operations of butchery flourished more and more, and there arose countless butchers' houses in our country.

"We regret heartily that the Japanese Christians never love an animal, and that they kill it and eat its flesh with pleasure. They go hunting and fishing, taking away many lives of inferior ones; while we Buddhists never hunt and fish, and are telling them to cease from their practices. Formerly flesh-eating was thought degrading, and so do we now; but the Christians take us for ignorants who do not know how to keep the body healthy! What horrible Christians!"—*Good Health Magazine*.

KARMA IN HADES

A very interesting visit to the infernal world has been paid some time ago by our own cartoonist, "Art" Young, who introduced himself to "Sate" as a newspaperman from Chicago and who reported that "Hell is now run on the broad American plan." "Captain" Charon, who began his career with a little tub of a "rowboat," is now running big steamers on the Styx, "the only navigable river in hell." Judge Minos sits in court, and an Irish policeman introduces the poor wretches one by one. The lawyers are condemned to be gagged, and their objections are overruled by Satan. The

inventor of the barbwire fence is seated naked on a barbwire fence; tramps are washed; policemen are clubbed until they see stars; quack doctors are cured according to their own methods; poker fiends, board of trade gamblers, and fish-story tellers are treated according to their deserts; monopolists are baked like popcorn; editors are thrown into their own waste-baskets, and clergymen are condemned to listen to their own sermons, which have been faithfully recorded on phonographs.—Maximilian Rudwein, "*Journeys to Hell*," in the *Open Court*.

MAKE "ELECTION DAY" A LEGAL HOLIDAY

This is an Open Letter by Hamilton Stark to the "National Committee on Calendar Simplification," at 343 State Street, Rochester, New York.

In the hope and belief that the common-sense "International Fixed Calendar" will be adopted by the United States, there is hereby suggested what seems to be the logical and very important disposition to be made of the extra day occurring in Leap Years (as applicable to the United States). That extra day, coming only once in four years, should be made *Election Day*—a general holiday in every other sense, nationally observed.

If elections are held for the purpose of determining the prevailing will, by every eligible voter being given a fair chance, then this proposed day of *impartial opportunity for all* would be a great improvement over the present custom. As it is, so many people must vote early in the day, or, very late, if they find time to vote at all.

"Election Day," divested of all but the strictly necessary duties, would solve the problem of "getting out the vote," and would greatly encourage *responsible interest in public affairs*.

Current Astrology

By H. Luella Hukill, M.D.
(California)

Leo



THE children of Leo are born from July 24th to August 24th, when the Sun enters its own sign. It is the fifth zodiacal, second fiery, and second fixed sign. It governs the fifth house, which rules the heart, love affairs, courtship, children, generative powers, sensations, and pleasurable emotions arising from the senses; worldly enterprise and energy; books, education, newspapers, publishers, movies, stocks, and speculation. Leo represents the central will, the inner consciousness beyond the concrete mind. The great life forces which start in Aries, the first of the fire triplicity, are matured, directed and controlled in this second fire sign, and the chaotic disruption of the life energies brought into order and harmony. The sign esoterically signifies the solar seed. It is the royal sign because the life-giving Sun is its ruler.

Physical appearance: Leo rising gives a round full-sized head, light wavy hair with a tendency to frontal baldness; commanding blue or grey eyes, florid complexion, firm mouth; tall, upright body of fearless carriage,

broad shoulders, large bones and muscles.

Anatomy: Leo governs the heart, aorta, superior and inferior vena cava, spinal column, cord, and nerves, with especial activity in the dorsal region.

Physiology: Its function is the distribution and interchange of the life blood, heart vitality, and vitality especially dependent on the blood stream.

Pathology: Leo acts under negative aspects in heart diseases, angina pectoris, locomotor ataxia, spinal affections, aneurism, and fevers.

Emotional type: Faithful, affectionate, sympathetic, merciful, chivalrous, domestic; or proud, impulsive, vain, arrogant, subject to illusions, sometimes cruel.

Mental type: The Leo native is self-confident, ambitious, idealistic, fearless, generous, self-sacrificing, optimistic, open, candid, fond of distinction, bold, domineering, and autocratic.

Occupations: Such professions of the Sun as athletes, executives, pioneers, government officials, jewelers, judges, money-lenders, brokers, foremen, and electricians.



THE THEOSOPHIST



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C. Jinarajadasa, M.A.

Meaning of Synthesis James H. Cousins, D. Litt.

Call of the Present

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The Rubaiyat

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sex is predominant. The higher human emotions must be left to one side—because they are not so profitable.

The masses still seem to be satisfied with adolescent sentimentality. This leaves an alarming problem for parents. Shall they, as some noted psychologists contend, allow their children to attend the usual commercial pictures, adapting themselves from infancy to the facts of life as contacted through prohibition, crime, love, and the navy? Or, as others strenuously protest, shall children not be protected from witnessing scenes of violence, marital infidelity, and in addition endure the emotional excitement, eye-strain, and bad air of the average picture houses? The question can only be solved by the parents, who are free to boycott those houses which feature pictures of an objectionable nature; which unfortunately would be most of them. Parents take infinite pains to see that their children have proper exercise and supposedly right food for their bodies, but they usually neglect to consider as vigorously what feeds their minds.

However, as we observe the tides of human affairs and economics, we become conscious that there is a magnificent plan behind all seemingly chaotic changes, and if, as some think, the legitimate drama is going to pieces, it is only to find rebirth in a new form. For springing up from the enthusiasm of amateurs, who are weary of optimistic kisses at the end of the reel, is blossoming a renaissance of the drama in the guise of civic theatres, where worthwhile plays are presented at the prices that the average man can afford to pay. Thanks to spirited efforts, the stage may be saved from the fatal invasion of the motion pictures.

In the future our greatest art will spring from the efforts of those amateurs who, free of inherited professional routine, are teeming with new ideas. Our recent significant work in scenic design, costuming, and lighting, has come from artists who approached the stage untouched by orthodox traditions. These enthusiastic youngsters,

after hammering away at the art of acting for awhile, develop into the best kind of professional. The Theatre Guild resulted from a group of half-a-dozen such amateurs, and the Moscow Art Theatre was founded at a meeting between two of them.

Hundreds of community theatres are appearing as Broadway declines, and the Little Theatre epidemic with its limited budget, may in time revive us from the "expense-complex" of the movies, who choose a story not so much for its merit as for its cost, as many exhibitors refuse to book pictures unless they are dripping with elaborate scenery and chorus girls. Perhaps the new theatre will be communal responsibility, subsidized as are libraries, museums, symphony orchestras, and parks, maintained by taxation, subscription, or endowment.

Since educators have recognized that acting develops artistic and social qualities of the first importance, schools throughout the country now have drama departments, and universities are even giving credit for dramatics. Living with the thoughts of great dramatists can be an invaluable factor in education, for to do so is to perceive, if for only a short while, life from a point of view greater than one's own. Thus a sense of richness of experience is awakened and new spiritual values are conceived. The delightful intellectual excitement of such stimulation gives color to what might otherwise merely remain the drab business of living a sordid industrial life.

Though the theatre in the school-room is a new venture, it is proving so successful that last year one high school in California produced a hundred comedies and dramas, Cleveland saw over four hundred plays in its schools, and the Drama Association of Westchester fostered inter-scholastic productions which gave instruction in scenery, lighting, and costuming. Even department stores are now linking up commerce to education, and Bamberger's store in Newark is sponsoring a dancing class for the benefit of children from the surrounding counties.

One fortunate result of this atten-

tion to the arts is that young people develop an interest in cultural pursuits that they carry over into adult life. The need for some creative outlet is greater than ever before, as life has undergone a radical change. People no longer have the leisure for such recreative occupations as the making of clothes, simple furniture, and the enjoying of a social life that arises from the communal interests of a large family or small towns. Now everyone is living in small quarters in large cities and practically all functions of life have been removed from the home to the factory. Few people have any social life, and the play instinct must find expression somewhere. The "Robots" can attend to our physical needs, but hardly to our spiritual ones.

The fact that a new theatre is arising from our community life, that a definite move is also on hand to make America music-conscious — for we dance, eat, and sleep to music; and hotels, hospitals, and trains are equipped with radios — will in time make us a nation of more sensitized human beings. Large well-known manufacturing establishments and even railway companies have discovered that recreative outlets are important to the welfare and efficiency of the individual, and they are encouraging such activities amongst their employees.

The radio is giving us improved programs and now is about to turn the air into an important medium for drama. It is yet too early to determine how such a theatre will flourish, but the democratization of the drama is at hand, and though such entertainment at present is of dubious quality, yet the future may bring improvement, and gradually a large public will be educated to all that is finest in drama, and the air will do for the dramatist what the libraries have done for "best authors." Stations are now condensing famous plays into an hour, presenting historical sketches, dramatized lives of great men, and western and other types of stories.

With the arrival of opera singers on the air, and the technical wonders

of extraordinary settings on the screen, the opera is finding itself unable any longer to mystify audiences, who are too sophisticated to be impressed with papier-maché dragons and a ride of the Valkyries through a canvas sky. The fact that opera still plans its productions according to the Victorian era is partly responsible for its loss of prestige. Though Mr. Gatti-Casazza, who has struggled with the Metropolitan for many years, complains that the fault lies with the new composers, who possess only a splendid technique, with nothing to say through it, Madame Galli-Curci is of another opinion. She is reported as mentioning, when leaving the Metropolitan, "Opera is old-fashioned entertainment—pompous and slow," and announced that she preferred concert to opera, for there art lived that was akin to Rembrandt and Michelangelo.

Even the ballet is reacting in curious manner to the strain of modern life, and the dance of today is full of subtle observations and astonishing criticisms of our period, and psycho-analytical in character rather than emotional. Angan Enters, a "dancer who does not dance," has achieved a series of episodes, humorously conceived, and translates satirical ideas into striking images. Martha Graham has created original and quaint impressions that in charmingly subtle manner reveal the artificiality of the times.

Yvonne Georgi and Kreutzberg, the Germans, also realizing that the dance is a vital expression for the carrying out of ideas, have brought new conceptions of "space theory" to the footlights, and their imaginative studies are stripped to essentials of gesture. The Russians have progressed from a romantic baroque type ballet to social acrobatic allegories full of the heroic ideals of communism and developing like a pantomime drama without words. The motion pictures alone, with their amazingly futile and elaborate prologues, are responsible for a strange form of virtuoso dancing, full of acrobatic technique. yet as

removed from the realities of life and the beautiful as are the motion pictures themselves.

Several plays of interesting social character have survived the avalanche of detective stories that have inundated the recent New York season. Three unusual and moving plays about prison life have found favor with the public. "The Criminal Code" tells of the cruelty and out-of-date methods of our prison system, and the "Last Mile," a later play, betrays the emotions of a man in the prison house about to be executed. Here one sees the preparations for death, the empty and vacuous religious comfort supplied by the state, and the effect of his execution on the other prisoners. It is said that no one can sit through this performance and afterwards believe in capital punishment, and that if members of the legislature were forced to attend it they would at once take active steps to abolish legalized murder by the state. Plays of this character, excellently acted, coupled with the recent ghastly prison rebellions, are making people conscious of their moral responsibility towards the criminal.

Because a play has a tremendous power when it reaches millions and moulds their thoughts, drama is one of the greatest of propaganda forces. Many there are who say that art should not be used for propaganda as they have nothing in common. Nevertheless, art is a point of view and not any limitation on life itself; and propaganda can become art if it reveals life with convincing reality, deliberately organizing material in an imaginative manner.

Though every man in Russia is encouraged to be an artist, in that he brings active interest to the drama and the ballet, yet most of their art is touched by propaganda. For the Soviets have frantically made up their minds that their theatre shall express the ideals of the new social order, and that it exists for the collective training of man so that he can study human instincts and world situations. Children act before they can talk, tak-

ing part in such pageants as "Fresh Air Kills Germs" and "Pure Milk for Babies."

For the purpose of ascertaining what types of plays are popular, a scientific study is made of the audience, and in Moscow a theatrical program starts thus:

"Citizens! Answer the given questions! Doing so you help build the New Theatre."

And a series of questions is handed out to those present. They state that "Since it is to be a people's theatre, the people must cultivate intelligence enough to know what they want in the theatre and to get it." In answer to questionnaires, they have found out that irrespective of education or political affiliation, the audience prefers plays of today to those of life before the revolution. Dostoïevsky, Ibsen and Chekov are considered pessimistic, because the Russia of today is struggling to free itself of mysticism and fatality. Their theatres are subsidized and well attended, and seats are sold for a nominal sum.

The fact that the world is becoming aware of the pathos and poetry of the negro soul is an admission of the unconscious propaganda of their artistic achievement. The somber emotional beauty of the negroes as revealed through their drama and music, is forcing people to recognize them as human beings possessed of the same human feelings of joy and suffering as the rest of mankind. Though they have sung "spirituals" for years, it is only recently that they have appeared upon the stage, and so great is their power that gradually the roughened corners of prejudices are smoothing down. There is growing admiration for the creative genius of the negro and he is now accredited with contributing the only real music to American life.

This is a song from Joseph Colter, an invalid:

*Brother, come!
And let us go unto our God.
And when we stand before Him*

*I shall say,
 "Lord, I do not hate,
 I am hated.
 I scourge no one,
 I am scourged.
 I covet no lands,
 My lands are coveted.
 I mock no peoples.
 My people are mocked.*

It was in 1917 that the late Mrs. Emily Hapgood first sponsored a group of negro plays, acted by negroes in such a manner that they attracted the attention of the critics. Since then the negro has rapidly come into his own as an artist.

"Green Pastures," a play of bible history as ignorant negroes might imagine it through the childish understanding of their personal experiences, is one of the present hits of New York. Spirituals by the unknown geniuses of the race compose the background of the play. As the story goes along, God appears as a negro, on terms of colloquial conversation with His people. There are negro angels capable of enjoying a fish dinner, and a little pickaninny angel who gets a fish-bone lodged in his throat.

Another artistic sensation of the year has been China's foremost actor, Mei-Lan-Fang, who has come to America in order to study Occidental drama. He has shown hardened New Yorkers that there is an art of the theatre greater than realism, and that where we spend thousands for furniture, to give but a photographic reproduction, the Chinese merely substitute for these ponderous and expensive accoutrements, a few conventional gestures, which the audience have for centuries been accustomed to translate imaginatively into appropriate scenery and action. Mei-Lan-Fang, who always plays women's parts, acts in stylistic and patternized manner; yet, through the tones of his voice and the rhythm of his remarkable gestures, he gives insight into the eternal woman. His movements, full of the technical perfection of the dancer, and his voice full of the intonations of the singer,

combine together into a strange musical experience.

Because in China music and the dance are the same thing, there is no word in that language to denote dance. The following description of Chinese stage traditions is given by the *Literary Digest*: "A Chinese actor enters . . . he simply raises one foot a little, as if lifting it over an imaginary sill. The Chinese audience, through many generations civilized in the art of taking thing for granted, is trained in this and many similar conventions, understands at once, and does not feel cheated by the absence of a real door. By contrast, how barbaric and childish is our demand that anything by which the actors enter or leave the stage shall have panels, hinges, and a door-knob."

Plays are created anew at each performance, for no author or director can determine what impression it will make until it receives the baptism of the spectator, and an *entente-cordiale*, like the quickening of a psychic current, is established across the foot-lights. Acting is the most psychic of the arts; there is almost a spiritual bond between actors and audience: one of sympathy and friendship. Some say the audience is more important than any other element in the theatre. So vital is its collective personality, that the moment an actor walks on the stage he senses the quality of the house, and it is this ever changing variation in "psychic-adjustments" that makes the art of acting so fascinating. Mechanicalized drama, which must play at the same tempo, mindless of the mood or race of its audience, can never be as completely satisfying.

The stage has a distinctly therapeutic value; it re-chemicalizes individuals; and sensitive people, who enter tired and depressed often leave refreshed and with a sense of "moreness." Through the drama the world becomes cosmically akin. When the millennium will be reached, it will be in all probability because the artist has led the way.

The Planetary Paths

By D. Jeffrey Williams
(Great Britain)

(Lecture Given to the Cardiff Lodge, Wales, April 13, 1930)



IT HAS been said that the difference between the spiritually great individual and the non-spiritual person is that the former sees matter as spirit while the latter fails to see anything but matter. The world is the same for the great artist as for the color-blind person from the point of view of their physical existence in it, but how different from every other point of view! To the one the other's world would be dark and unintelligible.

"The outside reveals the within to the seeing eye." This is because to the "seeing eye" there is no outside. With eyes that do not see with any light of their own we get the impression of forms outside ourselves, and these forms are "blocks" caused by the absence of true vision. Looking out through square window-panes, we see the world beyond all cut up into squares, but the squares are in the window not in the world. If we could open the window, the separate square "forms" would disappear. If, likewise, we could look out with spiritual vision, forms would appear merely as the dance of a joyous life, or as a mode of movement.

As we see so we feel. If we have the impression of being fettered by Fate, either by a consideration of the planets and constellations or by an idea of having been "born like that," it is because we cannot see except, as it were, from behind prison bars. We need not think of ourselves as bound by the ties of planets any more than by the ties of blood.

It is not its so-called fatalism that is so sad when one thinks of Astrology; it is the foolish attitude of the person who is a fatalist trying to imagine the Zodiac as an enlarged

cage! The cage-making view is not confined to Astrology! It seems sad, too, when Astrology is used so much in connection with the shadows and ghosts of events on their way to oblivion. Events in the world of sense are merely a funeral procession, moving with steady but inevitable steps to their grave. "Why seek ye the living among the dead?"

Nor is Astrology a box of toys in which tin soldiers represent Mars, and which cause such a lot of upset and quarreling among the nursery dolls and teddy bears!

Astrology has to do with real issues, not with the playthings of time; it has to do with the Play of Life, not with the sport of a world of death and shadows. Events in a world of shadows may be of some interest to many, but it would be unwise to limit Astrology to the prediction of shadowy events.

In this paper I am going to deal only with the Planets. There will be no space for much else, I am afraid. All I can hope to do is to give a somewhat deeper and more real point of view, to try to look at the subject with something of a deeper insight and perception.

SUN

Let us begin—as we must always begin—with the Sun. We all know that the Sun is the center of life for the Universe. The Sun gives life on all planes, to all worlds and atoms, to all creatures, in the Universe. It is a store-house of universal life and motion; what we know as electro-magnetic forces are modifications of this solar life on all planes.

We may call the Sun the powerhouse of life. From that inexhaustible reservoir of life all things draw their

sustenance. Through and from the Sun come all the specialized forces which we associate with and even call planets. It seems as if each planet were a subsidiary sun through which one particular aspect of solar life expresses itself.

What the nucleus is to the cell, the heart to the body, so is the Sun to the solar system. All forces of whatever kind are modifications of solar energy on every plane, in every aspect of existence, including human existence. All creative, preserving, sustaining, and even destructive forces come from that great center of dynamic energy which we picture as the Sun.

To us the Sun is the source of life and light and warmth. In reality there is nothing else but embodied light in all the Universe. Matter is light, somewhat imprisoned and obscured, but still light. All bodies and beings are but life assuming a temporary mode or appearance. The Universe is but a mode of manifestation. If you like, the Universe is but a "fashion" or "mode" in which the universal life clothes itself at a particular time. All forms are but temporary "fashions" and "modes" in which life appears. From another point of view, all forms are but a process of play. Forms are a sort of pastime to life.

From life's point of view there is no great or small, no first or last. The physical sun shines on all alike—the good and the bad, the beautiful and the ugly, the pure and the foul. It is absolutely impersonal in every sense, and gives to all without any distinction.

Each thing that exists is but the temporary dance, play, music, poetry, of an aspect of life. The personality in ourselves is but a tiny fragment of the Sun, the Self within each of us; and each particular incarnation is but a piece of music that is played, a momentary dance on the stage of existence, or a picture that is painted on the canvas of what we call "life on earth."

In our human constitution the Sun is represented by our Atma, our

Divine or Spiritual Self. It is the true Self for us at the present stage of development. It is life, uncreate, unbegotten, omnipotent, eternal within us. It is the will, the supreme power, the Absolute. In another aspect he is the king within us. In another, he is the genius. In a general sense, the Atma is the Sun, the life within us, which, in each incarnation, puts forth a tiny fragment of Himself, but ever remaining on His own transcendent level as the ever-inviolable—intarissable in supreme splendor.

Radiation, circulation, giving, is the law of life on every level and in every mode wherein it is fully manifested. Those who would be fit servants of the Solar sacrament in the distribution of life, in however humble a way, must learn how to give without thought of receiving. Only those who can freely give can really receive where life is concerned, and this is true of the life within. Taking, wanting, desiring for oneself, is a locking of the doors to receive those spiritual gifts that can only be kept at the peril of one's life "in form." The besetting sin of those who are children of the Sun, those who have their Sun in the royal sign of Leo, is lavishness, overgenerosity, a tendency to waste by throwing away their gifts, energies, money, without care and discrimination. But there is nothing mean and niggling ever about the influence of the Sun and the power which comes through the sign of Leo.

The path of attainment for the children of the Sun in a particular incarnation, from one point of view, is the understanding of the law of giving, of judicious distribution of the great forces of life and vitality. There must be no waste, no throwing away, but a measured giving to all who need. The main thing is to learn that only he who gives can learn from life; only he who has been long prepared can enter the portal where to live is to give. The Sun is a consuming fire, and he who returns to the flame must be prepared to be purified of all dross in order to become incandescent, transparent.

MOON

As the Sun is the radiation, so is the Moon the principle of receptivity. The Moon is the mother and mirror. If we regard the Sun as spirit, the Moon will be matter. Matter is only another way of looking at spirit, it is but another aspect of spirit. The Sun is the life, the Moon is the form. The Sun is the *spirit*, the Moon is the *personality* that is projected into time and limitation. The Moon has no light save as she borrows from the Sun; the personality has no life save as it receives it from the Self. The Self is masculine, the personality is feminine; the one positive, the other negative. The Sun is timelessness, the Moon obeys the laws of time and succession. The Sun is static and unchanging, the Moon is essentially the principle of change, of ebb and flow. The magic mirror of water is a symbol of the Moon. Life is change in all stages of manifestation and on all planes. The Moon is the principle of reflection, of "mirroring" on all planes.

The Moon "receives" and reproduces life in a *form*, whether it be a world, an atom, a cell, or a body. Those who have the Sun in the sign Cancer, governed by the Moon, will find themselves very receptive in many respects. They are therefore very sensitive to all around them, sensitive to atmospheres of different kinds. They should be careful in the choice of atmospheres—physical, emotional, and mental. Because they are receptive they tend to hold on to things, to be tenacious, to be reluctant to discard what may even be unessential. They will tend to hoard and collect things, tend to hold on to habits, to points of view. In a word, they will tend to conserve. The Moon is connected with the physical "unconscious," with the sympathetic system which is automatic in its workings, as Mars is related to the psychic "unconscious" within us and Saturn is the mental "unconscious."

The fact that the Moon represents the personality should always be re-

membered by the children of the Moon. There is a danger of being sort of buried in the personality and being locked up in a personal point of view. Perfect reflection is the magic way of these imaginative folk; perfect reception of the life always. When there is mental stillness and emotional calm, when there is a still surface, that magic surface will reflect only the beauty and wonder of the spirit. A transubstantiation can take place in the elements of matter, and the bread and wine of lunar substance can be changed into the living, divine Host of spiritual substance, glowing and radiant in beauty and light. Such is the path of the children of the Moon from one point of view. Reflection is an art which, if consistently followed, will eventually mean transfiguration.

The mind must reflect only the image of perfection if perfection is ever to be reached by all, not only by lunar natives. Discrimination and choice among mental images is the way of progress. The children of the Moon have a glorious opportunity in this way of attainment by the more and more perfect reflection of the Divine Beauty and Love.

MERCURY

The winged planet, Mercury, embodies the principle of cognition as compared with reflection. Mercury makes things clear to us. By the aid of the Light Bringer we are enabled to become aware. All knowledge is a question of awareness, of a relation between subject and object, between the knower and the thing known. Mercury is the planet of pure mind. Mercury is often symbolized by the Caduceus. The two serpents twisted round the rod are said to denote the life and form sides of the changeless Self, which is represented by the rod in the center. Students of Theosophy know that mind seems to have three aspects. In *Thought Power: Its Control and Culture* Dr. Besant says: "The mind is fundamentally dual and material, being made up of . . . the causal body and manas, the abstract

mind, and of an envelope of coarser matter, called the mental body and manas, the concrete mind." Manas, she says, is a reflection of the Self which is knowledge, or of the Eternal Knower. So we have manas, the reflection of the Self as Knower, symbolized by the central rod in the Caduceus, and the higher and lower minds which are symbolized by the two serpents. The higher mind is, of course, related to Venus, and the lower mind to Saturn. The one is the abstract mind, above and beyond time and space, while the other is the mind which is aware of time and space and subject to these illusions.

We have therefore to consider Mercury as mind proper, without regard to higher or lower aspects. If we could imagine such a thing as pure thought or pure reason without the admixture of any emotion or "color," we would have some idea of what Mercury represents. It is pure golden light, in which knower and known are linked in perfect knowledge. But it requires an effort to imagine that purity of mind or intelligence. Mercury really is the *antah-karana*, that bridge between the higher and lower mind spoken of in Theosophical literature. It is the bridge between the world without and the world within. In terms of Rays it has a relation with the Fourth, the Ray of art, of beauty, and harmony. "The particular function of art is not only that it embodies inspiration in outer forms; that is done also by the philosopher or social reformer who sees the vision and expresses it in his work," says Dr. J. J. van der Leeuw, in *The Fire of Creation*. "But," he goes on to say, "the greatness of art is that it embodies the vision in such a combination of sound, color, or whatever the artistic medium may be, that the form or embodiment becomes as a living organism through which the inner reality can live and express itself. Thus a great work of art is a living organism ensouled by the reality within, a channel through which the life within can manifest itself, and

through which man can at all times approach the world within. . . . The artist is one who is able to live in the world within, where he sees the vision and gains the inspiration, as also in the world without, where he embodies it in form. His life is a balance between the inner and outer worlds, and in the artistic temperament we often meet those extremes on the one hand of exaltation and rapture, and on the other hand of entire immersion in the outer world. It is only in the very great artists that that perfect harmony between the world within and the world without is achieved."

Cognition, awareness, all connections and "mobile" relations between things, understanding—all these gifts come under the "rule" of Mercury. The mind is the reflection of the eternal "I" and is its representative in the aspect of Knower. It ever seeks to become aware of all that is outside it in the "not-Self." It links itself in a myriad ways with the world outside it, just as the nerves in the body link all parts of the body to the brain. Mercury governs the nervous system as the Moon governs the sympathetic system in the body. It also has a relation to the air and to breathing. Communications of all kinds, writing, telegraphic systems, radio and wireless systems in all realms come under the "control" of Mercury. Writing, speaking, the seeking and spreading of ideas, knowledge of all kinds, are related to Mercury, who is always a "messenger" of one kind or another, and can be a messenger of the gods to those who will learn to know for the sake of the Universal Self and not for the personal self. Mercury's ideal is to become the messenger for us of the wisdom of the Divine worlds, to bring Light to our darkness. Mercury enables us to see a vision of the goal and seek the way to that goal. Of all the gifts that Mercury can bestow upon us, it is that knowledge, that awareness of a goal in the sense of liberation and union, that is the greatest.

MARS

Mars is the center of all energy. His is the gift of action. He is the forceful, courageous, daring fighter. His vices are rashness, a tendency to being quarrelsome, impetuous, and so on. Courage, grit, valor, attack, are priceless gifts; and who would be without them? We should still be "pudding-bags," soft, effeminate, pulpy, were it not for the manly, "backbone" qualities which Mars provides. He is the masculine bit in all of us, or rather the manly bit in all of us, men and women. Mars is also the principle of desire in all its stages, from the low and coarse to that sublimated variety that seeks union with the Divine. It is desire at all the stages, from savagery to sainthood, that makes us "get there." Force, and physical brute force at the early stages; later, the courage of the leader going into war and danger; later still, the courage of the leader in unpopular causes, and the brave fighter for freedom against oppression. Such are the aspects of Martian energy in the world of men. It has other aspects in the world outside us, but we need not be detained by these. Energy unguided by thought or mind is like an unbridled horse which gallops away with its rider. Once the bit of thought in its mouth is fastened to the reins of the driver, energy becomes a most useful servant. Energy unbridled is desire, but when controlled it is will. It is the same energy. The way of the sons of Mars is the way of courage, of attack in the case of one position after another in the long fight against all that opposes the real Self. The planet Uranus is a higher "octave" of Mars, and Uranus is the planet of the supreme Will which only finds embodiment in any full sense in superhuman men. We know little about the path of Will, and very few will know anything about its higher stages. The aspirant of the path of Will is not so much learning in the schools as in playing the game of real manly, selfless service in the hurly-burly and rough-and-tumble of the world. Where strivings for freedom are to be

found, where struggles against tyranny and oppression are wanted, where pioneering work requiring attack, aplomb, challenge is required, there the faithful warrior on the path of Will is learning his lessons. He has to learn to fight without attachment, without desire for gain or fruit in the form of glory or fame or anything for himself; he must learn to struggle where struggle is needed because it is needed at any time, which is the same thing as saying that it is part of the Plan. Martian pioneering work will take higher and nobler forms of expression in the future, but none will say that such qualities as are given by the courage-giver are or ever will be unnecessary.

SATURN

The deep, hidden mysteries of Saturn are shown to us in those hidden things which we call inviolable laws. Saturn, to my mind, has a close relation with fundamental laws and principles in the phenomenal worlds, the worlds of form. These laws are but reflections of higher laws, it is true, but they must be understood and obeyed before Saturn, the Keeper of the Threshold, allows the neophyte to pass beyond into the liberated life.

In the *Immortal Hour*, by Fiona McLeod, the "Fairy Fool," Dalua, represents this aspect of Nature (both without and within ourselves). This is how Dalua speaks:

"And if I tread the long, continuous
way
Within a narrow round, not thinking
it long,
And fare a single hour, thinking it
many days,
I am not first or last, of the Immortal
Clan,
For whom the long ways of the world
are brief
And the short ways heavy with un-
imagined time.
I am more old, more ancient than the
gods,
For I am son of Shadow, eldest god,

Who dreamed the passionate and terrible dreams
 We call Fire and Light, Water and Wind,
 Air, Darkness, Death, Change and Decay, and Birth,
 And all the infinite bitter range that is."

When we are subject to Saturn, he is the dark, mysterious fate against which we struggle apparently in vain. We, too, shrink from "dreadful finger of the Nameless One, that moves as a shadow falls." Saturn rules over the world of evolution in matter and time. This world of time and matter is the world of shadow and death. Saturn is Satan in the aspect of time, he is shadow and death in his aspect as matter and limitation.

And yet, as Dalua points out, he is "the blown leaf of the unknown powers."

Saturn, in another aspect, is concerned with foundations, with all that is fundamental, all that really supports things; e. g., rocks in the earth. In the human body the bony framework, the skeleton, is related to Saturn; and also the knees, which suggest the steps of one who lives in time and space! The knees make possible the steps, one after another, just as one moment in time follows another. Saturn is also connected with architecture. In writing, Saturn would be connected with the theme or the plot upon which the story or the play is based; in music, I suppose, this would be equivalent to the motif. In a building it would be the foundation, which is always out of sight as is the skeleton in the body. In philosophy Saturn would be related to "first principles," in science to laws, in language with grammar, in reasoning with logic, and so on.

Saturn is concerned with technique. It helps us to make things precise and definite. The whole purpose of our evolution through matter is to become definite, strong, and individual. We have to thank Saturn for the

necessary discipline and training to this end. Water spreading all over a flat surface is of no use and has no power, but when it is made to go through a narrow pipe it has very great power and can be most useful. Steam is of no use in air, but when limited and compressed it can drive a train. Saturn does the work of limiting, confining, condensing for us in every sense. In an amorphous, cloud-like condition we could never hope to drive the engine of our lives, and so we must have definition, we must have "bones" in all our bodies, emotional and mental as well as physical. We all know folk who have no bones in their emotional and mental bodies! Saturn's great ministry is only begun in their case. In the case of every soul or body, it is Saturn that "strikes its being into bounds."

Saturn is therefore the planet of essentials. He is not concerned with the trappings, not even with the flesh which covers the bones. Hence he will be indifferent to the laceration of the flesh as long as he is getting on with the building of "bones" in our mental, emotional, and spiritual natures. And he is concerned with doing more than giving us foundations for our feet in every realm. He is concerned with giving us a *real* foundation.

As long as we lay the foundations of our lives in Time, and in the things of Time, Saturn will laugh at us as Dalua laughed at the dead king who had cried for his dreams. He will strip us, again and again, until the "naked disciple follows the naked Jesus." Suffering, tragedy, pain, endurance are the means which Saturn uses in his compassion to "make our nothingness into men."

Until we have successfully passed through Saturn's hard school, we are not ready for that higher path which lies beyond his jurisdiction. Until we are well-defined spiritual persons, until we have built a spiritual structure that will stand the test of time, which can withstand the "wrathful siege of battering days," we cannot pass that Golden Gateway to join the Immortals. In matters of spirituality we are

mostly in the state of clouds, drifting about and blown hither and thither, and often in our lives

*The wayward thistledown of fate
shall blow*

On the same idle wind. . . .

—THE IMMORTAL HOUR

By Fiona McLeod.

Saturn enables us to pass through the "eye of the needle" at long last, but nothing perishable, nothing that rust and moth can eat, will pass through with us in a physical, emotional, or mental sense. Saturn says: "You must get rid of all unessentials." He helps men with whips of pain to do what they could do without the pain if they were wise.

VENUS

With the exception of the Sun, we have so far dealt with the planets which hold sway in the realm of the unreal, in the world of matter, limitation, and darkness. Beyond the world of the relative and the limited is the world of the real, the world of light, to which we pass after going through that point which is symbolized by the eye of the needle that is guarded by Saturn.

Venus is the planet which has to do with the higher mind. It is a world of life as compared with form, of light as compared with darkness. Venus has a close relation to the higher emotions. It has been called the planet of love, beauty, and harmony. But if Venus has to do with love, it is not "love aflame with all desire, but love at peace"; it is not love mixed with any selfish wish or longing, but unselfish love, universal love.

It is said that Venus bestows charm and color, and that it is the unifier. That quality which we call color is to be found in all branches of art as well as in the art of life. We talk of color in music, in poetry, and even in prose we have "purple patches." Everything that seems heightened in appearance so as to be appreciated more fully is said to have color. We talk of being

"off color" when we are below our normal standard in any sense.

What appear to us as mind and emotion are only one thing in the realm of Venus. Indeed, what appear to us as thinking, feeling, and acting, as three different things, are as one thing in the world of reality where Venus rules. A great deal of quiet, steady thinking is necessary to understand the world of Venus, Jupiter, and the Sun. And a great deal more thinking will be necessary to understand the realms of Uranus and Neptune. All these planets, if we may call the Sun a planet, are in the formless worlds as compared with the form worlds. In less technical terms, they belong to the world of unity as against separation.

It is purely a convention to say that Venus is the planet of love and beauty. What is more true is that the power in our higher selves, which we may call Venus if we like, enables us to see beauty, or enables us to feel unity or a more universal love. There is no such thing as a separate department of beauty in reality. There is such a thing as the power to see beauty, and that power we associate with Venus. Likewise, it is the power that enables us to appreciate charm, loveliness, grace, color, love, universality. It is the power of inspiration when linked with Mercury in one aspect; it is the power of love and suffusion in another aspect. The vision of Venus is that of the "seeing eye" for which there is no "without."

Today we have a splendid example of what Venus stands for in the writings of Dr. van der Leeuw, notably *Gods in Exile*, *The Fire of Creation*, and *The Conquest of Illusion*.

Of course, there are other aspects of this great planet. It is intimately connected with poetry in every sense of the word, as well as with poetic art. All things are seen by Venesian eyes as an aspect and expression of the one Beauty. No beauty can be seen anywhere, at any time, unless and until Venus awakens in us the power to see beauty. The calculating mind never appreciates beauty, and that sort

of mind is transcended when we reach the power to see the real "color" and suffusion of life. W. B. Yeats expresses this vision of Venus in the lines:

*"In all poor foolish things that live
a day
Eternal beauty wanders on her way."*

JUPITER

While "color" in the widest sense is one of the gifts of Venus, Jupiter gives the power to see and appreciate design, the beauty of line and form. Jupiter has always been associated with the judicial side of law. Jupiter sits in judgment and balances. One aspect of this planet is related to will. It is the power of Jupiter that enables us to appreciate law in the scheme of things. I imagine that it was from Jupiter that we had the conception of God as the Great Geometrician of the Universe. It is Jupiter who is embodied in every plan, the designer of every plan. Jupiter is probably connected with archetypal ideas, those divine, eternal thought-forms which are the basis of all forms in the world of matter. It is he who gives us the power to see a Plan in the world and in the Universe. Jupiter people are "very tidy" people as a rule, and they have everything in its proper place; they also have a flair for law and order in domestic as well as national life. They always wish to arrange everything according to plan!

In another aspect Jupiter gives enthusiasm and that rapturous energy along creative lines. William Blake was a son of Jupiter, and he said that "exuberance is beauty." So it is, as great vitality and great strength are also beauty. I need hardly mention the exuberance, the "enthusiasm" of Blake's designs and ideas.

Jupiter is the "polar opposite" of Saturn. While Saturn limits and condenses and even crushes, Jupiter expands and gives us a feeling of unboundedness. Jupiter's forms and designs are not things which imprison the life as in the case of the forms

built in the "lower worlds" by the Moon and Saturn. Even the form designed by Jupiter escapes limitation and eternally lives. Forms in all great art do not imprison life and beauty, but rather enhance both! Jupiter's skill as designer, artificer, architect, sculptor, is a skill connected with a life-design, a life-pattern, and not a clumsy copy in the world of earth and clay. Life as design, as plan, as architect, is seen best in Jupiter's realm. He also gives wisdom and calm judgment, and at the same time he gives that inpouring of divine rapture of creative enthusiasm. Design and plan are really the "informing" of life. Joy "designs" a smile; all forms are joy-designed where Jupiter is concerned.

In Theosophical terminology Jupiter stands for the Buddhic plane. It is a plane where there is no such thing as anything outside oneself, where there is no past or future, but only an eternal now.

URANUS

With Uranus and Neptune we pass outside the confines of every limitation. Only deep meditation will convey to us some truths about these deeper aspects of our spiritual nature to which we give the names Uranus and Neptune.

Uranus represents transcendent power, that power which belongs to a cosmic sphere. Electrical force is but the shadow of Uranian power. It is the ever-immutable will in us, but in an aspect of power. No wishes of a so-called human or personal kind can be predicated of Uranus. He is supremely indifferent to all that takes place in a world of sham reality, the world of likes and dislikes. He is the power that awakens. He is the destroyer and the reformer. He represents our high spiritual destiny, and when our mortal destiny, as we try to carve it out down here, comes in the way, Uranus will break it if the hour to do so has come. Cherished ideas are broken up without any ceremony or "by-your-leave" and blown to the four winds, never to return.

Uranus is the power that makes all things new. Uranus has always a new world to present to our eyes, in a physical, emotional, intellectual, and spiritual sense, whenever he "touches" us with his wand of power.

In the world of events and experience its influence is electric and sudden. Its explosive force shatters almost at once a point of view which has been held for many years. It has some influence upon the present crude methods of electric healing, and it will influence the coming age of Aquarius.

To my mind the electric suddenness of the influence of Uranus takes place only when there are obstructions in its way. If we could invoke this great power and prepare ourselves to become its channel, I think we should find that its irresistible power is to be felt only in a most intense peace. There is no struggle connected with true power. The peace which passes understanding is also the power which passes and surpasses all effort. All effort is a reaching to attain power. When power is attained there is peace, and the greater the peace the greater the power. No emotion can express universal love, and no action can express universal power, and no thought can express understanding or wisdom.

Mighty spiritual heroes and original, dynamic artists in every sense owe their inspiration to this planet of power. Those who know this power will never know defeat, and will become true rulers in the kingdom of life.

NEPTUNE

Neptune is the planet of universal suffusion and love. On earth it is represented by magnetism, that mysterious force of which we know nothing. Venus and Neptune are the greatest spiritualizing and de-materializing forces among the planets. Neptune is "farthest away" in more than one sense. It is very far removed from anything physical and the physical world. If Neptunians are more "there" than "here"—if they are not "all here" sometimes—it does not

mean that there is less of them than of the rest of us. The influence of Neptune etherealizes, transfigures in a most marvellous way. It is a sublime and holy influence that very few can respond to at the present stage of development.

The unmistakable magnetism of spiritual blessing is that of Neptune. Neptune is a universal benediction. One feels as if in Neptune one touches the hem of the cosmic soul, and as if we were bathed in an inexpressible and intimate union with that love which is the soul of love even in a universal sense. The one beauty is never unveiled to men's gaze, but to the worthy aspirants on the path of cosmic love and beauty Neptune will draw aside her transparent veil and reveal that excess of radiance that blinds mortal sight.

Neptune is the ever-escaping essence of loveliness that a few have set out to follow, cost what it may in the perishing of forms, however immaterial they may be. Uranus trumpets the prophecy of a new life, a new world, every new moment of time; Neptune whispers in our soul of the beauty that is within all beauty, of a loveliness that is the soul of the highest loveliness we know at any stage. The heart touched by Neptune knows an eternal nostalgia. It will know an eternal yearning for that celestial love and beauty that passes from yearning to greater yearning to capture the ever-escaping beauty that only escapes to appear yet more beautiful. Such is the mystery of Neptune in one respect.

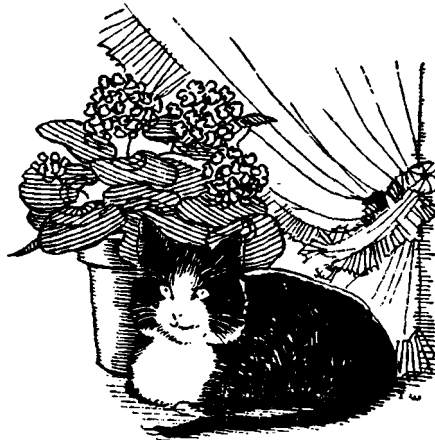


This brings us to the end of our present study of the planets from a life-side point of view. All I have tried to do is attempt to convey a point of view, an attitude, which is not altogether in the words. The attitude is as much conveyed by my feeling, I hope, as well as by the reverence with which I always approach this immense and sacred subject of Astrology.

Be Kind to Animals

By Nellie C. Williams

(Prize-winning Editorial)



Drawing by Iris Weddell White

(This editorial appeared in "The Quest," N. Y. Each year the Massachusetts S. P. C. A. offers two prizes of \$50 and \$25 each for the best editorial appearing in the United States or Canada. Last year editorials from twenty states and several provinces in Canada were sent in in competition; that of Nellie C. Williams won first prize. It follows:)

APRIL, the month of sunshine and flowers, of bursting bud and emerald tints on withered bush and blade, of joyous songsters hastening to answer the supreme call of life, of all the wondrous beauty of nature's marvelous rejuvenation, is with us again; and the month is noted for animal lovers because it brings the beautiful, thought-compelling anniversary of Humane Sunday followed by the week which emphasizes man's duty toward creatures lower than himself in the scale of evolution, yet pure and lovely in their own right.

This year marks the fifteenth observance of the anniversary, Humane Sunday falling upon April 14th, and the week lasting until the 20th.

Each year the observance is more extended; it has grown much more rapidly than might have been expected from the simple beginning; humanitarians, educators, ministers and publicists have been quick to see what vast good would come from unified national and international consideration of the beings of other forms that share this earthly life with us.

The more active Humane Societies stage various demonstrations, some-

times quite elaborate; schools have special exercises, playlets, talks, recitations; ministers speak to their people of religion's vital command to succor the defenseless; editors write appealing sketches of the humble creation; the radio voices the message in thousands of homes; the very air seems to vibrate with the call to show mercy, even as weak, stumbling man craves and hopes for mercy for himself.

Cruelty is becoming unfashionable; it is more and more "the thing" to belong to a humane league and work for animals, though scarcely a generation ago, public opinion considered it utterly ridiculous, only a few silly cranks doing it; but sentiment has changed very rapidly for the better in spite of the age-old habit of thought that the world and all of its inhabitants belong to lordly man and that all other beings are here to be exploited by him.

The leading thinkers now have much fuller and broader concepts; psychologists in every center of learning are studying the minds of animals, for at last they are admitting that animals possess minds in some respects superior to man's own; and the latest wonderful discoveries in both physical and psychic realms lead to the con-

clusion that all creation is one, every created being having received a spark of the ineffable, the divine Life Force that is and was and ever shall be.

Man himself is only a little higher on the ladder of evolution and he cannot ignore or mistreat those on the lower rungs who are also climbing slowly upward towards the light, without suffering severely in his own nature and retarding his own spiritual advancement.

And yet the battle is by no means won; many gross evils are still with us, some of them, perhaps, will require years to eradicate from habit and custom; inhumane methods of handling and slaughtering animals for food, the horrors of steel traps in catching furbearing animals, the frightful agonies endured by the victims of animal research, hunting and other sports whose thrill hangs upon the suffering or death of animals, all these and many more are awaiting a just and righteous solution; but thank God, upon the other side of the ledger we find much that has been accomplished and much of great promise for the future; and the promise is especially radiant in the fast expanding teaching of humane ideas to the young.

For if young people are trained in early life to love and appreciate the lower races and treat them as friends, not only will it relieve a vast amount of the world's sum of suffering, but it will ethically develop the minds and hearts of our future citizens, making them ashamed of injustice and cruelty; and upon such training of the young depends the future of mankind, whether it be freedom or slavery, war or peace, the living up to the best or the worst that is in us.

Every one of us can do something to help bring about this millennium; let each one resolve during the coming anniversary, to do his utmost, even though it be a very simple thing, such as joining a humane association, a few words to a pastor whose atten-

tion has not yet been called to the many Bible texts speaking sympathetically of man's duty to his lower brethren, a few words and a bit of literature to the teacher who has not yet learned how avidly her pupils absorb animal stories and the moral lesson that so easily goes with them, a humane book or magazine placed in the town library, a little impromptu celebration around your own hearthstone, if you are lucky enough to have youngsters in your family; these and many more ideas will suggest themselves to you; and though your own part may be small, if every one who reads these lines will do something, the aggregate will be a mighty force, for a little leaven lighteneth the whole lump.

Man has always been dependent in great measure upon the animal races; much of his food, much of his clothing, all of his transportation during countless centuries, has come from animals; he has shamefully abused their love, their trust, their obedience, their willingness to labor for him.

Even now with all the changes in modern customs and ways, life on this earth would scarcely be possible for us were it not for the services rendered by the beasts, the birds and even the insects, for the humble earth worm tills the soil before man's clumsy efforts separates it for planting, and the dancing little bee fertilizes the flowers of grain and herb, the birds keep noxious bugs and worms from destroying crops, all contribute their labors to the great natural forces that combine to make this globe a pleasant habitation for the children of men.

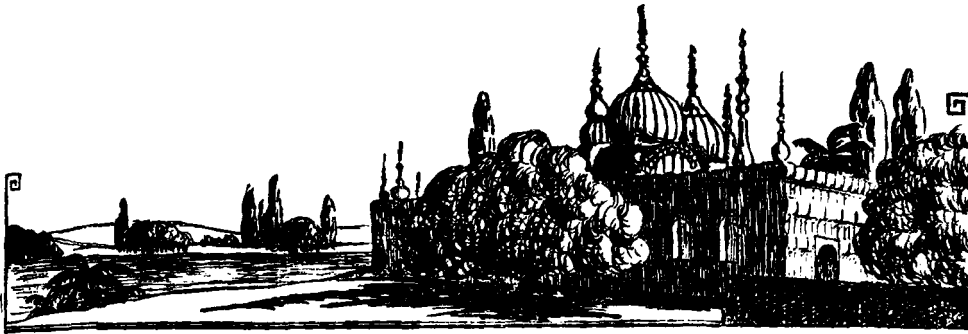
Shall we not accord to these creatures a measure of the social justice that is now influencing man's conduct as never before?

And if we are at all worthy of the spiritual destiny reserved for us, shall we not extend the Golden Rule to them also?



India, The Motherland

By Jennie T. Douglas



(This is the second of a series of articles by Miss Douglas, who lived in India for some time.)

FESTIVALS

INDIA is a land of festivals—not all great festivals, but most of the time there is some special kind of celebration going on. Each full moon day is a day of religious observance of some sort, varying with the month of the year.

The lower castes do not have the philosophic religion of the higher castes, but worship God under the name of "Rama." The Hindu religion provides, as St. Paul expressed it, "the meat for strong men and the milk for babes." Therefore the more ignorant (younger souls) among them are not burdened with all sorts of questions which would disturb their minds, but are taught concerning God as though he had the same attributes as a human being—only very much glorified; they look upon Him very much as the early Jews looked upon Jehovah. Jehovah used to become angry, and he went out with the armies of the Jews and smote the enemy for them. Rama overcomes all the "dark powers," and this story is vividly portrayed for them in a pageant which is performed once a year, in the month of October. It is called the "Ramaleeta" and lasts twelve days, being given each night in a different part of the city.

In one Ramaleeta which I witnessed, the procession consisted of giants, monkeys, twelve cars of Rajahs (kings) who fought for Rama, nine horses, four camels, "the powers of evil" (*rakshas*) with bottles of liquor, and twelve dancers. The giants must have been made of papier-mache, nevertheless it took many men to carry them: the first one was about thirty feet high.

The "powers of darkness" fought Rama's fighters with swords. It was the most marvellous sword play I have ever seen; considering the heat and the amount of clothing that they wore, one wondered that they could even carry swords—to say nothing of fighting with them. They would fight as they were moving in the procession and then rest, all the while being fanned by men with huge fans.

The headdresses were about three feet across and resembled huge fans; some of them were like peacock tails, and others were of gilt and silver. There was one elephant carrying a king who had the head of an animal.

The darkness of the tropical night, the noise of the drums, the soft flickering lights of the torches, the brightly colored robes of the people, the shouting but withal a quietness and religious

reverence with the shouting, lent a charm and enchantment to the scene that made one forget reality.

Another festival in which everyone takes part is the Festival of Lights. The lights are made by taking little earthen vessels, filling them with coconut oil, and putting wicks in them. The poorest manage to have one light, while the wealthy place them all over the house. They put them about one foot apart—along the window ledges, the banisters of the verandahs, the ridges of the roofs, and any place that will hold one. These little delicate flickering lights make the place look like a fairyland. I went out in a boat on the Ganges and there were lights floating on the water; with the reflection of the lighted buildings, the scene was so beautiful it was bewildering. This festival is called "Devali."

I shall tell you how our girls and the boys from the Boys' School celebrated Shri Krishna's Birthday. Shri Krishna is the Divine Child of India: He is the Great One who taught through music. He went about playing the flute all through the country, and many are the stories that are told about Him, how the people, children, and animals loved Him. He left the earth when He was sixteen years old, but in that short time He gained a hold over the hearts and minds of the people that is stronger than any other of the many Teachers who have come to India. He came about five hundred years before Jesus appeared in Palestine. The Indians will tell you that He is the Great One who manifested through Jesus, that He is the same person we worship under the name of The Christ.

The girls decorated the school hall and made a lovely cradle of palm leaves which, by pulling a cord, they could rock back and forth. In the cradle was a picture of Shri Krishna. At seven o'clock in the evening they performed scenes from His life, one girl who could play the flute taking His part. After the entertainment they gave to each person present a little earthenware dish containing sweets, bananas, and slices of cucumber.

At half-past-nine we went to the Headquarters Hall, which was decorated more elaborately. There the boys gave a drama from the life of the Great Teacher who founded the Sikh religion, followed by three scenes from the life of Shri Krishna, who was this time represented by one of the boys. These scenes were different from the ones that the girls gave. They performed the ceremonies in front of the cradle, and they had the entertainment so planned that they sang just at midnight while a temple bell intoned in the hall. As an undercurrent of sound, we could hear the temple bells of the city intoning at the same time. Well—it is not possible to tell you the uplifted feeling it gave one; I never heard such a "concord of sweet sounds" before in my life! The entire day reminded me of Christmas.

One thing I learned at this time: the little earthenware vessels were not to be used or touched again. The little cups and saucers were so dainty that I wanted to keep one of each as a souvenir. They were lying about the next morning where they had been thrown, and I started to pick one up; but some men stopped me and wanted to know why I would touch it. When I told them, they went and got some new ones for me that had not been touched by anyone.

They make much of birthdays in India. When they celebrated Mr. Telang's (he had been Headmaster of the Boys' School for many years), the teachers and boys came over from the school in the morning and stood in front of his house very quietly until he came out on the verandah. The teachers saluted him by going up to him and bowing down until their heads touched his feet, and he laid his hands upon them in blessing; then the boys saluted him by bowing almost double. Then they sang songs, and gave him flowers (garlands), coconuts, and sweets.

The following is taken from a letter written October 6, 1926; it will give an idea of how the Indians celebrate for one whom they honor very much:

"We have finished celebrating Dr. Besant's birthday—it really started September 26th (her birthday is October 1st), when the Youth Lodge gave an entertainment in the Hall. It was good! They imitated some of the best known characters on the compound: the school doctor, the head of the girls' boarding house, the Headmaster of the Boys' School, and our Principal. On the first, we spent the whole day. At 6:00 A.M. was *pujah* as usual; at 8:15 the Boys' School gave an entertainment in the Hall which lasted until 11:00, breakfast time. At 2:30 P.M. the Girls' School gave an entertainment in a big open tent on their own compound; it was finished at 4:30. Then I went with some of the college girls as their chaperon to the boys' football game (it was not played like any football I ever saw before, more like outdoor basketball without the baskets); left there at 5:00 to get home, bathe, eat, and go to the T. S. meeting at 6:00 P.M. That meeting was over at 7:40; then, at 8:00, a Masonic meeting, and at 8:30 a camp-fire on the playground of the Boys' School—the Boy Scouts had charge of that.

"On the second, we had a Hindu drama given by the Girls' School at 6:30 P.M., and repeated for the school children and people of the compound on the evening of the third. On the fourth, the upper-class girls and college girls gave 'As You Like It'; there was not a person in it whose native language is English—the two Austrian girls played the leading parts, and to me it was marvellous to see how well they and the Indian girls did.

"At the T. S. meeting, on the first, there were several speakers, who gave wonderful tributes to Dr. Besant for her tireless work for the betterment of humanity."

The Murati New Year occurs April 3rd (at least it did in 1926). On the

verandah of one of the houses I saw the decorations for it: They had a *chaulkie* (low table) decorated with a very beautiful table cover, and on it were placed rice, mango leaves, coconut, betel leaves, betel nuts, and a *pice*. (A *pice* is the smallest metal coin of India.) They also had a silk scarf hanging on a silver pot, with garlands. All this is to express thanks for these various gifts that come to us through the year—food, money, clothes, and valuables.

Another festival time is the time that they call "Holi Holidays." It is another few days when the lower castes have a very good time. They throw some kind of red powder on each other; they get a great deal of enjoyment out of it, but the higher-caste people take no part in it. In the evenings they play musical instruments and dance; the music is rather weird and reminds one of the music played by the North American Indians. The dancing is done by a man or boy, rather like a combination of clog and aesthetic dance.

When I visited Conjeeveram I saw the Juggernaut Car, but was not there when that celebration took place. From what I could gather from the Indians, it is not the intention that anyone should throw himself under it; but some few, in the exuberance of their emotions, become hysterical and sometimes do so. Perhaps we can understand this better if we think of some religious sects in our own country who lose self-control and shout, or roll on the floor in ecstasy.

Dates are unsettled things in India according to our ideas of time. Because events are shifted from year to year with relation to the moon, and because events do not follow the years as our events do, one may remain in India for years and never see the same celebration twice.



The Theosophical Society in Ireland

By The Rev. F. H. Aldhouse, M.A., F.R.S.A.
(Ireland)



STAND on Castle-Coe hill, from which five counties can be seen, looking North, West, and South. To the East the Irish Sea, blue and flecked with white, sings its eternal song. Above the pale blue Irish sky, flecked with white clouds—a soft, caressing sky—canopies all.

If I look North to the Mourne Mountains, or South to the Wicklow Hills, or West across the fruitful plains of Louth with their sweet brown *knobs* (small hills), I see the blue misty sunlit atmosphere, so like an opal that the old Celtic peoples called Ireland in their Gaelic "The Many Colored."

To me, even to the foreigner, it is a land of magic beauty, by day or night, golden beneath the sun, silvered by the moon. I behold beauty which can only be called Fairylike; as a former member of the Irish Theosophical Society, Senator W. B. Yeats, sings,

"Oh Fairies dancing 'neath the moon
A Druid land, a Druid tune."

For the soft wind sings fiercely in the winter or croons gently in the summer, of a Danaan (Fairy) past, a time when gods, men, and fays were friends and neighbors. All our old literature—*The Three Sorrows of Story Telling*, the *Tain bo Cuil-laigne*, *Tuan McCarrol*, etc., etc., and all our old music, which has been described as the finest surviving ancient music of Europe or the world, is full of that wondrous heritage of mortal and immortal fellowship.

In sad times of tribal wars and English invasion, still the Fairy fellowship was unbroken. "The Midnight Court," "The Music of Carolin," "The Songs of Raftery," prove

it. The sordid Eighteenth Century, with its heavy boozy materialism, could not divorce the partnership of men and the *Sidhe* (*Shee*, Fairies). But the contending religious bigotries have dimmed its radiance a little. It is sad to have to confess that in Erio the considerable religious revivals in the nineteenth century, if they led to better observance of public and private worship, also in many people hardened the heart and softened the head.

There was also then a cant of "science," falsely so called; it was materialistic with its many loathsome vaccines, its vivisection, its war on the imagination, its stuffy comforts. Its ambition was to make the world "unpeopled of its dreams."

The bitter political land-war, the education, sectarian in the lowest sense, the very poetry of Ireland at that time, were largely political or denominational.

All this had dimmed the bright, eager glance, and cast its shadow on the soul of Rosin Dubh (Rosheen Doo—Dark Rosaleen), our national Deva.

The Theosophical Society came then, unorganized at first, with few books, and they, as *The Secret Doctrine*, demanding concentrated and close attention. Its results were remarkable. W. B. Yeats, AE, George Russell, the distinguished author of *Earth Breath*, *The Candle of Vision*, etc., the visionary, and painter of the fairy life which his opened eyes beheld, Miss Constance Gore-Booth, Dr. Cousins, and many others, bear witness to the remarkable and gifted people to whom Theosophy appealed. A community home resulted, in which many budding geniuses resided, and for a time it was successful.

And then came the Judge "Secession," and the work of the T. S. here became, literally, alas! "Sweet bells jangled out of tune and harsh."

I will not write on what I know only from hearsay. I was too young then to do more than regret the ending of the magazine, which, with AE's colored illustrations and Yeats' and others' indefinable charm, had stuck its roots into the imagination of myself, an Irish schoolboy in Drogheda, a town close to Dowth and New Grange (Brugh-on-Boyne), "the fair holy hills of Erio," the very home of the gods.

The T. S. broke up into Hermetic Societies, etc., and its great poets and writers, though not uninfluenced by their connection with it, went their ways.

"But neither heat nor frost nor thunder
Will wholly do away, I ween,
The marks of that which once had
been."

I will say only one thing: The idea of Brotherhood had not possessed them. As to the present, I will say little; I do not wish to be "the idle singer of an empty day."

The Society goes on, its light is not quenched, its magazine gives pleasure to many discriminating readers. The "storms" which have caused havoc in many national Societies have caused little disturbance in Ireland; even Mr. Krishnamurti's striking, and, to some, disturbing utterances have caused small excitement within or without.

Of the T. S. in Ireland it may be said, "She is not dead but sleepeth." The "Sleeping Beauty" awaits her "Prince Charming" to kiss her to full realization of her great heritage, her sovereign future, and present glorious adventure. Now who is this Prince Charming? Many answers would be given, perhaps as many as there are members of the T. S. here; greatly daring, I will give my own.

It is *Service*. I should like the T. S. to be the gracious interpreter of contemporary life. I should like her

to have a Christmas tree for the children at Christmas, to which every child of members, or the sympathetic, could be asked, with the mystic meaning of the season explained; while they thought with love of the Wonder Child of Bethlehem, I would like them to see Odin Allfather in his robes of Father Christmas, and Yggdrasill in the candle-lit tree. I would have them remember *Lu Lavada*, Sun God (*Lu Lamfada*), born as Ireland's helper at Yule.

I would have Easter with its eggs, its hot cross buns, its rich symbolism, a happy time for every child that would accept with its "egg of resurrection" a little of the occult meaning of that wondrous season. I would have All Hallow's eve a time of the revival of many of the ancient games which young and old played. In fact, I wish the T. S. would try even in a small way to be Rosin Dubh's memory; a happy reassuring recollection in the national mind of a glorious past with all its wistful thoughts.

For the present, I should like the T. S. to evolve a scheme by which the public could read our literature, try our cookery, and hear good music all at once. We might have the Headquarters over a shop where vegetarian meals were served, and where anyone could take any book he liked simply by depositing its price. If he never returned it, well and good; even if he kept it more than three weeks, he could get his money back with a small deduction; if he returned it in a week, let him get all his cash back. I would let him have magazines at those terms. I would have a wireless (these are not dear now) to supply good music; I would have monthly concerts in the evenings. I would have plays.

If we get the *young*, we have the future. I would have appetizing vegetarian dried and canned goods. I would, above all, encourage Fairy lore, for the Irish heart loves them and has never renounced them. I would have Fairy Concerts, with every item from native or foreign composers and poets of Faerie. Might

we not by rhythm actually touch the Hidden Kingdom? Perhaps. More Brotherhood, more music; more seeking for the magic land that lies so near, and is yet so far from our hectic life. That is my recipe.

What does Theosophy mean? Just this: widening of vision.

"Two men looked out thro' prison bars,

The one saw mud, the other stars."

The star-gazer had a pleasanter view, but we need to see both. The T. S. should widen vision, muse every good thing, love the past, brighten the present, help build a brighter future. It should be a kind friend to those who seek a friend, a wise adviser to those who seek wisdom. But above all, Brotherhood to all—visible and invisible.

A Further Note on Fechner

By D. W. M. Burn
(New Zealand)



IT WAS with great pleasure that I read in the April issue of this Magazine an account of Fechner's work. I first fell in with it in 1883, when a student at Otago University, N. Z. His little book *Life After Death*, translated into English by Dr. Hugo Wernekke of Weimar, had appeared, published by Sampson Low, Marston, Searle and Rivington, the previous year; and Tait and Stewart's *The Unseen Universe* had not long been issued. To me, the books seemed largely complementary.

I wrote to Dr. Wernekke at once, so initiating a correspondence which ceased only with his death a year or two ago, though at one time there was a longish gap, thanks to our being very much enwrapt in our several concerns. In one of his very last letters Dr. Wernekke, at my request, discussed the question of Master Kuthumi's visit (as Prince Lal Singh) to Fechner, and a copy of what he said was sent to Mr. Jinarajadasa, and is now in the archives at Adyar.

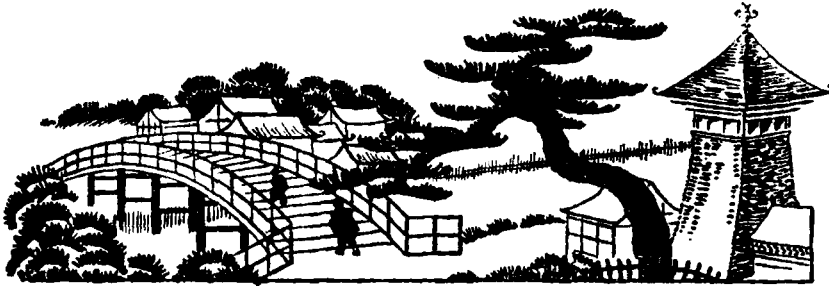
I was desirous of making Fechner's acquaintance, and was interested and a little amused at the evident awe with which Dr. Wernekke regarded the professor. While he hesitated and pondered on the means of bringing us

into touch, I, in my direct way, approached the famous man myself, sending him some verses—a sonnet, addressed to him, which appeared later in a volume of verse (about 1901). The professor responded with delightful spontaneity and frankness; sent me some return verses in which he made a pretty play upon the seasons we were then enjoying at our respective ends of the earth, *Frühling* (spring) and *Herbst* (autumn), my adolescence and his ripe age; sent me also his photograph duly inscribed, and asked for mine in return. A couple of years later he sent me a copy of his *Drei Motive und Gründe des Glaubens*, (published in 1863 at Leipzig). The photograph, suitably framed, has for the last 46 years hung on my study wall wherever I have lived; it hangs before me now, a little to the right, as I type this note.

I have for many years wished that someone, whose knowledge of philosophy and acquaintance with the German tongue were both sufficient to equip him for the task, would write of Fechner in *The Theosophist*; Miss Stark's deft use of James and others has more or less met this wish, and the service of this truly great man to his generation will become known, thanks to her paper, to thousands of readers.

Civilized Japan

By Ella Darlington
(British Columbia)



Drawing by Vanessa Z. Helder

They "Spare the Rod" without Spoiling the Child



CORPORAL punishment, whether in the form of whipping, caning, slapping, or spanking is practically unknown where Japanese children are concerned—a triumph of self-restraint probably not yet achieved by any other civilized nation.

I lived for two years in Japan and went to and fro every day in crowded mean streets, in tramcars and trains, and I have never once seen or heard of a child receiving so much as a smack. This is not because the small children are angels; but because the Japanese consider that patience, cajoling, reasoning, coaxing, raillery and gentle mockery are more rational methods of bringing a child to a realization of its naughtiness than physical force.

When living in Tokyo, I was told by a Yokohama friend that Japanese women used to stop and look over the fences of the Chinese quarter to marvel at the strange sight of the Chinese mothers actually whipping their own children! Had these gentle Japanese visited the part of Scotland in which I was brought up, there would have been as many a "ma!" and "sa!" of consternation: for there I have heard mothers yelling to their offspring that when they

got hold of them they would "flay them alive and cut their heads off."

There is no corporal punishment in Japanese schools. I once asked a boy of sixteen what would be done to a boy if he behaved very badly indeed. He thought for a time and the worst punishment he could think of was: "Sa! I sink he would be put outside the door!"

A cross word from her teacher is a serious punishment to a Japanese girl. One day I heard a Japanese colleague talking in a quiet "come, let us reason together" tone to a girl, and she told me afterwards: "I was giving Masakosan a very severe scolding"! Only last year in a Kobe High School a girl, to whom her male teacher gave a reprimand for giggling, went home and committed suicide by taking poison from the surgery of her father, a doctor, so deeply did she feel the disgrace of being reprimanded.

Quarrelling is unusual in Japan. My house overlooked a large elementary school yard but I never saw as much quarrelling in a year among some five hundred children as I have seen in a week in a small rural Canadian school of twelve pupils.

Tokyo streets swarm with apprentice boys on bicycles carrying goods to their masters' customers, and there

are constant collisions. A boy will be gaily sailing along holding aloft a tray with someone's lunch on it, and another with a trailer full of green-grocery will whizz around a corner! They will pick themselves and their goods out of the mêlée and there will not be a word of recrimination or a voice raised above normal.

Foreigners in Japan soon learn that unless they want to gather an amused crowd they must not show anger or irritation or scold, under any circumstance. It simply isn't done; and when one has lived only a short time in Japan, it comes as a shock—so soon does the gentle influence work—to hear one's own countryman come into a shop and

bluster at an unfortunate shop boy because he has sent him fruit cake instead of grapefruit.

Whereas it is quite impossible to live anywhere near Chinese of the working classes, one can have one's house in the heart of a Japanese city, surrounded by poor Japanese streets, and there will be no annoyance from shouting, loud voices, drunken brawling, fighting, and quarrelling such as one would have to endure in similar streets in London for instance. The worst noises are made by foreign importations such as street cars, motors, and radios.

The Japanese have much to teach us when it comes to civilization!



The Happy Weaver

By George Sargent

(Massachusetts)



SONGS danced thick in the Weaver's brain;
Verses wistful and verses gay.
"All my weaving," he cried, "is vain;
"Why at the loom do I toiling stay?"
Out of the dusty room he went,
Leaving his task with great content.

Resting soft in an easy chair,
Pencil and paper he blithely took.
"Now is time for the verses fair;
"Soon I shall see them bound in a book!"
Blank was the paper, the pencil dumb;
Never a verse at his will would come.

Back to his loom the Weaver ran;
"Here is my work, and here I stay!"
Crowding close, as the whirr began,
Came his songs in the same old way.
Now the Weaver is glad and wise,
Singing still as the shuttle flies.



Self-Sufficiency

By Frederic W. Burry
(Ontario)



HIS is the happy state when one is not depending on the precarious support of loving friends, or tied to dogmatic schools of thought or under the whip of what some call the master class.

To be alone. And if necessary, to be able "to people our solitude," as Baudelaire suggested.

Books are one way. But according to Joaquin Miller, the poet, even books are not necessary to one who can *think*.

Some like the comradeship of a dog. Walt Whitman believed that "living with the animals" would be preferable to being with people who are forever worrying about their sins, and whining in general.

"Are you not lonely," Thoreau was asked, "away out there in the woods all by yourself?"

And he replied that it was not necessary to be rubbing up against people all the time.

As a matter of fact, we are often more in contact with others when we are in reasonable physical distance from them.

Only weakness requires so much so-called companionship. It may be all right for the immature—but "he travels fastest who travels alone." So said Napoleon, a very self-sufficient man.

It develops courage. It makes for sane and collected thinking.

One need not be *always* alone. Everybody does not want to be a hermit. And it is possible to be self-sufficient and "alone" even when in a crowd.

Baudelaire spoke about taking a bath of multitude. And it is more than "poetry" to be able to draw on the magnetic power of others, to exchange "forces" — without word, without embarrassment, even with "strangers"—by the law of attraction; all for general betterment and upliftment.

So that one is never actually alone. Is not the Self universal, one with all, immanent in nature — the All-Good, the I Am, the Almighty?

We think of the Masters, the Teachers, who are *actually* what all are *potentially*.

Yes, all in the present tense—for past, present, and future are enshrined in the Eternal Now. And the Time-space continuum of Einstein with the mathematicians only proves the long-cherished illuminations, the eonial inspirations of the Buddhas with their perfect memories and the Christs with their divine prophecies.

So that the Self embraces all of time and all of space. It is all Spirit—the whole or holy Spirit; and all Matter—"the earth and everything that's in it." "If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there." There

is no nothing—nature abhors a vacuum.

There is but One. It is the Love of the Christians, and the Atman of India. Or shall we say the Sacred Heart of the West and the Intellect of the East? Practical occident versus dreamy orient. Active civilization and reposeful contemplation.

Omnipresence. Realizing all this, how can one feel afraid? Perfect love casteth out fear. It is necessary to overcome. Hence the place of trial. "The past is what should not have been." "Sufficient unto the day is the evil thereof." The path of holiness—wholeness.

We pass through Golgotha. The place of a skull—the curious intellect. "Seek and ye shall find. Knock and it shall be opened unto you. The letter killeth, but the spirit giveth life."

Symbols everywhere—in books, in nature. Sermons in stones.

So we get these impressions—and more will come, when we are ready, prepared for them. Too much wisdom would be a burden. The light unveiled would only glare, and hide the Truth. "I have yet many things to say unto you, but ye cannot bear them now."

"He taught them as one that had authority."

And so many of His words were truly burning fire-brands.

Words that lashed like scorpions.

Words of life. Words of Power.

"I can do anything with words." The creative Word.

And the Word was with God, and the Word was God.

"God and I make up a majority."

And the image, the aspect, can always draw on the one Abstract.

Pierpont Morgan was seated at his desk one day, when a client was ushered in to make arrangements over a million-dollar transaction, for which the client expected some days' delay and investigation.

The financier turned round; saw who it was; knew his business; then said: "Draw on us." Nothing more.

Those who "live by the gospel," cannot always say "draw on us" in money matters. "Silver and gold have I none; but such as I have, give I thee."

"If you do a thing, you will have the power." This is an old saying.

You draw up from great concealed springs of running energy, life, wealth.

"Do what you are afraid to do."

When you are "exhausted" there is a second "wind" for you. A new windmill.

"The mills of God grind slowly, but they grind exceeding small."

Houdini, the magician, had himself sealed in a coffin under the water, for over an hour. He said anybody can do it if there is no fear. And he, of course, knew how to economize the limited quantity of air contained in the box.

You are not working miracles exactly when you do the "mighty deeds."

But there are different "planes" of activity; and "more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

There is nothing like being wide awake. And it calls for a measure of restraint or transmutation. This is not repression. It is rather a fuller expression. "Morality is a long restraint."

A lasting bliss, purchased by arduous attention, unrelenting activity, and concentrated care is worth more than any passing thrills of pleasure with their inevitable reactions.

There is a law of readjustment and compensation.

It is necessary to go Inward. Without too much introspection. Rather forgetting and overcoming the fretful personal consciousness in good deeds. You only really possess a thing when you give it away. Sharing up in glorious friendship.

To be self-sufficient in the true and infinite sense is to enter the cosmic consciousness, the kingdom of God and his righteousness—then all the lesser things are added.

Black Magic in Old Hawaii

By Leo L. Partlow

(Hawaii)



WHEN we speak of "old" Hawaii, we must bear in mind that age is a relative matter. Today Hawaii is a modern community, but within the memory of many who are now living its culture was of the primitive type which was maintained in all Polynesia for hundreds of years without apparent modification. The transition from primitive to modern conditions has been accomplished in less than one hundred years, and most of it has been achieved within the present generation—since 1898, when the islands were annexed to the United States.

In the face of such rapid and far-reaching changes it is difficult to say how completely the old order has been uprooted and supplanted by the new. Certainly, on the surface, the old order no longer exists. The once all-powerful *kahuna*, or priest of one or more of the many orders of sorcery, is now a rare and rapidly disappearing member of society. Educated Hawaiians will tell you that *kahunaism* no longer exists, and, in their very manner of telling you this, cause you to wonder if it is really true. It may be that sorcery and black magic are no longer practised in Hawaii, and yet—when did a religion, after thoroughly saturating a social culture for centuries, ever disappear in thirty years? Students of racial problems know that an indigenous religion dies hard, if ever, and he who believes that the ancient religion of Hawaii, if indeed it can be called a religion, is dead and gone, is content to base his belief upon only the most obvious data.

The ancient Hawaiian religion was polytheistic and animistic. I rather hesitate to call it a religion, because the word "religion" connotes to some degree at least for us a law of righteousness, the moral imperative; and I

find this element entirely lacking in the Polynesian code. I have been told by an intelligent and educated Hawaiian, whom I regard highly, that, in *kahunaism*, emphasis was placed upon moral conduct; nevertheless, I do not find this statement corroborated in any of the accounts I have been able to read. On the contrary, I have found many statements that seem to justify the conclusion that the idea of moral obligation was absent.

Apparently the *kahuna* stood, not as a guide to higher living, but as a specialist in his particular line of magic, offering to any and all his services, for either good or ill, according to the desire of his patron. He was equally ready to bless or to curse, to heal or to destroy, to consecrate a new temple or to fortify a man to steal a pig. There is little doubt that these *kahunas* possessed extraordinary powers of a psychic order, such as clairvoyance, ability to travel in the astral consciousness, and psychometry. In addition to that they, or some of them, were mediums, some were obsessed by evil spirits, some had gained a certain amount of control over an order of elementals, and at least one section of the priesthood had a sort of working agreement with a very foul and powerful entity, a female deity, who was probably a relic of earlier days. Other *kahunas* were supposed to have the power to entrap the spirit of any one while it was outside the body and inflict such damage upon it that it could never thereafter properly animate the body. Then there were the diviners and soothsayers, the weather forecasters, the medicine men, and the temple architects, all of whom were called *kahunas*. Each one of these branches was a distinct order of the priesthood, and required a long period of preparation on the part of the candidate, though many

of the *kahunas* were proficient in more than one order.

Failures among the candidates for the priesthood were common. The instructors were very exacting and dismissed postulants not only for inaptitude and flagrant violations of discipline, but for minor events of the order of signs and portents, over which the student might have had no control, but which were considered as indicative of his lack of fitness for the work. Even after the student had completed his years of preparation with honor, so to speak, he might at his final test, which included his officiating at a public sacrifice, commit some ceremonial fault. Then his instructor would say, "You cannot learn the priesthood," and that would be the end of his priestly career.

Of all the *kahunas* probably the most feared were those of the *anaana*, or death-praying order. These were entirely malignant, and so far as I can discover, were never employed for any good purpose, but always for murder through psychic forces brought into play by a powerful curse. If one had an enemy whose death seemed desirable, one could go to the *anaana* priest and for a trifling quantity of worldly goods arrange the matter.

Before the *kahuna* could pray a person to death he must have some "bait," or material pertaining to that person, preferably nail parings, a lock of hair, spittle, or an article that had been worn by the person. Hence the procuring of the bait was a necessary preliminary step in the *anaana*, and for this reason the great chiefs, who always had plenty of enemies who would like very much to secure some of their bait, always kept servants whose sole duty it was to see that all material that could possibly be used as bait was burned or otherwise rendered harmless.

The death curse could not properly be performed in the daytime, nor on any night except a night of Ku. Ku was one of the major gods of the Hawaiian pantheon, the god of war and destruction. There were about

four nights of Ku in each lunar month, according to the old Hawaiian calendar.

An example of the employment of the *anaana* given here is adapted from a quaint old Hawaiian document, over seventy years old, quoted in *Thrum's Hawaiian Annual (1930)*:

The man, taking the bait of his enemy, goes to the praying priest saying:

"I have a thought in coming here."

"What is your thought?" asks the priest.

"The death by me of So-and-so, here is the bait. I am greatly vexed by him."

The priest answers, "Yes, it is his death. He has nothing for redemption. His bait has been obtained."

On a night of Ku, then, the *kahuna* places the bait in a calabash or large gourd of water. Then he takes his death furnace and kindles in it a smouldering fire fed by bitter leaves, such as the *akia*, the *auhuhu*, and the bitter gourd. As the acrid smoke swirls in ghost-like wreaths around the scene, the *kahuna* crouches on all-fours over the calabash and chants this curse:

"O the lizard, assemble together. O the lizard, giving birth to Akea, breaking the crest of the surf wide, give birth to idiocy, to palsy, the unexplained sickness, the disease of the cracked back, the itch, scrofula, hemorrhage, rheumatism, ague, dysentery, sickness of eating dirt; bathe him in blood, twist his back in front, broaden his twisted neck."

This ceremony being completed the *kahuna* takes the calabash and throws the bait into the sea, saying of the victim, "Here is my death sentence, crazy one, run outside and eat dirt."

The ancient chronicle ends with this significant statement: "The strangle prayer of the death-praying priest is like a compression, and the death of the one prayed against is the result."

It is sometimes asserted today that these death prayers were usually successful because care was taken to let the prospective victim know in some

way that he was prayed against, so that he might play his part by conveniently giving up the ghost. This is emphatically denied by a very well educated Hawaiian with whom I have talked, and who says that, on the contrary, care was always taken to prevent the victim from learning that he was being prayed against, because if one had warning in time one could almost always avert the disaster by going to another *kahuna* and employing him to set in motion a curse against the one who started the racket. Then it became a battle of wills between the two *kahunas*, and the weaker *kahuna* invariably lost a client—permanently.

In the Bishop Museum in Honolulu there is a plaster cast of a *kahuna* of the *anaana* order in the act of praying a person to death. Naked, he crouches on all-fours over the calabash containing the fateful bait. It is said that the original of this cast was an old *kahuna* who boasted of having success-

fully prayed fifty people to death in his time.

As one looks at this repulsive figure, it is not difficult to believe that the grim boast of the original was true. Even though the figure is only a plaster cast, there is something about it that is hideously revolting to the imagination.

Without any previous knowledge of magical practice, one notes instinctively the various postures and signs of the black art. The priest stands like an animal upon four legs, instead of like a man on two; his spine, the occult caduceus of Hermes, is horizontal instead of upright; his face is turned downward parallel with the ground instead of forward or upward—all of which seems symbolical of an inexpressibly sad defilement of man's innate divinity. And then, from the dim corridors of the past, memory recalls the Greek definition of a man, *anthropos*, the creature whose face is turned away from his feet.





Science Notes

By Stanley Rogers
(California)



SCIENCE is approaching a solution to the ancient and as yet unanswered question, "What is Life?" The explanation, as is always the case in the scientific world, is one of the physical means whereby the phenomenon of life occurs; in a philosophical sense, the problem is still unsolved.

Life to the biologist, according to the latest theory, may be defined as "an electric potential which is maintained and varied adaptively according to environmental conditions, this potential being maintained by chemical activity—mainly by oxidation." It must be admitted that this definition woefully lacks that romance and glamour usually associated with life.

It may be noticed that the definition just given is very nearly a description of an electric dry cell. But there is this difference: The potential of a dry cell cannot vary spontaneously, while that of a living organism can.

What, then, is death? The loss of the potential, say the authors of the theory. And this is no idle theory; it works. An amoeba, unfortunate creature, was tested with delicate electric apparatus and found to have a voltage—an infinitesimal one, to be sure. The amoeba became more active, more alive, when its potential was increased artificially. When the artificial potential (by artificial potential I mean one applied by the experimenter, as distinguished from the amoeba's natural potential) was applied in such a way as to oppose the natural, the microscopic animal became less active. As soon as

the creature's own voltage was exactly neutralized, it began to disintegrate. In short, it was dead.

For the benefit of those who are interested in anti-vivisection, as I am, I add that an amoeba is a less sensitive organism than a turnip.

The theory, if it is to be acceptable, must hold not only for unicellular animals, but also for plants, fruits, dogs, and men, and everything else that is alive. The experimenters decided to see if an apple exhibited the electric properties of an amoeba. They found that as fresh and fine an apple as could be found, one having a potential in excess of one-fiftieth of a volt, succumbed immediately when its potential was neutralized; decomposition began without delay.

Experiments on men revealed that they, too, live by grace of an electric potential. The amoeba and the apple appear to have a volt drop between the center and the outside. In man the potential is between the nervous system, especially the brain, and the liver. Every known cause of death destroys this potential, and it is the only physical phenomenon invariably present as far as has been discovered.

If this theory is true, it should be possible to create a living organism by creating the proper potential, facilities for oxidation, etc. The experimenters attempted to do this by putting distilled water on one side of a sheet of celluloid and apple juice on the other, thus making an artificial apple, so to speak. The organism thus concocted had potential which was adaptively variable, and had respiration and oxi-

dition. In other words, by definition, it was alive. A "control" similarly made, but with a hole punched through it to short-circuit the potential, displayed none of the properties of life.

▲ ▲ ▲

Some time ago the newspapers carried the story of the discovery of Planet X, a new planet lying beyond Neptune's orbit. The newspapers, as usual, carried much premature and inaccurate information. One paper published a picture of its orbit, showing it cutting the orbits of four or five of the other major planets!

Until very recently its orbit was undetermined. Within the past few weeks, Pluto, as the new planet is officially named, has been located on photographs made at Mt. Wilson, and elsewhere many years ago. Data from several of these old plates has made it possible to compute the orbit with moderate accuracy. Pluto does not cut the orbit of any other planet, though it does come within a few million miles of Neptune once in a very long time.

Pluto is "way out in the cold." It is one and a half times as far from the sun as is Neptune, and Neptune's distance is measured in billions of miles. Its photographic magnitude is 15.5, which makes it only one two-hundred-and-fiftieth as bright as Neptune. Its albedo (power to reflect light) is unknown; hence its size can only be estimated. We know how much light we receive from Pluto, we know its approximate distance, we know the approximate brightness of the sun as seen from Pluto. If we knew its albedo, it would be a comparatively simple matter to compute its size. Estimates, based on the highest and lowest known albedos, place its diameter between 3,000 and 8,600 miles.

It will necessarily require years of patient study of this planet before we will know as much about it as we do about the other eight major planets. Pluto's great distance, its small size, its slow motion around the sun—all contribute to the difficulty of securing exact data.

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Professor Arthur A. Compton, winner of the Nobel Prize, states that science at last has something to say about such philosophical matters as free will and God.

In the Heisenberg-Compton theory, he postulates that the law of cause and effect breaks down in the microcosm and that given causes do not always produce certain effects, but produce them only on the average. Professor Compton also admits that mind acts on matter and that thoughts may be of much potency.

To quote from the *New York Times*, "In his (Prof. Compton's) view, the world and mankind were not developing at random out of atomic chaos. On the contrary, he believed that he had found evidence strongly suggestive of a directive intelligence or purpose back of everything, with the creation of intelligent minds as its goal."

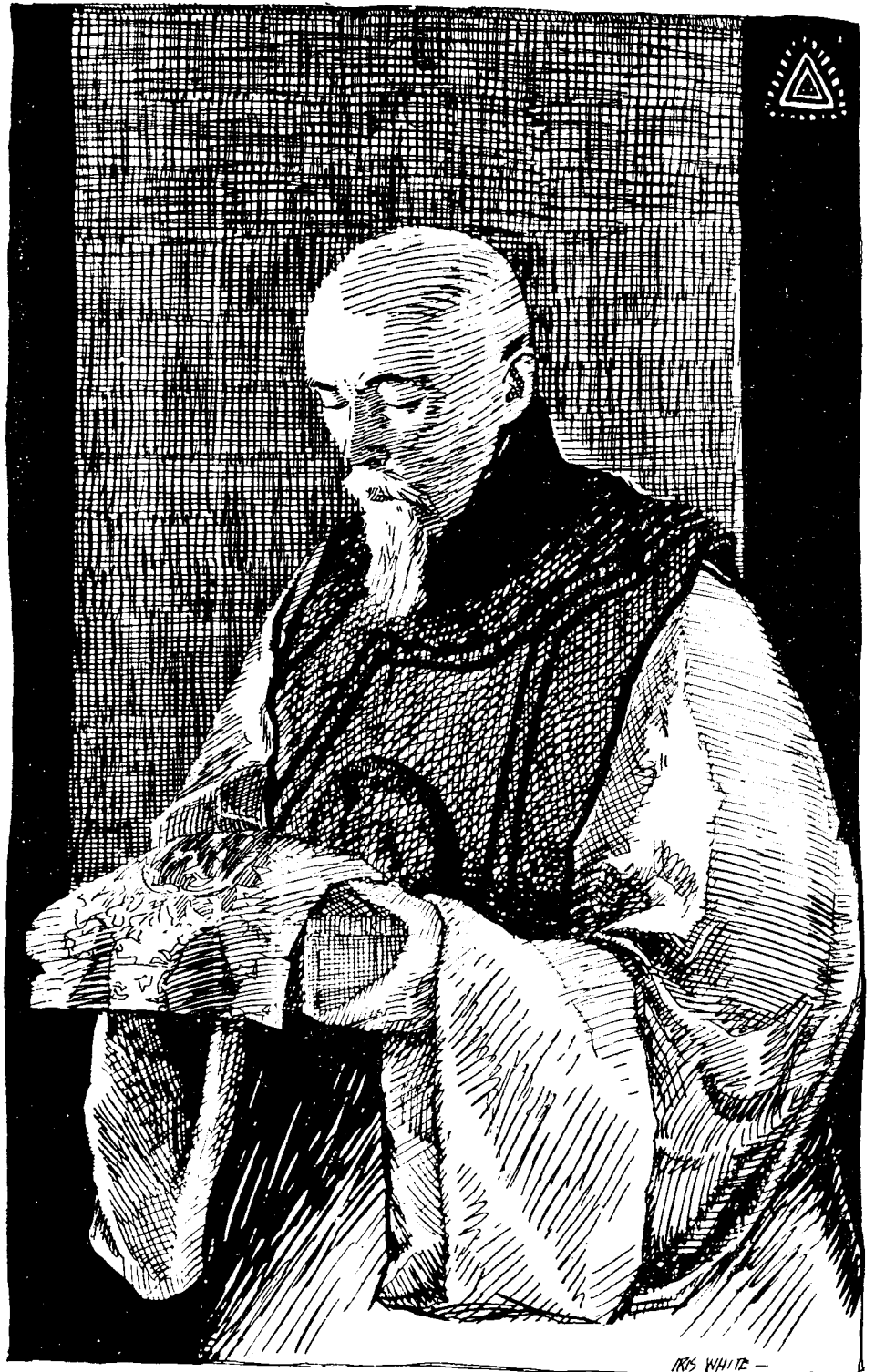
He feels that people have a certain amount of freedom of choice, that thoughts are not the inevitable consequences of physical reactions. If this is true, thought must be separable from the physical body. If thought can exist apart from the body, the existence of consciousness after death is probable.

Prof. Compton states that it has become clear to the physicist that the world could not develop to its present condition by pure chance. This suggests that evolution is an intelligently directed process directed by an intelligence toward a definite end.

"If we were to use our own best judgment," says Prof. Compton, "what would we say is the most important thing about a noble man? Would we not place first beauty of his character? It takes a whole lifetime to build the character of a noble man.

"The adventures and discipline of youth—struggles and failures and successes—the pains and pleasures of maturity, the loneliness and tranquility of age—these make up the fire through which he must pass to bring out the pure gold of his soul.

"Having been thus far perfected, what shall nature do with him? Annihilate him? What infinite waste!"



Portrait by Sviatoslav Roerich

Line Drawing by Iris Weddell White

Nicholas Roerich



The Gospel of Asia

(According to Nicholas Roerich)

(Article Review by Mercury)

ONE of the most striking achievements of modern times is that of the Roerich Museum and Master Building which towers high into the air on Riverside Drive, New York City. Here is established a powerful and active association which includes exhibition halls filled with the glorious canvasses of Roerich himself, a perfect reproduction of a Tibetan monastic library, a school—The Master Institute, a publishing house, and high above these a thirty-story apartment house.

This great centre has been established to bring to pass a new era not only in art, but in human life; an era which shall rest "on the corner stone of knowledge and beauty." Nicholas Roerich is far more than the great painter whom visitors to the museum meet through his pictures; he is a sage, a teacher, and a poet.

The admiration impelled by the Roerich museum has brought into being the Society of Friends of the Roerich Museum, "an international society devoted to the ideals of brotherhood and of art as expressed in the paintings and teachings of Nicholas Roerich." The purpose of this society is to spread the knowledge and influence of Roerich's art and philosophy, and to illumine the Western world by a new revelation of life embodied in beauty and in color conceptions which closely portray the highest aspiration of the human soul.

Roerich, born in Russia fifty-five years ago, is still young enough for the achievement of many such international centres of art in different parts of the world and to make a unique contribution to the New Age.

His book, *The Heart of Asia*, should be read by every Theosophist, for Roerich takes his readers into the heart of the East as few travel writers have been able to do. Within the narrow limits of one hundred and seventy pages he describes many years of travel and discloses the beating heart of the Orient in living page after page.

The author has had the privilege of meeting Professor Roerich during his recent visit to New York. He gained the impression of an advanced leader of Eastern thought, who has brought to its highest point of development the culture of the great Atlantean race: for though a Russian by birth, Roerich is distinctly Mongolian in feature and personality. He presents oriental culture to the fifth root race through the medium of his art, his wisdom, philosophy, and his personality. He is soft of speech, gentle of manner, humble as truly great men always are. Yet one feels behind the quiet exterior and the softly modulated voice a genius of great and fiery power.

The pictures of Tibet, of lamas, monasteries, mountain ranges, and deserts displayed on the walls of the Roerich Museum awaken in the mind of the Theosophist the memories of many dreams. The author felt him-

self to be in a familiar world, for he too has dreamed of visiting the Himalayan heights, the snowy wastes, the rugged fastnesses, and even the sacred valleys in which the Great Ones dwell. Roerich introduces the Theosophist to a familiar land, as the following striking quotations taken from his book, *The Heart of Asia*, will show:

"In the Temple of Ghum monastery, not far from the Nepalese frontier, instead of the usual central figure of Buddha, you see a huge image of the Buddha-Maitreya, the coming Saviour and Ruler of humanity. This image is like the great image of Maitreya in Tashi-Lhunpo near Shigatse, seat of the spiritual ruler of Tibet, the Tashi-Lama. The Lord Maitreya is seated on his throne; his legs are no longer crossed as usual, but are already set on the ground. This is a sign that the time of His Coming is near and that the Ruler is already preparing to descend from his throne. This monastery was built about twenty years ago by a learned Mongolian lama, who came from distant Mongolia to Tibet. Crossing the Himalayas and Sikkim, where the red sect of Padma Sambhava is the official religion, he came to erect this new monastery and to proclaim the approaching advent of the Lord Maitreya.

"In 1924, a learned lama, the faithful disciple of the founder of the monastery, who had shared with him the profound Teaching and many prophecies for the future, told us before the impressive image: 'Verily, the time of the great advent is nearing. According to our prophecies, the epoch of Shambhala has already begun. Rigden Jyepo, Ruler of Shambhala, is already preparing his unconquerable army for the last fight. All his assistants and officers are already incarnating.'

"Have you seen the *tanka*-banner of the Ruler of Shambhala and his fight against all evil forces? When our Tashi-Lama fled from Tibet recently, he took with him only a few banners, but among them were several banners about Shambhala. Many learned lamas fled from Tashi-Lhunpo

and recently there arrived from Tibet a *geshe* (learned) painter, a *gelong* of Tashi-Lhunpo. He knows how to paint the *tanka* of Shambhala. There are several variations of this subject, but you should have the one with the battle in the foreground.'

"Shortly after, the lama-artist, Lariva, was seated on a rug in the white gallery of our home, outlining the complicated composition on the white surface of the specially prepared canvas. In the middle was the Mighty Ruler of Shambhala in the glory of His majestic abode. Below, wages a terrific battle, in which the enemies of the righteous Ruler are unmercifully destroyed. In dedication, the banner is adorned by the following inscription: 'To the Illustrious Rigden, King of Northern Shambhala.'

"It was touching to observe with what respect and veneration the lama-artist worked. When he pronounced the name of the Ruler of Shambhala, he clasped his hands as if in prayer."

This Ruler of Shambhala must be none other than the King, the Lord of the World Himself. Speaking further of Shambhala, Roerich says:

"At the time of our arrival in Sikkim, the Tashi-Lama had fled from Tashi-Lhunpo to China. Everyone was startled by this unprecedented movement of the spiritual head of Tibet. The Lhasa government, in confusion, began searching everywhere, but rumors were already circulating that the Tashi-Lama had passed through Calcutta in disguise.

"Referring to this event, a lama said to us: 'Verily, the old prophecies are fulfilled. The time of Shambhala has come. For centuries and centuries it has been predicted that before the time of Shambhala, many wonderful events would occur, many terrible wars would take place and Panchen Rinpoche would leave his abode in Tashi-Lhunpo in Tibet. Verily, the time of Shambhala has come. The great war has devastated countries, many thrones have perished, earthquakes have destroyed the old temples of Japan, and now our revered Ruler has left his country.'

"Following their spiritual ruler, one of the most esteemed high priests, Geshe Rinpoche from Chumbi, whom the Tibetans regard as an incarnation of Tsong-Kha-Pa, arrived from Tibet. With several faithful lamas and lama-artists, the high priest travelled through Sikkim, India, Nepal, Ladak, everywhere erecting images of the Blessed Maitreya and teaching about Shambhala.

"When the high priest with his numerous attendants visited Talai-Pho-Brang, our home in Darjeeling, he first of all paid attention to the image of Rigden Jyepo, the Ruler of Shambhala, and said:

"I see you know that the time of Shambhala has approached. The nearest path for attainment now is only through Rigden Jyepo. If you know the Teaching of Shambhala—you know the future."

Roerich also tells of a new—and probably very old—Yoga. He says:

"One may meet the teaching of Kalachakra for the first time in 1927 of our era, when it was spread by Atisha. This is the Yoga of utilizing the high energies. From ancient times, in a few monasteries—the more learned ones—special schools of Shambhala have been the high protectors of Kalachakra and were closely linked with Shambhala. In Lhasa, Moruling is considered one of the most advanced monasteries practising Kalachakra; this monastery has only about three hundred lamas. It is said that from time to time the most learned of these lamas go to a mysterious retreat in the Himalayas and some of them never return. In some other monasteries of Geluk-pa, the Yellow Sect, the teaching of Kalachakra is also practised. This is also the case at Kumbum, the native site of Tsong-Kha-Pa, and in the Chinese monastery of Wu-tai-Shan, the high priest of which has written a remarkable book, *The Red Path to Shambhala* which is not yet translated."

Concerning Shambhala and the valley of the Masters, Roerich further says:

"Not long ago, in the *Shanghai*

Times, and subsequently in many other newspapers, an extensive article appeared signed by Dr. Lao-Tsin, telling of his journey to the Valley of Shambhala. In a vital narrative, Dr. Lao-Tsin tells many details of his difficult journey with a Nepalese Yogi through Mongolian deserts and severe uplands to the Valley, where he found an abode of numerous Yogis studying the High Wisdom. His description of the laboratories, temples, and also of the famous tower, are surprisingly analogous to the descriptions of the remarkable place in other sources. He told of many scientific wonders and of complex experiments in will-power and telepathy, conducted over very great distances. It was significant to see how many countries were interested in his information.

"When we travelled through the Sikkim monasteries we met several learned lamas who, although of the Red Sect, more than once mentioned the great approaching era and many details of Shambhala.

"A learned lama, pointing down the slopes of the mountain, said: 'Down below, near the stream, is a remarkable cave, but the descent to it is very difficult. In Kandro Sampo, a cave not far from Tashi-ding beside a hot spring, dwelt Padma Sambhava himself. A certain giant, planning to penetrate across Tibet, attempted to build a passage into the Sacred Land. The Blessed Teacher rose up, and growing great in height, struck the bold adventurer. Thus was destroyed the giant. And now the image of Padma Sambhava is in the cage and behind it is a stone door. It is known that behind this door the Teacher hid secret mysteries for the future. But the dates for their revelation have not yet come.'

"Another lama said:

"There is a legend taken from an ancient Tibetan book, wherein, under symbols, are given the future movements of the Dalai-Lama and Tashi-Lama, which already have been fulfilled. There are described the special physical marks of Rulers, under whom the country shall fall. But after, the

rule shall be regained and then Someone of greatness will come. His coming is calculated in twelve years—which will be in 1936.'

"One Tibetan lama, during his visit to the holy places of India, met an old Hindu sadhu, who did not understand Tibetan, in the train. By chance the lama began to speak to him. Although the latter answered him in Hindustani, both understood each other. When the lama told us of this experience, he added:

" 'Only in the time of Shambhala shall all languages be understood without previous study. Because we hear and understand not the outward sound; and we see not through the physical eye, but through the third eye, which you see symbolized on the forehead of our images—this is the eye of Brahma, the eye of all-seeing knowledge. In the time of Shambhala, we will not need to rely only on our physical sight. We shall be able to evoke our great inner forces.'

"On the summits of Sikkim, the foothills of the Himalayas, among the blooming rhododendrons and inhaling the fragrant Balu—the healing plant—a lama, looking like a carved image of the middle ages, pointing towards the five summits of Kinchenjunga, told us:

" 'There is the entrance to the holy land of Shambhala. By passages through wonderful ice-caves under the earth, a few deserving ones, even in this life have reached the holy place, where all wisdom, all glory, all splendor are gathered.'

"Another lama of the Red Sect told us about wonderful Asaras, seemingly Hindu, with long hair and white attire, who often appear in the Himalayas, 'the wise men who know how to master the inner energies and to unite them with cosmic energies.' According to the lama, the head of the Medical School in Lhasa, a learned old lama, knew such Asaras personally and was in personal touch with them."

The *Statesman*, the most precise newspaper of India, published the following experience related by a British major: "Once before sunrise

while camping in the Himalayas, the major went from his camp to the neighboring cliffs to see the majestic snow-capped outlines of the mountains. On the opposite side of the gorge rose a high rock. Great was his astonishment when through the morning mist he noticed on the rock the figure of a tall man, almost naked and with long black hair. The man was leaning on a high bow, attentively watching something behind the rock. Then, apparently noticing something, the silent figure, with great strides, leaped down the almost vertical slope. Completely amazed, the major returned to the camp and asked the servants about this strange apparition. But to his utter surprise, they took it quite calmly and with reverence told him:

" 'Sahib has seen one of the snowmen, who guard the forbidden region.'

"We asked a lama about the snowmen, and again the answer came in a surprisingly calm and affirmative way:

" 'These snowmen are very rarely seen. They are the faithful guardians of the Himalaya regions, where the secret Ashrams of the Mahatmas are hidden. Formerly even in Sikkim we had several Ashrams of the Mahatmas. These wise Mahatmas of the Himalayas direct our lives through unceasing work and study. They master the highest powers. As ordinary people, they appear in various places—here, beyond the ocean, and throughout Asia.'

A direct reference to The Mahatma Letters occurs in the following passages:

"To our surprise, our friend mentioned a story, which we had already heard, of how one of the Mahatmas, for some urgent reason, undertook a hasty journey to Mongolia, remaining in the saddle about sixty hours."

That Roerich is a painter in words as well as in pigment is shown in this beautiful piece of descriptive prose:

"After crossing four snowy passes, when we were already in the desert itself, we again saw a picture of the future. In a spot surrounded by sharp, cragged rocks, three caravans had

stopped for the night. At sunset I witnessed a unique episode. On one of the stones a colorful Tibetan banner had been placed. Several people sat before it in reverent silence. A lama, in red robes and a yellow cap, with a stick was pointing out something to them on this painting, and rhythmically chanted a descriptive prayer. Approaching, we saw the familiar tanka of Shambhala. The lama was chanting about the innumerable treasures of the King of Shambhala and about his miraculous ring bestowed on him by the Highest Powers. Designating with his pointer the battle of Rigden Jyepo, the lama related how all evil beings shall perish mercilessly before the righteous force of the Ruler.

"The camp fires glowed—the fire flies of the desert! Again, from many countries, people gathered round one fire. Ten fingers were raised in awe as they related ecstatically how Blessed Rigden Jyepo reveals Himself to give commands to His messengers. Perhaps how on the black rock of Ladak the mighty Ruler appears, and from all directions the mounted messengers with deep obeisance approach to harken; how at full speed they hasten to fulfill what is ordained by His great wisdom."

Roerich found much striking evidence concerning the Masters, and the book relates much of this. Here are some interesting stories:

"Another story about the arrival of the Mahatma of the Himalayas to Mongolia, was told to us by a member of the Mongolian Scientific Committee.

"As you know," he told us, "we have several lamas with great spiritual powers. Naturally, they do not live in cities or big monasteries, but usually in remote *khutons* in mountain retreats. About fifty or sixty years ago, one of these lamas was entrusted with a mission. He was to carry it out alone, but before his death he was to entrust it to one person of his own choice. You know that the greatest missions are assigned from Shambhala, but on the earth they must be carried

out by human hands under earthly conditions. You must also know that these missions are often executed against the greatest difficulties, which must be conquered by spiritual power and devotion. It happened that this lama had partly fulfilled his mission when he became ill and lost consciousness; in this state he was unable to convey the entrusted mission to a fitting successor. The Great Mahatmas of the Himalayas knew of his difficulty. In order that the mission should under no circumstances be given up, one of the Mahatmas undertook at great speed the long journey from the Tibetan uplands to the Mongolian plains. So great was the haste that the Mahatma remained in the saddle for sixty hours and thus arrived on time.

"He temporarily cured the lama, who was then able to entrust his mission fittingly.

"You see thus how the Mahatmas help humanity, what self-sacrifice and earthly difficulties they assume to save the Great Coming Cause!"

"In this story of the hurried journey to Mongolia, of the sixty hours in the saddle, we recognized the same story, the beginning of which was related to us in India.

"In Mongolia they called the Mahatmas the "Great Keepers," and they did not know which of the Mahatmas had undertaken this journey; but in India they could not tell us exactly with what purpose the journey had been undertaken.

"Such are the ties of Asia. Who carries the news? By what secret passageways travel the unknown messengers? Amidst the ordinary routine of daily life in Asia, confronted with difficulties, crudeness, and many trying cares, one may never be certain that, at the same moment, someone may not be knocking at your very door with most important news.

"Two roads of life are evident in Asia, hence one should not be distressed by the visage of daily life. Easily one may be faced with the Great Truth, which will enfold you for ever.

"Near Shigatse, on the picturesque

banks of the Brahmaputra and further, in the direction of the sacred lake Manosaravar, even quite recently several ashrams of the Mahatmas of the Himalayas existed. When you know this, when you know the facts which surround these remarkable sites, you are filled with a special emotion. There are still living old people who remember personal meetings with the Mahatmas. They call them Asaras and Khuthumpas. Some of the inhabitants remember that here was—as they call it—a religious school, founded by the Mahatmas of India. In this court-yard of the Gompa occurred the episode with the letter which was destroyed and miraculously restored by a Master. In these caves They stayed. They crossed these rivers. And in these jungles of Sikkim stood Their outwardly modest Ashram."

As to why other travelers to the Orient do not meet this same evidence concerning the existence of the Masters, Roerich says:

"I do not wish to persuade anybody of the existence of the Mahatmas. A great many people have seen Them, have talked to Them, have received letters and material objects from Them.

"If someone asks in ignorance: 'But, is it not a myth?' advise them to study the book of Prof. Zelinsky of the Warsaw University on *The Reality of the Origin of the Grecian Myths*."

But after all, do not try to convince people. Real knowledge will only enter open doors. If prejudice exists, it must be outgrown through inner development.

For us it is important to prove, by existing facts, over what immense distances one living consciousness exists, and how strongly this consciousness is open, ready for the future evolution.

Many Hindu, Chinese, and Japanese scholars know many things about the Mahatmas. But the reverence before the Master, which is so characteristic of the East, prevents them from manifesting this knowledge to the uninitiate. The sacred meaning of the word Guru, the Teacher and Spiritual

Guide, makes the subject of Mahatmas almost unapproachable throughout Asia. Thus, it is quite easy to understand why many who passed through Asia, have not met this question. Either ignorance of the languages, or diverse interests, or bad luck in not meeting the right people, prevented them from seeing the idea of the most precious. You know how very often we visit museums or temples, but without special permission we cannot examine the sacristy and the hidden store rooms of museums, where perhaps the most precious things are preserved.

One can mention many people still living, who have personally met Mahatmas. Truly this has happened as often in India as in England, France, America, and other countries.

"When we followed the stream of the Brahmaputra, we remembered how a Tibetan representative in Urga advised us to visit an unusual hermit of untold age, who lived in a mountain retreat, as he called it, several days west of Lhasa. The Tibetan insisted that the hermit was most extraordinary, for he was not a Tibetan but, according to what he knew, a Westerner.

"And we remembered again how a respected inhabitant of Sikkim told us of a strange hermit living North of Kinchenjunga.

"A gray, revered Guru from the Kulu Valley told us:

"In the Northern Land—in Urturkan—on the high uplands, there live the great Gurus. Ordinary people cannot reach this land. The gurus Themselves do not leave the heights at present—They do not like the Kali Yuga. But in case of need They send Their pupils—Chelas—to warn the Rulers of nations.' Thus in the ancient sites of Kulu the knowledge of the Mahatmas is crystallized.

"Shambhala itself is the Holy Place, where the earthly world links with the highest states of consciousness. In the East they know that there exist two Shambhalas—an earthly and an invisible one. Many speculations have been made about the location of the

earthly Shambhala. Certain indications put this place in the extreme North, explaining that the rays of Aurora Borealis are the rays of the invisible Shambhala. This attribution to the North is easily understood—the ancient name of Shambhala is Chang-Shambhala, and this means the Northern Shambhala. The origin of this name is explained as follows: The Teaching originally was manifested in India to which everything emanating from beyond the Himalayas is naturally North. North of Benares is a village, Shambhala, connected with the legend of Maitreya. Hence it is apparent why the Trans-Himalayan Shambhala is called Northern Shambhala.

"Several indications, blended in symbols, place Shambhala on the Pamir, in Turkestan or Central Gobi. Wessel, in his *Jesuit Travelers in Central Asia*, refers to the Jesuit, Casella, who died in 1650 in Shigatse. The proposal was made to Casella, who enjoyed the most intimate relations with Tibetans, to visit the land of Shambhala."

The many misconceptions about the geographical location of Shambhala have natural reasons. In all books on Shambhala, as well as in all the narrated legends about it, its location is described in most symbolic language, almost undecipherable to the uninitiate.

For instance, take the translation by Prof. Grunwedel of *The Path to Shambhala*, the famous book written by the Third Tashi-Lama. You are overwhelmed by the number of geographical indications, so blended and mixed that only great knowledge of old Buddhist places and of local names can assist you to disentangle its complicated web.

Quite easily one may understand why such a veil was needed. One of the Mahatmas was asked, why They hide so carefully Their Ashrams. The Mahatma answered:

"Otherwise an endless procession from West and East, North and South, would overflow our remote places,

where, uninvited, nobody may disturb our studies."

And it is really so. Here, in the turmoil of the city, it is hard to imagine, how many people are searching the Teaching of the Mahatmas.

Not a mere Messianic Creed but a New Era of mighty approaching energies and possibilities, is expressed in the term of Shambhala.

Agni Yoga says:

"Do not divide the world by North and South, nor West and East, but distinguish everywhere between an old world and a new world.

"In the name of beauty and of knowledge, the wall between the West and the East has vanished."

"An inextinguishable Light is shining. From the depth of Asia is ringing the chord of the sacred call: 'Kal-agiya'—'Come to Shambhala!'"

Wonderful and inspiring words indeed, calling up a deep response even in the Western mind.

The first scene of a new drama of life is dimly perceived, and among the strong wise hands which are drawing the curtain back are those of Nicholas Roerich, artist and sage. In Tibet, too, he tells us, the same hidden forces are stirring. The messengers of the Rigden Jyepo, who surely is none other than the King Himself, the Lord of the world, have gone forth bringing to men the tidings of the coming age. Even the Jugat-Guru is known, revered and expected to appear by Tibetans, as Roerich shows. With Roerich we feel this strong power which gleams from afar, of Shambhala and its mighty Potentate, of the Masters, the Teachers of mankind.

The Western world owes a debt of gratitude to this master of the East, for he brings the Wisdom of the Orient clothed in its most acceptable form, robed in beauty and in fire.

Indeed *The Heart of Asia*, *Altai Himalaya*, and *Agni Yoga* are books to read and ponder upon. Indeed the Master Building is a place of pilgrimage, a Western centre of Eastern power, yet not Eastern after all, but universal as is the Truth from which it springs.



SIR ARTHUR CONAN DOYLE

On July 8th, this eminent writer, scientist, philanthropist, and spiritualist passed to the higher life.

He had been failing in health for some time owing to heart disease. A strenuous lecture tour in Scandinavia last year seems to have brought the disease to a crisis.

In the *Evening Standard* (London), Mr. Edward Shanks gave a synthesis of Sir Arthur's life which we reprint, in part, because there are many who are not acquainted with the career and genius of the man:

Few of the authors of our time have had lives more active or more various than that of Sir Arthur Conan Doyle. He came of a family not without repute in literature and art, the best-known member of which was probably 'Dicky' Doyle, who designed the cover of *Punch*.

But he himself was vowed to medicine. He passed his examinations at Edinburgh, and, though he had already begun to write fiction, started his serious career as a ship's doctor. From that he became a general practitioner in Southsea, where lack of patients (or, at any rate, of fee-paying patients) encouraged him in his desire to be a writer. The success of *The White Company* in 1891 determined him to give up his practice and throw himself upon literature.

If there had been any doubt about the wisdom of this departure it would have been dispelled before the end of that year by the writing of the first of the "Adventures of Sherlock Holmes"—a character previously introduced to the public in two novels but never attaining to his full stature or popularity until he became the hero of one of the first of all series of linked short stories.

From this point on Conan Doyle was, in the eyes of a public which scrambled for his stories, first and foremost a writer. But he himself was never content to be merely that.

When the South African War broke out he remembered that he was a doctor, and served through the campaign in that capacity, but without forgetting his literary vocation. He wrote a defense of our policy and methods in the war, which might have served as a model for much of the propaganda used on a later

and greater occasion, and also a brisk and vivid narrative of the whole conflict.

Even when this was over he was not content to be only a writer, and the remainder of his life saw him continuously campaigning on behalf of one cause or another, and frequently of two or three at a time. Any suspicion of a miscarriage of justice was enough to awaken his generosity. He took the field for Adolph Beck, accused of defrauding women in London; for Edalji, the Parsee, accused of cattle-maiming in the Midlands, and for Oscar Slater, accused of murder in Glasgow.

Too much could never be asked of him in the service of things which he believed to be to the advantage of his fellow-men, and he selflessly put his pen, his voice, and his personality at the disposal of many movements.

This crusading ardor culminated in a devotion to the cause of Spiritualism which filled his last years down to his last day. He was, he told us, in his youth a hardened materialist of the later Victorian type, until, some time in the 'eighties, a minor spiritualistic phenomenon turned his thoughts and inquiries into a new channel.

Thence onwards his belief in a world beyond the grave with which we could communicate grew ever riper and stronger and he became the most energetic apostle of what he veritably held to be a new revelation. His proselytizing journeys carried him over 50,000 miles and his fervor impressed more than 300,000 listeners.

There have been those who have questioned his sense of the value of evidence, but none who ever questioned the living flame of his sincerity. If ever the spiritualist movement reaches the rank among the world's religions which he claimed for it, he will be remembered as its St. Paul.

The value of his writings is, in the moment of his death, extraordinarily hard to estimate. He did nothing which does not lie wide open to criticism. His style was often wooden and sometimes almost vulgar. But he did many different things, in many different ways, which captured the popular imagination. Of Sherlock Holmes and that subtler creation, Dr. Watson, it is surely unnecessary to write.

However one may try to explain the fact, no other English author, save only Shakespeare and Dickens, has given us characters which have so irrevocably stepped out from between the covers into real life.

The White Company and *Sir Nigel*, despite imperfections, are good books, and so, too,

are those which record the adventures of that incredibly multi-interested scientist Professor Challenger. Here already we have recorded inventions enough to make the fortune of any ordinary author, but the half has not yet been told. Nor can it be told here. . . .

His unsophisticated style was the outward mark of an unsophisticated delight in all good stories, and his delight in his own conveyed itself to all his readers—even to the most sophisticated.

Both in his public life and in his writings he was always a generous and happy giver, and it is in this character that he deserves to be remembered.

The entire press of London was lavish in tributes to his genius, and where meetings of different kinds were being held, tributes were paid to him.

At a meeting of the Theosophical Society, Bishop Leadbeater said:

"I am sure that we shall all send Sir Arthur Conan Doyle our heartiest good wishes, and we can perhaps help him on his way, although he knows a good deal about the conditions there. He was a member of our Society many years ago, and once took the chair for me at a lecture I gave. He will be a great loss to the spiritualistic section of the public, and he has also done much which has been very useful for other people than spiritualists. He is certainly a fine and helpful soul."

From the *Evening Standard* we also reprint the following:

Mr. Adrian Conan Doyle, one of Sir Arthur's sons, paid a remarkable tribute to his father today. He said:

"Sir Arthur was a great man and a splendid father. He was loved—and was happy because he knew it—by all of us.

"He had had heart trouble for six or eight months, but recently it had been easier, and he had suffered less pain. Then, two days ago, came a sudden turn for the worse. He died peacefully.

"My mother and father were lovers after 30 years as they were on the day they were married. Their devotion to each other at all times was one of the most wonderful things I have ever known.

"She nursed him right through his illness to the end—just as she, like all of us, had been about the world with him.

"His last words were to her, and they show just how much he thought of her. He simply smiled up at her and said, 'You are wonderful.'

"Even when we all knew he was suffering great pain, he always managed, during the time he was conscious, to keep a smile on his face for us.

"My father fully believed that when he

passed over he would continue to keep in touch with us. All his family believe so, too. There is no question that my father will often speak to us, just as he did before he passed over.

"His death is a great loss, but only in a physical sense. I know perfectly well that I am going to have conversations with him. We shall miss his footsteps and his physical presence, but that is all. Otherwise he might have only gone to Australia."

Sir Oliver Lodge, the famous scientist, said:

"Much more than most of us, he regarded himself as an apostle or missionary, and threw himself and his belongings into the psychic movement. Even among those impressed with the magnitude of the issue few are willing to sacrifice themselves to the same extent.

"His period of service is not ended."

THE ENTENTE OF PEACE

Duelling made its exit when the Court of Honor became the Court of Justice.

Witch-Burning lost its shadows in the light of Aroused Compassion.

Religious Intolerance surrendered when Intellectual Freedom focused its strength.

The shackles fell from Human Slavery when Public Opinion was enacted in Law.

The Saloon bit the dust when an Awakened National Conscience mobilized for action.

Women's Rights triumphed when Organized Weakness defied Prejudice and Tradition.

Autocracy crumpled when a United Democracy touched hands around the world.

One more enemy of man, and the greatest, remains unconquered—War.

But wars, too, shall cease when we learn that the World is a Brotherhood, and that past victories were not to the strong but to the united.

Add another Unit to the New Entente of Peace.—Dr. L. L. Wirt.

BENJAMIN FRANKLIN,
REINCARNATIONIST

As times goes on, American biographers, historians, and students generally, find in Franklin more and more of interest, of value, of instruction. Some day we hope that a Theosophist, who is at the same time an unusually good student of great historical characters, will be able to tell us of some of Franklin's previous lives. May we hope also to know what he is now, if at present incarnated?

He was obviously that rare combination of an occultist and a man of practical judgment and application, a student and a "prince of commerce," a statesman and a scientist. There are some Theosophists who believe that he must have been very close to the level of human perfection, the "Master" stage, in that Franklin life.

He seems to have been the first American who courageously announced his belief in reincarnation, for he mentions the principle in the early part of his famous *Autobiography*. And he embodies it again, coupled with the idea of karma, in his epitaph written by himself:

The Body
of
Benjamin Franklin,
Printer,

(Like the cover of an old book,
Its contents torn out,
And stript of its lettering and
gilding),

Lies here, food for worms.
Yet the work itself shall not be lost,
For it will, as he believed, appear once
more,

In a new
And more beautiful edition,
Corrected and amended

By
The Author.

The proposed \$5,000,000 Philadelphia memorial to Benjamin Franklin should have some place in it calling attention to that American's 13 suggested virtues and precepts, on which the 13 Club of Washington and Sioux City, Ia., patterned after

the Junket Club of Franklin's day, are founded. They are:

"Eat not to dullness, drink not to elevation. Speak not but what may benefit others or yourself, avoid trifling conversation. Let all your things have their places; let each part of your business have its time. Resolve to perform what you ought, perform without fail what you resolve. Make no expense but to do good to others or yourself, i. e., waste nothing, lose no time; be always employed in something useful; cut off all unnecessary actions. Use no hurtful deceit, think innocently and justly and, if you speak, speak accordingly. Wrong none by doing injuries, or omitting the benefits that are your duty. Avoid extremes; forbear resenting injuries so much as you think they deserve. Tolerate no uncleanness in body, clothes, or habitation. Be not disturbed at trifles, or at accidents, common or unavoidable. Be chaste. Imitate Jesus and Socrates."

ON MEAT EATING

How flesh-eating is regarded by the Buddhists and Brahmans, and the sort of impression made upon these people by the flesh-eating habits of Christians, will be seen by the perusal of the following communication from Mr. Masatoshi Ohara, of Otsu Omi, Japan:

"In one of our Buddhist Sutras we read as follows:

"There's none in heaven and earth, among Samanas or Brahmans, among gods or men, by whom such food (the flesh of animals) can be eaten without hurt to himself.

"Out of compassion, never kill any living being, but love all with your whole heart, and save their lives when they are in dangerous state, with all your might. The followers of the Buddha should never go down so low as to kill them and eat their flesh. They should rather have been killed with horrible sword than to eat animal flesh, because flesh-eating kills the seeds of compassion, love and kindness toward others."

"From the point of view of morality, it was, in our country, forbidden to kill any animal and eat its flesh, but that was done away soon after the enthronement of the present emperor. From that time, several foreign savages came here and taught the flesh of animals to be a most important food to sustain a healthful body, and many who were converted into Christians began to eat animal flesh publicly. The operations of butchery flourished more and more, and there arose countless butchers' houses in our country.

"We regret heartily that the Japanese Christians never love an animal, and that they kill it and eat its flesh with pleasure. They go hunting and fishing, taking away many lives of inferior ones; while we Buddhists never hunt and fish, and are telling them to cease from their practices. Formerly flesh-eating was thought degrading, and so do we now; but the Christians take us for ignorants who do not know how to keep the body healthy! What horrible Christians!"—*Good Health Magazine*.

KARMA IN HADES

A very interesting visit to the infernal world has been paid some time ago by our own cartoonist, "Art" Young, who introduced himself to "Sate" as a newspaperman from Chicago and who reported that "Hell is now run on the broad American plan." "Captain" Charon, who began his career with a little tub of a "rowboat," is now running big steamers on the Styx, "the only navigable river in hell." Judge Minos sits in court, and an Irish policeman introduces the poor wretches one by one. The lawyers are condemned to be gagged, and their objections are overruled by Satan. The

inventor of the barbwire fence is seated naked on a barbwire fence; tramps are washed; policemen are clubbed until they see stars; quack doctors are cured according to their own methods; poker fiends, board of trade gamblers, and fish-story tellers are treated according to their deserts; monopolists are baked like popcorn; editors are thrown into their own waste-baskets, and clergymen are condemned to listen to their own sermons, which have been faithfully recorded on phonographs.—Maximilian Rudwein, "*Journeys to Hell*," in the *Open Court*.

MAKE "ELECTION DAY" A LEGAL HOLIDAY

This is an Open Letter by Hamilton Stark to the "National Committee on Calendar Simplification," at 343 State Street, Rochester, New York.

In the hope and belief that the common-sense "International Fixed Calendar" will be adopted by the United States, there is hereby suggested what seems to be the logical and very important disposition to be made of the extra day occurring in Leap Years (as applicable to the United States). That extra day, coming only once in four years, should be made *Election Day*—a general holiday in every other sense, nationally observed.

If elections are held for the purpose of determining the prevailing will, by every eligible voter being given a fair chance, then this proposed day of *impartial opportunity for all* would be a great improvement over the present custom. As it is, so many people must vote early in the day, or, very late, if they find time to vote at all.

"Election Day," divested of all but the strictly necessary duties, would solve the problem of "getting out the vote," and would greatly encourage *responsible interest in public affairs*.

Current Astrology

By H. Luella Hukill, M.D.

(California)

Leo



THE children of Leo are born from July 24th to August 24th, when the Sun enters its own sign. It is the fifth zodiacal, second fiery, and second fixed sign. It governs the fifth house, which rules the heart, love affairs, courtship, children, generative powers, sensations, and pleasurable emotions arising from the senses; worldly enterprise and energy; books, education, newspapers, publishers, movies, stocks, and speculation. Leo represents the central will, the inner consciousness beyond the concrete mind. The great life forces which start in Aries, the first of the fire triplicity, are matured, directed and controlled in this second fire sign, and the chaotic disruption of the life energies brought into order and harmony. The sign esoterically signifies the solar seed. It is the royal sign because the life-giving Sun is its ruler.

Physical appearance: Leo rising gives a round full-sized head, light wavy hair with a tendency to frontal baldness; commanding blue or grey eyes, florid complexion, firm mouth; tall, upright body of fearless carriage.

broad shoulders, large bones and muscles.

Anatomy: Leo governs the heart, aorta, superior and inferior vena cava, spinal column, cord, and nerves, with especial activity in the dorsal region.

Physiology: Its function is the distribution and interchange of the life blood, heart vitality, and vitality especially dependent on the blood stream.

Pathology: Leo acts under negative aspects in heart diseases, angina pectoris, locomotor ataxia, spinal affections, aneurism, and fevers.

Emotional type: Faithful, affectionate, sympathetic, merciful, chivalrous, domestic; or proud, impulsive, vain, arrogant, subject to illusions, sometimes cruel.

Mental type: The Leo native is self-confident, ambitious, idealistic, fearless, generous, self-sacrificing, optimistic, open, candid, fond of distinction, bold, domineering, and autocratic.

Occupations: Such professions of the Sun as athletes, executives, pioneers, government officials, jewelers, judges, money-lenders, brokers, foremen, and electricians.



PHILOSOPHIA



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Symposium, The Geneva Congress

Marie R. Hotchener

Personality of H. P. Blavatsky

C. Jinaraj-dasa, M.A.

Meaning of Synthesis James H. Cousins, D. Lit.

Call of the Present

Geoffrey Hodson

The Rubaiyat

Leo. L. Partlow

September, 1930

A decorative border with a repeating floral and scrollwork pattern surrounds the central text.

Our Policy

The Theosophist is an unsectarian publication dedicated to the ideals of world Brotherhood, to the dissemination of truth, and to the destruction of materialism.

Contributions will be considered on the subjects of Theosophy, philosophy, religion, education, science, psychology, art, health, citizenship, social service, and all other branches of humanitarian endeavor. (See page iii.)

Contributions criticizing individuals, or otherwise of a personal controversial nature, are not desired.

The pages of this magazine are open to all phases of thought provided they are in consonance with the ideals of Theosophy. But the Editor is not responsible for any declarations of opinions expressed by contributors.

"The inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, the preference of it; and the belief of truth, the enjoying of it, is the sovereign good of human nature."

SEP - 3 1930



The Theosophist

An International Magazine

Founded in India, October, 1879, by Helena Petrovna Blavatsky and Henry Steel Olcott

Annie Besant, D. L., P. T. S., Editor

Marie R. Hotchener, Co-Editor

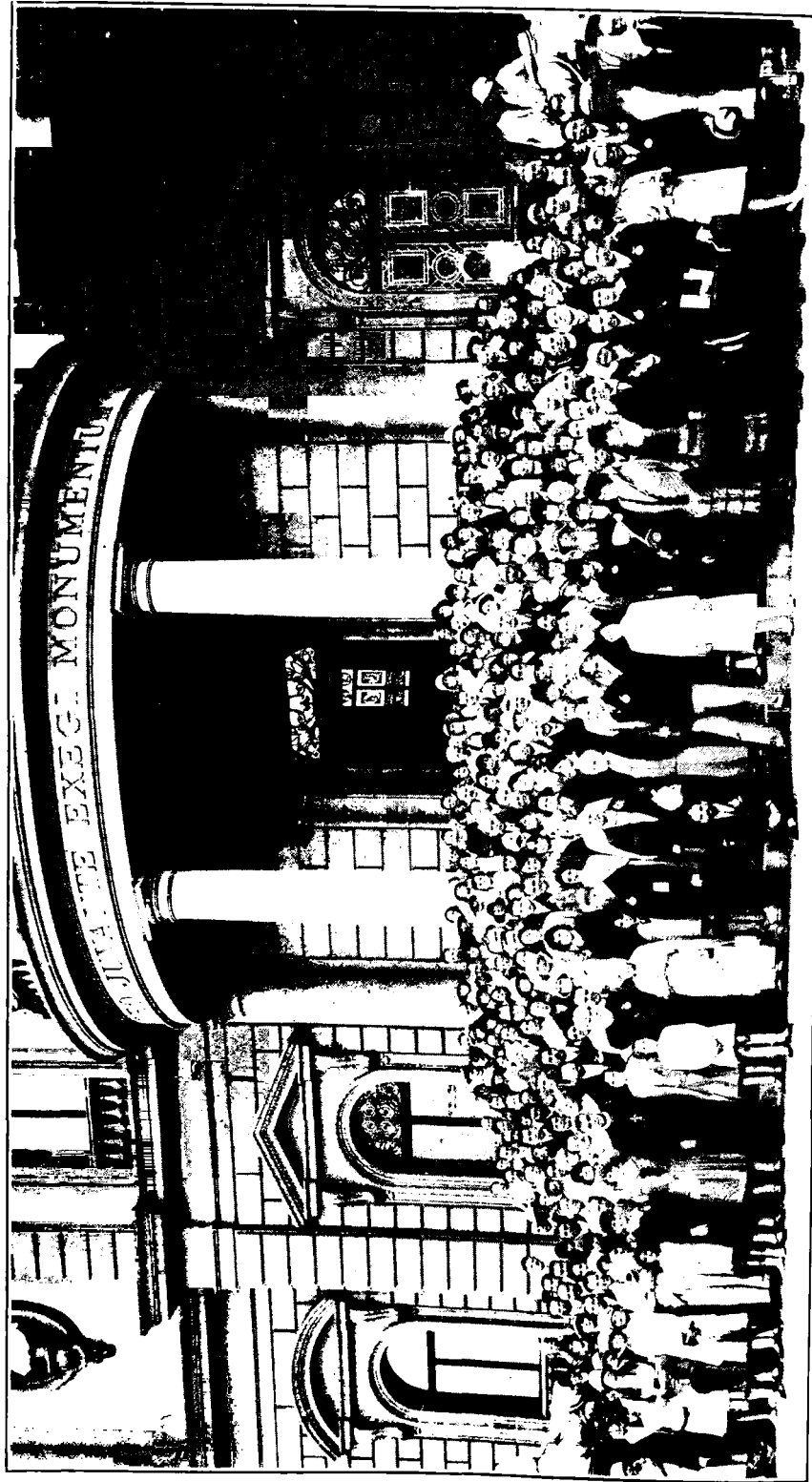
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*The Congress of European National Societies
at Geneva, Switzerland, June 26-July 1*

An Announcement

By Annie Besant, P. T. S.



HAVE a special announcement to make about the international *Theosophist* issued at Hollywood, California, by the Co-Editor, Mrs. Hotchener, and published by Mr. Hotchener on our behalf. From a literary and artistic standpoint the magazine has been a complete success, and is not only being internationally appreciated, but is a real credit to our Society. It has subscribers in nearly all parts of the world, and is upon the tables of a large number of public libraries.

But from the financial point of view there are some factors to be considered:

The preparing, printing, and publishing of such a magazine in America are exceedingly expensive, and at present the magazine is not only not meeting its costs, but it would have been impossible to continue its production during its first year had it not been that Mr. and Mrs. Hotchener gave not only their time but generously of their funds to augment what I contributed to start it.

I now again *appeal to members everywhere* to subscribe for it and thus help me to place before the international public an attractive, modern magazine worthy of our Society. Among the approximately 40,000 members in our Society less than 2,000 new subscribers responded to my former appeal, and that makes the possibility of the continuance of the International magazine a doubtful matter.

In Chicago, at the World Congress last year, when I decided to move the publication of *The Theosophist* from Adyar to Hollywood, I did not remember that Colonel Olcott some years before his death transferred the official magazine to the Society and requested its publication to continue at Adyar, and on my return to India this fact was brought to my attention. I was therefore compelled to continue the publication of the official organ there, and in order to do so I discontinued the *Adyar Bulletin* and called the old magazine *The Adyar Theosophist* (to distinguish it from the International), and have been issuing it ever since.

It has now been brought to my notice that unfortunately there

has arisen a certain amount of competition between the two magazines. It is quite natural that members should want the "home" magazine from Adyar, but it seems to me that there ought to be a sufficient number of them who would also want the splendid International, and who would desire to help me in carrying out my original intention to make it a modern magazine, assisting in the worldwide dissemination of Theosophy.

America has every facility for publishing magazines on a large scale, and seems to be leading the world in doing so, and I felt, and still feel, that there is a decided place in our Society for the present International and that its influence on the work is much needed.

There is another fact that has militated against its financial success this year. The many subscriptions of my Hindu brothers, which expire with the September number, were transferred by me from the old *Theosophist* to the International. This meant that they were receiving it at very much below its present cost. For nine months it has continued to reach them for the same price as the old magazine formerly published at Adyar—Rs. 9, or about \$3—the price of the International being \$4. This has meant a heavy loss to my International.

Again, in starting it, there was the necessity for large outlays for machinery and equipment for mailing the magazine, and for the extensive supplies and clerical assistance that are especially needed at the inception of such an enterprise.

If the members had responded in the way I had hoped, there would have been no doubt of the continuance of the International. The fact must be faced that it cannot continue at its present loss after January 1st of next year, *unless many more subscriptions should come in before the first of January*, or some generous member or members should come forward and guarantee a sum sufficient to carry it on for another year or two, until it has time to establish itself on a paying basis.

In order to assist this plan, we propose now to reduce *The Adyar Theosophist* to about the same size as was the former *Adyar Bulletin* (32 pages, and on special occasions, such as Conventions, a little larger), but it will continue to be a monthly, instead of a quarterly, for official purposes and my own comments and otherwise.

So I leave it with the members to try to carry out my original plan for the international *Theosophist*; and they will have from now until the first of January to see if they can send in two or three thousand more subscriptions, or generous private donations to secure its continuance. If they respond, well and good, and I shall greatly rejoice.—*Annie Besant*.



On the Watch-Tower

*By the Co-Editor**

The affection and interest in which our leaders are held were fully demonstrated to the Co-Editor and the Publisher of this magazine upon their return to America after having met, heard, and visited them in France, Switzerland, England, and Holland. There has been a flood of questions, verbal and written, and it may be of interest to our readers to state here some of the answers to those inquirers.

Of first importance is that Dr. Besant and Bishop Leadbeater (news of Krishnaji is on another page) were both well, were at Ommen Camp, and were continually working for others, as usual.

Mr. Jinarajadasa and Bishop Wedgwood also attended the Camp. The latter came over from Huizen, Holland, about four hours by motor from Ommen,

and at the close of the Camp returned there to spend the greater part of the next two years, with occasional visits to his new Centre at Camberly, England. Mr. Jinarajadasa will return to India with the President.

Dr. Besant was much disturbed by the serious political conditions in India, and said she feared she might be compelled to return there sooner than she had expected.

After spending the remainder of August at Huizen, Bishop Leadbeater will return to England and will visit different centres in the British Isles until he sails to Adyar at the end of September.

▲ ▲ ▲

The Ommen Camp (July 29th to August 7th) is situated a few miles from the charming little village of Ommen, Holland, and Castle Eerde is about a mile farther on from the Camp it-

*Dr. Besant prefers the title Co-Editor to that of Assistant Editor, so that will be used in future.

self. It was at Eerde that Dr. Besant, Bishop Leadbeater, and other friends of Krishnaji's were Castle guests.

The drive from Ommen is very charming and the forests in the five thousand acres surrounding the Castle are most beautiful. The old Castle itself with its spacious gardens is very picturesque. It is surrounded by a wide, deep moat overhung with graceful vines, trees, and stone bridges, underneath which stately swans seek refuge when it rains, and large goldfish dart in and out in play among the sheltering water lilies.

The Castle guests usually journeyed to and from the Camp in motor cars, except when the beauty and grandeur of the forest tempted them to walk. On one occasion when Dr. Besant was thus tempted, a friend in a motor invited her to ride. Her reply well illustrates her strength and health: "I am too well and young to wish to ride today!"

For one of Dr. Besant's years (eighty-three) to attend Krishnaji's morning lecture at the Camp, return to the Castle for lunch, walk about a mile to her cottage (she objected to the word "hut") in the Camp Woods, give interviews there for hours, return to the Castle for dinner, and again to the Camp Fire in the evening—well, it was amazing!

In the light of her endurance one felt almost ashamed to ride in motors to and from the meetings and meals, or to feel tired after each long, happy, eventful day.

Bishop Leadbeater, eighty-three years old too, also astonished the visitors with his un-failing radiance and vigor. He seemed greatly to enjoy going visiting among the Campers, and was always surrounded by groups of devoted Theosophical friends, many of whom will follow him to Huizen for a week or more of companionship and work.

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Krishnaji was in excellent health and spirits. His eagerly looked-for and deeply appreciated morning lectures were given in a huge tent, where the majority of his hearers sat on the ground. Effective loud-speakers there and at the Camp Fire carried his voice distinctly over the distance to his 2,500 hearers. There were about 3,000 on the free-to-all day. He always escorted Dr. Besant and Bishop Leadbeater to the meetings and was ever especially tender, kind, and attentive to his beloved "Mother."

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The perfect management of that vast Camp was a constant source of wonderment. Its quality seemed to us much more primitive than at Ojai in the sense of *real* camping. Some of the activities were carried on in little wooden structures, but the rest were all in tents in the woods. Each person provided his own table utensils and cleaned them afterwards in a large covered shed with hot and cold water running through spigots over a long sort of sink.

The dining tents, each with a miniature pantry attached, were situated on a narrow street where, upon small hand cars on rails, the food arrived and was served through the little pantries in veritable seas of small white-enamel buckets. These were placed in rows down the middle of the at least twenty long tables in each tent, and the Camper served himself therefrom, watched over by volunteer helpers to aid in needful moments.

There were many shops, too, where one could buy anything from a pin to a camping outfit! And the ever ready hot drinks (as well as cold ones) at the canteen were refreshing at all times. A bank, bookshop, post-office, telegraph-office, and railway-ticket office, were among the other utilitarian departments. There were also many games for young and old.

As said above, the perfection of management was the wonderful accomplishment. It was the result of a band of devoted workers under the able guidance of Mr. Rajagopal. One would like to mention all the names—most of them Theosophists—to whom credit is due, but if begun one would not know where to stop.

To see 2,500 people tented, provided for, guided, and given three meals a day, without the slightest apparent difficulty in the organization of the different departments, was an education and delight to the love-of-correct-detail mind.

But that same mind found less delight in watching the one de-

basing element at the Camp—the mercury on the large barometer at the centre of the "field." It took an optimistic eye to find it had risen even a degree. The pessimist, if one was present, must have had an orgy of delight, for the pointer went down, down, and stubbornly stayed there. It showered or rained in torrents practically all the days of the Camp, and the brief intervals of sun were not sufficient to dispel the ever-present dampness.

However, there was a band of German and Austrian folk-singers (with guitars) among the Campers, who were often "singing in the rain," or in the big tent, afternoons, or at the Camp Fire (when it did not rain); and they, together with a true, joyful spirit in the warm hearts and cheerful minds of all the Campers, offset the danger of any cold or depression gaining admittance.

There was, however, one exception where the inclement weather *did* break through and steal away the joy of one Englishman. I saw him gaze long and hard at that ever inconsiderate but honest barometer, and say: "Still going down! I'd like to smash the beastly thing!!" My hearty (though really sympathetic) laugh surprised the poor man into a hasty retreat.

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The continual rain and dampness in Holland were a strange and somewhat discomfiting experience to visitors from California, where for six months of the year seldom any rain falls, and where many small lakes and

rivers are quite dry for months at a time. In passing from the Hook of Holland to Ommen there are few places without canals, lakes, ditches, and flooded lands—water everywhere, relieved by riotous greens, lovely woods, gardens, and flowers.

There has always been a lingering, vague belief, hidden somewhere in a corner of my mind, that a dry, sunny climate was necessary to the complete expression of spontaneous feelings from loving hearts. That vague belief was swiftly dispelled by the dear Hollanders, since nowhere have I contacted these very desirable qualities more fully than in that little country, where it is not rain alone that is showered so abundantly upon the visitor.

Holland, however, has no monopoly of either bad weather or brotherly hearts. England, too, was ashamed of its wet weather in June and July, so were France and Switzerland, but not of their warm hearts and cordial greetings to their visitors who greatly enjoyed and appreciated their genuine hospitality and brotherliness.

But let us return to the Ommen Camp.

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Why do these thousands of people go to Star Camps? What do they get out of them? Krishnaji himself sometimes asks them, "Why do you come here?"

The question is the more apposite when one remembers that at Ommen—so one was told—perhaps not more than half the people who attend his talks un-

derstand English, and his lectures are always translated for them later when published. Yet they go to Camp and when he speaks they gaze at him in rapt attention apparently in an ecstasy of feeling. It is fairly certain, besides, that many of those who *do* understand English do not always comprehend him intellectually; for his conceptions are often very abstract and metaphysical, sometimes too far removed from a practical application to the conditions of their ordinary daily lives.

Frequently the truth is too condensedly expressed to be grasped mentally at the time it is first uttered by Krishnaji; and only when the words are more carefully arranged in printed form and studiously read and pondered can they be intellectually understood. Yet invariably many of his auditors say after a meeting, "Wasn't he wonderful, didn't he make things clear!" But if one asked (as the writer did on many an occasion, because seeking to understand better herself), "What were the principal thoughts that helped you?" almost always the reply would be, "It's so difficult to put into words, but I got a great exaltation from what he said." One wonders how much of their appreciation is emotion: Krishnaji himself has questioned thus.

In nearly every case it was clear that there was little distinct impression made upon the brain consciousness in the shape of a mental concept that could be recalled, formulated, and expressed in words. There were exceptions,

of course, as some few people could remember almost the very words used by Krishnaji; but even then those words and ideas hardly explained the degree of exaltation experienced.

What seemed obvious was that it is Krishnaji himself, his presence, his aura (if he will pardon the Theosophical term), his spiritual totality, that make the tremendous impression on, and arouse the enthusiasm of, his hearers. He seems to some of them the apotheosis of a daring liberator revolting against the beliefs, the customs, the attitudes, of the elders of his generation, adventuring alone into new emotional, mental, and spiritual realms, and carrying that revolt even so far as to reject the standard meanings of words. He tries to impress new meanings upon them in order to dress his ideas in a fresh and different verbal garment. One is glad also that at last he sees the need and is endeavoring to explain the meanings of the terms he uses.

Krishnaji's courage in expounding his teachings, his fearlessness, his very aloneness (for even his closest associates would be the first to admit that he is alone—unique—in a class by himself), his so-evident purity of life, emotion, and action, his beauty of face and carriage, his charm of personality, his radiance of spirit—all these, as united in him, are the invisible ideal made visible for the encouragement and delight of many of his hearers.

He certainly has the great power of making people happy—most of the happiness at the

Camp was proof of this—and in the cases where people are more than content just to be happy, even when they do not understand mentally why they are so, or what he is seeking to make them understand, there is much worthwhileness. For, even to lift people out of their cares and emotional troubles and depressions, as Krishnaji certainly does in very many cases, is the first step. To lift them further, to the next stage of consciousness—the mental—that of concentration upon his teachings, analysis of them and their application to daily life, so that they may have a mental foundation for renewing and maintaining their happiness when apart from him, is the second step.

How many will devote the time, the patience, the mental effort, day after day in order to reach the third step—his goal of perfection? That is the great question which time alone can answer. Wise and fortunate they who do so, for the first (the emotional stage) is not permanent. Action and reaction being equal and opposite, depression follows inevitably upon an exaltation that is not sustained by reason.

Only those who devote time and study to great ideals, be they Theosophical, Krishnaji's, or other presentations of truth, making them actual, can go forward in a permanent progress, unified with the life, love, wisdom, and service which one should ever seek to express in the world. Such progress is the purpose of existence.

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Among the many delightful and important events that took place in Europe during July and August, to which the Co-Editor and the Publisher of this magazine were invited, was the Convention of the Theosophical Society in London, England, July 4th to 8th.

Mrs. Margaret Jackson, the competent and much beloved General Secretary (who had just been elected for a second year), presided at the meetings. I say "presided," even though Dr. Besant's and Bishop Leadbeater's power (as Mrs. Jackson herself said) was the true presiding genius.

Their presence, and the fine lectures and meetings they held, made the Convention a specially memorable one. Bishop Leadbeater had not been in England for more than twenty years and was given an ovational welcome when he rose to give greetings from Australia. The dictum that prophets are without honor in their own countries was completely nullified on this occasion, for both leaders were practically overwhelmed with honors. Appreciation and love were everywhere evident, and these favors were even shared by the visitors "from overseas."

Dr. Besant's suggestion that sections should not require two sponsors for admittance to membership in the Theosophical Society was enthusiastically received. She said she would even be willing to admit criminals to the Society if they expressed a sincere desire to join it. Her full

address will be printed in our next number.

We shall also print a report of the Questions and Answers meeting held by Bishop Leadbeater, and a lecture by myself on "The Personality," both being a part of this Convention. The profoundly interesting lecture on Madame Blavatsky, by Mr. Jinarajadasa (also given at this Convention) will be found in another part of this issue.

It was a genuine pleasure to me to meet once more the old friends in England (also to make many new ones) where many years ago I lived and worked for some time with them. Bishop Wedgwood was one of the most cherished of these friends, and it was a real delight to be with him again, particularly at High Leigh where, in many ceremonial meetings, we worked together for old times' sake, and also discussed ideals for the new times' sake. The Master, the Prince Rakoczi, must be gratified at the fine work that is being done on His Ray, especially in England.

At Paris, Geneva, London, Harrogate, and Ommen, one had the inestimable privilege of being with, hearing, and sharing the work in public and private meetings with Dr. Besant and Bishop Leadbeater, as well as the more intimate and priceless advantage of a number of personal visits with them. Their ever devoted service to the Masters and to the Theosophical Society, their un-failing wisdom, their joyousness and untroubled attitude toward

the present disturbances in the Society, were a constant inspiration and example.

Dr. Besant's attitude, as expressed to me, was that some members felt they were not loyal to the Society if they followed the teachings of Krishnaji, or not loyal to Krishnaji if they remained loyal to Theosophy. She felt it was foolish of them to reason thus or to be upset; that it was not a question of being loyal to a Society or a person, but to truth itself. Since Theosophy had given them the truth of the Ancient Wisdom, and Krishnaji also gave them his understanding of truth, where was the disloyalty in living and serving as much of the truth from both as one could understand?

Dr. Besant admitted that she did not understand some statements of Krishnaji's, and disagreed with him in some, but that need not arouse a question of disloyalty to the truth from him. She said she was writing something on this question, which would soon be published in addition to what was already in print.

Bishop Leadbeater's attitude towards the present difficulties is well expressed in his answers to some questions put to him in a public meeting:

QUESTION: Can one consistently remain a Theosophist and serve the Society in view of the fact that Krishnaji takes a different point of view?

ANSWER: Most certainly. Do please remember that truths remain true. We may have another way of looking at it, but that

has nothing to do with it. The old truth is just as true as it ever was.

QUESTION: Is it still true that the T. S. is of vital importance in the world and that the Masters are behind it?

ANSWER: Of course it is, because the Masters founded the Society and They intend Theosophy to become the cornerstone of the religions of the future. But you must also remember that the Great White Lodge is interested in all kinds of good work in anything whatever which favors evolution and helps its progress.

QUESTION: Krishnaji states that no organization, philosophy, leader, or guru can help one in the attainment of truth. We have always understood that the Ancient Wisdom and the Masters of the White Lodge existed to aid humanity in the attainment of truth. How can you explain this apparent contradiction?

ANSWER: You will find that each person's point of view depends on his own place in evolution. Happily, people are not all alike. Some follow one path towards the Highest, and others follow another path. If you can see your way to doing equally good work apart from all organizations, try it; but if you are doing good work as you are, then continue the work which you are doing. It is not for us to force any person into a way which is not natural for him. There are many paths, and each finds that which suits him. If for your own good work you need organizations, then keep to the organizations and keep on working. If

you find some other way that suits you better, take that, but be quite sure that you are doing an equal amount of good work.

QUESTION: *Krishnaji has made certain statements which seem to contradict those made by Dr. Besant. What is your advice about this?*

ANSWER: Probably both the statements have a part of the truth in them. You would be so much wiser if, instead of wasting your time arguing about differences, you would try to see what is common to the two and accept it, and then as to the details follow whichever line is easier for you.

People had better understand that the President and Krishnaji are always the best of friends, although they recognize perfectly well that they do not agree on various matters of opinion. Our President took charge of the education of our Krishnaji as a small boy. I even helped in it myself. We both know him thoroughly, and we love him deeply, and we decline to be set in opposition to him and to have people try to separate us.

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The following was given to *The Theosophist* without the name of the writer:

The success of the 1930 Geneva Congress of the European Federation is the success also of vision and faith. Two years ago such a function was impossible. The Swiss National Section worked under the shadow of discouraging events in its history, which had reduced its initiative and capacity for united effort on

a large scale. Its members worked in small scattered groups. Its funds were low.

In the summer of 1928 the visit of Dr. and Mrs. Cousins brought a new power to the Geneva group of Lodges. They became vividly aware of the urgent necessity for the linking-up of the work of the Theosophical Society with that of the League of Nations and of the numerous societies with international aims which have centres at Geneva. Mrs. Cousins pressed the matter on the Council of the European Federation at the Brussels Congress in July, 1928. The Council approved of the idea, allocated a sum of money to help initial expenses, and appointed Mrs. Cousins as organizer of an International Theosophical Centre at Geneva. Mrs. Cousins then renounced four months of her projected world tour with her husband and set to work to bring the efforts of the members to a focus. At the end of the four months the whole Theosophical situation was changed. A happy and united band of workers found themselves situated in a cheerful and commodious flat neatly furnished by gifts from members. The headquarters of the Geneva Lodges was removed to the new premises, which were opened in Peace Week in November, 1928.

The work of the International Centre is to form a common meeting place for all workers for humanity and to throw the light of Theosophical thought on the problems that are sought to be solved by the vari-

ous movements operating at Geneva. Symposia on ways of attaining peace, lectures on the application of Theosophical principles to vexed questions, receptions to international visitors, and other activities have made the International Theosophical Centre a place of note. A group of members shares duties in daily attendance.

The founding of this Centre, with its influence in drawing members away from the depletion that comes from old grievances by setting them to impersonal and very valuable work, made it possible for Geneva to become the meeting-place for a Federation Convention: Vision as to the Society's work in the world, and faith in the fulfillment of the vision, have been amply rewarded.

It is also a matter of significance that the Geneva Congress this year became the historical scene of the beginning of the unification of the separated Theosophical Societies, since it is the *native city* of Dr. de Purucker of Point Loma. The Centre may very well become intertheosophical as well as international.

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The signing by President Hoover of the London Armament Reduction Treaty, after its overwhelming ratification by the United States Senate, may well be the cause of much rejoicing amongst all true humanitarians, especially all Theosophists.

For more than fifty years, since its inception by the Masters of Wisdom and Compassion, the Theosophical Society has been a

leading international exponent of the doctrine of the brotherhood of humanity. Brotherhood means peace and love, as opposed to war and hatred, and gradually the number of agencies working for that ideal has increased until today there is a mighty army of intelligent and forceful people, well organized, determined to resist and overthrow the old-fashioned agencies of fear and economic aggrandizement that have hitherto been the causes of war.

The Armament Reduction Treaty is largely the result of the insistent pressure brought to bear by these people on the officials of the different governments, despite the most bitter opposition of professional militarists, ship-building yards, and others that profit by wars, and it should hearten all peace-lovers accordingly. Let us, as Theosophists, express our gratitude and appreciation to these courageous workers for peace, and continue to coöperate with them in every way possible.

Let us continue in our own special methods of peace propaganda, which were suggested in detail in our January issue in connection with the opening of the Reduction Conference. While the Theosophist endeavors to understand and coöperate with the ordinary physical methods, he naturally places more reliance on the occult method, which deals with spiritual noumena or *causes*, of which physical phenomena are but the *effects*.

The purposeful Theosophist first learns to unify and harmo-

nize his own body, emotions, and thoughts, by a self-discipline which gradually makes them the peaceful servants of his spiritual ego. Becoming thus a deliberate centre of peace, he may have the privilege of being used as a focus for the stream of peace-making potencies directed by the Inner Government from the invisible planes whence originate all the progressive forces liberated in our world.

It is the joy of the alert student of Theosophy to practise this discipline, to align himself with these forces, and thus to be a continuous and deliberate agent in the now greatly accelerated momentum of the occult demand for worldwide peace.

As a matter of historic record it is of interest to note the following summary [*The Times*, London] of President Hoover's comments on signing the Reduction Treaty:

With the ratification by other Governments, the Treaty will translate an emotion deep in the hearts of millions of men and women into a practical fact of government and international relations. It will renew again the faith of the world in the moral forces of good-will and patient negotiations, as against the blind forces of suspicion and competitive armament. It will secure the full defence of the United States. It will mark a further long step towards lifting the burden of militarism from the backs of

mankind, and speed the march forward of world peace. It will lay the foundations upon which a further constructive reduction in world arms may be accomplished in the future. We should, by this act of willingness to join with others in limiting armament, have dismissed from the mind of the world any notion that the United States entertains ideas of aggression, imperial power, or exploitation of foreign nations.

The following day, addressing a group of representatives from many European Parliaments, Premier MacDonald said, as reported in *The Times*, London:

They must all be gratified that the United States Senate had ratified the Naval Treaty. He hoped his friends in foreign Parliaments would create an effective public opinion on disarmament. If we were going to have disarmament, it could only be effective by national agreements carrying disarmament stage by stage until the job was finished; and very often in the course there would be disappointments. By going along steadily, maintaining that equilibrium in forces which meant relatively national security, coming lower and lower as moral and political instruments of security were strengthened, they could at last present the happy spectacle of unarmed nations secure in peace because they were not armed.

Symposium

The Geneva Congress

Federation of National Societies in Europe

By Marie R. Hotchener
(Continued from August)



IN our August number there was an account of the first three days of the Geneva Congress of the European National Societies, and the report of the remaining days follows:

JUNE 29TH

On the morning of Sunday, the 29th, Dr. Besant gave a lecture on "The Future of the Theosophical Society," which was the first of a profoundly interesting Symposium on the subject. One wishes she might have spoken *after* Dr. van der Leeuw had presented his protests against "revelations," but, even so, she speaks with profound wisdom against crystallization and orthodoxy in the interpretation and expression of Theosophy—in one's search for Truth. She then proceeded to point out some of the dangers that menaced its future and that of the Society. The following is a fairly complete verbatim, unrevised report of what she stated:

The first of the dangers that menace the future of the Society is the general human habit of liking to be in, and progress with, the majority. People like to be with others who agree with them, who are not willing to think for themselves, but who take their thought ready-made. That is a very unfortunate position to be in, in the Theosophical Society.

The "Messenger of the Great White Lodge," whom we so often speak of in our Theosophical books, came to us in the last quarter of the last century through the form of that very wonderful Teacher, H. P. Blavatsky.

It was she who came to fight against the great enemy of true religion at that time—materialism—and she attacked that with the greatest vigor.

She succeeded, I think, in stopping the swing of the pendulum in that direction, but it was difficult to do because of what is sometimes called the "herd instinct" of men to go with the majority. When a great change is wanted, as it was wanted at the time of H. P. B., it is necessary to do what she did—to lay tremendous stress on freedom of thought. She realized that scientific materialism was one of the dangers which would threaten the Society in the future, and that therefore it wanted to be thoroughly understood if it was to be rejected.

I went through that phase, as many of you may know, but I have had the great advantage of having outlived it. It is a stage which is stimulating to thought and, because of my experience in it, I am going to put to you what seems to me to be a great danger to the Theosophical Society, which is in danger of what one might call the process of crystallization. Crystallization takes place when a liquid becomes saturated with something that has been put into it, and when a little more is added it causes the liquid form to change suddenly into the solid form, the crystal; but remember—the change has been going on for some time before, bit by bit.

A great danger to the Theosophical Society is the setting up of what you might call a Theosophical *orthodoxy*; that is, that we become crystallized in the teaching of certain particular doctrines and so run the danger of becom-

ing one sect among the many particular sects in the world. In what I say to you I want you to realize that I am not intending to attack other forms of thought, but I put to you very plainly what to me is the danger of crystallization, the danger that we shall become a solid body of *one-thoughted* people, taking up one particular form only and becoming identified with it in the world.

Theosophy is beautifully expressed by a phrase in the Old Testament, accepted both by Jews and Christians, which is that "The Divine Wisdom"—an English translation of the word Theosophy—"mightily and sweetly ordereth all things." There is plenty of strong thought in the world which is by no means sweet in its expression!

I think that the Theosophist has to strive after complete freedom of thought in himself, and also to grant that same freedom of thought as a right to everyone who surrounds him. I don't like the word "grant"; it would be better to say "acknowledge" that every human being has the right to form his own views, but that he has, in that right, not to become aggressive against others, who possess the same right. He is not to make his "right" the thing he tries to impose upon other people's right, but the freedom that he claims of self-expression he should, as a matter of duty, yield to every other individual who surrounds him. He should not try to impose his opinion as an authoritative thing upon anybody else, for every other person has a right to form his own. The wisdom of that person, whoever it is, will lie in trying to form his own opinion, after considering the many opinions in the world, and exercising his own judgment as to the one which may come nearest to his own; or, if he finds none that come near to his own, still asserting his own, while not blaming others who disagree with him.

Such an attitude is well stated in that phrase of Krishnaji's which seems to me to express it with singular felicity, "The poise between reason and love." He thus took the two

great qualities, which are distinctly more highly developed in human beings than in ordinary animals (though all are progressing along the same line), giving full weight to the reasoning faculty, imperfect as it is, and giving full weight to love.

And if we can succeed in striking a perfect balance between those two supreme qualities, if we can think really our own best, and yet have no desire at all to impose our own best, or somebody else's best, on another person, then we shall reach—what I think we have not yet reached—great perfection in our Theosophical attitude.

So if you are trying to find that balance between reason and love, you will try to moderate the expressions of your opinion.

In the Society we ought to attain that attitude of balance because we claim to be a universal brotherhood. We make an even higher claim—not only to be a member of it, but to be a nucleus of it. Now, a nucleus is that central organism which sends out the forces which are to mold and form the larger organization. In the Society we want as near perfection as we can get; we want that perfect balance in which neither of the supreme qualities of reason and love has the upper hand, and in which that great command of the Christ's can be obeyed: "Be ye therefore perfect as your Father which is in heaven is perfect." Well, as we know, that is impossible for us under present conditions and in our present stage of evolution, but it is to be attained, and it is one of the strongest arguments for reincarnation that I know.

We cannot reach perfection as we are, we must reach it as we *shall* be, and because that is so strong a feeling in me, I regard it very important for us to avoid crystallization (orthodoxy) and thus safeguard the future of the Society, as it is to carry out its work and humanity become perfect in those far-off days. We ought therefore, in the present day of universal imperfection, to give the fullest freedom of expression to every thought

around us, and not to "cold-shoulder" a thought because, when we first hear it, we may happen to shrink away from it.

If I find myself shrinking away from a statement made by an intelligent person, and feel I disagree with him, I don't try to bring him to my way of thinking; I try to understand his. I know my own thinking is imperfect, and that I have not yet reached the perfect poise. I don't expect to reach it for some time to come. But we must ever have our ideals higher than our practice. The ideal is like the sun that draws up the life of the plant and ultimately brings it to its perfect flower.

And so, in our Theosophical Society, I think we should keep the ideal of complete freedom of expression as well as of complete freedom of thought. We must temper the expression by love, and thought by reason. Many virtues are built in establishing reason and love, but people tend to exaggeration and fanaticism along their own line. These tendencies have to be deliberately corrected by us. We must realize that we tend to run to extremes in our own favorite line of thought.

I have learned that the more I feel a little jar of repulsion, the more I show I have some of that same quality in myself, and I am afraid of the discussion of it. You know how often Krishnaji speaks against fear: we fear one thing or another. Orthodox people of different religions often think of a dreadful state of suffering after death—an exaggerated view, of course—though there is some suffering in order to get rid of certain seeds of evil.

But the person who is wise is glad to observe now any signs of fear in himself, because the very fact shows that we have not reached perfection and must therefore remove the cause of that fear. And that is why a phrase has come to be used about the higher indifference. You have to reach complete indifference, but it must not be the indifference of selfishness, the following of the lower self. It must be that higher indifference which realizes

that the world is built up by a wisdom and a love far greater than our own, which can see further than we have seen, and see the use of fear and evil.

Remember the words of the great apostle St. Paul: "Prove all things; hold fast that which is good." You have to realize—and that perhaps is a little difficult, a little confusing—that what is good for you at one stage of evolution becomes evil for you at another stage. You are a growing creature, an immortal spirit is your real Self, but that real Self has come into the world and is a fragment of the divine Life, and in that world has to face all kinds of difficulties and all kinds of encouragements also. What he finds that encourages his own thought at the stage he has reached he calls good, and the things that are against his own thought at the stage he has reached he calls evil.

I was intensely amused, if you don't mind my saying so, by the action of a Theosophist, whom I very much respected (for he was a fine man), who, when he read my book on *Thought Power*, threw it to the other side of the room and never read it again. I was amused at this because I knew that I had hit some point in his thought which he held so strongly that he was afraid of losing it.

If you are afraid of losing a thing, it is because you don't really hold it securely. If you have a real jewel you don't mind a person testing it and trying it. But if you have a little doubt hidden away somewhere perhaps that it isn't a jewel but an imitation, then you lose your temper when anybody wants to examine it. And if you ever get angry with a person who differs from you, don't blame the other person, but look through the lurking doubt in your own mind, for that is the thing which really frightens you, the fear that the jewel you are holding as the truth may turn out to be only an imitation.

And so I would put to you quite bluntly my belief that in the full, unfettered exercise of individual thought lies the safety of the Theosophical So-

ciety, and that we ought to encourage differences of opinion in our Lodges. We should be glad when a person comes whose opinion is different from the rest of the Lodge; whereas I have been told several times that a Lodge is very often inclined to "cold-shoulder" a person who expresses an opinion very antagonistic to the current of thought in the Lodge.

Now that is wrong. You are shutting out a possible fragment of truth that you have missed, or not yet considered and judged. I have often mentioned, when I speak on this general subject, that I always read the newspapers that I disagree with politically, just for the benefit of my political judgment. Personally, as many of you may know, I am a Socialist. But I read, when I come to England, the paper to which Socialism is as a red rag to a bull. I read that paper to keep track of the thought with which I most disagree. I want to know what they have to say for themselves. They may teach me the weakness in my own thought; for, *if I were perfectly convinced, why should I mind if somebody else disagrees with me?* That might mean only conceit, against which one has to be on one's guard all the time.

So in our Theosophical Society I would urge everyone of you to think well upon the danger, at the present time, of the crystallization of thought in the Society. I mentioned it last year at a meeting of very earnest Theosophists. They were complaining about certain propaganda. I told them they had no business to complain of the propaganda of other people who try to spread the thing that has helped them, and that they must understand that their own ideas might not help everybody else; that their duty was to consider the earnestness of those who threw themselves into propaganda, and also the good manners of the well-trained individual who expresses his opinions with perfect courtesy, and does not try to impose his own ideals on others.

That, as I said before, is the ideal that I hold up before myself for my

inner guidance. I watch for any feeling of not liking opinions other than my own, and in order to know the weakness of my opinions I welcome the opposing opinions in the strongest form I can find them. Hear everything you can against your own opinions. Then you may discover your weak points, because they are often found out by your opponents, while your friends sometimes may not like to tell you about them.

Again, I say that I believe the future of the Society depends upon its being a real "free-thought" society where everyone who comes into it recognizes that he has become a member of a nucleus of Universal Brotherhood, and begins to train himself to be a good member of it.

It might not be "palatable" to him or to many others to follow my particular way of reading or hearing everything that I disagree with; I know that quite well. But I also know that if I feel in myself the slightest trace of irritation when an opponent is trying to convert me, then I know that I have not reached that perfect poise in which perfection lies. I am letting either love or reason be a little off balance. You know the way that a very delicate balance quivers a little when it is measuring a very small quantity before it comes to a steady position. So we have to try, if we aim at perfection, to reach that delicate but steady poise. I am being audacious enough to try to encourage all of you to examine yourselves, not necessarily asking you to take this definition which I think is very satisfactory — perfection is the poise between reason and love, all on one side being typified by reason, and the other side by love—but suggesting that you take the contradictory statements in different philosophies, scriptures, and teachings of others also, because we have not yet reached the form of language which can describe perfection; we are prone to make exaggerated statements, swayed by our predilections.

Hold fast to reason and do not believe a thing because somebody else

believes or says it. Don't ever allow yourselves to be one of those who sit in a meeting and hear a speaker say that such and such a thing must be true, and then everybody sits still and looks good! That is not the way to listen to anyone. *Listen with your mind awake!* Get the full force of the arguments to which you are listening at the time. Then afterwards set yourself to work to examine the thing that attracted you, to see whether it was an exaggeration of your own favorite line of thinking, or (as it may very well have been) an exaggeration of your own dislikes.

The study of oneself is a thing that H. P. B., like all great teachers, insisted upon, and there is an old rule which I have seen that you are not to criticize—the word is used in the general sense of judging harshly—until you have begun by appreciation of the good qualities, whether in the opinion or in the person.

You are to practise that balance, and in that way you are to struggle steadily towards perfection, realizing that every time you check your own narrowness or exaggeration you are making a step forward, and not allowing yourself to be swayed by prejudices concerning things that you have not yet fully or properly judged or even discovered.

Progress to perfection is slow, but the Christ would not have given a command impossible of fulfillment.

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(In the afternoon of this same day those attending the Congress, including Dr. Besant and Bishop Leadbeater, went for an excursion on the Lake. It was a beautiful day, and the exquisite scenery delighted all, as well as the several hours free for visiting together. Lausanne and Evian-les-Bains were the stops made for lunch and tea.

(In the evening there was a lecture in French by G. E. Monod-Herzen. Perhaps some of the Geneva members may translate and publish it, for it was greatly enjoyed.)

JUNE 30TH

Symposium continued on "The Future of the Theosophical Society":
Dr. van der Leeuw—

(A summation of his lecture made by himself because of the incomplete stenographic report.)

There was a time when no doubt seemed possible about the future of the Theosophical Society. Of late, however, very serious doubt has arisen in the minds of many. The world at large seems no longer interested, and considers the movement as belonging to the past rather than to the future. More serious even is the conflict within the movement between two widely different conceptions: that of realization and that of revelation. This conflict has become acute since 1925, when Krishnaji in his teachings rejected those very things which had previously been revealed as coming from the World-Teacher. The faith of many has been shaken, and I believe a process of disintegration is taking place.

In trying to find the causes of this disintegration, I shall criticize very frankly. Criticism has not been popular in the T. S. It was generally characterized as unbrotherly, as "attacks," or even as a manifestation of "dark powers." I speak for love of Theosophy, not to attack it. I feel like a doctor at the bedside of a patient, who is studying the diseased organs, not the healthy ones.

In criticizing Theosophy we must first ask, which Theosophy? Historically, the word means the experience of the Divine, of Life. In an early Theosophical pamphlet it is described as the archaic system of esoteric wisdom in the keeping of a Brotherhood of Adepts. The meaning in which I use the word Theosophy in my following remarks is that of the teaching placed before the public in our literature and in our lectures, and also as the work considered important and valuable in important centres of Theosophical work.

This Theosophy was born in the Victorian Era, towards the end of the Nineteenth Century. It was a period

divorced from life, in which man had lost the vital relation of his world-image to the world of reality. What we call the world around us is our interpretation of eternal reality. Man, however, forgets that the world which he sees around him is only his interpretation of reality, part and parcel of his consciousness. He makes it into an objective reality detached from his consciousness, absolute instead of relative. Thus he feels himself as the separate consciousness confronted on the one hand by an objective material world, on the other hand by a spiritual reality. He has to choose between these two, between materialism and idealism. Theosophy took the part of idealism against materialism and thereby made its philosophy a philosophy of the beyond. It looks upon reality as residing in a higher spiritual world from which man descends in order to gain experience in these worlds. The purpose of life lies in a future perfection.

The world has changed radically in these last years. It has reestablished the fundamental unity of life in which duality is conquered. Spirit and matter are seen, not as realities, but as terms denoting the relations of things to our consciousness. They are relative and interchangeable.

The new attitude of life is neither idealism nor materialism. We may call it a new realism in which reality is found in the here and the now. The actual experience of the moment is the open door to reality in this as in any other world. It is not a mystic state nor a merging into the Absolute, if such a thing were possible. It is the realization of the true meaning of the actual moment. The modern world is no longer interested in a philosophy of the beyond; and as long as Theosophy is that, it will have no appeal for the new age.

Another characteristic of the Victorian Era was the desire for a final certainty concerning the problems of life. Theosophy as a system claiming to solve these problems naturally found a response. It is the endeavor of many Theosophists to explain all

things and to rationalize all that happens. It must always have a reason and be good for something.

The spirit of the new age is one which recognizes that life is not a problem to be solved, but a mystery to be experienced. It recognizes that life cannot be contained in any system, and it is neither rational nor logical. These are attributes of a conscious intelligence, whereas life is not such. Our age recognizes the influence of the unconscious, the irrational in our human life. Modern man does not seek the shelter of a system that rationalizes all. Rather than live in such a false security, he will brave the shocks of life in his own strength. For him, the claim of Theosophy that it explains life and solves its problems is no longer a recommendation.

Finally, the end of the Nineteenth Century was a period in which man sought to be united in a brotherhood with all who thought alike. The danger of a nucleus of a brotherhood is always that it is apt to become a secluded group, a brotherhood with the exclusion of less desirable brothers. The fact that we speak of an "outside world" shows that we consider ourselves to be inside something. This something is the wall we have drawn around us and which prevents the influx of fresh air. Thus the atmosphere of many Lodges is one of a smug and stuffy intimacy which becomes a breeding place of orthodoxy. Those who disagree suffer a silent excommunication.

The new age will have no barriers between man; and as long as membership of the T. S. means joining a sectarian group with a set of beliefs, modern man will not be attracted by it. If the Society is to survive, its organization will have to be very much more loose than at present. The traditional Lodge with its traditional meetings should be abolished, and members in a town be called together only when there is something worth while to offer them.

These, then, are the reasons why I believe the world at large is no longer interested in the Theosophical Move-

ment. More serious, however, are the causes of disintegration within. I spoke of the conflict between realization and revelation. In its historical meaning, Theosophy is the realization of the Divine in man, as opposed to Theology, which is discussion about the Divine. Though Theosophy was presented in this way from the beginning, it was also described as "the archaic system of esoteric wisdom in the keeping of a Brotherhood of Adepts." According to that conception, it is necessary to become a pupil of one of these Adepts in order to gain the Divine Wisdom, and finally to gain initiation into the Brotherhood itself. The wisdom thus gained is then transmitted to others, and a hierarchic system of revelation arises. It is directly opposed to the idea of Theosophy as the realization of the Divine within the individual.

From the beginning, the element of revelation has been present in the T. S. The *Mahatma Letters*, with the messages and orders they contained, were such revelations. Later on, messages coming through individuals took their place. Now revelation is a communication from an unseen authority which is inaccessible to others in practice. Therefore its contents can only be accepted or rejected, but they can never be discussed, being outside the realm of reason. I am speaking of definite messages from unseen authorities, not about the bulk of our Theosophical literature, which I do not consider as revelation, since it does not speak in the name of a hidden authority.

The results of revelation are always fatal. Theoretically, members are free to accept or not, but if they reject the message they are looked upon as having failed and are "cold-shouldered." I am not denying the existence of the Masters, and of the possibility of communication. All I say is that a person who thinks, rightly or wrongly, that he has had a message from a Master should consider whether he agrees with it. If so, he should speak in the strength of his own conviction and not in the name of the Master; and if he does not

agree, he should say nothing. But never should he transmit it as a message from above.

The results of revelation are even worse when they touch the individual life directly, when man seeks guidance of his own life through revelation, or seeks to know through others where he stands in his evolution, and what he should do. Again, I do not deny the existence of the occult path or the steps on it. But I consider it a fatal error to look upon two or three people as capable of telling others the steps they have taken on the path. No one can tell you where you stand in life except the voice of life that is within you. The way life speaks in you it speaks in no one else, and no one else can tell you what that voice says. There is no back door into the sanctuary of your own soul. There is only one entrance, which is that of your own experience. Consult with others as much as you like, but decide for yourself and act in your own name. To shift responsibility on others is weakness and shows fear to guide one's own life.

I see no future for the Theosophical Society unless it shakes off the element of revelation, never to come back. The evolution of occultism depends on its being pursued in a strictly scientific spirit, devoid of all religious or spiritual mystery.

The future of the Theosophical Society depends, therefore, first of all on Theosophy being in accordance with the spirit of the new age instead of breathing the spirit of the last century. It must conquer duality and cease to be a philosophy of the beyond. The entrance to reality, to life, lies in the here and the now, not a mystical experience, but the actual experience of everyday life. It must no longer claim to be a system explaining life and solving its problems, but trying to lead men to an ever deeper realization of life itself. Its brotherhood must no longer be one of a group of elect, but one that knows no barriers.

But above all, members should recognize the conflict between the Theosophy of realization and that of revela-

tion, which will ever remain incompatible. Let us no longer seek the shelter of systems, and the security and consolation they can give, but rather go out alone into the storm of life. In that way alone shall we become strong; and what else is the purpose of Theosophy but to lead man to greater strength?

(At the end of the Symposium there are Dr. van der Leeuw's comments on the speakers' views.)



Bishop Wedgwood—

I find myself unexpectedly in agreement with a good deal of what Dr. van der Leeuw has said. But it does seem to me that he makes an unnecessary antithesis between the two factors of "revelation" and "experience." They are different things, of course, but it has been all along the task of Theosophists to reconcile those two things—to receive revelation, test its worth, judge it, and realize what is true.

When I first came across Theosophical literature there was something in me which responded immediately to it. I answered to it *from within*, intuitively, and I knew that it was the most satisfactory explanation of life and of the world in which one lived that I had ever come across.

We can regard Theosophy as spiritual revelation because it was given to us from the Masters, and that intuitive response which many thousands of other people have given to the revelation is the testimony of their inner knowledge and experience. I maintain that many of us can and do give that testimony of experience, or at any rate the inner recognition of the Self to the teachings that have been and are given to us.

It has been my own work for a good many years to travel about a great deal in Europe and other countries, and I have always tried when talking to people about Theosophical things to help them to understand certain methods by which they can come to know the reality of the teachings at first hand for themselves. It has been, I think, the great *desidera-*

tum within the Society to develop sufficiently to get this first-hand knowledge.

Often when a revelation or teaching is put before one, there is some kind of inner response to it, and certainly one has to give some attention to that. If that inner response is the voice of the intuition, if it is the recognition of the inner man of the truth of the teaching, then he *will* pay some attention to it.

But if one comes across a teaching and there is not this inner response, one takes it sensibly as a working hypothesis, especially if it comes to us from a source that we have learned to recognize and value, because of the truth and reasonableness of other teachings from that same source. You keep it in mind as a possibility, you use various methods, and take various opportunities to see if you can come to any realization, to any demonstration, of the proof of the teaching *for yourself*. That, I think, is the attitude that one has to take in regard to what Mr. van der Leeuw calls revelation.

That response which has to come from within is something that comes with the unfoldment of consciousness, as one learns to unfold higher powers of consciousness through study, the practice of meditation, constant work for others, and through experience in the Theosophical Society. Through bringing oneself more and more into tune with the whole work of the Society one gets that higher part of the nature more and more developed; and there comes, very often in such cases, some deep inner recognition of the truth of these particular revealed teachings.

I am one of those who, for some time past, have had certain psychic faculties, and there is one characteristic which for me settles the validity of such experience or not. One brings through memories sometimes in the morning from the night—rather rarely in my case, for I get it more often in the course of the day—and the test of that reality is an expansion of consciousness.

I will try to explain what I mean. If you were to try to imagine that wall as blue (which is not its color), you might successfully visualize that color, but you would not have any kind of expansion of consciousness in connection with such a perfectly artificial process. But if you "bring through" some teaching which you have had from within, or some ideas that your higher Self or the Masters are trying to impress upon you, then you get in your consciousness a certain expansion or upliftment which is a test and the mark of reality to you. You then set about testing it in experience until you know it to be true.

It is quite possible that until you are well practised you distort the thing a little in bringing it through, and then this upliftment and expansion of consciousness is rather less, because it is less true when you bring it through. But, as I said, there is that personal experience which, to people who are versed in these things, is the final test of the reality of the thing. It is rather along those lines that I think people ought to work. They can then pass on to others a revelation which is true and that has been helpful to themselves.

Dorothy Jinarajadasa—

There has been much discussion in the T. S. lately, and no one with his eyes and ears open can assert that there is not unrest and conflict among the members. What is of first importance in considering the future of the T. S. is to face the facts and attempt to solve the problems that are the cause of them.

In the Society there are, very broadly speaking, three kinds of temperaments among the members. One type is attracted to what one may term Krishnaji's line of expression and method; another type to the Liberal Catholic Church line and method; another type thinks the work of the T. S. is the study of the Ancient Wisdom, and the attempt to realize the life behind the form, the seeking of the Unity, the One Truth from which all religions have degenerated—not the

making of a "museum of creeds," nor the using, and working through, forms, ceremonies, and traditions.

The chief source of our trouble has been, and is, that each line of thought, method, and expression has made its field for propaganda in and through the T. S., and most of the members have tried, at suggestions from the Leaders, to follow all lines, fearing to miss the gateway to Heaven, or a golden opportunity, or to possess "the conscience of a fool," if each new line was not grasped and each hint followed.

Perhaps this may not occur in the future, but today I think the T. S. is suffering from certain aspects of its past; having fed other movements with its life (unless we state that the T. S. is these other movements), it has weakened its own vitality.

A great tree may be smothered and devitalized by being grown over and covered up by beautiful, flowering creepers and plants that grow up around it and derive their life from it. This may happen to the T. S.; and a point to consider, therefore, is: Do we want to separate the T. S. from these kindred associations? Do we want to disentangle the T. S. from organizations that have sprung from it as the mother Society, and to change, clear, and reorganize our T. S.? I think that is what is needed.

The movements fathered and mothered by the T. S. may be most splendid and excellent for helping the world. However, the T. S. does not exist for advancing other organizations, but to do its own special work. We are *seekers for Truth*, not settlers in any hut of creed or form however good or useful it may be.

But there is also another point of view. Interest is shown today by many T. S. members for work along ceremonial and occult lines. If these members are in a majority, their standpoint should mold the policy and expression of the Society. Therefore the time may have come for the fact to be definitely recognized and acknowledged that the T. S. ratifies

what is now actually done, namely, that part of the work of the Theosophical Society should be to put forth into the world various movements that have as their motive the helping of certain numbers of humanity. That it should be clearly recognized that it is quite consistent with the Society's ideals and objects that its members actively support any such movements; that Lodges, Conventions, Conferences, Federations, etc., of the T. S. may be used for the purpose of propaganda for any of these movements.

It should be clearly understood, however, that no Lodge or member is under any obligation to join in the various activities of the movement, but all members of the T. S. would henceforth understand that assisting altruistic movements would be part of the legitimate work of the T. S. and no objection or criticism should be raised if a substantial majority of the members of a Lodge use the Lodge and its activities to further an object of which the minority disapprove, or if the T. S. Conventions, etc., are associated with the activities of other organizations.

I, personally, think desirable the idea of the separation of the T. S. from its divers other activities. It will be affirmed that they are *already* separate. That is just where one difficulty begins; because theoretically, and on paper, the T. S. is free, but, actually and in practice, often if a member even criticizes those activities, or suggests changes, he or she is shown a quite cold shoulder and gently eliminated.

What I believe we want for the future is actual freedom for the T. S. to revive, find its life again, and discover its contribution to the coming age. I am convinced of the magnificent future before the Society if it can now bravely recognize and face its present difficulties, and if the leaders and members will discuss with toleration and respect for each other's points of view, if free expression of opinion is not only invited but also considered, and if the minds of members will

be open to consider changes in the Society—however drastic.

Mrs. P. Müller (Italy)—

During this Congress I have watched the current of thoughts among the members of the Society, and I notice that it was inclined to be very scientific. Everyone who claimed to have a truth went on to explain it by science, and if he wanted to be very convincing he used science.

Now, science is to me very useful and absolutely necessary in the Theosophical Society. But what is science? Science is the investigation of objective knowledge. It can be proved, every scientific fact can be proved to another, and so science is always authoritative.

But to me there is another method of investigation of truth, and that is expressed generally by mystical experience. I know that those words "mystical experience" are not much liked by some in our Society, but to me mystical experience is subjective. If you will be very careful in your thought you will see that the only reality is in subjectivity, and so mystical experience can never be authoritative, because what you know to be true you cannot prove to another by explaining it.

If there is a warm discussion between a scientist and one who has had an inner experience, you will see that those two cannot come together because the scientist always says, prove it to me, and the mystic always answers, I can't prove it, but I know.

You must make your own experience, you must prove for yourself, and then you will know that what you know you know clearly. And so I would like to emphasize that this difference which is going on in the Society will have an end only if we are very careful and try to strengthen this side of the matter. I don't exclude science, because I know that science has its part, but if you want to find truth you must go to the mystical experience.

I would like to say that I somewhat reproach our Indian friends who

have recently not given us much in this difficult field of investigation, for I think that India has a very great treasure in this department and that Indian psychology is very far advanced in this respect and that it has more to offer us than our Western psychology.

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In the evening of the same day Dr. Besant gave a greatly appreciated lecture on "Occultism in Daily Life." As it was not part of the Symposium on "The Future of the Theosophical Society," we shall print it in full in a later number.

JULY 1ST

At the morning session of the Congress, Bishop Leadbeater continued the "Symposium." The following are unrevised notes of what he said on this occasion:

Bishop C. W. Leadbeater—

I am supposed to speak to you on this subject of the Future of the T. S. which has been occupying the interest of the members for some days. It is rather hard to be late on the list to speak on a subject, as the previous speakers have already said so much worth considering. Still I will see whether I can make one or two suggestions.

The first question is, Are we speaking of the distant future, or of the near future?

If we are thinking about the distant future, well, I personally have no doubt whatever as to that. The Theosophical Society will certainly continue its work, it will undoubtedly increase very greatly, not only in numbers, but I hope in usefulness and in influence. I have not the slightest hesitation in prophesying so far as that goes.

But when you speak of the near future, well, it seems to me that that depends very largely upon ourselves who are members of that Society. We may all pull together for its Objects and carry them out, or, I suppose, if we are less wise, we may spend a great deal of time in arguing about the methods and interpretations.

Methods of course change; they

must change with the times. The best plan of doing the work half a century ago may not be the best plan now; and really, I fancy that our discussion is more about the best way of doing the work than about the work that has to be done. We all know what are the Objects of our Society, and I think we all agree that the Objects are good.

No one is likely to dispute that the idea of trying in every way to promote the Brotherhood of Humanity is a good thing, and that to form a nucleus of that Brotherhood is a step towards greatly increasing its influence. But how the thing is best to be done is of course a question on which there may quite legitimately be many opinions, and there is not the faintest objection to there being many opinions.

It is that, I submit, which keeps the Society alive and which we hope may prevent the crystallization against which our revered Leader was warning us. Certainly we must not crystallize, but must try to keep ourselves abreast of the times. But that which we have to give to the people in its fundamentals, I don't think that has changed or can change very greatly.

You see, we have to try to spread abroad this idea of Brotherhood, but at the same time to remember that we are not creating a Brotherhood; it already exists. But we want to bring people to *realize* it, and that they do *not* realize it fully you may see by looking around the world. Wars and rumors of wars, strikes and all kinds of misunderstanding and trouble between capital and labor, and one party and another, all these things are going on because brotherhood is not realized. We *must* try to help people towards a realization of it, and that, we know, is the principal Object of the Society.

I should regard the second and third Objects as subsidiary to that. The second Object, the study of comparative religions, is a very fine thing, because religious difficulties and religious quarrels have been among the most dangerous and fruitful causes of strife and separation. The study of compar-

ative religions is intended to bring people to realize that in serious, fundamental aspects all these religions agree.

Each has its own presentation, which is suitable for some and not for others; but in the fundamentals of what is the right line of conduct, what constitutes a noble and true man, all these religions would agree, and that is perhaps the only thing in religion that really matters. So that is a very long step towards brotherhood if you can get people to realize that all their religions amount to the same thing fundamentally.

And then the third Object of the Society, to investigate the unexplained laws of Nature and the powers latent in man: That is also, I think, meant to give us a basis, a sound basis, for our thought and life and actions generally, because Occultism is simply the study of the inner side of Nature and man, and that study is necessary so that you may see the whole of life and not merely a part.

If you are dealing with what you can see on the physical plane only, that is a very superficial view. There is always an inner side to everything in connection with the higher planes, and nearly always that inner side is a good deal more important than the outer side. And so, if we are to have any sort of a reasonable theory of life we must study that inner side of things. I think that is the reason for the promulgation of the third Object.

So that really all these things are to help the great idea of Brotherhood. It is because we wish to understand—those of us who are really in earnest—the whole and not only a part, that this system which we call Theosophy has been *revealed* to us.

I hope I shall not hurt the feelings of my friend, Mr. van der Leeuw, if I venture to think that the very strong distinction, or even antithesis, which he makes between *revelation* and *realization* is perhaps almost a little illusory. It seems to me as though they were two stages of the same thing, because every new fact is a literal revelation when it is first stated. It really *must* be so.

When Professor Einstein propounds an entirely new theory you may accept it or you may not; but, if you do, for the moment it is a revelation. But then if it is to be of any use, you must consider it for yourself and try to understand it. I don't say that everyone who follows Professor Einstein thoroughly understands his theories. I think there are distinct difficulties myself! But every new theory, when it is first propounded, must be a revelation.

Madame Blavatsky, who was the revealer so far as Theosophists were concerned in those early days of the Theosophical Society, always said to us: "Now here are the facts, but don't believe them because I tell you. You must take them, turn them over in your mind, see whether they appear reasonable to you, whether they are the best way of accounting for life, and whether they solve any of your problems. If you accept them you must do so not on my authority, but because having examined them you think them to be the best hypotheses that have yet been put before you."

H. P. B. used to insist upon this, and the Masters, from whom she in turn got her facts, always insisted upon this too. A truth is no use to you unless you have thought it out, thought around it, and turned it over in your mind, and seen whether it is really the best explanation for you. We have never been under the illusion (nor was she either) that we know the *whole* truth. Most certainly not.

We are entirely incapable of knowing the entire truth about almost anything at our present stage. We are very proud of our intellect in this Aryan Root-Race whose special business it is to develop it. Certainly it has made wonderful achievements. The discoveries of the scientific men of the present age are marvelous, and they stand out greatly in advance of anything of the same kind that was ever done before. Much of what they have discovered was known to the ancients, but it was known to a very few only, and perhaps not tabulated in the way in which in these days we try to tab-

ulate all our knowledge. So that there is something to be proud of in this development; but because it is the latest thing, and it is our special business to develop it, we are just like a child with a new toy, or a man with a new discovery; we think we know everything, whereas there are higher levels to which mere reason does not reach.

Mind, you have to judge by your own reason, just as a man has to obey his own conscience, even though, as has been said, it may sometimes be the conscience of a fool. But it is all he has, and he has to stick to it. You cannot say that you *know* anything which lies beyond reason, and yet there is sometimes an inner conviction that you *do* know it.

In these days when there are many Theosophical books, so many that they would fill half a library, I suppose you cannot imagine the way in which this system of thought that we call Theosophy came to us in those early days—when there were only two or three books. You cannot put yourself back into the state of mind of a man of reasonable religious disposition in the middle of the last century when I was born, for example. The orthodox system of Christianity as it was presented to us then was frankly incredible. It did not solve many of our problems, but presented us with the most glaring injustice as being true of God. We were like people living in a gloomy cave filled with a chaos of inexplicable superstition. So the revelation Theosophy came to us like a great light flashing out of the darkness, which enabled us to step out of that gloomy cave into the sunlight of a reasonable theory. It was something that at least explained a good deal and held out to us the promise that when we evolved and knew more, all these difficulties would gradually dissolve in the light of reason, common-sense, and more perfect powers.

You can imagine what a relief that was to a thinking man. We had had before then to put aside all kinds of vital problems because we simply could not face them with the religious teaching given that drove many of the

greatest minds, many of the keenest thinkers, into an atheistic, or at any rate an agnostic, position.

The first time I had the honor of hearing your present President speak in public was in the Hall of Science in London, where she was delivering a lecture, not along Theosophical lines—in fact, I think the Theosophical Society had been founded only a few years. I won't say she was speaking against Christianity, but she was speaking against the orthodox presentation of the religion at that time.

I was then a curate of the Church of England, and I must admit that she hit us pretty hard. The worst of it was that what she said was unquestionably true. I thought she pressed a little unduly hard on some points, but very logically she pushed these things to their conclusion. That was the first thing that started me to trying to get the facts, because I saw from what she said that facts were the only things that really mattered.

I hope you won't have my experience, any of you, because every effort you'd make to prove the assertions of orthodox religion would fail. I don't believe that short of actual evidence you could prove that Christ really lived in Palestine. There seems little proof for anything that really happened.

There was no question of *revelation* to us in those early days, for Madame Blavatsky always said: "Don't accept it because I say so, but think it out for yourself." We had good reason to see the wisdom of that advice only a very little later, because I knew some estimable ladies who had accepted Theosophy rather rapidly because Madame Blavatsky said so.

Then came the report of the Society for Psychical Research, of which no doubt you have heard because it is ancient history now, and which stated that Madame Blavatsky was unreliable and a charlatan! So all the people who had accepted Theosophy merely because of Madame Blavatsky reasoned—it was the first time they did reason!—if she is unreliable in

these other points, the teaching may be unreliable also.

Of course, that is not logical, it is *non sequitur*, but they dropped the whole thing. I know a good deal about that Report because I was at Adyar when Mr. Hodgson came there, and I have my own opinion of his unscientific methods.

At any rate, those who accepted Theosophy merely because H. P. B. said so were terribly upset at his Report and dropped the whole business. We did not. Why? Only because we had listened to what she said, and thought the thing over, reasoned it out, and said, "Well, I can't tell whether this is so or not, but I think it must be so because it answers the questions, because it is the only reasonable hypothesis to account for life as we see it."

That is a good basis to go on, for the very first time I heard the whole thing I somehow *knew* inside that it was all true. I may say that my soul leapt out to grasp it and take it with "open arms." But I could not have proved to you in any way *why* that was so. I did not know why it was so then. I do know now.

It was not a reasoning acceptance only, it was an absolute subjective certainty. You may say that might be all an illusion. Certainly it might, yet when one has an intuitional conviction like that it is no use reasoning about it. Somehow one knows, one feels. And we received it. I cannot begin to tell you what it was to us. But it would not be quite fair to say that I accepted it on cold reason only, because I had that certainty within.

But when I have tried to follow Madame Blavatsky's example in spreading the gospel of Theosophy I always said, "Don't believe anything just because I tell you, because I am liable to make mistakes just as any human being can." I can only tell you what I have seen, what has been revealed. It is perfectly real to me, and I have taken a good deal of trouble to convince myself that it is not merely an illusion.

Of course I know that people sometimes come to the stage when they wonder whether anything is real or not. I may be absolutely under an illusion when I think I am standing here and talking to you; and you may all be under a collective hallucination when you think that you are sitting here and listening to me. But if this is real, then all the other things are real too, and they have a philosophy even greater than reality, which comes from the *higher* realization.

That is only my personal testimony in the matter, and I should not wish that any human being should base his convictions on that. He may take it, if he will, as evidence, but it is not proof; and he must remember that, and he must arrange his thoughts accordingly all the way through.

Our great Leader, Dr. Besant, has borne testimony to what she has seen, but I feel sure that she will agree with me when I say that she would wish no one to believe merely on that. Take the thing, and consider it, and turn it over, and if it seems to you the best and most reasonable thing, accept it. There is no reason why you should not do that, that I can see, because we are all doing it in regard to science every day. Very few of us have made the experiments upon which scientific theories are based. It would be said, of course, that we could repeat those experiments if we knew how. Of course, that is a large assumption, and the scientific people do not invariably agree among themselves.

We have to accept the testimony of specialists in most cases. I think often of astronomy because that is a subject that I happen to have studied. There we have to be always ready to revise accepted opinions when any new fact is brought before us. We look through our telescopes, and we see something remarkable taking place in some far-off star, millions and millions of miles away, almost countless millions. First of all we know that that thing which we actually see is not happening *now*, but that it happened many years ago, in some cases thousands of light-years ago, and we are seeing it now only

because the light which left that star at that period has taken all that time to reach us. We cannot tell what it is that has caused the apparent explosion, if that is the particular phenomenon we happen to be observing.

We form our theory. We try to account for what we see, but often later discoveries force us to modify that theory. Take something quite close, for example, our own moon. Various phenomena are to be observed in examining the moon. Only quite lately I notice that there has been quite a considerable change as to the causes which produce the conditions we see now.

Always in science you have to make hypotheses for these things which you cannot reach, and the best hypothesis holds the field until something better is found, or until facts turn up which cannot be reconciled with that, and then the hypothesis must either be changed or extended.

If you will ground your belief in spiritual revelations on the same sort of scientific basis, I don't think you will easily be shaken or troubled. New facts may be presented to you, you may see the old facts in a new light, but that does not alter them. Remember that facts are true *as far as they go*, but deductions from them may always be revisioned. The facts may be imperfectly seen, but they themselves are unaltered; we may learn more about them, learn how to see them more clearly, and that, I think, we should always be ready to do in our Theosophical teachings.

Times change, and the method of presentation of our doctrine, as I have said, may have to change with it, but the broad outline of Theosophy simply is so. Don't imagine for a moment that because that is so, and that some of us can say that we know it to be so, don't imagine that we know the whole of it. There will always be wider and wider vistas opening before us. Whether we shall ever arrive at a full knowledge, how can one say? But at any rate we try to mold our lives by the things we do know, and surely that is a reasonable basis to take.

So, when you speak of the future of our Society, I say the immediate future is very largely in our own hands. If we can be liberal in our thought, ready to face new facets and new presentations of the truth, then surely we shall be able to carry on and to hold our rather heterogenous crowd together.

But remember that the aspect from which you look at truth does not matter so long as you realize the great central facts. We cannot allow ourselves to be swept by differences of opinion into an attitude of hostility towards others of our brothers who are seeking the same goal. Their path may be different. Well, there are many paths.

I know quite well that our Krishnaji has been teaching that the highest of all is pathless, either that there is no specified path or that every man must find his own. That is true; but we have to remember, haven't we, that we are not all at the heights where we can hew out some entirely new scheme for ourselves. Nor, I think, would it be wise to ignore definite, recorded facts.

I read some years ago of a shepherd boy who, somewhere out with his sheep, gradually thought out for himself the general rules of what we call geometry, and actually succeeded in rediscovering, or at least in reproducing, by himself, many of the problems and demonstrations in Euclid. I suppose that hard thinking with the right kind of brain—he must have been something different from a shepherd boy in his past life—can bring you to what has already been reached. But it is our principle in civilization to take advantage of the labors, the revelations, of those who have gone before.

If every man has to begin from the beginning, knowing nothing, it seems to me we should waste an enormous amount of time. I suppose if we were to push that theory to its extremity, you must never teach a child anything because you would be prejudicing his mind. But of course that is not reasonable or logical. The child comes newly into the world so far as his brain and vehicles are concerned.

I cannot see any reason why you should not acquaint him with the conditions around him, while leaving him to discover anything new for himself.

Well, that is what we are doing in the Society, isn't it? We are putting before people a revealed system which appears to us to be the best. I think we cannot do better than that. But if you endeavor to force your ideas upon anybody you are violating one of the fundamental laws of life, and that leads to persecutions and all the terrible things that the Christian Church did in medieval times, and even now it is not entirely free from the persecuting spirit.

And so, it seems to me, that the future of our Society will rest greatly upon our adaptability, for one thing; and yet, on the other hand, on the adherence to our general principles. We can make what we will of it. I do not think it ever will or can be destroyed. Our Masters once said that if only three people remained faithful to this inner teaching, "We shall still be with them to help and to strengthen them." It will never come to that, but if it did I can only say personally that I am going to be one of the three; that is, if I am alive on this plane. But it won't come to that.

Can't you see that many of you have assimilated, or you think you have, the Theosophical teaching, and you feel it is all the same story over and over again? A lecturer starts to speak about reincarnation and karma, and you say, "We know all about karma." Now it takes a great deal to know all about karma. Our President herself has written no less than three books on karma.

What I want to say is, don't despair of your future. Great and new aspects of the truth, new ways to attain it, are being very beautifully, very poetically, very forcefully put before you. Try them, and follow by all means, if that is the way it appeals to you. I feel very strongly that every man must think for himself, and in thinking for himself he must follow that which seems to him to be the best.

I cannot quite hold that there is only one Path, because, after all, we do see around us numbers of people striving to be more than good and making progress along different lines of teaching. I have myself seen personally, and I am sure you have too, men of the most excellent life in every way, good, splendid, charitable, noble gentlemen, everything that they should be; and I have seen them among Roman Catholics, Baptists, Congregationalists, Buddhists, Hindus, Parsees, and all sorts of religions.

But being "good" has very little to do with the form of your belief, it has a good deal to do with your putting it fully into practice. And so I can hardly subscribe to the idea that there is only one path, but I should most certainly say that they all converge to this extent, that you must try to understand the truth for yourself and you must not accept it blindly.

I do think that on that point we can all agree. And, as I told you, Madame Blavatsky taught it from the beginning, and our Masters have taught it from the beginning. But remember, while there be scriptural texts which you can use on either side in a discussion on that point, there is another older one which seems to cover the point, for the Lord Himself is represented as saying, "Upon whichever path a man approaches me, on that path do I meet him, because all the paths from every side are Mine."

If we recognize that, then while being entirely true to our own convictions we shall also be infinitely charitable towards the convictions of others. And that, I think, is the most important thing of all in the many discussions about the existence or non-existence of the mystic path, the occult path, and so on. Follow whichever suits you, whichever pleases you, but don't revile or despise the brother who is following the other.

Recognize that they also have and ought to have a place in the sun. Recognize that they, too, may be right. It is quite possible for people to hold opposite opinions and yet have a good deal to be said for them both.

When we know the whole of the truth we shall see that all these different paths do eventually converge.

And so I would say, "Let every man be fully persuaded in his own mind," and the best way to attain that full persuasion is to go ahead and work. You cannot be doing wrong if you are working for the good of mankind. Of course, there will arise the question, What is the good of mankind? Well, there are very many lines of activity about which no one can be in doubt. But because you may be divided on the question as to what you think is nearest to the truth, don't cease active work. Go on with whatever good work you have been doing.

You have not only your own soul to save. You might hold out a helping hand to a brother who stands a step lower than you, and you do not pretermit any useful activity because you are not quite certain about some aspect of truth which you may be considering.

It was St. Paul who said what I have just quoted, "Let every man be fully persuaded in his own mind." But in the meantime remember another saying: "They that do the will of my Father which is in heaven, they shall know of the doctrine whether it be true." And never forget that all our ideas of truth, of whatever kind they may be, are imperfect at present. The only perfect truth must be on higher planes. Let brotherly love guide you. You may differ as much as you like in opinions, but you must not let it lead to any sort of ill-feeling or any sort of conceit in your superior discernment in being able to see what to you is the right path. It may be the right path for you, and yet it may not be the right one for me. There are many paths.

Let us stand together in brotherhood and carry on our work whatever that work may be. There is plenty of time later on to argue exactly what this means and what that means, but, as to the work, that is present and it ought to be done. Let us spread our knowledge, as far as it goes, by every means in our power. And I think if

we do that, for one thing, we shall find ourselves so occupied in that that these other things will perhaps cease to trouble us. And then, for another, we shall be definitely helping in the scheme of evolution which, as Krishnaji said in *At the Feet of the Master*, is God's Plan for man.

Don't let yourselves be worried or troubled about differences of opinion. Why should you worry? Hold your own opinion, keep perfectly steady and calm. Let us be Theosophical; we are more likely to see the truth, and meanwhile we shall save ourselves worry.

So I say let us stand as brethren and work together. The Brotherhood of Man is the great reality and wonderful reality. If we are to be a nucleus of a higher side of that, then surely the brotherhood of this Society ought to mean a very great deal to us. I hope and believe it does. I have had forty-seven years of it, I shall remain in it until the end of this incarnation at any rate, and I hope that I may know enough in the next incarnation to join it again.

Prof. H. J. N. van der Ley
(Dutch East Indies)—

I suppose my only justification for entering in a discussion of a subject so difficult lies in the fact that I shall try to look at it from a slightly different point of view.

I have asked myself, What is the place of the Society in our scheme, in our system; what is the purpose, the value of the Society for the evolution—the development—of mankind?

When I talk about evolution, about development, I want to take the point of view as given by the line of physical science. I will look at our system, our universe, as a complex of forces, forces in all directions, but gradually, slowly, being directed, being coördinated.

We know that science tells about universes, that nebulae are gradually concentrating into solar systems like our own. We know that in the atom, in the infinitely small, we have a uni-

verse of its own, and we know that even in that universe the forces are being co-ordinated and the atoms are being made more perfect. We know that when we use forces like electricity we can direct and coördinate them only because the forces are already there.

We see the same thing in the human individual. We have a magnetic atmosphere, our aura, and gradually, slowly, we coördinate the forces in our own magnetic sphere.

What is the place of the Theosophical Society in the body of humanity? What organ is it, what function does it fulfill in that great body? I have come to look at this point in connection with former impulses which have been given to humanity. It has been told to us that in every century, as a matter of fact in the last quarter of the century, we received a new impulse.

They have been traced through several centuries already, and we find that the fourth of those impulses had to do with the mental development of mankind, with the development of the mind and the spreading of knowledge. There have been other impulses which have to do more with the political and economic conditions of mankind.

If you consider the birth of the Theosophical Society in this series of impulses, I would like to say that at its birth at the end of the last century it was meant perhaps to bring spirituality to mankind, to plant, as it were, the seed of spirituality in the world through that great body. After planting the seed, we must, of course, have some development of the seed; and to see how that development goes on, I would like to make a comparison. You must not think this is a relationship of any kind, and that it is nothing more than imagination on my part. But I want to compare the planting of the seed of spirituality in the body of humanity with the effect of the great initiations upon the human individual.

When the human individual passes through initiation, there is something new brought into him, a new thing is born, a new force is given. And after

the thing is born and the new force is given, it has to be developed. We can find in our books how that development goes on. It is said that between two big initiations there are four stages. You find them described in Mr. Leadbeater's book, *The Masters and the Path*. If I may compare the birth of the Theosophical Society with an initiation into the body of mankind, I should be able to find the same steps as we have in those big initiations of individuals. We should have a period of one hundred years, we should have that kind of four-fold progress.

I think there was something of that kind in the first period of twenty-five years. We had the seeking of the way how to spread the Theosophical knowledge. The pioneers in our movement had to do a very difficult work, they had to see how they could apply the new knowledge.

In the second quarter, the twenty-five years which lie behind us, we find already the fruit, we find already the spreading of different branches from the Theosophical body, from the Society: we find the Order of Service being born, the Order of the Star, the Liberal Catholic Church, and Co-Masonry. All those different movements were born in that second quarter of the century.

Now we are in the third quarter, and if what I see and feel is not quite without any ground, that work will progress, and finally there will be a new "initiation," a new impulse, in 1975. But in this third quarter we should bring to perfection that which we have been doing in the last quarter. We should have the consummation of our work in the outer world, we should have the living of the Theosophical life in human society in a more perfect way than ever; we should have the spreading of knowledge in a new or different way, but still in a more perfect and useful way than before.

Then, in the last quarter of the Society's century, we have to prepare for the next step, for the second initiation,

for the following impulse which might take mankind to a higher level than it has reached, and spread that spirituality amongst us.

All this may be only imagination on my part, but it has helped me a little bit to look into the matter in this way, and it might help you.

In concluding, I think we might say that we ought to be very thankful to Dr. van der Leeuw for his frank criticism, and for the very clear and open way he has stated his own views. It is certainly very useful if someone suggests mistakes are being made and points out certain dangers of our progress. But in considering his views we must not forget that there is a vast ocean of wisdom and knowledge disclosed to us by the Theosophical teachings, and we can only hope that the teachings of the future, given in the way of "revelation" or otherwise, may be as inspiring and helpful to millions of people as the teachings of the past have been. Then our future teachings may help us to greater realization, as the teachings have done, I think, to most of us.

Prof. E. T. Marcault (France) —

The essential point, it seems to me, is that at present in the Theosophical Society we have different conceptions of the future of the Society, and these differences of opinion rest on different definitions or conceptions of Theosophy.

On the one hand we have the older and more traditional conception of Theosophy, and on the other hand another one which is very near to that of Dr. van der Leeuw, and that which Krishnaji himself would, I suppose, give of Theosophy if Krishnaji were to give a definition of it.

At any rate, the conception which the Doctor has expounded to us seems very near to Krishnaji's description of experience, and it is that, I think, which creates the present difficulty, or conflict, if we like to call it so, in the Theosophical Society.

What I would like to suggest is that in the view of Theosophy which Dr. van der Leeuw has presented to us,

and in that which Krishnaji gives as an exposition of his message, we have a view which expresses the new consciousness coming into mankind and forthwith to develop into a civilization. That consciousness rushes out or into the physical consciousness of man and because of its intensity, because of the power of the experience which everyone who follows that life makes of it, it is considered as an absolute.

But it is the mark of the relativity of consciousness that it believes itself as absolute. You have that at the beginning of every race. The Teacher who founds the race, gives his definition of the teaching, which is the religion of the future race, as an absolute. And it is only in that sense that we can find an explanation of the apparent contradiction which we find in the teaching of the different Teachers.

The Lord Buddha, following the Lord Krishna, denies the teaching about the thirty-three millions of gods that Krishna had revealed to his disciples. The Buddha says there are no gods. The Christ comes afterwards and affirms that he is not the Father and he comes to reveal the Father. No one has seen the Father except the Son. The Christ says, I will come soon, before some of you die, and then the consummation of all things will begin. An absolute, the end, because the particular consciousness that he brings comes from the Divine and has from that Divine that character of an absolute, even though it is fixed on one aspect, one part of the divine consciousness revealing itself in different ways.

Each way is the absolute to the individual who is awake to the life and to that experience. We find this sense of the absolute very strong in the present teaching of Krishnaji with regard to another form of consciousness. Is there any likelihood that Krishnaji's mission and message is the last and summation of all things? Will there be no future coming of the Teacher, no other form of consciousness brought

to mankind by the Divine who has brought form after form to mankind?

I do not think it would be possible to believe this. I think it would be very easy to disprove this from a psychological analysis of the positive element of Krishnaji's message and of the metaphysical doctrine which Dr. van der Leeuw has derived, not out of Krishnaji's message but out of his own experience previous to Krishnaji's message, I take it; but that, I think, has been altered only and brought nearer to Krishnaji's message and it has the same character.

Life is coming out, it is coming into the physical world, it is realizing itself in each one of us. Life is an absolute, some think, as if life could be anything but something living, as if life were deprived of its powers of organization and therefore of its actuality of organization, as if we could know life except as a living thing.

We have the metaphysics of the life of the new race which is raised directly to an absolute. And it is so at the beginning of every race, it is so now, and it is natural that it be so. And we as Theosophists, whose mission it is to help all forms of life in the realization of themselves, it is part of our mission in the future to do Krishnaji's work, and we are doing it, a large number of us are doing it.

May I say that I am perfectly conscious of not giving one lecture to educational or psychological audiences without giving out Krishnaji's message, because I am perfectly certain that it is that which the world outside at present wants.

So that is part of the work of the Theosophical Society in the future. The Masters are, we are told, devoting most of Their power to helping Krishnaji's mission and the founding of the new race, so we should be unwise if we did otherwise.

But what I wish to insist on is that the Theosophical Society does not belong to one particular period. It has appeared under one form or other in all time just before and during the time when a Teacher has come. The

mysteries of old and their teachings show the Theosophical Society in various garbs.

Today the Theosophical Society is not to disappear between the various races or sub-races that are being founded. It will live. But then its mission, I should like to suggest, is not to take part in the fight of life against other forms of life. The World-Teacher fights against the other forms of life. He insists upon his own aspect of life and denies the others. He is the absolute of his own form of life, and of course in the absolute denies the rest of the other forms of life, previous or future. He ignores them. He refuses to say that he is founding a Race. He knows nothing, he says, about the founding of the Sixth Root-Race, and maybe he does not.

But neither did Christ say that He was founding a civilization, and yet He did. Neither did Buddha say He was founding a civilization, and yet He did. We have the presence of the Divine in the messenger, in the founder, showing the character of the Divine as an absolute.

I would suggest that in the struggle of life against life the Theosophical Society represents all forms of life. The branch may deny the trunk in order to develop singly and become an absolute of growth, but the trunk belongs to all branches. And it is the mission of the Theosophical Society, I think, in the battle of the struggle of life against life, of life against other forms of life, to be something like the Red Cross of understanding.

We do not need to strive for the new sub-race as against the old races or the future races. The Theosophical Society has to love and serve all the forms of life, the previous ones and the future ones, helping the former ones to fulfill all their potentialities, and helping the present one to develop in its splendid way, in its strength and beauty as a civilization.

It is as the Red Cross of understanding that I hope the Society will serve in the future, helping all races to create a mankind that is perfect in all its

types. That is what I suggest the mission of the Society is, and that is why I hope the Society will see no end to its future.

Marie R. Hotchener (California)—

(A summation made by herself because of an incomplete stenographic report in French, sent her from Geneva.)

I feel that the near and the far future of the Society is safe. The present can be made safe because of what the past has taught. A synthesis of the past must be the basis to indicate what is necessary for the future. In referring to that past I must of necessity be personal, for how otherwise can we speak of that which we know?

I ask you to remember that at the death of Col. Olcott the Great Ones appeared to him physically. They told him that our revered President was the one to carry on the Society for us, that she was Their chosen channel for that, and that They would overshadow her.

What more have we needed so far as the safety of the Society is concerned? I heard Them assure Col. Olcott that the future of the Society was safe. Its growth has been safe because of the "revelations" They had given through H. P. B., and the guidance They gave her in the beginning concerning the Great Wisdom of the ages.

We have also seen how often the revelations that They made through H. P. B. have been fulfilled, and the physical plane revelations which They made to the Colonel at the time of his death have also been fulfilled in a greater measure than I then thought possible.

We have heard of the revelations which They have made through our later leaders' lips, when They spoke to them of what was to be, and gave them messages of guidance for the Society. I ask Dr. van der Leeuw where would our Society have been had not visible and invisible revelations from unseen "Authorities" been given to H. P. B. and later leaders? It was such a revelation which caused Krishnaji to be "discovered," protected, and educated by Dr. Besant and Bishop Leadbeater.

I was with Adyar when our Krishnaji was found. We went with him and worshipped before the Masters' pictures in the Shrine Room there. We followed his teachings as he wrote *At the Feet of the Master*. We learned from him, as well as from our leaders, how to worship the Masters. We read his books for years, and studied also the "Preparation Group" pamphlets, in which he gave us full directions for building our personalities—our bodies, our emotions, and our minds. Thousands upon thousands of people in all parts of the world have been helped through the revelations from the invisible Master that were given to Krishnaji at that time.

I was at a recent meeting when he said that he wrote *At the Feet of the Master* as a child, and that later he found he must always return from the Master's feet unto himself. But that, to me, does not preclude Theosophical service in the long path between the feet of the Master and one's own.

For many years, and until quite recently, Krishnaji gave Theosophical teachings. Read *The Star* magazine, published in America, for December, 1929—his article, "The Spark and the Flame," where he speaks of our personality, of our three bodies and the beings in them, the elementals, and how we should deal with them. This is Theosophical teaching, most beautifully expressed, and in perfect harmony with our literature.

When recently I said to Krishnaji in Hollywood, "You speak of reincarnation, of evolution, of karma, of life after death, and in your earlier books you taught the Ancient Wisdom as a Theosophist, so where am I wrong in following those teachings?" he answered, "They are facts in Nature, they are explanations, but one does not need them."

I say frankly that this I cannot understand. For I feel that if Krishnaji has lived as a Theosophist so many years, taught us of the Masters, and been what he has been to us as Theosophist; if he is now a great liberated one, which I thoroughly believe, how are we making a mistake in teaching

Theosophy and working for humanity as Theosophists, as he did all his earlier life until his liberation and unity with Life itself?

I would ask no greater privilege than that, for lives ahead, before I can reach the stage of liberation that he has reached, I may live and teach the beautiful ideals of Theosophy that he taught us at Adyar and since, before he attained liberation. If it did not hinder his moment of liberation, will it hinder ours?

If Theosophy did not turn him from his great achievement, from his great work, from his triumph on the "mountain top," I believe humbly that you and I can make no mistake in following along this beautiful path of the Ancient Wisdom that we understand, whereon his sacred feet have walked in the earlier phases of his work, keeping the eventual ideals of liberation before us.

Let us not endanger our Society's future by unrest and doubt, but open our hearts and minds to Krishnaji's teachings, and take and apply what we can understand. When, some lives hence, we are nearer liberation, perhaps we shall understand more.

Dr. van der Leeuw—

I wish to refer to the remarks which Bishop Wedgwood made on my lecture. He spoke of the way in which he tested the validity of psychic experience, and how one of the hallmarks of such experience, if it were to be true to him, was this feeling of an expansion of consciousness that accompanied it.

We know sometimes for ourselves that feeling which comes and which expresses itself in a feeling of increased life when we think of the point in question. Even so, I think that with regard to all psychic experiences very great danger of deception remains.

Our unconscious mind uses our dream-life to dramatize its own desires and wishes, and in that dramatization it uses the material available in our minds; and for Theosophists who have been meditating for ten or twenty years on one or more of the Masters,

the images thus formed will naturally be the first material for that unconscious mind to seize upon and use in its process of dramatization.

So I know for myself how possible it is, too, for such dramatization to occur in our dream-life, in which it may seem that the Master speaks to us, whereas it may be the expression of our own desires and wishes, even when we think of it as this feeling of increased life, because the force of subconscious desires is so tremendous.

It was not a point in question in my previous remarks whether psychic experiences are valid or non-valid. I do not doubt there are valid experiences, I do not doubt there is the possibility of communication with the Masters. My one and only point has been, if you *think* you have had a revelation, see if you agree, and then speak it only in your own name.

With regard to Mrs. Jinarajadasa's remarks, it also seems to me essential that the Theosophical movement and the allied movements should be held separate. I have so often emphasized the point to strangers and inquirers that the movements have nothing to do with one another. But the inquirer will say, "Last Sunday I was in your church and there I saw So-and-So officiating as a priest, and the next day I came into a Theosophical meeting which was in the same room, and I saw him as a Theosophist. How can you tell me they are different when they are in the same building?"

If we are really in earnest in trying to separate these movements—and I believe it is for the good of all of them that they should be wholly separate—we should make it clear to the public that they are separate.

With regard to Mrs. Müller, I should like to say that what I spoke of is not a mystical experience. So many think it is a kind of mysterious merging into the absolute or the eternal. What I am speaking of is the actual experience of everyday life—that you are listening to me and that I am speaking to you. That is the open door of reality to me—not some strange ecstasy or trance.

This morning Bishop Leadbeater spoke of the too sharp distinction I had made about realization and revelation, and I think in speaking of revelation he used it in a very different sense than that in which I did.

I do not consider Theosophical literature as revelation, except one or two parts of it. When I defined revelation yesterday it was as a message coming from an unseen authority. But when Bishop Leadbeater writes a book about his experiences on the astral plane, there is no question of revelation. He not only has the right to speak about his experiences, but why should they be a revelation? I spoke about revelation as coming from an unseen authority not accessible to the people spoken to. I have not spoken about his literature.

Nor does it apply to scientific revelation like Prof. Einstein's. We can speak of Einstein's revelations, but it is a popular and common use of the word. It is not a revelation which Einstein makes, because every one of his brother scientists seizes upon his new theory and tears it to pieces if he can. They experiment until they are satisfied that he is either right or wrong, and that is why you and I can have confidence in science: we know that no parcel of scientific truth or advancement has ever been accepted except after the opposition of a number of scientists who have tried to see if by any chance it is wrong.

And that element of testing and experimenting and proving is entirely lacking in revelation. What Bishop Leadbeater spoke of was rather different from what I spoke of. When he said that Madame Blavatsky always urged people not to accept authority, I quite agree; I have read where she said it a number of times. What I am speaking of is messages from the unseen, and with regard to such messages her attitude and, I think, the attitude of all through whom such messages come is likely to be different.

I object to the attitude that is very often seen that if a hint, no matter how vague, is not always taken it is lost forever. That is to say, when a

hint comes from a message, follow it at once and do not argue about it. If you read *The Mahatma Letters* and also the correspondence between Madame Blavatsky and Mr. Sinnett you will see justified what I am saying to you, you will see the way people are spoken of who fail to take such a hint. There is a great deal of difference between the teachings and those messages which come from the unseen, and the latter are the ones which to my mind are the danger of revelation.

Bishop Leadbeater asks, Are we then to stop teaching the child? No, of course; but we should not teach it in the old way, and the difference between the old-fashioned teaching and the new is exactly that same difference between revelation and realization. The old-time teacher *knew* that the child knew not, the teacher spoke, the child had to listen. The Montessori method is to surround the child with educational material and draw out what is in the child—the difference again between revelation and realization.

I cannot agree with Bishop Leadbeater that we should not worry or trouble. Perhaps we ought not to worry so much; but I do think we should keep on with these problems before us, and not try to find repose again and say all is well, or it does not matter so much.

I agree with the things Prof. Marcault said, so I do not add to that. As to the danger from authority, that another speaker mentioned, I have not been speaking of authority, but of revelation. Authority is a fact in nature. If one man is superior to another, he will have authority over him.

Finally, where Mrs. Hotchener spoke of the many revelations she had seen fulfilled and therein found in a certain way the recommendation for this element of revelation, I should be able to speak to you about the many revelations I have heard, which were not fulfilled but which were contradicted later on. And if at some time revelations are fulfilled, that to me does not touch the basic element of revelation, which is always, I repeat,

messages coming from an unseen authority; there lies the danger.

I say again, when I speak of revelation I do not mean our Theosophical literature; I mean distinctly messages, or commands, or orders coming from unseen authorities, which, in coming in that way, are apt to influence members, and which, to my mind, are always a danger. And I object in other cases, where messages are given to an individual *personally* to try to direct his life, telling him what to do, or where he stands, or telling him of the stage of advancement he has made in his spiritual life.

These are dangerous because, as far as I have been able to notice in my years of Theosophical work, such revelations are always apt to lead man away from what to me is the one and only place where he can gain real knowledge, his own daily experience of life, where he must stand in the strength of his own convictions.

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It was most interesting to many members at the Congress to hear these words of Dr. van der Leeuw's which closed the discussion there on "The Future of the Theosophical Society"; because he defined more clearly his position and ideas in a very few words: That he objected to and saw dangers in members accepting messages from unseen authorities, and also objected to persons giving out those messages *as from unseen authorities*, and not as from the recipient himself, and only then after having tested their validity.

Few of the speakers and hearers, I was told, had previously quite clearly grasped what he meant about revelation and realization, for his first lecture was very long, even though interesting and full of carefully thought-out points, and arguments in their favor.

It seemed at first that he condemned *any* kind of revelation, that even the word was anathema, and that realization was the triumphant victor that had slain it completely. But afterwards it appeared to some that it was only one or two aspects of revelation that were challenged—that of mes-

sages stated by the recipient as from an unseen authority, and that of personal revelations from any individual which stated the occult rank of people.

We all agree with the learned Doctor that there exist dangers in psychic revelations from unseen authorities; and we have been taught from the beginning by *all* our leaders that one must verify, if possible, the truth of such a revelation. But to act immediately upon a hint given from an unseen authority, it would seem to me, is nothing more than proceeding to translate that revealed hint into experience; there is no other way of testing it. If true, well and good; if not, experience alone will teach proper discrimination.

Dr. van der Leeuw says he does not class Theosophical literature as revelation. Yet much of our early literature, H. P. B. told us, was revealed to her by the Masters of the Wisdom—an unseen Source and Authority—and we have tested its immense value and importance.

Much gratitude and appreciation were expressed to Dr. van der Leeuw for his interesting lecture and discussion on this subject.

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There were also discussions on this subject, "The Future of the Theosophical Society," by Mr. Sassi, Dr. Anna Kamensky, Mr. J. D. Reelfs, Mrs. Julia Cannan, Mrs. C. Ramondt-Hirschmann, and others, but the mimeographed reports of what they said have not reached us, and we regret, therefore, our inability to include their views in this "Symposium." If these reports were sent us they must have gone astray.

We regret, also, that the speakers, whose remarks we have printed, could not be reached to request their personal revision of the opinions they expressed, because some of these reports were made by members in a language foreign to their own. Therefore, the reports may not be literally accurate, though we believe they fairly well express the principal ideas. Anyway, in spite of the apologies expressed by these kind friends at the incomplete-

ness of their reports, we are all greatly indebted to them for the valuable service they have rendered.

The only summations that were revised by the speakers were the original lecture by Dr. van der Leeuw, and the short address by Mrs. Hotchener, which they revised from memory. There was no opportunity to obtain the complete transcription of the originals of all these addresses before forwarding them to America in time for the next issue of *The Theosophist*.

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CLOSING OF THE CONGRESS

Dr. Annie Besant—

(Unrevised notes of her closing address)

Friends: This is, as you know, our last meeting for the present, the closing of the Congress. We are a Theosophical family, and I may speak to you on the more intimate side of things; on the way in which some of us look at the T. S.; on the belief some of us hold with regard to its Helpers, those who watch over it and who to some extent try to guide it, to stimulate it, more than to lay down particular rules that are to be followed.

I want to carry you back with me to the time when I was quite a little girl, a long time ago now, long before most of you were born. I was rather an imaginative child and was very fond of reading stories of the way in which people who joined a new religion, and who were persecuted by those who belonged to the religion that country had held for a very long period of time and which was regarded as the precious possession of the people dwelling in that land.

I must mention one thing that you may perhaps think rather queer: As a little girl I was very fond of climbing up trees. Some may think that little girls ought not to climb trees, but being more or less willful, and a lonely child (as my brother was at school), I used to spend a great deal of time in my particular tree, comfortable to sit in, quite a treehouse in which I could dream dreams at will.

There was one thing which fascinated me in the stories of establishing

a new religion in a country where an old one was established: I was sorry that those times were over, and I thought it a grand thing to be under a great persecution; I used to imagine myself in such times of persecution, and as one of its martyrs. I enjoyed myself in that day-dreaming. I used to be sorry those exciting days were over. I thought that there could not be another religion after the one that was then prevalent in the country, because that religion seemed the final religion and there was no chance for a person to start a new one and to become its martyr. I was rather sad for a time that I was not born much sooner, to have my share in those "glorious" times. You will see in the next stage of my account why I go so far back to my childish dreams.

There was a time some years later, after my marriage, when I was very unhappy, so unhappy that I foolishly and wrongly thought that the only thing to do was to commit suicide. So I got hold of a bottle of chloroform; I opened it and I was going to take it, when suddenly I heard a voice that spoke very clearly and strongly a somewhat stern reproach. There was not any sympathy at all for my trouble, for the words were: "Oh, coward, who used to dream of teaching a new religion, and who now cannot bear a few years of pain!"

It came to me with a tremendous shock. I did not understand at all where the voice came from, or who it could be; but it made a tremendous impression on me. I never dreamed of questioning what sort of being it was who spoke to me, and I felt very keenly the depth of those reproachful words. They drew me back into my dreams of the past, and they forced upon me the fact that I was displaying cowardice. So I flung the bottle away and went back, cured of my foolish and cowardly resolve to die.

Another event took place very much later, but really connected with this one, because it was the same voice that spoke again. Many of you know that I went through stormy anti-religious times and great struggles, and came out

of them. I had lost all belief in religion, and was studying science instead of it—especially psychology. In that science there seemed to be hints of possibilities of the existence of beings outside those we can see with our physical eyes and talk to with our lips.

I was then down in the office of a newspaper that I co-edited with Charles Bradlaugh, and was longing to find out something clearly and definitely which would enable me to understand some psychological problems to which my attention strongly turned. I read about dreams, about strange happenings taking place, of beings who were not apparently physical, who mingled more or less with the affairs of men. And the more I went into the study of psychology, the more I was impressed with the feeling of how little I knew about my own consciousness. I had gone in for a considerable study of Eastern literature long before I met Madame Blavatsky, but I had been attracted to the reading of some Eastern books that had been translated, and I had found statements dealing with forms of consciousness with which we were unacquainted in Western psychology.

I was at that time, as far as my belief went, a strong unbeliever in anything beyond the physical life, but I was impressed with the necessity that even if this were the only physical life, one ought to work hard to make that life happy, at least tolerable, for those who suffered so much. I was in the dreadful East End of London seeing such shocking conditions, and also visited in some other great cities, and so I was driven, largely by the sight of human suffering, into a state of desolate unbelief. And I resolved that one must make life better for those unhappy creatures for whom this was the only life, who were living in slums, knowing nothing that cultured people know. Surely one must work all the harder for the suffering world if this was the only life which each one has to live.

So in that way my unbelief became a tremendous stimulus. I longed to

help where help was possible; and I owe much in that work to my acquaintance with Charles Bradlaugh, because he was a hard worker, trying to get rid of unjust laws, to do away with the suffering of the poorer classes. He gave the whole of his life to make the conditions better for his fellow-men, ready to make sacrifices for reforms and to live so that those who were to be born in the future (in a life that he should never see) might be happier and better, and might lead richer lives than those he was trying to relieve in his own time.

It was when I was in London with him that I again heard the voice that I had heard in early youth. It happened in Fleet Street, in our newspaper office, and there again I did not see anything, I only heard the voice. When I was thinking over the things that had to be changed, suffering very much because I had lost my belief in a future that would give a compensation for present suffering, then the voice spoke again: "Are you willing to give up everything, all things you value, in order to know truth?" It spoke with such authority, with such strange dignity, that I answered: "Yes, I am ready, my Lord." There was still some curious survival of old beliefs, or some dumb feeling of finding out something better than materialism. Then to my answer the words came: "You will soon know something of truth." That was all. Well, it left me puzzled, troubled, because of the majesty, dignity, and power of the voice that spoke.

At that time I was writing for the *Pall Mall Gazette* and I knew William Stead very well. He was interested in the problems in which I was interested also, and he went a great deal into the investigation of spiritualism. I also had done that, but my experiments were not satisfactory. I will show you one instance: I had met a vicar of a very old church who called to explain much about his church, about its history and its builders. Now, just a week after that I was making an experiment in spiritualism, spelling a thing out by knocks on a table that jumped about.

The words spoken to me about soon knowing truth came to my mind. So I decided to try to see by asking questions whether I could get an answer through this little table. I began by asking whether there was anybody there. The table shook. I asked who it was. The table spelled out the name of the same vicar who had called the previous week to explain about his church, and the voice of the vicar spoke and told me how he had suddenly died. I was sorry for him and I talked a little with him, but it was very unsatisfactory. He told me a number of things which I wrote out, then the table was quiet again.

A little time afterwards the vicar himself walked into my room quiet alive, just to look me up in a friendly manner! So I could not get anything of practical help along these lines. For if they can give a whole story about a man who is said to be dead and the message is after all a fraud, I determined to look out for some safer means. They had some facts, but I could never get satisfactory proof—neither alone, nor when experimenting with others. Nothing turned out to be accurate. I may have been unfortunate because I was largely sceptical.

But the whole of the proceeding was to me exceedingly useful, because it convinced me of one thing about those two occasions in which I heard the voice, that so strong was the feeling of the reality behind it that I thought I would begin studying over again; that I would work again to try to find out whether anything lay beyond. And while I still worked very hard to destroy the misery of the lower classes, it gave me the intense realization of the misery of the world, and the hope of finding out something to relieve it. That must have been recognized by Those who are always looking out for channels through which They can help the world. And I began then to enquire whether there was anything that seemed to be more sensible than spiritualism, a more scientific method of investigation of phenomena.

When one day I went to see my friend Stead, the publisher, he said to

me, hinting at our talks, "I have just received two thick volumes sent to me; perhaps you are mad enough to write me a review about them." They were the first two volumes of *The Secret Doctrine*, which had just then been published.

Well, I took away those two books. I did not know the name of the writer; I knew still less that she had once spoken of me long before and had expressed a wish that I should join the Theosophical Society. I wrote the review; it was not difficult for me, because so very much was filled up with descriptions of ancient conditions of the world, and there I was on ground that by past study was familiar to me. The result was that I was able to write what I found many years afterwards was a fair review of the two volumes.

Now, the two volumes had on them the name of H. P. Blavatsky, and I thought: "Well, here is a woman who talks much better than anybody else on the things that I have studied. I should like to know her." So I tried to get an introduction, and asked Mr. Stead to procure me one. Then I wrote a polite note to H. P. B., saying that I was very much interested in some parts of the book and asking her if she would permit me to call upon her and learn something more of the knowledge she possessed.

Having got the permission, I trotted off to the house where H. P. B. then lived; and I said, presenting my introduction, that I was interested in her work and that I should like to know a little more about her sources of knowledge.

It was a disappointing interview, for she just told me about a visit she had paid to Egypt. I did not want to know that!

Then, later on, I sent her my review of *The Secret Doctrine*, telling her that those were the lines of thought on which I wanted help. I got an answer to come and see her. I sat in her study on the other side of a small table; and when she put out her hand to shake hands, and looked with a strong look into my eyes, I felt a ten-

dency to bend forward and kiss her. That was a strange thing to want to do, and I did not do it. She said: "Oh, my dear Annie Besant, I wish you would come amongst us." I was so surprised that I did not answer it then.

Soon I went back and told her that I was willing to learn from her. She said: "Read the Hodgson Report, and if you come back after having read it, I will answer you." I read it through, and I went back to her and said: "I have read it, and I ask you to take me as your pupil." Then she asked me to come. That was the beginning of my study of Theosophy.

I have told you these incidents with a purpose. At the time they took place they meant nothing to me; but when I look back upon my life now, with the knowledge that I learned from H. P. B., my teacher who led me to the great Guru I now know as my Master and Lord— when I look back over that life of mine, and over the incidents I have told you, there is still another experience I want to add:

It was in the time when I was working with Charles Bradlaugh and we had various difficulties with the police. One day when there was a riot in the streets, I was with the people there, and the police were rushing forward, and I thought their next stroke would knock me over. Suddenly, in another moment, I found myself in a little empty street. As afterwards I told H. P. B. that, she said, "Yes, the

Master was watching you; He was lifting you out of the crowd when you were in danger of death."

I can trace through the whole course of my life how I was gradually prepared to meet Him and accept Him as Teacher, and I learned how His guiding hands led me step by step, until H. P. B. became my teacher and brought me to Him whom I adore.

After those things, more than forty years have passed; I never have wavered in my adherence to Him. I have never altered save to grow more devoted, more grateful to Him, looking up to Him as the One whose word is the law of my life.

I tell you these things today, because some allusions have been made to the Masters to make people doubt Them. And I thought it well to tell you that I am one of those who *know* that They exist, who developed at one time the faculties by which I could see, hear, and remember Them. And the only reason why I have ceased to use those faculties is because my brain cannot work at its best in the physical, outer work of the world and at the same time retain its impressions of the other worlds as well.

My life is given to the Master, to Theosophy, to the helping and the freeing of India, the Motherland of the Master; and until India is free, my life is given to her.

This Congress is closed.





The Personality of H. P. Blavatsky

By C. Jinarajadasa, M.A.
(India)

(A Lecture, delivered at the Convention of the Theosophical Society,
London, England, July 5, 1930.)



IN THE study of a philosophy, such as Theosophy, personalities do not give aid. It does not matter who were or are the principal Theosophists of the past or the present; Theosophy as a philosophy of life stands by itself, and the knowledge of the life-histories of individual Theosophists does not make Theosophical studies more fruitful. There is therefore no need for anyone interested in Theosophy today to know who or what H. P. Blavatsky was; she was an exponent of the Theosophy which she knew, and her ideas must be judged for their intrinsic worth only.

But it is different if a student of Theosophy is interested not only in Theosophy but also in the Theosophical Society. For the organization was founded by H. P. B., with the aid of others; and during its first sixteen years the Society was molded profoundly by her personality. H. P. B. as a great Theosophist, that is, not merely as a believer in Theosophy, but also as one who gave her life for the T. S., has many lessons to teach us which are not in her *Secret Doctrine*.

It is obvious that all that can be said of value concerning H. P. B. as a personality cannot be crowded into an

hour's address. I shall not attempt to do so. My aim is just to touch upon certain aspects of her character which interest me profoundly. And here let me say what will shock many: I have been far more fascinated by H. P. B. herself than by her writings. Her writings may lead me to knowledge; but the more I know of her as a person, the more I am inspired by her personality. For she has a heroic quality which affects me profoundly. In our lives of stress and strain, where we have to pay quickly our debts to Karma, I think to grow in heroism is more needed than to grow in knowledge.

From a boy I have been interested in H. P. B. I met her twice, but I was then only fourteen, and I could grasp only a little of what I heard of her then from Bishop Leadbeater. Later, I lived several years in the old Avenue Road Headquarters in London, in intimate association with others of H. P. B.'s pupils, from whom I heard much concerning her. But it was after I began to live at Adyar, and had access to various documents there, that H. P. B. began to stand out in my imagination in a way she had not done before. When one began to pore over her Scrap Books—there are nineteen of them, the first

begun in 1874—and saw her mind brooding over the welfare of the T. S., as she pasted evening after evening newspaper cuttings, articles, announcements; when one read the diary of Colonel Olcott, that for 1875, where she has made entries concerning her plans and anxieties; above all, when one read the letters of the Master Serapis to Colonel Olcott concerning her, extracts from which I have given in my *Letters from the Masters of the Wisdom* (Second Series); it is after I pored over all this material that I felt that the true life of H. P. B. has yet to be written.

One profound impression left upon me is that Colonel Olcott in his *Old Diary Leaves* has not done her full justice. I do not think he meant to be unfair, but it is evident that there were certain aspects of her character which he simply could not understand. Throughout her life she acted upon motives and reasons which he could not fathom. In his early intercourse with her, he failed to understand her, because she was pledged to carry out her Master's orders, in ways not obligatory upon him till he himself came later to the same relation towards his Master; and then, all the time, she was continually seeing or hearing or sensing the Masters and their pupils, and trying to fit her activities into the plans of her superiors. So did Colonel Olcott; but it is no diminution of our gratitude to him to say that again and again he failed to understand his Master's plans. To put matters briefly, she was an occultist, acting upon reasons which often she could not reveal even to him, her most trusted colleague; she jumped to conclusions which he could not justify with his common-sense mind.

A most striking instance of this is the way he narrates the story of H. P. B.'s second marriage in Philadelphia. One gathers from *Old Diary Leaves* that it was some kind of freakishness on her part which made her marry a man utterly beneath her in every way. The phrase which Colonel Olcott uses is, "in what seemed to me a freak of madness." I think,

when he wrote, he had forgotten the true reason, because he still had the Serapis letters, and could have found the reason there; I feel sure he could not have read them again, and so wrote from a rather clouded memory.

This second marriage of hers is to me one of the finest acts of her self-sacrifice. She went to the United States upon the order of her Master; she had there to support herself, and at the same time to begin the Movement which afterwards became the T. S. She struggled to make a living in various ways; but defeat was staring her in the face. Then a man, an Albanian who was little better than a peasant, became devoted to her—so at least he professed; he offered to make a home for her, claiming nothing whatsoever in return; he pledged himself to make for her that centre she longed for, in which to go on with her writing and her interviews with interested people. She loathed the man, but it was either marrying him or a life of utter penury, with ruin of all her plans. She married him, insisting, however, on retaining her own name. Can you not put yourself into H. P. B.'s mind—that of an aristocrat to the finger tips—mating herself for life, as it seemed, to a boor, in order that she might carry out the plan given to her, to begin the work? I can imagine no finer act of self-sacrifice.

(In the course of this lecture, quotations are given from three works: LETTERS FROM THE MASTERS OF THE WISDOM—Second Series, edited by C. Jinarajadasa; THE GOLDEN BOOK OF THE THEOSOPHICAL SOCIETY, edited by C. Jinarajadasa; THE LETTERS OF H. P. BLAVATSKY TO A. P. SINNETT, edited by A. T. Backer. Full references will be found when the lecture is issued as a pamphlet by the Theosophical Publishing House, Adyar, Madras, India. Several illustrations will then accompany the lecture.)

I will here quote extracts from the Master Serapis' letters to show that at least the Masters so regarded it:

"Devoted to the Great Cause of Truth, she sacrificed to it her heart's blood; believing she might better help it, if she took a husband whose love for her would open his hand and make him give freely, she hesitated not but tied herself to him she hated."

H. P. B.'s sacrifice availed nothing; the man she married soon turned against her. Writing of the tragedy, the Master writes to Colonel Olcott:

"His love for her is gone, the sacred flame has died out for want of fuel, he heeded not her warning voice . . . finding himself on the brink of bankruptcy, his secret design is to sail for Europe, and leave her unprovided and alone."

Appealing to Colonel Olcott to help this man's tottering finances, the Master goes on:

"Unless we help him for the sake of her, our Sister, her life is doomed and for her future will be poverty and sickness. The laws which govern our Lodge will not allow us to interfere with her fate, by means that might seem supernal. She can get no money but through him she wedded; her pride must be humbled even before him she hates. Still, there are means left at our disposal to provide for her, and through her benefit yourself and Cause. Brother John [King] has cleverly worked for her sake in her native place [Russia]. The Chiefs of the Government have sent him [the husband] orders; if he fulfills them there are millions in the future in store for him. He has no money and his brains are weak. Will my brother [Olcott] try to find him a partner?"

We need not go further with this lamentable history. The man brought an action for divorce on the ground of desertion; it was not contested, and so he won it, to H. P. B.'s relief.

It was at this time too that she went through trials of a nature we cannot understand; but we have the Master's words to show that they were occult trials where her very life was in danger. In three places in the course of one letter he refers to the grave danger confronting her.

(1) ". . . in case of death. The possible emergency of such a case is no idle talk of our noble sister. The *Dweller* [on the Threshold] is watching closely and will never lose his opportunity, if our Sister's courage fails. This is to be one of her hardest trials."

(2) ". . . if she survives the trial. For on good will to her and on the intensity of magnetic thought concentrated on our Sister, much of her safety will depend on the perilous descent to the—" [Word undecipherable in the original. C. J.]

(3) ". . . how dangerous for her will be the achievement of her duty and how likely to expect for both of you to lose a sister and a—Providence on earth."

The awfulness of the test which H. P. B. had to undergo is alluded to in Letter 13, where the Master ap-

peals to Colonel Olcott and to Elbridge Gerry Brown to help her with their strongest thoughts.

"She must encounter once more and face to face the dreaded one she thought she would behold no more. She must either conquer—or die herself his victim. . . . how solitary, unprotected but still *dauntless* she will have to face all the great perils, and unknown mysterious dangers she *must* encounter. . . . Brother mine, I can do naught for our poor Sister. She has placed herself under the stern law of the Lodge and these laws can be softened for none. As an Ellorian she must win her right. . . . The final results of the dreaded ordeal depend on her and on her alone, and on the amount of sympathy for her from her two brothers Henry and Elbridge, on the strength and power of their *will* sent out by both to her wherever she may be. Know, O Brother, that such will power strengthened by sincere affection will surround her with an impenetrable shield, formed of the combined pure good wishes of two immortal souls—and powerful in proportion to the intensity of their desires to see her triumphant. . . . Pray, both of you, for our Sister, she deserves it."

Even in these early days, H. P. B. was the centre of a strange occult world, because she was surrounded by unseen helpers and guides. The Egyptian Lodge, the Brotherhood of Luxor [See Letter 3, *Letters from the Masters of the Wisdom.*] had at this early time undertaken the initial work of the Theosophical Movement. In one letter Colonel Olcott is instructed beforehand that on a certain occasion, when he will be reporting to her about the success or failure of plans, others invisibly will be present to hear and to guide.

"Upon returning from the office, know the Brotherhood will be assembled in her room, and seven pairs of ears will listen to your reports and judge of the progress your Atma does in relation to intuitional perceptions. Heed her not when she will tell you that your words do not interest her; go on, and know you are talking in the presence of your Brethren. When needed they will answer you through her. God's blessing upon thee, Brother mine."

Similarly it was, on a much later occasion in 1884, when Mohini M. Chatterjee was instructed by the Master K. H. to prostrate at the feet of H. P. B. in Hindu fashion, because there would then be the Mahâ-chohan himself in H. P. B.'s body, surveying directly for himself from the physical

plane the forces for and against the T. S. Movement in Europe. Even Colonel Olcott did not know what was about to happen, nor it seems H. P. B. herself.

"When Upasika arrives, you will meet and receive her as *though you were in India, and she your own mother*. You must not mind the crowd of Frenchmen and others. You have to *stun them*; and if Colonel asks you why, you will answer him that it is the interior man, the *indweller* you salute, not H. P. B., for you were notified to that effect by us. And know for your own edification that One far greater than myself has kindly consented to survey the whole situation under her guise, and then to visit, through the same channel, occasionally, Paris and other places where foreign members may reside. You will thus salute her on seeing and taking leave of her the whole time you are in Paris—regardless of comments and her own surprise."

This element of the occult is inseparable from her personality. We may discredit the occult, but it is impossible to understand H. P. B.'s character without giving prominence to the occult element inseparable from her. Within the last few years, much has been published of a documentary nature which gives us material for a satisfactory life some day of H. P. B. The more one examines that material, and also all that had been previously published, the more one becomes aware that H. P. B. cannot be separated from the Masters whom she served. In her own mind, the sole value to the world of herself and of her work was that she was an agent of the Masters; she considered that she had nothing of value of her own self to the world. This attitude towards herself is most characteristically shown by her in a copy of the *Voice of the Silence*, which for some strange reason she presented to herself. The copy is at Adyar, and on the fly-leaf bears, above her signature, the following startling statement: "H. P. B. to H. P. Blavatsky with *no kind regards*."

But while H. P. B. depreciated herself, it is evident that she possessed certain occult powers, so that she was not merely acting as a centre for phenomena done by the Masters, as during the period described in the *Occult World*. Even as early as 1874 and

1875 she used some of her occult powers, and we have one memorandum by her on the matter. To understand the significance of what she says, we have to remember that she tried to initiate the T. S. movement with the Spiritualists of the United States. At a time when Spiritualism was about to be discredited, owing to constant frauds by mediums, H. P. B. stepped into the breach in a strange way, for she *created* certain of the phenomena directly by her own occult powers, allowing them of course to go to the credit of Spiritualism. But the time came when the American Spiritualists refused to go beyond the phenomena into a great synthetic philosophy of religion and science; she then broke with the Spiritualists, receiving naturally in return from them wrath and vilification. It is to all this which she refers in her memorandum, which she has pasted in her Scrap Book, by the side of a newspaper cutting referring to two mediums, Mr. and Mrs. Holmes:

"IMPORTANT NOTE

"Yes, I am sorry to say that I had to identify myself during that shameful exposure of the mediums Holmes with the Spiritualists. I had to save the situation, for I was sent from Paris on purpose to America to *prove* the phenomena and their reality—show the fallacy of the Spiritualistic theories of 'Spirits.' But how could I do it best? I did not want people at large to know that I could *produce the same thing at will*. I had received Orders to the contrary, and yet, I had to keep alive the reality, the genuineness and *possibility* of such phenomena in the hearts of those who from *Materialists* had turned *Spiritualists* and now, owing to the exposure of several mediums fell back, again, returned to their scepticism. That is why, selecting a few of the faithful, I went to the Holmeses and helped by M. . . . and *his power*, brought out the face of John King and Katie King in the astral light, produced the phenomena of materialism and—allowed the Spiritualists at large to believe it was done through the mediumship of Mrs. Holmes. She was terribly frightened herself, for she knew that *this once* the apparition was real. Did I do wrong? The world is not prepared yet to understand the philosophy of Occult Science—let them assure themselves first of all that there are beings in an invisible world, whether 'Spirits' of the dead or *Elementals*; and that there are hidden powers in man, which are capable of making a *God* of him on earth.

"When I am dead and gone people will, perhaps, appreciate my disinterested motives.

I have pledged my word to help people on to Truth while living and—will keep my word. Let them abuse and revile me. Let some call me a Medium and a Spiritualist, and others an impostor. The day will come when posterity will learn to know me better.

"Oh, poor, foolish, credulous, wicked world!

"M. . . . brings orders to form a Society—a secret Society like the Rosicrucian Lodge. He promises to help.

H. P. B."

No one will ever understand what H. P. B. was unless he can believe in the existence of the Masters. For she lived for Them, and especially for her own Master. To us today, the Masters are ideals; perhaps to a few they are realities, but still they are not realities of this physical world, as are our friends, whom we meet from day to day. To H. P. B., they were real, because she had been in Tibet, and in other places where she met them physically. She has described how she met her Master first in London, when he came to London in the suite of the Nepaul Embassy; in 1868 she went with him to India from Constantinople. She lived then in Tibet with him and the Master K. H. during 1869. What her Master was to her, she has described in these words:

"My Master—the sole creator of my inner Self which but for His calling it out, awakening it from its slumber, would have never come to conscious being—not in *this* life, at all events."

The Masters were to her—especially her own Master—as the very breath of her life. In one letter written in India, she complains that she has not seen Him for three days; in another letter the gap in communication was for two days. Most striking of all, as showing the reality of the Masters, is the way that she dares to criticize them. It is not that she was rebellious, and ever thought of challenging their decisions. But she was human enough to feel irritated when her own Master ordered her to do something which was unpleasant to her. On one occasion, the Master M. wrote to Mr. Sinnett, and the result was that H. P. B. had to change her plans. She resented the fact that she did not receive a direct order from her Master. She writes to Mr. Sinnett:

"I neither saw nor felt *him* for the last 48 hours. What ails him I know not. Why should he not tell me *direct* that he wanted me to go to you; and what business had he to go and make you an intermediary just as if I do so sooner for you than for him! He knows that I am but a *slave* and that *he* has the right to order me about without consulting my taste or desire."

All this irritation, we must remember, is superficial; she was indeed the slave. I quote it to show that her Master was a living powerful reality in her every moment's waking consciousness. Let me quote other instances. Writing to Mr. Sinnett, she describes her Master and his actions in certainly irreverent language, but it is nevertheless the language of reality. To understand the drift of her sarcasm, we must remember that the Chohan, the venerable "old gentleman," as she calls Him, was the person in authority, and that both the Masters M. and K. H. were ready to obey Him, as H. P. B. was ready to obey her Master. The two Masters were allowed by the Chohan to use occult powers to produce physical phenomena in connection with the T. S., but they were evidently bound by certain limitations imposed by Him. We must note that she uses the term "Boss"—an American slang word, but one very expressive—to designate her Master.

"Now what are you at with my irrepressible Boss? Three days ago he puts up an appearance so unexpectedly that I thought the mountain had tumbled on my head, and *blows me up* for not having sent you his portrait! Now what the devil have I to do with that? Olcott gave his crayon portrait to the photographer a month before leaving Bombay; and am I to be held responsible for the photographer's sins likewise? I like that! I sent for it, and got one with the greatest difficulty and he stood over my soul until I had packed and wrapped it up and addressed it to you. Too much love and fondling spoils the children's temper. Won't *they* catch it both—your Tibetan Orestes and his Pylades—for cuddling you like two fools! And won't I be glad of it! You bet my father's daughter is right, and that the Chohan will snuff them nicely some day for all this. Now what do you want with his portrait? And it does not look at all like him, since he never wears now his white *puggry*, but simply sticks a yellow saucer on the top of his head like K. H. All this is vexation of spirit and vanity and nothing else. You better ask the Chohan to favor you with *his* picture, and then see how amiable he looks every Sunday morning."

Equally irreverent is her language about the Master K. H.'s partiality for Mr. Sinnett; after calling it "criminal indulgence," she continues:

"He will find good even the things you throw into your waste basket. I am losing my faith in him."

To us, it seems incredible that H. P. B. should ever speak flippantly of her Master; but it is not want of reverence, but her irrepressible humor which makes her seem so.

"I know not whether I have to go to Bareilly or not, whether I have to go to Lucknow or not, whether I will go *this* or *that* way to Bombay. *Quien sabe?* It all depends on my boss's whims, and I verily believe that notwithstanding his youthful appearance he becomes old and is falling into his dotage (with all respect due to him)."

The culmination of her irrepressibility is surely when, because the Chohan once refused permission to her to cross the Tibetan border to meet her beloved Master, she calls the chiefs in Tibet "heartless dried up big bugs." She had everything ready, her own Master had consented, but the Chohan intervened. And now come her words:

"I had all ready, the whole itinerary was sent from Calcutta, M. gave me permission, and Deb was ready. Well, you won't prevent me from saying *now* at least from the bottom of my heart—*Damn my fate*, I tell you death is preferable. Work, work, work and no thanks. . . Well if I do feel crazy it is *theirs* not my fault—not poor M. or K. H.'s but *theirs*, of those heartless dried up big-bugs, and I must call them that if they had to pulverize me for this. What do I care now for life! Annihilation is 10,000 better."

Happily for H. P. B., on a later occasion permission was not refused. She left Bombay secretly and went to Darjeeling, and from there over the border to Sikkhim, where for two days, "blessed, blessed two days" she calls them, she stayed with both the Masters M. and K. H. Several Indian pupils tried to follow H. P. B. in her secret flight to see the Masters, but only one, S. Ramaswamier of Madras, succeeded in crossing the Indian frontier and seeing the Master M. The narration of his visit will be found in *The Theosophist* at the time, and has been reprinted elsewhere, as, for instance, in *Letters*

from the Masters of the Wisdom (Second Series).

I will quote only one among the many instances narrated by her to show how her Master intervened constantly:

"But no sooner had I finished copying my letter (English corrected by Mohini), an operation performed on my best paper and with new pen, which took me a whole forenoon to the detriment and neglect of other work, than the following occurred. My letter, 8 pages—was quietly torn one page after the other by my Boss!! His great hand appearing on the table under Subba Row's nose (who wanted me to write quite differently) and *His* voice uttering a compliment in Telegu which I shall not translate, though Subba Row seemed to translate it for me in great glee. 'K. H. wants me to write differently,' was the order."

I have quoted these remarks from H. P. B. to illustrate that it is impossible to understand H. P. B. unless one enters into her atmosphere, where the Masters are living persons—speaking, listening, moving, ordering—not mere ideal concepts. If to many of us the existence of Masters is hypothetical, it was not so to her. If some of us resent being given orders by them, and being expected to obey them while we are their pupils, that was not H. P. B.'s attitude. When it was suggested by her Master that H. P. B. should issue *The Secret Doctrine* in monthly parts as written, Mr. Sinnett tried to dissuade her from such a procedure. Her reply was:

"Nor will I ever, with your permission and begging your pardon, of course, agree with you that 'it is madness to try and write such a book for monthly parts,' *once that the Guru so ordains it*. For, notwithstanding the remarkable respect I feel for your western wisdom and businesslike talents, I would never say of anything my Master (in particular) and *the Masters* (in general) tell me to do—that it is *sheer madness* to do their bidding."

So Mr. Sinnett objected, did not help, and the result was that *The Secret Doctrine* was not published for four years.

Whenever I read any of H. P. B.'s letters, I am greatly delighted by her wit. Certainly she is very profane at times, but there is in her wit a magnificent virility. Some of her most characteristic witticisms are those recorded by those who heard them;

others are in her letters. I remember once hearing how a gentleman professing extreme socialistic ideas, and also notorious for his crudity in manners, came to see her. He was leaning his arm on the mantelpiece; H. P. B. interrupted her conversation with others, turned towards him, and said: "You there by the mantelpiece, if you will pass me those matches, I'll mistake you for a gentleman." Another was apropos of some troublesome member; taking up a box of matches, she said, "There, give him that, and tell him to go and make a private hell of his own." Of course, most of those at whom she levelled her wit resented it, and became her enemies; but some, though hurt, were awakened out of their conceit, or their diffidence, as the case may be, saw the truth in her sharp judgment, and became utterly devoted to her.

In the early days, T. S. members went through a ceremony called that of initiation, when they joined. She says of the members at Bareilly:

"There are about seventeen Fellows, I hear, to be initiated at Bareilly, Fellows who joined long ago but are yet unbaptized unto the Holy Ghost."

In one of her early letters to Mr. Sinnett she writes:

"The heat and this working twenty-six hours out of the twenty-four is killing me. My head swims, my sight is becoming dim and I am sure I will drop some day on my writing and be a corpse before the T. S. says boo. Well, I don't care. And why the deuce should I? Nothing left for me here; then better become a spook at once and come back to pinch my enemies' noses."

There is one story once told me by G. R. S. Mead which I want to put on record. It was at Avenue Road, and on the lecture night H. P. B. sat in her chair on the platform, smoking a cigarette surreptitiously behind her fan. The lecturer, it seems, was tedious, and at some especially inane remark of his, she ejaculated in a tragic whisper, "My God!" How often have I, and for that matter you all also, wanted similarly to ejaculate "My God!" during many a Theosophical lecture!

In this connection, a noteworthy

fact is that H. P. B. often tested those who professed faith in her. Naturally enough, many were attracted to her, and anyone who had any occult leaning was fascinated by her. But while she refused none who professed devotion to her, she tested them nevertheless. And her methods of testing were drastic. When C. W. Leadbeater went out to India with her in 1884, a typical incident, in this regard, was her asking him to fetch her tea and toast on deck, at a time when to procure them was to upset the chief steward's department. After much difficulty Mr. Leadbeater brought them only to be soundly rated in front of the other passengers for the delay, and that the tea was not as hot as it should be. Those who became later utterly devoted to her had to undergo a good deal of humiliation sometimes, in order to prove to her that it was truly the service of the Masters which they intended, and not merely to be in the circle of H. P. B. to pick up occult knowledge.

A more remarkable incident still is that told me by Dr. Annie Besant. When H. P. B. left the house in Lansdown Road in London, it was to go to Avenue Road, to a house taken for her by Dr. Besant. After she had settled down, she complained to Dr. Besant that she was being starved! Everything possible was being done for H. P. B., every whim catered for, and yet here was Dr. Besant being accused of starving her! Dr. Besant took it greatly to heart, and cried over it in the privacy of her room. The accusation was repeated many times; at last, once, knowing herself blameless in the matter, Dr. Besant replied with a smile, "H. P. B., you know you don't mean it." That was the last of the accusation, for Annie Besant proved to H. P. B. that she could stand by the truth as she knew it, whatever H. P. B. said.

There is scarcely a single letter which H. P. B. wrote where her play of wit is not found. Nearly always, when writing to anyone intimate like Mr. Sinnett, she expresses herself with her characteristic wit in signing her

name. "Yours in hot water" is one which reveals her anguish; she emphasizes this once as "Yours ever in hot water." So, too, "Yours in life yet," and "H. P. B. *that was*." H. P. B. was very democratic, in spite of her aristocratic upbringing; once she signs "Yours in Jesus, H. P. B., née Hahn von Rottenstern-Hahn d—— it." "Yours for ever in all the bitterness of heart," "Yours for ever and seriously in *profound* gloomy despair," "Yours in blank idiocy," "Yours alone and shivering," reveal us H. P. B. suffering, but unsuppressed as to her sense of humor.

It was not without point that in her letters she often addressed Mr. Sinnett as "Boss"—the title which she gave to her Master. It was because Mr. Sinnett tried unconsciously to boss the Masters and to tell them how they should act, if the T. S. was ever to be a success with Europeans. He felt he was better instructed on this matter than they. I doubt if Mr. Sinnett ever saw the point of H. P. B. calling him "boss." He undoubtedly helped her, but how much his over-critical judgment of her counterbalanced his help only the Masters can say. But there was one person to whom H. P. B. manifested deep affection, and never once referred to except in terms of admiration. This was Mrs. Patience Sinnett. When I first came to England as a boy of fourteen, I lived for two years with Mr. and Mrs. Sinnett, and so knew them fairly well. Certainly a personality, who deserves a greater place in the history of the movement than has been given her, is Mrs. Sinnett. Extremely well read, a perfect hostess, a woman of fine brain, she helped the budding Theosophical movement in an unassuming but forceful way. And her sympathetic understanding of H. P. B. drew repeatedly towards her the attention of both Masters.

We who today owe so much of Theosophy to H. P. B. little realize at what cost to herself she became the messenger of the Masters to us. It was said of her by the Masters, that

not for two centuries had there been such a fine instrument as was H. P. B.'s body. Her psychic organization permitted the Masters to use her as we today use an aerial, that is, to send out their forces. They could from far-off Tibet influence movements and perform phenomena wherever she was in India or Europe, using her as a fulcrum. Colonel Olcott could not act as such a fulcrum; it seems that Damodar Mavalankar was being trained to such a position, when force of circumstances put an end to all phenomena. Now, H. P. B. offered herself completely to the Masters, and through her they gave to Mr. Sinnett and Mr. Hume the teachings which we have in *The Occult World* and in *Esoteric Buddhism*. It was in connection with these teachings that various phenomena were performed, and, as all know, H. P. B. was accused of fabricating them by trickery. She was labelled a charlatan and impostor by the report of the Society for Promoting Psychological Research. But her greatest suffering was due, not to her being labelled as a fraud, but because through her instrumentality the sacred names of the Masters had been dragged in the mud.

Here let me interrupt for a moment to say that Westerners seem, most of them, utterly incapable of understanding the reverence which the Easterner has to the problem of the Masters and of Discipleship. To us born and bred in the tradition of Eastern religion, there are certain things so holy that it is impossible to desecrate them. Let me mention that in Ceylon when the word Nirvana is mentioned in a sermon by a Buddhist monk, the people piously intone, "Holy, holy." But I have been in a Theosophical home which bore on its front gate the word "Nirvana." I have known the word Koot-Hoomi used as the name of a race horse. I have seen the pictures of the Masters published in Western reviews. I have seen other things too numerous to mention, both from Western pupils of the Masters and from Western sceptics, which made me open my eyes wide and question if the

West has any real sense of sacredness towards holy things.

Even before the Coulomb attack began, such was even then the attitude on the part of some towards the Masters, that H. P. B. wrote in bitterness about her action in consenting to be an intermediary between Mr. Sinnett and Mr. Hume and the Master K. H.:

"Oh, unlucky, unhappy day when I consented to put you two in correspondence and he through his kindness, his divine charity, did not refuse my request! Better perish the *Theosophical Society* and we two—Olcott and I—than that we should have been the means of so lowering in the public estimation the holy name of the Brotherhood."

If these were her feelings before the Coulomb attack, we can imagine what they were afterwards. It seems that T. Subba Row went out of his way to discredit and disown her, calling her "a shell deserted and abandoned by the Masters," in order in some curious and incomprehensible way to restore confidence in the Masters. H. P. B. continues:

"When I took him to task, he answered: 'You have been guilty of the most terrible of crimes. You have given out secrets of Occultism—the most sacred and the most hidden. Rather that you should be sacrificed than that which was never meant for European minds. People had too much faith in you. It was time to throw doubt into their minds. Otherwise they would have pumped out of you all that you know.'"

And H. P. B. was sacrificed, whether purposely, as Subba Row says she ought to be, or only by the stress of circumstances. She left India—for health's sake, says Colonel Olcott; but H. P. B.'s own phrase was "kicked out of India."

We get a glimpse of a profoundly moving scene at this time. C. W. Leadbeater was present at Adyar at the time, and fills a gap in H. P. B.'s story of the event. He tells us that she was desperately ill at the time with Bright's disease; the doctor had left at night, promising to return next morning, but expressing grave doubts if H. P. B. would survive the night. As a matter of fact, H. P. B. did not want to survive, for her martyrdom was greater than she could bear. In the outer room there sat whispering the

two Oakleys, Damodar, C. W. Leadbeater, Bawajee, and Hartmann, waiting for any call from H. P. B. Suddenly there appeared in the verandah the Master M. fully materialized; he passed quickly through the outer room into H. P. B.'s room. Meanwhile those in the outer room withdrew. After the interview the Master retired as he came, and vanished. Next morning, much to the doctor's surprise, H. P. B.'s condition had undergone a marvelous change towards recovery; the doctor found not a corpse, but a patient who was not only out of danger but with the symptoms of a dangerous malady almost disappeared. When H. P. B. recovered, she told her intimate friends how the Master had come and given her two choices—the first to pass on into peace, with the end of her martyrdom, the second, to live on a few years more to begin *The Secret Doctrine*, so that at least a few faithful souls seeking the Wisdom might be enabled both to get the Wisdom and to come to the Masters' feet. We have a fuller account in H. P. B.'s letter to Mr. Sinnett of what happened at the strange interview:

"But I shall never, nor could I if I would, forget that for ever memorable night during the crisis of my illness, when Master, before exacting from me a certain promise, revealed to me things that He thought I ought to know, before pledging my word to Him for the work He asked me (not ordered as he had a right to) to do. On that night when Mrs. Oakley and Hartmann and everyone except Bawajee (D. N.) expected me every minute to breathe my last—I learned all. I was shown who was right and who was wrong (unwittingly) and who was entirely treacherous; and a general sketch of what I had to expect outlined before me. Ah, I tell you, I have learnt things on that night—things that stamped themselves for ever on my Soul; black treachery, assumed friendship for selfish ends, belief in my guilt, and yet a determination to lie in my defence, since I was a convenient step to rise upon, and what not! Human nature I saw in all its hideousness in that short hour, when I felt one of my Master's hands upon my heart, forbidding it cease beating, and saw the other calling out sweet future before me. With all that, when He had shown me all, all, and asked 'Are you willing?' I said 'Yes,' and thus signed my wretched doom, for the sake of the few who were entitled to His thanks. Shall you believe me if I say that among those few your two names stood prominent? Death was so welcome at that hour,

rest so needed, so desired; life like the one that stared me in the face, and that is realized now—so miserable; yet how could I say No to Him who wanted me to live! But all this is perhaps incomprehensible to you, though I do hope it is not quite so."

So once again H. P. B. offered herself in sacrifice, that the Movement might be helped. She did not foresee how, after a few years more of martyrdom, a faithful band would gather round her, so that her last years might be not of storm but of peace. Expecting nothing, she gave all, and it is the result of her sacrifice that we have her *Secret Doctrine*.

When trying to understand the personality of H. P. B., one cannot help noticing what an unusual mind she possessed. It was rich in knowledge on anthropology and religion, with a vast mass of general facts on science and philosophy also. This mass of knowledge was correlated in her mind to a scheme—a Plan of Evolution as we Theosophists term it today. But in the exposition of that scheme, however, she was not clear, and even the Master K. H. said of her explanations that the "tail peeped out before the head." Her *Secret Doctrine* is most troublesome to a mind trained in the universities; when she begins a topic, no clear statement is found in any one sentence or paragraph, no definition, so to speak. One topic leads to another, till the thread seems lost. It is all intensely fascinating to a mind which seeks to grasp the Totality of things, and not merely to discover what particular system H. P. B. is creating. She is infinitely suggestive to the institutions, though often to the precise mind she offers facts in unrelated groupings, or in no groupings at all. But she throws bridge after bridge, from mysticism to science, from philosophy to occultism. It is this which makes her writings infinitely suggestive.

Her mind was encyclopedic, and so, when she began a topic, vast vistas appeared, each one seemingly as important as all the others. The result was, when writing *The Secret Doctrine*, she began a topic, then cut up and

pasted and repasted, bit by bit, additional matter. The reproduction of one such page in *The Secret Doctrine* appears in the *Golden Book of the Theosophical Society*; and it is not a page that now appears in her work, for evidently H. P. B. cut it up further. The reproduction does not show the additional bits pasted; they are in a smaller handwriting than that in the body of the page. She was the despair of printers, for when the final and locked-up page proofs were sent to her, she would add new paragraphs with the casual marginal remark, "Printer, get this in."

H. P. B. was too intent on the knowledge which she longed to give to possess any literary vanity. She knew that her English might be defective in clearness or in literary form, and so she gladly welcomed help from friends. Colonel Olcott tells us how he helped her in the compilation of *Isis Unveiled*. It was the same with regard to *The Secret Doctrine*. If anyone with some special knowledge was near her, she promptly asked him to go through anything which she had written, and to correct misstatements of fact. Thus she utilized the knowledge possessed on special subjects by G. R. S. Mead, Bertram Keightley, Archibald Keightley, M. D., W. Wynn Westcott, M. D., C. Carter Blake, D. Sc., and others. Any suggestion made to her as to some clearer way of putting what she desired to state was at once accepted by her.

In one of her works, *The Voice of the Silence*, G. R. S. Mead helped her considerably by suggesting rhythmical phrases to express her thought. There is now in Adyar one page of the manuscript of this work; the erasures and corrections on it show that its present beauty of language was not due to any spontaneous inspiration.

We can therefore well understand why, after the first edition of *The Secret Doctrine* was published, she was anxious to amend much in it in a later edition. Before she passed away, she instructed her immediate circle to revise the work, according to their best judgment, and to remove equivocations

in phrasing, and to make its language more acceptable to a critical audience.

The two Keightleys and G. R. S. Mead did this for the second edition. The attempt made by some to make the first edition into a Gospel, whose wording must not be changed, because it expresses the final thought of H. P. B., is only possible because they had not known H. P. B., nor the way she produced her works.

Much has been written showing that H. P. B. was masculine, rough, and unfeeling. Certainly she smoked—but so did all Russian ladies then; she was witty and used her wit as a barb when necessary. No one certainly would ever say that she was sentimental. But I want to suggest to you that all that was a mask. I should like to quote two incidents to show that she was utterly tender at heart.

The first incident I heard this noon at lunch from the president herself. Once a man came to see H. P. B.; evidently he did not feel at home. To put him at ease, H. P. B. asked him to sing for her. He did; he sang a music-hall song of rather poor taste. H. P. B. asked him then to sing it again! Her intimate circle, afraid that the general company might think that music-hall comic songs represented H. P. B.'s taste in music, seemed to have intimated an objection, when she whispered back, "Don't you see it is the only thing he can do?"

The other incident is far more significant, for in it H. P. B. reveals herself in a new way. There is in Adyar

a letter which she wrote to George Arundale on his fourth or fifth birthday. She was very fond of him as a child, and so when his birthday came, she selected a special piece of notepaper with a picture on it a child would understand, and wrote as follows:

"To Georges Chela Esq.

"Happy New Year to the Most Honourable Georgy Esq. A box of sweets is forthcoming from Russia, a cold and pious country where the undersigned is supposed to have evolved from. When it arrives—you shall have it, and when you understand what your loving old friend means—you shall indeed be a *chela*.

"Yours respectfully,

H. P. BLAVATSKY."

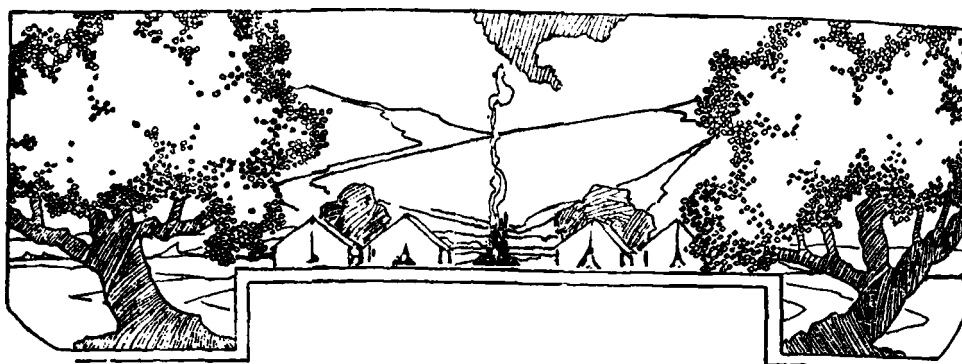
I feel utterly convinced that no one who did not have the heart of a child could have written such an exquisite letter to a child.

It is this same truth, that the true personality of H. P. B. was not that which she revealed, which is stated as a fact in a letter to Colonel Olcott by the Master Serapis in 1875. Colonel Olcott evidently noticed her roughness in manner, and perhaps wondered. Appealing to him to help H. P. B. in her then distress and loneliness, the Master says:

"O poor, poor Sister. Chaste and pure Soul—pearl shut inside an outwardly coarse nature. Help her to throw off that appearance of assumed roughness, and any one might well be dazzled by the divine Light concealed under such a bark."

It is because I have been so dazzled, ever since I knew anything of H. P. B., that I have presented to you this very limited sketch of the wonderful personality of H. P. Blavatsky.





Ommen Star Camp 1930

By Herbert Radcliffe
(California)



HE Star Camp in Ommen, Holland, from July 29th to August 7th, was notable in several respects, and was historic in at least one: It was the first time that Krishnamurti, Dr. Besant, and Bishop Leadbeater were present together there.

How gratifying was it to see them there—Krishnaji, in the full vigor of young manhood, and Dr. Besant and Bishop Leadbeater, each of them eighty-three years old, ripe in their self-proved knowledge of the Great Wisdom, the three coming to the various meetings at the Camp together, day after day, in most friendly companionship!

Naturally, Dr. Besant received the greater share of Krishnaji's chivalrous attention. He saw to it that she was comfortably seated near him at the meetings, invited her to light the huge Camp Fire in the evening, and always accompanied her to and from the Camp.



This Camp was notable for a marked change of attitude on the part of Krishnaji, spoken of by many. He seemed more quiet and composed than usual. One wondered whether it was out of consideration to the presence of his former Theosophical leaders, or because his period of sheer iconoclasm

may be drawing to a close. If the latter, possibly it will be followed by one of philosophical construction, with its stages of explanation, analysis, synthesis, and a more sympathetic appreciation of the great gap between his conceptions and language and those of his hearers; also a greater patience with their sincere efforts to understand his point of view.

Those who love Krishnaji—and the writer is one of them—rejoiced to notice at Ommen a more gracious willingness to be patient with his questioners. An affectionate good-nature goes far to unify a speaker with his audience.

Krishnaji seemed also to realize that the time had come for him to elaborate and explain some of his rather mystical statements which have not been clearly understood. He said once, "I am trying to give a new meaning to words," and later he added, "I want to explain what I mean by 'individuality,' and what I mean by 'attachment.'"

One of the questions asked him to explain the difference which he made between "consciousness" and "awareness," and though he went at length into it from his point of view, he had finally to confess that it was "difficult to make clear."

One well remembers that when

Krishnaji commenced his "mission" some years ago, he emphasized the idea of happiness, but did not define just what he meant by the word. Many thought—taking the word in its ordinary meaning—that he meant any pleasure or course of action that brought enjoyment. But now he says that "Happiness has nothing to do with pleasure or enjoyment—happiness is the highest reality, it is the consummation of life."

Those who have had the happiness and privilege of knowing Krishnaji in private life have noticed how joyous he is in his ordinary relations with people. But it is interesting to note that in his "official" life on the platform or at a Camp Fire, this note of happiness is not particularly evident. His sincerity, his intense earnestness, his keen desire to make his position and point clear, are obvious enough, but there is often a note of deep sadness too.

The last line of one of his exquisite poems, read at the evening Camp Fire at Ommen, was "My voice is the voice of understanding born of infinite sorrow," and one actually felt what had been and was being suffered.

If some of the Campers thought that this fortnight was only a delightful opportunity to relax both physically and mentally—and their carefreeness, playfulness, and gaiety seemed to indicate that many *did* so think—they must have been surprised at Krishnaji's point of view as expressed the same evening.

He explained that in the stillness of the evening one might get an extraordinary mental quietude and reflectiveness, provided—and this was the "catch" in it—that *every* moment of the day had been devoted to the most intense kind of mental effort! Alas! how many had spent *every* moment of the day in that fashion?

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A visitor at the Camp asked the meaning of the five-pointed star painted on the tents and official buildings, and the answer was typical of the unorthodoxy of Krishnaji. He said that symbols had no significance

whatever to him, that a star, or a flower, or a man, or a woman, were all merely symbols, whereas he was interested alone in life, which creates symbols. He said that some day the Camp Management might change or remove the star.

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Some of the people at Ommen (like some at Ojai) were still disturbed about liberation, evidently not yet having attained it! Queried one: Is liberation a complete change of consciousness, or a number of small liberations? Krishnaji explained that if one used relays of horses in order to travel a great distance, it is not only the last horse that brings one to the destination: all are necessary.

Another question and answer that aroused considerable interest were:

Can anyone attain perfection without help from those who stand above him in evolution? Has not the attainment of the Buddha been an incentive to you? Is there no value in example?

Krishnaji's answer, in part, was: If the desire to follow an example is born out of fear, then such an example is valueless. But if there is a careful analysis of yourself and the example or the teacher, impersonally, devoid of fear or attachment, and without a personal desire for comfort, then such teaching or such example has value.

There is always a certain air of excitement when Krishnaji is answering questions, for sometimes very delicate or personal points arise, and just as often he is apt to give an unexpected turn to an answer.

For example: Some people were surprised and others amused when he read a question asking if the physical expression of sexual love is a limitation of love and life? He replied to the effect that if one is a slave to sensation to the extent that his happiness depends upon it, then it is a limitation, and that attachment to sensation is sorrow.

As an aside to this question Krishnaji paused to say that he had recently been asked why he did not marry. He explained that marriage arises from loneliness and the need for developing

innumerable qualities through mutual encouragement and understanding. But one who is in love with life itself and is unified with the totality of life does not need to marry.

At this point a beautiful little girl—perhaps not more than three years old—looking more like a charming nature-spirit than a human child, jumped to the platform. Some sought to restrain her, but she ran forward to Krishnaji, smiled, held out her little hand, which he grasped, and she then unconcernedly walked off the platform again.

It was a delightful nuance, perfectly timed, as if to remind him that children, too, have a vital place in the divine plan of love, marriage, and life.

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Krishnaji broadcasted a lecture from the Camp on the subject of "Ex-

perience and Conduct." A large number of radio stations in Europe were connected and it was estimated that a great number of people heard him besides the 3,000 who were present in the Camp on the free-to-all day. The lecture is available in printed form.

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The happy days at the Camp passed all too quickly as the time came for the activities to end. But Ommen in particular, and Europe in general, are fortunate this year, for it is reported that Krishnaji will spend the remainder of this year there after he has visited Switzerland for a rest.

He is to spend the entire year of 1931 in India, and 1932 in America.

Our hope is that his health and strength may be preserved so that everywhere the people may benefit by his presence and teachings.

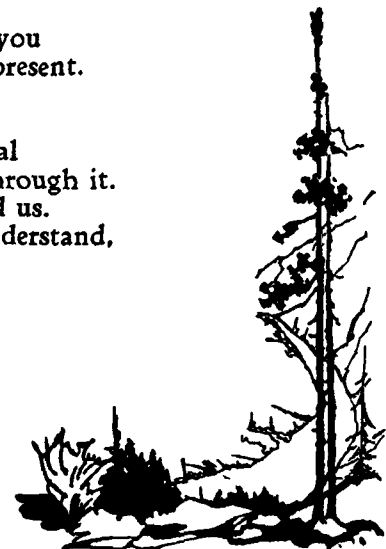
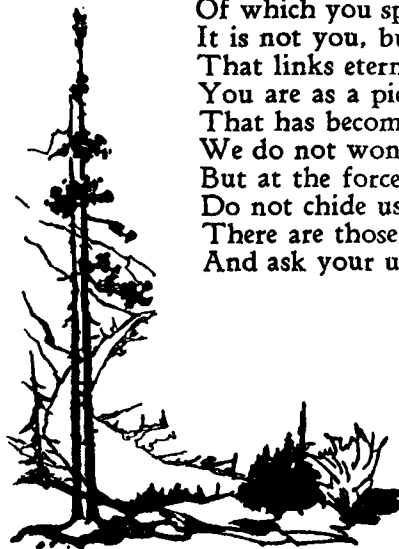
To Whom We Give Reverence

By Helen Maring

(Washington)

It is not to you to whom we give reverence—
(You have said you do not desire worship)—
It is to that which you so beautifully express,
That Perfection, the poise between Love and Reason
Of which you spoke.

It is not you, but that about you
That links eternity with the present.
You are as a piece of steel
That has become magnetized.
We do not wonder at the metal
But at the force that comes through it.
Do not chide us; do not avoid us.
There are those of us who understand,
And ask your understanding.



Ommen and Ojai

By Beatrice Wood
(California)



HEY told me it often rains at Ommen. It does!

For an enthusiastic Californian to write upon such a situation with equanimity is almost out of the

question.

Many of my friends who had been to the Camps at both Ojai and Ommen, continually exclaimed, "But Ommen is lovelier than Ojai!" Therefore, I was curious to see if such were the case. To my intense relief, Ojai remains, in my opinion, the jewel of perfection of all places.

Ommen has distinct advantages that we have not. It has, for instance, a Castle—not a gloomy castle with large, forbidding rooms, but an unexpectedly friendly castle. Its white entrance hall has a curved stairway of lovely proportions, and fine old pewter plates arranged charmingly on the wall. A large table supports the latest magazines. Deep fireplaces and chairs, exquisite bits of furniture, famous Gobelin tapestries, and colorful arrangement of flowers make it the only building used by a group of people for a group of people: it is full of art, beautiful, and efficient for organization purposes.

There is a royal approach to the Castle, consisting of a majestic avenue of great trees which lead up to a square bordered by two buildings, once stables, now pleasant dormitories.

In front of the Castle is an old sundial; surrounding the Castle is a moat, reflecting in its copper waters the forms of great oaks, and housing, so I was told, the most ancient, extraordinary and largest goldfish in the world! On a stone balcony on the edge of the moat, Krishnaji sits in the evening, and pigeons, alighting from all sides, feed from his hands as he breaks pieces of bread with which to feed them.

The administration of the Camp proper is undoubtedly more extensive and efficient than at Ojai. The tents, for instance, are not in rows, like an army, on an open field, but scattered delightfully, without too set a pattern, amongst trees. Though there are many more tents than at Ojai, the effect is of a more intimate and spontaneous arrangement. Small huts, equipped with shower-baths, hot and cold water, and electric lights, gleam through the rustling branches. The main group of buildings comprising the administrative offices, painted white on the outside and yellow on the inside, are surrounded with clusters of flowers and gay flower-boxes, giving a joyful and homelike note to the scene. Rows of red geraniums outline the trellises that connect one hut with another. The Dutch have an instinctive sense of home-making. They do not build mechanically with commonplace proportions, but bring a sensitiveness of line to every door and window. This quality of discrimination permeates the Camp, reflecting the inevitable expression of a people who cannot live without bringing a feeling of individuality and beauty to whatever they touch.

But I miss the big sweep of landscape we have at Ojai, and the ruddy mountains clearly silhouetted against a blue sky, and the peculiar gold of the California sunshine. The detail of Ommen is delightful, but, excepting avenues of trees, there is no stretch of countryside to make one gasp with joy. Yet Ommen has trees of incredible marvel, and acres of soft, thick carpet of moss. The moss has even grown on the trunks of trees, and to walk into the forest is to be absorbed in a miracle of green light of infinite variations of tone. The trees are alive with an extraordinary play of sun-

shine and shadow and give one the impression of walking into the depth of the ocean. Sometimes the forests are of small pines, sometimes of large ones, while over the roads are stately trees whose proud height forms a ceiling over passing cars and bicycles. I shall not forget the soft, deep moss over so many acres of ground, nor the ever-changing variety of green light splashing and sparkling amidst the trees.

In the Camp there is no question of the efficiency that prevails in every department of the work. It is a community of its own, a "spiritual city." A legend sprang up a long time ago in Holland that on the site where the Camp now stands, a great city would some day arise. Much excitement therefore appeared in Holland when the news of Krishnaji's talks began to spread.

Rules are made and kept, there are not the many "special cases" that we usually have in America. One day, through no fault of mine, by mistake I was wearing a visitor's badge instead of an official Camp badge. Just as I was beginning macaroni and cheese at dinner, a charming but earnest lady shook me by the arm and without much ado marched me out of the dining tent—because my badge was not of the right color. I tried to explain in four languages how the mistake occurred, but she insisted, in spite of what was but a tiny irregularity, in escorting me to the head office, a quarter of a mile away. There, the head of all the charming but earnest ladies finally agreed that I could return to my dinner. As I thanked her, she shook her head, and said in a puzzled voice, "But a rule is a rule, and really, it is very difficult to know what to do when an unforeseen and unexpected case arises!"

There is, inevitably, greater variety in costumes than at Ojai. A number of women wear national costumes, with brilliantly embroidered blouses and skirts. Men wear an amazing

assortment of trousers, short and long, narrow and broad. One man sought liberation in khaki shorts, bare-legged, with a monocle in his eye. An attractive girl wore overalls, her hair in long braids, and "sabots" (the heavy wooden shoes of the peasant) on her feet. Another woman trailed the path, gracefully draped in a white woolen shawl which gave her somewhat the appearance of a Tanagra figurine. A man in the lecture tent wore flowing robes and an impressive beard. Standing against a post, he was trying hard to look as much as possible like a Master. I did not find out from what nationality he came (probably an American!).

The most thrilling person, however, at the Camp was a venerable old gentleman with soft, flowing, white hair and beard, and gleaming, flashing, twinkling eyes—Bishop C. W. Leadbeater. And the sweetest lady in Camp, who recited a poem from Tennyson, and started lighting the Camp Fire at the wrong place, while Krishnaji, with a smile, gently showed her the correct place, was Dr. Annie Besant.

As a whole I imagined that the group at Ommen seemed less buoyant and spontaneous than the one in California; there appeared more intense absorption in the problem of individual salvation—but that may have been merely the effect of rain!

Magnetically, Ojai has a quality that is found nowhere else in the world. For that reason, and because of the open space and magic of the sun, I prefer it to Ommen.

Krishnaji, however, is tremendous and stupendous wherever he may be. He is all beauty, and all simplicity. The more I hear him, the more I understand him. The more I understand him, the less I understand him.

▲ ▲ ▲

Just after these notes were finished, a few days after the beginning of Camp, *the sun came out!*

The Meaning of Synthesis

By James H. Cousins, D.Lit.

[An address delivered in the University of Geneva at the opening meeting of a Vacation Course organized by the Theosophical World University Association.]



THE Vacation Course of Study, of which this is the inaugural meeting, is an effort to make a special contribution to a tendency in human culture which has shown itself at various times in history and is showing itself with special emphasis in our own time.

That tendency, on the side of pure knowledge, is to bring into mutually illuminating relationship certain subjects of study which are commonly held apart, such as theology and science, art and philosophy. On the side of applied knowledge it is concerned with the enlargement of the cultural material in education, as means to the full development of all the capacities of the student.

Such tendency is called *synthetical*, since it means the bringing of things together.

But synthesis does not mean mere juxtaposition. It implies an interrelationship between the things that are brought together; and this interrelationship implies a capacity of mutual response between the factors of a *synthetical* grouping.

The philosophical poet and essayist, Emerson, in a poem expressing the spirit of the philosophy and method of Xenophanes, writes:

"To know one element, explore
another,
And in the second reappears
the first."

But this interchange is not casual. The tendency towards synthesis is a response to an intuitive assumption of unity in nature; not only a unity of substance into which all its physical elaborations may be chemically resolved, or only a unity of consciousness which coördinates the multitudi-

nous items of experience; but a unity of unities, interacting, *interessential*; a simple source of all apparent multiplicity and complexity. Hence Emerson continues:

"The specious panorama of a year
But multiplies the image of a
day,—
A belt of mirrors round a taper's
flame;
And universal nature, through
her vast
And crowded whole, an infinite
parquet,
Repeats one note."

Yet, while the *synthetical* tendency is towards unity, it must stop short somewhere on this side of unity, or cease to be synthesis. In other words, the search of synthesis is for a thinkable set of fundamentals recognizable under all details of their operation, providing a key to the unities, and also to the diversities, of natural phenomena; a key also to the experiences of life, individual and collective, contemporary and historical.

The field of our study is the universe, its substance, its organization, its vitality, its consciousness. The instrument of our study is the mind.

Here we recognize a limitation of our instrument, a natural tendency to translate its reactions to the universe into terms of its own quality, knowledge, and experience.

But, since the mind of humanity is a sharer in the universal life, and capable of mutual response with other elements of that life, its operations are not limited to the mental process of a moment. It has an obvious interaction with other minds through speech and art and other modes of expression. It has also affiliations with qualities and processes both inferior

and superior to itself. In common experience, the operation of the mind is mainly an adjustment of selected mental facts for the justification of acts which are initiated by impulses other than mental. But the mind in its highest operations, released from allegiance to sub-mental influences, and contemplating its own free processes, becomes aware of interrelationships between its own phases of operation and between its various reflections of the universe. It observes a cohesive principle that implies law within itself and therefore within the universe. It observes also that its own reflection of the universe can never be complete, must always be ready to yield to modifications from the intrusion of unknown quantities, and must therefore be regarded as a growing organism expressing life rather than as an organization imprisoning it.

Life cannot be enclosed in any system, however philosophically consistent or scientifically accurate. Indeed, while consistency and accuracy are entirely essential to the *processes* of the mind, they become the enemies of the mind when they assume an air of finality.

"Life," as a speaker recently said, "is not logical." But neither is it illogical. It is so identified with all the modes and moods of its expression that it sets up between them incalculable interactions which, seen analytically, appear as multiplicity and complexity, but, seen synthetically, appear as permutations and combinations of a group of mentally demonstrable, emotionally tangible, dynamically applicable principles of life, each being in some degree an analogue of the others, a symbolical indication of significances beyond its own immediate function. To "see life steadily and see it whole," as Matthew Arnold phrased it, is to see it neither as logical nor as illogical, but as *analogical*, that is, to see it with synthetical vision.

The synthetical search is not for some remote and mysterious thing in life. It is rather an endeavor to find the simplicity of completeness. Life

is a unity; and as its expressions move away from unity—that is, into divisions and subdivisions of unity—they assume the guise of complexity. But to those who have become synthetically alert—a capacity of mind which it is the purpose of this Course to encourage—the expressions of life in their simple totality move towards their fulfillment along four plain channels from which their waters infiltrate into one another.

The four channels of the expression of life through humanity are: the channel of action which outturned is execution and inturned is organization; the channel of feeling which outturned is personal expression in the arts and inturned is aspiration in the religions; the channel of thought which outturned is observation in the sciences and inturned is reflection in the philosophies; the channel of intuition which outturned is creation in all its forms and inturned is illumination. These are the perpetually outflowing and inflowing rivers seen by a wandering king in an Irish legend, which were interpreted to him as the means where-by man gives and receives knowledge.

Along these channels life has flowed into the achievements of history, and the study of the historical evolution of consciousness in its fundamental modes will form one of the main objects of research of the true University of the future. Here, however, we limit ourselves to the qualitative aspect of the expression of life, and shall now indicate the interaction of one aspect of expression with the others.

We have spoken of the intuition as creative when outturned and illuminative when inturned. By this we mean that from a region of our nature in which all its powers and experiences are coördinated, there emerge the impulses to further experience of life and in that region are stored the results of such experience. As experience grows it becomes more and more clear, radiant, sure; and its further actions become more and more creative. Hindu vision places two swords in the hand of the Spirit of the Future, the sword

of *gnan*, or essential wisdom, and the sword of *karma*, or action.

Now, when this creative-illuminative aspect of the individual life is turned towards expression through an instrument which is predominantly energetic, it expresses itself as dynamic intuition, or *tact*. When intuition expresses itself freely and mainly through the feeling-mood of life, it expresses itself as aesthetical intuition, or *taste*. When the intuition expresses itself freely and mainly through the mental mode of life, it expresses itself as intellectual intuition, or *intelligence*. But dynamic tact is only intelligence and taste in action; and aesthetical taste is only tact and intelligence in feeling;

and intellectual intelligence is only tact and taste in mind. And when the intuition expresses itself freely and fully through the cognitive, affective, and active phases of the individual life simultaneously, it achieves *genius*.

The object of our Vacation Course is to bring into synthetical relationship all phases of human knowledge and culture with a view to their future inclusion in the education of youth, such inclusion being intended to give to youth, in the phrase of Dr. Montessori, "pedagogical material" that will enable youth to achieve a gradual liberation of all its powers into full, balanced, therefore stable and happy, expression.

The Mystic

By F. Milton Willis
(New York)

Deep in the lonesome watches of the night,
When to the world's far margins down is drawn
With loving care its canopy of light,
Within my soul oft witness I the dawn
Of such a day no eye could bear the golden sight.

And, too, when ravening tempests come, rend wide
The starry canopy, rush howling in
And roar and rage aloft from side to side,
Not e'en the deal of this unholy din
Doth with my blissful, radiant day its claims divide.

Oh, would that when false pleasures softly lure
With cunning semblance of my high delight,
Or when black malice into forms impure
Provokes my peace with its corroding blight—
Oh, would my molten golden day might still endure!

Soft, silly creatures of blind circumstance,
Did we but will it with a constant mind,
All things would strive for our deliverance,
The Light within no obscuration find—
Ourselves as gods work freely in the World-expanse!

Psychotherapy

By Peter Gray Wolf
(California)



HE cave man within us." That is what one writer of books has called our primitive self. If you can get him on your side in the game of life, why then you are an assured winner. But if he hates you, then he works against you, spoils your signals and blocks your interference, bringing all to smash at the very moment when you think you have made a touchdown. What to do with this lawless primitive self is the big problem of psychotherapy in every one of its branches. We have tried to change nature too suddenly, we moderns; nature is conservative and bids fair to make our fine plans go awry unless we show more understanding and less speed. "What shall it profit a man if he gain the whole world and lose his own soul?" Modern psychotherapy is concerned with the soul of man. We have verified in the laboratory the findings of the old prophets when they said that ills of the soul sooner or later become ills of the body, or tragic circumstances in life and conduct.

Psychoanalysis is the analysis of the psyche or soul, to discover the sources of mental conflict and to release new energies through self-knowledge. This technique is in no wise a contradiction to the teachings of religion, but, on the contrary, asserts that if a man belongs to a church he should sincerely practise his religion. Psychoanalysis

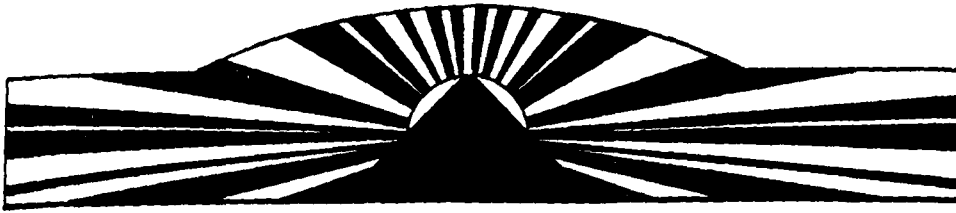
requires the greatest sympathy, mental dexterity and understanding of symbolism, in its practitioners. It does not depreciate any existing spiritual values, but releases psychic energies for the service of the soul of man. Psychoanalysis tries to explain why tragedy dogs the steps of some, showing that such souls have a dual nature, and that Jekyll and Hyde struggle to undo each other in the slums of the mind.

Psychoanalysis is also a technique of spiritual culture. It has the greatest value for teachers and parents, even if they have no obvious mental conflicts. Every teacher, particularly, should be analyzed, as it makes the work of the classroom very much easier and gives an increased understanding of child and parent.

Professional and business men, confronted with apparently insoluble problems, should seek analysis, as often the cause of seeming failure is a resistance in the mind. Amazing as it may seem, there is often a secondary personality in some which does not want to succeed and which cunningly brings constructive plans to wreck and ruin. This naughty boy in us needs to be uncovered and coaxed into conscious coöperation, and then our life is merry as a well-tuned fiddle.

There is nothing in psychoanalysis that does not conduce to a beautiful, wholesome life, for the effort of the analytic therapist is to make good into better and better into best.





The Call of the Present

By Geoffrey Hodson
(England)



IN PRECEDING articles the author has ventured to make certain suggestions concerning the future. He thinks he sees signs of great changes which are imminent, such as the emergence of a new sense—intuitive perception; the development of a new type of consciousness—the synthetic mind; and the birth of a new race—the sixth sub-race of the Aryan stock. These ideas are in no sense new, for they have been accepted theoretically by many who through Theosophical studies have become acquainted with the Great Plan.

We are, however, living in the present, and the immediate *now* is all important to each one of us. Wonderful though the future may prove to be, the present seems to the author to be more wonderful still. And this because to any who are at all alive and responsive to the forces of the present, there can be no rest, no standing still; the pressure of the present is too great, the need of the moment too urgent to permit of hopeful inactivity. Action is the call of the present: "Know the Truth for yourself," its insistent command.

Two apparently divergent aspects of Truth are being put before us today. Between them there is no easy way of compromise; their presentation forces us to think, to think hard, and to think for ourselves.

Theosophical occult truths have enriched us beyond all commensuration; and now, through the new teacher who has arisen, the greatly beloved and greatly questioned Krishnaji, new riches are offered us in the

form of direct mystical illumination. Doubly rich are we, therefore, in the immediate present, for the profoundest occult truths and the highest spiritual illumination are both offered to us in unmeasured degree.

But spiritual riches must be individually assimilated before they can be "banked"; otherwise divergent presentations will neutralize each other and we shall be poorer than ever before. If we become spiritually impoverished, our Theosophical Society will suffer; and a suffering Theosophical Society can do but little to help the suffering world, whose pains it was founded to relieve.

Therefore, let us spiritually enrich ourselves, knowing that the spiritual enrichment of one enriches the whole. Let us awaken to a recognition of our present poverty, let us rise up from our apathy and spiritual sloth and *find out the Truth for ourselves*. Let us emancipate ourselves from spiritual servitude and know.

Let us use the spur of the present; let us press the rowels of doubt deeper and deeper into our sides, that we may leap forward to Truth.

Yet whither shall we leap?

The answer to that question is always and for ever the same. It is, "Within." There all truth lies, there alone it is to be found, and this applies to occultist and mystic alike. Therefore, let us look within; establish a regime of search, a determined pursuit of illumination, a deliberate shattering of the veils of illusion, that we may see Truth naked—face to face.

This surely is the call of the present. How is it to be answered? According to the temperament of each one. The way matters but little, it is the consummation which counts.

The author chooses Raja Yoga as his way, to him the most profound of all sciences, the science of the soul. Already gleams of Truth are being discerned, giving promise of union with the Great Light. But if this promise is to be fulfilled, he must work and work unceasingly. One week of inertia will undo the labors of many months, will allow the newly opened channels to close up again. And above all things the would-be Yogi must keep the channels open, so that life may flow through.

Raja Yoga discipline, Raja Yoga meditation—these are the two sides of the road which the Yogi seeks to tread. Success demands a third, and that third is *work*. Salvation of each one must be wrought out by work in this all-important present time. Yet so often, when doubt comes, are we prone to cease to work and then—alas! the light goes out of our soul. So let all who are troubled at this time work and work harder than ever before, for in work lies that self-forgetfulness which is the basis of all occultism.

Many naturally will ask—indeed are asking—“How shall we work? Where shall we work?” Again the answer is, according to one’s temperament. The important matter surely is to avoid all sense of separateness in

work, to see the value of all sincere and devoted service to the world, and to realize that, as our great Leaders have said, “There is but One Work.” This work has its different aspects and calls for differing types of workers. We have been told that our President is the outer channel for the work of the Manu, Krishnaji for that of the Bodhisattva. As there still remains the ceremonial and cultural work of the Mahâ-chohan, there should be no difficulty for each one of us in finding his temperamental line of work for the fulfillment of the Great Plan.

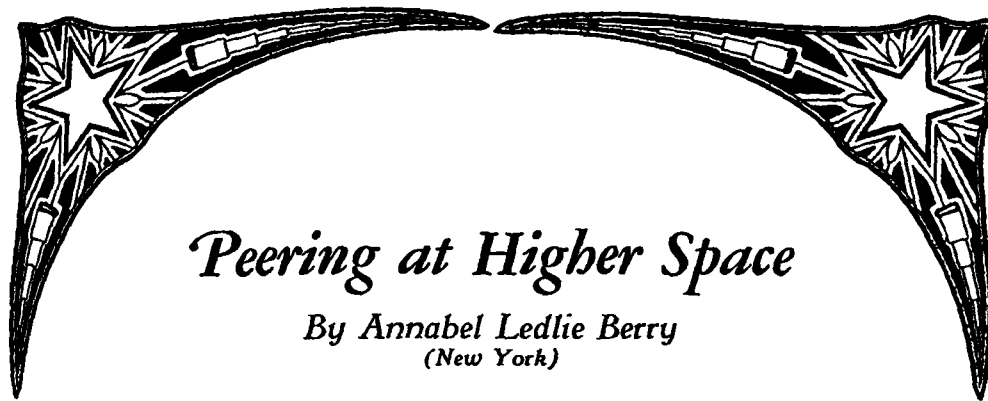
Self-discipline, meditation, work—these three will lead us to Truth; these three make up the Raja Yoga life; by these we can answer the challenge of the times; by these we can know for ourselves and, knowing, we can be free. Free from personal anxiety, we can be used by Those Who live to serve and save the world. Being used by Them is the first step towards Them; and when the first step is taken, They take two towards ourselves.

Then soon will come the time when we shall see face to face One Who is the embodiment of Truth, shall hear that sweetest of all voices, the Master’s voice, and hear for ourselves His tender call: “Follow me and I will make you fishers of men.”

Thus, the author believes, may each one of us answer the call of the present time.

SELF-CONSCIOUSNESS

It has already been stated that to become self-conscious, spirit must pass through every cycle of being, culminating in its highest point on earth in man. . . . It is necessary for each ego to attain full self-consciousness as a human, i.e., conscious being, which is synthesized for us in man.—*The Secret Doctrine*.



Peering at Higher Space

By Annabel Ledlie Berry
(New York)

THE dreamers are the blueprint-makers of the world, from whose pictures great mental edifices are afterward built, and sometimes an experience during sleep will bear the imprint, even to the waking mind, of unquestionable truth. Into this category falls the following:

Suddenly, in a dream, finding myself at the centre of things, and perceiving very clearly what rapidly faded after waking, I heard myself exclaim to a hypothetical listener, "I can see it from the inside!"

From the testimony of others, I conclude that this inside sight was a momentary flash of fourth-dimensional perception.

My first re-reading of Ouspensky's *Tertium Organum* focussed certain thoughts, hitherto more or less formless, into clearer perspective and more comprehensible lines. The value of their transcription here lies in their further clarification to myself, and in the possibility that in this way a small contribution may be made toward our common visualizing power of the fourth dimension, now taking so important a place in the intelligent thought of the day.

Laying aside, then, all consideration of other and more valuable contributions to the literature of higher space, let me set down merely those clarifications which have occurred to me from the reading of such books, notably this one of Ouspensky's.

The importance of trying to make concrete the impressions thus engendered, impressions partaking of the ut-

most difficulty of expression, lies in helping to ascertain to what degree of comfort, stability, hope, and joy the groping soul may attain by excursions into this uncertainly charted but imminent region of perception.

Briefly, as is well known, a fourth-dimensional figure is defined as that of a solid, moving off in a wholly different direction in space from a third-dimensional one. A line moves off from a point, or one dimension moves off from no dimension in a direction inconceivable to a consciousness supposedly situated in the point. A plane moves off from a line, or two dimensions from one, again in a wholly inconceivable direction to a being situated in line consciousness only. The same thing happens with regard to a cube in its behavior toward a plane, and the imaginary denizens of the plane could not conceive of the existence of three-dimension measurements. For us, who are living in the consciousness of the cube, to envisage the fourth dimension, it is said that one must imagine that a cube, or figure with a threefold extension in space, may be made to move off from this in a direction wholly at variance with those three. This feat is practically impossible for the human brain, and thus we plainly see the plight of the supposititious beings on the planes or dimensions below us in their struggle toward a higher comprehension of space.

Have we then, in the immeasurably distant past, evolved our consciousness through that very effort, and find ourselves now doing the same thing as

we strain toward the fourth dimension which we dimly feel to be just beyond our reach? And, this gained, shall we again overcome the obstacles to the understanding of the fifth, sixth, and seventh . . . ?

To return to the contemplation of the fourth dimension: time is considered to be this new direction in which our consciousness shall move. Mathematically this can all be proved, of course, but how can we think of it in everyday terms, so that it may be of practical, living value?

One conceivable direction wholly at right angles to the three already known, of height, width, and depth, is felt in the behavior of light simultaneously radiating from a centre in all directions. The phenomena of expansion and contraction, also from a centre, the law of all flowering and decay, would seem to point in the desired direction. It is a far easier idea to compass since the radio has become a commonplace of every home.

Our personal relation to this direction must be central if we would feel the stretch of growth in our intuitional powers.

How then, might the ability to envisage this make life more comprehensible or lovely?

It is conceded that life is as broad in extent as the conception of it in the observer; therefore, the wider the capacity for living, the wider the life. Every added sense is a new tool for carving out beauty.

The difficult mental change of focus from the conception of time as a line, to time as an area, so to speak, is the first expansion necessary. It is not only difficult to arrive at, it is exceedingly difficult to hold. But each effort repays with the wider sense of freedom. Fully realized, it must be infinitely worth the pains.

Observed from above, a line or path which seems to move backward past us when we are walking on it, becomes quite still, and is seen whole. Time ceases to be a factor in the perception of it. Without our motion, time, in our old evaluation of it, is not. It is our perception which moves, and it

does not need to move unless it is small and limited. In other words, everything *is*, eternally; the might-have-been, the was, the may-be, and the will-be, and this comforting now of stability and rest is played upon by the light of our little lanterns of consciousness according to their capacity.

What we perceive is as much a cross-section of a whole as a line is a cross-section of a plane; and what seems to be our progress through life may be only our own perception, taking in much or little: big or little searchlights in the dark. The searchlight picks out its selected object with spectacular brilliance, but a radiating lamp is much better to read by, and the sun exceeds them both. Why stop short of the sun, once we begin to grow?

If we were so fortunate as to sit in the midst of our lives, sending our understanding all ways at once, it might be seen that to us in that strategic position, life would take on a wholeness and a meaning unthought of by him whose mind runs out in one straight line, ignoring all which it does not see as non-existent. A thorough understanding of fourth-dimensional space-time would seem to be a long step toward bringing about this happy condition, and every bit of expanded consciousness is a bit of dynamic power toward it.

Imagining ourselves as having attained this power, the place of choice in the scheme assumes new value. For, spread out before us, is the might-have-been eternally existent with the was, the may-be with the will-be; and our choice will be as plain and simple to us as is the observed course, from a window, of a man at a cross-roads. For while he sees the road ahead of him, we see simultaneously the three other roads he might take, with all their existent phenomena.

Here, incidentally, we may see a certain reconciliation between the ideas of free-will and predestination, if we regard predestination as the whole static scene, predestined from the beginning because existent as space of a

higher dimension, and free-will as our privilege to choose what part of pre-destination we will make our own. When two conceptions of the human mind absolutely clash, and a deadlock is produced, one may be sure that the solution of the enigma rests in the balance between, where each becomes like the other, as heat and cold, as they approach each other, unify.

That which manifests is that which shows. Anything which has real existence will in *time* manifest—which is a way of saying that it lay static somewhere, but as yet unperceived. Therefore in *time-space* it lies.

What can a little child know of the world of its parents' love for each other, until with awakened perception that world becomes real for him; that world which was, nevertheless, as full of meaning at the time of his inattention? Ideas of past and future enter into this, therefore time can be thus proved to be a condition of perception, instead of a stream carrying all away. The Hudson River is water of the same nature as clouds and ocean, though all we see is a fraction of its surface carrying boats from Albany to New York. Albany and New York are coexistent.

During the course of some painful event we often see a happy outcome ahead because we see beyond the flowing aspect of time into its space condition according to our knowledge of cause and effect. "To see life steadily and see it whole" must have had reference to such a time-space sense.

Ouspensky speaks of the power of mind to place in the closest juxtaposition things aeons separated in time, and to do so because they are *seen* to be so. Any correct comparison may link indissolubly an ancient and modern image, such as the naming of the Mazda electric bulb from the god of the ancient Persian Fire-worshippers. This comparison is not Ouspensky's, but his concrete example of the physical action which would parallel the mental gymnastic is as follows:

Make an ink spot on each of two opposite corners of a piece of paper. These are as widely separated as any past from any future because they can-

not be made to touch while the paper remains flat or two-dimensional. But use another dimension, and lifting one corner, fold it over exactly to meet the other. No "Plane-man" could see how this was done.

That which manifests does so only in reference to the observer. Look straight ahead of you with all your intelligence concentrated on observation, but by no means can you see what lies behind you. Use the device of a mirror and you can do so while still looking ahead. If you had tried to see what was behind you by the ordinary method of turning your body around, you would have had recourse to time for the purpose; the mirror made time into space.

Time is a factor of a blind man's conception of form, for he must build up his mental images of phenomena by a succession of tactile impressions, and his pictures of things must flow into being instead of flashing into instant perception as do those of a sighted person. Add another faculty to his equipment and to him also time becomes space in our sense.

We arrange impressions of existence in a sequence and call it time because we cannot see into the Being of Life. "Judge not that ye be not judged." We must condemn no theories which may be hypothetical only to our partial knowledge. They who have awakened in themselves the faculties which are to us as sight is to the blind, will of necessity judge our limitation by the evidence of its existence, as we ourselves see fish pursue their watery way, unconscious of the world of air whose denizens see all around their little glass house. But we do not judge the fish in the harsh sense with which we use the word in our own world. Let it be seen that the superior mind may carefully gauge a limitation without condemning the captive.

Should we find ourselves, then, by means of whole-hearted and concentrated desire, beginning to sense this new dimension, what becomes immediately self-evident? Is it not that the ratio of wisdom increases according to dimension?

The "Line-man," or being of only one dimensional consciousness, should he dream in his most exalted spiritual moments of creatures who were Plane-men, would look upon them as omnipotent and all-seeing because of their apparent power of disappearance and reappearance into his world in a wholly incomprehensible manner. He, only capable of movement in two directions, forward and back, would never perceive those beings who were placed momentarily beside him. The Line-man, pursuing his straight and narrow way, may be cutting directly through the mental existence of the Plane-man. Dimly conscious of this, he may say he exists in him as we say we exist in God. Time for the Line-man would be space for the Plane-man, for while the former proceeded through him in a given number of minutes, he remained perfectly quiescent.

Now let us apply the same logic to the Plane-man's consciousness. He, as a flat creature, utterly unconscious of up and down, regards as an impossible dream his intuition of a being who understands and employs these directions. We are always supposing that each of these men is dimly conscious of a wider surrounding space than his mind can envisage, exactly as we are, for unless we actually inhabit an intuitional plane higher than that of our physical life, we cannot get any clear idea whatsoever of that life: we cannot see the forest for the trees.

As the hypothetical Plane-man proceeds to move about freely in his world, he finds things mysteriously appearing and disappearing precisely as events flow for us from the future into the past. But we, looking into his world from above, perceive that he, a mere surface, meeting such things as stationary trees with many branches, finds each branch in turn, as he is obliged to accommodate himself to it, to be an event out of the future, entirely unconscious of the common root of all, so easily perceived by ourselves. He deals with immovable outline,

fancying he is studying the great stream of time. He passes it, and it recedes into the past for him. Our space is his time.

Of course, these rudimentary intelligences would regard any effort to rise to the status of the next or, to them, imaginary plane, with the greatest fear of personal danger. To go sideways, to a Line-man, or to rise or sink, to a Plane-man, would be a subject for awestruck whispers; would, in short, be supernatural.

Now, to go on to the next hypothetical analogy:

We, the three-dimensional "Cube-men," proceed on our toilsome way through the stationary world of the man next higher up, the world which may become ours by a stretch of capacity. How odd our limitations must seem to him, our ideas of past and future! And when we shall have climbed this road to a higher vision, what *other* laws of life may appear, to smooth out our woes and tangles? We, seated at the centre, may behold surrounding us all that was or will be, as far as mere time is concerned.

We have proceeded far enough in our argument to know that, even having achieved this, we shall appear very rudimentary to the fifth-dimensional man, which is as it should be.

We, then, surveying our world as never before, would see as never before the stark necessity of sheer goodness. We would stand aghast at our own past crudities and cruelties, now seeing causes and effects as parts of one whole. It was said long ago that such knowledge would render crime impossible.

Plato said, "God geometrizes." In this effort to understand the relativity of the so-called dimensions, we perceive a sort of geometrical progression in ethics, more trustworthy than the old emotional measure.

"For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known."

Thoughts on Prayer

By J. W. A. Croiset van Uchelen
(Holland)



PRAYER is the expression of an unceasing urge within man to seek the source of his being. However, with the changes through evolutionary history as regards man's interpretation of God, this expression of approach has changed likewise. Prayer has become a science, it is the making use of natural laws. It is not the setting aside of laws by an almighty Being to please the individual, but rather a scientific procedure of readjustment.

(A current of electricity can kill or heal; it does not depend upon electricity, but on the use we make of it—it is all a matter of vibration.)

I can imagine that older people are sometimes jarred by the fact that things they had held in reverent awe, and about which one didn't speak but in a whisper, or with solemn faces and folded hands, are now being taken as mere matters-of-fact. It is easy to see how this changing attitude by some will be regarded as a loss of reverence; yet this is incorrect. Things to a next generation take on different aspects; to them reverence is just as much expressed in a way which may seem irreverent to those whose thoughts go back to the conservative, mellow past of their dreams. Seriousness by the present generation can be just as much expressed in a laughing affirmation of fact as it was once voiced in an awkward, though reverent, solemnity. We cannot set back the evolutionary clock, and it is foolish to try to do so. It is all right to be able to remember and appreciate the beauty of times gone by, but not less should we respond to the new-found beauty of the present. Often it is easier to dream and drift on the downy clouds of memory and past creation, than to wake up to beautiful realities in the blinding sunlight of the present day. Wake up! The beauty is

here and now, not less than yesterday; but to perceive this we must be able to free ourselves from prejudice, from habit-thoughts, or binding memories of the past.

What has been called Christian prayer has been, for the majority, a cringing and crying to a mighty Monarch reigning over His kingdoms, seated on a golden throne in the heavens, sown with crystal stars as its pavement. To be sure, there has been beauty in prayer then as now, but now—it is different. It is no longer an appeal to a changeable person, whom it might be well to pacify by offerings. Prayer is now the readjustment of our Selves to the unchangeable laws of a universe. There is no pity about it; and the grace and goodness—are the Eternal Grace and Good of Life Itself. Is this less beautiful, less majestic? In fact, could anything be more inspiring, uplifting, than this realization of the Oneness of Life?—"even as thou art one with the Father!" For, let us not forget, new forms and new names do not mean a difference in substance, but merely a difference in approach of the one underlying reality. If we could remember this, we should not only be more tolerant but less hasty in our conclusions.

For instance: There is no reason why—having come to recognize God as Infinite Life—we should by this recognition be deprived of the familiar fatherly companionship which in all ages has been so dear to the human heart. There is no reason why we should not—and many a reason why we should—have both in one. They are one. God as principle is Unchangeable Law—but, is not the Christ-child born within us, seeking its Father who is in heaven? Is subtle symbology of mere words so utterly lost to our apprehension? God is principle, and God is individual also. For principle be-

comes individualized the moment it comes to dwell in external manifestation in the human body. And is not this body called a living temple of the most high? Thus prayer is the entering in the inner temple. And do you know what the Hebrew root-word *palal*, from which our English word prayer is translated, signifies? It means exactly: the discovery of wondrous things within oneself.

The basis of prayer is Faith—but then again, the word faith is a symbol for many expressions. For instance: To know the unchangeableness of natural Law is as much an expression of faith as the belief in the infinite Love of an omnipresent God. Speak of God as *Allah*, or of Life or Law, call Him the Beloved, or *le bon Dieu*, what difference does it make? We usually do not speak of *Allah*—or pray in Latin; but we might say *le bon Dieu* and address Him in Hebrew. What are our modes of expression compared to the reality of Life? God is the underlying substance of all things; God as

principle does remain forever uncognizant of, and unmoved by, the changing things of time; unchangeable law in the government of our affairs, as well as in the control of the starry heavens. But this is not all, any more than the emotional side of our nature is all, or the scent of a rose, or the whiteness of the petals of a lily—and who of us does know it all?

Whether faith is called reliance on infallible Law, or trust in infallible Love, all bow before the majesty of Life. And thus once more is prayer the simple affirmation of God's Will, the Law of the Unchangeable: "Thy will be done."

God—a thought of Life and Love and Light, a thought of Beauty and Eternal Harmony. Words, aspects, symbols—a whirl of images projected falteringly by human mind—man groping after truth—returning as a little child to the house of his Father. A prayer rising up—of Life divine, O God eternal!

In Ecstasy

By Virginia A. Baverstock

(California)



GOD, Thou art, and thus I am.
 Thou art The Whole, I am the part.
 Thou art My Spirit, I am Thy Soul.
 Thou art the Spirit of my spirit.
 Thou art the Soul of my soul.
 Thou art the Body of my body.
 Thou art Spirit, art Substance, The Whole.
 Thou art Bliss, and I am joyful.
 Thou art Life, and I am living.
 Thou art Power, and I am powerful.
 Thou art Love, and I am loving.
 Thou art Mind. And thus I know
 Thou art the Lord, Who mindful of Thine Own
 Doth bless me thus with Thy great token
 To know my own nativity.
 Thou art and ever were.
 I am and ever shall be.
 For Thou and I are One
 Throughout Eternity.



The Rubaiyat

By Leo L. Partlow
(Hawaii)



IT IS written in the ancient chronicles of Khorassan that there lived in the city of Naishapur a venerable and learned saint whose fame as a teacher was spread far and wide. It was universally believed that every boy who read the Koran or studied the traditions of the elders at his feet would surely attain to honor, fortune, and happiness. Among his pupils were three companions, one of whom was called Omar Khayyam. These three boys, considering the probability that at least one of them would prosper, took a solemn oath that they would divide with each other equally whatever of good fortune they might achieve.

Eventually one of them became the Grand Vizier of the Sultan, and when the time came for him to redeem his pledge, Omar said to him: "The greatest boon you can confer on me is to let me live in a corner under the shadow of your fortune, to spread wide the advantages of science, and pray for your long life and prosperity." When the Vizier saw that his old friend was sincere in making this modest request, he settled upon him a generous pension, which enabled Omar to spend the balance of a long and useful life in scholarly pursuits. He attained to great renown as a mathematician and as an astronomer; he gave to Persia a reformed calendar

which, according to Gibbon, surpasses the Julian and approaches the Gregorian. Two sultans heaped honors upon him for his attainments in science and letters, and invited him to share in the pomp of the royal court, but he refused, preferring to lead the simple life at Naishapur, reading the story of the stars and writing his priceless *Rubaiyat*. It was here that he wrote,

A Book of Verses underneath the
Bough,

A Jug of Wine, a loaf of Bread
—and Thou

Beside me singing in the Wil-
derness—

Oh, Wilderness were Paradise
enow!

The original *Rubaiyat* is composed of independent quatrains, or verses of four lines each, in which the first, second, and fourth lines rhyme, and the third is usually, though not always, blank. There is no continuity of thought from one verse to another, and the only order in their arrangement is alphabetical. There are several English translations of the *Rubaiyat*, notably Whinfield's and Heron-Allen's in verse, and Justin McCarthy's prose version, but these are all valuable to us chiefly as a background for Edward Fitzgerald's version, which is the standard to which all others are referred.

In 1859 Fitzgerald published the first edition of the *Rubaiyat*, and never did a book fail more completely at the first. Of the 200 copies printed Fitzgerald gave the printer 150, keeping fifty copies to distribute to his friends. Apparently the author gave only three copies away, and the printer was unable to find a market for his share, so for several years the book was unnoticed. Finally, several years later, the poet Dante Gabriel Rossetti, lounging about the bookstalls of Piccadilly, came across a copy of the *Rubaiyat* which had been reduced in price so many times that it had at last reached the ignominy of the "penny box." Rossetti rescued the masterpiece and started it on its way to popularity; and from that day forth its success was phenomenal.

Fitzgerald's translation is unique, in that it is not a translation at all, but rather a transfusion of ideas from one language to another. When we speak of a translation we ordinarily understand that the translator has at least endeavored to bring over the original thought with as much precision and detail as possible. The translator is not supposed to tamper with the thought of the original author. But Fitzgerald has not hesitated to select a line here, and a line there, a figure of speech from still another quatrain, and to combine them all into one glittering gem. He omits many quatrains entirely, and at will condenses two or three into one, and expands one into two or more. At times he obviously reads new meanings into Omar's lines, giving them a twist that is not indicated in the original. He takes the independent, disconnected stanzas of Omar, and rearranges them in a certain continuity of thought, which is a decided improvement from the standpoint of Western readers.

The *Rubaiyat* is not so much a Persian poem translated into English, as it is an English reincarnation of a poem that once was born in Persia. If, as some critics maintain, there is more of Fitzgerald than of Omar in it, we may not quarrel; for, regard-

less of the authorship, the book speaks for itself, and can easily stand on its own merits as one of the choicest gems of literature in the English language.

I know of no other book which illustrates more strikingly the difference between poetry and that which is not poetry. For example let us take one of the original quatrains that Fitzgerald manages to follow rather closely. McCarthy translates it in prose as follows:

If I, like God, were master of
the heavens, I would blot them
from the world, and fashion new
skies beneath which free man
might gain his heart's desire.

Whinfield renders it in verse as follows:

Had I the power great Allah to
advise,
I'd bid him sweep away this
earth and skies,
And build a better, where, un-
clogged and free,
The clear soul might achieve her
high emprise.

And of course you know how Fitzgerald makes Omar say,

Ah, Love! could you and I with
Him conspire
To grasp this sorry Scheme of
Things entire,
Would not we shatter it to
bits—and then
Re-mould it nearer to the Heart's
Desire!

If we take the *Rubaiyat* at its face value it is simply a beautiful poem with a haunting note of sadness, presenting the Anacreonic ideal of life—"eat, or at least drink, and be merry, for tomorrow we die." From this point of view Omar's romantic tenderness, his wistful questions concerning human destiny, and his daring accusations of divine injustice, are all but the maudlin effusions of an old man in his cups.

Come, fill the Cup, and in the
Fire of Spring

Your Winter-Garment of Repentance fling.
The Bird of Time has but a little way to flutter
And the Bird is on the Wing.

Indeed, indeed, Repentance oft before
I swore, but—was I sober when I swore?
And then and then came Spring and Rose-in-Hand
My threadbare Penitence apieces tore.

And much as Wine has played the Infidel
And robbed me of mine Honor, well,
I often wonder what the Vintners buy
One half so precious as the stuff they sell.

Why, be this juice the growth of God, who dare
Blaspheme the twisted tendril as a snare?
A blessing—we should use it, should we not?
A curse.—why then who put it there?

In this latter verse we detect a note of criticism of the Creator. In other verses this idea is presented much more pointedly and vigorously. Omar does not cringe before his Maker. He tells Him to His face, so to speak, what he thinks of Him. I have taken the liberty to render into verse after my own fashion a quatrain that I find in McCarthy's prose translation, but not elsewhere.

If, 'gainst my brother I in anger be
And smite and slay for Disregard of Me,
And Thou strike me because I broke Thy law,
Where, then, the difference 'twixt me and Thee?

Referring to the conception that God created man out of dust, and gave him a set of passions which must not be gratified, Fitzgerald's Omar

voices his unyielding resentment in a group of verses remarkable for their fire and vehemence.

What! Out of senseless Nothing to provoke
A conscious Something to resent the yoke
Of unpermitted Pleasure, under pain
Of Everlasting Penalties, if broke!

What! From His helpless Creature be repaid
Pure gold for what He lent him, dross-allay'd—
Sue for a Debt he never did Contract
And cannot answer — Oh, the Sorry Trade!

Oh Thou, who didst with Pitfall and with Gin
Beset the Road I was to wander in,
Thou wilt not with Predestin'd Evil round
Enmesh, and then impute my Fall to Sin.

Oh Thou, who Man of Baser Earth didst make,
And Ev'n with Paradise devise the Snake:
For all the Sin wherewith the Face of Man
Is blacken'd—Man's Forgiveness give—and take!

Then in another group of verses he mentions this injustice again, and gives his idea of the remedy.

Into this Universe, and Why not knowing,
Nor Whence, like Water, willy-nilly flowing
And out of it, as Wind along the Waste,
I know not Whither, willy-nilly blowing.

What, without asking, Hither hurried Whence?
And, without asking, Whither hurried Hence?
Oh, many a Cup of this forbidden Wine

Must drown the memory of that
insolence!

These two latter verses illustrate also Fitzgerald's very striking quality of cramming a wealth of meaning into a few words. I know of no other poet, with the possible exception of Browning, who approaches him in this regard. In the original *Rubaiyat*, a whole quatrain was used to express almost exactly what Fitzgerald has expressed in these two lines:

What, without asking, Hither
hurried Whence,
And without asking, Whither
hurried Hence?

Fitzgerald piles meaning into his words until one can almost imagine them creaking like heavily loaded wagons.

As another illustration of this quality I should like to quote the following quatrain, McCarthy's translation:

Yesterday I beheld at the bazaar
a potter smiting with all his
force the clay he was kneading.
The earth seemed to cry out to
him: "I also was such as thou—
treat me therefore less harshly."

Fitzgerald renders it as follows:

For I remember stopping by the
way
To watch a Potter thumping his
wet Clay:
And with its all-obliterated
tongue
It murmur'd—"Gently, Brother,
gently, pray!"

See how he compasses the whole phrase, "I was also such as thou," into one single word, "Brother." Life is fleeting, says Omar.

Whether at Naishapur or Babylon,
Whether the Cup with sweet or
bitter run,
The Wine of Life keeps oozing
drop by drop,
The Leaves of Life keep falling
one by one.

A Moment's Halt—a momentary
taste
Of *Being* from the Well amid
the Waste—

And Lo!—the phantom Caravan
has reacht
The *Nothing* it set out from—
Oh, make haste!

And then, bringing in one of the
most beautiful metaphors in all literature,

Yet Ah, that Spring should vanish
with the Rose!

That Youth's sweet-scented Manuscript
should close!

The Nightingale that in the
branches sang,

Ah, whence, and whither flown
again, who knows!

Oh threats of Hell and Hopes of
Paradise!

One thing at least is certain—
This Life flies;

One thing is certain and the
rest is Lies;

The Flower that once has blown
forever dies.

Omar seems to feel that mankind is
in the iron grip of the hand of Fate,
for he says:

We are no other than a moving
row

Of Magic Shadow-shapes that
come and go

Round with the Sun-illumined
Lantern held

In Midnight by the Master of
the Show;

But helpless Pieces of the Game
He plays

Upon this Chequer-board of
Nights and Days;

Hither and thither moves, and
checks, and slays,

And one by one back in the
Closet lays.

The Moving Finger writes; and,
having writ,

Moves on; nor all your Piety
nor Wit

Shall lure it back to cancel
half a Line,

Nor all your tears wash out a
Word of it.

Would but some winged Angel
ere too late
Arrest the yet unfolded Roll of
Fate,
And make the stern Recorder
otherwise
Enregister, or quite obliterate!

However, Omar seems to realize there is no remedy for the situation and he gives a philosophic shrug of the shoulders.

Waste not your hour, nor in the
vain pursuit
Of This and That endeavor and
Dispute;
Better be jocund with the
fruitful Grape
Than sadden after none, or bit-
ter, Fruit.

Some for the Glories of this
World; and some
Sigh for the Prophet's Paradise
to come;
Ah, take the Cash, and let the
Credit go,
Nor heed the rumble of a distant
drum!

Ah, make the most of what we
yet may spend
Before we too into the Dust
descend.
Dust into Dust, and under
Dust to lie,
Sans Wine, sans Song, sans Sing-
er, and sans end.

Such is a fair cross section of the *Rubaiyat*, giving practically the complete case for the view that it is a hedonistic poem, an Apology of Wine. Those who see in these verses nothing but the mellow vaporings of a drunken poet are welcome to their views, but I for one believe there is a more profound interpretation.

In the first place there is little or no evidence that Omar was a libertine or a drunkard, except his own *Rubaiyat*; and if he intended his verses to have a mystical interpretation, as I believe he did, the case against him falls to the ground.

In the second place, it is a matter of authenticated history that Omar

was a really great astronomer and mathematician. Somehow to me there is something incongruous about the notion that he was drunkard and also a great astronomer. The combination is unnatural. Profligate poets, yes, but not profligate astronomers and mathematicians. The picture is not consistent.

If you will study the whole of the *Rubaiyat* you will find many verses that absolutely contradict the Epicurean *motif*. For example:

The Ball no question makes of
Ayes and Noes,
But Here or There as strikes the
Player goes;
And He that toss'd you down
into the field,
He knows about it all — *He*
knows—*He* knows!

I find that Fitzgerald has not given this side of the question the same relative importance and proportion that it occupies in the more literal translations. From McCarthy's prose I have selected two paragraphs and rendered their substance as follows:

No Stranger is *The Friend* I know
so well,
And if you say there is a Fiery
Hell
Wherein God plunges Hungry
Sinners,—No!
That lie to one who knows Him
not, go tell!

Thou touchest not the heathen
and profane,
But on my Ravish'd Heart Thy
Hand has lain;
And if the Pain Thou, touch-
ing, causest me
Endure forever,—still, too short
the Pain.

When we compare thoughts like these with those other stanzas in which Omar brazenly hurls defiance and challenge into the face of the Almighty, it is evident that we must look below the surface to find the meaning. My own interpretation is that the god whom Omar attacks is that man-made, theological God, who

mixes hate, and wrath, and vindictiveness together with his love. Omar is simply voicing the natural rebellion of the soul against such a conception of God, and asserting his right to make his own religion. Fitzgerald has him express this sentiment in the following quatrain, in which the dervish represents the church:

The Vine had struck a fibre:
 which about
 If clings my being—let the Der-
 vish flout;
 Of my Base metal may be filed
 a Key
 That shall unlock the Door he
 howls without.

The French scholar Nicolas tells us that Omar was an ardent member of the religious sect known as the Sufi. Now the Sufis are the mystics of Islam, and mystics are the same whether you find them in Islam, Buddhism, Hinduism, or Christianity. They have this trait in common, they seek a certain mystic experience which is sometimes called "union with God." As an inland lake might break through its barriers, and cut a wide channel to the sea, uniting its waters with the waters of the deep, ebbing and flowing together, so does the mystic strive to unite his consciousness with the consciousness of God.

The mystics of all ages have borne witness to the reality of this experience. The Great Teacher of Galilee said, "I and my Father are One." Plotinus, the Greek mystic, said, "The seer belongs to God and is one with Him." The Upanishads of ancient India say, "He who thus knoweth I am Brahma, becometh this All." And the modern mystic, Krishnamurti, says, "I and the Beloved are One."

The mystic sees that the logical conclusion to draw from this divine union is that all men are in unity with each other, hence their doctrine that this apparent separateness between individuals is an illusion, and that each person is in reality identical with all others.

Bearing this conception in mind let us read a group of verses from Fitzgerald's Omar.

I sent my Soul through the In-
 visible,
 Some letter of that After-life to
 spell:

And by and by my Soul re-
 turn'd to me,
 And answered "I myself am
 Heav'n and Hell."

Up from Earth's Centre through
 the Seventh Gate
 I rose, and on the Throne of
 Saturn sate,
 And many a Knot unravel'd
 by the Road;
 But not the Master-Knot of Hu-
 man Fate.

There was the Door to which I
 found no Key;
 There was the Veil through
 which I might not see:
 Some little talk awhile of *Me*
 and *Thee*
 There was—and then no more
 of *Thee* and *Me*.

Then of the *Thee* in *Me* who
 works behind
 The Veil, I lifted up my hands
 to find
 A Lamp amid the Darkness;
 and I heard,
 As from without—"The *Me*
 Within *Thee*, Blind!"

In other words, "How blind is the *Me*, that is within *Thee*!" How blind is the *Self* when it is within the self!

Consider the problem of the mystic when he tries to describe what he has experienced in ecstasy. Language, being the product of the general experience of the race, has no words that fit the case. Therefore when the mystic would describe his ecstatic visions he must speak in metaphors, analogies, and symbols.

The nearest approach to conscious unity that the race has made is along two lines. The first case is the romantic love between man and woman, which is intense but exclusive, centering upon one only. The other case is the influence of the Flowing Bowl, the pledge of fellowship, which is less intense but at the same time more

general, promoting a sense of unity, congeniality, (born together, kins-folk) conviviality, (living together, having one life in common).

And so we find the mystics of all ages making free use of the symbols of Earthly Love and the Wine-cup to describe their transcendental experiences. In Christianity there is the figure of Christ as the Bridegroom and the Church as the Bride; there is also the Cup of Wine, the sacred symbol of union, or Communion, as it is called by the Church.

In the Old Testament there is the Song of Solomon in which the most sensuous physical images are used to describe spiritual delights.

The Greek Mysteries of Dionysus used the symbolism of wine to express this same idea of union with the Divine.

And old Omar likewise uses both sets of symbols, as if he might be trying by every means to express his unutterable thoughts. But as he says, "The drinker alone can understand the language of the rose and of the vine."

It is certain that Omar had no doubts concerning the question of the immortality of the soul, despite his apparent pessimism, for he says:

And if the Wine you drink, the
Lip you press,

End in what All begins and
ends in—Yes;

Think then you are *To-day*
what *Yesterday*

You were — *To-morrow* you
shall not be less.

So when that Angel of the
darker Drink

At last shall find you by the
river-brink,

And, offering his Cup, invite
your Soul

Forth to your Lips to quaff—
you shall not shrink.

Why, if the Soul can fling the
Dust aside,

And naked on the air of Heaven
ride,

Wer' 't not a shame—wer' 't
not a shame for him
In this clay carcase crippled to
abide?

'Tis but a Tent where takes his
one day's rest

A Sultan to the realm of Death
address;

The Sultan rises, and the dark
Ferrash

Strikes, and prepares it for an-
other Guest.

It seems to me that I can detect in the *Rubaiyat* several indications that the author was an occultist as well as a mystic. When he speaks of rising to the throne of Saturn he says he passed through the "seventh gate." This seems to be a clear reference to what the Hindu school calls the "Door of Brahma," situated near the top of the head. It is the point through which the inner man leaves the physical body, a feat which everyone performs, but only those who have learned the trick know how to do it consciously.

Then there is this lovely stanza:

I sometimes think that never
blows so red

The rose as where some buried
Caesar bled;

That every Hyacinth the Gar-
den wears

Dropt in her Lap from some once
lovely Head.

This may be just the poet's way of saying that the stream of evolution is carrying us all onward to perfection, and that from the dead past spring the beauties and the glories of the present. If so, it is a very beautiful way to express what Theosophy calls the law of *Karma*. He plainly says in another verse:

Yesterday this Day's Madness
did prepare;

Tomorrow's Silence, Triumph
or Despair.

One of the most subtle references he makes to this mighty law occurs in that remarkable group of nine quatrains recounting the conversation of

the Pots in the House of the Potter. The Potter of course represents the Creator, and the Pots his creatures, each Pot a man, and each man a philosopher. As the various Pots are giving voice to their fearful hopes of immortality, up speaks an ugly, misshapen Pot which the Potter himself had marred in the making.

After a momentary silence spake
Some Vessel of a more ungainly
Make;

"They sneer at me from leaning
all awry:
What! did the Hand then of the
Potter shake?"

Does the hand of God shake? Is that the reason for these poor unfortunates broken and diseased from birth, unloved, under-nourished, under-privileged in every way? Does the hand then of the Potter shake?

Omar leaves it as an unanswered question, a question to which the old orthodoxy makes only stammering replies. The *Rubaiyat* is full of these little unanswered questions, questions that sting, that disturb, that annoy us, gad-fly questions that infect us with the germs of discontent, to the end that we may be impelled to re-examine our philosophy of life.

A philosophy of life is like a house to live in. At first large and comfortable enough, it eventually becomes decayed, dilapidated, and outworn, before we realize it. Until someone like Omar comes along and tumbles it

down about our ears, we never realize how far beyond repair it is. And then we are forced to rebuild, for man must have a house.

And in that work of reconstruction it may be that we shall find new meaning and deeper significance in these closing stanzas, particularly the last, in which is neatly condensed that old Vedic conception that the universe is the sport of God, that God is not only the creator, but also the sole actor and the only observer.

A hair perhaps divides the False
and True;

Yes; and a single Alif were the
clue—

Could you but find it—to the
Treasure-house,

And peradventure to *The Master*
too;

Whose secret Presence, through
Creation's veins

Running Quicksilver-like eludes
your pains;

Taking all shapes from Mah
to Mahi; and

They change and perish all—but
He remains;

A moment guess'd—then back
behind the Fold

Immers't of Darkness round the
Drama roll'd

Which, for the Pastime of
Eternity,

He doth Himself contrive, enact,
behold.



A Dream Story

By Addie M. Tuttle
(California)



HE time was just before dawn. The sea was a dream sea, and the shell-like canoe was of dream-stuff also. A faint breeze rippled over the water as though the surface had been fanned by the tiny wings of baby angels.

"Is He ready, Boy Beautiful?" asked the Man of Light.

Boy Beautiful smiled, and his smile was like the sunbeam passing over a casket of jewels. His dark eyes rested lovingly for a moment upon the Man of Light. In his tender hands was a golden dream flute.

"Master, He is ready," the Boy Beautiful replied.

Out of the dull dream sky came a ray of somber light which pierced the grey mist of the early morn.

The Man of Light arose and looked across the dream sea. He was strong and fair, and the light of Boy Beautiful's smile was in and through his glowing body.

"Then play, Boy Beautiful, that His earth body may be made pure!"

The mist clouds parted, and a purple ray fringed with a golden glow dropped from the dream sky and fell upon the murmuring wavelets. The Spirit of the Air lifted its glorious promise and millions of quivering dream rays hovered joyously about.

Boy Beautiful tossed his night-dark locks across his slender shoulders and raised the dream flute to his rosy lips. His body was slight, but straight as a willow wand. The tiny waves hushed their ripple and softly whispered, "Peace!" Boy Beautiful sent out a long tremulous note, and the steady blue eyes of the Man of Light followed the melodious sound across the dream sea. As it reached the distant shore the dawn light leaped to meet the rapturous moment of a

new birth, and an answering call, dreamy but full of joy, echoed from out the dream wood and floated over the crystal water to the shining boat. The wavelets sang a happy measure and gently tossed sparkling dewdrops at the feet of the radiant Being in the shell canoe.

"Play that His desire body may be made holy with noble aspirations!"

A new thrill passed into the trembling note of Boy Beautiful's flute, and gave birth to tiny rifts of melody that joined into one jubilant chord of victory as it neared the shore line. It hovered for a moment over the shadowy tree tops of the dream forest. The birds took up the joyous refrain, and the wind carried the mighty chorus into the World of Passage.

"Coming," sang the answering voice of the newly awakened Earth Child, and gladly the welcoming wavelets bore the faint sound to the listening Man of Light.

"Play, Boy Beautiful! Play that His mind body may be purified by lofty thought!" in clarion tones called the Man of Light.

The melody caught up its spent breath, dying in leafy forest. The chorus sprang into new life, and wind, wave, the tiny throat of feathered songster, and the glad Spirit of Morning, all poured forth in joyful anthem.

"Coming, coming, O Blessed Man of Light," sounded across the dream sea.

"Now, oh hasten! Play for His Spirit-Soul!" shouted the Man of Light.

And the Earth Child? Listen and hear the music that sent the throb of life into His heart of love!

Away in the vista of light and joyousness comes a distant quiver. Gently that murmur forces its way through space, growing stronger, fuller, until

it bursts into a flood of ringing notes that swell into one grand symphony. Onward it sweeps toward the expectant Soul, bringing in its triumphant notes the herald of a new dawn. All the hope that can be sent by heaven's messenger vibrates in that plaintive call.

The Soul of the Earth Child awakes, leaps from Its dreamy sleep, and springs with a glad cry to meet the cadence from the Earth World. The melodious notes retreat and grow distant, for the Soul must not leap with a bound into those sacred precincts lest the song victorious assume such mighty proportions that

the timid stranger become affrighted. Slowly and with caution must the waiting Soul go forth, and, following the strains that lead it on, now pausing to let the flow of ecstasy enwrap it, as the celestial notes sound fainter, then on again, to pursue the heavenly symphony grown distant, but ever with the melody blown backward, to welcome home the stranger Soul.

"Coming, coming—here, O godly Man of Light!" sounds the voice triumphant.

At that moment, an Old Soul was born into a young earth form.

Incidents of Memory from Former Lives

Every soul has previously passed through many human incarnations The most interesting of the reincarnation cases I heard was the story of a certain Mansour Atrash. It is vouched for by dozens of persons in the Djebel. This Mansour Atrash married a girl of twelve, by the name of Ummrumman—Mother of the Pomegranate. Shortly afterward he was killed in a raid. Those events occurred about thirty years ago. At the exact hour of his death, a fact afterward verified, there was born to a family of Druses hundreds of miles away, in the mountains of the Lebanon, a boy, whom they named Najib Abu Faray. He grew to be twenty years of age without ever leaving his native mountains, and then by accident was taken to the Djebel Druse, the old home of Mansour Atrash. As soon as he reached the Mountain, he said: "I must be in a dream. I have seen all these places before; they are more familiar than my own mountains." When he came to the village in which Mansour Atrash had lived, he said: "This is my village, and my house is up a certain street and on a certain corner." He walked through the twisting streets, straight to the house of Mansour Atrash, went to a walled-up recess, had the bricks torn down, and discovered a small bag of money that he remembered having put there in his former life. Later he was taken to some vineyards belonging to the Atrash family, where there were disputed boundaries. He pointed out the boundaries that he said he had laid down when he was Mansour Atrash, and a Druse court of law accepted them. He had now given so many proofs of his identity that he was recognized by the children of Mansour Atrash as their reincarnated father and received ten camel-loads of grain as a present from the Atrash family.

Here is a yet weirder story they told me: A man in the Djebel Druse was murdered. When he was reborn and grew up again, he remembered the murder and declared: "I am going to seek vengeance." He followed the guilty man to America and actually did kill him, saying: "I am killing the man who murdered me."

I was told, however, that survival of personal memory was rare, and that not one Druse in ten thousand recalled anything of his former state.—From *ADVENTURES IN ARABIA*, by W. B. Seabrook.



Enlightened Egoism

By Dora E. Hecht
(England)



ENLIGHTENED egoism—this seems to be the solvent of many of life's difficulties. Too long has the world labored under the delusion that egoism was ill-founded, a conflict of instinct and reason, insoluble and persistent.

The XIXth Century, with its conventionally altruistic attitude, left a dangerous heritage, a tendency to emphasize the supposed duty of interference, against which the succeeding age has had to struggle. Consequently, it is not surprising to find that for the XXth Century authority is a synonym for danger—danger to the real self, hidden and inactive though it may often be. Hence the rebellious spirit so generally apparent. This spirit, as evidenced in the young, has forced education to reconsider and in some degree to revise its methods, so that a visitor from the preceding Century would often have cause to marvel. Unconsciously produced, the spirit of an age is potentially at least its greatest value. Let us see whither the spirit of the present age is tending.

The rebellious stage once passed, the individual emerges half-fledged, often inordinately self-conscious and anxious to do his duty both to himself and to others. The sequence of these words is intentional; for the Victorian was impelled by the whole weight of contemporary thought to place first his real or imagined duty to his fellows, and last—a very long last, so long that it frequently escaped attention altogether—his duty to him-

self. Whereas the XXth Century, having reversed the sequence, tends sometimes unconsciously to be so absorbed in the life of "number one" as to give little heed to questions of relation and social duty. In fact, personal relations, particularly those of the family, appear to play a less important or, anyway, a less preponderating part than formerly, perhaps because in himself the individual is more free.

Youth's aim is freedom. Indifferently interpreted the aim is apt to lose itself in extravagance, license and licentiousness. Irresponsibility, so characteristic of the youth of the present day, is but the natural aftermath of an age when responsibility to others was persistently taught or implied, whilst responsibility to self was as frequently ignored. But self-dependence without the assurance of authority, or realized control from within, tends to be dangerous. Therefore the youth of the present age appears often to be as dangerous to itself as were the authoritative attitude and incomprehension of the age preceding.

Without control, no self-discipline, no real independence, seems to be possible. Here we find one of the chief difficulties of the present age. Control by others is resented, criticized, and sometimes even openly repudiated, although the individuals concerned may not yet be sufficiently or rightly enough self-conscious to ensure their being and behaving as the real self—latent in all, although rarely consciously active—may dictate.

Apparently the only selfhood of which youth seems usually aware is desire for pleasure, a desire the intensity of which often appalls the older generation. Yet why should this be? Surely intensity is valuable whatever the means and manner of its expression, since these are bound to change progressively as the sphere of self-consciousness extends.

Youth is prepared to go to great lengths in search of satisfaction, even though it be but of a temporary nature. Is this not better—that is, tending more to progress—than lukewarmness or repression? And notwithstanding the fact that the present age is contemptuous of idealism, due perhaps to a strong sense of real values which it is as yet unable to formulate, is not the idealistic factor at the root of such modern passions as intensity, sometimes crudeness, of color, harsh irregularity of sound, and variety of movement? Youth hates to have its taste criticized, doubted, or condemned, and probably much irritation may often be due to a lack of understanding of the supreme value of taste to the individual. To paraphrase Nietzsche, youth may be interpreted as saying: "This is neither good taste nor bad taste, but just *my* taste; what is yours?" For the sanctity of taste, wherever it may be—in food, color, form, sound, or movement—is the primary form of selfhood, the consciousness that the I-ness in one is something totally different, separate and distinct from other selves, and that its tendencies are equally valid.

Hence to trespass against the sanctity of taste is a perilous proceeding and one to be avoided, particularly where there is or may be any flavor of an authoritative relation. Sympathy in matters of taste, understanding of their relative importance, and the need of freedom in the development of taste—these are some of the fundamentals of human relationships.

The unfledged feels cheapened by reflection on, or disparagement of, his taste, as he could hardly do in respect

of other faculties. He knows that where reason, knowledge, and feeling are concerned his lack of experience easily exposes him to the charge of ignorance, error, and so forth, but he also instinctively realizes that the intuitive judgment of taste does not require the authority of experience to support it. The absolute of taste often appears to be, indeed, the only absolute recognized by present-day youth.

It seems almost that old-time absolutes of taste are being set aside by youth in favor of a peculiarly flexible and inclusive standard. More and more, good and bad taste tend to disappear as definite standards, being gradually replaced by something fluidic—verve, intensity, maybe, or *elan vital*—which, though vague and elusive, seems itself to be the justification of its own existence.

Not what others think, but what I do, or what I wish to do, appears to be the battle-cry of the present day. Probably analogous ideas existed in the XIXth Century, only to be repressed or mutilated by an age which believed in Authority and set more value on guidance than on natural direction. But present-day youth is not like the Victorian—bamboozled by every semblance of authority, though vaguely aware of other stirrings. Youth now dares things Victorians but dreamt of, which seems to be but another evidence that the dreams of one age often point to the achievements of the next. If it were not so, how would mankind progress? Moreover, experience appears to prove that inhibition and denial may sometimes be useful factors, making for strength, once the individual has gained the power to discriminate between real and imaginary selfhood.

In every age, youth tends to extremes. In the Victorian age, youth was disposed to over-emphasize social relations, whilst in the present day, youth apparently over-accentuates ideas of personal freedom. Hence the care needed to maintain a standard of liberty and not of license for the development of selfhood.

In a time of transition such as the present, it is impossible that there should not be much dislocation of energy; outlets formerly congenial have apparently become blocked, and whole sections of the community as well as many individuals appear to be suffering either from indifference and half-heartedness or from exaggerated emphasis of petty and ephemeral interests. Both these things militate against progressive and harmonious living. The ordered progression of idealism, that potent instrument of evolution, seems in this respect to be both delinquent and sufferer.

The idealism of the XIXth Century seems to have been almost altogether absorbed in collective action. Here and there an individual ventured upon a supremely individual course (*vide* Florence Nightingale), but in general idealistic activity was collective both in scope and character. Usually some body corporate seems to have been the unit of action, and social validity apparently only accrued to the individual insofar as he or she could be identified with some recognized social unit. The individual as expressed through taste and intellect hardly counted, notwithstanding the fact that "unity in diversity" was one of the shibboleths by which the age veiled its lack of individual freedom.

The Victorian age, with its stress on altruism, seems to have been inclined to accept perversions and repressions of taste as proper. The XXth Century, on the other hand, with its emphasis on individual freedom, seems to show some disposition to undervalue the significance of unity. At the present time there certainly is a distinct tendency for individual taste to run riot long before the individuality expressed has reached a stage of social value. The development of individual uniqueness in its true sense is a matter of slow growth. Selfhood cannot be forced, but may and should be trained. The present generation tend, however, to be so engrossed in their personalities, their superficial tastes and tendencies, and trivial in-

terests, that the individual—the true selfhood—rarely gets a chance to emerge and enter into its real activities.

We seem now to be on the verge of an age when individuation, some uniquely individual adaptation to life, will be the form of service required for the progress of mankind.

It is interesting to note how many and various are the ways in which the self is being forced through the self-centred stage to the fullness of selfhood. During this stage, the individual has, as it were, to fight his way through a mass of inherited and traditional attitudes, a chaos of undeveloped feeling; and to revise these, and to reduce them to a state of order, he is obliged to pass through a more or less prolonged condition of inward-turning (*introversion*). How otherwise could he hope to attain to a state of individual self-dependence, and become a unit capable of efficient coöperation with other equally self-dependent units for a common end?

Instead of scattering his energy at the dictates of custom and environment over a multitude of activities, the individual will more and more be forced to concentrate along the line of his particular *intensities*. Here and there this is actually being done, so far as the exigences of life permit, and youth is allowed to follow his bent as relaxation, if not otherwise possible. Here it is that self-centredness may become socially valid. Freed from its cruder forms, self-centred activity inevitably tends to prove *recreative*, in the true sense of the word. And this is of consummate value, both for the individual and for the society of which he is a part. For in proportion as the daily-bread task tends to become increasingly mechanical for the vast majority of workers, increasing importance obviously accrues to what is termed recreation. Hence *education for leisure* becomes a slogan second only to the paramount need of *training all for work*.

Moreover, recreative activity seems to be a natural way of self-develop-

ment: training in concentration, mental agility, and intensity of energetic output are often greatly furthered by these means, not to mention great human qualities, such as reciprocity of feeling, humor and true comradeship.

As is well known, animals learn in and through play. Is it not therefore at least probable that man's failure to attain the maximum of selfhood, his true status, may be due to the insufficient development of the play spirit? In the animal, play (alone or with others) leads to the maturing of physical faculty and instinct, thus fitting it to play its part in life.

The human animal, on the other hand, usually stops short in the development of the play instinct long before its maturity (self-sufficiency) is reached. And yet it may well be along the line of this maturity that human solidarity will one day be attained: a solidarity of individually self-creative and self-supporting individuals, each happy in his own mode of expression, without ever being even tempted to injure or interfere with the self-expression of another. From this point of view, as well as from that of

true selfhood, the development of self-recreative ability appears to be of genuine importance socially.

Raised to its true position as the equipoise and coefficient of work, recreation, especially in its more creative aspect, must inevitably lead man to the discovery of and at-one-ment with "the God within," whose service is indeed perfect freedom.

Not till then can man become a truly self-supporting unit of the Cosmos, fulfilling his true function in life as a minute particle of the whole and sharing in its powers of creation. Thus selfhood — individuation — as social service becomes a battle-cry to which reformers, educators, and the man in the street, one and all, may rally.

The age of imitation is passing: its doom, unspoken, is yet certain. The age of creative activity begins (*vide* Cizek and the school-children of Vienna), and presently creative recreation will be known and recognized as a socially most valid means of expression of truly conscious selfhood.

In proportion as this aim is increasingly realized, youth will grow contented and mankind's life progress.

Thine Own Experience

"Do not believe anything on hearsay; do not believe traditions because they are old and handed down through many generations; do not believe anything on account of rumors or because people talk much about it; do not believe simply because the written testimony of some ancient sage is shown thee; never believe anything because presumption is in its favor, or because the custom of many years leads thee to regard it as true; do not believe anything on the mere authority of teachers or priests. Whatever, according to thine own experience and after thorough investigation, agrees with thy reason and is conducive to thine own weal and to that of all other living beings, that accept as truth, and live accordingly."—*Buddha*.



The Science of Seership

By Geoffrey Hodson

Review by Charles E. Luntz

(Rider & Co. \$3.00. *Through the Theosophical Press.*)

I have been reading a book the like of which has never before been written. Its title—almost startling to the non-Theosophical reader—is not the least unique thing about a volume crammed with unique things. Seership and Science—in a past generation the antitheses of each other; our materialistic grandfathers scorning the one, our religious grandfathers abominating the other.

A science of seership! Yet why not? The Oxford Dictionary defines "science" as "organized body of knowledge that has been accumulated on a subject." The title is not a misnomer. Due to the labors of a little band of pioneers, among them the author of the work under review, there has indeed been accumulated a very vast body of knowledge regarding the mechanism of seership, commonly called clairvoyance.

There have been many books, and some very good books, dealing with superphysical sight, notably the classic, *Clairvoyance*, by C. W. Leadbeater; yet Mr. Hodson has followed no model. His method of treating his subject is peculiarly his own. Throughout he is the scientist *par excellence*, ever stating his facts carefully, concisely, with ample citation of authorities; yet the book is provided with a beautiful spiritual quality

which one might expect from the author of *The Brotherhood of Angels and of Men* and of *Thus Have I Heard*.

The motive which actuated the work is set forth in the opening chapter: "The purpose of this book is to make a critical examination of the subject of supernormal cognition; to illustrate that study with a number of examples taken from the author's own experience; and finally, to offer an explanation of the rationale of psychic powers, together with some thoughts concerning their relationship to the five senses with which man is normally endowed."

And that purpose has been carried out admirably. The book makes enthralling reading for the occult student. You take it up eagerly and lay it down with regret only when you must. Yet so simply and non-technically is it written that it may safely be given even to one just beginning to take a mild interest in things occult, without fear of "scaring him off"—the bugaboo which confronts us with so many of our books, ably written though they are.

The author's qualifications for his task are modestly stated in the following words: ". . . he has himself spent a number of years in the investigation of such phenomena," [the phenomena of psychic powers and manifestations] "and also in an en-

deavor to develop the faculty of clairvoyance by the application of the methods outlined in the concluding chapter of this book. For some years now he has been engaged in clairvoyant research with men of science. In the early chapters of this book he quotes briefly from the records of such experiments, not in the least to display his own small gifts, but to provide support for the theories brought forward, to illustrate various types of super-normal cognition, and to assist the reader in forming an opinion upon the subject for himself."

The first subject dealt with is Astronomical Research, pursued by what the author terms "magnetic vision." An interesting explanation of the term is furnished in a series of introductory remarks to the chapter by a member of the research group who is familiar with the latest scientific developments. Quoting copiously from authorities such as Eddington, Allen (author of *The Quantum*), Sir J. J. Thomson, and others, he shows that science has at last accepted not merely the existence of the ether (how they balked at it in H. P. B.'s time!), but of a sub-ether (though not as yet of the sub-atomic and atomic ethers known to Theosophy).

It is in these sub-ethers that "magnetic vision" works, and a number of scientifically recorded tests of such vision in locating planetary positions are set forth. This work is still progressing and articles have recently appeared in *The Theosophist* giving further details of such experiments which open up a field entirely new. One may hope that the group will sometime undertake to investigate the still finer forces radiating from the planets through astral matter, which astrologers consider to affect the destinies of man or at least to indicate them.

Then comes a fascinating record of Bacteriological Research. Cultures of various diseases, such as dysentery, were taken from a number of persons and diluted to a degree where no known chemical or bacteriological test disclosed the presence of anything but

distilled water. Under the most severe test conditions (described by the author in detail), clairvoyant vision was brought to bear upon these "nosodes." Bottles containing the colorless liquids, with nothing to distinguish them from each other, were placed before the investigator, who in each case accurately described their radioactive characteristics and their color emanations. It is interesting to learn that a separate work dealing with this and other clairvoyant researches in the medical field is in course of preparation.

To the occult student with scientific training, Mr. Hodson's excursions into the realms of physics and chemistry will be hailed with delight. Ever since Besant and Leadbeater's monumental pioneer work, *Occult Chemistry*, some of us have eagerly awaited a definite correlation of modern scientific theories regarding the nature of the atom with the occult statements on this subject. Perhaps Mr. Jinajadasa's illuminative articles on Occult Chemistry in *The Theosophist* have come nearest to filling that desire. Mr. Hodson makes an almost definite pronouncement: "Both from ordinary scientific and from clairvoyant considerations," he says, "it is most probable that the electron is the positive ultimate physical atom E." [By E, he means atomic Ether of the highest physical sub-plane.]

Passing over the intensely interesting record of research work into the nature of radioactive substances and gases, we halt at the section dealing with "The Electric Current." Observations were made both at etheric and astral levels of consciousness. The fullest details are given. The author seems to try to anticipate every possible question and objection and answer them before they can be raised. He summarizes what has so far been achieved in the following language:

1. The nature and direction of the current has been observed, i. e., *That an electric current consists of a flow of astral ultimate particles along lines of locked E atoms (physical ultimate particles) from the negative to the positive pole of the battery.*

2. *The discovery of the rôle of copper.*

It is seen that in the case of this metal at least the copper acts as a road or pipe within which the other phenomena take place, and the very good electrical conductivity of the copper may be due to the special arrangement of the atoms which affords no friction or opposition to the passage of such current between the "columns."

Thus a considerable advance has been made in the study of the electric current and, as should always be the case, in real "live" research work, many points of interest present themselves for solution. The next stage in the work will be the examination of the origin of the current and an attempt to determine whether the astral stream is newly introduced into the wire by the battery.

The author is too modest. If, indeed, due to his efforts it be definitely established that electricity is identical with the ultimate atom of the Astral Plane (in its free state, presumably, unenmeshed with the elemental essence of the plane), then some day the researches of Geoffrey Hodson are surely destined to rank with the great pioneer discoveries of scientific history. It may come sooner than we think.

One of the most fascinating chapters in the book is the "Clairvoyant Diagnosis of Disease." Six typical cases are reported, the disease first being described in customary medical terminology, then as observed with etheric vision, and lastly a high type of clairvoyance is brought into play through which the observer traces down the original Karma responsible for the affliction, in some cases extending back over an incalculable number of centuries.

The method of treatment most likely to benefit is suggested. Where the case appears hopeless this is definitely stated. In one such instance the progress of the patient in the astral world after physical death is followed, and an interesting account given in a later chapter devoted entirely to the study of discarnate life.

The nature of the six cases selected varies widely and allows full scope for demonstration of the versatility of this truly stupendous method of diagnosis. If it does indeed in future centuries

become the common instrument of the medical profession, as the author claims it will, a revolution in medical practice, more profound than any since the days of Hippocrates, will come about, and present-day diagnosticians in those latter days will seem almost as crude in their methods as the African witch doctor appears to us now.

As an example of long-carried-over Karma, Case A, cerebral tumor, is a specially good instance. The patient, a female aged 21, is blind, almost deaf, and walks with difficulty. Intelligence is, however, most lucid, and memory perfect. Etheric observation adds minute details to the ordinary medical information as to the type of malignant growth responsible for the condition.

The wealth of detail given is impressive. One wonders what reaction the staid London physicians and surgeons with whom Mr. Hodson worked would have shown to such audaciously (to them) clear descriptions of internal conditions which no human eye (unless clairvoyant) could see and no X-ray apparatus could photograph.

To the Theosophical student the reading of the *Akashic* record of the previous life which generated the terrible affliction will be of the greatest interest. How often have we speculated on such matters; how often asked ourselves, what can be the Karma of this or that suffering we see around us or are laboring under ourselves? It will not be out of place, perhaps, because of the absorbing interest of the occult explanation of the above pitiable case to cite it fully:

The Karma of having inflicted torture appears to be the root cause. In a previous life, as a male, under orders from a superior, with Y-shaped iron instruments she had burnt out the eyes of certain victims who were condemned to that particular form of punishment. It was in a remote period, in the district where Carthage was later built, when such tortures were not regarded as being so terrible as they would be nowadays, and were the recognized custom of the country. Nevertheless, the pain was so terrible to the victims that many of them died under it.

Inwardly, the patient revolted against the office and obeyed only through fear.

The physical Karma is therefore worse than the moral and spiritual. In this life the physical Karma will probably be exhausted. The chances of recovery are very remote, and a miracle would be demanded to effect it.

A cancer case is reported in great detail, the Karma being definitely assigned to black magic practised in the far-distant past.

The tissue (of the cancer) forms the body of an actual elemental entity of the type employed in the practices referred to. It has been almost incurable, because it is the duty of the creator of an evil elemental to become its destroyer before the Karmic debt can be paid and release obtained. Further, an elemental belonging to an earlier evolutionary period is so coarse as to be almost immune from any effects of forces pertaining to the present age.

Then follows a suggested method of cure which has been astonishingly borne out by a recent announcement of Dr. D. A. Wells of the Basic Science Research Department, University of Cincinnati. "A bombardment of electrons," writes Mr. Hodson (page 75), "would relieve, if not cure, certain types of cancer." Farther down on the same page appears the following: "In all cases the most profitable line of treatment and of research will prove to be that of the use of radioactive substances applied internally and externally, bombardment by electrons, and the application of electromagnetic forces."

The above was written in 1928, published in 1929.

Here is Dr. Wells' discovery as reported in the *New York Herald-Tribune* April 13th, 1930:

Discovery that bacteria can be killed by the impacts of slowly moving electrical particles has been made at the University of Cincinnati.

Dr. D. A. Wells, of the Basic Science Research department, is the discoverer.

He designed an "electron gun," by means of which these tiny electrical particles can be shot against bacteria in a vacuum. It is necessary to work in a vacuum, because otherwise the electrical particles collide with particles of air.

He bombarded cultures of bacteria with the electron bullets and found that if the electrons are shot with a speed greater than a certain minimum the bacteria are killed.

The discovery that a minimum velocity

is required for killing shows that the action may be compared with shooting at a man clothed in armor plate.

It might be possible to pepper him all day with an air rifle, but a single bullet of heavier caliber would penetrate the armor.

This discovery throws new light on the death process in tiny cells; and since all living things are made up of aggregates of cells it paves the way for further work on the causes and nature of death.

Dr. Wells refers to his electrical bullets as "low-velocity electrons," but they travel stupendously fast as compared with objects of everyday experience.

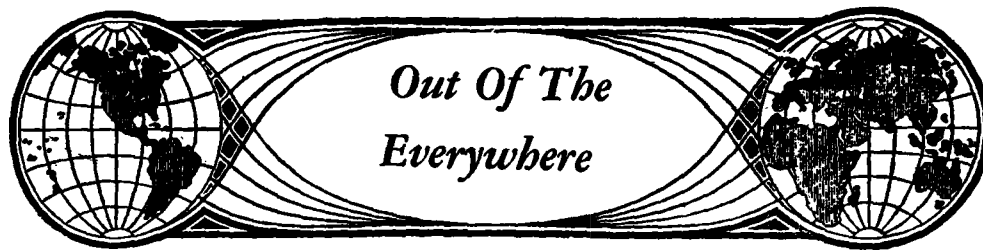
The lowest speed electron bullets with which he obtained killing were shot at 30,000 miles a second. This is in contrast with an average velocity of about half a mile a second for ordinary rifle bullets.

A striking corroboration of the reality of the author's clairvoyance and the accuracy of his conclusions.

Space will not permit more than a bare allusion to the illuminating chapters on "Psychometry," "Study of Discarnate Life," "Clairvoyance in Time," "Psychic Powers," and others, all admirably treated by the author in the terse, understandable fashion characteristic of his work. The chapter on "Experimental Explorations" is especially valuable, embodying much original matter, the result of Mr. Hodson's attempt to identify his consciousness with each of his higher vehicles in turn and to describe clearly the sensations and reactions experienced.

The chapter on the "Evolution of Consciousness" has original and interesting diagrams illustrating the effect on the higher bodies of various types of excesses. The closing chapter, "The Psychic Sense Organs," describes the *Chakrams* and explains their functions.

A wonderful book! An amazing book! And most certainly a book no Theosophical student would dream of leaving out of his library once he was privileged to acquaint himself with the nature of the contents. It is commended to readers of *The Theosophist* with confidence that it will more than measure up to the expectations which may have been aroused by this inadequate review.



Out Of The Everywhere

WHAT IS TIME?

It may be interesting to our readers to compare two conceptions of time: that of a noted scientist published a few weeks ago, and that of a noted Theosophist, Madame Blavatsky, published forty-four years ago. From a recent press report we quote the former:

"A revolutionary theory in physics, in which old age disappears from time, was recently proposed by Dr. Gilbert N. Lewis of the University of California.

"The everyday idea Dr. Lewis called 'one-way' time. The special kind he named 'two-way,' or symmetrical. Illustrating 'two-way' time, he said that with existing data an astronomer can predict an eclipse 1000 years hence or calculate one 1000 years ago with equal accuracy; or a motion picture of the motion of the solar system could run backward and yet obey Newtonian laws as satisfactorily as in forward motion.

"'Would you believe,' said Dr. Lewis, 'that events now transpiring are among the factors which decided Caesar to cross the Rubicon? I do not know that I believe it either, but I know that analogous conclusions must be made in physics and chemistry. In these sciences if we think of the present as pushed into existence by the past, we must in equal measure think of it as pulled into existence by the future.

"'Now for the evidence. . . .

"'There have been many who have realized that just as a pack of cards, if indefinitely shuffled, will eventually return to its original arrangement, so any physico-chemical system, when left to itself, in its initial state, must

return to that state. I do not say that the whole universe and every atom in it will sometime return exactly to the condition of the present moment, but I do say that if anyone has the temerity to apply to the whole universe the laws now adopted in the little republic of physics, this is the conclusion. . . .

"The quantum theory conceives light as made of tiny bundles, called quanta. They have different lengths. They work like coins in slot machines of penny, nickel, and dollar sizes. A penny quanta will not work a dollar machine, nor a dollar quanta set off the chemical reaction required by the penny size.

"The energy from an emitting atom,' Dr. Lewis said, 'does not spread throughout space, but goes in its entirety to one other atom, and this is a process symmetrical with respect to past and future.

"'It remains to be decided,' said Dr. Lewis, 'whether this time symmetry principle is to be accepted as a fundamental law of physics, and if the answer is yes, then to learn whether it can be harmonized with the older and broader laws of common-sense ideas of time.'"

The occult teaching, as given by Madame Blavatsky in *The Secret Doctrine*, is:

"Time was not, for it lay asleep in the Infinite Bosom of Duration.

"'Time' is only an illusion produced by the succession of our states of consciousness as we travel through Eternal Duration, and it does not exist where no consciousness exists in which the illusion can be produced, but 'lies asleep.' The Present is only a mathematical line which divides that part of Eternal Duration which we

call the Future from that part which we call the Past. Nothing on earth has real duration, for nothing remains without change—or the same—for the billionth part of a second; and the sensation we have of the actuality of the division of Time known as the Present, comes from the blurring of the momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals, which we call the Future, to the region of memories that we name the Past. In the same way we experience a sensation of duration in the case of the instantaneous electric spark, by reason of the blurred and continuing impression on the retina. The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in material form to its disappearance from earth. It is these 'sum-totals' that exist from eternity in the Future, and pass by degrees through matter, to exist for eternity in the Past. No one would say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the 'to be' into the 'has been,' out of the Future into the Past—present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through Time and Space (as Matter) on their way from one eternity to another: and these two eternities constitute that Duration in which alone anything has true existence, were our senses but able to cognize it."

THE OUTCAST VISIONARY

When we saw the following opening paragraph of a review (in the *New York Herald Tribune Books*) by Virgilia Peterson Ross, we were

naturally tempted to read further:

"Miracles always tantalize the human mind. For so many centuries we have surmised the power of the spirit over the body that it is not difficult to believe in the lightning cures we hear about. And, moreover, we have a profound eagerness surging from our secret subconscious which impels us toward faith in miracles. A great wondering and a great need for such consolation leads us. We hover about the light of these mysteries like moths near a candle, fluttering, singeing ourselves, retreating, drawing close again, from an impulse far deeper than reason. What does it mean to a cripple when the doctors say his limbs will be shriveled forever? It means the death of hope. And then some one with perfect faith appears and tells him he shall be cured, bids him get to his feet and go. It is not too strange to believe that he will walk away. We want to believe it, for with such faith of a miracle is always a power not to be thrust aside by a smile of mockery."

These reflections were induced by her perusal of *The Miracle of Peille*, by J. L. Campbell (E. P. Dutton). Peille is a mountain village near Monte Carlo. There lived Thérèse Ursule Corbeille, daughter of a shepherd who was guillotined on false charges and a gypsy who was stoned to death. Thérèse was a cripple who had visions, and she lived, forsaken, in a ruined monastery where she sheltered other human outcasts and animals. After one of her visions the use of her legs was miraculously restored to her.

She wrote in queer symbols on her little altar, and a priest who had them copied and deciphered ascertained that they were instructions, in Arabic, as to how the monastery should be restored. She, fired with religious ardor, felt it her mission to raise the funds for this purpose. Grotesque it seemed, indeed! At this time stigmata appeared on her hands, and the wounds of a crown of thorns about her head, and finally a bleeding wound in her side.

By one of those peculiar twists of "fate" she accomplished her mission.

In the act of saving a baby from being hit by an automobile, she was killed, and the grateful parents promised to rebuild the monastery.

These are some of the facts that the reviewer gives us in describing the book. Strange reading they make in these modern days (this was just after the World War)! But stranger still are some of the inner laws of karma and of life.

CENTENARIANS

The census of Bulgaria shows that that country has the largest number of centenarians in the world.

There are 158 Bulgarians who are more than 100 years of age. The majority of them married between the ages of 20 and 25. On the average, they have seven children. Seventy-five percent of their parents died between the ages of 80 and 100.

Twenty percent are teetotalers, and two-thirds of them never smoke. Women are slightly in the majority. —M. M.

EDUCATIONAL PSYCHIATRY

The psychiatrist, or mental hygienist, is already at work in a considerable number of colleges and universities, his functions being the prevention of so many misfits and failures in college life, the helping of students to realize their own highest possibilities, and the training of both faculty and students in the laws of mental health. In some instances the psychiatric work is a part of the regular health program of the college and attached to the medical department, and the effort is to get the students to look upon mental and emotional difficulties as just as worthy of consideration and treatment as are ordinary illnesses.—Winifred Richmond.

A SALT SEA

For a very long time Salt Lake (Utah) and Salton Sea (California) have been proud of their unique characteristics. Now they must bow their proud heads to a greater uniqueness in Australia, according to the *New York Times*:

"The existence of a vast salt lake

which may be one of the wonders of the world was revealed today by Cecil Madigan, Australian explorer.

"Mr. Madigan declares that there is probably no other lake in the world having a surface like Lake Eyre's which is covered with encrusted patches of crystal salt, like ice floes on an Arctic sea. A mirage gave the impression of salt bushes and sandhills. The place has all the characteristics of a lake except water, and even has steep shores, sometimes thirty feet high.

"Mr. Madigan found three-inch lizards living twelve miles from the shore, apparently with nothing to feed on, and also colonies of ants eight miles out on the salt surface with conical anthills three inches high. He believes that 50,000 years ago the lake was fresh water, fed by five immense waterways which are now small rivers bearing heavy salt deposits and evaporating rapidly from the intense heat. Professor Prescott, who accompanied Mr. Madigan, says that in two days the lake's evaporation average was an inch and a half daily.

"Although the country was probably inhabitable in prehistoric times, Mr. Madigan believes it has been permanently ruined by the blistering drought which has now lasted for centuries."

THE "ABOMINABLE SNOWMEN"

Hamilton Stark (California) sends to us the following interesting item:

Regarding a statement on page 730, of *The Theosophist* for August, 1930:

Bearing a date-line of "Delhi, India, July 14, 1930," newspapers of that date carried the following: "According to natives, the expedition now in the Himalaya mountains, attempting to scale Kinchenjunga's treacherous peaks, is to encounter a peril much worse than high altitudes.

"The natives report the mountain range is guarded by a mysterious race, the Abominable Snowmen. These men are described as being huge, white, apelike figures, naked and covered with black hair."

Current Astrology

By H. Luella Hukill, M.D.

(California)

Virgo



THE people having the Sun in Virgo are born between August 24th and September 24th. This is the sixth zodiacal, second of the earthly triplicity, and second common sign. It rules the sixth, the house of service, which governs health, sickness, clothing, servants, and phenomenal magic. Virgo is the Immaculate Virgin who symbolically gives birth to the World Saviours. Such virginal purity shows the necessity for physical purity in order to attain the self-consciousness connected with the sign. Virgo is the house and exaltation sign of Mercury, the planet of reason, expression, and dexterity. It brings many changes of environment, new associations and friendships. As individuals they are industrious and deserve promotion; being ingenious, versatile, and fond of science—particularly chemistry, diet, and hygiene—many become food faddists. Acquisitiveness is a strong factor and they are always on the lookout for better conditions socially, financially, and economically. Mercury is the ruler.

Personal appearance: A well composed, rather tall, slender body, full forehead, frank eyes, wide nostrils, small mouth with full lips; sallow complexion, often muddy; hair and eyes generally brown. A neat, prim, scholarly-looking individual.

Anatomy: Virgo rules the intes-

tines, abdominal cavity, lower lobe of liver, spleen, duodenum, mesentery, peritoneum, and sympathetic nervous system.

Physiology: The great function of chylification of food, in the process of digestion, belongs to Virgo just as chymification belongs to Cancer, mentioned in an earlier number. It controls absorption, assimilation, chemical selectiveness, and intestinal peristalsis.

Pathology: Afflictions of intestines and digestive tract; appendicitis, peritonitis, malnutrition, typhoid, dysentery, colic, intestinal paralysis, and constipation.

Emotional type: The well evolved serve the race without regard for self. The other class is selfish, critical, lack sympathy, not trustworthy in small things, and inclined to be petty, fussy, and superficial in love affairs.

Mental type: The Mercurial rulership makes the native intelligent, witty, studious, dexterous, versatile, introspective, scientific, methodical, while the negative person is indifferent to appearance, self-centred, scheming, fears death and poverty.

Occupations: The professions of Mercury, such as librarians, statisticians, scientists, inventors, nurses, bankers, and promoters. The less evolved man finds himself among thieves and counterfeiters in his livelihood.



PHILOSOPHIST



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Bishop C. W. Leadbeater

The League of Nations C. Jinarajadasa

The Over-Soul Dr. G. S. Arundale

Unity or Separation? A. P. Warrington

October, 1930

A decorative border with a repeating floral and scrollwork pattern surrounds the central text.

Our Policy

The Theosophist is an unsectarian publication dedicated to the ideals of world Brotherhood, to the dissemination of truth, and to the destruction of materialism.

Contributions will be considered on the subjects of Theosophy, philosophy, religion, education, science, psychology, art, health, citizenship, social service, and all other branches of humanitarian endeavor. (See page iii.)

Contributions criticizing individuals, or otherwise of a personal controversial nature, are not desired.

The pages of this magazine are open to all phases of thought provided they are in consonance with the ideals of Theosophy. But the Editor is not responsible for any declarations of opinions expressed by contributors.

"The inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, the preference of it; and the belief of truth, the enjoying of it, is the sovereign good of human nature."

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The Theosophist

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Founded in India, October, 1879, by Helena Petrovna Blavatsky and Henry Steel Olcott

Annie Besant, D. L., P. T. S., Editor

Marie R. Hotchener, Co-Editor

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*A Birthday Greeting
to
Dr. Annie Besant, P. T. S.*



On the Watch-Tower

By the Co-Editor

October 1! Another year has passed and again we rejoice in sending a birthday greeting to our beloved President, Dr. Besant (now 83 years old), and with it our devotion and gratitude for what she has been, what she is, and what she ever will be—a true benefactor of mankind, one whose service has for life after life been consecrated to humanity.

Another page of her life has been turned, and it is full-recorded with noble deeds. It bears also the names of those who have left the Society and thus unfortunately broken the precious link that has taken so many lives to forge with its inner and outer Founders and herself.

Let those of us who remain members, who realize the priceless value of the Ancient Wisdom, and who feel profound gratitude to its Sources, to the Society, and to our dear President, assure her that we shall double our efforts in service to Them, to it, and to her, so that the absence of those

who have left the Society may be less keenly felt by her who has devoted so many years of her life in assisting them to find and live the verities of the Ancient Wisdom.

Dr. Besant is such an inspiring example in these times of unrest. She loves Krishnaji, and states what she believes right about his great work. She differs with him on several points, but remains undisturbed and goes on with her own work, believing in the right and freedom of individual opinion. She has *proved* the value of Theosophy to the world, and it is her opinion that it still greatly needs the knowledge of the Great Ones and the eternal verities of the Ancient Wisdom as disseminated through the Theosophical Society.

For many years Dr. Besant has sent a few words of greeting to members on her birthday. The following are those which she sent from the years 1913-1924:

1913.—My word to all those who love me is: "Be strong; be brave; be true." Let us have that as our motto for the coming year.

1914.—We are all inclined to think too much of our own importance in the work, and transplanting is as good for us as for seedlings.

1915.—In a world crisis, such as we stand in today, weaklings are whirled away in the storm-wind. "Quit you like men, be strong," says an old writer. Thrown out into the world in young womanhood, I took as my motto: "Be strong." I pass it on to you today, in my age: *Be Strong*.

1916.—Hail, Brothers! You who, in the midst of the darkest night, believe in the Dawn.

1917.—Will, Wisdom, Intellect—these are the Divine Trinity in man. Intellect to plan, Wisdom to inspire, Will to execute.

1918.—Be firm, be strong, be self-controlled; your feet are on the Rock of Ages, and beyond the drifting clouds there shines the *Star*.

1919.—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.

1920.—Behind all Rulers is the One King; behind all Teachers is the One Teacher; encircling our passing loves the Love Eternal; and above our weakness shines the *Star*.

1921.—"Watchman! What of the Night?" The Night is near to the Dawning. "How know you the Sun is near?" The Morning Star is shining above the horizon. Brothers! Prepare! Lift up your heads, your Elder Brother draws near.

1922.—My Birthday Greeting to you, Brothers all the world over, is written from amidst the circling Himalayas. But not a vestige of them is visible, thick shrouded as they are in earth-born clouds. Shall I then doubt that the mountains are there, that their green slopes, their mighty crags, their heaven-piercing peaks of snow, are but dreams, imagination-fashioned?

Nay, verily, for I have seen them, I have trodden them, and I *know*.

With equal certainty, with equal surety, I know the unshakable truths of the Ancient Wisdom, of the Hierarchy who guides, the World-Teacher who inspires, the Embodied Will who rules. The Himalayas may crumble, but These abide in the Eternal. I see the *Star* that shines ever over the White Island. Lift up your eyes, my Brothers, and you shall see it; then face fearlessly the raging of the storm.

1923.—Men have sought for God in many ways, but have not found Him, because they sought amiss. They sought Him in forest and jungle, in desert and cave; they sought Him through austerity and self-torture, through knowledge and argument, but He ever escaped them. In one

place only can He surely be found, never to be lost again, and that is a place beyond emotion and intellect, in the depths of your own Spirit, who verily is He. There He abides ever, in the Cave of the Heart, the Hidden God, the Light beyond the darkness, the Eternal who is Strength and Love and Beauty. Find Him there, and you will thereafter see Him everywhere, in every human being, in every animal, in every plant, in every mineral, in the blue depths of all-encircling space, in joy and sorrow, in delight and in agony, even in the darkness of evil and of shame. Worship Him in all beings; serve Him in all needs; feed Him in the hungry; teach Him in the ignorant; love Him in the unloving; make your life His temple, and your acts His sacrifice. Then shall your eyes one day behold the King in His Beauty, the highest manifestation of God on earth, and you shall grow into Man made perfect, Man Divine.

1924.—Think of the one that is dearest to you on earth; one for whom sacrifice is joy. Then lift up your eyes to the Ideal, and remember that such debt of limitless love, such joyful sacrifice, are what we each owe to all human brothers. Nor let us forget in our relations with the sub-human kingdoms, that helpfulness, tenderness, and protection which the higher owe to the lower, since all share with us the One Life, in which we all live, and move and have our being.

▲ ▲ ▲

Dr. Anna Kamensky, General Secretary of the Russian Section, sends the following birthday greeting to Dr. Besant, in the name of Russian brethren all over the world:

The 1st of October approaches and our beloved President, Dr. Annie Besant, will be 83 years old. Surely loving, reverent, and grateful thoughts will fly to her from all parts of the world. In spite of her great age, she still accomplishes a superhuman work on earth. Like a celestial bell, resounding from invisible summits, her voice is awakening the conscience of nations. Like a luminous beacon on a hill, illuminating a stormy sea, her life shines as a perfect example of beauty in service. Like divine music, the song of her heart is heard in the world, strengthening the weak, comforting the sorrowful, inspiring the strong. May our love and our gratitude lighten the world-burden on her shoulders! May they strew with many exquisite flowers her steep and beautiful Path!

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We have received a protest from Dr. Weller Van Hook and the officers of Akbar Lodge in Chicago. It concerns the poem and statements in the article by Mr. C. Jinarajadasa in the May international *Theosophist*. Dr. Van Hook says they consider that "it presents a distorted view of our former president and it utters untruth about the American people who are bravely forwarding God's civilization. And we disapprove of the article on page

305 in the April 1930 number of the same publication condoning miscegenation, which is the great error interfering with the attainment of their highest destiny by the South American people."

▲ ▲ ▲

We hope that if any of our readers have not read Dr. Besant's appeal in the last number of *The Theosophist*, they will do so now, so that her hopes for the future of the international *Theosophist* may be realized by the coöperation of all our members.

Christmas is coming, and there could be no more helpful gift than a subscription to *The Theosophist* sent to a friend who may be interested, or to another Theosophist who may not be able to afford a subscription.

▲ ▲ ▲

Some of our subscribers have expressed their difficulty in finding American money when they remit for their subscriptions. They need not send American bills: an International Postal Order, obtainable at the Post Office, is all that is needed; or an American Express Company order, or a cheque on a New York bank.

▲ ▲ ▲

Bishop Leadbeater spent August with Bishop Wedgwood in Huizen, Holland, where there were gathered quite a large number of Theosophists. He went to Scotland the first part of September for lectures to the Lodges there, returned to Huizen about

the 20th of September, and, unless his plans have changed, he is now on his way to Adyar.

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Miss Clara Codd, of England, after touring the eastern states, is now on the northwestern coast and will visit Ojai and Los Angeles in October. Her lectures have been greatly appreciated, and she has made a wide circle of friends.

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Mr. and Mrs. Geoffrey Hodson are to arrive in New York from England about the middle of October and expect to remain there for some months. They will visit other parts of America later. We regret to learn that Mr. Hodson's brother, a British officer, has been badly injured in a political disturbance in northern India, but is recovering.

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We learn that Dr. and Mrs. Arundale of Sydney are now visiting New Zealand, and we have letters expressing the extreme delight of the members in anticipation of this visit.

Capt. and Mrs. Max Wardall, after a very successful tour of the Hawaiian Islands, are also now in Australia and will continue to aid the work in that section for the present.

▲ ▲ ▲

On another page I have discussed some of the questions that have arisen recently in connection with coöperation among all Theosophical Societies.

—M. R. H.

Understanding

By Dr. Annie Besant, P. T. S.

(Address delivered at the London Convention, July 5)

BELIEVING as I do in the One Life in everything, there is nothing existing that does not live within the limitations imposed upon that Life by its material clothing. Life is the combining force. No rock could hold together save for that Life which makes the particles attract each other and holds them firm. And so I should be very, very glad if it were thought right in the Society generally, to cut down our First Object to the affirmation of the universal brotherhood. If we are part of what we call the nucleus of universal brotherhood, it means we are the formative forces which go out into the world in order that all sharing in the One Life may recognize that bond of kinship. I should like to exclude nothing from that so-called universal brotherhood, and most certainly if we who recognize the Elder Brothers—those of us who do recognize the existence of Elder Brothers—if we look up to Them and are glad to be linked with Them by the One Life, surely then we can look down upon our youngers in whom that One Life also dwells, and see in them part of the family? One Life is in them all, for nothing exists outside that Life; nothing can exist that could be alien from it. And if we could take that step forward and try to live as a

conscious part of the things around us, surely that is a thing that everyone of us might practise.

When I realized that there was only One Life, many, many years ago, I used, as I went about my ordinary work, to try to identify myself not only with the people, but with the animals, the vegetables, and the minerals around me, and after a time I began to make an effort to share their consciousness as I gained more control over the manifestations of my own.

We had a very curious little illustration at Adyar that at least trees have a fairly active consciousness, because the little gentleman who lived in a certain tree, and regarded it as his particular manifestation, one day showed himself to some children and said to them, "I don't at all mind your playing about in the shade, but I don't like you to climb the tree." I don't know why he did not like it; I suppose it made him uncomfortable in some sort of way; probably he was not sufficiently developed to realize that he might gain more from sharing in the life of the children than he did by not letting them climb the tree. But whatever the reason was, we thought it only right to respect his desire, and since then we have not allowed children to climb up it.

I mention that as showing how there may be a manifestation of the Life occasionally taking place which most of us ordinarily do not recognize, and I believe the more we can include in that, the better it is for us. I remember quite well how I used to try to think myself into some object that I came across, and how at first came little glimmers of the consciousness, until it became habitually spread around all the things that I contacted. And that kind of exercise is one which, if it takes your own particular fancy, any one of you might practise as you go about in the world—to think yourself into the temporarily separated consciousness that you meet around you. It is really a most vivifying thing to do, to enlarge, as it were, your family circle, and to take all things within its limits.

And in our Theosophical Society I should be glad if you thought it right to submit to your Lodges, as the European Section decided, so far as the General Secretaries were concerned, that we should really endeavor to make this fact of universal brotherhood a reality in our own lives, not confining it to humanity or to the few worlds that are separate. Separateness has been called "The great heresy," and the sooner we can get rid of that, the better it will be for the welfare of our Society. And as we are meeting here in our English Branch, we might think over whether we cannot get rid of many of the prejudices which kept us apart from each other, beginning with the nearest things

to us that we come into contact with daily. This is the best way really of working out the permanence of a particular attitude in the more subtle bodies that we have learnt about in Theosophical teachings.

But there are two special points that I want to put to you very, very earnestly, because they are, I think, a menace to some extent to the life of our Society. Now it is true that we cannot die, for those of us who believe in the Masters remember that it was said by one of Them that the Theosophical Society is the corner-stone of the religions of the future. With that statement before our eyes we who believe in Their great wisdom feel sure that universal brotherhood will really come. But we want to help it to come. Growth, it is true, is slow, but the growth is more rapid if many of us unite in a common wish. And many of you who agree with this desire for the recognition of the One Life everywhere might train yourselves in doing it in a small way, as I myself did at the beginning, trying to think myself into anything I came across. It is a very slow process, and apparently very unremunerative for a time, but there is one thing wanted if you desire to make evolution more rapid than it would otherwise be, and that is for a number of souls to will the same thing and so send out into the formative world, the creative world that we all have a share in making, thoughts which increase and continually multiply, which are drawn to each other by mutual

attraction, and so make an ever greater mass of combined thoughts. Really we do not recognize the creative power of thought, except verbally, in the way that I think we ought to do. It is so natural to us to let the astral body vibrate with vibrations similar to those of any other astral body which comes near it. You know the common illustration that if anyone has what is called "a fit of hysterics" it is wise for the person, if in a room with others, to be carried out of that room as rapidly as possible. The reason is a very simple one; the astral body of that person is vibrating at an unhealthily rapid rate, and other astral bodies will begin to respond to it, and the more there are, the greater will be the response. You can work out these conditions for yourself when you are beginning seriously to train your bodies, so that if you find a feeling of irritability arises for any particular reason, you can at once begin to try to drive that feeling away by a thought of calm and good-will. It is very little use to read Theosophical books unless you try to practise some of the suggestions made.

An old story comes into my mind, in which I happened to be one of the actors, and which gave me great gratification at the time. A barrister came to see me. I did not know him, and rather wondered why he came. He introduced himself and said he had been reading my book on *Thought Force* and had found it exceedingly suggestive. He had taken up a number of the elemen-

tary exercises to see if he could increase his thought power. Probably, as a barrister, he had been training his mind considerably, so that the thing would not be new to him excepting the method. He told me that, as a collateral result of it, he had become a much more able barrister. That was not why I wrote the book, but I was glad of the testimony that he had increased thought power in a mind which, as he was a successful barrister, already must have been tolerably well trained and under his control. So I rejoiced over that particular kind of book as being a useful thing to go out into the world.

It is unnecessary to say that I had practised for myself the things I advised. I identified myself at one time with a leaf on a tree, and tried to feel how the leaf felt, and so on with any casual thing I came across. But don't try to do too much at a time. Take a single thought, and say to yourself in the morning, "I will think that thought five or six times in the day." At first you will not do it, but after a time you will find that the thought turns up in your mind casually every now and again. When you have reached that stage you can make it a little more precise. That is not an original idea; I got it from the Jaina in India. I was talking one day to a Jain, who struck me as having a well-balanced mind, and I asked him: "Have you anything in your particular phase of religious thought which tends to give you control of the mind?"

He said, "We teach all our children while still very young—at the age of five or six—to make a resolution in the morning and try to carry it out during the day." I asked what kind of resolution, and he said, "Sometimes we tell them—suppose you resolve this morning that you will only sit on chairs so many times in the day." Of course most people in India do not sit on chairs very much; they use carpets; but that was the particular illustration he took. He told me that a child would not at first remember it, but it would come into the mind, and the child would say, "I quite forgot to think of that of my own accord." As the thing is repeated over and over again, you make a habit, and when the habit is once formed, it works on its own account.

I might tell you a personal case. I was born with an exceedingly quick, irritable temper, and got angry quickly. One day I got furiously angry, and just for a moment I felt very strongly, "I should like to kill that person." It was because of a rather gross insult that had been sent to me; but the fact that that thought came into my mind naturally frightened me, and I was very glad afterwards that it came, because it gave me an insight into some murders committed by some people generally thought to be decent people, and I thought to myself, if I, with all the education and help I have had, have such a thought as that of killing a person who has insulted me, it is time I stopped the possibility of such a thought entering into my

mind. So I set steadily to work to train my soul against the entry of that particular kind of thought, and I went through the stages I have just mentioned—first not remembering it, and then casually remembering, and so gradually establishing the habit—although it took a considerable time—until at last that habit of returning a kind thought for a bad thought or insult sent at me became entirely automatic: I do not now need to think of it at all.

Any one of you could do the same thing if you have patience with yourself. I had a fairly well-trained mind when I began this kind of thing, as I was comparatively through half my life when I heard of Theosophy—but when you have established the habit, then if it ever slacks at all, it will only take a few days to reestablish it in full strength, and that is the real way to use thought in the building of character.

It is no good trying many things at the same time; take one thing and go on with that until it becomes a habit, no matter to what body it belongs, whether the astral, the mental, concrete or abstract, as the case may be. The laws of Nature, as a matter of fact, are inviolable so far as we know; we are continually overcoming those laws by using other laws of Nature that counteract them, so that the wiser we are the more we know, the more we are able to create our own future. Our great instrument in that, the creative in man, is the production of

thought. It is very simple to say, but let me assure you that if you will practise one thing steadily until you succeed, it will give you the strength of will afterwards by which you can do a similar thing very much more rapidly, until you can become indifferent to everything around you. That idea is put in *Light on the Path*. If you take the first sentences in it and put into pairs those which deal with the same thing, and take them as one sentence, you will see my meaning. You remember how it says, "Kill out ambition." You will remember that a little further down you come across an apparently unrelated sentence, "Work as those work who are ambitious." What you really find is two short sentences that belong together, separated by others. I do not know whether the writer, in taking down these, simply copied them from where she saw them, or whether this definite arrangement of them struck her at all, for, as Mabel Collins said, they were not her own words: they were given to her. Thinking of that, make up a plan of your life which is not too rigid; take it a day at a time. Make it a plan for a single day, with great gaps in it; the gaps will give you time to think, and by that kind of practice you can gradually make real advance on the most difficult of all the paths that man can tread.

The path to wisdom is profoundly scientific; that is why I have often said, if you have time and if you can do it, know something definite of some branch of

science. It gives stability and a sense of power. You find you can do things by understanding them, and I do not think there is any more encouraging verse in the whole of the Hebrew and Christian Bible than the words, "Give me understanding and I shall keep Thy law, yea, I shall keep it with my whole heart." Understanding is the greatest thing that the human mind can possess, for everything practically lies within the reach of understanding, and to have it put in that way, to have it realize itself suddenly, as it will some day in the course of your gradual building of thought, it gives you more sense of power to deal with the laws of Nature than anything else I have ever tried.

I suggested this once to a rather inconsequent lady, and she came to me a few days afterward with a whole page of paper written out with what she was to do every hour of the day, and the exact time at which it was to happen, and there were no gaps. I looked at it rather despairingly, and thought, if you would only try one thing at a time, and do it, you would make some progress. As I knew her very well, I half laughed at her and half teased her, and told her the only way really to do it was to begin in a very small way with very few fixed points, and only increase them as she created the habit for each.

There is one thing I used to do when I was younger and a very impulsive person. I used to make very rash determinations, and very often found I could not

carry them out, until by many, many failures, I learnt a little fragment of understanding, and I came across that word *self-recollectedness*. It is a word that you have in the Jewish Bible, where it speaks of the fear of the Lord being the beginning of wisdom. Now fear is never a good thing. Fear muddles the mind and confuses it, making it quite irregular. You see a person who is afraid, perhaps because he sees a harmless cow coming along, and he goes rushing about until he has frightened the cow, and caused it to go banging up against him. To get rid of fear entirely should be the aim of each of us, however slowly we may succeed. If you will put into that text instead of "The fear of the Lord is the beginning of wisdom," that "self-recollectedness is the beginning of wisdom," then you will be stating a great truth, and you may gradually learn to train your different bodies into good habits, and not get them reacting in the same way that the people around you may allow their astral or mental bodies to act. Never respond to a bad vibration by repeating it in yourself, as the untrained astral or untrained mental will do. Take yourself quietly in hand. You know how in an animal, by generations of careful matching together of those who show a particular quality, the scientific breeder produces a very different animal from the wild form of the animal that has never come into contact with man. Try to understand that you are your own creators; that you can do what you

will with yourself if you will only will, and will only grow strong by practising it as constantly as you can. Do it in small things first. I am only telling you of these things because I have found them of such an immense help.

Why does it matter what you do? To get rid of all the thoughtless actions, the foolish dislikes and prejudices, to go about strong and self-controlled, the Inner Ruler Immortal being the master of the body He is using, is the aim, and if you want to do it quickly you must choose your ways wisely. I have found that after a good many weeks of constant practice my astral body begins to respond automatically by a kind thought to an unkind one. So it does not give me any trouble now. I do not care a scrap what anybody thinks of me; I try to please them and I try to love everybody that I meet.

If you want to be perfect—and many of you are Christians and know the command of the Christ, "Be ye therefore perfect as your Father in Heaven is perfect"—if you put before yourself that magnificent aim, then you have to work hard at it in a workmanlike way. A good carpenter who wants to make a table does not begin by cutting about with his chisel at irrelevant fragments that have nothing to do with each other; he first makes a plan in his head. He may make a plan of the table with a pencil, but don't forget that thought is the creative power, and when you have once proved that for yourself, then practise what you

know, and make yourself as you will that you shall be. It does not matter if you take your whole life in doing it; you have many lives in which to become perfect. The ideal would not be really a formative ideal if it were merely the rule, a little bit improved. The ideal is out of your power to realize for the moment, but if you are determined to reach it you will do so after a time.

The Hindus are very fond of similes, and so are most Eastern people, and they say the body is the chariot and the emotions and feelings are the horses that drag the chariot; that the mind is the reins by which the horses are controlled, and the driver should be the Inner Ruler Immortal, the Self who is God in you.

If you are working along that line, proved to be accurate by thousands of years of work by myriads of people; if you will not be disappointed when you fail over and over again in what you are trying to do, if you will go on as though you had not failed, and let every failure be an impetus to throw more strength into the next effort you make, then you will find that Theosophy has become a living power in your life; then you will find that there is no ideal which is impossible of attainment, for you can have as long as you like; you can come back over and over again as many times as you choose; any number of lives are

open to you in order to obtain the perfection you seek.

But every step takes you a little nearer; every effort, even if it fails, lessens a little the force which is against you, and so when you fail don't trouble about it; don't be sorry about it; be glad in the knowledge that it is only the gaining of new experience. You would not make the mistake if you had had experience. I have made I don't know how many thousands of mistakes in my life, but I have learnt out of those mistakes to remember the result of the experience they gave. I have gathered that up year after year, and one of the results is, that this old body that I have had nearly eighty-three years is still strong and able to work because it never worries. I taught it not to worry in years long gone by.

I had my last wrench of disappointment when I gave up the Central Hindu College. I gave it up into Indian hands because I thought a Hindu College should before the world have one who was born a Hindu, and a very learned Pundit, at its head. I loved that College very much and put by heart into it, and I felt very much when I gave it up of my own free will and persuaded my fellow trustees to do the same. I learnt my lesson, which is summed up in these two phrases from the *Light on the Path*: "Kill out ambition" but "Work as those work who have ambition."

Questions and Answers

By Bishop C. W. Leadbeater

(Unrevised notes of the London meeting, July 6)



QUESTION: *It is said that suicide has painful consequences in the astral post-mortem life, and is also a serious setback to the evolution of the man who commits it. The same is not said of sudden death, for which comfort of some kind is also stated to be available on the other side. Why this difference, since the man who commits suicide deals only with his own life, and often not without apparently valid reasons, whereas sudden death is said to be the Karma of certain evil acts committed on others, and deserving seemingly less mercy?*

ANSWER: There is always available such comfort as can be given; there always has been a certain amount, but much more attention has been given to that department of science since the Theosophical Society came into existence. We set in motion a corps of invisible helpers, which has increased to many hundreds of thousands, and we may say that every dead person now receives commensurate attention. In many other religions than ours he did before, because it is only we in Christianity who have made all this trouble about death, and surrounded it with so much horror and mourning. It is only we who have made death so terrible. You read sometimes in the papers that the Chinese at-

tach so much less importance to death than we do. It is because they know a good deal more about it. They have been brought up to understand that there are many things much worse and more terrible than death. If we have a perfectly hopeless character, I admit it is a trifle difficult to dig out the divine spark. If we cannot do anything else for a man, we hang him. Someone said it is the worst use to which you can put a man, to hang him. We think of death as the most terrible of all. Many of the people of the older religions do not hold that view; they are willing to suffer death rather than dishonor. It is certainly more in accordance with the facts of the case than ours.

It is not for us to judge the man who commits suicide; usually he is in a desperate condition and he does not know what we know; he has not been studying these things, and it is not fair for us to be too ready to cast blame upon him. It is rather a cowardly act in many cases; it is backing out of circumstances which he does not feel capable of facing. We ought to try to face any kind of circumstance which our Karma brings to us. What is really wrong about it is this: A man comes into incarnation according to the Logos' plan of evolution, which is based on the supposition that he will live out

his life. If he suddenly turns and bolts in the middle of it, he is not working out what he was intended to do, and it causes the evolutionary authorities the trouble of finding him a further incarnation in order to finish what he might otherwise have done. It causes trouble and puts sand into the wheels of the evolutionary machine, and therefore it is not a good thing to do. It is a running away from danger instead of facing it. As to the painful consequence, it is nothing more than that. You must try to get rid of the old idea that God or nature punishes. There is no such thing as punishment. A man steals something and you put him in prison; that does not improve him. If you put him to work until he had paid back what he has stolen, the punishment would fit the crime. The present idea is illogical, not to mention that the rest of you, who do not steal, have to pay for his board and lodging. Get out of your mind the idea that death is a penalty. The Lords of Karma often give death as a reward for bearing something nobly; they do not regard it as a penalty. Sudden death is the quickest death. I know that in the Litany of the Church of England they say, "From sudden death good Lord deliver us." Even as a child I wondered why. If you prefer a lingering death by rheumatoid arthritis, all well and good. I should vote for a sudden death, only my vote would not be asked for. I do not know why we should object to sudden death.

The theory is that death is a solemn thing and you must prepare yourself for it. The only preparation for death that is any good at all is a well-spent life. It is the one fact in the future biography of every one of you that is absolutely certain, that some day you will die. You do not know when. I would rather have the quicker thing. If it is my Karma not to die suddenly, I must take it and make the best of it.

You end up by saying that the man who dies suddenly deserves seemingly less mercy. Throw away all these ideas of mercy; there is nothing but justice, and the consequence of your own acts. What you call mercy is the immediate incidence of some of the results, and simply the working of another side of the law. The Lords of Karma correctly adjudicate it. The Hindu cuts Karma into three parts; they do not let it all descend on you at once. They cut a chunk and give so much Karma at the beginning of life, which is your fate. You have to work that out; if more came it would be too much for you. Sometimes, if you are very plucky and work it out in the first half of your life, they give you another slice of Karma to work out. That cuts away some of the amount piled up, and so you will attain your liberation from that Karma a little sooner. That is the meaning of that text, "Whom the Lord loveth He chasteneth." If you are very noble you may get a little more to work out. If you are feeling very

bad and suffering terribly, you may think that it is because you have done so well working out the first part.

Don't talk about mercy; mercy would mean injustice. You are not dealing with decision of an earthly judge whose mind may be influenced this way or that. You will not find any mercy if you break the Law of Gravitation and tumble over a cliff trusting to mercy. It comes from that blasphemous idea of the wrath of God. The great Law of Cause and Effect would work automatically but for the Lords of Karma.

There is the third kind of Karma, which you are making every day. You cannot change the Karma of the past, but you can make fresh Karma for the future and it is much more worth while to do so.

QUESTION: What must be our behavior in the presence of a person who is about to pass away?

ANSWER: We all in our turn have to stand by the deathbed of some friend or relation whom we have loved very dearly. It is quite fair to ask what is the best way to deal with the case. I can advise you on that point because I have seen many deathbeds myself. The advice I should have to give might seem to you a little unsympathetic, and yet it is not really. I would say to you, Forget all about yourself and think only of this dying man whom you are trying to help. If you allow yourself to think about yourself and if you have loved a

person, at once there will arise in your mind sorrow about the loss, and you will have sorrow and depression. That is very natural, but if you are really unselfish and thinking only of the good of that man, you will not do so. You will resolutely try to put that aside, because if you feel sorrow that will make it harder for him to pass easily, happily, comfortably into a higher and better state. I know how you feel. Here is my mother, my wife, or child passing away; how can I help being sad? You can help showing it, and you can help a great deal towards getting rid of the feeling if you will think only of the benefit of that person. Do not think about your loss, but think about his great gain. If he is passing into a higher world, it has its vicissitudes and difficulties, but it is better than this in almost all cases. The dying man passes into something better than this condition. I know if he has been a drunkard or a sensual man there are uncomfortable conditions awaiting him, but they are far better in many ways than having the same kind of feelings in this life. The life of the drunkard is not all joy on the physical plane. Think about that dying person. Do not think, How shall I live without him? Think, How can I help him to pass through this transition into another stage? I can help him by thinking of him with strong love. Do not bother about the coming parting; think how much you love him, how anxious you are to help him. You want to make the passage easy

for him, to prevent any little check or feeling of fear or doubt when he comes to the other side. Very often they do not think they are dead. Think exclusively of the dying person and try to help him. That is the attitude to adopt. It depends very much on his attitude, but many people are a little nervous. It is this horrible teaching about hell, and it is very hard on the dying man. He may have reasoned about it and ceased to believe in hell, but when it comes to the critical point he is not quite sure that there may not be something in it, and so you find him in a little doubt.

General B—— turned up in the drawing room of Mrs. Scott Elliot. He wandered in, and he was rather annoyed and angry and said, "I don't know what is the matter; something has gone wrong and no one pays any attention to me." As a General he was not used to this, and he said, "I went to my own daughter and put my hand on her shoulder and my hand went through, and she paid not the slightest attention." Mrs. Scott Elliot said, "The fact is, General, you are dead." He said, "Dead, what do you mean?" and she replied, "It is what we call death." "Well," he said, "if I am dead, where am I? If it is Heaven I don't think much of it, and if it is hell it is better than I expected." I heard that myself. It is not a bad little story, and it represents the condition of mind of a great many dead people. They have a sneaking doubt that although it is not hell, at any moment the floor might open

and drop them through. Mainly you have to fill that dying person with peace and certainty, thought of the love of God and the splendid future, but do not let there be any doubt or hesitation, and put your own sorrow in the background. If you love a person you must be sufficiently unselfish to put your own sorrow behind. With a child you would do that; can't you do the same with a dying man? Be unselfish as much as you can.

QUESTION: *We are told that it is possible to renounce Devachan in order to reincarnate more quickly, with a desire to serve. During the War you said that a large number of soldiers who met death on the battle field would reincarnate very quickly. Could you tell us what is the approximate length of the astral life in both these cases?*

ANSWER: If any of you think you are going to renounce Devachan, put the matter aside. You must have experienced life on the higher mental plane, because the laws of nature will not allow you to renounce a thing about which you know nothing. You read about these things and you have not a real account of what it is. Touch it for a moment; know what that bliss is, and you may begin to think about renouncing it, but you probably would not. This is not a practical question, but you say you may want to do it in order to serve. The law of nature has its mighty current which sweeps people along. You must know a great deal and have a powerful

motive before you can know about this current and escape. With the greatest possible respect to our great Society, which has done more good in the world than any other Society, nevertheless I think the majority of the members have not come away sufficiently far from ordinary life to be able to make this mighty renunciation.

I have myself known a man who kept himself intentionally by will power in the lower part of the astral world for a much longer time than he would naturally have served there, in order to keep in spiritualistic communication with his wife. He was a man of business and had left everything to her, and she knew nothing about business, and he kept himself in the lower part of the astral plane in order to advise her when to sell and when to buy. That is true, and I thought it rather fine of him. I did not in the least blame the man; I told him he was holding back his evolution, and he said, "What do I care about that when I am making life happier for my wife?" He could not keep it up very long because all the time the astral body would be wasting away, and he could not keep up indefinitely the pull of nature upon him, which became stronger, and eventually he would have to abandon this communication. I did not think it was for me to blame him; I told him what the consequences would be.

The people who died in the war sacrificed their lives for an ideal. That is a big thing to do.

They were all sorts of people, not all highly cultured. Some of the officers no doubt were professors of Universities, but the rank and file were the rank and file of humanity, but at any rate they had that magnificent characteristic in common, that they were willing to go and fight and give their lives for what they thought right. It did cost the lives of many. That is a very splendid quality to possess. I am fully in agreement with people who say that war is futile and feeble, that it never settled anything as by justice, but only by superior weight of cannon; but all the same, to be willing to sacrifice your life, "skin for skin," for an ideal is one splendid quality at any rate, and the possession of that quality is just the kind of thing wanted in the new sub-race. Therefore all these people had the chance of reincarnation in this new sub-race; the difficulty is to find suitable birth.

QUESTION: *Can you tell us what are the effects of cremation on the astral body? Has this purification through fire a purifying effect on the astral body? Does this process cause the astral body to become more beautiful, more luminous, more disentangled from matter than when the physical body is buried after the ordinary fashion?*

ANSWER: Cremation does not affect the astral body in the slightest possible degree. The astral body is astral, and the fact that you burn a physical body from which it has already departed has no effect. You might

as well say, If I burn my last year's dress how will it affect me? What are you "purifying" through fire? You are reducing the physical body to its original elements. It is not purification of the man; it is purification of the coat he has cast off.

Cremation does not cause the astral body to become more beautiful, but it is a good thing to cremate a departed body because it becomes objectionable, and it is not very healthy for living people to be burying hundreds of decaying corpses. It makes no difference whatever to the dead man. If he was of a very unevolved type he could work some unpleasant dark magic through his connection with the physical body, but I think we would all agree that he had better be prevented from doing that. I do not care what is done with my body. I have sometimes thought of the Parsee idea of allowing the vultures to feed upon it, as that has the recommendation that it is making some use of it. One fine thing you can do, if you wish to benefit humanity and make that carcass useful, is to will it to some Hospital and let them cut it up. Why not? It will not make any difference to you and it will be putting the thing to some use.

QUESTION: *Theosophy teaches that man must not make the mistake of considering as his own self his bodies, which are only instruments which must be made to obey. Take the case of a person who, in consequence of age and illness, has lost the ability to*

understand others and to express himself; does he recover his full consciousness in his astral body during the sleep of his physical body, in spite of his wrecked condition? — supposing, of course, that his level of evolution would normally allow of such a full consciousness.

Does he recover this full consciousness after death to the same extent as if death had taken place before his decay?

ANSWER: It is the physical body which decays, and the decay of the physical body does not affect the astral, except that the man is not able any longer to express himself through his physical body. If you carry that thing a great deal further and say, What happens in the case of a person who is insane?—that is a question that cannot be answered at once because there are many kinds and stages of insanity. If merely the physical brain is affected, the moment he is free of that brain the vehicles are working well, but if it is the astral body which is out of gear, then his astral life would be under a cloud and imperfect. If the astral body has gone wrong the remainder of that incarnation would be useless to him. When a person grows old and feeble it is the physical body, not the man himself, the soul. In that case he would recover full consciousness.

QUESTION: *Can a person belong to the fifth race, and reincarnate in a body of the fourth race?*

ANSWER: If he wanted to very much, the wish of the ego is taken

into account. We are supposed to be advancing; I even think that sometimes you can see signs of it here and there. To reincarnate into the fourth sub-race would be an absolutely foolish thing, but you might conceivably be sent back there in order to help that fourth race. But it will not happen. If you are fearing that you will be sub-incarnating yourself, put the whole thing out of your mind.

QUESTION: *Is the astral body liable to certain diseases of its own, which arise in the astral body before influencing the physical body? Is not cancer, for instance, primarily a disease of the astral body?*

ANSWER: No, that is not so. The two things have nothing to do with one another. You cannot use the word "disease" with regard to the astral body, but if so it would be something like irritability. It is true that if a man gives way constantly to irritability it does affect his physical body in various ways. It causes wrinkles in the forehead. In that way the astral body does affect the physical, but do not use the word "disease" because it belongs to a different category altogether. It is a mistake to cause unnecessary difficulty by introducing that word.

As to cancer being a disease of the astral body, I should say, certainly not. I am not a doctor and do not know how it could be.

QUESTION: *Is it just as true now as it was some years ago, that one of the best ways to reach*

the Masters of the Wisdom is by serving the Theosophical Society? Is it equally true that the Great White Lodge is still interested in the work of the Theosophical Society?

ANSWER: Of course it is. Divine truths are always true, and that must not be forgotten. One of the best ways to reach our Masters is to serve the Society which they founded, or any of its subsidiary movements. Quite recently that has been confirmed, and of course it is obviously so, but there may very well be some among you for whom that last is not the easiest line. There is the choice Krishnaji is putting before you in giving you this other line. If you feel you want to try it, go ahead, but I should strongly recommend you not to take the foolish step of resigning from other things while you are trying it. Some people have done that, and it seems to me an incredibly foolish thing to do.

Some people penetrate into higher inner recesses of our Theosophical world. There has always been an inner teaching for those who wanted it, and were willing to make some sacrifice in order to make progress and to help other people. Don't you see that it is good Karma—the result of your own good actions in other lives—that you have the opportunity to join organizations of this kind? Having once won that opportunity, why be such a fool as to cut off the connection if you have attained it? Don't be in a hurry to resign things. That is how it looks

when looking at it from a higher plane.

It is equally true that the Great White Lodge is still interested in the work of the Theosophical Society. The Society exists because of the existence of the Great White Lodge. It is an outer expression of it on the physical plane. We squabble about all other points and forget that we are the outer expression of that mighty hierarchy.

QUESTION: *Is it possible to develop the faculty of psychometry solely by one's own effort, and is there any danger in attempting this?*

ANSWER: Yes, I have known people who have done it, and there is no particular danger. The principal danger is of too great credulity. Try to develop psychometry, but if you take and believe all those ideas as gospel and accept them all as true, it is dangerous. Some people learn to write automatically and get all sorts of communications. The chief harm of that is that you are allowing your physical body to be used by somebody else outside, and you do not know who that somebody is, and there is a danger in that. It is like lying down by the roadside for the mercy of the next passerby; he might be a good Samaritan, or he might be evil. Suppose you come to believe that everything that comes to you is from the Archangel Gabriel, that is a real mistake.

QUESTION: *Does occult experience corroborate the teachings of the Buddhist philosophy—*

and more especially, those referring to the sevenfold constitution of man and of the universe in general?

ANSWER: Yes.

QUESTION: *Please tell us something about the hidden side of the life of Joan of Arc. Why was there such an unusual outward interference of spiritual powers in human affairs?*

ANSWER: I am afraid there is not time at this stage to go into the life of Joan of Arc. Are you sure that there was any interference? I presume there probably was. Would it not be that a dead General of the French Army was telling her what to do? I have seen a great deal of that in the last war. A great many officers were killed and hovered about and were everlastingly trying to make suggestions to those left behind.

QUESTION: *Will you kindly tell us if any explanation of the suffering of animals can be given?*

ANSWER: We could suggest some, but how should we know they would be right? Remembering that through suffering men often evolve, it is not inconceivable that the same thing may happen with regard to the group souls of the animals. We cannot advance that as an explanation because we do not know enough as yet. So many adjustments would have to be made if that be true, and I do not know that these adjustments are made, or that that is a correct explanation, but at least it is as true for them as it is for us that if by suffering men learn and evolve, then the

group soul may equally learn through the sufferings of the many vehicles which it has.

QUESTION: *Periods of evolution are recapitulated at the beginning of a Round, and also in the case of the individual the past stages are gone through. It follows that after the birth of a child his past incarnations will be rapidly passed through. Is it possible to pick out these past incarnations by the events in a life, or by the phases of consciousness that are passed through? Can you give any hints on this?*

ANSWER: Here it only follows that certain developments begin very largely again at the beginning because the matter of the vehicles is new and it is the vehicles that have to be educated. The ego ought to have learned his lesson. There may be cases where he has not, and then the experiences of previous lives, or something similar, would be repeated. It is the same with a child at school; unless he is very forgetful you do not give him the same lesson over and over again; you may recapitulate what he has learnt, but it is only if he is phenomenally stupid or careless that he drops back a whole year and has to go through the whole class over again. I do not think you should say that the past incarnation would be repeated, but only that if the lessons which they were intended to teach have not been assimilated, then some experience that would tend to develop it would probably fall to his lot. If one set of experiences did not do it, I should be in-

clined to think the Lords of Karma would try another set.

I should not advise you to try to pick out past incarnations by the events in a life; you really need not trouble yourselves about your past lives, principally because whatever they are, they are past and you cannot go back on them and alter them. The Karma of them will come upon you; if you think you are going to escape, your calculations will come to nothing; the results of those past lives will certainly fall upon you; therefore, why worry about it? It is like a man with an infectious disease worrying about where he got it. The great fact is that he has caught it and has to cure it, and so it is with your past Karma. Turn your attention to the new Karma you are making every day; there is some use in thinking over that. What kind of Karma am I making? Am I injuring anybody?—because if so, the Karma hammer is likely to fall upon me.

If you looked back on your past incarnations in many cases you would not be proud of them, because evolution is a fact; it is so slow that it is rather difficult to perceive it; therefore your previous lives must on the whole have been not quite as good as this. We had better not pry too closely into those things.

QUESTION: *Your beautiful liturgy of the Liberal Catholic Church refers to the boundless Love of God, and I was surprised to hear you say yesterday that only justice and not mercy ruled the Universe. I am old-fashioned*

enough still to believe with the Psalmist that "the mercies of God are from everlasting to everlasting." Is there any truth in this fine intuitive phrase?

ANSWER: The idea of mercy is doing away with punishment. We hold there is no such thing as punishment, but there is the result of your deed which you cannot alter, but if it could be altered and you call that mercy, you would be misapplying the word

and would only be bringing some other kind of suffering instead of that, upon the victim. Try to face straightforward scientific fact. It does matter what words you use because you may influence some irresponsible person. Remember that infinite Love has made those rules; it would not be infinite love or infinite justice if it was so that the effect did not follow the cause. Science would be impossible and there could be no coherent knowledge.

(To be continued)

The Indian Patriot's Creed

By D. S. Narain
(Punjab-India)

I believe in India, one and indivisible.
 I believe in India, beloved mother of each and all her many million children.
 I believe in India's divine mission.
 I believe in the saints of her birth and the heroes of her breeding.
 I believe in India, the invincible, whom the world's loftiest and holiest mountains defend.
 I believe in the invigorating power of the ocean, on whose lap lies my mother secure.
 I believe in India, the beautiful—Nature's own paradise of loveliest flowers and streams.
 I believe in the sanctity of her every particle.
 I believe in India's departed sons, whose ashes are mingled in the air, earth, and water, that give me my food and form my very blood.
 I am bone of their bone and flesh of their flesh.
 I believe in the abiding relationship of Indians of all times and all communities.
 I believe in the brotherhood of all who belong to India's soil, be they whatever caste or creed.
 I believe in the living Indian nation, dearer to her children than aught else of earthly kinship.
 I believe in its golden past and glorious future.
 I believe in the righteousness, valor and patriotism of Indian manhood.
 I believe in the tenderness, chastity and selflessness of Indian womanhood.
 I believe in India for the Indian people to live for and to die for.
 I believe in one land, one nation, one ideal and one cause.
 The service of my country is the breath of my life—the be-all and end-all of my existence.

So help me Bharata!—*The Indian World.*

The League of Nations

By C. Jinarajadasa

(India)



It is remarkable how few among educated people really know about the League of Nations or care about it. They know there is such a thing, but do very little to help its work. They judge the work of the League more by what it has not done, rather than by what it has accomplished.

The aim of the League is, of course, to put an end to war among the nations. But because this aim has not been achieved in ten years, there is much skepticism whether it can ever be achieved by the League. Why people should expect that habits of civilization of tens of thousands of years towards war should be changed in ten years is incomprehensible. The life of nations has hitherto been organized for war, and nothing short of a Divine miracle can change the world's spirit with the rapidity which is expected of the League of Nations.

Yet, on the other hand, the work which the League has achieved is indeed remarkable; though only a few people really know about it. It is that work which has been most excellently summarized in a book just published called *Ten Years' Life of the League of Nations—A History of the Origins of the League and its Development from A. D. 1919 to 1929*. The book is compiled by John Eppstein, and has an introduction by Viscount Cecil. Distinguished publicists contribute articles on the various aspects of the League's work, and Professor Gilbert Murray closes with an epilogue. The work is most beautifully produced, and it is not too large to tax the patience of a sympathetic inquirer. We are given a brilliant survey of the work of the League in many departments of work. The first part of the work describes the making of the League of

Nations. The second part deals with the way that the League is actually at work fostering industrial coöperation, work for the relief of prisoners and refugees, the labor problem, white slave and drug traffic, etc.

No one can refute the fact that, in many departments, the work of the League can be challenged. One criticism, which has been made, is that the League is not really one of "Nations," but far more the League of five or six principal Powers, who are trying to dominate the policy of other nations. This criticism has much foundation, and the suspicion that England, France, Italy, and Japan are trying to dominate the League is not without a basis. In the beginning of the League, a criticism was made that it was not a League of Nations, but far more a League of White Nations, who were banded together to impose their will on the colored nations of the world. Most of the countries of South and Central America are very suspicious of the work of the League. The two principal countries of Brazil and the Argentine have stepped out of the League. The Latin American peoples feel that the League of Nations is far more interested in the affairs of Europe than in the affairs of North and South America. In Central America, most trenchant criticism is levelled against the League because it will not interfere to curb the imperialistic tendencies of the United States.

All these criticisms have a basis in fact. But those who criticize see the problem strictly from their own personal standpoint, and not from the standpoint for which the League stands; that is, it is a League not to protect merely the interests of one nation as against another, but rather to develop a new order in the world with a new world conscience. It was

difficult for me to make Brazilians realize that Brazil's refusal to be any longer a member of the League thwarted the work of the League in trying to curb the imperialistic tendencies of certain great Powers. Brazil cannot understand how the Indians in Kenya and other mandated territories feel more sure of their position because the League of Nations gets a yearly report concerning the work of the Mandatories. It is perfectly true that the League does not seem to interfere, as much as it might, on behalf of various just causes in the mandated territories. But, on the other hand, the very fact that the Mandatories like England and France must present a report of their trust before a world tribunal does curb imperialistic excesses. Central America desires to follow the lead of Costa Rica, which has left the League because the League will not define what the United States of America cannot do under the Monroe doctrine.

All who criticize, and as I have said justly, forget that the power behind the League of Nations is not armies and navies, but only that of the awakened conscience of the world. Not only has this conscience yet to be awakened, but it has also to be guided. Just as Christianity or any other great religion that was started had to mold the opinions of millions before it could be effective, so is the work of the

League of Nations. It is aiming to bring into the world the thought of a World Order directed by a World Conscience. Therefore, until the world—that is, its cultured representatives—identifies itself with the propaganda of the League, its action is bound to be merely a proclamation of principles like a World Sermon on the Mount.

The defects of the League's working are many. But, on the other hand, it is the only League which exists. If there is to be a way out of imperialism and war and exploitation of the masses, the sole way is through the present League of Nations or another League which will be built on a broader and better foundation. But till that more idealistic League of Nations comes on the scene, the disappearance of the present League will be nothing short of the greatest of world calamities.

Briefly summarized, those men and women in the world who feel the need of justice and fair dealing in the world must, in these days, add to their religion—whether Hinduism, Christianity, Buddhism, Mohammedanism or Judaism—a new religion which is the religion of World Order and World Conscience. And the Messiah who brings this new Gospel which will help the world is the present League of Nations.



The Over-Soul

By Dr. G. S. Arundale

(Australia)



NOW near sometimes the Over-Soul—the phrase seems singularly appropriate—seems to one's waking consciousness? It seems to impinge upon it, to be almost over the threshold of it, to be inundating it.

I wonder how each one of us contacts the Over-Soul. With me it comes as a warmth, as a physical warmth, as a glow coursing down through the head or sometimes up through the base of the spine.

The warmth and glow are not, of course, merely physical; they surge through my emotional and mental bodies. They flow from above these, and cause me to feel splendid and beyond my normal self. I am sensibly, physically as well as ultra-physically, larger, more extensive, more pervading—I had almost said "all-pervading." The word would not be so very untrue, though the warmth-glow mainly seems to fill one and make one more intense. One feels oneself more than before.

But the most striking effect is, to me, the sense of difference which the impingement of the Over-Soul brings. It brings a new, a startlingly refreshing, outlook. I see all things in a new and wonderful light, in a most fascinating light; yes, the word is truly "fascinating," because one has not yet explored the light and it is like a first visit to, or rather the expectation of a first visit to, a hitherto unvisited country.

I see Truth in a new light. I see teachings in a new light. I see life in a new light. I see my surroundings in a new light. I see my friends in a new light. I see that to which hitherto I have been blind. I say to myself—yes, that is the way to look at it, now I had never thought of that before. How deliciously delightful! A new point of

view to add to my collection of points of view, a better specimen, perhaps, than one I have already in my collection. Out with the latter to make room for the cleaner specimen.

Sometimes I can seize the light and express it in words. How thrilling to do so! How one gloats over the forms one may have found for the "new light"! How one is tempted to display them everywhere, to rush all over the place and exultingly show them to all and sundry! And how futile this is, generally, at all events! Others' Over-Souls may not be working at the moment, or they may be working differently. And when one is at fever heat, a dash of cold water is somewhat of a shock.

So one learns to be a little miserly about the fruits of such impingements, for so often people say "yes" nonchalantly and immediately turn the conversation, when one had expected them to say "yes" in the most thrilling accents, themselves to be stirred by *their* Over-Souls into sympathetic ecstasy. There is no vicarious impingement. Each one of us must feel his own Over-Soul for himself. But for anyone whose Over-Soul is hovering with a view to descent, whose Over-Soul is, so to speak, within striking distance, contact with one whose Over-Soul has made a connection is an experience worth having, for though he will not have the same symptoms, the Universal Over-Soul particularized in his friend will thus be stirred to particularize itself in him—sending him forth on his uncharted seas of Life.

This new light, of which I have been writing, shines as much upon the smallest things as upon what we should call the bigger things. One perceives new meaning in, grander purpose for, fine change to be effected in,

all kinds of little things. A gesture, the pronouncing of a word, a look, a movement, habitual and trifling as these may be in everyday life, may suddenly, as the light of the Over-Soul shines upon them, be brought into prominence, acquire new significance, new purpose, may be seen to need change and a new nobility. They may be seen to need, if I may coin the word, "nobilizing." All kinds of little things in everyday life may be seen to need this nobilizing; the most trifling things become important. The big things either are seen to be able to take care of themselves, or perhaps to be rotten at the core, or at least unhealthy, and therefore to be re-lived. But the tiny things become prominent in the glare of the light of the Over-Soul, so that one sees there is nothing small in the light of the Real. But it is nothing less than fascinating to realize that one can play about among the so-called little things the Divine Game of Life no less than among the big things, so-called. It is all One Game, and if you have learned how to play well among the little things, you can play as easily among the big things. The rules are precisely the same.

There is the same glow for the acorn as there is for the oak, in quality certainly, and one wonders whether not in quantity also. There is the same thrill as the Over-Soul contacts the apparently microscopic as one experiences when it contacts the larger growth. It is indeed the Unity manifesting, and there is no lessness of Unity according to the time-measure of that through which it manifests. The touch of the Over-Soul makes everything wonderful, splendid, inspiring, glorious.

Under the influence of the contact of the Over-Soul, one cannot contain oneself, one must overflow, though unreceptivity on the part of the average individual makes one careful not to overflow in human directions, at least as a rule. But one must overflow, for though the contact with the Over-Soul may be at one particular point, one's whole Being is affected by the contact,

and Life is changed everywhere, even if only for the time being. The natural process of overflowing is to expand outwards as one becomes filled with the Over-Soul, so that one covers oneself with the new Life, so that on every plane of consciousness there is vivification.

One becomes original, one becomes a genius, one knows oneself in advance of one's time. Fetters are loosened. Freedom is gained. Insight is achieved. Obstacles are treated with contempt. Time ceases to count. Space matters not. Difficulties vanish. The obscure becomes clear. The important is distinguished from the unimportant. The vital is known from the lifeless. The unreal becomes blurred, and the Real stands out in sharp relief. All this under the magic of the Over-Soul. But not enduringly. One never forgets, but one cannot entirely revive. There is a freshness about immediacy of experience which even clearest memory cannot reproduce. There is a certain something while the experience is alive which the passage of time blurs. One cannot recall. One can only partly remember. Yet one is never the same afterwards. One step nearer the Goal, but not the two one takes, or the twenty, while the Over-Soul reigns. I have often wondered *how near* one approaches the Goal, or should I rather say *a* Goal, while under the sovereignty of a splendid descent of the Over-Soul. One approaches near, I am sure. But how near?

In any case, change takes place, and at the end of many changes, each leaving its mark, the Over-Soul takes up abode among its shadows and the clouds glow with its Light, their very existence glorifying the Light as clouds in dawning or in sunset glorify the rising or the setting sun. If we could hold the thrill, the exaltation, perchance intensifying it, draw it into ourselves in supreme abundance, reaching up to its source and uniting ourselves permanently therewith, then Life's race would be run, and grief, death, trouble, sorrow would touch us no more. But we are not in the habit

of holding things. We take things up and throw them away. Like butterflies we flit from sensation to sensation, from experience to experience, ever restless, never satisfied. So when a touch of the Real comes our way, habit prevails, and the pendulum swings as ever between the conscious and the unconscious. Touching an experience, the pendulum of our lives swings it over into unconsciousness, forgetfulness, and swings back again for contact with objective life. When shall the pendulum be still, held by the Real which knows neither the conscious nor the unconscious?

Shall we not have done with the more violent oscillations? Shall we not have done with oscillations? Has not the time for oscillations almost passed? Are we slowing down, resting at last in the Eternal? How long shall the Over-Soul be but a guest with frequent, constant notice to quit, to make room for other and lesser guests? When shall the Over-Soul cease to be a guest and become the Lord of the Many Mansions of the Manifest? When shall He become in truth at home?

The Fleeting and the Real

The Supreme Critic on the errors of the past and the present, and the only prophet of that which must be, is that great nature in which we rest, as the earth lies in the soft arms of the atmosphere; that Unity, that Oversoul, within which every man's particular being is contained and made one with all other; that common heart of which all sincere conversation is the worship, to which all right action is submission; that overpowering reality which confutes our tricks and talents, and constrains every one to pass for what he is, and to speak from his character, and not from his tongue, and which evermore tends to pass into our thought and hand, and become wisdom, and virtue, and power, and beauty. We live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole; the wise silence, the universal beauty, to which every part and particle is equally related; the eternal One. . . .

All goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function like the power of memory,

of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and the will; is the background of our being in which they lie—an immensity not possessed and that cannot be possessed. From within or from behind a light shines through us upon things, and makes us aware that we are nothing, but the light is all. A man is the facade of a temple wherein all wisdom and all good abide. . . .

The things we now esteem fixed, shall, one by one, detach themselves, like ripe fruit, from our experience and fall. The wind shall blow them, none knows whither. The landscape, the figures, Boston, London, are facts as fugitive as any institution past, or any whiff of mist or smoke, and so is society, and so is the world. The soul looketh steadily forwards, creating a world before her, leaving worlds behind her. She has no dates, nor rites, nor persons, nor specialties, nor men. The soul knows only the soul; the web of events is the flowing robe in which she is clothed.

—Emerson.

Unity or Separation?

By A. P. Warrington, Vice-President of the Theosophical Society
(California)



It does not require a very extended observation to enable one to perceive that the Theosophical Society at this time is beset with evidences of a crisis quite as serious as any it has ever had. In former crises there was somebody who was made the object of blame and unbrotherly treatment; but in the present the differences existing are created chiefly by a form of idealism, making it more deep-seated and vital. At present even old and devoted memberships are being cancelled and newly placed enthusiasms are being aroused. Those who are less wise have entered into their change of attitude with a fanatical zeal so one-pointed as to cause them to feel that every attitude, thought, or opinion that does not harmonize with their new one is wrong, unnatural, and even an affront to their newly chosen leader. They are turning their backs upon things they once regarded as sacred, and in some cases even with feelings of antagonism and resentment against people who gave them generous assistance in the past. This is what many of the less wise are doing even now.

Naturally, this state of affairs has aroused in the more stable members of the Society feelings of amazement, and even of alarm, for the future welfare of the Movement which has meant so much to them, and still stands as the most important spiritual undertaking known to them in the world today.

It is not my purpose in this brief discussion to touch upon the general controversial topics which have arisen in this connection, but definitely to avoid them for reasons best known to myself. But what I do wish to remind my readers concerns rather the very great importance of the Theosophical Society to the generations of the fu-

ture, and how the new evangel which is being spread to a world-wide extent, in one of its aspects, should be allowed naturally to strengthen rather than otherwise Theosophical idealism.

During the past twenty years I have seen something of the very remarkable young Brahmin of whom we affectionately speak as Krishnaji, and who, in the course of the work he happily feels called upon to do, has perhaps unwittingly been made the indirect cause of much of the disturbance in the Society to which I have referred. Although during this period I only came into touch with him, for the most part, on certain widely separated occasions, yet there was a period—a period which no doubt may sometime be known as the most significant in his career—when my relationship to him was distinctly more than casual. The intimacy of that relationship enabled me to gain an advantage in a certain understanding of Krishnaji which few have had the privilege of enjoying. Thus I feel that perhaps I ought to be in a position to recognize whether or not there has ever been in him any modification of personality that would be significant, and why.

Now, with that as my background, I would respectfully venture to state that subsequently to the period referred to (the nature of which I at this time am not in a position to disclose) I have observed a difference in Krishnaji; there has been an atmosphere, a wealth of spiritual feeling about him which was not observable before, and which has had the effect upon me of arousing my deepest affections. I say deepest because there has seemed to be nothing peculiarly personal about the emotion, but rather something, shall I say, universal. Indeed, there has scarcely been a meeting between Krishnaji and myself that did not afford to me this same rare and valued experience. Thus from per-

sonal experience I have come to recognize a new and uplifting power about him that has had a greatly appreciated value in my life.

And I have likewise observed the play of this new power over audiences addressed by Krishnaji. I have seen the people sitting with rapt attention and listening in a kind of ecstasy to words which, had they been expressed by another of wholly different degree, might never have bound them to such stillness and absorption. And I have asked myself while analyzing the thoughts Krishnaji was then expressing, "What is it that holds them so vitally?" And answering the question out of my own experience I could but say, "It is what he is; it is the life that he brings and pours out in such abundance." While many have said they did not understand him, yet there have been others who said they did. No doubt there was *an* understanding. Many of us have felt that way, and when we got away were hard pressed to explain even feebly what that understanding was. The upliftment felt showed that we were under the influence of a compelling, beneficent force. Would it be out of place to compare it with that which Christian devotees feel at the elevation of the Host in the Eucharist; or with other ritualistic activities wherein conditions are made favorable for the abundant outpouring of life usually called blessings?

It is because of my experience and observation that I have felt that the constructive side of Krishnaji's work might lie chiefly in his ability to make life more abundant for the world at large, and for those nearest him in particular, accomplishing this as a vehicle or channel for that life; and that, no matter how wise his teaching might be (and I could not discount a teaching that has been so uplifting to me), it was not what he said so much as what he *was* that gripped his hearers; for after all his teaching is, for the most part, a much neglected and very important side of Theosophy itself, and therefore, theoretically at least, is not unfamiliar to Theosophists, especially to those who have been students

of Buddhism. Furthermore, one can see that certain statements of his have been construed even in a disruptive way, as witness the present controversy in Theosophical ranks over the inclusion of our Society with ritualistic and creedal Orders upon which he has placed the mark of spiritual futility.

Although there is much that I could say in discussing this side of the question, I shall not do so, for I am not particularly interested in controversial details; I am willing to see those who *are* carry on to the full limit of their sincerity, and I presume there will be many such. For my own part, I prefer to wait and discover what the teaching will be, say, ten or more years hence. Besides, my interest is really confined to that mystical manifestation of life to which I have adverted, and for which Krishnaji is showing himself to be, in my humble judgment, a most wonderful channel. He brings to the world, if not a new concept, indeed a renewal of the ancient concept that beings, highly developed in spirituality and constituting in their own person a veritable river of life, do sometimes exist on earth.

It is this that intrigues me. For it is this that unites, stimulates, and vivifies one's finer qualities; whereas, socially considered at least, intellectual athletics, theological discussions, scriptural exegesis, and in general critical analysis, so universally practised in this old world of ours, have seldom escaped a harvest of division, separation, and pain, since few have yet learned to stand up happily under vital differences of fundamental opinion. If they had, those who are leaving the Society because of a changed viewpoint, would not be separating themselves and criticizing their old friends for not following directly in their footsteps. Many of them are quoted as saying, "I really can't understand how you can do other than what I am doing." Truly it has been said that the mind is the slayer of the real, for the real in this case is our fundamental solidarity, symbolized and expressed by the unity of our hearts and the tolerance of our minds; through these there must constantly

flow that river of life when we can place ourselves in righteous relationship thereto.

One may ask why I lay so much stress upon the value of Krishnaji's presence and do not place equal emphasis upon what he says. How can I draw a distinction between the two, he being the origin and source of both? Perhaps I cannot answer better than to quote the reply I gave recently to a friend who was interested to know my opinion of the situation that is causing so much discussion. I then said:

"I feel no doubt that Krishnaji's inner Self during the present life has become merged with Spiritual Reality, and that thus his Spiritual Self and that Reality are eternally one, so that merely to be in his presence is to be blessed.

"But I doubt that Krishnaji's outer self, which belongs to the world of time, has succeeded as yet in continually manifesting that inner Reality, however fully this may be achieved as time goes on. The art of expressing intellectually in a time-fashioned structure that which is real and eternal is a stupendous feat on the part of the personality, and requires at least time for its perfection.

"Would not the critic do better, therefore, if he waited for the natural law of time to assert itself in the time-body before expecting it to manifest truly the divine miracle within?"

I ventured the above personal opinion with a great deal of diffidence, as I really never feel that I am competent to judge one who is manifestly so greatly my superior; and yet, Krishnaji himself has urged us to criticize him. "Tear me to pieces," he would often say in his eagerness to have us understand him from the standpoint of our own individual uniqueness. Well, I have merely taken advantage of that privilege and have expressed nothing more than an opinion, subject to fluctuation according as my understanding may grow deeper with time.

In view of all the above I have, for the time being at least, come to relate the mystery of the great and beautiful psychological outpouring that flows

through Krishnaji with the heart side of nature, or the direct path, understood by some as the Path of the Mystic; and to relate *some* of the teaching he gives (surely not all) with the *head doctrine*, or the indirect path, sometimes called the Path of the Occultist. With this understanding I can appreciate better the world-wide blessing that proceeds from the mystery that has taken place in his Spiritual or timeless Self and is manifesting as direct heart force, a force so greatly needed in our present-day world. And I can also appreciate how phases of his counsel, pertaining as they do to the time body, or brain self, are necessarily limited by laws and inhibitions naturally imposed upon that time body by the time world in which it lives and would require more or less time for perfection through understanding born of experience.

Krishnaji himself says that truth cannot be organized. Then it would be equally correct to say that truth cannot be organized into speech or teaching, would it not? Moreover, the moment someone attempts to teach what he believes to be truth, he becomes instantly an "authority" to someone else who determines to follow him as such, and thus a new cause of differences arises. We all know that Krishnaji does not wish to be considered an authority any more than did the Lord Buddha. But he cannot escape it any more than did the Buddha. And neither was the latter able to escape (fortunately) having followers who created just one more island of teacher-following in the mass of humanity.

And so of the *two* aspects of Krishnaji's work I can see in the *heart aspect*, or that flow of divine life through him, a feature tending toward social upliftment and solidarity, and this I do not yet see in the aspect of mind illustrated in some phases of his teaching.

Now, if Theosophists could but take some kindred view of the situation to that outlined in the above discussion, would they genuinely feel that they were justified in leaving the

Society and becoming followers of a teacher who does not want them as such? Would they not rather see that after all Krishnaji's message is a spiritual one and that no truly spiritual message can really depart from the mere enunciation of principles; and that he does not usually undertake to enjoin people along lines of physical details of action.

Would they not find that it was possible to remain in the Society and at the same time to maintain a perfectly free attitude toward life in all its relations, meditative, devotional, or actional, and thus be able first to prove for themselves on a logical basis how much of the truth of his teaching they are capable of realizing before taking an action they might come later to regret?

If this practical suggestion were not wise, then what of the poor devil who did not happen to be a member of any church or ethical society? Would he be barred from spiritual progress merely because he had nothing from which to resign? Of course, looked at from this standpoint, the misunderstanding of Krishnaji's spiritual counsel leads to endless absurdities.

Why not let us stand by the ship of Theosophy that has brought us to such a beautiful harbor of life? Why not realize that it was this ship that brought Krishnaji himself to the harbor, and has been of *incalculable value* to him and his work? And why not realize that if we continue to help this good ship to sail the seas of life, it will without doubt bring into the harbor other great spiritual teachers as time goes on, and thus continue to

help the world in this magnificent way age after age?

Those who see in Theosophy an ever expanding avenue to truth will remain firm and help to deepen the unity, the solidarity of our very great movement; and those who see in it only a concrete system upon which to lean will naturally not be held by it any longer than when some other concrete concept shall appear to be more attractive to them.

Theosophy is the essence of the highest tradition regarding life that has ever been offered outwardly on this planet, so far as we can know at this time. It penetrates deeper, rises higher, and extends over a more vast area than any other known concept. That we should *realize* this is a very great privilege, for it carries with it the inestimable opportunity of coöperating with a Movement of such priceless value to our unawakened race and the races of the future.

Brethren, let us remain: Let us go on with the work. Let us embrace all that we can of that pure heart force and spiritual idealism that emanates from Krishnaji, and let us express it in the vitalization of our Theosophical ideals and life; and let us leave to the futile theologian the discussion of those things which so distinctly do not matter. It is in the realization of the soul power that lies in the unity of the mass in which every man has his right to partake, and in the social living of the life of truth and love, that service, kindness, friendship, and happiness have their true expression; from this they proceed as the shadow from the substance.

Purpose

"Yet we doubt not through the ages
One eternal purpose runs,
And the thoughts of men are widened
With the process of the suns."—*Tennyson.*

Theosophical Coöperation

By the Co-Editor



QUESTIONS as to the present situation of the coöperation of all Theosophical Societies are coming to us from all directions, so I think it would be well to state something here in answer to them.

So far as our Leaders are concerned, we have not heard anything from them in addition to what took place at the Geneva Congress, fully reported in the August and September numbers of this magazine.

The Hon. Peter Freeman, who was Chairman of the committee which reported to Dr. Besant and the Geneva Council, after preparing with Prof. Eek (a Point Loma member sent to the Congress to represent that Society) a "Memorandum" on the situation involved, says that he has already found that there are twenty-two independent Theosophical Societies in the world.

This was a great surprise to us, and caused feelings of shame and regret that the followers of the Inner Founders and their great Messenger, Helena Petrovna Blavatsky, are so widely separated and at odds on some of the interpretations and the methods of dissemination of the precious and inspiring truths of the Ancient Wisdom which she brought to us in Their name. No wonder Theosophy has suffered so many hindrances, especially from the world's point of view, with twenty-two Societies divided against themselves! One knows the great good that Theosophy has done, in spite of these internal dissensions and periodical crises; but how much greater good could have been done if there had been peace and unity of endeavor instead of dissensions to divert so much of its power! These dissensions and differences have opened the door to the Brothers of the Shadow: it behooves us all to close the door, and to do it as soon as possible. Thousands have

come into the different Societies and received great benefit, but many, very many, have been carried away by the unrest, quarrelling, and differences among personalities and about personalities.

As I look back over twenty-three years of service to the Adyar Society, and keeping in mental touch with several other independent Theosophical Societies, I can see clearly, as I synthesize the causes of our difficulties, that the majority of Theosophists in all the Societies have failed to heed the warning, so clearly, so fully, so emphatically stated by the Messenger of the White Lodge, that we should make the future of Theosophy safe by being so well grounded in its fundamentals of truth, its principles of brotherhood, and its spirit of divinity, that the inevitable vagaries and imperfections of personalities should not be allowed to react as obstacles to its future welfare.

Alas! the partings of the twenty-two crossways that our sad eyes vision are a stinging rebuke that should awaken us to determined action before we are wrecked on the shattered remains of particular Societies and Lodges, struggling, battered internally by their own lower-mind weaknesses, because of having separated themselves off from the safe and secure streams of unity and power flowing from the White Lodge, the Source of truth, within which alone the divine spirit of Theosophy—its original purpose—can live and bless humanity.

This situation causing the present petty differences and difficulties amongst us was recently emphasized by Dr. de Purucker, Head of the Point Loma Society, in a letter to his members dated February 17th, 1930. He made a strong appeal to all Theosophists to coöperate with that Society in an effort to bring peace and unity, to eliminate the unessential differences,

and get together on the original principles of Theosophy, and thus form, at no distant future, one great Theosophical Society of the world. He feels that the Point Loma Society would be the safe refuge of all who are dissatisfied where they are, and also for those who feel that his Society is of such broad Constitution that members of other Theosophical Societies can join it to help its work as well, without leaving their own Societies.

I sincerely believe that there was a Plan within his plans, even beyond and greater than any of those which he, perhaps, recognized as essential to the moment (though he may have done so). That Plan originated in the minds of our Great Inner Founders and, when recognized by all and practically instituted, will surmount any *personal differences and limiting opinions of individuals*. I refer to methods of coöperation, efforts of individuals to point out which Society has been right, which is teaching "pure Theosophy," which Society should be the one to encompass the whole — differences of opinion which are bound to arise and be expressed. That Plan of the Inner Founders is, I believe, to awaken the Theosophists of the world to the fact that unity is the actual Command of the Lord of the World to all men in every walk of life, no matter what separative actions, feelings, and thoughts they may have at present.

It is my personal opinion, for what it may be worth, that Dr. de Purucker (in spite of some of his sincere individual opinions, personal to his own Society) is now being used as an instrument for broadcasting that Plan to awaken Theosophists to the necessity for self-analysis and heart-searching in their relation to the ideals of Theosophy, and their part in the present unrest, doubt, criticisms, and disputes existing in all our Theosophical Societies, his not excepted. Hence his appeal to his members and to Theosophists everywhere to cease furthering the causes of separation and unrest. I quote from his appeal, which was sent to me last February and which deter-

mined me to help him in every way practical and possible:

"Comradeship, brotherhood, unity, union, combined efforts, and the sense of Theosophic solidarity, belong to the distinctive spirit of the new Theosophical Era into which we of the T. S. are now entering. It is my earnest prayer that my beloved Comrades on the Path will understand, and in understanding, will seize the spirit and meaning of my words, rather than allow themselves to puzzle over the metaphrases in which this my message is conveyed to them. Never before in the history of the Theosophical Movement has the world needed so greatly as it does today the work and combined efforts of the members of a genuine Theosophical brotherhood, without distinction of race, of caste, of creed, or of color; and last but not least, we should feel that no matter to what Theosophical Society we belong, if the Theosophical Movement as such, and as contrasted with the various Theosophical Societies, is to succeed and do its best work, we must come together and work shoulder to shoulder.

"I tell you in all seriousness, and with all the solemnity that I can bring to bear, that personal opinions, personal differences, society-opinions and society-differences, should not merely be laid aside, but should be dropped and forgotten, and that we should all work together for a common end. The Masters of Wisdom and Compassion are with us—with you, my beloved Comrades on the Path; and I address these words to you also, our brother-Theosophists belonging to other societies. I call upon you all to realize the imperative need of union as contrasted with disunion, of Theosophical good-fellowship and good feeling as contrasted with differing and, alas, sometimes antagonistic, personal views and opinions."

It is this statement of Dr. de Purucker's that overshadowed all other statements in the appeal mentioned; everything else seems secondary. No matter if there were mental reservations on his part (which we learned some months later), the force behind that appeal, I believe, was more powerful and far-reaching than he himself knew. It does not take a seer to see that the call is from the Great Ones—not from Dr. de Purucker himself, alone.

I am sure that when he wrote the appeal he did not know that it would prove to be the impetus behind the message given to the Geneva Congress in June, four months later, by his representative Prof. Lars Eek, and Mr. Hotchener and myself. There were delegates and representatives there from practically all the European countries, and from India, Australia, America, South Africa, and other distant coun-

tries. When Dr. Besant so courteously, whole-heartedly, and spontaneously responded to the greetings and appeal for harmony and coöperation expressed in the message of Dr. de Purucker, given her by Prof. Eek, and pledged her complete agreement before that large and important gathering, and accepted the invitation to visit Point Loma next year, the general Plan was broadcast among them and its fulfillment is sure. The delegates and friends trusted her decision, felt the power behind the appeal and showed their pleasure. They know that when she decides that coöperation and brotherhood among all T. S. Societies must become an accomplished fact, it will be done. It may take time, and it may not be carried into effect in just the way that Dr. de Purucker may have planned particularly and stated since, *but it is to be*; the Great Ones alone know the manner in which it is to be brought about, and when.

Each one of the Theosophical Societies has its own Leaders, its own literature, its own point of view, and each naturally regards these as better suited to it than those of other Societies. The policy of some of these Societies has been to criticize many of the books, and their authors' work in other Societies, as not being true to "pure Theosophy," "original impulses," etc., and sometimes these criticisms have shown very strong personal opinions—often unkind. But as the very essence of Theosophy is complete liberty of thought and opinion, it would be expecting a great deal for these criticisms to cease immediately—they have been habitual too long. It will require a great deal of tolerance, restraint, and good-nature on the part of all of us to learn to ignore and forgive each other's personal habits, weaknesses, and idiosyncrasies, until time and better understanding wipe them out in the interests of all, and of the brotherhood. Theosophical ideals, and unity which we are seeking to exemplify.

Among the Leaders of the different Theosophical Societies, many of whom I have the pleasure of knowing in person, nothing is more strongly marked

than their sincere devotion to what they believe the best interests of their particular Societies, their methods of teaching, and their interpretation of the truths and ideals of Theosophy. It is to be feared that it will take a good deal of time in some cases to get them to grant that the wisdom and devotion of the Leaders and members of all other Societies than their own are equally sincere and equally necessary. There needs to be developed an "inter-Society spiritual consciousness" which will recognize the Plan for unity and let nothing interfere with it.

It is well to remind ourselves that there will be happening all sorts of things that will seem to be obstacles in the path of the unity and coöperation Plan. But if members individually will let bygones be bygones and determinedly and unfailingly work for unity, the temporary differences that seem inevitable between Leaders, concerning the best ways to bring about the coöperation desired will be eliminated more speedily.

One of the seeming setbacks to the Plan occurred in August about the time of Mr. Hotchener's and my return from Europe. It was the article by Dr. de Purucker printed in the *Point Loma Forum* August 15th. He stated fully and in no uncertain terms his ideas for coöperation among Theosophical Societies, and also his plans for the celebration at Point Loma of the one-hundredth anniversary of H. P. B.'s birth. His statements seemed so different from the one herein quoted, which urges that all past differences be laid aside and forgotten and appeals to Theosophists everywhere to coöperate with him in helping to bring unity where there is now separation. What he said in this later article voiced objections to the "Memorandum" drawn up at the Geneva Congress and signed by Professor Eek (the representative of the Point Loma Society) and the Hon. Peter Freeman. And there were other criticisms in the same *Forum* that reflected directly and indirectly upon Dr. Besant and Bishop Leadbeater; our members are much disturbed about them.

Wishing to be quite fair to the prin-

cipals in the events connected with co-operation at the Geneva Congress, to our Leaders, and to Dr. de Purucker, we accepted an invitation from him to visit Point Loma. We were received by him and his staff of workers with the greatest courtesy and sincerest cordiality, and spent a very delightful afternoon with them.

While there we were given an opportunity to talk over the disturbing points in the *Forum* article with him and Dr. Fussell together. Dr. de Purucker expressed profound regret that there had not been time to inform Prof. Eek and ourselves more about his ideas for coöperation and plans for the Centenary Celebration next year, before we arranged for Prof. Eek to speak to the Congress. So he felt it his duty to state frankly in his *Forum* what he desired Theosophists to know. He said his criticisms had no ill-feeling whatever in them. We said that we felt they were due to a misunderstanding on his part.

There is not space to print here the entire article, but summarized the most important of his objections are as follows:

1. He did not approve of arranging for a meeting in May, 1931, somewhere in Europe, of three representatives from all known Theosophical Societies for the mutual exchange of opinions with the purpose of fraternal co-operation, as suggested in the "Memorandum." He did not desire his hopes for coöperation brought into a council-chamber and debated upon, however well-meant such procedure might be. "No spiritual reality has ever been determined or decided in mere parliaments," etc., are his feelings about such councils.

2. He said that he did not desire thousands to attend the Centenary Celebration at Point Loma in 1931, but if they came, well and good, and the hand of brotherly love and friendship would be extended to all. But what he really desired was that Heads of Societies and representatives be invited by him officially and attend as such.

3. The World-Convention of Theosophists that he is calling at Point

Loma "is to be a Convention of Theosophists, and of Theosophists alone"; the reason being that he desires to concentrate on Theosophic purposes and work only. He considers that the Krishnamurti movement, Liberal Catholicism, Rosicrucianism, and other such movements are foreign to Theosophy. Members who attend must come as *Theosophists*, and not because they happen to be members of other organizations. He says that Dr. Besant may not have understood this because she included Bishop Leadbeater in her telegram when accepting his invitation to attend the 1931 Celebration; that if he comes he would be made welcome, but it must be as a duly accredited delegate of some Section or Lodge.

It is not my intention to go into further details of Dr. de Purucker's explanations, because no doubt many of the members have read them already. His "plain facts" are surrounded by expressions of the loftiest motives, and sincere and earnest appeals for "heart understanding," brotherly kindness, and love. But there is no doubt about his opinion that the coöperation he is determined upon does not include any of the "side lines" of other Theosophical Societies. It must be based on the straight, unadulterated Ancient Wisdom as taught through H. P. B., the Messenger of the Great White Lodge.

We shall all be grateful to Dr. de Purucker for inaugurating this great movement to bring all Theosophical Societies together, and we shall not let differences of policy or personal opinions in the "brain mind" turn us aside when they occur. He told us that he did not desire to intrude on the integrity of other Societies, or to "swallow them up," that they were free to have as many side lines as they choose, and that these need not destroy his hopes for peace, fraternization, and unity in the great fundamentals and spirit of Theosophy; but that the Point Loma Society prefers the line of unadulterated Theosophy, and that he desires all other Theosophists to realize that that is the purpose of his Society and members, so that they will give him and them "heart understanding." That is

why he felt it necessary to be so plain-spoken at the beginning.

We shall all try to help this great movement of coöperation in every way that is practical and possible, for we know in the depths of our hearts that the time has come for true brotherhood and tolerance to become accomplished facts, and each one of us has a duty to help that fact to be realized.

I feel impelled to sound this note of tolerance among members, for I have in mind a Lodge of our Adyar Society, some of whose members are greatly disturbed because two of its members have joined the Point Loma Society. Some members of the Lodge think this shows signs of disloyalty to Dr. Besant, and they are disposed to be critical of what they call "deserters," even though the two mentioned continued as members of the Adyar Society.

It is just this very attitude of emotion (I was going to say mind, but that would not be exact) that will tend to impede the great wave of unity that is flooding the world. It is *much* better for members who are not happy in a certain Theosophical Society to search until they find a place where they *will* be happy. Contentment is a very great factor in the permanent benefit to be obtained from Theosophic study and work, and it is not for members to criticize unkindly those who seek it. Just because you and I and the majority of our members may be happy and enthusiastic in the Theosophy as presented in the Adyar Society and in its work is no reason to believe that all members are so, or that some may not be happier in another presentation of Theosophy. There is enough of fundamental teaching and spiritual help in each Theosophical Society for Theosophists everywhere to seek to understand each other, and to stop these

criticisms that are undermining the solidarity of the Movement.

Nor is there any question of disloyalty to Leaders when a member joins another Society. It depends upon the member himself, his own conscience and understanding. If a member has received benefit from certain Leaders and then desires to seek others, it is his own business what he feels to his former Leaders. *Karma* will adjust wrongs.

Do let us live and express true Brotherhood. Above all, let us work hard for this great Movement of coöperation so long as carried forward in a just, sincere and brotherly manner; and pray for the day when we shall all be one great united Theosophical Movement with contented, happy Societies within it, coöperating in love and understanding and free from dissension and strife.

Dr. de Purucker has outlined explicitly his ideas of how the Point Loma Society desires this world coöperation to be carried out. In addition to this, it will be valuable and helpful when all Theosophists learn from the various Leaders of the different Theosophical Societies in what way those Leaders feel it possible and practicable for each of their particular Societies to initiate ways for the consummation of a fraternization that will preserve the integrity of each Society and still open the spiritual pathway where all can go forward in one great, harmonious Movement throughout the world.

In the meantime let each member keep constantly in his mind the ideal of coöperation with his brother-Theosophists throughout the world, and work as much as he can for the unity that is bound to come in the future.

—M. R. H.



The Rod of Power

By A. H. Thompson

(New Zealand)

MENTION has been made from ancient times of "rods of power," explanations usually relating only to the use of them, seldom any description of the qualities of the rod.

Among instances quoted, Thor's hammer is of importance, Ajax defying the thunderbolts, Aaron's rod, and many others. All these rods were man magnetized, or by some means of nature's electric forces. The "Rod" under discussion here is a very different matter: it is *Life* in its primal element.

Man the microcosm is, physically speaking, built around the spinal column; the encasement is the vehicle of Life's first envelope, at present inactive in most people.

For the present purpose of illustration, I define the inner element of the spinal column as the "Rod," and suggest that it reaches from the limit of the aura to the base of the spine; and as I see it, it is the primary magnet—in fact, all others are only copies. As extremes meet, and all are one, this Rod of ours is, at the positive pole, universal life, and at the negative pole impermanent and personal.

We humans, being deluded by the senses and their objects, see things darkly as in an inverted and immersed reflection. But if we realize the "Rod of Power," our Selves in fact and reality (for all else is transient), and meditate on the life end, and know "liberation" is achieved, the Goal is revealed.

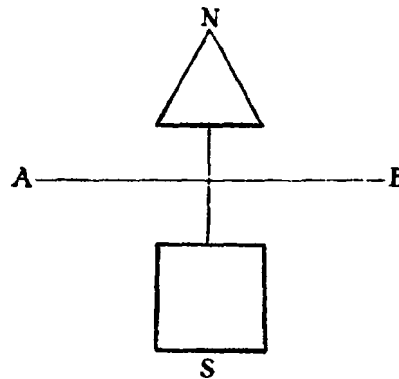
The meridian A-B is the junction of the real and unreal: above is the universal and real, below the particular and personal.

The great heresy of separateness and belief in a personal self is a process of evolution, but untrue at our stage—that is, the belief holds us imprisoned. We should project the essence of our life to the point N, which is formless; this stimulates an irresistible power which gradually carries us to conscious unity.

We are the "Rod of Power," truth at the positive end and

personality at the negative.

"It is through ignorance of the Truth that we have had to wander so long in this weary round of re-birth, you and I. But when the noble conduct of life, noble meditation, noble wisdom, and noble freedom are realized, then is the craving for Existence rooted out: the chain is broken and we return to earth no more."





The Master Hilarion

By C. Nelson Stewart
(Scotland)

HE great Adept known to us under this name seems to have been for thousands of years the bridge between East and West. Century after century has seen Him working in the countries lying around the eastern end of the Mediterranean, especially Egypt, Cilicia, and Cyprus. In His own particular realm of pure thought He is Adept at preserving and presenting in protean forms the deepest truths of the Ancient Wisdom. His great Brother, the Hungarian Master, has cooperated with Him on the practical side.

SENSA

We first catch glimpses of the story of the Master Hilarion in *The Idyll of the White Lotus*, in which He has allegorized in Sena's experience His own life in very early Egypt. His faithful amanuensis, Mabel Collins, says of that book: "The Egyptian Master who wrote it dwells now in the ethereal spaces of the land of His many births, watching over the sacred teaching. One of His tasks is to see that it reaches those who need it and who claim it. He put it into English with that object." (*The Vahan*, Jan. 1, 1912, 106.)

In *Light on the Path* He has given us the pure splendor of the Light of ancient Egypt in fulfillment of that charge, and we can understand from it the sublimity of spiritual aspiration

which haunts us in the Egyptian texts but which we cannot there grasp connectedly because of the intricacies of mythological symbols.

We might well refer here to the curious accidents and coincidences which have marked the history of the unveiling in modern times of the lore of ancient Egypt. Georg Ebers, the great German Egyptologist, had a most striking experience of this kind. He wrote a novel called *An Egyptian Princess* in which he introduced an imaginary oculist from Sais, writer of a treatise on diseases of the eye—a manuscript which plays an important part in the story. The book was in its third edition when Ebers was in Egypt 1872-3, and found "by a fortunate accident . . . the great hieratic manuscript now preserved in Leipzig Museum, and bearing my name. . . . Written in the sixteenth century B. C. . . . its 110 pages contain the hermetic book on the medicinal remedies of the old Egyptians. . . . The second line from the first page describes the document as coming from Sais. One long chapter is devoted to the optic nerve . . . the sole Egyptian work from which we can learn anything of this branch of medicine. The scroll of the oculist of Sais, which till now existed only in the imagination of the author, has become a reality." (Pref. to 4th ed. *An Egyptian Princess*, Lond., 1913.)

DISCIPLE OF ORPHEUS

About 7,000 B. C. we find the Master Hilarion wandering with Orpheus, the Teacher of the fourth sub-race, and often carrying His lyre. It was a disciple of the Orpheus tradition also, a native of Cilicia in Asia Minor called Thamiras or Thamyris, who introduced the science of divination into Cyprus about 2,000 B. C., and who became the first of a hereditary priesthood in that island.

SMERDIS THE MAGIAN

The next trace is based on conjecture. We hear of "the Adept who writes stories with H.P.B.," (*Letters from the Masters of the Wisdom*, 1st ser., 59), and in the first volume of *The Theosophist* (2 June 1880, 95) we find her story, "The En-souled Violin," signed "Hilarion Smerdis, F.T.S., Cyprus, Oct. 1st, 1879." The conjecture lies not in the identification of this Adept with the Master Hilarion, but in supposing that the latter part of the signature quoted refers to one of His appearances. The Master's name in His last historical appearance (as we shall see presently) was Hilarion Cigalla or Cigalen, not Hilarion Smerdis.

Smerdis the Magian was, however, a figure of some importance in the sixth century B.C. Cyrus, the builder of the empire of the Medes and Persians, died about 530 B.C., and was succeeded by his son Cambyses. Records are meager, and perhaps distorted, but one account says that Cambyses made sure of the throne by secretly putting to death his brother Smerdis. This Cambyses was a blatant materialist who missed no opportunity of insulting the powerful Chaldean Magi and their Egyptian brethren, and it is said that after he died one of the Magi, also named Smerdis and bearing an extraordinary resemblance to the murdered prince, seized the throne and reigned with great acceptance for about six months, when seven conspirators trapped and assassinated him, to put one of their number (Darius) on the throne, B.C. 522.

Other accounts suggest that Smerdis (or Bardia, surnamed Gaumata, as the modern reading has it) seized the throne during Cambyses' absence in Egypt, and there is a suspicion that he was no impostor but really the brother of Cambyses.

The importance of this six months' reign lies in the fact that it allowed the Chaldean Magi, survivors of the Babylonian culture, to set their house in order and commence the transfer of their Lodge to Asia Minor in anticipation of increased persecution by the new Medo-Persian rulers. They were further to play a part in preparing the way for the expansion of the Greeks and preventing the undue extension westwards of the Persian power. And so we find them setting up their central college at Pergamos, and carrying there the sacred cubic stone, the palladium of Babylon. (Barker, *Lares and Penates*, 232.)

The mystery surrounding the two Smerdes is probably to be solved in the same way as that of the two Hompesches at Malta in Napoleon's time. The real Grand Master Von Hompesch was temporarily replaced by the Hungarian Adept for the handing over of this link with India to Napoleon with a view to its ultimate transfer to Britain. We may guess that the prince Smerdis escaped the first attempt at assassination and went into hiding; was personated by Smerdis the Magian, so that the stream of events might be wisely directed; and then finally met death at the hands of Darius and his associates.

PAUL OF TARSUS

Four or five centuries later we find the Master born in Tarsus, which had become an intellectual centre, and history speaks of Him as St. Paul. (*The Secret Doctrine* mentions him as an Initiate, ii, 513n., iii 52.) He was born of a good family of the Pharisee sect, and studied eloquence and Greek philosophy. This culture is to be seen in his writings, not only in the style, but in borrowed phrases such as "For we also are His offspring"—from Aratus, the Cilician poet-astronomer, or, "In

Him we live and move and have our being," from Minos. His native country of Cilicia was the scene of his first missionary work. It is noteworthy that he is the traditional founder of the Church of Antioch in north Syria, a city which was then a notorious hot-bed of sorcery and magical practices; and that he was the bearer of Christianity to Cyprus. He seems also to have been sometimes overshadowed by the Lord, for Mary in the Gnostic gospel *Pistis Sophia* speaks of a certain saying of the Christ, "Thou didst say unto us aforetime by the mouth of Paul our brother."

IAMBlichus

When Col. Olcott speaks of the Master as "a representative of the Neo-Platonist Alexandrian school," he is referring to this incarnation. The seers of *The Lives of Alcyone* make the succinct statement: "Neptune appeared at this time as Iamblichus, the author of a book on the Mysteries; he married Naga, one of the five daughters of Vulcan and Nestor. Tripos was a pupil of his named Aedesius." The exact dates of the life of Iamblichus are not known, but a passage of Eunapius says that his disciple Sopater after his master's death went to the court of Constantine, whence it is inferred that Iamblichus died about 333 A.D.(?) He was a Greek born at Chalcis in Coelo-Syria, and studied in Alexandria under Anatolius, later becoming a disciple of Porphyry. He was loved by his pupils for the readiness with which he would discuss philosophy with them, and held in reverence for his wonderful occult powers and his command of the Devas. His pupils gave him the title of "The Most Divine and Wonderful Teacher."

After the Iamblichus life we lose sight of the Master for many centuries, in fact until He appears in the seventeenth century as Archbishop Hilarion. No doubt He was in incarnation working strenuously during that long period, and we may yet learn of the parts He played in history. One wonders whether he or some other Brother of the Egyptian Section was

the mysterious Josaphat Barbaro—"a person advanced in age, speaking the Persian fluently, and of great talent and perspicuity"—sent by the Republic of Venice in 1473 on an embassy to the sovereign of Persia. Or, again, perhaps with more likelihood, Josephus Barbatus at Oxford University about 1600, "a learned Copt from Egyptian Memphis, who lectured for some years in his own mother tongue, and described the ancient Bible lands and discoursed about the Bible languages." (Simpkinson, *Life and Times of Laud*, 16.)

ARCHBISHOP HILARION

In the *Lives of Alcyone* we find the bald statement, "In 1660 Neptune was born and appears in Cyprus as Archbishop Hilarion Cigalen." Now Hilarion is not to be found in any of the usual books of reference, and the writer was very glad to come across a volume which contains two passages relative to this historical personality. The details given are not so interesting as they might be, but still are of importance to Theosophical students, and worth transcribing here.

One feature which emerged in the course of the researches for this article was the fascinating and kaleidoscopic nature of the history of Cyprus: there was an individuality about this island, stretching back to Minoan times, one or two thousand years before Christ, when the people of that civilization colonized it as their source of copper. It was not altogether surprising, therefore, to find that a former British Commissioner of the town of Larnaca had felt the spell of Cyprus, and expressed his affection in a very valuable book of *Materials for a History of Cyprus*, collecting everything about the island in one erudite volume. (*Excerpta Cypria*, Claude Delaval Cobham, Cambridge University Press, 1908.) It is from this work that we extract the following passages:

"A small volume, entitled *The Present State of the Greek and Armenian Churches, Anno Christi 1678*, was 'written at the command of his Majesty' Charles II., by Paul Ricaut,

Esquire, late Consul at Smyrna, and Fellow of the Royal Society, and printed at London, in 12mo, 1679.

"I transcribe from pp. 89-95 an account of the church in Cyprus, and from pp. 212-215 a note on the longevity of the monks of Kykkou. . . . The Archbishop of this Island in this year 1678 is named Hilarion, and surnamed Cicala, created and promoted to this dignity in the year 1674, a learned man and well skilled in the Greek and Latin tongues. His revenue or maintenance arises from the churches of Famagosta, Carpasi, and Tamasea, according to the ecclesiastical endowments; but from the villages he receives nothing, unless at the visits which he makes twice a year. Some collection is made of corn, oil, wine and other fruits in the nature of tithes, but rather by way of presents and free will offerings than of duties. From the Monasteries he receives a certain annual income or rent, according to the abilities and possessions thereof and from every papa or priest a dollar yearly per head. All of which will scarce maintain a Patriarch, or yield him other than a poor livelihood.

[Ricaud then proceeds to detail the numerous expenses the Patriarch has to meet, including 'the Janisary which is set for a guard to the Patriarch.'—C.N.S.]

"Many of this sort of people (*Kaloiros*) are long-lived in regard they are temperate in eating and drinking, and ever unacquainted with women. I once knew one of them who was an *apandoxos* of a monastery in Cyprus called *Panagia tou Kykkou Marathasas tes Leukas*, whereunto belonged 200 *Kaloiros*, he told me that he was 119 years of age; and the better to assure me that he was not mistaken in his calculate he confidently affirmed that he remembered the taking of Cyprus by the Turk, when the channels of his town ran with blood, and which according to history may be about the space of 107 years past, and at that time he conceived that he might have been about 12 years of age, when he remembers that the cruel soldiers bloodily massacring all persons which

met them in their fury, his mother defended him from violence; for, having the fortune to meet with a soldier more flexible than the rest, she fell on the body of this her son, and by her prayers and tears prevailed to rescue him from death: in commemoration of which deliverance, she afterwards dedicated him to the service of God, speedily entering him into the order of *Kaloiros*; he never remembers to have eaten flesh; his father lived but to 80 years of age, but his grandfather to 158."

A valuable paragraph about Archbishop Hilarion occurs in a Greek work printed in quarto at Venice in 1819, and written by Constantius, Archbishop of Sinai, of whom we know nothing except that he wrote this book and visited Cyprus about 1766. Constantius says: "Hilarion Kigallas, another Cypriot, flourished about 1660. He studied at Venice and Padua, and excelled in Latin and Italian learning. While yet a monk, happening to be in Jerusalem, he was of much use to Nectarios of Sinai, Patriarch of Jerusalem, who was writing against the authority of the Pope, as the interpreter of several Latin Fathers of weight. Then he became Archbishop of Cyprus. He wrote a Greek grammar, and while he was at Constantinople, and writing about the fixity of the Paschal Feast, death overtook him."

It may be pointed out that there is some discrepancy between the dates of the Archbishop as given by the two historians, and also between these and the statement of the Theosophical seers.

THE GREEK ARCHIMANDRITE

Although the Master disappears from history again after the Hilarion life until the early years of the Theosophical Society, it is perhaps worth while noting that in the intervening centuries we catch glimpses of mysterious figures referred to as the Greek Archimandrite.

The later history of alchemy contains one such enigmatic personality—"the so-called Greek Archimandrite

who, as if possessed by some missionary fever, travelled from place to place, exhibiting a mysterious gift of which we know only that he gained nothing by it." (A. E. Waite)

And then Rousseau in his *Confessions* gives some account of meeting with a Greek Archimandrite "with a long beard, dressed in a violet-colored Grecian habit, with a fur cap, and whose air and manner were rather noble." Rousseau travelled some distance with him as secretary and interpreter, but became separated from him under peculiar circumstances, without having the opportunity of bidding him good-bye.

THE MASTER HILARION AND THE T.S.

In conclusion, we may gather one or two points about the Master's connection with the Theosophical Society. On the literary side the Society owes Him a great deal. We have already mentioned the books given through M.C., and the occult stories written in collaboration with H. P. Blavatsky: through the latter He gave also *The Voice of the Silence*, proving that He is indeed, as Dr. Besant phrases it, a "skilled craftsman in poetic English prose and in melodious utterance."

When the Master K. H. was trying in the exceedingly limited time at His disposal to cope with the bombardment of questions and criticisms from the very raw members of the Eclectic

Lodge at Simla, He wrote: "But I am but one and you are many, and none of my fellow-brothers with the exception of M. will help me in this work. not even our semi-European Greek Brother who but a few days back remarked that when 'every one of the Eclectics on the hill will have become a heretic then he will see what he can do for them.' And as you are aware there is very little hope for this."

But the Master was by no means standing aloof from the Society, for in March 1882 the Master M. writes to A. P. Sinnett: "Even in the T.S. there is a division managed by a Greek Brother about which not a person in the Society has a suspicion excepting the Old Woman [H. P. B.] and Olcott; and even he only knows it is preparing and occasionally executes an order in connection with it."

The previous year, in February, He had visited Col. Olcott and H. P. B. at Bombay. The Colonel records the visit in his Diary: "Hilarion is here en route for Tibet and has been looking over, in, and through the situation . . . Views on India, Bombay, the T.S. in Bombay, Ceylon, England, and Europe, Christianity and other subjects highly interesting."

We learn from a reference in a letter of the Master K. H. that "our Brother H—" was in Scotland in 1883, the year before the founding of the Scottish Lodge in Edinburgh.

Faith

By T. Reg. Arkell
(Canada)



WITH thongless stays of love,
Faith holds her magic wand;
Guides me with strength so fond
That I shall straight my path pursue
And know that unto me is due
The wider life that death can give,
Prerogative to those who live
Their earthly days in love.

Victor Hugo, Mystic

By Rev. F. H. Aldhouse, M. A.

(Ireland)



ICTOR HUGO is not alone the unique supreme lyric poet of modern France and the illustrious author of such novels of genius as *Les Misérables*, *Notre Dame*, *Han, de Islande*, etc. The great plays, *Marion de Lorme*, *Ruy Blas*, and *Hernani*, are his. But also he is a profound thinker of the destiny of man and the universe. In that capacity he seems not so well known in the world.

His mystic poem, *Dieu, la fin de Satan*, is a deeply occult result of his meditations. Symbolic beings, owl, bat, crow, vulture, eagle, griffin, angel, "Spirit of Light" interpret his ideas of Divinity, the sense of chaos and disorder of the elements, the "horror" of mineral and animal existence.

He suggests that Life is the punishment of Sin. Evil is matter, matter is Evil; but there is a streak of soul in it, and thereby a possibility of redemption, for soul is eternal and evil is not. A spark of soul fallen by its own fault into the world of substance becomes, according to its degree of iniquity, a man, a beast, a fish, a tree, a stone!

In Hugo's exile from France, during his residence in Guernsey, we are told (in *Victor Hugo*, by Madame Duc-laux; Constable & Co., London): "On the coast of Guernsey these pen-sive pebbles, these stubborn rocks, haunted Victor Hugo with the sense of their antenatal criminality. What could they have done? Were they Nero? Were they Borgia? Certain masses of granite at Stark filled him with horror and pity. Their present being must surely expiate a previous fault, or aggravate it, for everything is in a state of flux; everything changes, everything dies. Matter is death! And the universe is a whirling waste whose abyss is not less ter-

rible than a devouring whirlpool, or as he puts it—

"Hélas, tout est sépulcre! . . .
J'ai vu dans les sapins passer la lune
horrible.
Et j'ai cru par moments, témoin
épouventé.
Suprendre l'attitude effarée et terrible
De la création devant l'éternité."

The final faith of Hugo is a faith in the Mages, the Great Men, the Sons of God, who are the successive redeemers of humanity. One such apostle outweighs many Borgias. For in the eyes of Hugo evil is a purely negative quality, a blank, a miss, a "marque à gagner." Hugo believed firmly in reincarnation, in Masters, and in the law of Cause and Effect. He also believed in the certainty of survival of the real Self. For a time he took an active interest in Spiritualism, and he wrote:

"A whole system of cosmogony which I have been brooding over for twenty years, the spirits have confirmed with magnificent enlargements."

His ideas of Pain as a redeemer are profound and beautiful:

"O Pain, thou Key of Heaven!
Atonement, key that opens a closed
door."

"Ascent is sacrifice, the summits are
austere,
Olympus changes, fades, till Cal-
vary is here.
Sun-scorched, or winter-iced."

▲ ▲ ▲

All who are interested in mysticism should study this great writer.

The Mayan Pantheon

Cooperation Between Angels and Men In Ancient Yucatan

By Geoffrey Hodson
(England)

ACCORDING to the researches of Ricardo Minzenza Castillo of Yucatan, who has for many years been interested in Mayan research, this ancient people practised extensively coöperation between angels and men. Apparently every department of life was presided over by an appropriate deity. Here is the list of them as given recently in the *St. Louis Star*:

"Hunab-Ku, comparable to Zeus; Itzamma, goddess of medicine; Ixazahualoh, goddess of weaving; Ixkanleox, mother of the gods; Ixchebelyax, goddess of painting; Zuhuykak, goddess of virginity; Zitbolontun, god of medicine; Xocbitun, god of singing; Akinxoc, god of music; Pizlimtec, god of poetry; Kukulcan, god of war; Ahchuykak, the twins of the past and of attributes; Acate, god of commerce; Mutulzec, god of tortures; Chac, god of agriculture; Tabai, god of fishing; Kinichkakmo, god of fire; Xtab, god of suicide; Ekchuah, god of travelers; to which are to be added the following tutelary deities: Kinch Ahan Haban, god of Campeche; Chun Caan, god of T-ho; Kabul, god of a place not known, but also the right hand of Izamal; Kakupacat, god of fire, and Hun Ahau, also known as Yum Kimil, god of the underworld.

"To make these names pronounceable, it should be stated that the Mayan and Aztec 'x' had the sound of 'sh' in English.

"Whether by accident or relationship, many of these Mayan gods had their counterparts in the mythology of the Greeks. For instance, the Mayan underworld was very similar to that presided over by Pluto. It was a place wrapped in eternal darkness and all those cast into it for transgressions in life suffered without end from cold, hunger, thirst, sleepiness, tortures, the sight of cruel spectacles, and were obliged to keep on wandering in the fashion of the Wandering Jew.

"The Mayans also had their heaven or paradise. It was an abode blessed with an ideal climate in which all plant and animal life flourished as nowhere in this physical world. The souls that were translated into this elysium spent their time in what may be called Platonian discussions of the purpose of existence and the true nature of the supreme god. From these labors they rested by listening to music and regaling themselves with perfumes and other delights.

"This heaven was presided over by four Bacabes, a sort of angel, one of whom sat at each of the principal cardinal points and was assisted by one of the Chaques, gods of wind and rain. The four Chaques were of different hues. The one in the north was white, the one in the south yellow, he in the east red, and he in the west, black.

"The underworld was under the rule of Abcatanes, whose duty it was to foster the sacred tree with its four roots and four branches. Here, as in

the celestial regions, everything was arranged in fours, due possibly to the notion of the Mayans that the earth was a square plane.

"In Chichen-Itza, Hunab-Ku, the Supreme, is pictured as the god from whose eyes flow two streams of tears, one to the right and one to the left of him. From these streams rises all floral and faunal life. The general interpretation of this is that Hunab-Ku engaged in the creation either as act of sacrifice or grief.

"All in all, the Mayan concept of religion was unusually spiritual and refined and lacked entirely the grossness of what came to be known as the religion of the Aztecs, a similar people living contemporaneously on the Tableland of Anahuac, more especially the tribes that inhabited then the valley of Mexico.

"The Mayan temples resemble the structures of the Aztecs in their major feature which was the pyramid base of the sanctuary. It is still a question whether the Mayan borrowed this important detail from the builders of the pyramids who left the ruins at San Juan Teotihuacan, in the valley of Mexico, to tell their heroic tale, or whether the Mayan remains at Chichen-Itza were the prototype."

The sound of these, to us, extraordinary names is very interesting. The author has been experimenting with them and finds that they have a distinct mantric value; in fact, a continuous repetition of some of them, with strong intent to invoke its possessor, has the effect of calling certain of these Mayan gods and goddesses. Here is an interesting field of experiment for any student who is sufficiently sensitive to know when he obtains an answer to an invocation of this kind.

The practice of invoking the help of the angelic hosts is found on investigation to produce a change in the aura. A link with the devas shows as a patch of brilliant light at a point where the matter of the subtler vehicle vibrates at the devic rate, and is more pronouncedly rajasic than that of the rest of the aura. This devic area, when vivified by ceremonial action or by the

will, transmits its "signal" on the devic wave-length; this call is "picked up" by the deva to whom it corresponds in terms of vibratory frequency, whereupon he becomes available for coöperation. In addition to implanting powers of vibratory transmission and reception in the aura, the formation of a link with the deva also produces certain changes in the inner consciousness which correspond to them. When once this has been established, coöperation with the devas may be carried out by the higher consciousness without the knowledge reaching the physical brain. This, in fact, frequently occurs when the student is sufficiently alert from the occult point of view. After a time the whole process of coöperation with the devas becomes automatic.

The Mayan angels are of a somewhat unusual type, both in their vibratory rate and in their appearance. Their faces do not always conform to our standards of beauty, resembling somewhat those of the statues of Mayan and Peruvian remains. There is a certain fiery quality about them all, and they seem to have a close affinity with the sun and with sun-worship. Kakupacat, for example, seems to be a salamander of great power, and to be associated with the solar fire resident in the center of the earth and manifested through volcanoes. Kinichkakmo apparently represents surface fire and the element of fire generally.

Some day, one hopes, occult explorers will be taken to these ancient remains and be given an opportunity to recover some of the occult lore of the Atlanteans, as well as the true history of their civilizations.

A point of interest to the occult student in the account of the Mayan gods is the reference to the four Bacabes of the cardinal points, with their assistant Chaques. Of these the one in the east was red, which suggests the first ray; the one in the south yellow, suggesting the second; the one in the west black, which suggests those aspects of the consciousness of the Supreme which were not at that time made manifest in the solar system. The one in the

north was white. In modern craft masonry, the arrangement of the powers differs somewhat from that of the Mayan system. The east seems to the author to be served by second ray, golden angels; the west by first ray, electric blue angels with touches of white and red in the aura; the south by fourth ray, tawny-golden angels; whilst the north might be thought of as in the darkness of non-manifestation.

The Hindu name for the Deva Raja or Regent of the east is Dhritarashtra, and for his subordinate hosts, Gandharvas; and their symbolical color is white. This suggests the attribute of power, for the east, as in the Mayan arrangement, which possibly was contemporary with early Indian civilization. The Gandharvas are the Devas of music and embodiments of the power of the sound of the creative word of God. The Hindu name of the Deva Raja of the west is Virūpaksha, and for his hosts, Nagas; and their symbolical color is red. The Hindu name for the Deva Raja, the Regent of the South, is Virūdhaka, and his hosts are called Kumbhandas, the symbolical color being blue. The Deva Raja or Regent of the north is called Viāshrāvana, and his hosts Yakshas, the symbolical color being gold.

Some Jewish traditions say that there are four orders or companies of angels, each headed by an archangel, the first order being that of Michael, the second that of Gabriel, the third Uriel, and the fourth that of Raphael.

According to the Jews, the cherubim were "angels of the power and

the strength of God." They seem to have been associated with the east, or Mercy Seat, as it was called in the temple. St. Paul, describing the ancient rites of the Jews in his Epistle to the Hebrews, Chapter IX, says:

"And after the second veil, the tabernacle which is called the Holiest of all; . . . and over it the cherubim of glory shadowing the mercy seat."

The Archangel Michael—who is the angelic Head of the first ray—would seem to be the ruler of the cherubim, for in Genesis III, verse 24, we are informed:

"He placed at the east of the garden of Eden Cherubim and a flaming sword which turned every way, to keep the way of the tree of life."

Milton, in his lofty strains represents the divine commission to Michael thus:

"Michael, this my behest have Thou
in charge:

Take to Thee from among the cherubim

Thy choice of flaming warriors, lest
the fiend

Or in behalf of man, or to invade

Vacant possession

Some new trouble raise;

And on the eastern side of the garden
place,

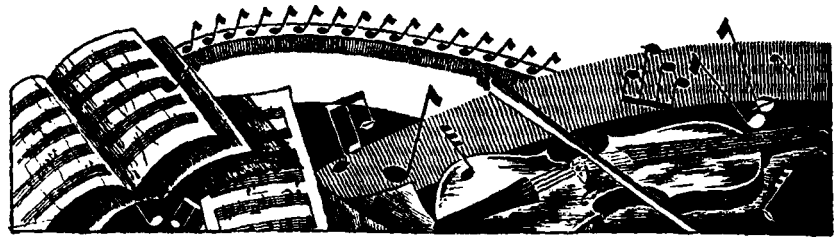
Where entrance up from Eden easiest
climbs,

Cherubic watch and of a sword, the
flame

Wide waving; all approach far off to
fright

And guard all passing to the tree of
life."





On Modern Music

By Carle G. Christensen

(Illinois)

SOUND is the most potent force in all Nature, the Master Tool in the hand of the Maker. Music is the harmonious expression of a group or a series of sounds, the nature and arrangement of which have a definite and absolute effect upon man.

As with the teachings of the Great Religions, the Music of the Cosmic Plan is given to man from time to time anew, in a form best suited to his spiritual needs. During each stage of man's progress, different aspects of the Art of Arts are emphasized, with a supremely intelligent intent of effecting a certain change in his nature. Each of the great periods of Cosmic Music of the past has left an indelible, constructive effect upon the souls of the Universe.

Man, in his petty knowledge, as he looks on the devastating effects of a great flood or fire, calls Nature careless. But Nature only smiles at his ignorance and his feeble attempts to control her. Nature is often destructive, but she is never careless. She destroys, but only to rebuild more beautifully. Being a Master Builder, she

is not content with building new houses on old foundations. She ever clears the field of old weeds before she sows anew.

Today, Nature is engaged in a world-wide "house-cleaning." In every branch of man's activity, past standards and orthodoxy are being broken down. On every side there is manifesting itself a great, and to the ignorant a fearful, tendency toward formless freedom. But Nature has cleaned house many times before—and she has never destroyed her house in doing so. She is but intent on ridding herself of old furniture, making place for the new.

Jazz and modern music are the expressions of this constructive-destructiveness in music today. Classical standards of the eighteenth and nineteenth centuries are being replaced. It is not that the majority of people of today love the classic music less, but the lighter form more. The field is being cleared for the seeds of the *New Music*, and when the present aspect of Nature's work is done, she will reëmplify her wisdom of the past, and send us another Orpheus to give us a Lyre—and teach us to sing.

Orpheus' lute was strung with poets'
sinews;

Whose golden touch could soften steel
and stones;

Make tigers tame, and huge leviathans
Forsake unsounded deeps to dance on
sands.

—Shakespeare

Some Aspects of Psychology

By Helen R. Crane

(California)



PSYCHOLOGY is an essential part of the curriculum of every student. Nothing can be more important to him than a better understanding of his own and his neighbor's mental processes. Without a well-ordered mind it is quite impossible to imagine one unfolding his spiritual nature—his true self that lies behind body and mind.

The true Theosophist must be a practical scholar. Never in the history of man has it been so essential as at the present time that the man seeking The Way should speak the language of his brothers in the academies, in the streets, everywhere.

This brief review of psychology is of the "orthodox" school, not of the "Behaviorist" school, and many of the points have been taken from *Everyman's Psychology*, by Sir John Adams, a new book but recently off the press.

Man's self-conscious aspect is generally called the "psyche" in the textbooks of psychology. There is no differentiation into mind, soul, and spirit. To be sure, it is not the province of this science to go afield into speculation—such is the work of philosophy and it is in the latter study that subtle distinctions may be made.

With the present-day psychological laboratory methods there seems to be no means at hand of ascertaining that man's non-physical constitution is tri-fold. It appears from what experiments that can be made to be a unit and it is to this unit that the names "psyche" and sometimes "ego" have been given.

Consciousness forms the basis of psychology. It is the distinguishing element of the psyche. This psyche is the individual himself and he dwells in an inner world and is surrounded by an outer world. The outer world

he never contacts directly—this outer world being all that is not within his consciousness but which may influence it.

It is the business of the psyche to build up this inner world which we find empty at his birth. Sir John says, "the inner world is a sort of empty manufacturing plant ready to carry on processes as soon as raw material is supplied." This raw material is impressions of the outer world brought in to the psyche through the agency of his faculties which he employs to make sorties into the outer world and return to him with reports of what they have found.

It is through his faculties that his only contact with the outer world is made. "The inner world is the possession of the psyche and is also the psyche, itself. It is not so much that he has an inner world, in fact, as that he is an inner world. Each ego is really the center of the universe."

If one asks what is the purpose of this psyche the answer that one is apt to get is that there seems to be no purpose save that of accommodation. The psyche must accommodate himself to life as it manifests for him. So long as he does so he progresses, lack of accommodation means failure.

To quote again from the same source, "The problem of the ultimate nature of the ego passes beyond the sphere of psychology and falls under the study known as metaphysics, whose business it is to explain the nature of things in general, and in particular, to explain origins."

With regard to the will one is told that there is no such thing. There is no will, there are only occasions on which decisions must be made. These decisions are always made according to the stored-up material within the psyche. In other words, one's past decisions are the basis of one's present

decisions—by one's past shall one's present be colored.

Now, with no will-to-choose, the psyche's accommodations take on a different appearance from what they would otherwise take. They become mechanical. Bearing this in mind the Theosophist is interested to discover what "temptation" means in the psychologist's language. Here again he finds there is no such thing—there are only occasions upon which decisions must be made and these will be made according to the stored-up material in the psyche.

When one thinks another man or a certain situation tempts him, nothing of the kind has happened. He has tempted himself by suggestions. If his previous experiences have been such that the situation in question offers no allurements, then no "temptation" rises up before his imagination; but if his experiences have not succeeded in building up within him balance of reason and desire, his desire-nature may become fascinated with the pictures painted by his imagination and thus it tempts him into following a course not sponsored by his reason.

Psychologists make no attempt to explain experience, they simply recognize it. Again the philosophers must be called upon for such an explanation, for again this is not in the other man's territory.

Habit-forming is a process of consciousness-elimination. On days when "everything goes wrong" it is simply that there has been a greater necessity than usual for the individual to modify his habitual actions. Habits have not availed under the extraordinary circumstances that have arisen, and the brain has grown weary because of all the adaptative work it has been called upon to perform.

To the Theosophist, well-grounded in the philosophy of reincarnation, it is difficult to appreciate the teachings which portray a brand new psyche appearing every time a child is born. This idea that the psyche, furthermore, is a sort of blank space until impressions begin to pour in from out-

side—material with which it can build itself up—this is also a bit startling to the occult student who feels convinced that he had his beginning back in the infinitudes of time; that he has been enclosing himself in physical body after physical body through ages, so that he might, by means of his faculties, grow into a perfected being.

He knows, too, that life has a purpose. Its purpose is life itself. Experience has a purpose for him that is more than physical and mental accommodation—experience carries within it the burden of perfection. Without the experience and the accommodations it necessitates, there could be no perfection, and perfection is the goal of every soul, or psyche as the psychologists call it. These latter can give no goal for the soul—philosophy *must* give one.

Psychology is one of the sciences that is growing very rapidly. Perhaps one day a more expansive bridge will be found that will unite it with the world of philosophy. When that day arrives the academic student will find it is not difficult to cross this bridge and turn his steps toward The Way of Fulfillment—the path that leads him to the realization of the nature of his true self. To the realization of this day is Theosophy dedicated.

Already many beams of this bridge have been put into place as witness some of the teachings regarding the self. Although there is this hesitancy in stating what the self is primarily, it is generally said that it is a creator—that it is a self because it is not only a knower and a doer but also a creator. This creative self, too, appears to be necessary to the world. "Not even God Himself can make a Stradivarius violin without a Stradivarius," as one of the writers has expressed it.

Further, this self is a self because it is also self-conscious. No animal can say "I am an I." Thoreau in writing of the possibilities of self-consciousness said, "I never yet met a man fully awake. If I did, how should I dare look him in the face?"

Psychology students recognize that the selves encountered everywhere are not availing themselves of their potentialities—that there are vast resources of power practically untapped underneath the surface of every one.

Then, even if no answer can be given the question as to the goal of life itself, it is agreed that every self has its goal and the adaptation of that self to surrounding difficulties and the ability to rise above these difficulties enables one to progress step by step towards the goal.

If these last few paragraphs came from some Theosophical text book they could scarcely set forth more clearly some of the Theosophical points regarding the self, and although as far as the psychologist is concerned, they may not seem to coincide with the blank-wall statements regarding the whence, how and whither of man, it must not be forgotten that psychology is a very young science, and that as it grows into maturity a great deal more may be expected of it.

Be Yourself

By Jennie S. Thomas

(Ojai)



HE habit of copy begins in the cradle, when the babe mimics sounds that fall upon his ear as well as every motion of the adult. We speak of teaching him by word of mouth, when our every act furnishes him a copy.

Habit has its place in strengthening our foundation for life as social beings, hence the need of early and correct association. But when an adult begins to be himself he feels the chains upon him, not only of all habits of action but of the opinions of those whom he contacts.

It takes courage to be oneself, and wisdom to do so without harm to others. But when true knowledge is gained and the path found to the center of being, then and then only can he efficiently serve his fellowmen.

Wherever one is born there latitude and longitude cross, and no one else could possibly be you. As Nature produces no duplicates, it is clear that a man's value to humanity lies in being himself.

As surely as the Sun and Moon affect every living thing, so certain do we find the other planets contributing

their power to man. "In the Father's House are many mansions." With mathematical precision the laws of the universe operate, bringing us into being, but for lack of understanding of those laws we grope blindly until we learn the facts of our at-one-ment which is our salvation from common errors.

Many seek to establish that at-one-ment outside of themselves or in their emotional bodies before the Light of Intelligence dawns. Intelligence is an inner telling and not told in books. As upon a ladder we climb from an interest in mundane affairs to that union with the central power where all things are found to work together for good.

Character founded upon basic laws brings glory to the Creator. What does it mean to "Remember thy Creator in the days of thy Youth" but that we should learn the first laws of creation as a foundation for the structure to follow?

The crowning glory of man is in *being himself*—but he must first learn to *know himself*. The heavens declare God's handiwork.

Concerning Bishop Leadbeater

By F. Milton Willis

(New York)



It is a pleasant and really an important task to set down for publication even meager personal recollections of the significant people of the world, and especially those who have made a lasting impression of a beneficent character upon the inner life of humanity. Few, in the whole history of the world, have accomplished the good that stands to the credit, on the Imperishable Records, of Bishop Charles W. Leadbeater.

I met Bishop (then Mr.) Leadbeater first in San Francisco at the time of his sojourn of several months in California, about 1903, if my recollection be correct; was in his presence frequently, and heard him lecture many times.

From the first I felt his greatness; he was certainly a man among men. His tall form—I believe he was six feet two inches in height—and splendid forehead and general appearance betokened a most unusual character, marked him out physically and mentally from others. He wore a beard of moderate length, grayish-blond; his eyes were blue, with large pupils; his jaw well-set and determined; his whole make-up quietly masterful, unobtrusive, kindly.

He was indeed kindness itself. No question was too simple for him to answer at length; he took infinite pains to be understood in his explanations and descriptions of the recondite things of the hidden side of the world and of life. He was a true teacher, seeming to enter into the very consciousness of the pupil in order to see what was perplexing him, that he might unravel the difficulty.

He always spoke as one who knew, except where he distinctly stated that he did not know of his own searching,

but was repeating what his first occult teacher, Mme. H. P. Blavatsky, had said or written, or what his or some other Master had stated. He was a ready speaker on the platform, but he spoke as a scientist, not as an orator. He spoke as one who had investigated and discovered in his own fashion, very laborious in many instances, such as the matter of looking up in the so-called "Akashic Records" the early history of the Earth and the life upon it—the Records being the "memory" of the Logos, as it were, in which everything that has ever transpired in the world has been indelibly recorded and may be elicited at will by a certain high form of acquired clairvoyance.

When he spoke, therefore, we realized that we were receiving first-hand knowledge, and the contrast between such teaching and that which some of us had received at our universities was striking: we felt a most agreeable contentment, for here at last was Truth, here the description of noumena. Our text-books, in philosophy especially, seemed almost obsolete; but those in science became the more remarkable to us in that we marvelled at the penetration of the reasoning mind of man into the mysteries of Nature along the lines of Truth as indicated by the clairvoyance of the seer, that true clairvoyance which is as definite and controllable as is the sight of the eye.

Our studies in occultism had taught us somewhat of the powers of the occultist, and the writer himself had practically probed to its depths the mesmerism known to the Western world and hence had had some glimpses of the powers latent in man; so we were keen to perceive in this older student of this marvellous science of the hidden side of things whatever he

might evince of these higher powers, or his powers of the intellect. One time, in preparation for the founding of a local federation of Theosophical lodges, five or six of us were asked to submit sets of by-laws. At the meeting arranged for, we all sat about a great table and read our by-laws in turn. Mr. Leadbeater listening carefully. Some of them were long and diffuse, yet when all had been read, he sat quietly a moment, then dictated to a stenographer a sort of composite set from memory, quoting quite accurately from practically all of the sets. It was a splendid feat of memory and synthesis.

Another time, when Mr. Leadbeater had finished his lecture, I went to him as he stepped from the platform and asked him where he was to lecture in the city of Santa Cruz. He said that he did not know the place, but that Basil, his young travelling companion, knew. I saw him look, with a smile on his lips, toward the opposite end of the hall, and, looking myself, perceived Basil with his back to us, talking with a lady. Just as if he had been spoken to, Basil turned toward us, excused himself thereupon, and came up to us; he had doubtless telepathically received his teacher's thought. And he was a young man of considerable force of character.

Still another time, after a lecture, my wife and I wished to speak with Mr. Leadbeater for a certain purpose, and waited for him at the entrance to the hall—the only entrance or exit. We could easily see his tall form gradually approaching us, as he talked with one or another person; but presently it disappeared. As we were not lacking in keenness of vision or mental alertness, this perplexed us greatly; and especially were we nonplussed when we did not see him pass through the doorway where we stood. Utterly at a loss to comprehend what had become of him and Basil, we presently went out, and there saw him and his companion at a corner waiting for a car. Then it occurred to me that, owing to Mr. Leadbeater's customary wish to withdraw quickly from a lecture-hall and

reach home, where he was always extremely busy writing or otherwise, he must have availed himself of the power, possessed by Initiates of a certain grade, of making himself and his companion invisible, and thus passed through the throng at the door unseen; a phenomenon this, as I now know, which may be produced in at least two ways, one of which is mass mesmerism.

On still another occasion, he played a very significant part and perhaps saved several lives. It was at the funeral services of Dr. Jerome Anderson, one of Theosophy's early splendid adherents and helpers. Dr. Anderson was very charitable, and had hosts of friends, many of them of the poorer classes, illiterate and superstitious—patients for whom he had cared without remuneration. His house was on a bank about twenty feet above the street, and his garden was reached by a steep winding stairway. Mr. Leadbeater was preaching the funeral sermon in the crowded room, and behind him, on the porch, was also a crowd listening through the windows. He stood at the head of the coffin. Presently he was seen to look intently into the air toward the foot of the coffin, but continued his sermon, perhaps a trifle less emphatically, and completed it without incident; but afterwards he told us that, as he talked, Dr. Anderson made a strong effort to materialize himself in order to prove to those present that he was not dead, but just as alive as ever, not thinking that had he succeeded there would have been a fatal stampede of men, women and children down that narrow stairway—an awful tragedy. Mr. Leadbeater, seeing at once the danger, prevented the materialization, even while he continued his sermon. A great occultist can use simultaneously more than one phase of his nature.

A prominent characteristic of Bishop Leadbeater has always been his tireless devotion to work for the world. Up early in the morning; busy all day setting down in manuscripts what he has to give concerning the hidden side of things; writing letters to those who have asked questions of him from all

over the world, or have applied to him for solace in their grief over the loss of loved ones, he taking the trouble in worthy instances to look up the departed ones and bring peace to those still on Earth; and perhaps lecturing at night—a continuous round of the hardest of hard work, year after year: this is what we knew of him in California, and this has been his record since.

On joining Mme. Blavatsky and her few friends, he gave his life utterly to the cause of Theosophy. Filled with the dignity and spiritual vastness of the work to which she was devoting herself, he cut loose from his worldly ties and set himself to the task of acquiring as profound a knowledge as possible of the Ancient Wisdom and of serving his fellow-beings in the light of his gleanings. Ever willing to lend a hand at any of the work, he was kept busy indeed, and for many years wrote an almost incredible number of letters to people throughout the world in response to their questions about the matters that Theosophy deals with. He constantly forgot himself in this philanthropic work. Most self-sacrificing always, the truest of friends, the most painstaking of teachers, he never spared himself. There is no division of opinion about this self-effacement, on the part of those who knew him. His sole care was to do the work of the Masters, for he had set his mind upon attainment; there were no rewards in the ordinary life equal, in his mind, to even the hardships on the path to the goal of human evolution.

Early in his apprenticeship to occultism he came into touch with a Master of the Wisdom, and then with others. His own Master took him in hand and aided him to develop his latent powers of clairvoyance, as well as other powers of consciousness and will. And now, as has been the case for many years, the use of his supernormal faculties is as much a part of his normal life as is the use of the eyes to one not blind. As has been well said by another who knows him, "The great value of his many writings lies in the fact that he shows that the superphys-

ical worlds are as fully comprehensible by the human intellect by scientific methods of investigation as is any field or forest on the physical plane. He shows that there is no unbridgeable gap between the seen and the unseen; that occultism is not a vague, mystical tradition to be accepted with faith, but on the other hand a science of nature in the study of which man not only finds fascination and inspiration, but also those fundamental laws which affect his life for better or for worse."

Probably no man outside the ranks of the Masters has served the world in this generation to a greater extent than Bishop Leadbeater, just as no woman has served more grandly than his great colleague, Dr. Annie Besant. The work of these two outstanding souls has been of the eternal sort and will reverberate down the ages. One of the main elements of it has been the definite preparation of the world for the return, into the walks and ways of men, of the World-Teacher, the Lord Maitreya, who was known as the Christ before, but who is now pursuing His work in the midst of our public life in the person of Mr. J. Krishnamurti. He has come to strike the keynote for the new sub-race of humanity that is forming, just as He came before for the same purpose; and Bishop Leadbeater's and Dr. Besant's devoted work for so many years has been helping to lay the foundations for this Great Event. The very founding of the Theosophical Society, fifty-five years ago, seems to have had this end in view.

As a part of his work Bishop Leadbeater was early requested by his Master to take and train certain young people who were to play a part in the new dispensation; and this he has done with the greatest of care and with a gratifying success. Numbers of young people have been placed on the Path through his efforts with them, and the world will be vastly the better for their having lived and worked in it; several of them have now reached the point of actual teaching and otherwise helping, and some have attained Initiation into the Great White Lodge of Adepts.

That a man should rise so high

in spiritual development without stirring up enmity is hardly conceivable in this topsy-turvy physical world; every truly great one seems to have suffered thus, notably the Lord Maitreya's former representative out in the world, Jesus of Nazareth. Bishop Leadbeater has not escaped, but his trials have been his Calvary—have pushed him on upward, for they have freed him from certain karmic obligations.

Just as the Chohan Kuthumi, who is Bishop Leadbeater's great Master, is a reincarnation of the Pythagoras of ancient days, so is the Bishop in very fact, we might say, the Pythagoras of these modern days, with a far wider sphere of influence than had the sage of the past. Much has he done to bring solace to the grief-stricken, the burden-bearers, the down-trodden, for he has taught with the most sedulous care the doctrine of Karma and shown that while suffering from their own acts, feelings, and thoughts of the past, they can now work out of their trammels into a life of light and freedom in the

future, on Earth; and much has he done to clean superstition out of the hearts of mankind, and induce those who have come within his influence to substitute service for greed, hope for despair, courage for fear, and enthusiasm for human betterment for the apathy that is bred of ignorance and of life's harshnesses.

To those who serve comes unfailingly their reward, and such service as the Bishop's has as reward a greater opportunity for helping; so, just as Pythagoras has become the great Chohan Kuthumi, is our friend of the present to stand where his own Master now stands, in the course of time.

And those who read these lines will some day—in a future Earth-life—find themselves inheritors of a vast amount of human benefit that will have sprung from Bishop Leadbeater's consecrated work in this life, as well as from the labors, we should add, of his great colleague, Dr. Besant, and those of their teacher, Mme. Blavatsky.

Knowledge

By George Sargent

(Massachusetts)

The earth knows.
Knows that she is blind and dumb,
That to her all dead things come;
Knows the evil which she hides
Where the eyeless worm abides.
Knows her longing for the light,
Yearning still for speech and sight.
The earth knows.

The sky knows.
Knows the soul that slowly wakes,
Upward still the earth who takes;
Green in grass, in tree-boughs strong,
Vocal in a wind-blown song;
Sweet with pine, and wide of wing
Soaring in the birds that sing.
The sky knows!

"The Reincarnation of Ancient Cultures"

By Richard L. Sharpe
(California)



IT IS plain that the deeper one enters into Theosophy, the more one finds new and intriguing angles and uses for its teachings — places where it transforms an only moderately interesting subject into something fascinating and quite different. Theosophical writers and the German, Spengler, have written of the cyclical theories of history—reincarnation almost, applied to history—with a theory of the renewal, growth, and decay of nations in an ordered and strict sequence. Theosophy, too, gives us a background for those startling figures in history which suddenly appear in the midst of most commonplace families, and end on thrones. We get a depth into our portraits of such men as Napoleon and Lincoln, men who had a vision of the whole world which it was impossible for them to have gained through heredity, since their forebears lacked such vision almost painfully. We get new comprehension of the why, the wherefore, and the whence of such people through reincarnation, and our understanding of the fact that a myriad of lives has gone into their making, and they have already raised themselves far above any ordinary sphere of life; so that they get into it again, no matter in what position and sphere *karma* may chance to place them at a new birth.

It is more fascinating and absorbing to come closer to ourselves, to avoid the extraordinary, to look into the everyday developments of the life around us, and, by applying the light of Theosophy, to receive a new understanding of whatever things new and puzzling may be growing up around us all.

To digress for a moment: The historians who subscribe to the cyclical theory in history often depart from the Wisdom Teaching in one respect, and fall into curious error. They

mistake the movement of history as circular; whereas Theosophy tells us that it moves, as do all other things, in a spiral. Thus, each time one passes through the same stage or era or plane of development in a new civilization, one is on a slightly higher plane than before. In this way (if one will picture a cork-screw) one can see that each time a civilization seems to be going down-hill, it is still a grade above its last decline, and does not decline quite so far. For instance, from what can be deduced from the remaining records, the dark ages after the fall of Atlantis were infinitely worse than those after the fall of the pagan world and Rome.

Now, Dr. Besant (and others of our great writers) tells us that the American continent is being rapidly peopled by very ancient souls, particularly by souls from Atlantis; and that we who are born today are, a great many of us, not from the Christian world at all, but from the Egyptian, the Chinese, the Babylonian, the Greek, and even before the Atlantean. Also that with us are being reborn many residents of that pagan world on the remnants of which our modern civilization has been constructed by applying the theories they developed.

We are taking the discoveries of the great mathematicians and metaphysicians of former days, and today are applying their theories. We are bringing back with us, not so much the memory in the sense of exact pictures, but the patterns of the cultures of those days. The strongest impressions left on our minds we bring back with us, and apply them into our new life; and, such is the economy of the Plan, that we are usually born into a period where the patterns which we carry back will fit in.

The simplest and most striking example of this is our modern art. Suddenly, from nowhere, painting, archi-

ecture, music, and writing have taken on almost entirely new shapes and forms, and surprise us daily by the strangeness of the new patterns which disclose themselves to our startled eyes everywhere.

At almost every concert, one hears music applauded and acclaimed which defies every tradition except what it builds itself, and would so horrify Beethoven or Mozart or Handel that they would think the composers utterly demented, and the auditors who approved too debased in their tastes even to worry about.

In the kitchen section of almost any department store, one used to see rows of tin and agate pots, all fat and ugly. Now there are rows of rainbow-hued, beautifully shaped pots and pans, with real artistry in the appearance of even brooms, and tea-kettles, and other kitchen utensils.

For 1900 years, nobody ever thought of such displays. Then what is the reason for this sudden development? Where do these architects and designers and free-verse poets and composers get these strange, often weird ideas? The conservatives think they have reached into their lunacy; others think that perhaps they are sane geniuses, and we merely not yet prepared to appreciate whatever of beauty such things may or may not have.

Let us investigate the reason for the new culture, keeping closely in mind the thought that a reincarnated ego brings back with it the general synthesis of the forms of its past life, even if he does not actually remember anything consciously.

First, let us listen in amazement to "futurist" music. For 1900 years, music was fundamentally the same, though seemingly fully developed. Suddenly, at the beginning of our century, a group of serious composers appears whose music leaps all obstacles, defies all former harmony, invents rules for itself, and follows no others. Yet it grows in popularity until today no concert is complete unless some ultra-modern music is included. And it is applauded vigorously, although

even in my limited experience I have heard it hissed to the echo.

Yet this music has ancestors. From what can be learned, ancient classical Chinese orchestras played similar, though more rudimentary, concerts. I do not mean such music as one hears in a modern Chinese city, most of which is popular and modern Chinese. I mean the stately wails which accompany the traditional Noh dramas of the Japanese, or the accompaniment to a Chinese ballet. One hears the same sort of music in Javanese and in Indian temples, and one senses whence our ultra-modern music is derived. For almost 100 years, true Oriental music has been decadent. It is exceedingly scarce in its ancient purity. Yet recently this music, with all that western genius has contrived to add to it, is suddenly reborn in our midst as "new music."

Consider architecture: The press of modern life was forced to change its theories. "Skyscraper"-building changed it. And recently, we are apt to come upon extraordinary-looking structures, in the residence and business districts, utterly unlike anything we ever saw before. Here, in our own city of Los Angeles, is a new building, black and gold and peacock blue, in three terraces like a pyramid, with strange and gilded cubical figures carved on it! It startles at first, yet is not too startling, for architecture has been slowly trending thus for some time.

Where does one find the ancestors for this beautiful type of building? In Babylon and Nineveh, 2000 years ago, the Temples of the Seven Spheres and of Ishktar are described as structures a hundred cubits high or more, and built in three or seven terraces of painted or colored and gilded stone, and carved with cubical figures. Considering that 100 cubits are exactly 150 feet, the height of the building referred to, the similarity is startling. Thus a business building of today is patterned after the Temple of Bel-Marduk, the Father of Babylon.

The Los Angeles Public Library startles some people. Its architect,

Goodhue, was considered the finest and most daring experimenter in architecture we have ever had in the West. Yet there is something familiar about its square carvings, its great simple sweeps of solid stone. Looking into history, one observes where the pattern came from, in the palaces of Assurbani-pal and Sargon 2000 years ago.

Modern requirements and ingenuity have changed them somewhat, but generally speaking, our "newly-invented" architecture is startlingly like the Babylonian, the Carthaginian, and the Egyptian. In many large cities of America buildings are constructed solely according to the most radical theories of futurism and not copied fully out of anybody's history. New York City starts to resemble Babylon, because a zoning law providing for light and air makes all builders set their buildings back at every so many feet, and the structures become pyramids or sikkurats, or Mayan Temples.

Futurist painting startles us, yet the theories of the best impressionists are almost identical with those of the greatest and most ancient Chinese painters and Japanese printers. The maddest paintings of the "sur-realists" are somewhat like those in the ancient Ajanta Caves of India, or the 4000-year-old palaces of Crete, in which even the costumes are like ours, and the jewelry identical. The Mayan frescoes which archæologists helped unearth in Yucatan resemble present-day art. It is all very interesting and curious.

Free verse seems new, yet Li-Po, in China, and Sappho, in Greece, were writing similar poetry several aeons ago. Their theories have merely reincarnated, reappeared, and been adapted by contact with what has evolved in the interim.

Our modern novel first appeared about 1700 A. D. Before that, there is nothing similar until 600 B. C., in Japan, and 1200 or so B. C., in Egypt, when the novels are strangely similar to ours of today. Cubism is

purely Assyrian. Other modern sculpture is startlingly like, in manner and execution, the mysterious carvings found at Zimbabwe, a ruined and absolutely enigmatic place, possibly Atlantean, in the interior of Africa; and is even more like the more amazing and mysterious remains of granite Lemurian statues on Easter Island, where there is no granite whatever, and these absolutely futurist faces stare dully at the sea in which is buried the key to their secrets.

Our modern theories of government appeared in 1776 after a dormancy starting at 600 or 700 B. C., when the Greeks played with the ideas of democracy in states.

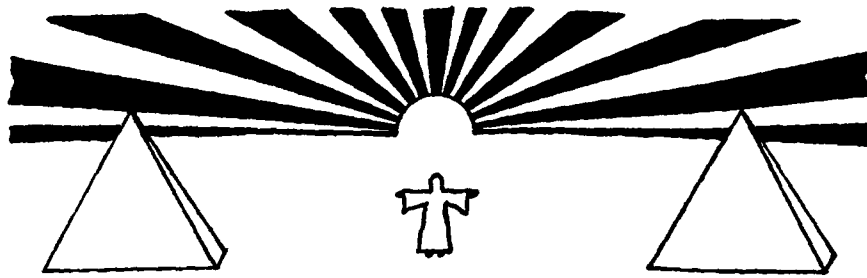
Modern women's hats, the tight sort we have seen in the last year, are merely an adaptation of the felt hats of the Greek shepherd boys. Woven sandals are strangely like their shoes. Modern jewelry, and its use of semi-precious stones, is practically one long leap back to Greece, Rome, Egypt, and Babylon.

Christianity did its best to crush the pagan world, and succeeded for 1900 years. And suddenly, out of the very ground, out of the imagination and development of the people, and the needs of modern times and tastes, this whole ancient world is being reincarnated about us—reincarnated along with its old egos into the modern world. It is interesting to turn to the light of Theosophy to explain such puzzling developments everywhere.

Even the philosophy of Theosophy itself has only been reborn as a factor in the culture and civilization of the occident during this same cycle of rebirth of the pagan cultures. The ancient cultures are simply reborn on a slightly higher plane. The Ancient Wisdom itself has been expanded and made more clear since its former appearance as the Mystery Rituals of Greece and Rome and Asia Minor.

"There is nothing new under the sun."





The Purpose of Life

By Bessie Leo
(England)



LIFE on this particular globe, in the fret and bustle of western civilization, is so very unsatisfactory to a large number of us, that we are naturally inclined to ask: "What is the good of it?" "Why are we here at all?" "And what are we here for?"

The religion of the country answers, "It is the will of God, Who created man to glorify Himself," and goes further and even declares that if man declines to glorify this Great Being, only hell can be his portion! Others say we are all products of protoplasm, a tendency of atoms to congregate and form complex beings; in fact, that we are going nowhere in particular, for no particular reason. Neither of these theories appeals with much satisfaction to the thoughtful and earnest student bent on discovering the rationale of life.

When the thinking mind is awake and working, one cannot be content with creed or dogma laid down by priestly authority. Of course, those whose minds are as yet mere reflectors question not at all, but simply seek their daily food and a fair measure of physical comfort, and are then satisfied. Any simple form of superstition is for them sufficient, whether it be called religion or science: they allow their thinking to be done for them. Thus Authority and the teaching of Holy Scriptures comes as a real

relief, something strong and orthodox which acts as a crutch upon which they lean for support. The man who thinks for himself puts aside all creeds and dogmas, seeking to know the *why* and *how* of life, the reason of his own existence and of his apparently useless aspirations and desires.

If at this point he happens to come into touch with Astrology, the boundary of the purely material and concrete has been crossed; and if he be in earnest, and studies the true Astrologia, the Wisdom of the Stars, he begins to understand that the universe is working on certain fixed laws, within a certain fixed plan, and that there is no such thing as chance or accident. He also finds his own high ideals and aspirations accounted for by the theory of a high Spiritual Entity overshadowing and endeavoring completely to incarnate in that center of forces which manifests as his mind and body; his efforts towards a higher and nobler life being but the reflected attempt of this Higher Self at expression on the physical plane.

He learns that humanity, however diverse, is indissolubly united in its essence; that it is eternally evolving; that the men and women of today are in one aspect but the outer garments of the same Spiritual Being whose slowly successful efforts have peopled the past ages with human beings, and that the object of life on this globe is to bring the whole human race into a

fit state to pass on to a higher sphere of action on another planet; that there is a universal spiritual brotherhood; that we are all sparks of one great Flame; that the starting-point of all progress is also the final goal—Unity and Brotherhood, and that it is on a recognition of this fact that all the ethics of the world must be built. The great synthesizing force of the world, the great attractive power, is Love, drawing all things unto itself. It is the watchword of all the great World Saviours. More and more today we see the Spirit of Unity brooding like a dove over the chaos of life: equal rights, fellowship, coöperation and fraternity becoming active factors in the world's evolution and progress.

Thus our seeker after Truth begins dimly to recognize that a knowledge of Astrology is not for the purpose of evading Fate, which is but the effect of past causes he himself has engendered, but rather to enable him to get a clear and lucid conception of the great creative forces, of the cosmic plan on which the universe is built, and of the part man has to play in the arena of life.

Man is really composed of seven principles or aspects, under the rule and guidance of the seven planets, but as only part of these seven are active in ordinary mankind, it is in reality easier to represent him as a threefold being during active life.

We may put it clearly by saying that the two poles of existence which we will call Spirit and Matter, only become active when united by the energy of the middle principles, the soul, which is the microcosmic representative of the great Adam Kadmon, immortal man, or ego.

This soul, however, seems built of a whole bundle of qualities and characteristics gathered around a central Self. We have each certain tastes and affinities which make us distinguishable one from another; and it is the consciousness of "I am I" that makes our individual existence a certainty to each of us. "I am." Soul is a reflection of the spirit, and personality the reflection of the soul. The Spirit,

the great "I" which lies at the back of all individualities, is but the spectator of actions performed by its reflections or shadows on earth, and when we stop in our outgoing activity and really ponder over the problems of life, is it any wonder that we are confronted with the question: "Why are we here, in this particular locality, with this body, and this character and this special horoscope?"

Some of our ancient writers on Astrology declare we are spiritual beings immersed in matter, whence arises the story of "The Fall of the Angels."

But possibly there may be two ways of regarding this so-called Fall, this incarnation of spirit in matter. We may assume that the Ego seeks experience, and descends from spiritual regions into the material to acquire it. Or, that the planetary spirit looks down on the chaos of matter, and in the spirit of Divine Compassion descends from its pure state to bring light into darkness, and order out of disorder; in other words, to make a cosmos out of chaos.

Let us consider the first idea, emergence of the soul from passive rest into active experience, caused by a desire for sentient existence. Desire first arose in *It*—the great World Soul—and as we are but reflections of the Heavenly Man, we must postulate that the Ego desires and seeks experience. The soul gets that, and, in gaining it, becomes so fascinated and attracted by the experiences of the sense world, that it forgets its spiritual origin, and develops material interests. Now, suppose the beings on another planet more advanced in spiritual evolution than ourselves—the beings on the planet Venus, for instance, which is nearing the close of its evolution—suppose they, looking down and seeing the failures of their brothers on Earth, took on bodies of earthly material, and, so incarnating, became our teachers and guides.

These egos from Venus, who had themselves at an earlier period passed through the stages of the material world, clothed themselves with appropriate matter for expression on our

Earth, and took on such bodies as were available for the purpose. These, having been produced by inferior egos for lower purposes, many of them failed to work well in the hands of purer spiritual beings. Thus, even with the enormous quickening impulse given to evolution by the compassionate desire on the part of these lofty entities to befriend humanity, evolution still is, and will be in its entirety, slow; just as all classes of seeds do not germinate or grow at the same rate of speed or come to maturity at the same season, so it is that there are enormous natural differences among us today. Men are not, and cannot be equals; differences in intellectual, moral and spiritual development meet us on every side. Astrologers know well that there are no two persons *exactly* alike in character, mind and disposition, on our globe.

Now, it seems quite feasible that, while the desire for physical expression is the main factor in re-embodiment, yet that is not sufficient entirely to account for the special appearance of a particular ego in a particular time, place and condition. Until such time as adeptship is attained and we shall be beyond the influence of planetary law, the cyclic recurrence of favorable conditions will cause the ripening of the seeds of particular desires, and so tend to draw the ego back into the net of its own weaving, and by karmic or planetary law force it to accept a body which is the expression in form of a certain group of desires and tendencies, or what we call the character and personality for that life. But this is not necessarily the character of the real ego. For the character of the real soul could only be represented by all the desires, tendencies, aspirations and so on, of all past lives, and all these cannot possibly find expression in any one ordinary lifetime. Nor is it possible that all the various causes set going in those past lives could come to fruition in one short life for any ordinary person.

And so the soul is oftentimes exceedingly hampered by its material garments, for the Eastern philosophers,

as well as Astrologia (star wisdom), teach us that, for the most part, our etheric and physical bodies are the representation and expression of us as we *were* in the past, not as we are today; the thinker being always in advance of his vehicle of expression, which is the expression in matter of some of his past thought. To realize this, I think we have only to remember our aspirations and desires, and put them side by side with our power of accomplishment; to consider our inner knowledge, understanding and consciousness, together with the limitations imposed by the brain and which more or less hinder the expression of our true selves. Yet, when we try to realize that any particular incarnation will only represent some one side of the real character of the re-incarnating ego, although so large a part of the average person's ordinary life goes little further than the mere gratification of quite personal desires, ambitions and wants, it is obvious that in many cases a repetition of old experiences is gone through, which serves, as the life is lived, to intensify or gradually diminish the original desire set going in the past.

Then, when the next group of qualities comes to maturity and forms a new body for a new incarnation—which again the ego under law is compelled to take up—that body finds itself so strongly bound by old habits, that by its very automatism it repeats the old acts in almost the old manner; since in the majority of cases the real ego, and not by way of the soul is not yet sufficiently strong to master the body at all, and so fails to make a real connection between the past life and the present one. The only common factor perhaps in all these lives is the desire for sensation and the attempt to gratify it; for the life of sensation is the greater part of the life of the majority, while for the youngest of our great human family sensation is the life and the only life; that is, the center of their consciousness is in sensation.

We find in each nativity so wide and vast a difference between the phys-

ical characteristics and the higher mind, or between the lunar and solar self, even in the part put down for physical manifestation, that, reasoning by analogy, it is natural to suppose that the ego may follow the law said to rule this planet, and arrange itself into seven groups of qualities. These might represent seven personalities or characters, like to seven character parts played by the actor, the influence of one upon the other being perceptible only in the effect upon the actor. Suppose we call these characters: Othello, Hamlet, Rosalind, and so on. These may follow in pretty close succession, and yet the interval between the appearance on the scene of Hamlet and *his* return to the stage might be very considerable; and as Hamlet represents only the Hamlet side of the ego's character, it would not be correct to say that Hamlet reincarnates as Rosalind, but rather that the ego has reincarnated to express the Rosalind side of the ego's character, as it were. Now, if the ego begins to assert its supremacy over past habits of character, and to show itself strongly in each one, I take it the link between these lives must become stronger, the ego will begin to have a real sway over the life of each, so that at last they all begin to have one common element behind them, and all work in the same direction, thus concentrating the energy of the ego, whereby its return is prepared.

The prodigal son is now on his way home, rich in experience, though maybe with soiled garments. In the background of the actor's life lies the purpose of his acting; and whether the moral embodiment be male or female, poor or rich, famous or unknown, if the dominant chord struck by the ego could make harmony through each physical instrument instead of discord, then the true purpose of life might be understood, and our place in evolution worthily filled.

In other words, I, the Eternal Man, working through the personality here, must identify myself with the Self or Ego behind, and make that personality subservient to my purpose.

If these suggestions be true, we can

understand why we are continually told—"Know thyself"—"Look within"—"The Kingdom of Heaven is within you." For the road to what the religionists call 'salvation,' the socialists name 'progress' and the astrologers know as 'evolution,' lies by way of personal appearance of it. And it is absolutely necessary for so-called salvation that the ego cease to identify itself with any of its temporary characters, and be true to itself in all of them. In this way it recollects its own object, the purpose of life in form, and ceases to tread the useless round of repeated experiences.

Not till the point of return is reached is the true individualizing process accomplished. Then the voice of the ego can be heard sounding through the clash of warring sensation, emotion, passion and desire, for the purpose of life has been realized, the soul has awakened and seeks to make the brain and body an instrument for service and brotherhood—the purpose of its life is to spend it in the service of humanity, to pass on to others the light it has so long struggled in the darkness to find. For, even in its crudest form and roughest presentation, the doctrine of rebirth and karma shines out as a beacon light in the material darkness, and becomes a solid foundation on which we can build the hope of future progress, the certainty of a larger and nobler humanity.

When this conception, which for the majority today is but a reasonable hypothesis, becomes by psychic growth and the development of the inner light a realized fact, the almost insane struggle for existence, in which the winner gains much less than the loser, will cease; for knowledge will have taken the place of ignorance, and we shall smile, as at some childish folly, when anyone propounds the theory that death, the inevitable, is the gate to nowhere, that our life is purposeless, and death but the termination of a useless career.

Astrologers are frequently told that these speculations and reasonings about metaphysical problems are of little practical value; that the Christ and the

Buddha taught simple morality, which anybody could understand. Like many world-wide sayings, this is only half true; for although the Christ taught the multitude mere morality, to His disciples and those whose mental growth had sufficiently expanded He gave a most profound and occult teaching. The followers of the Buddha and the Christ had most complicated systems of philosophy. And it must never be forgotten that, if evolution is to go forward, three factors must play a part in it: mind, heart and will or *Wisdom, Love and Will*. Knowledge alone is not sufficient, nor is love alone: for a bird needs two wings to fly with, and sight to see; and the human soul cannot soar to any great height without the two wings of Will and Love wherewith to rise and fly, and the eye of Wisdom whereby to direct its course.

The object of our existence here, and the work we have to do, will be better understood if the general plan of the Soul's evolution and its ultimate destiny be cognized. The Monad or individual Ego, starting from the Solar Logos—we cannot say when, as time and space are applicable to the physical plane only—in a state of passive, negative potency, passes through a series of existences in different planes of matter, and thus exhausts the experience of those planes.

Only experience teaches. This statement prompts the question: Are we to contract all forms of error and evil, *i. e.*, to go through evil in order to rise superior to it? It is apparent to the reasoning mind that experience can be gained in two ways: either by undergoing it one's self, or in sensing its effect upon another and thus acquiring a conviction of its usefulness or otherwise. For instance, we do not know from personal experience in this life that poison causes death. Yet we see many suffering the consequences of this act around us, and it produces an immediate mental effect. We become firmly convinced that we should not take poison, and we would not do so under normal circumstances. But, necessarily, spiritual and moral results are

not always immediately visible, so that one requires to go through the *most important* of such experiences, in order to realize their usefulness, or the reverse. The majority of us today have exhausted the lower forms of desire, and have the knowledge gained thereby stored within us. If, then, we continually yield to the seductive attractions of the lower side of our nature, having had a previous experience and thus *knowing* the thing to be wrong, we are retarding our evolution.

The purpose of life for each Ego, according to its innate growth or development, lies in gaining further experiences; and in passing through these salient experiences to *know* their bearing upon the *permanent*; to cognize the relation of one experience to another, to distinguish the soul's experiences and consciousness from the physical, and gradually so to mould our lives that we may have a majority of the highest experiences to take with us each time we close our earthly account. This is the aim and end of our existence here, and everything else is but an accessory to it.

What we often consider as failure—a mistaken action on a man's part—may be just the very experience his soul lacked, and if the error, either in judgment or morals, brought pain, disgrace or suffering in its train (as we see it from the standpoint of worldly conventionality), the man is so much the wiser for this salutary lesson, so much nearer the goal of wisdom through this very pain and so-called failure. There can be no failure from the standpoint of the Life, only failure as observed from the standpoint of Form.

But seen from the vantage ground of Wisdom and Understanding, no earthly lesson can ever spell failure—except the failure to understand and profit by it and so to cancel the need of repeated experiences for its realization.

The true purpose of life consists in first understanding it, and then trying to shape the life in accordance with this knowledge; trying to live as befits the sons and daughters of God,

using the divine force to overcome the animal senses, to subjugate selfish desires, and so to purify the mirror of the mind as to reflect Divine Wisdom.

Universal brotherhood, as shown in unselfish work for others, has a great bearing upon the gaining of wisdom and of attaining deliverance from incarnate existence. To exhaust the experiences of this plane of matter alone, is to go individually through every root or typical form of existence, until we have gathered each experience. Now, let us take the human kingdom. There are distinctly marked divisions, that is, races; again, branch races and subraces. In each branch race there are innumerable individualities, and, as we know astrologically, there are in each individual innumerable phases of character. Now, if one took an incarnation for every such experience, the number of reëmbodiments on this earth, during one "round" only, would be beyond human calculation; there are seven such rounds on this chain of globes, and this chain is only one of our solar system.

When, moreover, we steadfastly seek to practise universal brotherhood, it furthers our growth and development in a different way. In this race at this period there are many nations: Hindu, Chinese, European, etc. It is absolutely necessary, I imagine, that one must incarnate severally in these various nations to get hold of the salient characteristics of each (as one cannot get a European experience by being born a Hindu) yet in the same nation there are so many varieties and species that were we obliged to incarnate in every one to get hold of these characteristics, there would be no ending. But universal brotherhood, or *sympathy* enables us to some extent to put ourselves in the place of others, in joy or sorrow, and so to experience what is passing in them at that time. This increases our experience, and thus

decreases the number of incarnations we should have to undergo. The wider we extend our sympathies, the greater becomes our sphere of experience, and the less our number of births here on earth. Until, finally, we are permeated with a feeling of universal sympathy, and thus become absorbed in the universal law of harmony, peace and love.

For the same reason it is clear that one always delays one's evolution by selfishness. The selfish man tries to share another's pleasures, but never his pain. So he shuts, as it were, the window in his soul, through which these rays of sympathy enter. He offers a determined resistance to the natural law of love and harmony by which the strings of one heart respond to a corresponding vibration of joy or sorrow in the hearts of others. Every time he does so, he builds a wall between himself and others, stronger and stronger; until an impenetrable barrier is thus raised, and growth through exercise being a law of nature, the feeling of sympathy in him for the services of others becomes atrophied for want of use. But as sorrow at this stage of the world's evolution preponderates in most lives, so, at last, even his ability to share in the pleasures of others becomes less and less, because those rays of sympathy cannot pierce the thick walls of selfishness (which good clairvoyants can see) raised around the person, so that at length, unable to sympathize with the joy of others, and finding none in himself, he becomes hypochondriacal, if he does not commit suicide or become insane. It is apparent, I think, that universal sympathy and unselfish working for others tends not only to our own evolution, but also to lighten the burden of others and remove the thorns from their pathway.

God created man in His own image, and when the purpose of life is at last perfectly fulfilled, God will have become manifest in the flesh.



The Dangers of Anaesthetics

By Marie R. Hotchener



THIS always a delight to the student who earnestly searches to understand the mystery of his personality, when science actually demonstrates some fact that he has discovered through the aid of the extended vision.

Many years ago I heard Dr. Besant warn a student, who was about to undergo an operation, to abstain from meditation for some considerable time afterwards, because the anaesthetic caused unfortunate disturbances in the consciousness that required time to adjust.

I thought over this quite often as the years passed, and determined to find out, if the opportunity presented itself, what the disturbance was and where the adjustments were needed. Several such opportunities came, and the results, to me at least, were very interesting.

The reason I repeat them here is because I feel sure that many students, especially those who practise meditation, little realize how disturbing anaesthetics are to the coördination of the consciousness. Only recently one of our members said to me that even to have a tooth extracted or filled, as she was very nervous, her dentist was "kind enough" to grant her a complete anaesthesia.

The facts given here, I hope, will not create any fear. We know that in major operations anaesthetics are often necessary, and, except in rare cases, they do not cause death; but if the true facts are known, I feel sure that complete anaesthesia will be resorted to only when no form of local one is available: the latter is far preferable.

The partial demonstration by science of certain things which take place in anaesthesia, to which I referred, occurred recently in Ithaca, New

York. By the use of what is termed super-x-ray, or "invisible eye," physicians were able to demonstrate some actual reactions on the nervous tissues in the body. Only the barest details were given in the press report, but it was found that the nerves seemed to solidify during the action of an anaesthetic and take on the appearance of the hard-boiled white of an egg. It is a pity that these empirical scientists could not have seen the full details of the process, but even to demonstrate physically the one fact of the solidification is a long step in the right direction.

To the trained clairvoyant the process has many gradations, and I quote from my notes made in 1911 and 1912:

When an anaesthetic gas is inhaled, the first noticeable effect seems in the lungs and also in the regions just back of the pituitary gland in a little cavity there. A sort of misty, clouding effect begins, and spreads backward to the medulla. The mists gradually grow thicker as they pass upward into the brain centers, and downward across the whole length of the spine, enveloping the spinal ganglia and paralyzing them.

Physicians will understand when I say that the first coagulation of the bodily fluids (which, I found, looked like a watery milk beginning to curdle) took place at the synapses associated with these spinal ganglia. Physiologists know how in ordinary function the nervous energy—the neurokyme—streams across the synapses and bridges the delicate spaces between the extreme points in the "re-lays" of neurites; this makes life, feeling, sentiency, and consciousness possible. So when there is enough of the anaesthetic gas inhaled, the neurokyme becomes completely interrupted, and then the nerve tissue itself becomes, to

all appearances, thickened, and resembles the white of an egg. There is no more the possibility of any flow of nervous energy across the synapses and neuronic pathways. Those of the physical cerebro-spinal centers seem to be inhibited first, then those of the sympathetic nervous system, then the mental or thought centers. In other words, the medulla is first affected, then the middle brain, and lastly the cerebellum. Action, feeling, and consciousness are thus completely interrupted and unconsciousness supervenes.

The first question that enters the mind of the investigator at this point is quite a natural one: What is the secret of the power of such a gas?

The secret of the power of an anaesthetic is a matter of vibration. Occultly, we know that the physical plane is composed of seven "layers" or sub-planes of substance interpenetrating and varying in density or vibration. They are: solid, liquid, gaseous, and four ethers. Ordinarily the vibratory interaction of the vital, natural forces of these seven planes is more or less equalized and regulated by the condition of the different planes composing the physical body. In perfect health, under ordinary conditions, the life forces of its constituents are flowing equally, naturally, undisturbedly.

But when a concentrated anaesthetic chemical gas is administered, naturally it must function, find expression, on its own, the gaseous plane—that lying between itself and the less tenuous liquid plane below itself, and the first more tenuous ether plane above itself. It unites itself with the natural, constituent gases already in the body, and this causes a great excess of the gaseous elements.

When the anaesthetizing gas is inhaled, the observer is astonished at the rapidity of its movement. It does not seem many seconds before the mist spoken of above floods the lungs, spreads upwards in the head, and downwards along the region of the sympathetic ganglia on each side of the spine. Consequently the flow of the heavier lymph and blood, and other fluids of the next plane below—the

gaseous—is greatly impeded. All fluids below the excess of vibrating gas are thus cut off from their natural vibratory association with those above them; there is no longer the natural interplay of the energies between the blood, the tissue fluids, and the lymph, because these fluids depend for their movements upon the natural life forces from above themselves, and their interplay gives life to the nerve tissue and other solids of the body below them. Without them, under the overwhelming vibrations of an excess of the gas, these fluids are powerless to flow to the nerve and other tissues below them, and so the latter seem to shrivel and coagulate like the white of an egg. For a time they cease to "live," as it were, lying beaten and bruised by the powerful vibrations of the excess quantity of gas.

The gas in such excess also affects the vibrations of the planes of ether immediately above itself. The tenuous ether, the special channel of vitality or life to the fluids and centers mentioned, has also no longer its natural connection with the vital fluids of the body below itself. The spinal ganglia, as said before, have become paralyzed, and the life forces and nervous energies of the synapses and conductive pathways also paralyzed—no longer flowing.

One of the most interesting points is to observe the consequent effect on the actual spinal fluids. Usually they are clear and limpid as water, but when the gas reaches them they begin to vibrate violently, grow misty, and finally cease to flow. They seem to sink to the lower part of the spine, disconnecting themselves completely from the brain.

(The deadly poisonous gases used in the war contribute to these same reactions, only much more violently; and the deadening interruptions of vital fluids and the hardening of the nerve tissues are so severe that it takes a very, very long time for their natural vibrations to be restored, and it is often impossible to do so. It is necessary for time to *decoagulate* the fluids and to soften the tissues, and for the vibra-

tions to restore the bridges from the gaseous plane to that of the liquid.)

The next natural question is, What happens to the planes *above* the gaseous—the ether, the astral, and the mental?

In all cases of anaesthesia the *etheric* body is *forced* out of connection with the solid, liquid, and gaseous planes of the physical by the powerful vibrations of the gas which has paralyzed the bridges below (as described), and so it remains attached only by the "silver cord" of life. The faint beating of the heart continues because the physician does not give enough gas to arrest the flow of the blood completely, otherwise the "silver cord" of life would be entirely severed.

Naturally the overstimulating gas sets free the astral and mental vehicles also. Since the bridges between them and the physical are no longer sufficiently living, no emotions or thoughts are possible to the subject until the effect of the gas has passed away. Ordinarily, when this effect has passed, the person seems to return to normal conditions in a few minutes, and here is where occultism discovers the troublesome adjustments that must be made. If the heart of the patient is strong and the blood can restore the circulation rapidly (as in one of perfect health), then the restoration of the nervous energy of the body does not take so long to adjust and resume its former pathways and activities. However, in the majority of the cases investigated it was quite a long time before *all the levels* of the consciousness in the three bodies became normal.

The action of the consciousness in the three elementals of the personality has long been more or less automatic, made so through experiences of many lives; and so, when the subject returns to consciousness after an anaesthetic, it functions and he appears to be himself, physically, and is so to a considerable extent. But the consciousness of the emotional and mental elementals, having had its association areas in the brain and solar plexus regions interrupted through the coagulating process of the neurokyme and nerve tissue (we

might say bruised and forcibly torn apart by the overstimulation of a very powerful anaesthetic gas), finds it difficult to function normally for some time.

We must remember that there are many degrees (planes) of consciousness in these elementals which express themselves physically, emotionally, and in thoughts, and that they are all contingent on the functioning of the brain centers. The person who has practised meditation has introduced into the brain centers a more rarefied quality of consciousness than that ordinarily used by people. This also "rarefies" and develops the brain centers beyond the normal level of vibration. It makes them especially sensitive and easily shocked and bruised by the contact with heavier, coarser, and what we might call the more "rude" vibrations of the anaesthetizing gas.

Now if a person who is accustomed to meditation and esoteric practices is compelled to undergo anaesthesia, and immediately afterwards continues those practices, he will once more open the avenues of his brain centers (already "bruised" and crippled by the excess vibrations of the gas), and invite the intensive vibrations of the higher planes of consciousness to enter the weakened brain. This is exceedingly dangerous, and might so further weaken the centers of the brain that no future meditation or esoteric practices would be possible in that body.

If the person will wait for about six months, a year's time is still better, the brain and other centers will have had time to recover from the shock of the gas and to resume their normal functions. It would be well, also, when time permits, to cease meditations as long as possible before the operation.

It would be advisable also for physicians to administer daily for some weeks very mild doses of oxygen to one who has undergone anaesthesia, since there is great healing power in it to restore the bruised nerve centers, especially in the lungs, where the gas flooded in such large quantities. And the patient should strictly avoid tak-

ing alcoholic stimulants of every kind, and remain in the open air, especially sea air if possible.

The application of local anaesthetics is much less harmful than complete anaesthesia, the reason being that the area affected is so very much more restricted.

(At some future time I may give the details of the results of nicotine poison on the throat and head chakrams, also the effect of alcoholic stimulants.)

Occultists know that there is no work more important in the whole process of spiritual progress than constant efforts to purify, control, and reeducate, and thus coördinate, the consciousness of the three bodies of the personality. The esoteric teachings of the Ancient Wisdom strongly emphasize this necessity; and in Krishnaji's article, "The Spark and the Flame" (*Star* magazine, December,

1929), the profound importance of doing so is given in detail. Therefore students should avoid anything that will interrupt the natural flow of the consciousness, and do everything they can to increase its power and unification in the personality.

It is understood that operations requiring complete anaesthesia are sometimes unavoidable, and with care need only delay meditation and esoteric practices for a while. But smoking, drinking alcoholic liquors, and meat-eating *can* be avoided. They, too, have a distinctly deleterious effect on the three elementals. The continued stimulation from such indulgence day after day causes an accumulation of their poisonous vibrations until any equalization of the consciousness in the three bodies is practically impossible. Yet upon that equalization depends the degree to which the consciousness of the ego can express itself in the personality.

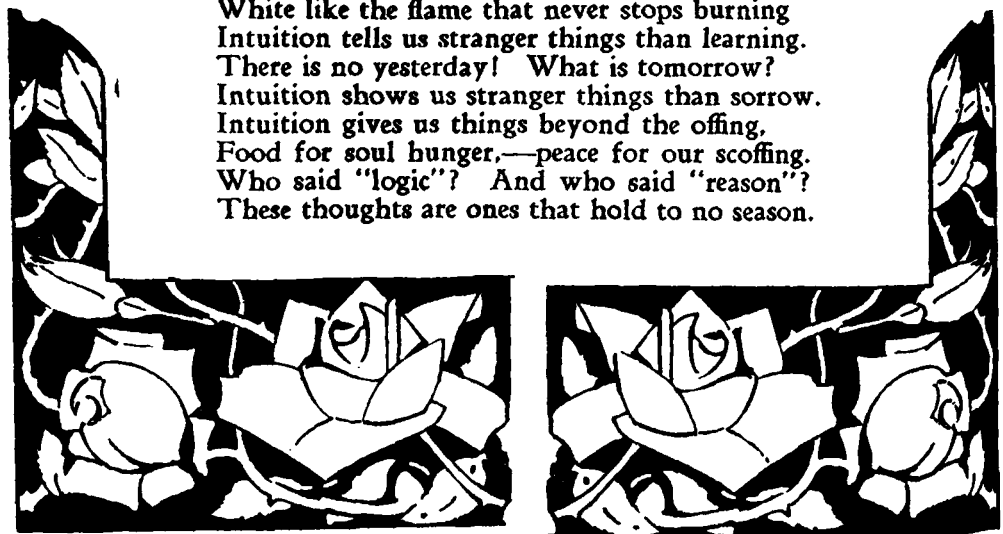
Intuition Tells Us—

By Helen Maring

(Washington)

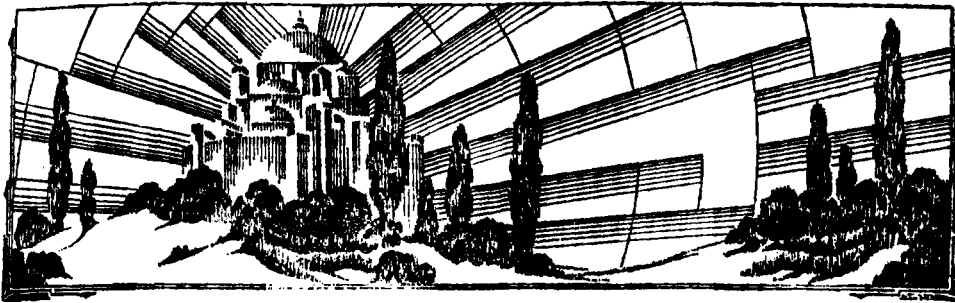
(*"Intuition is the highest point of reason"—Krishnamurti*)

White like the flame that never stops burning
Intuition tells us stranger things than learning.
There is no yesterday! What is tomorrow?
Intuition shows us stranger things than sorrow.
Intuition gives us things beyond the offing,
Food for soul hunger,—peace for our scoffing.
Who said "logic"? And who said "reason"?
These thoughts are ones that hold to no season.



India, The Motherland

By Jennie T. Douglas



(This is the third of a series of articles by this writer, who lived in India for some time.)

ANCIENT GLORY



It may be perfectly true that the Indians should do more at the present time and not depend so much upon the work of the ancients, but nevertheless when one sees those ancient monuments one can easily realize why they are so proud and why they do not put forth more effort than they do, for it seems an almost hopeless task to try to even approach the ancients in art and architecture.

We were very much thrilled about getting to Agra, for, of course, the thing we most wished to see in India was the Taj Mahal. This tomb has been described by nearly every writer who has visited India, and if you should read them all you would get a very inadequate idea of the beauty and grandeur of the place. There is an air of peace and restfulness which makes one forget that it is a tomb. Before I went there I thought that all lace was made of thread, but now I know that very beautiful lace work can be made of marble.

The Quitab Minar, eleven miles outside of Delhi, is the highest pillar or minaret in India from which the faithful are called to prayers. It is 238 feet high and was finished in the year 1220.

All the architecture of this part of

the country which has been built since the Mohammedan invasions has the characteristic domes and minarets. We went up to the balcony of a tomb which was built for one of the generals in Akbar's army. This balcony was about three stories high, reached by a winding stair, the steps of which are very narrow and each step about fifteen inches high. The tombs are generally eight-sided. It seems such a waste of so much perfectly good material to put up such immense tombs to honor one man!

Fatehpur Sikri, the city where Akbar lived, is deserted now but kept in a state of perfect repair. Akbar made provision in his will for keeping up the royal part of the city, which is a city in itself. It might be remarked here that it is to Lord Curzon that the world and India owe a debt of gratitude for making provision for the preservation of the palaces and tombs of the Ancient Kings. When he arrived in India he found that the soldiers were using the palaces for the stabling of their horses. Realizing that these places were marvels of art and architecture, he saw to it that the government set them aside and provided for their upkeep, and thus these marvelous marble palaces are kept for the education of future generations.

At this place the only marble building is the tomb of a saint. The story is told that King Akbar was very anxious to have a son, as all kings are, and that he was told that there was a very holy man at this place who could tell him what to do in order to find favor with God, so that he might be granted a son. Akbar went to this saint, who gave him prayers and sacrifices to make and predicted that he would have three sons. In less than two years he had the three sons by two wives. He then came and built this city, so that he might be near the holy man.

The tomb is a square building with a little entrance porch, and a dome on top. The marble platform extends for quite a distance in front of the building; the tomb itself, which is inside, is rather large, having a tall pillar at each corner which support a marble canopy. The entire tomb is made of mother-of-pearl. We were allowed only to peep at the corner of it, because it is uncovered only once a year, at which time religious ceremonies are held there. All around the tomb there is a many-sided screen, or more correctly, the tomb is inside a many-sided room of marble, so carved that one could see through the spaces. We noticed strings tied all over this screening, and were told that if one tied a string there and made a fervent wish to the saint, the wish would come true. The two front pillars of this building are hollow. The water which falls on the roof runs down these pillars and is caught and considered as consecrated; also the water which falls on the marble platform which surrounds the tomb is not allowed to mingle with the water from the rest of the courtyard, but is caught and also kept as holy water.

We saw the place where Akbar sat when he consulted with his ministers. This was on top of a very ornately carved pillar which was connected to the corners of the upper room by passageways; he sat in the center, and the ministers around the room. When he wanted to talk to one of them, he called that one to him. In this way he

could talk to one of them and get his opinion without the others hearing what was said and being influenced by it. Here, also, he listened to the religious debates which he held every Friday evening. It was his custom to invite men of learning to come and set forth their views with regard to all sorts of subjects, but mostly religious. It is a remarkable thing for one so long ago to have had such tolerant ideas. That he was a broadminded man is shown by the fact that he had wives of different faiths; the house of his Christian wife has Bible scenes painted and carved on it.

We walked through Miriam's Garden; also up into the five-storied pergola where the women could look out over the country without being seen. There is a story that a prince went through Miriam's Garden one day, and seeing a girl with her face uncovered, he thought she was a servant and handed her two pigeons to hold, saying, "Hold these." She was Akbar's adopted daughter, and, never having been spoken to like that, she decided to teach him a lesson; so she let one of them go. When he returned he said, "What do you mean, and how did you let that pigeon go?" She said, "Like this," letting the other one go also. He knew instantly by her voice that she was not a servant, and of course fell in love with her.

Another story was that Akbar was so delighted over the birth of one of his sons that he ordered the large water-tank in the courtyard of Miriam's Garden to be filled with money. After they had put in seventy thousand lacs of rupees (a lak is 100,000), and it only covered a small spot on the floor of it, they went and told him; he said he did not want to be bothered with trifles but wanted to see the tank full of money. So they filled it. He took out one piece of each kind of money and ordered the remainder to be given to the poor.

There is no doubting that India has inherited a glorious past. The future! I believe the time will come again when India will be among the leaders of the world.

The Doctrine of Another Chance

By Julius A. Weber

(California)



IN the whirl of this restless age, the ever increasing rush for prosperity, the apparent diminishing of Truth, we pause and wonder—what will be next.

The thinkers know that the present state of affairs is totally out of balance with inmost feelings. While these fortunates may have found the solution of the vital problems of civilization by the way of science and in harmony with evolution, in which rests the fundamental law of nature at which mercy we live forever and aye, still the masses continue to depend on a personal God to deliver them from their sins, in order that some day they may enter the Gates of Heaven.

Yet, what mortal man or woman has found a lasting peace and calmness within our ecclesiastical edifices, regardless of their sumptuous interiors or eloquent sermons? Outside their portals lies the same deceiving world of make-believe.

New creeds spring up constantly; many exponents of advanced or distracting beliefs find enthusiastic followers. Some of these fad religions or cults take hold of popular fancy and flourish by alluring exploitation; others flare briefly, soon to fade away—probably the most advantageous fate that could overtake them, for the world does not need more faiths or creeds.

And so it is not a new religion of which I am speaking in connection with Another Chance, but the oldest, older even than is the civilization we know. I refer to the source of the Ancient Wisdom—Theosophy, the mother of all religions and philosophies. In a broad sense all these re-

ligions of today, new or old, have a kinship with Theosophy, which, radiating truth, illuminates the life-spark of Divinity, touched in all of them to a limited extent. Like a magical mirror held before a spiritual need, Theosophy reflects, not only the need, but the answer to doubts and mysteries.

Chief of human endeavors is the urge to try again, and herein lies Theosophy's marvellous doctrine of Another Chance. The exact meaning, however, requires some analyzing. By no means does it imply that we can side-step the consequences of past acts, whether good or bad. Most decidedly it does not mean the evasion of the results of mistakes. Cause and effect, working ceaselessly and inevitably, have made each one of us the man or woman we are; even more than that, has built our surrounding circumstances. Not all the result of actions performed in this life, but in a large measure the product of previous incarnations—in this lies the beauty, the hope-inspiring portion of the law of nature, each one continuously setting into motion fresh causes, by which aspiration he can shape his life as he will. In other words, each individual is just what he himself, consciously or unconsciously, has built—and will build.

As all manifestations in the realm of the material, physical world, have their origin in thought, so is the balance of personality or ego—the direct result of thinking. Theosophy holds forth no promise of remission or forgiveness of sin, nor a shifting of responsibility to other shoulders. It repudiates, however, the barbarous idea that man must suffer eternal damnation or pay for his follies by everlasting suffering.

The law of retribution, or Karma, which is inextricably a part of justice, teaches that each mortal pays for wrongs and for mistakes, but is never condemned to eternal despair. It is Karma that draws us back to another span of earthly existence. So long as our actions are governed by petty and selfish motives, the result will be manifested in physical re-births.

An idea that Deity permits inequality and suffering, "allows" wars and strife, has been the stumbling block to many armchair Christians. Although, in common with all the rest of us, these same persons must rely on the precise workings of the natural law, no matter what kind of worship they apply on their journey towards the Beyond.

A farmer knows that he will reap from his fields exactly the kind of grain he has planted. The same course is in force everywhere. In our mind, the storehouse of innumerable seeds in form of thoughts, pure or impure, are waiting to evolve into action, material functions.

In brief, our achievements today may be likened to the sum of an adding machine, the total of previous experiences, the result of our yesterdays. Karma gives man the actual consequences of his behavior. The belief in this fact is the highest motive for reconciliation to one's condition in life on earth. The strongest incentive towards the effort to improve it, to purify the mind, and crystallize material existence to the goal of a worthwhile tomorrow. Let us realize the fact that selfishness and ignorance are the causes of all our sufferings. A selfless life is indeed humanity's sublime zeal.

And so Another Chance arises from the intellect, that we must awaken and nourish the goodness which lies dormant within each one of us, and let our actions be governed by righteousness and Love Universal. Let us start anew with the knowledge, that we *can* control our destiny. Through love, and love alone, can we achieve sublimity, its essence—Justice and Peace.

Theosophy, you are within me,
The essence of truth without flaw;
Grown in my soul has the beauty
Of your marvellous Karmic Law.

Your thoughts, your words, your actions,
All manifestations, divine.
The source of the power within me,
My earthly achievements are thine,

When I follow the call eternal,
Part from this world, but not you;
I shall fade out in the ether—
Transformed as your spirit, anew.





Science and Mystery

By E. Norman Pearson

(Michigan)

ONE of the things of which man knows the least, is how little he really knows. And one of the things he least understands, is how little he really understands that little which he knows. Our knowledge of the universe around us constitutes the universe in which we live; and upon our understanding of the universe in which we live depends the value we can make of it.

Life itself is the most fascinating study which life has to offer, and the story of life—that story which is written, not in books nor upon palm leaf or papyrus, but is graven upon the mighty rocks, the deep and restless seas, on continents and worlds, which unfolds its wonders every day in the rising and the setting of the sun, in springtime and in harvest, in the silent passage of the stars, in the mystery of nebulae and comet, the flaming fiery denizens of space; the story of *Life*, written in the hearts of men and deep within the infinite recesses of the atom—this is the story which, indeed, is worthy of the mind of man.

Of *Life*, above all things, it is important that he should learn—and yet how little he really knows and how faintly he understands! Some slight fragment of knowledge he has gained—beyond this . . . endless vistas . . . shrouded in unfathomed mystery!

Nature glories in mystery! She hides her secrets that men may seek—and in the finding, grow. Yet mystery is but hidden law—sensed though not

understood. And the history of mankind is an unbroken record of the mysterious becoming the scientific; knowledge sensed becoming fact established; the visions of dreamers becoming the realizations of practical men. Religions have been founded, philosophies have been born, nations have sprung into being, cities have been built, great ships have plowed the seas, mighty steeds of steel and steam have sped over hill and plain because some men have realized their limitations and, *sensing the mysterious*, have transformed *mystery* into *science* through the alchemy of *knowledge*.

First they knew how little they knew! Then they faced the mysteries of life without bias or fear, with the certainty that everywhere is everlasting and inviolable law.

Man is surrounded by material wonders which baffle his imagination; by physical beauties which are beyond his power to appreciate. Yet how soon the greatest wonder becomes the commonplace! In the dawn of human history man learnt of God. With awe and reverence he worshipped—and he studied. We have not understood our ancient forefathers because we have not realized that they studied *Life* rather than the *manifestations* of *Life*. They sought to understand mind rather than body; spirituality rather than physical strength. They strove to gain enlightenment rather than to amass wealth. Thus, age after age, when the world was young, and less was known of its alluring paths, men built, from knowledge gained, a science of things divine. Now, to our

unutterable loss, the Great Wonder has become the commonplace; knowledge of God has given place to impossible theologies and unintelligent superstitions.

History shows to us, side by side with the growth of knowledge of God's creations, a diminution of our knowledge of God Himself and, *as the mystery of material things has gradually been developing into science; at the same time, though with converse action, the science of spiritual things has been passing into mystery.* With the passing of the ages, the physical scientist has dominated the field, while the spiritual scientist has had to withdraw more and more, until today he is little more than a name and men doubt even the existence of the science which they once studied. Yet students of antiquity have found unmistakable traces of such a science, of teachings which have been forced back into secrecy by the advancing materialism of the centuries. Fortunately much of this teaching has been preserved for us, though clothed in, and hidden from the uninstructed, by masonic symbol, myth and legend, or as esoteric knowledge in secret schools.

Helena Petrovna Blavatsky, Founder of the Theosophical Society, writes on this subject, as follows:

"The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of its documents showing its character and presence in every land, together with the teaching of all its great Adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity. . . . The tradition of the thousands of ancient parchments saved when the Alexandrian library was destroyed, the thousands of Sanskrit works which disappeared in India in the reign of Akbar, the universal tradition in China and Japan that the true ancient texts with the commen-

taries, which alone make them comprehensible, amounting to many thousands of volumes, have long passed out of profane hands; the disappearance of the vast sacred and occult literature of Babylon, the loss of those keys which alone could solve the thousand riddles of the Egyptian hieroglyphic records, the tradition in India that the real secret commentaries which alone make the Vedas intelligible, though no longer visible to the profane eyes, still remain for the Initiates."

Many another authority could be quoted. Clement, the Saint of Alexandria, speaking of the mysteries, said, "Even now I fear, as it is said 'to cast the pearls before swine, lest they tread them under foot and turn and rend us.'" The same writer declared, "After purification are the minor mysteries, which have some foundation of instruction and of preliminary preparation for what is to come after; and the Great Mysteries of the universe but only to contemplate and comprehend nature and in which nothing remains to be learnt things." History tells of the mysteries of Egypt, the Mithraic mysteries of the Persians, the mysteries of Orpheus and Bacchus, the mysteries of Jesus, the Eleusinian mysteries. Then, gradually, the recession of spiritual science into the realm of spiritual mystery; gradually the emergence of physical mystery into the realm of physical science.

Today we find ourselves in a period of history when physical science has reached to heights never before attained. Scientific men have spanned the universe and measured the distant stars, they have dissected the atom, observed the division of the cell; they have captured the electron and made it to do their bidding. Most wonderful of all, *this very thing which forced the science of spiritual things back into the realm of mystery is now calling it forth again* and there is overwhelming evidence to show that we now stand upon the very threshold of a renaissance of spiritual

understanding. For material science has grown so big that it has at last realized how little it really knows and how dimly it understands that little which it knows. For the more we know, the more we know there is to know, and physical science has now discovered that which *only spiritual science can explain!* Physical science has studied man's body; has discovered its chemical composition, classified its hundreds of muscles and bones; traced the centers of the brain and determined their functions. It can tell us of an organism complex beyond understanding, marvelous beyond imagination. But—of the *man himself* science can find no trace!

The Ancient Wisdom—remnant of the spiritual science, the Secret Doctrine of long ages ago—tells of man as a fragment of God, dwelling normally in bodies finer than the ether, acting through brain and nerve and muscle, gaining experience through a body of physical matter, and by that experience evolving to perfection.

Physical science has learnt of our sun and his solar system; has measured his movements, his weight and heat. Her students have shown to us other suns; other planets; solar systems in the making; solar systems in process of destruction. But of the purpose, or the plan, it can tell us nothing. The Ancient Wisdom reveals a great system of evolution, from the dust beneath our feet to the Absolute Itself. It shows man incarnating in body after body, as he fills his place in this scheme. It shows Logoi incarnating in system after system, as They also fill Their appointed place, each Logos the Ruler and Unfolder of His system.

Physical science has postulated laws of heredity and environment. It cannot prove: there are so many exceptions. The Ancient Wisdom tells of reincarnation, completing the trinity and thus offering a perfect theory—reincarnation applying to the qualities of the soul; heredity determining the faculties and possibilities of the body; environment, the testing

ground and the place wherein the soul finds its experiences.

Physical science says, "In the material I study, I find law! purpose! plan! I see definite intent in the workings of Nature! I see plans consummated through the passage of ages . . . further I cannot see!" The Ancient Wisdom replies, "You see in Nature the handiwork of Nature's God, a mighty Intelligence whose Consciousness pervades every atom you study; whose Being is incarnate in the whole of His solar system. Its laws are His Will! Its forms are His Thoughts! The evolution which you have discovered is a fragmentary glimpse of the great universal plan of unfoldment which is taking place!"

But the revelations of the Ancient Wisdom go far beyond those which complement the science of our day. To the student of the Ancient Wisdom, life can never again hold a dull moment, for a great vision will come to him, a vision which C. Jinarajadasa, the renowned Singhalese Theosophist, has declared to be the true secret of the spiritual greatness of man—a vision of the Unity of all Life. Henceforth he can never be alone. The four-footed animal; the trees; the grass; the birds of the air; . . . all are his younger brothers. Every human being shares the One Life of which he is a part. He becomes one with the sunset; he unites with the sky. He is Love; he is Life; he is *All*.

The fundamental necessity of providing the body with its material requirements is responsible for all the complexities and the ramifications of modern business. So also, the Ancient Wisdom declares, the many phases of life, the joys, the hopes, the sorrows, the fears, are caused by the fundamental reaching out of the soul for the experiences of life, through which it will unfold; to provide for it the experimental substance necessary for its evolution.

An understanding of the Ancient Wisdom will help to end pain, for in time we shall learn to live in accordance with the physical and spiritual

laws the inevitable result of which brings joy. An understanding of the Ancient Wisdom will put an end to crime, for men will understand that, because all Nature is one, they can rob, or cheat, or kill none other than themselves. It will end the fear of death, for we shall see that the Spirit is imperishable and there is no death. Such an understanding will revolutionize life, for again man will understand the purpose of life and the way to consummate that purpose. He will no longer waste his time on the trivial things; he will engage in conscious, purposeful evolution; he will become truly the "master of his destiny; the guardian of his soul."

Today, the Ancient Wisdom belongs to the mysteries of the world. It is knowledge sensed only by the few. Experimental science has established its place by observation, deduction, trial, and demonstration. The pioneers of physical science have set us a noble example. They have accomplished by faith, by fearlessness, and by perseverance. The Ancient Wisdom brings to us an astonishing revelation, capable of observation, of trial, and of demonstration. It must be rescued from among the mysteries of the world and rightfully placed as the most noble of sciences. We do not work with acid and with alkali; but with feelings and thoughts. We

do not seek to transmute lead into gold; but to transform hatred into love. We do not study forces of electricity, or heat, or steam; but of desire, emotion, aspiration, thought. The Ancient Wisdom reveals that these things are subject to law. They may be analyzed, purified, neutralized, in the laboratory of life.

Many problems are met in life. There is so much suffering; so much error; so many mistakes. Laws have not made us lawful. Treaties have not brought us peace. Religions have not made us good. Possessions have not made us happy. But an understanding of life and the science of living will accomplish all these things.

As men of science pondered over the mysteries of matter, let us ponder over the mysteries of life. As these men, through the practical application of the knowledge they gained, gave us the scientific wonders of our day, so we, if we will, may demonstrate, by application, the truths which now may only be sensed, and from the revelations of the Ancient Wisdom we can build up a science of life which will transform living more than any science has ever done before . . . then the hidden truths will become plain and life will become a never ceasing wonder and joy every moment of the time.

At The Masquerade

By Peter Gray Wolf

(California)



OME!

Let us remove the masks!
 Let me see you as you are, my brother.
 Let us speak old simple words to one another.
 These masks—
 Property, Race, dogma—

They have been between us long enough;
 Lay them aside; how simple all is now!
 We have the wide earth for living,
 And the stars to look at,
 And love, and a little music,
 And a long rest at the end.

Do You Love Animals ?

By Ava Boman

(Illinois)



CROSS the street there is a boy romping with his two dogs. That is quite as it should be. They are not valuable dogs; in fact they are rather ungainly creatures of the sort commonly called "hounds." When Boy starts off somewhere on his bicycle, they lope loyally and rather dutifully after. When Boy dashes madly around the corner of his house, they bark and scamper after in a glorious game of tag, or hide-and-seek. It would be difficult to imagine that particular boy without his two devoted playmates.

Next door there is a large maltese cat which suns lazily on the sidewalk or the steps at all hours of the day. The three-year-old child of the house delights to sprinkle water unexpectedly on her unappreciative fur, or to try to draw "nice kitty" toward him by using her tail as a sort of handle. Long-suffering kitty merely shakes herself to recover her dignity and moves gently to another sunny spot without being in the least rude to her young companion of the household.

A child and a pet. Ah, yes, that is something we all love to see. But children do grow up. And some do choose for their career the medical profession. What then? Sooner or later they lose in the vivisection rooms that dear childhood illusion that men and animals are friends, lose it completely unless they are independent thinkers and strong young men. Must that continue to be so? Will it still be true when, ten years from now, Boy day after day sees "hounds" brought into the classroom to be mutilated or artificially infected with disease without benefit of anesthesia, dogs that come trotting into the room with tails wagging and leave it wrecks of dogdom? Will

Boy go through this process of being hardened for the profession that, in its intent, is the most humane of all professions? Or will he prove difficult for his instructor, and courageous to lead the protest that even today arises occasionally in the classrooms?

Considerable literature from anti-vivisection societies finds its way to my sympathetic mailbox, and I am enormously grateful for the educational work those people are doing. They have tremendous opposition and a slow fight on their hands.

To those, in our own country, I should like to make a suggestion, if I may be so bold. I am not a worker in this particular field, and suggestions from laymen are quite liable to be erroneous, or at least ill-timed. But there are occasions when the distant view of a layman permits him to think he sees a new and possible point of attack.

As I understand it, most of our attack in America has been in the nature of a broadside against the whole system of vivisection. Most of it, I say. I am aware of special work for dogs and against trapping, but the concerted national work appears to be against vivisection—root, stem, and branch. Theoretically I am with them, for as an ultimate objective nothing less can satisfy. But, practically, identifying the ultimate with the immediate objective has built up a powerful resistance. Many persons, essentially tender-hearted and abhorring cruelty, have been kept from the ranks of the anti-vivisectionists. "I grant that it is cruel," they say, "but better the life of an animal than the life of a child. Scientists tell us that by experimenting on living animals they find cures for human ills that save thousands of lives and untold hours of human suf-

fering. I grieve for the animals, but I should grieve more for humanity."

I am not going to discuss the argument as an argument, for that is beside the point I wish to make. What I wish to point out is that those who so argue and so believe will never support a one-hundred-percent anti-vivisection bill. But would they not—and it is my conviction that they would—support a bill which would limit vivisection to the research laboratory and eliminate it from the classrooms? Countless people who think that they favor vivisection really believe that it is so confined at the present time; they are utterly unaware of the great number of animals that are used every day in every class in every medical school in the country for demonstration by the instructor and for experiment by the student.

More and more the moving picture, with its accompaniment of the spoken word, is demonstrating its worth in the field of education. The loss to the medical schools would hardly be insuperable if one case of vivisection were expertly done before a camera and expertly analyzed before a voice-recording device, and exhibited in all the medical classes in the country. It would mean one animal instead of hundreds. And since these students are to be medical doctors and not veterinaries, the question naturally arises as to why the talking motion pictures might not have a clinical human subject in preference to an animal.

Another way by which we might hope to get a fractional improvement, during the time when a whole correction seems well-nigh impossible, is to work nationally for that which some of our States are working for individually, namely, the exemption of dogs from vicisection. When a Dog Exemption Bill is formulated in any State—and let us see to it that, as a first step they are formulated in every State—I should like to feel that every Theosophist would be informed, so that he and his friends could write informative notes to legislators in that State. It is a little thing to do; but again I

submit that ninety-nine persons out of every hundred feel that they are obliged to answer an unqualified "yes" or "no" to the whole question of anti-vivisection, and for that reason say "no." Many of those ninety-nine would most gladly vote "yes" on a Dog Exemption Bill.

The dog is man's dearest friend in the animal kingdom. The dog is at the top of animal evolution. But so are the cat, the monkey, the horse, and the elephant. The Ancient Wisdom—Theosophy—shows that evolving life leaves the animal stage through one or the other of those five animals. This does not mean that human beings are descended from monkeys or any other kind of animal, nor that man was once animal. It means that the life, which evolved in animal forms to the highest animal type, became individualized—broke away from the animal "group soul" type of life—and received at that same instant a new, divine impulse direct from the Divine Life itself, an impulse called variously intellect, or will, or self-direction, or, in the Christian Scriptures, God the Father. From that moment, when "The Father" seeing his "Son" approaching from a great way off went forth to meet him, individualized life begins its human evolution.

Those who understand this process of individualization feel the matter of animal cruelty with particular keenness, for they also understand that an animal individualizes only under some great stress which makes a deep impress on the new-born soul. Under the stress of torture it can individualize marked with hate or with cunning. By contrast, a pet can individualize marked with devotion or self-sacrifice.

When people once begin to get an inkling of what they are doing by tampering with the lives of these "younger brothers in evolution," their sense of responsibility will undergo a change. It means education, Theosophical education. I have great hopes that the Animal Welfare Department, aiding the Humane Education Societies and the Anti-Vivisection So-

cieties, will prove to be a great educating force that step by step will lead humanity from the paths of cruelty.

Vivisection is a world problem in which geography disappears. For that reason I would like here to tell a little of what is being accomplished in Europe and the type of argument that is being used in England by the protagonists and antagonists. Such things are often full of suggestion for another part of the world.

I recently received through the mail a magazine from England called *The Anti-Vivisection and Humanitarian Review*. It is exceedingly comprehensive. One gets a thoroughgoing impression of the activities of the humanitarians on the one hand and of their medical enemies on the other.

It reports a tour of Europe by a group of English leaders in this work, with definite results in Italy, where *Il Duce* received them and showed himself enthusiastically sympathetic; and with the greatest encouragement found in Germany, where vegetarian restaurants abound, where plans for natural living and natural healing have attained a wide popularity, and where ever greater and greater numbers of medical men are coming out as opponents of vivisection.

It reports a meeting of some twelve hundred persons in London addressed by distinguished opponents of vivisection. From Mr. George Arliss, the eminent actor, we learn the sort of opposition we are likely to meet in connection with our Dog Exemption efforts. He said:

"I remember I was asked to speak at a very large meeting of women, a function of the Women's Clubs of New York, in an effort to get them to endorse a Bill for the Exemption of Dogs from Vivisection in the State of New York. When I had finished speaking, a great and powerful vivisector arose in their midst, a man whose name is known throughout the length and breadth of America, and he told those women that, through the vivisection of dogs, he and his

colleagues were on the eve of making a discovery that would reduce the deaths from childbirth to a minimum. He said that if they endorsed this Bill, and if the Bill were passed, a great discovery would be lost to humanity forever. That was about ten or twelve years ago, and according to statistics, I find the death-rate in childbirth greater than ever before."

That leads very nicely to the question raised by several other speakers as to what the vivisectors really felt they had accomplished in their many years of unbridled practice. It is to be regretted that the representatives of the medical profession at the meeting made no effort to meet the question raised as a challenge; their response consisted in quite unworthy heckling and catcalling. Two of the speakers were themselves doctors. One, Dr. Fielding-Ould M. R. C. S., told this:

"One of the greatest men that ever walked the halls of the London Hospital, Sir Frederick Treves, told me that when he was studying abdominal surgery, he went to Geneva in order to carry out vivisection on the subject. I said, 'What was the result?' He said, 'It led me astray. I was worse off than when I started.'"

Dr. Fielding-Ould went to some length in his contention, well supported, that vivisection is stupid and is unnecessary. Another physician, Dr. Beddow Bailey, attacked it as undermining the moral fiber of the profession, referring particularly to the depravity to which Voronoff and his followers are descending in their obnoxious experiments on humans and monkeys which bid fair to create by cold scientific effort a new bestial anthropoidal type.

From the talk given by the Duchess of Hamilton I received another suggestion as to a detail that animal welfare workers could work on, as one of the steps in their program. I have not yet had the opportunity to learn whether the matter is applicable to this country, but it is well worth looking into by our workers. She tells of the experiments being made in England

with poison gases on horses. There are some thirty-odd poison gases for which there is no known antidote, and it is with these that experiments are made at Porton, England. It is encouraging to learn that the officers there are having considerable difficulty in working with a good many soldiers who object to this infliction of suffering on the horses. She made an excellent point when she said:

"The vivisectionists are fond of advancing the argument that animals are experimented on in order to save our children. What sophistry! When those same experiments are now being carried on with a view to killing children in future wars!"

The Chairman of the evening, Miss Lind-af-Hageby, in her peroration uttered this superb ultimatum: "Nothing in the world will make us believe that that which is morally wrong can be scientifically right."

On the constructive side of their program we learn that the Animal Defense Society which this *Review* represents, has built, thirty miles from London, a model slaughter-house for demonstrating the feasibility of the humane slaughtering of animals.

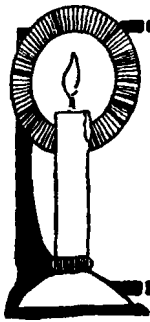
Just what shifting of the lines of medical research will have to be made, before the profession gets out of its

present rut of blind belief in vivisection as the source of all medical success, is difficult to envision. Perhaps the success and popularity of the unorthodox, the dietitians, the osteopaths and natural-living leaders, winning ever greater numbers of patients away from the orthodox doctors, will prove to be the most potent factor. Income speaks in a loud voice.

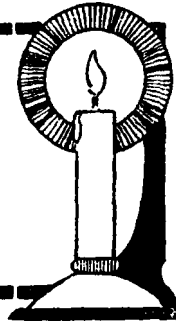
Speaking editorially, the *Review* concludes that "It is, therefore, not in any elusive hope of conversion that it seems worth while to discuss vivisection with medical students, but in order to enable them to discover that the opposition to vivisection has a sound scientific as well as moral basis, and that there exists actually, in spite of the opinions laid down in Medical Schools, a medical science, unconnected with animal experimentation, which solves successfully the very problems which the vivisectionists are forever seeking to elucidate." Is there a hope that they will make the discovery? If so, let Boy select the medical profession for his own, unafraid that any strain will be put upon his love for his animal companions, or that any brutalizing influence will be forced upon him before he is equipped to practise what yet may in very fact be the most humane of all professions.



"Love is life, the only life that is real. A man who ceases to love is already dead. All conditions in life are to be judged fortunate or unfortunate according to the opportunities that they offer for love. Love will come under the most unlikely circumstances, if men will but allow it to come. Without this all other qualifications are only as water lost in the sand."—*Surya speaking—Nineteenth Life of Alcyone.*



Glimpses of a Greater Light



By Frank Arthur Pine
(California)



MUCH has been said and written in Theosophical circles and elsewhere during recent years about the beginnings of a new race, a new type which will be an improvement on present mankind, and which in fullness of time will dominate the civilizations of the future.

One may reasonably inquire what sort of person is this man of the future to be? What kind of physical, emotional, mental, and other qualifications of stature will he have that will entitle him to lead and serve his fellow men?

Physically, no very great or sudden changes may be expected, for science seems to have proven that changes of the body are a process of slow growth and selection. This may be speeded up in small groups under wise guidance, and a dominant type emerge—Luther Burbank and others have demonstrated this to be possible in the plant world.

Emotionally, his capacities should be full and rich with a sympathy and understanding for all mankind, rather than only for his own immediate circle of acquaintance, city, or nation. This should tend to smooth out the friction and rivalry of nations, castes, and color.

Mentally, he should be keen and alert, and out of the harmony and poise of mind and emotion, brain and heart, should bloom forth an intuitional capacity for infinitely greater things.

Occasionally, here and there about the world, some individual catches a

glimpse, a fragment of the vision splendid that will be his when he becomes fully conscious in the intuitional world, the next octave of light, or expansion of consciousness—call it what you wish. And having caught a glimpse of that Great Light wherein he sees Life as it is, he bears witness to that light in whatever words and phrases he can find in an attempt to describe the indescribable.

In Talbot Mundy's fascinating novel, *Om of Ahbor Valley*, the author describes a stop for lunch along a trail high in the Himalayas, and an illuminating experience:

"In silence, as if it were a ritual, the *sirdar* served the meal and they ate it standing. Then he walked out and sat on a rock that overhung the waterfall. . . . He leaned an elbow on one knee, his chin on his right fist; motionless in that attitude he stared at the bewildering view until he seemed almost physically to become a part of it.

"Ommony watched him from the hut door, now and then losing sight of his form in the spray as he wondered what sort of thinking it might be that could so absorb the man, and as he watched, wondering, his own inclination was to take his shoes off; he felt a pagan reverence possess him, as if that dew-wet, emerald and brown immensity, with the thundering river below and the blue sky for a roof, were a temple of Mother Nature, in which it were impertinence to speak, imposture to assert a personality. . . . But there began to be a sensation of

having stepped into another world.

"Things assumed strange and beautiful proportions. The whole of the past became a vaguely remembered dream. . . . The present moment was eternity, and wholly satisfying. Every motion of glistening leaf, each bird note, every gesture of the nodding grass, each drop of spray was, of and in itself, in every detail perfect. Something breathed—he did not know what, or want to inquire—he was part of what breathed; and a universe, of which he was also a part, responded with infinite rhythm of color, form, sound, movement, ebb and flow, life and death, cause and effect, all in one, yet infinitely individual, enwrapped in peace and wrought of magic, of which Beauty was the living, all-conceiving light.

"The enchantment ceased as gradually as it had begun. He felt his mind struggling to hold it—knew that he had seen Truth naked—knew that nothing would ever satisfy him until he should regain that vision."

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J. Anker Larsen, a Danish author, in his book *For Open Door*, a review of which was given in *The Star* some time ago, tells of a similar experience:

"One winter day I was walking in Geel Skov (a wood). It was cold, and to get warm I had been walking quickly for a long time. Now I felt the red blood tingle in every fiber of my body; with every breath I took in a stream of fresh air. In me was, I felt, an effervescence of health; I had got my fill of health and could not hold any more. The wood breathed it into my face, I could plainly see health and strength fill the space between the naked trunks of the trees. It was a delight to see it—until I got filled with that, too, and had to look away. . . . In front of me was a narrow wood path so fresh and clean and marvelous that it seemed it must be one of the paths in the Garden of Paradise. There could be no doubt of it; my own joy at the sight also belonged to Paradise. I think it lasted a second, reckoned according to earthly time.

"The short moment had been filled

with so much delight that I hungered for a repetition.

"Another day it suddenly flashed again. . . . On the whole I think that these places which showed themselves in the flashes were the places as I saw them for the first time. . . . The flashes came spontaneously, when they came; they sprang forth from a direct perception.

"The likeness was not outside me, in the things I looked at, but it was inside me, the way I looked. I happened to look *sincerely and straightly* at the bank—with those eyes I had been born to use. A profound happiness born of reality filled me, my inner state widened out and became one with all other states of the same kind. Remembrance is out of the question, it was *being*. . . .

"The flashes were no longer flashes; they became lasting. . . . I commenced to be really conscious of that clear-sightedness that accompanied this state.

". . . Thus it slowly happened that the things belonging to this world opened up to me. I cannot find any other expression, because it is to me a form of perception. Things opened up and showed me their whole reality."

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Frank Townshend, in his recently published book, *Earth*, shows that he also has entered and comprehended much of that Kingdom of the Real. Here are a few paragraphs:

"I have no message that can convince; no one to convert. Only, I have understood something concerning which I write. Further, I know that my understanding will soon be given to many; in the same way that the first men knew that their self-consciousness was not an illusion of their brains; but the heritage of their race.

"This happened to me suddenly: One day as I walked in an eastern city, my surroundings were lit as by an inward light. And in that instant I knew in my mind, the workings of the universe; knew my place in it; that I was immortal; without sin or fear of death. I understood the meaning of life, and my relationship to

the earth. I saw the heritage of man.

"It is out of that experience that I have written this book. I draw my understanding from the same source as that from which Lao-Tse and Buddha and Christ and Mohammed drew theirs; and I know it. Nothing can dislodge that knowledge; nor can the death of my body destroy it. For I know that in that understanding I am immortal; I know that it resides in you, as it resides in me; awaiting its unfolding. And I know that that inspiration cannot be communicated to you by any man, nor religion, nor philosophy. It lies within you; and the hour of its awakening is not of your choosing.

"I am God. Within me burns a spark of Life, putting forth energy for ever and for ever.

"The consciousness which I have here described is even now awakening in the minds of men. It cannot be held back or suppressed; no laws, no systems of government, no censor, nor the burning of books, can hold it in check."

And on another page he sings:
 "O Life, there is nothing in you that I have not known;
 No joy, no happiness, no pain, no suffering, that has not been mine.
 I have tasted each experience, and drunk of all your moods.
 I come at last to know you, and to live.

"O Life, whose image I have written here;
 O death, O love, I find myself in you."

▲ ▲ ▲

Krishnamurti, in his talks and writings shows that he has merged his understanding with Life itself to a far greater degree than most of us can stretch our imaginations to comprehend. Perhaps it does not greatly matter that we should. What matters is that we pay attention and try to understand what he says—and he says many things that throw light on what the civilized man of the future should

be like: Quoting from "Life the Goal":

"A civilized man must first of all not ask anything for himself from anyone, and must not want anything for himself. That is the first requirement, according to my point of view, for a civilized man, a cultured man. Now, if he must not ask anything from another, it means that he is a standard unto himself, and then he will cast no shadow across the path of another. He is not limited by fear of external authority, by the fear of an unknown god, by superstitions, by traditions, because the moment he relies upon another, his perception of the Truth will diminish.

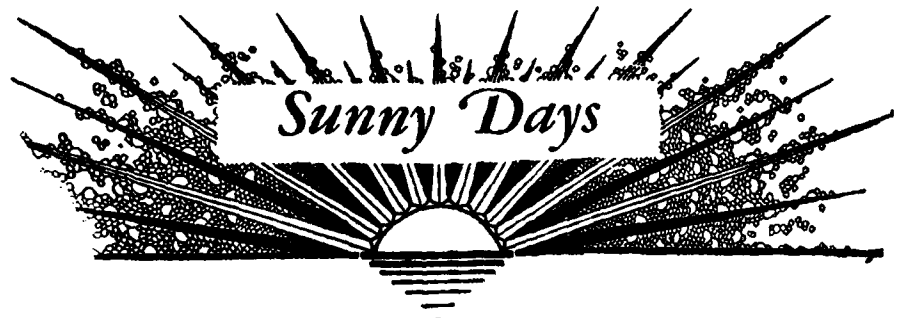
"Then he must be dominated by intuition, which is the highest point of intelligence—by intelligence I mean the accumulation, the residue of all experience—and from that comes intuition. And if you would awaken that intuition, which must of necessity be the only guide, the only influence, you must keep your intelligence enthusiastically awakened."

At the Ojai Camp this year (1930) a reference was made to "crumbling civilizations," and Krishnamurti remarked that when a tree begins to decay a wise man plants a new seed.

His emphasis is ever on the individual—not what your neighbor thinks and does, but what do you think and do. Therefore, what kind of seed can be planted in individual human hearts and minds that will "bring to loveliness the ancient wrath and wreck" of civilizations?

When asked what could be done to keep people from exploiting their fellow-men, he replied, "See that you don't exploit them."

If future races of men can build their civilizations on a corner-stone of non-exploitation of their weaker brethren; if their culture and conduct can be inspired by men who have sufficiently completed their temple of human experience to be able to vision the goal of an expanded consciousness as the heritage of the human race, then there are happier days ahead.



By Frederic W. Burry
(Ontario)

WE are living in an era of sun worship. Matter-of-fact science, the materialistic variety, now declares that all life, all conditions, come from the sun—even the sharp east winds—all things are vibrations of the sun.

And when the sun is hidden, the dark days, the night-time, the sun is still there. We may look upon mother earth as a negative factor in creation, and the sun as positive.

How we love the sunny days! But we would not recognize or appreciate them if it were not for the dull days that preceded.

To bask in the sun—to allow its radiations to permeate the pores of the skin, the body soaking up its energy like a sponge, storing power to last through the wintry days—is this not better than any synthetic sunshine, the oil of liver, or reflected color rays? To get the solar forces direct—the kindly beams of old Sol, who shines both on just and unjust, cleansing as with hyssop the mistakes of the mortal body, so that new health may make a worthy temple of the spirit.

Thus may worn-out cells be discharged and regenerated tissues built up; a tabernacle that will be youthful, eonial, immortal.

Here is salvation, without money and without price—right at your door, in your back yard. Free as air. It is air. Only let its hygienic benedictions flow unimpeded.

And if you are one of those sons

of men that have no home, an outcast like the Messianic wandering Jew of history, even less provided for than the foxes that have holes and the birds that have nests, the sun's warmth will shelter you.

Diogenes lived in a tub, and when Alexander asked him what he could do for him, replied: "Get out of my sun."

The sun is for all. It is your sun, and it is my sun.

Men try to corner and exploit the various resources of nature. Here is the mainspring of all wealth, and its supply is inexhaustible, impossible for selfish men to hoard or restrict.

The institution of private property and its restrictions are brought before the notice of children at an early age—doubtless wisely so, that they may not be addicted to "stealing." But this feeling of personal possession is often carried to a ludicrous degree. I once knew a little girl who would say, as she saw the lunar orb in the sky: "That is our moon, not their moon"—pointing to the neighbors.

And though men cling to the age-long theory of private ownership in most of nature's resources, I have yet to hear of anyone, child or grown-up, who would think of exclusively appropriating the solar rays.

We know that the body lives by absorption. When the body is in health, and reasonably free from toxine corruption, how delicious to lie in the sun, to drink of the wind as it blows, laden with oxygen, to inhale the

odors of earth's herbiage! Here is food for the gods, ignored by over-stimulated appetites. And higher, deeper, may the student of yoga reach, trained in magic and miracle, whose faith may override the ordinary natural laws or limitations, who could perhaps be buried like Lazarus, and rise again, or drink a deadly draught without ill effects; in touch with a spiritual sun that shines more or less clearly within each son of man; the light that lighteth every man that cometh into the world.

So let your light shine before men—the good example—the body filled with light, warmth, sunshine; a healing influence, by non-action shedding a divine radiance—near and far. Reaching to great depths. Interiors that also have interiors, as Walt Whitman tells us. A consciousness gained through much experience with the

ways of the world. "Not till the sun excludes you will I exclude you."

Without inviting any to idleness, and least of all laziness, it is good to take a holiday once in a while, get out into the open, and lay up treasures in heaven. Beginning with a friendly arrangement with his majesty the golden god of the heavens. One reaches out to this true Sun of Righteousness, and the response is immediate, fruitful, opulent in every way.

One feels then not so dependent on the fluctuating affairs of the world. One can still ascribe to and obey the requirements of Caesar, but remember there are higher laws which overcome the lower.

The Sun is an everlasting witness to the beneficent verities of all things; and wrapping oneself into its aura, troubles melt away, and one is made new again for further and more virtuous procedure.



The Message

By Isabel Spelman Devereux

(Louisiana)

Pink is Love's own true color—thus the Sun
Paints with His flaming rays the sky above,
Leaving the Cosmic message of His love
In sunset skies, the day's work wholly done.

And when the night unto the dawn gives birth,
The rosy spreading of the heavens o'er
Proclaims in silence He is come, once more,
Flooding with wondrous love the sleeping earth.

May we not likewise fill with rosy rays
Our human lives, as Suns of lesser light,
Being to all a blessing and delight—
Love-colored too our sunsets, dawns and days?



The Library

The Last Home of Mystery

By E. Alexander Powell

Review by Hamilton Stark

"For while the rabble with its thumb-worn creeds,
Its large professions and its little deeds,
Mingle in selfish strife—Lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps."

—From *True Men*, by J. G. Holland

Periodicity is one of the keys that can unlock the secret of Existence, and often does so for the eager and un-biased seeker for knowledge. The "fullness of time," has become a rather meaningless saying, but is still applicable to the rise and fall of nations. Cycles of time mark the manifestation of any great unit in the general scheme of things and the rise of nations also argues their eventual decay and disappearance.

Such periods are exceedingly long in some cases, as compared with a single generation of people, and in the case of India, it has indeed been prolonged. Regarded ethnologically, its present status is that of a conglomeration of races, with the thought and customs of each one of those races become a crystallization of traditions, ratified by the usual unreasoning deference to habit and custom. The dead-weight of stagnant public opinion rests as a curse on the 320 million people who have long been the victims of the overwhelming insidiousness of blind and literal "belief" in otherwise out-grown procedure and usage.

The great peninsula has been overrun from time to time, by invaders from the North, but for many centuries the newcomers have made little impression on the established modes in either a social, religious, or economic way, and therefore each unit retains its own identity and culture to a great extent.

The urge which directed Columbus westward has been insistent from the remotest ages. "Westward the course of Empire takes its way." It has been remarked that our own cities tend to grow on their westward sides more than in any other direction. But obstacles may arise that deflect the line of advance, and the great human overflows that inner Asia has fostered have sometimes found the line of least resistance to lead southward. The hordes that have traversed the great Khyber Pass and the Valley of the Indus River, to overrun Hindustan, have remained there as added elements to an already complicated situation. The Hindus proper are themselves hopelessly entangled in a caste system that is inexorably despotic; and while their vast domain might lend itself to the uses of a racial melting-pot, the various contingents do not fuse.

Thus, the more roundabout invasion by the British has resulted in the subjugation of three-fifths of the area and of three-fourths of the population, with the usual result of adding another aloof, antagonistic element.

That which remains Native India, comprises about 600 States or Principalities, scattered all over the peninsula—independent except in dealing with each other and with foreign powers.

But their antiquated culture—that to which India and many other Asiatic nations are in the most abject slavery—is responsible for the arbitrary restrictions and indulgences promulgated so long ago in the name of religion, and now so little understood. Whether Hindu, Mohammedan, Parsi, Jain, or Pagan, their once noble and virtuous faiths have degenerated into shocking travesties on all that is ennobling, because most of the votaries have tried to stand still in a world of progress.

However, in these days of swift and widespread publicity, many of the native leaders have become convinced of the needlessness of the sad plight of their countrymen, and it is because of their influential leadership, more than any other factor, that there is hope that India will awaken. Notables such as the revered "Great Soul" or Mahatma, Gandhi, who believes that the time has come for India to assert its dormant virility before that virtue is hopelessly atrophied, command more respect than does the entire white population. If Indians generally cooperate with their native spiritual and temporal rulers, especially their Mahatmas who, like John the Baptist, are crying out in a wilderness of spiritual degeneration, there is some prospect of a fairly well united India, with a workable willingness to achieve its own redemption.

In 1928, E. Alexander Powell, author of more than twenty books upon travel, adventure, and world politics, visited much of the country, entering by way of Ceylon, and at last leaving by the westernmost exit. The journey was intentionally interrupted by a side-trip to Nepal, and the book, written upon the author's observations, takes its title from that little-known land: *The Last Home of Mystery*. A secluded kingdom the size of Florida, it is no longer a part of

India, though once her vassal state. It is a military oligarchy in matters of government, and is almost literally a forbidden land to others than Asiatics. The journey thither, from any direction, is quite forbidding to any but the hardiest travellers, though made on foot by many thousands of religious zealots from faraway places, their object being a dutiful pilgrimage to the holy city of Pashpatti—an equivalent of the Mohammedan Mecca.

Nepal was the native land of Gautama Buddha, and the then dominant race became his followers at least in name, but about 1750 were conquered by the Gurkhas, a fierce hill-tribe nearby, who professed the Hindu religion; so that beside the inoffensive cult of Buddhism, there ranges a primitive adaptation of Hinduism, suited to the crude conduct of those who by nature are bloodthirsty—but in both cases the pristine influence of moral uplift has disappeared.

Though evidently Mongoloid, the origins of the conquered population have been lost in the lapse of many centuries. The accretions of time-honored conformity to customs which long since became absurd by virtue of the momentum of evolution are more in evidence than are the truths that were of value to their distant forefathers. Like India and all countries where great age has reduced a robust faith to mere formalism, the national practices of Nepal seem revolting to us of newer cycles of culture. And there is an inherent warning for even us, since we too are to a great extent following the easy road of thoughtless conformity to custom—imitation rather than wholesome emulation.

The author has a genius for descriptive narrative, and frequently remarks upon the amazing temples, decorated shrines, grotesque statues and other remarkable structures that in their architecture, coloring, and carving, proclaim an artistry indigenous to the land, but indicate a creative period that is passing. He gives much intimate detail, but merely records the panorama as it unrolled before him, with-

out philosophizing upon it very deeply, probably because he did not get its deeper significance. He is a mature, trained reporter, but his writings vary in their readableness. In this volume he is at his best, not writing up to a title, but entitling intriguing pencraft which seems to have resulted from the wide-awake interest he found in a long journey—one which was particularly fortunate in many converging influences that combined to make the trip a success.

An Introduction to Nature Cure

By James C. Thompson

(Published by C. W. Daniel Co.,
46 Bernard St., London, W. C. 1.
Price 5/- net.)

Review by Dr. A. Zuber

To the general public, not having particularly delved into the study of disease, this book strikes from an entirely new angle. For instance, the author states, "Public opinion is swinging away from the unscientific idea of 'fighting symptoms' with poisonous and foreign substances." . . . "Cures today are coming to mean a restoration of natural conditions and the removal of physical and mental obstructions with which abnormal conditions are brought about."

Then he proceeds to explain the evil effects of drugs in masking symptoms, and substitutes natural methods of treatment, such as the use of compresses, Chiropractic, Osteopathy, diet, mental and psychic healing, etc. Some of these various methods are very reasonably explained and give one much opportunity for better understanding and more purposeful reflection. One chapter deals most interestingly with diagnosis by means of the eyes, and to the uninitiated this is an absorbing subject.

The chapter on diet starts with many a fine suggestion; but reading on to recipes and menus, one is more than surprised to note the little re-

gard for food combinations which have become so much a part of our diet studies and diet-mindedness of today. One wonders, also, how much prolonged cooking as is suggested for some ingredients can possibly be correlated with the most advanced ideas, from the standpoint of vitamins, magnetism, ionization, and the many other changes, both physiological and chemical, taking place in foods which have been cooked for several hours.

But—read the book. Your knowledge on many points will be markedly broadened.

The Flute in the Forest

By Mae Van Norman Long

(Florence Dombey Shreve, Publisher, Hollywood, Calif.)

Review by Frank Arthur Pine

Mae Van Norman Long's charming little book, *The Flute in the Forest*, is in tune with all those Sweet Singers of the ages who have called men and women forth to live their lives joyously in free and open fields of thought and action. She has walked in the sunlit byways of the Ojai Valley and caught much of the song of life sung by Krishnaji.

The pages of her book bear testimony that the author has awakened to a new and joyous intuitional understanding of the purpose and unity of life, and is happily successful in sharing her joy with the reader. One follows her thought from the complexities of some of the things "we have been taught" to the point where she says: "In utter simplicity I have found myself. I am on my way . . . afraid of no one, of nothing . . . I know, beyond all doubting that I am the Life, not the form. Little things fall away . . . they are behind. I shall press on, 'a citizen of that Rome of which Christ was a Roman.' I am all that ever was, or shall be. I am the sunset and the afterglow. I am the ship on the sea. I am myself . . . the Divine, finding expression through a form."



IF THE SECTS SHOULD UNITE

In these times when the "urge" of the world is unity, and the different Theosophical Movements are trying to form a Theosophical World Peace Union among themselves, it is interesting, even illuminating, to see what a good example is being set them by many religious bodies. We read in *The Literary Digest* a summation of the latter's efforts in this respect:

Suppose fifty million people got behind a steam-roller and flattened out the two hundred barriers which divide Protestantism into as many sects.

And all these sects were merged into one.

It seems not impossible.

A Federal Council of Churches of Christ, including practically all the leading denominations, actively, coöperatively, or through consulting agencies, is already established and in working order.

More than 1,000 local church unions have sprung into being.

Twenty-two divergent Lutheran synods have become centralized.

And now, we read, Presbyterians, Methodists, and Baptists, North and South, are seriously endeavoring to wipe out all sectional lines in the hope of unionizing each of their respective bodies, of which the Presbyterians have nine, the Methodists nineteen, and the Baptists eighteen.

Other mergers are in the air. The United Brethren in Christ, the Evangelical Synod of North America, and the Reformed Church of the United States have agreed to try to work out some feasible merger plan. A General Council of Congregational and Christian Churches has been created, looking definitely toward union. Both German and Dutch Reformed are casting friendly union eyes toward the Presbyterians. The Presbyterians, Methodists, and Episcopalians are holding conferences on the subject of organic unity.

Looking at all this as he puts it down in *World's Work*, Guy McConnell says the movement is colossal. And he tells us:

"It would create a United or super-

church with a two-billion-dollar plant, an approximated debt of about 170 millions on about one-fourth of the parsonages and church edifices, and a total annual operating expense on church overhead of 300 millions. These 'pooled' assets and liabilities are exclusive of about \$1,122,974,600 represented by universities, colleges, and training-schools (which carry endowments equal that sum), and billions of dollars in great hospitals, charity and aid societies, orphanages and other homes, missions, and publication plants.

"They include 80,000 reporting congregations with a reporting membership of about 13 millions, about one-fourth of all the Protestants, and an aggregate Sunday-school of 10,944,911."

THE NEW TREATMENT OF CRIMINALS

It is extremely gratifying to note the advance of psychological methods in dealing with criminals. Judge Frank Murphy, of Detroit, Michigan, is introducing methods in his Recorder's Court that are attracting wide attention. In dealing with a criminal he begins by searching for inherited disabilities, for his "mental age," for his powers of social coöperation, and if he really desires to live the right kind of a life.

In his article in *The Nation* Judge Murphy enters into a detailed description of his methods, and the following gives a general idea of what he is instituting so successfully:

"The general physical condition of the prisoner, past diseases, and diseases of ancestors which might have a bearing on the case are indicated on the chart.

"The mental age of the prisoner and all tendencies to insanity either in the prisoner or in his forebears are noted.

"His standing in society, his job or his lack of a job, his ability to coöperate, his economic condition—all are tabulated.

"One can learn instantly from the chart all the important influences in his life, from divorce to alcohol.

Current Astrology

By H. Luella Hukill, M.D.

(California)

Libra



THE native coming to earth between Sept. 24th and Oct. 24th has the Sun in Libra with the love planet, Venus, as ruler. This may be very fortunate, since Venus stands next to Jupiter as the most benefic of the planets in her action on mankind. Libra is the seventh zodiacal, third cardinal, and second of the air triplicity. It is masculine, equinoctial, humane, and the day sign of Venus. Libra represents the scales of balance, justice, equilibrium, and works through mental expansion and mental experiences. It rules the seventh, the house of marriage, partnerships, unions, or adversely, open enemies. This house symbolizes the divine marriage of the Personality and Individuality when man becomes the superman. Thus, on a minor scale, union of the sexes is a beginning of that higher union which will finally unite the self with all other selves.

Physical appearance: Tall, well-formed body, slender in youth with tendency to stoutness in middle life; fine blue eyes, straight nose, and a round, lovely, and beautiful face. Libra gives the highest types of beauty.

Anatomy: The kidneys, adrenals, ureters, loins, appendix, lumbar vertebrae, skin, and vasomotor system.

Physiology: The function of the kidneys is distillation, filtration and

glandular secretion. The word kidney or rein comes from the Greek word *nephros*, which earlier had been derived from a Hebrew verb meaning to shake out or spread abroad as rain. The kidneys shake out or distill the urine from the papillae into the renal pelvis.

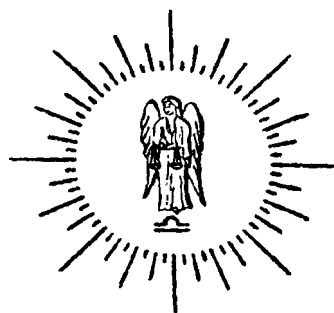
Pathology: All of the many kidney disorders, such as Bright's disease, diabetes, suppression of urine, uremia, etc.

Emotional type: Librans are refined, artistic, even-tempered, love harmony, justice; are sociable, companionable, fond of the opposite sex, and always ready to cooperate. They dislike rough or dirty work, never hold malice, but forgive and forget. Their faults are self-indulgence, laziness, changeableness; they lack responsibility, are easy going, slovenly, and careless. Amorous but fickle.

Mental type: The evolved soul shows deep spirituality and sweetness of character, rarely extreme, impartial, valuable go-between, emissary of peace, affable, persuasive, judicial, and tactful. While the less evolved is fond of show, approbation, is intriguing, imitative, and materialistic.

Occupations: Such Venus vocations as artists, poets, actors, architects, diplomats, navigators, judges, financiers, salesmen, schemers.

Noted Libran: Dr. Annie Besant.



THE THEOSOPHIST



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Bishop C. W. Leadbeater

Theosophy in the Light of Astrology

H. Luella Hukill, M. D.

Giordano Bruno

Rudolph Biach

The Object of Life

Joseph Bibby

November, 1930

Our Policy

The Theosophist is an unsectarian publication dedicated to the ideals of world Brotherhood, to the dissemination of truth, and to the destruction of materialism.

Contributions will be considered on the subjects of Theosophy, philosophy, religion, education, science, psychology, art, health, citizenship, social service, and all other branches of humanitarian endeavor. (See page iii.)

Contributions criticizing individuals, or otherwise of a personal controversial nature, are not desired.

The pages of this magazine are open to all phases of thought provided they are in consonance with the ideals of Theosophy. But the Editor is not responsible for any declarations of opinions expressed by contributors.

"The inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, the preference of it; and the belief of truth, the enjoying of it, is the sovereign good of human nature."



The Theosophist

An International Magazine

Founded in India, October, 1879, by Helena Petrovna Blavatsky and Henry Steel Olcott

Annie Besant, D. L., P. T. S., Editor

Marie R. Hotchener, Co-Editor

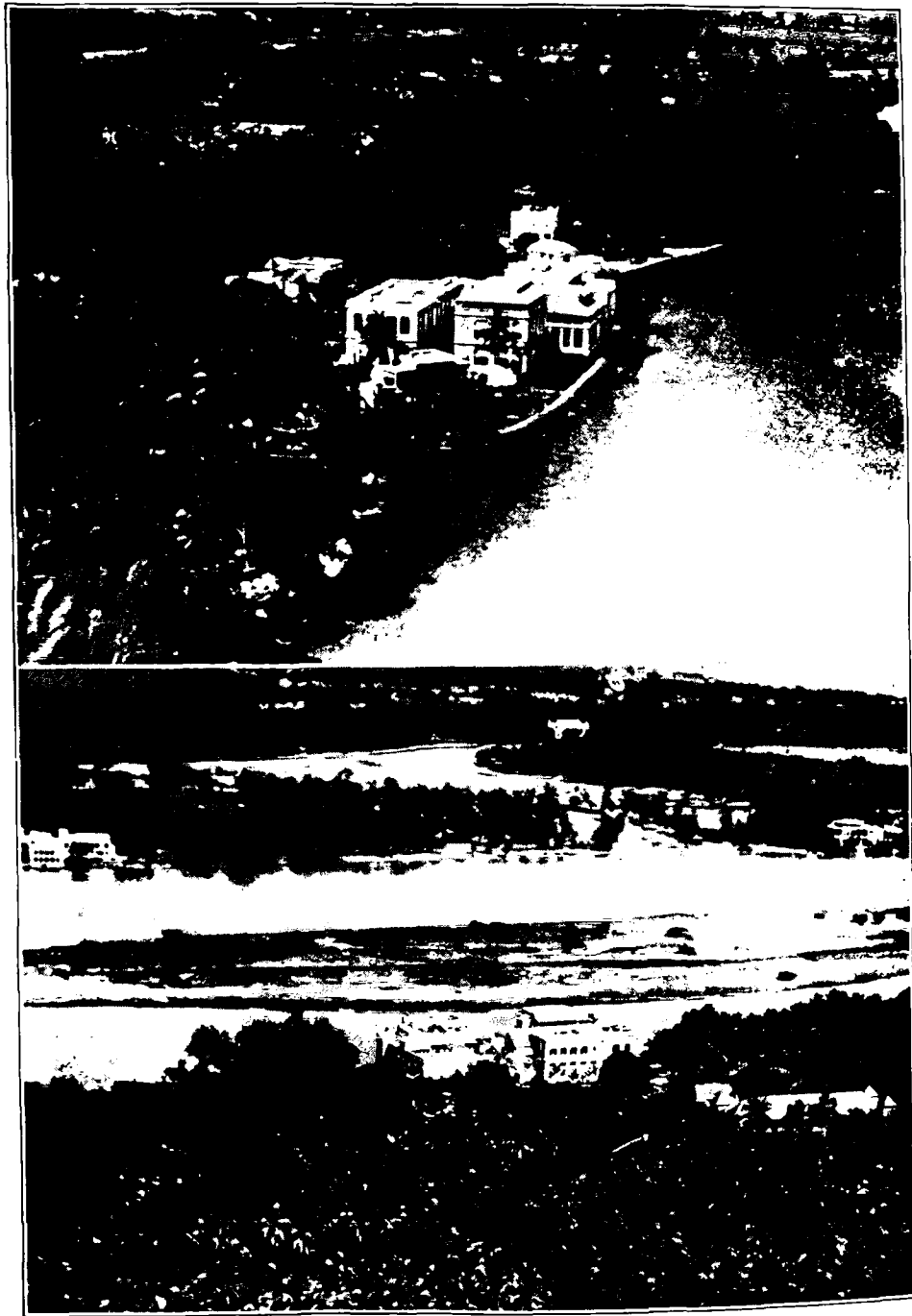
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*Aeroplane Photographs
of
Theosophical Headquarters
Adyar, Madras, India*

On The Watch-Tower



*Anniversary
of
The Founding
of the*



Theosophical Society, Nov. 17th, 1875

By the Co-Editor

Fifty-five years ago the Theosophical Society was formed in New York City. When one remembers this fact, how sweetly an inexhaustible flood of memories fills the mind and heart—memories of what one has read and heard of that great event!

These memories disclose a life of joy and pain for Theosophy. When one realizes the great progress it has made in the face of its struggles, one is more strongly convinced than ever that the Great Inner Founders are keeping it alive and growing. They placed, as it were, a bouquet of everlasting flowers—eternal truths—in the hands of the outer founders, and no winter storms have been able to destroy them.

Concerning the founding of the Society we read from one of the *Mahatma Letters*:

"In casting about we found in America the man to stand as leader—a man of great moral

courage, unselfish, and having other good qualities. He was far from being the best, but (as Mr. Hume speaks in H. P. B.'s case)—he was the best one available. With him we associated a woman of most exceptional and wonderful endowments. Combined with them she had strong personal defects, but just as she was, there was no second to her living fit for this work. We sent her to America, brought them together—and the trial began. From the first both she and he were given clearly to understand that the issue lay entirely with themselves. And both offered themselves for the trial for certain remuneration in the far distant future as—as K. H. would say—soldiers volunteer for a Forlorn Hope. For the six and a half years they have been struggling against such odds as would have driven off any one who was not working with the desperation of one who stakes a

life and all he prizes on some desperate supreme effort." (*The Master M.*)

When Theosophists remember the work and breadth of the Theosophical Movement today, I wonder if they remember these words of the Master M. (now the *Chohan M.*)? And also how near to failure the first efforts to form a Society were in 1876? There is no more profoundly sad and touching page in its early history than that recorded in *Old Diary Leaves* (Vol. 1, p. 140), telling of how the circle of members gradually dropped away:

"So the membership dwindled by degrees, until, at the end of a year or so, there survived the following: the form of a good organization, sound and strong in its platform; a clangorous notoriety; a few, more or less indolent, members; and an indestructible focus of vitality in the quenchless enthusiasm of the two friends, the Russian woman and American man, who were in deadly earnest; who never for a moment harbored a doubt as to the existence of their Masters, the excellence of their delegated work, or the ultimate complete success that would crown it. Judge was a loyal friend and willing helper, but he was so very much our junior that we could not regard him as an equal third party. He was more like the youngest son in a family. Many an evening after we had established our residential Headquarters, when our visitors had gone and H. P. B. and I stopped in the

Library-room for a parting smoke and chat, have we laughed to think how few we could count upon to stand by us through everything. The fair speeches and smiles of the evening's guests would be recalled, and the selfishness they often meant to mask detected. The one thing we felt more and more as time went on was, that we two could absolutely depend upon each other for Theosophy, though the sky itself should crack; beyond that, all depended upon circumstances. We used to speak of ourselves as the Theosophical Twins, and sometimes as a trinity—the chandelier hanging overhead making the third of the party! Frequent allusions to both these pleasant-ries occur in our Theosophical correspondence; and on the day when she and I were leaving our dismantled apartments in New York, to go aboard the steamer that was to take us towards India, the last thing we did was to say, with much seriousness, 'Farewell, old Chandelier; silent, light-giving, unchanging friend and confidant!'

"Yet throughout all these years, Mr. Judge's letters to H. P. B., myself, and Damodar show that his zeal for Theosophy and all mysticism was unquenchable. His greatest desire was that a day might come when he should be free to devote all his time and energies to the work of the Society. But as the clover seed, imbedded in the soil twenty feet below the surface, germinates when the well-diggers bring it up above ground, so the seed

we planted in the American mind, between the years 1874 and 1878, fructified in its due time; and Judge was the husbandman predestined to reap our harvest. Thus, always, Karma evolves its pioneers, sowers, and reapers. The viability of our Society was proximately in us two founders, but ultimately in its basic idea and the Transmitters, the August Ones, Who taught us and shed into our hearts and minds the light of Their benevolent good-will. As both of us realized this, and as we were both permitted to work for it and with Them, there was a closer bond between us two than any that the common social relationships could have forged. It made us put up with each other's weaknesses and bear all the grievous frictions incident to the collaboration of two such contrasting personalities. As for myself, it made me put behind me as things of no value all worldly ties, ambitions, and desires. Truly, from the bottom of my heart, I felt, and feel, that it is better to be a door-keeper, or even something more menial than that, in the house of the 'Lord on High,' than to dwell in any silken pavilion the selfish world could give me for the asking. So felt H. P. B., whose tireless enthusiasm for our work was a never-failing wellspring of encouragement to every one coming in contact with her. Feeling thus, and ready, as it were, to make every sacrifice for our cause, the extinction of the Theosophical Society was simply impossible."

If one's imagination can encompass the years from that time when the "Theosophical Twins" left New York, down to the present, it is not difficult to see how Theosophy has spread throughout the world and that our beloved Founders, H. P. B. and H. S. O., when they said good-bye to the chandelier, had no idea of the future scope and importance of the work they had inaugurated. The last reports from Adyar showed 46 Sections, 1,592 Lodges and 43,625 members. And there are twenty-one other Societies with their many Lodges and members in different parts of the world—all outgrowths of the original Theosophical Society.

In encompassing Theosophical history, it is not difficult for American members to recognize how much gratitude is due William Q. Judge also for cherishing a few of those "everlastings" from the White Lodge until the time came for him to distribute them throughout America. They were later buffeted about somewhat, but some of them still bloom on in cherished gardens, unfortunately with fences about them—fences which we and they shall eventually destroy so that we may all wander happily together in each other's gardens.

Now that a blessed spirit of coöperation is newly born among the twenty-two existing societies, and is being welcomed far and wide by many of them, the present anniversary celebration should include in it a Thanks-

giving meditation for the success of that great spirit of Love.

This is especially important at the present time because we are in the midst of a somewhat serious crisis, and there is considerable unrest, loss of members, and quite a little ill-feeling. Certainly there is much criticism among members. We should widen our tolerance and understanding and renew our courage and enthusiasm, as well as our determination for unity.

In the language of Master K. H., at a time when there was a crisis in the earlier days: "Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than contract your circle of affinity. Unity always gives strength. . . . Union and coöperation are indispensable. Union does indeed imply a concentration of vital and magnetic force against the hostile currents of prejudice and fanaticism."

Just a few words as a post-script to my article on coöperation in last month's issue. Do let us form ourselves into a great body of peacemakers. Let us overlook mistakes and refuse to feel or think of differences, but dwell on those things that unify.

The Inner Founders of our Society want coöperation, and a great Theosophical Movement in which all recrimination and criticism shall have ceased and we exemplify brotherhood. Are we not going to help Them, no matter what mistakes of persons may arise? Time will set mistakes right. Unity must triumph.

Let us adopt as our slogan those profoundly important words of Master K. H.'s, "*Union and coöperation are indispensable,*" and not rest until we accomplish them through love and understanding.

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We learn from London that Dr. Besant was given a joyous reception on her eighty-third birthday by the members there, and that "she never seemed happier or more herself."

Bishop Leadbeater's health has recently given some anxiety but is now much improved, and he has sailed for Adyar, India, where he will remain for the present. Dr. Besant sailed at the same time. We can easily imagine how deeply they will be missed by members in Europe, where they have visited since last May.

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We are very happy to receive from Lieut. Col. A. E. Powell some details of the new Theosophical Center at Camberley, England. I had the privilege of visiting it in July last, when the large Meeting Hall was consecrated by Bishop Leadbeater. I greatly enjoyed the beauties of the estate and the impressive meeting. Colonel Powell says:

A beautiful estate, comprising eighty-five acres of undulating park and woodland, is being developed at Camberley, Surrey, England, as a place where members of the Theosophical Society may live and work. The Chairman of the Board of Directors is Bishop J. I. Wedgwood. I am the Secretary of the Company and have been mainly responsible for the general supervision of the work.

Up to date there are six houses either completed or nearly so and a

seventh, for Bishop Wedgwood, will be started almost immediately. Further houses are in contemplation. Members of the Theosophical Society desiring to build on the estate, communicate with the Secretary, who places the application before the Board. Leases for ninety-nine years are granted, and a ground rent is charged for each house. In addition, each resident pays a small annual subscription for the general upkeep of the estate.

A Meeting Hall to hold about 150 has been completed. There are also a small house used as an office and residence, a well-fitted workshop, a saw-mill, and a range of stables which will be converted into garages. Near the main entrance there is a lodge, at present occupied by the estate carpenter, and a second lodge and garage also is being built. There is an excellent walled garden of rather more than half an acre, in full cultivation, with fruit trees against the walls.

In the center of the estate there is a fine park of twenty acres dotted with groups of large, beautiful trees, such as Washingtonias, Douglas firs, Yews, etc. Above this the ground rises in broad terraces of fine turf to a splendid site on which it is hoped to erect a large Guest House for residents and visitors. Meanwhile a temporary Guest House has been built and furnished and will be opened early in November.

The estate is well served with gas, electricity, water, main drainage and roads. It is within three-quarters of a mile of Camberley railway station, and in addition there is an admirable hourly service of motor coaches to and from London.

On the site being reserved for the large Guest House there was originally a fine residence, known as Tekels Castle. This was destroyed by fire twenty-four years ago. When the Castle existed the whole of the grounds were well laid out, and many ornamental trees and shrubs were planted. For twenty-four years, however, the vegetation has been allowed to run wild, to such an extent that large areas were covered with almost impenetrable jungle—a tangled mass of trees

and undergrowth. Much of this has now been cleared, paths reopened, trees and shrubs pruned and tended. As funds permit it is hoped to add to the existing specimen trees, of which there are probably over one hundred varieties, so as to form a small arboretum.

The southern portion of the estate adjoins the main road from London to Portsmouth and is fringed with a magnificent forest of beech, oak, and other trees. Very valuable building sites can be made along this frontage. Right through the forest there runs a small stream.

The soil is sand and gravel, so that it is always dry underfoot. Being surrounded with woods, it is sheltered, and owing to its slope towards the south it secures a maximum of sunshine.

The bulk of the necessary finance has been presented by a number of generous donors, so that there are no interest charges to burden the estate. It is estimated that as soon as there are from fifteen to twenty houses on the estate, it will be self-supporting. There is a total accommodation of probably not less than forty houses, allowing each house ample room, usually about three-quarters of an acre. The land is so well wooded that the houses are largely hidden from each other, thus producing an effect pleasing and picturesque.

It is hoped that American Theosophists coming to England will find time to pay a visit to Tekels.

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For the benefit of those Theosophists who have not seen last month's *Messenger*, we are reprinting Mr. Sidney A. Cook's article contained therein:

The Theosophist was brought by Dr. Besant for publication in America because ours is the largest magazine-reading nation in the world and because better facilities for publishing a magazine of acceptable appearance and quality were available here. The magazine has been splendidly produced and is indeed a credit to Dr. Besant in her decision to publish it here and to

those she selected to accomplish that work for her. And in literary merit and interest it even exceeds its mechanical perfection.

But we of the Theosophical Society have an obligation in regard to it. We must look upon it as a major Theosophical enterprise and ensure its success. The September *Messenger* carried an announcement by Dr. Besant that as an American publication it can continue only if more substantially supported. *The Theosophist* published here is the world's most creditable Theosophical magazine, presenting in most acceptable form the truths of the Ancient Wisdom. We of the Theosophical Society ought to consider it a prime duty to ensure its success until such time as extension of its sale among general magazine readers provides subscriptions enough to carry it on.

A copy ought to be in the reading room of every Lodge and in every public library within Lodge reach. As a matter of urgent Theosophical duty, every member who can afford to do so should support this Theosophical enterprise, sponsored as it is by our great President, Dr. Besant herself. Besides helping the general cause, a subscriber gets his money's worth several times over, for each issue is loaded with brilliant articles on vital subjects by our greatest leaders.

The progress of *The Theosophist* is a vital matter to all Theosophists and the American members particularly should feel a direct interest in its success, and should consider subscribing as an act of service to Dr. Besant and to the cause we serve with her.

Help *The Theosophist* and the Theosophical movement. This magazine, the world's finest Theosophical publication, must go on. Help!

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The Theosophist WILL GO ON

We are glad to be able to announce that as the result of Dr. Besant's personal appeal for assistance to insure the continuance of this magazine, enough assurances of help have been received

to enable us to state that *The Theosophist* will be continued throughout the year 1931.

A few friends have already sent in some donations, others have sent in additional subscriptions (though nothing like the quantity needed), still others are promising support in the future, while many others who cannot help are pleading for its continuance for the help it is giving them!

There we shall leave it, trusting to the many friends of the magazine to see that it has sufficient funds, while we—the Co-Editor and the Publisher—may devote ourselves to the heavy responsibility of the direct work of issuing the magazine.

One suggestion we may make, which means a saving to our subscribers in money, and one of clerical labor to ourselves, that our friends subscribe for two years instead of one. The special price will be \$6.50 for U. S. A.; \$7.50 elsewhere. This saves 50c to the subscriber and will mightily encourage us.

During the year 1931, with the assistance of our kind contributors and other helpers, we shall try to make the magazine more and more interesting and helpful so that it may serve Theosophy, our revered President, Dr. Besant, and we hope it may merit the benign encouragement of the Masters of Wisdom Who are ever the inspirers of all our efforts.

We have received donations, gift subscriptions, and offers of helpful propaganda from the

following members to whom we wish to express our deep gratitude:

Hon. George Lansbury, M.P., London, England; Mrs. E. M. Sellon, New York City; Mrs. Henriette Posner, Rochester, N. Y.; Mrs. Emma C. Jutte, Pittsburgh, Pa.; Sidney A. Cook, La Grange, Ill.; Dr. and Mrs. J. Ingelman, Hollywood, Calif.; Mrs. May S. Rogers, Hollywood; H. Twelvetrees, London, England; Mrs. Pia Müller, Trieste, Italy; Idah Gee Schifflin, Chicago, Ill.; Elizabeth C. Walcom, San Francisco, Calif.; Herbert A. Staggs, Cleveland Heights, Ohio; Mrs. Stephen R. Winslow, Oakland, Calif.; W. Harry Spears, Hamilton, Ohio; Albert P. Warrington, Ojai, Calif.; Countess Olga Schack, Germany; Emma Allaire, Detroit, Mich.; F. Milton Willis, Brooklyn, N. Y.; Louis Zalk, Hollywood, Calif.; Albany Lodge T. S., Albany, N. Y.; Clifton Benson, Miami, Florida; I. A. Edward Wren, Farnham, England; Mary G. Peters, Fall Brook, Calif.; Mrs. A. S. Mitchell, Mobile, Ala.; Mrs. Mary Gray, Ojai, Calif.; Miss Marie Poutz, Ojai, Calif.; Miss Clara Codd, Wheaton, Ill.; Laura and Arthur Chase, London, England; Miss Katherine Lurman, Catonsville, Md.

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We have received the gladdening news from Dr. George and Rukmini Arundale that they are planning to visit England and America next year. He writes also some very kind and encouraging words about the international *Theosophist*. He says:

"I do earnestly hope that the international *Theosophist* will not stop publication. It is a splendid journal and deeply appreciated wherever we go. I am sure your ears would tingle if you heard the many complimentary things that are said all over Australia and New Zealand about the magazine."

We are so thankful for these heartening words and have assured him that it is going on.

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Once more we wish to beg the contributors to Dr. Besant's magazine to remember that it is in public libraries of many cities, in many countries, all over the world, and also that there are many readers who are not Theosophists. Therefore, in your articles, do not dwell critically upon the differences of opinion among members about present-day problems in the T. S., unless you can do so in a wholly impersonal manner. It is perfectly possible to be frank, definite, and clear in stating one's opinions, while defending Theosophical principles, without criticizing personalities by name in doing so.

I have before me several articles from well-known members which are so personal in their criticisms that I simply will not print them. The world is already full of turmoil, unrest and warring minds; let us therefore use the international *Theosophist* in the lofty, purposeful way desired by Dr. Besant—to broadcast into the world the truths, the beauties, the harmonies, the constructive spirituality of Theosophy.



Occultism in Daily Life

By Dr. Annie Besant, P. T. S.

(An Address given at the
Theosophical Congress in Geneva, June 30, 1930.)



IN SPEAKING to you on "Occultism in Daily Life" I am going to base what I say on Theosophical ideas, based on experiment, constantly repeatable, and so constantly re-verified by those who realize that in occultism they are studying a science, an effort to know, and are studying what is known along these particular lines, partly in the great scriptures of the past, although not really very explicable as to the methods to be used in developing certain parts of human nature.

Occultism in daily life implies—or I mean it to imply—that you may train yourself in your everyday life in the methods which, when they are applied to the more difficult hidden facts and laws of Nature, will enable you to study those with safety, for which at first you will need the aid of an instructor, just as you need the aid of an instructor if you go far in the science of electricity or any other dangerous power in Nature.

And the object of the instructor is not only to guide you with the method of experiment, but also to exercise over you a careful watchfulness in order that he may protect you from danger until you are able to protect yourself by gaining knowledge. Now, that fact that it is necessary to have an instructor when you are studying some of the powers in Nature is of course a suggestion that if you work without an instructor you may expose yourself to very serious dangers. And, as in dealing with occultism, you are dealing with certain laws in Nature, with what one may call an intensified energy in every manifestation, it is specially necessary that you should have one to instruct and to guide you whom

you are prepared absolutely to obey.

No professor would teach the science of electricity, say, or of chemistry, unless his pupil was prepared to obey him instantly when an order is given and the pupil is at work experimentally. The teacher could not take the risks of a disobedient pupil or one who, when he was told to do a thing quickly, wanted to argue the point with his instructor. They might both, including the laboratory, be blown up during the time necessary to convince the pupil that his teacher knew more than he did and could protect him where otherwise he might suffer physical injury!

Now, these sciences included in the occult science are those which deal with the little-known laws of Nature which train the pupil in experiments under the care of his watchful instructor. They enable him to use powers in Nature which are not known or understood by the student of everyday science, and just as in everyday science the first students have faced great dangers to themselves (just as Bacon, for instance, in his experiments in chemistry, and in the beginnings of other dangerous sciences, very seriously injured his own body), so the first experimenters in occultism must face the dangers accompanying ignorance; and afterwards, when they have acquired knowledge for themselves, they will have become judges as to the experiments they should themselves make into the unknown, because the preliminary training has taught them something of the dangers that they must face and the caution which may partially protect them from those dangers.

Because the exercise implied in the use of some of these powers is not

within the knowledge of the normal science of our time, they are still called occult. And the great danger in connection with learning them and practising them is that the man who makes the experiments has to develop in himself certain apparatus which the ordinary, normal, educated and cultured man of our own Fifth Sub-Race does not yet understand. He has learned many laws of Nature through scientific training, he has studied science, and so he would be a good pupil to have if he was willing to remember that he must treat his instructor in occultism as he would treat his instructor in dangerous sciences already largely known as to their laws to those who are prepared to teach them.

Such studies, as you know, are still going on. We read about scientific men, sometimes doctors and sometimes other workers in science, who risk themselves in making new experiments, men to be honored for their courage where those experiments are not accompanied with cruelties to sentient beings, and where they are for the benefit of the future and carried on at the risk of the experimenter of the present.

The occult sciences are a class of sciences which are familiar to certain very advanced members of the human race, the Elders of which are known to large numbers of people who are taught by those higher authorities, and the use of occultism in daily life is really a preparation for receiving such teaching, to a very great extent. It is learning the preliminary lessons of caution, prompt obedience, careful observation, extreme accuracy in that observation, the recording, also with great accuracy, the results which grow out of the operation, and so gradually habituating the pupil to deal with dangerous matters until a foundation is laid which enables him to guard himself, makes it possible for him to go into unknown regions of Nature, and add thereby, perhaps, to the sum of useful human knowledge.

Now the occult sciences, those dealing with forces, with organs, and with powers as yet rudimentary in the

average cultured and advanced human being—I mean advanced in relation to the masses of the people around us at the present time—require that the pupil must know something of the laws of Nature, of their inviolability, of the way in which they work, how one law may be balanced against another in order to neutralize dangers, and all these elementary facts which everyone who wants to know first learns in the laboratory.

But when you come to deal with occult forces you have to learn to deal with unknown mechanisms in yourself, how to develop that which within you is rudimentary, how to distinguish that which is not really rudimentary (that is, is the seed of a future growth) from another class of things that may easily mislead, which science calls the vestigial—those which have been left behind and so are in a partially developed condition, but have no future before them of further unfolding powers now concealed.

Now you should not want to separate the occult from the general part of Nature all around you, for the occult is the unknown part of this same Nature. The laws are unknown to you and, in the widest sense of the word, all the unknown laws or unknown powers are in the region of the occult. But in the more restricted use I am making of that word it deals chiefly with mechanisms, rudimentary mechanisms, within the human frame as it exists at the present time, experiments that have to be made on yourself, apparatus that has been brought into operation *within* yourself.

There are many forms of apparatus within you that come gradually, by slow growth, into manifestation in which there are operative forces, and that you know quite well with respect to a physical body. You know how slowly a baby begins to exercise the organs of the senses and the powers of the consciousness that works through those organs, how very, very slow the growth is. How unwise the parent or the nurse is who allows the child to overtax his developing powers, even the physical ones, who holds him up

so that he may walk before his bones are strong enough to carry his weight, instead of leaving him to tumble about, to try to stand up and to fall down again, and so strengthen the muscles over which he has not yet control.

In comparison, exaggerate the carefulness that the mother or the nurse should exercise towards the baby, and then you will be prepared to be careful in the development of the rudimentary, the occult powers within yourself. This apparatus in its rudimentary forms you will be prepared to work at cautiously, carefully, slowly, in order that you may safely learn and safely develop it to the exercise and manifestation of its powers.

Now the difficulty that great teachers may have with some of us who are foolish is that we want to go too fast, and especially that is characteristic of our earlier efforts when we are beginning our course of occult training.

The first thing you need in the beginnings of occult training is *accuracy*, accuracy of observation, accuracy of recording your observations. Then a careful guarding against exaggeration on either side, positive or negative, an immense patience and the power of waiting for visible results, which that splendid scientist, William Clifford, defined as the "sublime patience of the investigator." That is literally true, and you can prove it for yourself if you look through one of Darwin's experimental works, and see the thousands of experiments that he made, first in discovery and then in verification, always working out along the same lines before he ventured to say that he had found some hitherto unknown law in Nature.

And in occultism, as we are dealing with the mechanism which is within ourselves, a living thing but in a rudimentary state, if we have not the patience to work without any apparent results of some kind, then we had better not try to become occultists. You cannot hurry Nature, and we need in our studies that same sublime patience, although we have the encouragement

of knowing people who know the results of the training that they are giving, just as the experienced scientist knows the result of the elementary experiments to which he sets his pupils at work.

And so you want as a qualification the spirit of the pupil, and that is a comparatively rare thing. Too often the pupil wants to know the exact reasons of things that he does—not that he will not reach those ultimately—but if he is to be brought face to face with a law that he does not know by experiments, then he must be able to work out the experiments exactly as he is told, with every condition observed, otherwise his instructor will not take him into the more delicate and dangerous experiments which he ought to know as he becomes educated in the more abstruse facts and laws of the occult science.

And so, if you want to become an occultist, there are certain rules that you can practise in your daily life which are quite clear and quite simple, and if you have patience to practise them, then it will be possible for you to train yourself into an occultist.

I think that I must put in one possible condition that you ought to bring with you—certainly it would facilitate your study if you do—and that is a certain *capacity* for this particular form of science. You know that often a certain capacity is necessary for expertness. For instance, a senior wrangler must have brought with him a certain amount of mathematical ability and quickness which he probably acquired in previous lives. Only if that is in his intellectual equipment can he hope to master the abstruser mysteries in mathematical science.

And so, with regard to the science of occultism, you must be born with a certain preparatory temperament, a certain amount of courage, but also a certain amount of caution. You must have the tendency to see how really valuable is that old maxim: To will, to know, to dare, and to be silent, for there are just those stages through which you must go.

I should be inclined to lay down as

the first thing you must learn to acquire in your daily life, accuracy in all that you do, the training of the fingers in accuracy, and the training of your brain into coöperation with your fingers and your senses. You have the mechanism within you, but it needs development and careful training. The faculty is with you at birth, to some extent, in a rudimentary state, but the quality of patience should be fairly developed and should have shown in your ordinary life as a child. You know how one child may be very impatient, while another may persevere; one child would tend to repeat trying to do a thing in which he is interested, while another would throw aside a thing if he cannot make it quickly at first.

The training of the body to accuracy, in the fingers as well as in thought, is the real beginning of occultism in daily life, for you must first learn to control your physical body. You must make it your obedient servant. I don't mean that you are to go into an ascetic course of training by which your physical body may very likely be injured.

In India we have methods of training called Yoga, which means seeking a union with God. There is one called Hatha Yoga, meaning the yoga of effort, which really tortures the physical body in order to get emotional and intellectual control of it. That is not the form of yoga which is wise to recommend for our western race. In fact, you may remember that Shri Krishna, in the *Bhagavad Gita*, warns those as mistaken who torture the body, as torturing Him who lives in the body—a very, very strong phrase.

But you must bring your body under the control of your will by proper methods, and in that process you will develop the power of your will very considerably. Only you must really train it, you must make the body do what you determine it shall do, at the time you determine, with the accuracy you determine upon, and you must practise that until you form a definite habit so that the part of the body that you will be training will do,

automatically and without your thinking about it, the task that you have imposed upon it.

You must gain control over your physical body to the extent in which it can be kept as a healthy working organism. I put that in because in the Hatha Yoga system they go through practices which may seriously injure the body. But you must not torture the body. That is the way to what is called black magic. I only use that as a warning in order that you may not go so far that you begin to suffer, which is Nature's warning that you are overtaxing her powers or misusing them.

You must get control over your physical body. You must not let your physical body have its own way. If you find that your physical body is very fond of certain things, such as stimulating foods and drinks, take care that you do not always yield to the cravings of that body for the things that it particularly likes. Begin to train the body in health, and do not follow always its own paths and likings. Do not allow it to take the things which are likely to bring about any sort of upset. Persist in this and gradually you will reach the point where your body obeys your will practically automatically. And then the trouble is over.

You must do this with your physical body, and also with your astral body, which is your emotional vehicle; you must train your emotions to respond in the way you desire them to respond to the emotional touch which comes from outside or from within.

Let me take a case and show you what I mean. Suppose a person comes to see you and he is in a state of great excitement, almost hysterical. A certain tendency will arise in yourself (if you are untrained) to answer and repeat that vibration which comes battering in upon you from that excited astral body. And if you begin to answer that vibration, then your emotions will begin to be stimulated by it, because, remember, your emotions may be started from outside yourself as well as from within yourself. You must acquire

the self-control that will keep you calm no matter what the vibration from outside. If a vibration of irritability is sent from another person, your astral body must return that by a vibration of calm, serenity. That is the opposite vibration. That is why we often tell people not to meditate on their faults, but on the opposite virtues. People meditate on their faults and call it repentance, and very often that strengthens the fault and it takes much longer to eradicate. Never forget that thought is your greatest creative and controlling power and that it grows with the exercise of that power.

There is a simile used in one of the Upanishads which is very instructive. Man, it says, is composed of a body, which is the chariot. The chariot is drawn by horses—those are the passions and the emotions. Those must be controlled by the reins, that is, by the action of the mind. And that action is really in the hands of the driver, and that is the Self. It is one of those similes of which the Hindus are very fond—elaborate similes—but it is admirably put.

If you take that, bit by bit, practise it every day, you will find after a time that you will be able to arouse the higher Ego to be the controller of the body, and that, much later indeed, you will be able to go on to control by the Self, the inner ruler immortal. And when you have gained that power, then you become fit to help and cooperate with the good forces working in our world.

Begin with an easy thing comparatively, because you need to keep on doing that thing in order to utilize the automatism of the matter of your different bodies. Let us speak again of the astral body. Say to it that you are going to teach it to return insult by love. You must choose your own pair of opposites, but I am taking one that I found very useful at one time when I was being very much attacked, and I thought unjustly attacked. I take that because it became handy as a daily practice.

It was not so easy to do at first. At first, naturally my feeling was to be

irritated, angered, and annoyed at the insult. But gradually as one went on, insisting on the astral body returning the insult by good-will, it became habitual, one didn't have to think about it, and it did its work itself.

Don't forget the automatism of matter, which is a great phrase for saying that matter reacts in a similar way very easily, and repeats its own vibrations. Utilize that, and you will find that after a practice of some time, depending upon the power of your will and your steadiness of repetition, it becomes quite habitual and when any trouble arises, as when somebody is very rude to you, you are instinctively kind and gentle with him. And so on through all pairs of opposite virtues and vices.

As you acquire them in the astral body, try also gently and steadily to bring the mental body under control. Don't work too hard at first, or you will wear yourself out and throw the efforts aside with disgust. Work patiently, steadily, cautiously, and wisely, and you will be surprised to find how these different bodies come under your control.

With your physical body, if you want to learn tennis (which came after I had given up playing games), you have to practise. You get to be a most wonderful person and to do most extraordinary things with your racquet and your ball. Well, you can do the same thing with your astral body, you can do the same sort of thing with your mental body, but you must *want* to do it. Desire it ardently.

People sometimes say to me, How do you do such a lot of work without your body getting tired. I say, It's a habit. My mind makes my body work, largely automatically. It does its job while I do mine. You may think that sounds rather incredible, perhaps, but let me put it to you on a lower level.

I don't know how many of you have seen a church decorated with flowers. Suppose you have the habit of offering a flower to some angel, or saint, or some definite being in whom you believe as a living intelligence that

you can reach. At first you may have to think of the form of the offering with your hands, because very often in these things a single gesture of the hands goes with the particular kind of ceremony that you are performing. First you will have to think what you are doing with your hands, whether you are doing it right; but very quickly you will find that you forget all about your hands, you forget about the particular flower. Your mind, your emotions, they are free to be fixed on the object of your devotion, and your love goes out to it. Your gift with your flowers is then done automatically, so far as the body is concerned.

Carry that on to the training of the mind, and you will find you can train your mind to do a very large number of things and think a large number of thoughts automatically—the things that come often and recur. When people ask me, "How do you manage to do so much?" I answer, "It is my mind that does it, not I!" But you must first take the trouble to train your mind so that you can trust it, and you must watch it to see that it is doing fairly well the work you have started it to do.

You know you can do it with your fingers. Look at a person playing the violin or the piano. Watch a child trying to learn playing the piano or trying to write. He writes with his whole body, he screws up his face, he moves his head about, he moves every part of his body in the attempt to do it, before he forms the letter. Yet, presently he writes the letter almost without knowing he is doing it.

All these are factors in the science of occultism. It is the result of ages of recorded experiments, and its laws may be learned from teachers, if students are willing to pay the price. And part of the price is that you must sacrifice old habits and bring your physical body under the control of your will, then your emotional body, and then your mental. That is practical occultism in daily life. It is strenuous work, but it is work that does not injure but only stimulates the faculties. By doing it deliberately, your will gains power.

In all this practice there must be one motive to be of greater service to the people around you, to the friends you meet, to the strangers to whom you are introduced. There is a great joy in this service and when you begin to practise it you will understand why those whom we call the Masters, and who call themselves our Elder Brothers, devote their lives to it so persistently, so steadily, so universally. They have trodden all these early steps before us, and we are trying to train ourselves so as to assist in carrying out their work.

A very important qualification to be developed in this service, and one which is difficult to acquire by quick-tempered and eager people, is a spiritual indifference—to be entirely indifferent to the fruits of your actions and work. For a long time in this work you judge the action by its results. But after a time you find that that is not a perfect rule of conduct, and you have to find out some other. Gradually, but very slowly, if you have strong feelings and strong enthusiasms, you begin to learn the great lesson of indifference, or detachment, not to mind what the result is, and to take success and failure with a perfectly equal mind, knowing you have done the best you can.

That is what is called in the *Gita* "indifference to the fruit of action." At first you have to watch the fruit of action to see that it helps forward the happiness and the welfare of the world. But later you begin to train yourself in indifference to the results, *without slackening the effort of your work*. Ultimately you work always for service and you are indifferent whether you succeed or fail in your service. That is a hard lesson to learn. Naturally you try to do the service to the best of your ability.

But the hardest of all to learn, and yet the most important, is to pour out love without any return from the beloved, and when you have learned that lesson you have reached the full happiness, the happiness that does not change, the peace that cannot be ruffled.

Theosophy and the Theosophical Society

By Bishop C. W. Leadbeater

(This unrevised address was given at the Annual Convention of The Theosophical Society in England, July, 1930. When he rose to speak he was greeted with long and continuous applause.)



WHEN a person comes from the other side of the world and has a reception such as you have given me, it is rather embarrassing. I am very much obliged to you all.

I have just made a very hurried tour in several of the countries of Central and Western Europe, so I can say something about Theosophical conditions in those places, and as there are many representatives here from different countries, they will be able to verify or to correct what I may say. Coming along from Australia, I had the very great honor and pleasure of picking up on the way our great President and our former Vice-President at Colombo, and we travelled together as far as Toulon. We landed there and found some very active members, and had a very nice, but painfully crowded meeting. I am sure I do not want to be captious or critical, but I must say that all over the Continent our Theosophists do not seem to know much about ventilation. The crowded halls in which I have had to speak, with nothing open except occasionally a door when somebody came in, has been very trying. I do not mind talking, and will talk, for one or two hours, but one does like a little oxygen occasionally. In most places on the Continent one does not get it.

We had a very full meeting at Toulon, then went on to Marseilles and had a similar meeting there; some members came down from Paris, and there seemed to be a great deal of interest. We had members only, but even so we contrived to fill the various halls very well. From there we went on to Budapest in Hungary. We stopped on the way at Venice, but had

no meeting there. Some who were with us in Budapest are with you now and can tell you more about it, but we had there a very interesting time. They seem to have certain difficulties there. I notice that the governments of these various new republics are liable to be a little inquisitive about Theosophical work. I do not know whether they suspect us of deep, dark and deadly plots, but at any rate, they want to know very much of what we are doing, so Theosophists are a little hampered in some of their efforts, but there is this to be said: I called not only at Budapest, but at Vienna, at Cracow, Warsaw, Berlin, Holland, Paris, and in every place we have some fine workers, hard-working members, and wherever that happens, as you know, others gather round them, and there is a good center for Theosophical work.

The only thing that does seem rather to hamper all these places is lack of sufficient funds for expansion in various directions. They all agree in that: They say, "We could do so and so if only we had a good deal more money." One hopes that that may come. But I have noticed in forty-seven years of Theosophical life that the Theosophical Society never seems to have enough money to do all that could be done; and furthermore, on the very rare occasions when somebody possessed of cash does join the Society, he immediately proceeds to lose it. I don't know why, but I have seen it often. It happened twice in Australia, and I know it has occurred once or twice in America. I know there was quite a millionaire in San Francisco, Mrs. Hotaling, whose money had been made in whisky, but

it soon disappeared. Three times that has happened in Australia; three times people with a good deal of money came into the Society, then left it, or lost the money. It evidently is not good for us to have too much money; we should probably become conceited, but at any rate we have not the opportunity to test that experience. I dare say you could do with more here; it is the same all over the world. We have the grandest plans, but it looks as if the Lords of Karma know better than we do; they do not apparently wish us to be highly endowed financially.

It seemed to me, visiting all these places, that really good and earnest work was being done everywhere, and that although there were not perhaps the numbers we should like to see (the quantity aspect of Theosophists might be a little lacking) the quality was generally very good. In all places there were these very earnest workers who were really giving up their lives and their strength to it, and where that happens of course good progress is made.

I have discovered in my long Theosophical life that we cannot count by numbers only when we are trying to see what results are being produced. I can remember far back in the middle of the last century, how very strong materialism was here in England and in Europe. Once you could hardly speak about any kind of phenomena—anything non-physical. One was allowed, when I was a child, to tell ghost stories to the children by the Christmas fire; but any idea that they could be anything more than fairy lore never seemed to dawn upon the people, though even then I can remember that separately, when alone, he or she would admit that some time in their lives something had occurred that they could not explain on physical grounds. But generally those things were thought of as pleasant fiction. The present attitude is very different from that. You can judge a good deal by the policy of the popular magazines of the various countries. Here you have the magazines, *The Strand*, *The Windsor* and others. After all, you

can hardly pick up a number without seeing some story that has psychic elements in it of some sort—mesmerism, or straightforward, honest ghosts; but in any case you will find constantly that a very different attitude is taken, and instead of having to explain it all away, as the authors used to have to do in the old days; now, instead of laughing at such stories, people shake their heads and say, "Well, I suppose there may be something in it."

That change in public opinion is very largely due to the work of the Theosophical Society, and with that I think we must couple the work of the Society for Psychical Research; for both of us have been doing, from one point of view, the same work. That is to say, we have tried to formulate quasi-scientifically such evidence as could be gathered from the other world, and tried to invent hypotheses that would account for it. We have been doing that with a good deal of knowledge, derived in the first place from Eastern sources coming through our great founder, Madame Blavatsky. She gave us the information, it is true. This afternoon you heard mentioned the name of T. Subba Row. He also taught me most of what I know of these things—he and Master Djval Kul between them. He was asked to review that wonderful book, *The Secret Doctrine*, but he declined. He said, "I cannot do it; it is just like a heap of precious stones. There is no question that they are jewels, or as to the magnitude of the heap, and the immense amount of information given, but the knowledge is not well grouped. If you want to group them or build them up into a building, you must do the building, because Madame Blavatsky has not done it. I cannot do the thing; I do not know where to begin."

Our present President did review it, and came into the Society in consequence thereof. Going back over that time, it does seem to me that an immense change has been produced in public opinion, and that, to a very large extent, the fact that we have tried to treat the other world

scientifically has been responsible for it. People could not very readily accept things, though, because all the phenomena then were not coherent; we could not make a plan of things. We of the Aryan race are so built that we must, most of us, have some kind of plan or scheme or philosophy of things in our minds. It may be very crude and unsatisfactory, but still we have some sort of theory of everything, and if facts turn up which we cannot fit into that theory our instinct is to reject them. If they prove to be facts, we cannot adapt facts to theory and have to fit theory to fact. We have tried in Theosophy to do that, but we had the enormous advantage of having a plan outlined for us in the first place through the work of Madame Blavatsky; and later, owing to the present President and some assistants, the whole thing was tabulated: that great heap of precious stones was reduced into order, made coherent and therefore much more credible for us. It was no longer a mere isolated gathering of disconnected statements; the whole thing fell more or less into a scheme.

You need not suppose for a moment that any of us have that scheme perfect as yet; we are only on the fringe of that great tract of knowledge which will one day be more fully opened for us—not all at once, but gradually, as we rise and develop higher faculty, we shall see more. We do not know it all yet; on the contrary we know very little, but we know enough to make a coherent and reasonable theory. That is our grand achievement in the Theosophical teachings, as apart from the first Object of the Society, which is chiefly connected with the nucleus of universal brotherhood. It is also necessary that we should know something more than the merely physical plane, and so comes the esoteric teaching. That has certainly been handed on to us, and I feel sure that it has been given us for the purpose of facilitating our work in connection with that first great Object. The more we know about life and about our brother men, the better shall we be able to help

them, and the less likely shall we be to make mistakes in that helping.

You know that there are at least two prominent theories of our duties in that respect: We here have mostly been trying, as we learn, to help our brother men bit by bit; that is to say, when we can take a step in the way of learning ourselves, we immediately try to spread that among our brethren who have before, perhaps, been ignorant of it. That is the scientific method. The scientist gives out any new discovery he makes to the world. It may very likely happen that later on he may discover further facts, and therefore have to modify the previous hypothesis; but still he gives it out as he goes along, and of course since that is so, what he gives out is frequently imperfect, incorrect. You might say that he misleads his people so far as that goes, not in the least intentionally, and then he has to correct it later. The same thing happens with us; but there again we have this stupendous advantage that the great outline was given to us first by those who really knew, and therefore what we had to do was first to try to arrange the facts as the President did. Then we had to work to verify all that we *could* verify for ourselves. Madame Blavatsky was always very particular about that. She said to her people again and again, "Do not believe all this just because I tell you you must; take it into yourself; make it part of yourself; reason about it and try to understand; and if you believe, you must pass it on that." That is exactly the same thing that the Lord Buddha said five hundred years ago. He said "Don't believe anything because it comes from the old traditions, because some are true and beautiful; others are not. Don't believe it because it is written in a sacred book, because the sacred books bear evidence of the knowledge of the time in which they were written, and therefore some of their statements are quite accurate and others are not. In the same way, do not believe a thing because it comes to you from presumed spiritual experience and inspiration, some arch-

angel tells you, or it comes from a medium. Do not believe such things, because some are true and others are not." So He went through a little category of the reasons for belief which He would not recommend His people to accept, and He said, "Believe only when what is taught agrees with your own reason and common sense, and when that is so, then accept it and act accordingly and abundantly." That is the same thing we have been saying all the way through.

Some people accepted all that Madame Blavatsky told them just because she said it. I can understand their position, I think, because she obviously knew so enormously more than we did about these things that it was very tempting to take it all, especially as it seemed to account for so very many things which before we had not been able to understand at all. But in the midst of her work there came out that "Psychical Research Report" which condemned Madame Blavatsky as possibly a charlatan and having probably played many tricks. I suppose you have read that report in your time, and I hope you have also read the comments upon it. I was at Adyar myself when Mr. Hodgson came out there to make that investigation. He was very young and obviously not very well acquainted with psychic matters. I had my own opinion of the way in which he carried out his investigation! I gave him a considerable amount of testimony, but he did not refer to that in any way in drawing up his decision, and I know the same was the case with several others of our people there. He cross-examined us but apparently made no use whatever of what we told him of the honesty of Madame Blavatsky; perhaps he did not believe us; at any rate he sent in a report which induced people to condemn her.

The people who had accepted the whole of Theosophy simply because Madame Blavatsky said this and that were so, promptly dropped the whole thing. That was not a logical thing to do. Suppose it had been true that she had cheated in some way, that did

not alter the value of what she said, because you are bound to accept truth at its own value; it does not matter *who* said it. But they said if she could have deceived about one thing, perhaps the whole had been wrong, and they threw it all aside. Now if they had done what she asked them to do, that would never have happened, because she said, "You take what I say and see whether it seems to you the most reasonable teaching you have yet heard; if so, then believe it, but for that reason, not because I say so." If they had done that, whatever happened, they would say, "This still remains the best hypothesis I have heard."

Now that is what the people who read the books ought to do. They ought to consider the thing with such knowledge they have, to compare it with other statements on the same subject if they have any such before them, and then make up their own minds as to whether—they cannot be expected to know—that is on the whole the best explanation they have had of life. If so, they should keep it until they find a better; but if at any time they find a better explanation, then accept it instantly. I am prepared to do that, but in all these years, over half a century, I have not encountered any better method.

I do know of my own individual knowledge that a great many of the statements are absolutely true—as far as anyone can know anything. I know that Theosophically, metaphysically, everything may be an illusion. I may be entirely under an illusion when I think I am talking to you, and you may be subject to a simultaneous hallucination when you think that you are sitting there listening, but if I stand here talking and you are listening, then also all the great facts of Theosophy are equally true, and here I am speaking about my own individual knowledge, and not taking anything from any books.

There are a great many things in the revelations of our Theosophy that I have not been able to verify—all things about other systems, the rings and rounds, and planetary changes.

However, you will find a great deal of explanation in *Man; Whence, How and Whither?* In the course of a life or two we may be able to do so. I am sure in another incarnation we shall be able to tell you a great deal more than now. I have so made up my mind, and it will certainly include a great deal of information on a number of points. Therefore if we meet in a couple of thousand years I shall probably be able to give you a very much better lecture than now. We must live in hope!

You will all admit that since we have been able to verify about two-thirds of the logical information given, and have found it all to be scrupulously accurate, we have good reason to accept as true the other one-third which we cannot yet verify. We cannot be accused of being over-credulous in doing that, but I do want to recommend precisely that kind of attitude to everybody with regard to these things.

We have been told by Krishnaji frequently that we must make up our own mind about things. He says, "You must have individual experience." Of course it is not possible for everybody to have full experience of all these details, and you have not had that in any other science. Always you accept the statements of the specialists as far as they go; but sometimes they propound something that does not seem reasonable, and then if you are wise, you do not contradict, you just lay it aside. The same attitude that you take towards physical science, ought, I think, to be taken towards psychic science; and when we come to speak of the really higher and spiritual things, then again you must think of your own most uplifted moments and see whether what you felt fits into, or can be accounted for, by that which you see in the books. Obviously it would be unwise of you to accept anything which contradicted your own experience; but at the same time you may remember that all experience is only partial, and that you may very likely have a fragment of experience

which does not fit in with that of other people.

In many ways all these subjective experiences need very careful checking and consideration because it is so very easy for a man to deceive himself. He comes into an uplifted frame of mind and he says or feels certain things, but the next day his condition will be quite different. Such conditions depend very often upon purely physical causes: a man is in good health at one time and not so good at another. As thought changes, his attitude changes, and so it may be that you cannot repeat your experiences at will, but you can go only by your own feeling in the matter. I do think we should always have the reservation as it appears to one at the moment, as at present advised. "I feel so and so, I think so and so, and for the time I must act from that point of view on that attitude."

We should never shut out from ourselves the remembrance that we are only at the beginning of these great studies, and that we shall certainly need to modify certain of our conclusions. I think I can say that we shall not have to modify any of the great principles of right or wrong—that which helps value and that which hinders it—but we shall learn higher and more valuable applications of all these things as we go on.

Various texts in various scriptures lead us to believe that we shall attain perfect knowledge some day. "Then shall I know even as now also I am known," is one of these texts. "Be ye perfect as your Father in Heaven is perfect"; and in the Eastern teaching they tell us that the Adept is one who has no more to learn, though they do make the restriction, I think, with regard to this solar system. It will take some time to learn all about this solar system.

I have taken various steps in knowledge in my time and gained a somewhat higher level from which I have a wider outlook. One is conscious of glory and splendor that no words can ever describe. But apart from that, the first thing that always

strikes me is that there, in all directions, I see new avenues opening out, of which I have never known anything before. A greater and greater knowledge of one's ignorance seems to me to be what one gains with these advances. One tries to fill up the gaps afterwards, but the more one learns the more one sees of what there is to learn—and how long it will be before we are ever going to attain perfect knowledge, I do not know. It is very interesting, and we shall go on on that line. What is the end I do not know; I have never seen any guide to that. Hume said, "Either there is a beginning and an end, or there is not, and both these are equally impossible, yet one of them must be true."

People ask me can I guarantee them eternal life? I say, "No." I know nothing about eternity. I can guarantee you from what I have seen, but before saying that I had better say how I mean it. We see that we are standing, as it were, at a certain rung of a ladder, and we see the ladder extending down below and away up above us, the end lost in clouds which we cannot penetrate. We can see the lower steps—the kingdom below us—and there is evidence to show that we have risen through these various stages, and also we can see by looking back in other ways that mankind has advanced spiritually. There is no doubt or difficulty about the steps that lie behind. What lies in front? First of all the great Adepts are several rungs up the ladder higher than any of us; They therefore can see further into the future than we can see, and They tell us that it is exactly the same thing about the higher levels beyond Them that They cannot see.

I told you it was the business of our Aryan race to develop intellect. When you come into contact with those Supermen we call the Masters, the great Adepts, then you will discover what the intellect can be; and if you have had the slightest pride in your share of that commodity you will drop it at once. You must not think because there is a Sixth Sub-Race coming on that the work of the Fifth is

finished, because it is not. There will be a far more glorious intellect developing in two or three thousand years' time than there is now. We are beginning another Sub-Race. In seven hundred years there will be beginning another Root Race—the Sixth. Beginnings are very slow, and growth is very slow. The Sixth Sub-Race has not yet commenced, and it will have great intellect.

When the Greek philosophers, Plato and the rest, come back in incarnation once more, then you will see something of intellect. Therefore you will find that the people who have to do with the great Adepts are not conceited about their knowledge. These far greater people look ahead, and just as we can see lower kingdoms so They, looking down to our levels, say, "It is not so long since we stood where you are standing now." We can look up to others far higher than ourselves, and we see that the line of the development of perfection is unbroken. Therefore we know that this greater, future step will be ours some day. We have that evidence all the way up, and since all we have been able to verify has proved to be accurate, then that is probably accurate also.

So I can say from what I have seen, looking far ahead, I can guarantee you some millions of years of steady development, ever increasing in power, in knowledge, and in usefulness, but as to eternity itself I can say nothing. I cannot see the end; even the Great Ones tell us that they can see no end. We have this glorious system before us; and I do think that in endeavoring to consider our own development and advancement we must not forget the *primary duty* of spreading the knowledge we have gained. It was not given us to make us puffed up, or that we might be satisfied, but it was given as a real "Gospel"—a light flashing out of the darkness, and we are commissioned to carry that light to our fellow men. Therefore your propaganda work for Theosophy is among the most important that can be done, and *we should never let that be forgotten*. Of course we have to develop

ourselves and develop all our faculties, but the very reason for doing all that is that we may be able to help the better and make fewer mistakes.

I spoke of the two lines along which you might go. There have been many Yogis in India who withdrew themselves practically entirely for self-development. They retire, some of them, into a jungle or hermitage, some into monasteries of various kinds, and there they devote themselves very largely to meditation with the object of developing themselves and reaching higher and higher levels. For the time they have the appearance of ignoring their brethren in the world very much indeed.

I once asked a great man in India who held that point of view, "Are they not in some danger of forgetting the rest of the world?" He said, "Well, you have to consider the average thought of the world. The thought of the enormous majority of people in the world is self-centered—not selfish in any way, but self-centered in a very small circle around them. It is thought on the lower plane of thought. These recluses are men who have taught themselves how to think with far greater force than you have, and they are pouring out that thought for you, and therefore they compensate for your deficiencies. Your thought is brought up to a much higher level by the thought of these men of whom you think as being entirely shut up and away from the rest of the world." That is one point. They say one should not attempt to teach anyone or to help anyone intellectually until one has attained Adeptship, because then you can make no mistake, and all that you teach others will be what is right for them.

The other theory is this: a more gradual ascent, step by step, does allow one to look around and do work for others while one is climbing. It may be said that one may mislead others and make mistakes. One may, but in the meantime one is helping people, and that seems to some of us to outweigh the other consideration.

Suppose Madame Blavatsky had

acted on the principle of declining to teach anything until she attained Adeptship! There would have been no Theosophical Society. Is it not good that she condescended to give the teaching before attaining Adeptship? Where should we all have been? Remember, I am not thinking of where you and I alone should be, but of how many thousands, more than we shall ever know, have read the books of Madame Blavatsky and our great President; how many people have obtained help, comfort and teaching without our knowing anything about it! All that would not have happened if Madame Blavatsky had waited to attain Adeptship before communicating her knowledge to the outer world. As I said, there are two sides to that question; but to all those of us who have attained this knowledge, it is one of our principal duties to try to spread it. You can do it in all kinds of ways, not only by direct lecturing and writing books, but you can treat various subjects Theosophically in your conversations with other people. You need not always be using Sanscrit terms to spread the Theosophical ideas, and you will be more liked if you do not puzzle people with too many unknown words. There is a great deal to be done.

Someone asked me the other day, "Don't you think the work of the Theosophical Society is now over?" I said, "It will not be over until every human being has had the Theosophical teaching presented to him. Whether he takes it or not is his affair; but at least it must have been presented to him, and it will not be over even then, because there will be fresh generations constantly coming on, and members will have to Theosophize them."

The Theosophical Society has a world-wide work and an age-long work. When it has become the cornerstone of all the new religions of the world, even then there will be many people who have not accepted it and there will still be something to teach. It will go on unquestionably into its immediate and distant future.

The immediate future we were talk-

ing about the other day at Geneva—it depends very largely upon our work. If we all combine together, put our shoulders to the wheel and spread this knowledge, the world will very soon become a much better place to live in than it is now. If you could Theosophize Europe: the East needs less Theosophizing. For one thing, there would be no more war. For another thing, all these stupid quarrels and squabbles between capital and labor would very speedily be smoothed down, because we should all understand and live brotherhood, and we should all meet together and try to arrive at reasonable conclusions instead of quarrelling. You have only to spread Theosophy and the evolution of the world would become much more rapid. It is our business to stand together and do that. It is a wonderful and glorious piece of work.

I know that many of us will feel inclined to reason that we are not strong enough to do this, that we are not good enough, that we are not worthy of so great a work. I think we have no right to say that. It appears true perhaps; but remember that an opportunity has come to you, and when that happens it is always because you have the possibility of taking it. Every one of you has something very definite that you can do for Theosophy. It is your business to look about and find out what it is. You would not be in the Society if you had not some work to do in connection with it. Find that work and throw all your strength into it.

Do not always be arguing and squabbling over different opinions and other lines of work. Do not be blown about by every wind of other doctrine. Go straight ahead and do useful work. There can never be any question as to that being right. *Go ahead and do the work.* "He that doeth the will of my Father which is in Heaven, He shall know of the doctrine whether it be true." Go ahead and be faithful, would be my advice to all Theosophists; and do try to realize the

Brotherhood which we preach. We are supposed to be a nucleus of Brotherhood, well then we had better be very Brotherly between ourselves first.

Of course you will differ in opinion. It would be a very dull world if you did not. It is our business to think for ourselves; but we can all join together in the great objects that lie before us and for this we must all work. It is a great thing to work for others. The man who thinks only of himself has a very limited circle, and he is very liable to pass on conditions of depression. The very best cure for bad depression is to put the thing aside, whatever it is, and plunge into some work for others, then you will very soon forget your depression.

You are liable of course to great disappointment. People will not always agree in what you think is for their good. Very often things will not go as you hoped they would. You must not mind about that, because it is not your fault. You have done your best and that is all you can do. If the *Karma* is such that you cannot produce your results, go on trying in other directions, but don't worry about it. Do your own best and keep going. The world needs a vast amount of help; each of us can do only a little in his own immediate circle, but must not omit that little because he cannot do more.

Remember that union is strength, and if you all join your will together you will make a tremendous force, far greater than the mere aggregate. The thing works well by geometrical progression, so let us feel and show a strong deep, real Brotherhood. And then let us try all that we can to tell our good news to other people, and bring them to take the Theosophical point of view. So shall we make progress for ourselves (though the less we think about that the better), and so shall we be doing the will of the real Founders of the Society—the great Adepts, who are Themselves carrying out the scheme of the laws of our solar system.

A Personal Letter to Readers of The Theosophist

The following letter, signed by the International Vice-President of the Theosophical Society and a few other prominent Theosophists, was mailed to members:

Dear Friend:

We take pleasure in writing you about Dr. Besant's international Theosophist magazine published at Hollywood, California, for we feel that you would like to know of some plans which are being instituted for it.

You will perhaps remember with what high hopes Dr. Besant decided its publication a year ago, and how earnestly she appealed to the members to aid it. She said in the January Theosophist: "I send my affectionate blessing to all who will help me to plead the Cause of Theosophy among the huge reading public of the United States and elsewhere.... Theosophists should try to spread the magazine everywhere. I appeal to them."

She also said that the Theosophical Society, being international, should have a magazine to appeal to Theosophists and others by affording them matter which, from the informative, stimulating, and cultural standard, should be worthy of Theosophy and should quicken the evolution of its readers.

Almost a year has passed, and recently Dr. Besant has expressed her pleasure and satisfaction about the artistic and literary success of the magazine, but regretted that out of over 40,000 members less than 3,000 have subscribed. She has made another strong plea for subscriptions and donations, as she thinks it would be much to be regretted for such a fine channel of Theosophic work to lack support.

So anxious is she that it receive greater recognition and assistance that she is reducing the Adyar Theosophist to one-half its former size—to only thirty-two pages—and will use it for her official notices, reports, etc. Her international Theosophist will continue the useful magazine it is.

The letters which have come from virtually all parts of the world, telling of the practical help which the magazine is giving to people, especially in this time of stress and change, have shown that it is filling a real need in the lives of those aspiring to serve and to reach the Masters Who founded the T.S. More than that, there is a need for continuing a medium which is dedicated to the new unifying impulse which is sweeping through the Theosophical Movement, giving it new vitality and purpose throughout the world. To keep Theosophists in touch with the progress of this impulse will be one of the very important duties of this magazine in the years just ahead.

The Co-Editor and the Publisher tell us that they have decided to continue its publication. They say that new subscriptions and small donations are coming in slowly but steadily; and they are convinced that the members will continue to respond to Dr. Besant's appeal. They will take the risk of continuing, and rely on the members to come forward and help.

We, the undersigned, are among those who want to aid in making this response of the members complete, and so we are asking your personal help. We know what a fine work the magazine is doing and feel sure that you will help if you can.

If you are already a subscriber you may perhaps be able to present another subscription to someone as a gift. Perhaps you can give a donation outright, no matter if only a small sum. Or you may be able to pledge a monthly donation.

Let us all do what we can, realizing how happy Dr. Besant will be that the members have recognized the importance of continuing her magazine to help the Cause of Theosophy.

With fraternal greetings to you,

Yours sincerely,

(Signed) A. P. Warrington
Marie Poutz
Mary Gray
May S. Rogers
John A. Ingelman

Members are requested to send donations outright, or monthly pledges, or gift subscriptions to:

MARY LOU GORDON, Treasurer, *The Theosophist*
6137 Temple Hill Drive, Hollywood, California.

Theosophy in the Light of Astrology

By H. Luella Hukill, M. D.

(California)



WO score and fifteen years ago the Theosophical Society was organized in the City of New York. The new continent had the very good fortune to be chosen for the renaissance of the Ancient Wisdom. Not in hundreds of years had anything happened which was destined so to grip the heart of humanity as this great organization.

The reason for this is clearly demonstrated in the three charts that accompany this article. The most remarkable thing in the maps is that they are so similar in the fifth house. In each the Sun, symbolic of the individuality, the Ego, the Higher Self, the God within, is in the fifth house, which represents the heart of humanity or the heart of the World Man, the Macrocosm. This position of the Sun in his own house of Leo, ruled by Mercury, adds great dignity, power, and rulership, showing worldly enterprise and energy.

ORGANIZATION PERMANENT

Both the Sun and Moon being in fixed signs at the time of organization gives a permanence to the Society as unchanging as the law of the Medes and Persians. Besides the fixity of the luminaries there are six planets in fixed signs, which adds greatly to the stability of the figure. Nothing can or will alter it as a foundation for a world science, a world philosophy, and a world religion. Not even the gods themselves can change it until evolution decrees for them so to do. The date, Nov. 17th, 1875, and the place, New York, were not chosen accidentally. It was a time when a great cosmic force was working to bring to earth the plan of the Manu for the world development of His children.

THEOSOPHY UNPOPULAR

The first two charts having Saturn retrograde in the tenth house, which is that of the public, indicates Theosophy was very unpopular in the early years—a subject not to be mentioned in good society—and that many years must pass, because Saturn moves slowly, before it becomes popular with the public. This condition has been greatly softened by the Moon, from the house of open enemies, casting a very benefic and kind ray to Saturn and also making a perfect trine to Uranus, (occultism) in the fourth house, which is in close opposition to Saturn in midheaven. Uranus, being in the seventh degree of Leo, throws light on the matter by pointing out the sudden and *unjust criticism* and uncordial reception of the public to the Wisdom teaching. The maps show clearly, in spite of adverse conditions, that they are those of marked growth and not decay.

MENTAL AND PSYCHIC AWAKENING

In these maps Virgo, ruled by Mercury, is on the cusp of the fifth house; and Gemini, on the ascendant or first house, is also governed by Mercury. This signifies much teaching to be accomplished and intellectual development to be attained through Mercury, which represents the intellect and reasoning faculties. Other things which manifest through fifth-house affairs include the publishing of books, magazines, newspapers, work with children, and education. In the physical body Mercury governs the cerebro-spinal and sympathetic nervous systems, the right cerebral hemisphere, the vital fluid in the nerve sheaths, and all sense perceptions.

Virgo is the sign having to do with the psychic world through the solar

plexus, the whole sympathetic nervous system, and its contact with the other nerve centers. Mercury being so strong suggests much study to be done, as well as work on the inner planes of consciousness through the higher psychic centers. The mundane trine of Mercury to Neptune probably increases

planets. It means the lesson has been learned and the quality built in some earlier incarnation.

SACRIFICE THROUGH SERVICE

The third chart is a typical Scorpio one all the way through, as several of the degrees on the cusps of the twelve

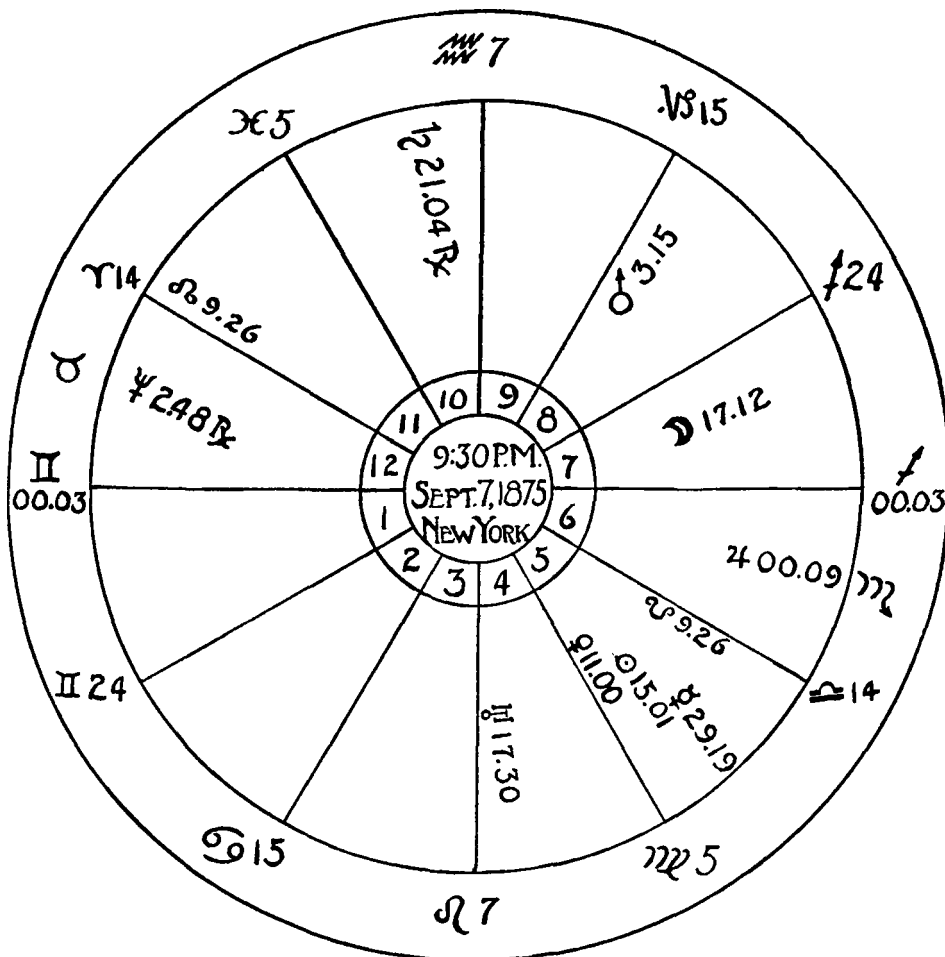


CHART 1

its psychic qualities, because Neptune is its own higher octave and in the twelfth house, which represents secret or hidden things. Another indication for psychic development is made by the Moon in trine to Uranus, which would act as a reinforcement and increased power. A trine is the best and highest aspect that can be made by

houses are Scorpio decanates and indicate its rulership. As mentioned in "Current Astrology" in this issue, the Scorpio native is rarely a weak type. The keynote and strongest characteristic of the figure is sacrifice; a willingness to give, give whatever offering may be required, similar to the way the mother scorpion sacrifices her life

that her young may live. Nature does not provide her with means to nourish the little ones, so they eat her body to gain sustenance until able to care for themselves.

MAGNETISM OF SCORPIO

One peculiarity of the Scorpio per-

Theosophist. Scorpio is reproductive—the life sign—and it builds new out of the old. So in the Society it builds new out of the old—it is rebuilding an old condition and putting it in modern form.

Another important quality of this sign is its recuperative ability. At

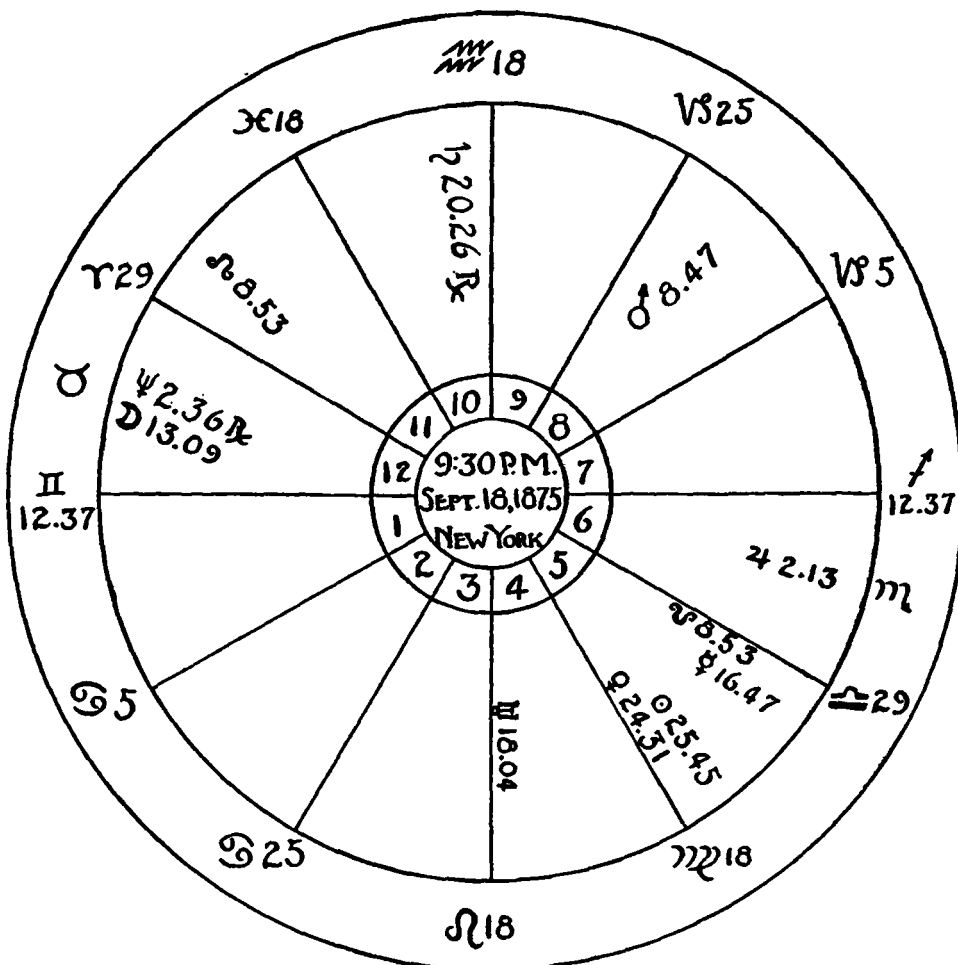


CHART 2

son is the faculty to drop friends and pick them up again. This will act in the Society by causing many to drop out, but sooner or later, if not now perhaps in some future incarnation, the strong magnetism of the Scorpion foundation will draw them back again. This potent force works to make a member once a Theosophist always a

times of crises the organization will go down, but will bound back again higher and stronger than ever before. This fact is strengthened by the Moon being in Leo, the Sun sign, for Leo is like a cork, he cannot be kept down. The position of the Moon, ruled by the Sun, is in the sign of humanity and indicates the Society will draw to

itself its own, just as the Sun draws water from the ocean. This eternal power will continue to draw to itself from the multitudes throughout the ages. Since the Moon is in trine to Venus, it shows more women than men will join the Society and engage in much activity. This has been the case.

worlds. Uranus belongs to the occult, is unconventional and revolutionary in type. It acts suddenly and tears down the old to rebuild in better form. It was this radical star that caused so many thrones to crumble during and since the World War. Uranus is in square to the Sun, and since it rules the house of religion it means the

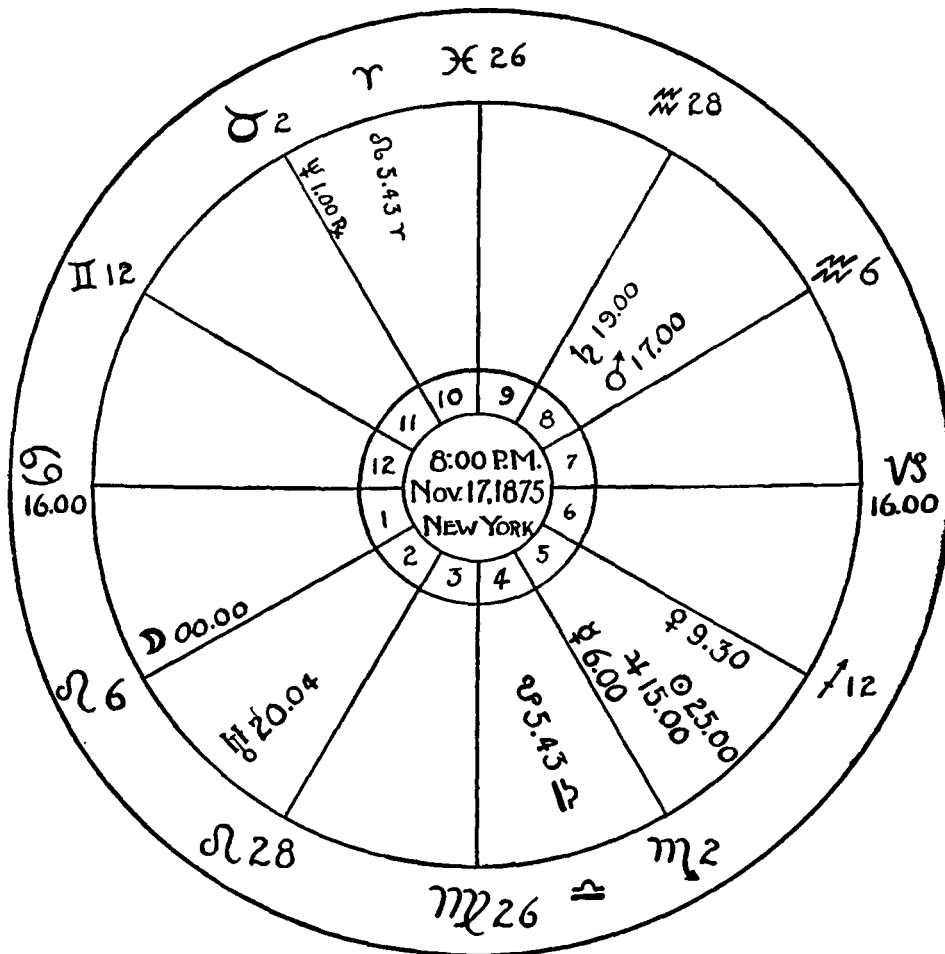


CHART 3

THE HOUSE OF RELIGION, LAW, AND TRAVEL

This ninth house is ruled by Uranus in the altruistic sign of Aquarius, where it exerts its greatest influence. It is the planet of expansion, new movements, and investigation into the forces of the universe and unseen

Theosophical Society as a religion works with the different planes of life and that the members are working out the Karma of past religious associations. This same planet is also in square to Jupiter, the benevolent one. Its bad aspect causes Jupiter to cut off his usual bountiful supply of material

goods to the members, which as a class are poor financially. Very little wealth could flourish under such aspects. However, as the years pass, the bad conditions change to better ones and it is evident more money will be expended for the welfare of the Society.

TENTH HOUSE AFFAIRS

Neptune in the tenth, the house of the public, is badly afflicted by Mercury, ruler of the twelfth, the house of secret or hidden things. This points to the fact that there has been accusation of deception by the public of so-called occult powers. Being the highest in the heavens and under such adverse aspects would greatly increase the subtleness of the deception practised, for Neptune under such conditions is noted for its deception and secret attacks. The attack on H. P. B. by the Society for Psychical Research had its origin in this tenth house.

THE PARTING OF THE WAYS

The map of organization is very strong magnetically. There are great recuperative powers, and the cohesion of the various groups is remarkably strong. For the chart predicts there will be many groups, and that there will be much opposition among the members—sometimes a scattering to the four winds. It seems many of the young scorpions could not partake of the food as furnished by the Mother Society, especially after she moved across the sea, so preferred to express certain lines of Theosophy, lines of their own choosing, on which to grow. We know that there are twenty-two branches of the Mother Society.

The maps are mute, but speak volumes to those who can read the message of the stars. Only the high spots have been touched. Much more might have been written but space and time will not permit.

[The Co-Editor will welcome further interpretations of the Theosophical Horoscope, especially the relation of the first one, when the thought entered Colonel Olcott's mind to have a Society (September 7th), and of the second (September 18th) when the name of the Society was chosen. So far as she knows, these two horoscopes have never been drawn, or this relation shown to the horoscope of the actual founding of the Society on November 17th.

Dr. Hukill apologizes for the brevity of her delineations, because there were only two or three days left after a last-minute request was made of her for the maps and their reading. We are very grateful to her for this work, and for the explanation of the astrological sign each month.]



Each A Part of All

There's a part o' the sun in an apple;
 There's part o' the moon in a rose;
 There's a part o' the flaming Pleiades
 In every leaf that grows.
 Out of the vast comes nearness;
 For the God whose love we sing
 Sends a little of His heaven
 To every living thing.

—Anon.

Giordano Bruno

By Rudolph Biach

(Translated from the German by D. E. Hecht)



R. ANNIE BESANT has recently pointed out more than once that one of the most important tasks of the Theosophical Society is to spread the understanding of reincarnation. This conception of the Society's task, and that of every individual Theosophist, shows plainly the great affinity of her mind with that of Giordano Bruno; for the doctrine of reincarnation is the center of his thought and intention, insofar as these are revealed by his life-work. The extent and variety of this life-work are almost fabulous.

Giordano Bruno originated the monadic theory, which is still being elaborated in transcendental philosophy: he was a pioneer in modern science, and wrote also the first and only scientific book about magic. Not only did he help to construct modern science and its technics by his atomic theory, but he also explained how, when Pope Pius V. was celebrating High Mass in Rome, he was able at the same time to witness the sea-fight of the Venetians and Turks near Echinades in the Ægean Sea. Bruno declares that problems of exact science should be handled in precisely the same way as the problems of the higher mental faculties, namely by proceeding along the periphery to the center. For him "center" is the principle determining the existence of an entity; "periphery," its tangible and visible exterior. Therefore, in considering a material phenomenon, everything essential is grasped by projecting into it the principle to which the phenomenon owes its life. The best philosophy is that which accomplishes this task. According to Giordano Bruno's postulates, it must, however, lead the human spirit to fulfillment, satisfy the demands of nature, and guide humanity to bliss. Here the root-problem be-

comes visible: What does Giordano Bruno mean by bliss?

In my opinion, he means by bliss the so-called "second way"; not the second way in the Theosophical sense, but the Second Way spoken of by Plato, the Stoics, and especially by Plotinus. The Second Way approximately corresponds to that which Krishnamurti calls "Liberation." The succession of births is the "first way." Nowhere does Giordano Bruno make any direct statement as to what constitutes the Second Way. He seeks to depict it by symbol, and the symbol upon which he advises men to meditate is approximately as follows: A revolving wheel beneath which an animal is lying, whilst above it sits a man, on the right a half-man and half-animal are rising, on the left a half-man and half-animal are falling. Undoubtedly, the symbol allows of many interpretations. One thing is certain: that which constitutes the Second Way is the real content of the entire life-work of Giordano Bruno.

He himself once said: "The myth of the Judgment of Paris represents the fate-determining experience of every man, since everyone is at some time or other confronted by the three goddesses, and is compelled to give the apple to one of them. These three goddesses support the throne of the highest divinity. Venus is beauty, Juno is strength, and Pallas Athene wisdom." Like Raphael, Leonardo da Vinci, and Durer, Giordano Bruno, a son of the sixteenth century, ascended to the divine on the path of beauty. To him, God is in the world, as beauty is in a beautiful picture. Beauty is the idea by which the world is fashioned; and being a metaphysician, Bruno seeks to apprehend beauty by means of conceptions, for to the metaphysician conceptions signify that which Sacraments are to the priest.

Like as the priest with the Sacrament, so does the metaphysician by means of conceptions seek to open man's soul and prepare it to receive the divine inspiration. Hence the importance of care with regard to the kind of conceptions with which a metaphysician operates.

Giordano Bruno is above all a Pythagorean; antithesis and unity are therefore for him determinative conceptions. But he is also a Neo-Platonist. He derives his enthusiasm for ceremony from Iamblichus, the theory of reincarnation from Plotinus, the practical hygiene of the soul from Raymond Lully, scientific method from Roger Bacon. But the book, a few pages of which he read every evening before going to sleep, the book upon which he meditated regularly—was *Hermes Trismegistos*, as it was edited by Theon, the father of Hypatia.

A miracle is related about Bruno's childhood. When still in swaddling clothes, he was lying outside his parents' cottage, when a big black snake crept towards him, whereupon the infant is said to have cried for help in articulate speech and with superhuman strength. At the age of 14, he entered the same Dominican Monastery from which Thomas Aquinas set out into the world. At 18 years of age he was ordained priest. He did not feel happy in the Monastery because, side by side with the study of the Church Fathers, he was engrossed in the study of the wisdom of antiquity and of the Renaissance, his acquaintance with which was extremely intimate. His immense learning naturally led to difficulties with the directors of the Monastery, so that he left it to avoid expulsion. Bruno then began a life of constant wandering, and his life work—enormous and lasting as it was—was accomplished during the sixteen years of his freedom.

He was in England at the height of his success. Standing on the platform at the great disputes at Oxford, in his white cloak, with his hand on the pommel of his sword, he would fill the place with the brilliance of his

lightning-like flashes, as he willingly opened his mind to his audience, giving fully from the depths of his being; gave of his immeasurable riches in order to lead all to that bliss to which he had himself attained. But when he met with petty, narrow-minded objections, Bruno would grow angry, and even vehement, and vent the vials of his wrath upon the offender, whom, as an expression of utter contempt, he would term a Parabolan. For a long time I failed to discover the meaning of this word: it was by chance I found that the monks sent by Bishop Cyril to murder Hypatia were called Parabolans. Did Giordano Bruno know the meaning of the word he was so fond of using?

At the zenith of his life, he spoke these words: "I will create a new religion which shall include the whole of humanity." By a new religion he meant the gospel of the Second Way, of the way which frees man from the cycle of births, and he undertook to explain this way by scientific means.

All through his life Bruno was an extremely acute and passionate opponent of the Aristotelian-Ptolemaic system. The essence of this doctrine lies in its cosmology, which is based on the conception that the earth is in the center of the universe and all the planets revolve around it. Spatially, Aristotle differentiates a world below the moon, the order of which is perishable and imperfect, from a world above the moon, with a higher order conforming to perfect laws. Giordano Bruno disputes this. For him there is only *one* Architect and one building. The Architect is divine, and the building is divine, and because the Architect is omnipotent the building is infinite. The universe consists of homogeneous parts, which are in constant association with one another. The divine unity is revealed in thousands of variations and species, an infinitude of individual things. Dr. Annie Besant referred in a lecture to this idea, when she alluded to Mozart, who spoke of having once heard a chord which he was obliged to repeat in varying sequence in all his subsequent composi-

tions. This story about Mozart is an illustration of the idea that the divine unity of necessity disintegrates into a multiplicity of single things.

The second principle of Bruno's metaphysics is that in every single thing divinity is wholly expressed. Hence every individual thing is not only a part of divinity, but also its image, or, in the words of Giordano Bruno, its expression. The cosmic process is one of continual unfolding, which at the same time is also a process of upfolding, and this cosmic process includes a multiplicity of individually self-contained things. Each of these separate things leads an independent life, and this, too, is a continual unfolding which at the same time is also an upfolding. The canon which is at the basis of every individual life is the same as that of the cosmic process. "To think is to measure," said Cardinal Nicolaus Cusanus, for some time a Rosicrucian. But in order to measure there must be a unity, and in this respect Giordano Bruno goes much further than his master, in that he declares that the principle underlying every individual existence, every separate process, is itself that unity in which infinity, the infinite reality, may be apprehended. Inasmuch as reality has various kinds of spheres, various kinds of unities are needed in order to comprehend it. For the non-sensual world of mathematics he creates the differential, wherewith motion, change, and growth are moved into the region of the calculable. In the physical-material world, the atom is the unit of quantity, for according to Bruno's theory the atom is not the smallest and last thing, admitting of no further division, but is rather the first thing with which construction proceeds — the constitutive element of all material existence. On the other hand, he apprehends living things by means of the monad; and dilettante materialism in our day could never have attained such great success if at the right time psychology had pursued the path indicated by Giordano Bruno.

Sounding the same note as Para-

celsus, he explains that all life is a continual attraction and repulsion, in which one principle is realized, as the artist is realized in his work. But in the course of a life this principle is subject to change. These changes are not accomplished in a constant curve of increase and decrease, but are incalculable and cannot be foreseen, since they signify the inner development of each creature, through which alone the creature can be understood. In itself this inner development—the fact that everything that is alive is of necessity subject to an inner development—admits a conclusion as to the manner in which divinity is expressed in each individual being. For as in the course of every life this expression of divinity in the living entity passes through a development which cannot be confined by any formula, so the self-expression of divinity cannot be a single individual act, but must signify a constant and uninterrupted connection of each creature with divinity.

Various characteristic peculiarities of everything living may be cited: undoubtedly one essential is that everything living must sleep. During sleep the soul withdraws from the outer senses into the inner sense. This way of considering the human soul, by contrasting the inner sense and the outer senses, was adopted by Giordano Bruno from Roger Bacon. To him, the outer senses are sentinels and heralds of the image-creating mind, whilst, on the other hand, the inner sense perceives and hears with undivided being. Consequently the inner sense is the organ of sensation, by which the divine principle underlying the living entity attains expression. The inner sense indicates the purpose of life, the outer senses the means by which that purpose is attained. The inner sense signifies what a man wills, the outer senses what he is able to do. In actual living, the inner sense must seize hold of the outer senses, and must lead them to help to fulfill the purpose of existence. The inner sense becomes fatigued by this persistent directing, by this constant reaching out, and re-

quires regeneration: sleep provides this, for in sleep the inner sense returns to its source, in sleep the soul is united with divinity. In sleep the same thing is brought about temporarily which in death is finally consummated. For most living creatures, sleep is the sole means of union with divinity, mankind alone possessing other possibilities. These are various states of consciousness which merely signify varieties of union with divinity.

Giordano Bruno adds an explanation: The inner sense possesses, as it were, four chambers, perception, imagination, thought, and memory (the last-named conceived as the mind's acquisition of the living present). Everything which enters the soul by means of the outer senses must therefore pass through these four chambers and must in them be elaborated, and ordered, and reduced to one thought which holds together the reactions of the senses caused by the external phenomena, as it were, in a clasp. And this clasp, to which is reduced the totality of the sense reactions caused by an external phenomenon, is nothing but the underlying principle of the apperceived phenomenon, the principle upon which its existence rests. When once the inner mind has grasped this principle, the external phenomenon will reveal itself, and the divinity hidden therein will flow into the thought-filled soul. The perfecting of the intellect thus signifies also the perfecting of the higher psychic faculties.

Various ways exist in which the intellect may be perfected. According to Giordano Bruno, the best way is Raymond Lully's *Ars Magna*, inasmuch as Lully's art signifies the only practical possibility of training for creative thought. His famous thirty *sigilli* are partly changeable and partly unchangeable figures with which every conceivable concatenation of ideas may be produced. These *sigilli* are taken from the Kaballa from Apollonius of Tyana, and, indirectly perhaps, from ancient Hindu wisdom. They set forth, in a way that to us is incomprehensible, the manner in which the

divine unity is revealed in multiplicity. But that is the mystery which the human mind is incapable of revealing, as Roger Bacon already taught. Working with Raymond Lully's thirty *sigilli* is a permutating, a mechanical combining of words, syllables, and letters; and, through this permutation, the forms in which the divine unity reveals itself in multiplicity enter the human soul and change it. And when, presently, the soul is again turned towards the outer world, then the divine light flows into it through a thousand channels, and in contemplation the human mind becomes itself that which it contemplates. But this joy strains the human soul in such a sinister fashion that it loses all desire and becomes insensitive to the charms and pains of earth. Magical qualities are developed in man by Lully's art, and through magic man is enabled to ascend from the physical world to the superphysical, upon the self-same ladder by which divinity descended to reveal itself. The love which in this manner is awakened in man is not a forgetting but a remembering of everything that the soul discerned when it still tarried on the steps of the Throne of God.

With scientific exactitude, Giordano Bruno explains all the remarkable processes—such as levitation, clairvoyance, work during sleep, the higher form of self-control, etc.—which may be attained by means of magic faculties. He also gives directions as to the ways and means by which these faculties may be acquired. But to show mankind how its powers might be increased almost immeasurably, creates the moral duty of indicating the way in which these potentialities of increased efficiency should be used. Of necessity, therefore, Giordano Bruno turned to ethics for the completion of his life's task, and it was in the region of ethics that he attained his loftiest height, since he succeeded in completely depreciating the conceptions of good and evil. For him, the bondage of man is not sin, nor is it derived from a fall: the bondage constitutes the essence of mankind.

Man is part of the divine revelation, and at the same time an expression of divinity. Hence, man has two tasks to accomplish, corresponding to the duality of his nature. As part of the divine revelation, he is able to use his intelligence to the uttermost in an endeavor to enlarge his share in the cosmic process. But however great, however extensive, the sphere of his power may in this sense become, he will always remain merely a part of the whole—a finite and infinitesimal particle of infinity. Hence, ultimately, all striving for power is futile. Nevertheless, man's duty is to accomplish his task as part of the divine revelation, and in suitable ways to participate in universal processes.

But man is also an expression of divinity. Undoubtedly, man is not alone in this: every living creature is an expression of divinity, although man is so in a special way, for he alone has the will and the power to perfect and to complete the expression of divinity in himself. There is in man the possibility of becoming a hero, and the feeling which makes him strive towards this ideal is called by Giordano Bruno the heroic affect. How may that be? Divinity is entire potentiality, as well as entire actuality. Therefore, divinity is the final harmonization of the opposites, divinity is all that it can be. Man, however, is never able to be everything which he can be, for in the development of his faculties he is always limited with regard both to time and space, being himself part of the cosmic process. There is only one respect in which it is otherwise. When man endeavors to apprehend his own potentialities of apprehension, then occurs the strange event—that is, his active faculties correspond exactly to his passive faculties. When in man that which understands is understood, he attains perfect harmony; and because he is able to attain this harmony, man is the only image of God in the whole manifestation. But, of course, he is this in this one respect only; and apart from this he always remains part of the universal process of evolution

and as such must accomplish his duty in an adequate way.

The way shown by the heroic affect is man's heavenly task, and his earthly task is participation in the cosmic process. Therefore, the problem of man's existence presents itself to him somewhat as follows: How to unite man's heavenly task with his earthly duty? To that, Giordano Bruno replies: "Divinity is all potentiality and all actuality. Divinity is all that it can be, and therefore divinity is all harmony. This harmony radiates from divinity, fills the universe, and flows freely into every creature able to receive it. God is therefore not merely infinite and almighty, but He is also all-harmonious, and because He is all-harmonious He is also all-kind, since He ever gives without taking; because He is all-kind He is all-communicative. In this respect, however, man has the possibility of becoming like God." If he strives strenuously to perfect the expression of the divine in himself, and at the same time does his utmost to help his fellows likewise to strive towards this aim; if he shows to others the way that he himself treads, then he unites his earthly with his heavenly task, as Roger Bacon taught mankind with such tremendous vehemence. Two fundamental demands have to be met. The first is: Know thyself to be immortal, know that the love of thy body is the cause of death. The second demand is: God says in the Sacred Book, "Grow and increase, all ye creatures and works." If a man choose as his work to show others the way upon which he himself has found divinity, he will combine the earthly task with that which is heavenly. Through Beauty, or through Wisdom, or through Strength, man attains the goodness which gives without ever taking. He thus breaks through the cycle of births and frees himself from the law of reincarnation. When through thought man has become kind, he may return to his primal unity with the divine.

And in order to render this final knowledge accessible to the whole of

mankind, Giordano Bruno endeavored to make peace with the Church. He believed that the time had come for this, since in those days a man of learning bore the Papal crown. At the zenith of his career, it is possible that Bruno cherished too optimistic conceptions with regard to the influence of learning. However this may be, one thing is certain: he had hardly set foot in Italy when he was arrested by the Inquisition, which kept him prisoner for seven years. His arrest pending examination lasted seven years; during all that time the conflict between two principles continued. One principle taught that man could only find unity with God through the priest who is ordained and through the Sacraments given by him; the other principle maintained that by the plenitude of his own powers man must raise himself to divinity. The attempt to reconcile the two principles failed, and Giordano Bruno was handed over to secular jurisdiction to be further dealt with. When he stood

on the place of execution, he spoke these words: "By the infinite, eternal Unity which animates me and which I worship, by the divine Being who protects me and whom I revere, by the Guardian Angel who defends me and in whom I trust—I die as a martyr, and in the flame of the fire my soul will ascend to God."

The flames were already crowning his head with fire when the Dominican General approached him and once again summoned him to recant. With a gentle, compassionate smile Giordano Bruno refused. The flames rose higher, and when once more separated by the wind, the noblest, most sublime, and most holy representative of modern humanity had bowed his head for ever.

A great one of the earth had departed. And the Franciscans swang the censer and sang the Eternal song:

*Dies irae, dies illa
Solvit saeculum in favilla,
Teste David ex Sibylla.*

The Thought and the Word

By W. H. Watlington

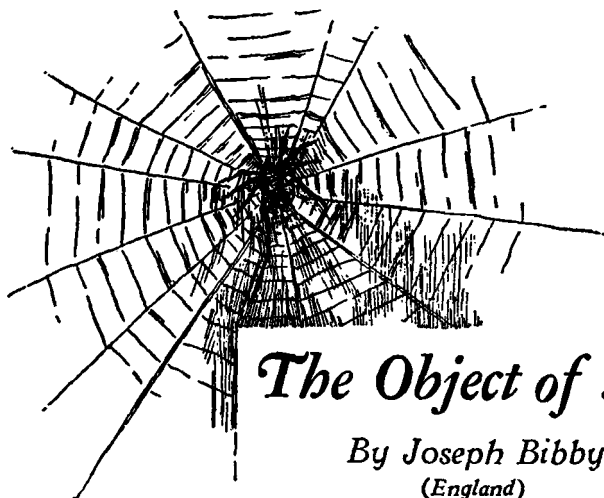
(Bermuda)

As thinks a man, so will he be
Like demon or like Deity;
The things he'll think—and those he'll do—
Will bring about his destiny.

Let Evil be, and speak it not
Or think on it: Why lend it thought
And power, and scope to do its will?
Alas! what thought and word have wrought!

Why speak of ills that terrify—
That fill the minds of men with care
And fear of sickness, misery, death?
Hath not the world enough to bear?

Speak words of hope to him cast down,
Speak to the toiler words of praise,
Speak health and wealth and happiness—
And blest be thou through all thy days.



The Object of Life

By Joseph Bibby
(England)



N an ancient Scripture it is written that "The primeval sin of humanity is Avidya, being without knowledge," and this statement is supported by the way offenders are dealt with in Nature's Court of Justice.

If, for example, a person accidentally falls from the roof of his house and thus violates the law of gravitation, his action would be regarded by the Court as a culpable offence, and dealt with accordingly. It is true a plausible plea might be made that the accident was due to carelessness rather than to any evil intent, and in consequence some mitigation of the sentence should be conceded. We can imagine that the answer to this appeal would be that the object of life could not be reached if the laws of Nature did not act with unerring certainty. This is true not only where the laws which determine physical well-being are concerned, but it is equally true of similar laws which operate in the moral and spiritual world, whence proceeds the ever changing destiny of men and nations.

This illustration may serve to remind us that the world into which we have come is governed by order and justice, and not by sentiment or favoritism. Nor is it possible to reach a clear understanding of the diversity in human conditions until it is realized

that each thought and act in the long-forgotten past has produced its corresponding reaction upon the present; and the further fact must not be ignored that the sun does not shine with greater effulgence upon one individual, class, or party than upon others similarly situated. It pours out its refulgent rays impartially upon the saint and the sinner. From this we learn that the world is governed on principles which apply equally to all, and it is not for us to ask the Almighty to change His methods. Rather should we seek to discover His will, and then adjust our every activity thereto.

Keeping in mind that the laws which govern in the physical world are equally operative in the moral and mental spheres, it is at once apparent that the prime condition of happiness, individual, social, and national, is a fuller knowledge of the principles which govern in these several spheres of activity. With this end in view we must try to discover something as to the meaning of life and its aim and object.

The Chinese Seer, Confucius, must have possessed some definite knowledge of these problems when he wrote: "Without recognizing the ordinances of Heaven it is impossible to become a perfect man."

This ancient Seer had evidently envisaged the fact that the final aim of

evolutionary progress is the attainment of human perfection, and he realized that this consummation could be reached only by obedience to the laws—"the ordinances of Heaven"—which condition every movement towards that end. This outlook upon life is not only in harmony with the teaching of the Great Seers of our race, but one that is confirmed by modern scientific research in many directions. Through countless ages the human family has reached ever higher stages of evolutionary progress by overcoming the difficulties incident to the changes which are ever confronting the life of individuals, and of nations. In this way there has come about a gradual unfoldment of some higher potentiality in our nature, and we may be assured that further progress in this direction is the road along which the final goal of human perfection will be reached.

Knowing as we do that the cell of an organism is governed by the same laws as the organism itself, it must follow that each individual has reached his present state of development by this evolutionary process. As with the race so with the individual, the movement will go forward to the measure that we meet and overcome our difficulties in harmony with the ordinances of Heaven, for it is thus that our life will become attuned to the principles of growth and unfoldment.

"Slowly to perfection cometh
Every great and glorious thing."

Having realized that everything in human life comes about by growth from within, in harmony with the slow and orderly processes of nature, it follows that the trials we meet, and the ill conditions in which we may find ourselves at any given time, are the reaction upon ourselves of our own ignorance of the laws whereby well-being and progress are determined. Instead of blaming other people we should seek to obtain the lesson which the experience has come to teach. Happily, these chastisements do influence thought and activity in this

direction, and hence carry within themselves the seeds of later good. It is a consolation to know that as this growth of knowledge proceeds we are liable to avoid many of the pitfalls which now bring about our various ill happenings. It may, in fact, be regarded as a demonstrable truth that all sufferings, individual, social, and national, are fundamentally a product of past ignorance, and will disappear as we grow in knowledge.

To take an outstanding illustration: It is obvious that if the German nation had understood the true constitution of the human family, and the laws which determine national welfare, they would have known that no permanent progress can be secured by methods which ignore the essential unity of the race, and they would have sought more honorable methods of achieving a "larger place in the Sun." This lack of knowledge has been very costly to everyone concerned. The experiment will, however, serve to remind the nations of Europe that collective well-being cannot be achieved by the spirit which seeks only the good of the part and ignores the larger good of the whole. This line of action violates a law of Nature which no individual or nation can ignore with impunity.

The prophet Malachi (Chap. 2, Verse 10) had a true vision when he cried, "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother, profaning the covenant of our Fathers?" He perceived that our true relationship one to the other is that of mutual helpfulness, and he realized that the thoughts and activities which bring men together are those which lead to progress, whilst those which set individuals, classes, and nations apart are inimical alike to individual as to social well-being.

Another illustration of the results which follow our present lack of knowledge is to be found in the spirit which has animated the Trade Union Movement in Great Britain and other

countries for many years, and of which we had a considerable experience during the industrial strife which culminated in the General Strike of 1926.

There is no doubt that the German leaders and the British Trade Union Council were animated by good intentions, for in both instances the motive was a desire to increase the welfare of their own people. It was the method of attainment which was wrong, for they both ignored the principle of human brotherhood. We have yet to learn—and perhaps by further bitter experiences—that in Nature's Court of Justice every form of ignorance is regarded as culpable and is dealt with accordingly.

Our deplorable state of unemployment is clearly traceable to the folly of seeking to achieve a sectional well-being by methods which ignore the common good. The industrial strife already alluded to, animated as we have said by a wrong spirit, has forced up the cost of production to the point where the nation's products cannot be freely sold. This depressing state of affairs in our own and in some other countries has been in existence for several years and is likely to continue until employers and employed alike awaken to the fact that any activity which fails to take account of the good of others cannot produce a permanent state of prosperity. Industrial strife in our social life has the like effect upon human happiness and prosperity as has war between the nations, and better methods of adjusting national and industrial problems will have to be found.

Some trade organizations, instead of urging their followers to think of the common good and to give of their best and thus develop capacity and talent, actually take the opposite course; and many Trade Unions interfere with a man's right to sell his labor, and do nothing to encourage their own members to put their heart into their own work and thus give the public a good service. They fail to realize that the way of advancement, alike for the

individual, the class, or the nation, is to put our best into the work that has fallen to our lot, however lowly that work may be. The fact is thus overlooked that it is the spirit we put into our everyday activities that is one of the determining factors in individual as in social progress. It is a matter of experience that no collective group can permanently prosper if its individual units, and incidentally its collective organizations, do not seek to place the common good before personal or sectional advantage.

Here it may be pointed out that there is a great need for better methods of adjusting earnings to capacity for production; methods which will encourage the capable worker to earn a higher rate of pay and will provide that the less capable be remunerated according to their merits. Much useful man-power which now goes to waste owing to its non-exertion would by this means be turned to productive service with advantage alike to the individual worker and to social welfare.

This more generous attitude towards work would enable our industries to hold their own against world competition, and incidentally it would promote that growth of talent and capacity from which all real progress proceeds.

To look upon work as something to be avoided, instead of regarding it as a means of grace and of growth, is to fail to develop those qualities in the character which we associate with human perfection. It is not by clamoring for our rights, but by the more faithful discharge of the duties we owe to our fellows, that the qualities which make for advancement can be won. To expect to obtain something for nothing, in a world where the law of action and reaction is ever determining the results which come for our reaping, is to imagine a vain thing.

Let the reader bear these conclusions in mind and he will the more readily understand what will be set forth by the writer in his next article, "The Way of Attainment."

A Strange Story

By Elinor Wylie

(England)

When I died in Berners Street
I remembered well
That I had lights at head and feet
And a passing bell.

But when I died in Houndsditch
There came to lay me out
A washerwoman and a witch;
The rats ran about.

When I died in Holborn
In an old house and tall
I know the tapestry was torn
And hanging from the wall.

When I died in Marylebone
I was saying my prayers;
There I died all alone
Up four flights of stairs.

But when I died near Lincoln's Inn
The small gold I had
Surrounded me with kith and kin;
I died stark mad.

When I died in Bloomsbury
In the bend of your arm,
At the end I died merry
And comforted and warm.

—From *Trivial Breath*.

Psychism—Positive and Negative

(A Warning)

By Marie R. Hotchener



HE rapidly developing faculties of extended vision and extended hearing, natural to the present evolutionary advancement of individuals, are needing serious consideration. This is evidenced by a heap of letters lying before me from persons asking advice, and from many press cuttings sent me about psychic happenings in all parts of the world.

All these awaken a feeling of sincere sympathy and a profound desire to help, but at the same time there are words of warning that rush to my mind and that must overflow into these pages.

Not that I would desire in the least to arouse any fear in the mind of anyone—that dread impostor and deceiver in things progressive—for there is no avenue of experience where fear is a greater danger than in that of psychism. Fear is a negative, depressing, strength-killing quality; and nine out of ten persons are negative and off their guard emotionally when psychic presentations or conditions occur.

In many of the cases submitted to me there is present such a negative condition that the persons are constantly in danger of obsession, sometimes through their own foolishness. Other cases are hallmarked with unreasonable imaginings and underlying pride, a certain amount of conscious or unconscious conceit about their psychic experiences: they brag about them, quite without warrant.

Seeing the dangers that might happen to these friends and earnest students, I shall no longer restrain the desire to state frankly what I know from personal experience, and from what I have learned from our leaders, teachings that were put to the test and found true in every detail. In this way I can best answer the letters and other enquiries. The questioners may

not like some of the things I shall say, but I ask them to remember that there will be nothing said but in the greatest kindness and in the sincerest desire to help. There will be much that is personal, and this made me hesitate for a long time to say what I *know*; but I feel it is not quite fair to keep to myself what may be of assistance to others, especially since so many have asked me about their psychic experiences. I can see, after about twenty-five years of study and experience, where they are making some of the mistakes that I myself made when the extended vision first made itself apparent to my waking consciousness.

Fortunately I was then spending much time at Adyar, serving our leaders in any capacity that I could, and with them day after day when they were making psychic investigations into *Occult Chemistry, Man: Whence, How, Whither*, helping the discarnate, and instructing esoterically those who were psychic and needed advice.

I may some day write a book of those instructions and experiences, so shall only briefly mention a few of them here to let those who desire help in their own psychic experiences know that I am not advising them alone from what I have read, but from what I have heard, seen, and actually experienced. Let me also say that these facts are not written with any feelings of pride or of being superior to others in occultism. Psychism *per se* is a natural faculty, even possessed by many animals and birds. In human beings, without the will, desire, or intelligence to train it, it is a very dangerous and undesirable thing; when trained and guided, it can be used to increase knowledge and to *help others* in many practical ways. In all my experiences I have used it neither to help myself nor to receive remuneration from

others. No questions concerning selfish mundane affairs, or to satisfy curiosity, have ever received the slightest psychic consideration from me. Nor of recent years have I considered psychically any questions of health or diagnoses for others until every natural, physical, and practical remedial effort has been tried and failed.

PHYSICAL CAUSES OF PSYCHISM

It can be stated that at least two-thirds of a certain type of psychic cases submitted are due to a malnourished, abused, or diseased physical body. When any of these conditions obtain, the *prana* or vitality does not completely "blanket" the solid, liquid, and gaseous planes of the body; and since it is this etheric blanket that lies below the astral or emotional levels interpenetrating the physical plane, any sort of entity, from an elemental to a human discarnate, can produce what is known as psychic conditions: they are etheric disturbances primarily—from below upwards—when the causes are physical.

It is not surprising that so many people are disturbed and become victims of the imagination about psychic matters, because there seems no disposition on the part of students of Theosophy and other occult philosophies to read and study everything they can find *pro* and *con* the subject of psychism. In fact, as said before, they often deem it a great cause of pride and superiority to be able to "see things" or "hear things." How quickly would these feelings disappear if they could but be trained sufficiently to see and hear the undesirable causes of the experiences that sometimes bring the effects of which they feel so proud! They brag of these experiences to their friends and thus arouse added curiosity and nonsensical ideas in the minds of others. I shall relate two cases—one clairvoyant, one clairaudient—both nothing but disturbed physical conditions:

VISIONS OF COLOR ELEMENTALS

The subject had feelings as though "elementals" were running up and

down the spine and over the head. Every now and then she would see clouds of color float before her eyes. This would last for some hours, especially towards evening. Sometimes it was impossible to sleep at all before three or four o'clock in the morning because of these "creepy sensations."

She added that friends had felt sure she was developing psychically, and had advised her to go to spiritualistic mediums, where, in seances, psychism is developed; or to use the ouija board; especially she should sit quietly and relaxed several times a day and try to develop clairvoyance. Her following query to me disclosed the ignorance and pride in her mind: "Do you think that the Great Ones are trying to give me some message? I feel that I have an important mission in the world. I have a husband and two children, but if I have such a mission I shall not let anything stand between me and that mission."

It did not take me long to discover that her entire condition was due to a physical cause. It was disclosed that her spine had been hurt at the birth of her second child, and the fluids of the spine that carry vitality and *prana* were not flowing freely, hence the absence of sufficient etheric substance as a covering on the spine to prevent elementary essence of the immediate higher levels from being felt there. At times the absence of sufficient *prana* or vitality inhibited the circulation of the blood, especially in the affected spinal regions and head. This accentuated the disturbed continuity or natural flow of the vitality, causing a "gap" or separation in the consciousness of the brain centers, through which vibrating substance *from above* can flow. As the *cause was from below*, in the actual physical solid structure of the spine, the liquid and gaseous levels of the planes of the body were affected, depleted, less active, and discoordinated with the etheric planes above them. This caused the etheric vibrations to play more strongly upon the pituitary gland than when properly coordinated; and this permitted the colors of the natural etheric substance to flash before the

eyes: hence her seeing colors in that substance.

The reason she suffered most in the late hours of the day and night was because the vitality of her body (even as interrupted as it was) was lower when there was no sunshine to give it vitality. Hence the natural elemental essence of the surrounding etheric levels, even those of her own body, was less active, and had time to pass very slowly over the "bare" places in the nervous tissues of the spine and head. This caused the creepy sensations.

She was rather cast down and her pride in "psychic experiences" had a rude blow when she was told that her "case" was from purely physical causes. I advised her to have the subluxation in the spine corrected by osteopathy, and to take plenty of proper food, exercise, and sun-baths. At first she was sceptical and loath to give up her "psychic experiences," but finally accepted the advice.

Some weeks later she said that she was free from the thousands of "elementals" on her spine (!) and had determined, after further consideration, that the alleged messages of the Great Ones must have been about the "world mission" she owed to her husband and children!

Let me say that I have not chosen this as an exceptional case, but as one illustration of *negative psychism* coupled with emotional imagination that has played an unfortunate part in hundreds of cases, the result of *purely physical conditions*.

No wonder H. P. B. warns students to know their physical bodies first, before attempting studies in the realms of occultism!

PHYSICAL CLAIRAUDIENCE?

Now let us consider the case of "clairaudient psychism," which was one of the most amusing that I ever experienced. It was the case of a man who was sure he heard the sounds of the word Om, sacred to the Oriental students of occultism. It would sometimes waken him in the night. He said he felt that it must be a return of experiences

in a former life in the Orient when he used that word in meditations. This sound began to "call him" after he had read Sir Edwin Arnold's *Light of Asia*, in which that word was used. He was seriously contemplating giving up his business connections and going once more into the jungles of India; he felt that the sound was returning to him for that reason. In fact, in his dreams at night he always visited India and remembered messages from Yogis that advised him to return there. He was beginning to hear the messages spoken to him in the daytime.

It is not necessary to enter fully into all the details necessary to unravel the mystery, but here are a few that will suffice:

This man had been an enthusiastic athlete all his life: he was forty-three when the disturbing sounds began. He had been a member of a certain school of occultism that used methods of breathing—that of holding the breath at certain times. He had been using these methods for about two years.

Investigations showed that in his athletic sports he had overtaxed his heart. At times the beat was much more rapid than natural, "strangely enough, after meals," he said. He had recently passed through a severe attack of influenza, which further weakened the "athletic heart" from which he suffered. All this had brought on what doctors call "murmuring heart." I do not know what the technical name for it is. I told him that there was nothing psychic in his case; that his diet, being incorrect, affected his digestion; also that gases in the stomach caused a pressure against the heart and made it beat more rapidly, hence the continued murmuring sound which he interpreted as meaning Om!!!

I have never forgotten (it was some years ago) the look of disgust and incredulity he gave me, as he excused himself from the interview. And it was not until a year or so later that he wrote an apology, saying that a physician had found the "murmuring heart," relieved it, corrected his diet, and that he no longer heard the sounds! He confessed that he had

formerly been "developing" psychically in an occult society and had been using *Hatha Yoga* breathing practices. He confessed also that he had "come to his senses" and was now trusting his development to those natural stages of evolution commensurate with practical character development and a well-disciplined physical body.

NEGATIVE CLAIRVOYANCE

The cases of psychism that are especially dangerous are where persons with a small degree of natural clairvoyance remain in a negative emotional and physical condition, and regard their visions with awesome reverence! Without exception in the cases reported an investigation showed the health and strength of the person being drained away. If one's physical eyes were allowed to stare in one direction for hours at a time they would, in time, show strain and fatigue; the same is true with the inner vision. Fancy a person spending hours at a time looking at a moving picture and not in the least understanding what is the meaning of the objects on the screen! This is what many psychics are doing, and at the same time are laying themselves open to obsession. For example:

Recently a woman came to see me who had spent a very long time in trying to draw and paint what she saw psychically; there must have been a hundred colored examples. One after another represented queer - shaped clouds, balls, stars, squares, ribbons, geometrical figures, and very faint outlines of heads. On being questioned, "What do these mean to you?" she answered, "Nothing; but I thought it interesting that I saw them with my eyes closed. I shall hope to publish them. Can you tell me what they mean?"

When I replied that they did not mean any more to me than if I saw the same things with my eyes open, she was quite upset. She had at least gone one step farther than most psychics in drawing them on paper, but there was not one effort to *under-*

stand. There was simply an attitude of awesome wonder at something of absolutely no use to herself or anyone else. Hours and hours, days and days, spent in useless clairvoyant "sightseeing."

The only safe clairvoyance is when its mechanism is first understood physiologically, neurologically, and psychologically; then occultly for investigation only. It is a power that should be exercised only when the consciousness is *positive, alert*, and guided by a will that understands. Besides, *any clairvoyance* is dangerous if the person who possesses it is not able to distinguish the difference between the planes of the personality and those of the ego. Any psychic vision expressing itself below the egoic level, or functioning negatively, can be wholly deceptive. The contents of the subconsciousness of the personality are a constant danger; and it takes years of study and experience to be able to separate the clearly defined illuminating realities from the misconceptions of flickering, meaningless shadows.

Most clairvoyants who are untrained see *what is shown them*, or things outside their own volition, not the things they understand how to look for when purposeful investigation warrants the use of extended faculties—knowledge bent. And there are as many mischievous discarnate entities as incarnate. They are delighted when they can find psychic avenues of communication with the world they have left. If a psychic continues to practise clairvoyance negatively, in time such entities can lay hold of the astral avenues to the body and dire results may follow. To do so may lead to mediumship of the most ordinary and degrading kind, obsession, and other phases of negative clairvoyance and clairaudience.

I repeat that these statements are not made to arouse fears in the minds of "sensitives," but to suggest caution and careful preparation before attempting to use any extended faculties they may possess.

The Essentials and Non-Essentials of a Theosophical Organization

By William Kingsland

(England)

[The movement for Theosophical coöperation instituted by the Great White Lodge at the beginning of this year, voiced in a published statement by Dr. de Purucker of Point Loma, and approved by the Chohan Morya personally to Dr. Besant recently at Geneva, is calling forth helpful responses from many directions. The latest received is that of William Kingsland. The following notes give the gist of a pamphlet from him; it is exceedingly well thought out.

There are some spots wherein the personal tone and opinion indirectly but unmistakably reflect upon certain leaders. We regret these and omit them because they do not, in our opinion, serve a constructive purpose. The main thing at present, as he says, is to forget our differences and to dwell on those things common to us all in the superb realities of Theosophy, so that we may work together harmoniously.

Many will agree with Dr. Kingsland, and recognize the value of his intelligent and sincere contribution to the cause of coöperation. The pamphlet is given free to all who ask him for it.]

The Modern Theosophical Movement which was inaugurated on the 17th of November, 1875, in New York, by H. P. Blavatsky, Col. H. S. Olcott, W. Q. Judge, and others, under the title of *The Theosophical Society*, has had a very stormy and chequered career.

It is well known that since the death of H. P. Blavatsky in 1891, the Movement has been split up into a number of independent Sections or Organizations, and has ceased to exist as one unitary body, presenting to the world—as it was originally intended that it should—not merely a complete agreement as to what Theosophy is in its fundamental teachings, but also an example of the principle of Universal Brotherhood.

There is nothing opposed to the principle of Brotherhood in the fact of independent Organizations existing within the general Movement, which is much greater than, and is independent of, any single Organization or Society. But unfortunately the divisions and disputes are much more radical than the mere question of organization.

It is not necessary here to go into the causes and particulars of these divisions, except to say that they one and all center round personalities. Certain individuals have claimed, or have had claimed for them by their partisans, occult information and authority of an independent nature; or else an occult successorship to H. P. Blavatsky. Yet each of these individuals has professed to be teaching *Theosophy*, and carrying on the work inaugurated by H. P. B.

There ought, then, apart from any individual claims, to be some fundamental principles which are entitled to be known as *Theosophy*, and upon which all the various present Sections of the Movement as a whole are in common agreement.

Theosophy ought to be presented to the world on the basis of these principles; and no one should be entitled to call any teachings *Theosophical* which are not based on these principles. Various interpretations, and various modes of presentation of these principles, there are bound to be; but these

would not invalidate the principles themselves.

My object, therefore, in drafting this preliminary Pamphlet is to endeavor to ascertain in the first place whether any agreement can be come to among the various Sections of the Movement as a whole as to what these fundamental principles of Theosophy really are. What must we present to the world as *Theosophy*? so that, however much various religions of the world, various leaders of religious and other sects may differ from us in their teachings, they may at least find a unanimity among all Sections of the Theosophical Movement as to what does actually constitute *Theosophy*.

The Theosophical Movement is now world-wide and—even in its divisions—is playing a very important part in molding the thought of the age. It must do so more and more as time goes on; indeed it is hardly too much to say that Theosophy is the Religion of the future.

It is inevitable, however, that for many decades yet to come there should be great opposition to Theosophical teachings from the upholders of the narrower creeds and sects, and from a priestly hierarchy. With such we can agree to differ; knowing that there are still millions of souls for whom, at their present stage of evolution, these formulated creeds and dogmas must suffice. At the same time, it is part of our work to show that Theosophy is the *esoteric* teaching underlying most of these *exoteric forms of religion*.

But we cannot afford to differ among ourselves as to fundamentals if we are really in earnest in presenting *Theosophy* to the world apart from our own particular predilections for this, that, or the other *form*; or for this, that, or the other individual teacher. Least of all can we afford to present to the world an example of unbrotherly conduct.

Very far indeed as some of those representing Theosophy today have departed from the original teachings as given out by H. P. B. and by those who helped her in her work; there are, and always have been, a very large

number in every Section of the Movement who recognize clearly the nature of these departures, and who are anxious that the whole Movement should be brought back to its original intention and presentation.

It is to these that I look for a common agreement on the points which I shall now endeavor to present.

THE OBJECTS OF A THEOSOPHICAL ORGANIZATION

In *The Mahatma Letters to A. P. Sinnett* (p. 24) we find the following statement as to what those who were, and *are*, behind the Movement required that it should be. The statement is as follows:

"The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds."

There is no need for me to emphasize the fact that this has not been done. But is there any reason why—learning from the mistakes of the past—it should not yet be done?

In another generation the *personal* disputes and dissensions which are at present responsible for the divisions in the Movement will have been forgotten. H. P. B. herself will no longer be a personal recollection for any living individual, and she will be judged by posterity solely by the fruits of her work as evidenced in the world-wide influence or otherwise of the Theosophical Movement as a whole. If it becomes—as it should become—the prevalent religious philosophy of the world among "the highest minds": then justice will be done to her as it has not yet been done so far because of a failure for which each and every "Theosophist" is partially responsible. But that is not the important point. The important point is for those who are now disputing as to the claims of this, that, or the other personality, to realize that these claims are *non-essentials* which must inevitably disappear in the course of time; and that the time *has* come for them to disappear.

I am not saying that those who have a preference for this, that, or the other teacher at the present time, or who may think that he or she has some special right to speak with authority, shall renounce their adhesion to that teacher, or even their own claims. I am only asking that these shall be put in a secondary place, and not be made the cause of disputes and divisions whereby the presentation of Theosophy to the world in the *united* manner indicated in the above quotation becomes impossible.

I am not even asking at the present moment whether this, that, or the other teacher is presenting *true* Theosophy. Unless we can come to some agreement as to what true Theosophy is, in its fundamental Principles, then we must give up all hope in the future of presenting a united front to the world, or of being "a real Universal Fraternity."

It is clear, then, that each and every Theosophical Organization, Section, or Lodge, should be endeavoring to do two things: (a) to teach *Theosophy*; and (b) to be part of "a real Universal Fraternity" which will make itself known *as such* and "arrest the attention of the highest minds," by reason of its solidarity and unanimity.

FUNDAMENTAL PRINCIPLES

The fundamental Principles of Theosophy do not appear to me to be very difficult to state; the more so that they are principles which have found acceptance with "the highest minds" in all ages; and, therefore, if properly presented, they ought to do so today.

I will put them into my own form; but it is just here that I shall require the criticisms and revisions of those to whom I am now appealing. Theosophy teaches that:

- (1) The *Root Principle* of the Universe is an Omnipresent, Eternal, Self-existent, Boundless, Immutable and Infinite *Life*. IT, or THAT (in Sanscrit *Sat*), is *Being* rather than *Being*; and all speculation about IT is impossible. It is the *One Reality*.
- (2) The Phenomenal or Manifested Universe is a periodical *Appearance*. It follows a Law of Cyclic Periodicity as a Whole, and also in each and all of its col-

lective or individual parts. During an almost incalculable period of time it gradually evolves from subjectivity to objectivity, and then involves back again into subjectivity; and this process takes place eternally, though eternity itself is outside of the process. It is called *The Great Breath*.

- (3) During the outbreathing process, great Cosmic Creative Beings (to whom a multitude of names have been given) are the first to come into manifestation or activity. These in their turn emanate lesser beings or Hierarchies; and so on in descending scale; but all under the One Cyclic Law.
- (4) In this process of emanation or evolution, the higher Entity, or *Ers*, at whatever stage, does not *become* the lower. It still *remains* in its own nature. Viewed from below, it may be said to be a *portion* of the higher which becomes the lower.
- (5) In accordance with Principles 3 and 4, Man as we know him today has descended from the ONE, but still retains his inner connection with IT throughout all the stages of the descent—as, indeed, does every atom. He was, *and still is*, in his highest aspect, in his real Self, a Divine Spiritual Being. At each stage of the descent there is a further individualization from the previous stage; but the previous stage *remains* as an inner *principle* or vehicle for the immortal Higher Self.
- (6) In accordance with Principle 5, the present personality of the individual man—commonly called the *self*, but in Theosophy the *lower self*—is a merely temporary, evanescent phenomenon. Yet it exists for the purpose of the Higher Self, even as the whole phenomenal Universe exists for the purpose of the ONE.
- (7) The process whereby the lower self becomes aware of the Higher Self, and becomes re-united thereto in consciousness, is known as the *Path*.
- (8) The *Path* cannot be entered consciously until the individual has recognized—at least intellectually—that he is not a separate being; that is to say, until he has recognized the phenomenal and temporary nature of the lower *self*, and the possibility of uniting it with the Higher Self.
- (9) The false consciousness of a separate lower *self* is the root of all Evil; and the result of this consciousness is to bind the individual to the lower phenomenal world, and to bring him back time after time into incarnation, there to reap what he has previously sown. The *seeds* of his previous deeds are within himself, but latent during the post-mortem states. This continual cyclic return, reincarnation, and continued bondage in or to the lower phenomenal world of *fate*, is known as *Samsāra*; and the fate whereby the man must reap in circumstances and character what he has sown, is known as *Karma*.

- (10) All living creatures being the expression of the *One Life*, have kinship with each other. This is not recognized in the earlier stages of Man's evolution, but is a necessary preliminary to his entering the *Path*. Applied to his fellow men it is the principle of *The Brotherhood of Humanity*.
- (11) There is no break in the scale of evolution and involution. It is continuous both downwards and upwards. Man as we know him today is collectively and individually retracing his steps back to the full realization of his spiritual nature; and there are those who are as much in advance of the average man in knowledge and consciousness as he is in advance of the consciousness of the primitive cell from which his physical body has evolved. These advanced members of the Race have been variously known in all ages as Initiates, Adepts, Masters, Mahatmas, Chohans, etc.—and beyond in unbroken degrees of attainment.
- (12) These Elder Brothers of the Race are the custodians of a supreme degree of knowledge known as the Ancient Wisdom (or *Gnôsis*). This knowledge has been embodied in symbols, and allegories, and fables, from time immemorial in the various Scriptures of the world. Some portion of it was disclosed in a more open manner than ever before during the latter part of last century through the instrumentality of Madame H. P. Blavatsky, and is to be found in her great work *The Secret Doctrine*, and other writings. It is this Ancient Wisdom (or *Gnôsis*) which constitutes the basis of what is known today as *Theosophy*.

These fundamental Principles will be found to be in line with all that is best in philosophy in all ages, as well as with modern science so far as it goes. They will also be found to harmonize with the *esoteric* teachings of the Scriptures of all the great World Religions; but of course not with these in their mere literal or *exoteric* forms; nor with the dogmas of a priestly hierarchy founded upon the literal form and interpretation of these Scriptures, or which sets up a personal anthropomorphic God as the Supreme Being of the Universe.

The essential oneness of the individual with the universal in the inner depths of his nature, is also the characteristic experience of all the Mystics, of whatever race, religion, or time. In this respect Theosophy accepts the teaching of the *Upanishads* as summed up in the aphorism THAT ART THOU;

and teaches that there is a definite method of training whereby this may be realized.

ESSENTIALS AND NON-ESSENTIALS

Do I need to repeat that Theosophical Organizations all the world over ought to present a *united* front to the world so far as *essentials* are concerned?

If every Section or Organization is agreed upon this, then all that remains is to agree as to what are *essentials*; and to agree to differ *harmoniously* as regards non-essentials.

There is nothing unbrotherly in the existence of independent Sections or Organizations; nothing essential in the existence of a single Organization governed by the same rules and regulations the world over. Indeed, I would say that the future work must *necessarily* be done by independent Organizations. Much of the failure in the past has been due to over-insistence on centralization of authority and government; on rules and regulations of a Parent Body with which every Section must be in conformity. That phase of the Movement has gone for good and all. It cannot any more be a practical proposition. There are already six or more independent Organizations of considerable strength and influence; and there is no reason why these should give up their independence as Organizations.

At least three of these Organizations claim to be the original Theosophical Society which was founded in New York in 1875; and they claim this to the exclusion of the others. These are, of course, conflicting claims, and an obvious cause of dissensions; but are they essentials?

Let me repeat, that what I mean by essentials is: *that which we must present to the world* in endeavoring to carry out the intention of the Masters as expressed in the quotation I have already given from one of Their Letters.

Well then: are these rival claims essentials? I do not think so myself. I do not think that the 'world' does or will care a jot as to who have the right to call themselves the original T. S.

founded in 1875. It is not these individual claims that must be put before the world, but *Theosophy*—Theosophy on the pure merits of its intrinsic worth; its rational and philosophical principles, as being the highest and best thought of all ages.

Let each of the present Organizations making this exclusive claim retain the claim if it so please them; but let it be a secondary consideration, and kept altogether in the background, not merely so far as the public is concerned, but also in so far as it has been or can be a matter which leads to separation and isolation, and to recriminations with other Organizations. Let all such claimants be large-minded enough to sink all such individual claims in the larger Ocean of Theosophy; the "Shoreless Ocean of universal truth, love, and wisdom, reflecting its radiance on earth."

It should be possible—but unfortunately is not so at the present time—for a member of any one Organization to be welcomed as a Brother, and to find himself at home in any other Organization the world over, should he find himself temporarily in some place or country where that Organization is the representative of Theosophy.

This does not mean that an individual should attach himself to, or be a member of, more than one Organization or Lodge. "A man cannot serve two masters." The duty of the individual is to his own Lodge or Organization. He should concentrate all his energies there. If his Lodge is inactive or moribund, let him try to energize and revive it. If that is hopeless, then let him frankly abandon it before transferring his activities elsewhere. I would strongly urge that any Organization or Lodge should refuse membership to a member of any other Organization or Lodge; even as a Guru would refuse to teach the Chela of another Master. There is nothing in this contrary to the principle of Brotherhood.

It should be possible for a lecturer, teacher, or leader of any one Organization to be welcomed by any other Or-

ganization: in the first place because of the Fraternity of all Organizations; and in the second place because such a teacher should be broad-minded enough to have the tact and tolerance necessary to avoid offence against the particular or special principles—or it might even be prejudices—of the particular Section with which he is dealing. It is to be regretted that this also is not possible at the present time.

In *The Key to Theosophy* (p. 49) we find the following principle insisted upon:

"No Fellow of the Society, whether exoteric or esoteric, has a right to force his personal opinions upon another Fellow. It is not lawful for any officer of the Parent Society to express in public, by word or act, any hostility to, or preference for, any one section, religious or philosophical, more than another. . . . No officer of the society, in his capacity as an officer, has the right to preach his own sectarian views and beliefs to members assembled, except when the meeting consists of his co-religionists."

Is that rule any the less binding now as between the various independent Organizations than it was when there was only one Parent Society?

It is one of the beauties of Theosophy that it can make its appeal to religionists of all denominations, or of none; for it can show that at root all religions have a common ground; and, indeed, are for the most part derived originally from the same source in the Ancient Gnôsis.

Whilst, then, the individual member, or the individual Group, may have a preference for one religion in its deeper aspects rather than for another: Theosophy must necessarily broaden the outlook and increase the understanding and tolerance as between one religion and another, or one aspect of Occultism and another.

I would emphasize once more, that none of the existing Organizations need be asked to give up their own special claims or ideas as to the status of this, that, or the other teacher. All that they are asked to do is to consider these—from the point of view of our

presentation of Theosophy to the world at large—of quite secondary importance; and that they should not make their claims a cause of division and dispute with other Organizations who cannot recognize those claims.

Likewise the teachers themselves—if they are wise—will keep their personal claims wholly in the background; and refrain from using their own particular Organization in such a manner as to antagonize others. . . .

The Modern Theosophical Movement can yet become *in all that is essential*, a Movement that will be "*a real Universal Fraternity*," and that will "arrest the attention of the highest minds."

It is not a question of re-uniting into one Organization, but simply that, to whatever Organization an enquirer goes, he will find the same *principles* expounded, and the same *practice* of Brotherhood and tolerance for the opinions of others. . . .

Writing to A. P. Sinnett in 1882, Mahatma M. speaks of the Theosophical Movement as distinguished from any particular Organization or Society in the following terms:

"Europe is a large place but the world is bigger yet. The Sun of Theosophy must shine for all, not for a part. There is more of this movement than you have any inkling of, and the work of the T. S. is linked in with similar work that is secretly going on in all parts of the world."

May I hope, then, that those who

are large-minded enough to sink their personal likes and dislikes in the larger Cause; who can distinguish between essentials and non-essentials, and between their own Organization and the Theosophical Movement as a whole, will do me the honor to consider the principles and propositions which I have herein advanced, and will communicate to me any criticisms, objections, or amendments which may appear to them to be necessary.

I will then endeavor to re-draft this Pamphlet into something which might perhaps approximate to a unanimously accepted *Charter* which shall re-unite the whole Movement—or at least a preponderating number of Organizations within that Movement—into one common agreement as to the fundamental Principles of Theosophy; and also as to what each and all of such Organizations should endeavor to be in their presentation of Theosophy to the world.

To any and all individuals or Organizations who are endeavoring to teach the Theosophy of H. P. B. and the Masters as contained in what these have given to the world in their writings, I extend the hand of fellowship, as also to those who are giving out the same teachings—the Ancient Wisdom or *Gnôsis*—under other names and forms.

WILLIAM KINGSLAND,
47 THE STRAND,
RYDE, I. OF W.,
ENGLAND.

Mastery

By George Burt Lake

(Illinois)

No man can give me anything at all
Except his love; nor is there aught by chance.
I have determined my own rise or fall
For I am lord of daily circumstance.

Towards Theosophical Unity

By Herbert Radcliffe

(California)



HE reports, letters, and other personal assurances that are accumulating regarding the movement for intersociety coöperation, prove that the idea has evoked in many of our members the same wholehearted response that was given by our President at Geneva. She said, "There should be only one Theosophical Society," and those of us who regard her as the channel for the plans of the Masters to our T. S. will now do everything we can to bring about the realization of her statement.

Not for many years has there been within the Society so instantaneous and enthusiastic a response to a new idea. True, this keynote of unity is manifesting in every department of human life—religious, scientific, commercial, social—and people of hitherto divergent opinions are coming together in greater fraternization and harmony. The only wonder of it is that the call to Theosophists was so long delayed: now that it has come, it is but natural that those who are in tune with the progressive forces of the new age should welcome it with eagerness and with the wish to aid it.

If the twenty-two independent Theosophical Societies in the world could gradually learn to function together harmoniously, what a tremendously accelerated force would be given to the vital message of peace and of wisdom which Theosophy can give to an irritated and troubled world!

Small surprise is it that as Theosophists ponder on this, many should feel from the very infinitudes of their souls that there is no work so important as this at the present time, to do everything they can to aid this movement towards Theosophical coöperation.

But, at the same time, it is well to remember the old law that action and

reaction are equal and opposite, and that it is always at work; therefore some misunderstandings have arisen because of that peculiar personality equation which so often causes us mere humans to delay the fruition of the plans of the Great Ones. Well, as they seem to put up with it, perhaps we had better, too!

It does not so much matter from which Society or from what person they come, we must expect some obstacles to the smooth and rapid *rapprochement* of organizations and individuals that for many years have worked for Theosophy in very different ways. And unless a Theosophist in one Society has had actual contact with the members of another Society, he can hardly realize the widely different character of their points of view. Each has approached Theosophy along a different way, by the study of different books, under the guidance of different teachers and leaders, and by the application of different methods of self-development and service.

We may think that Theosophists are very much alike, but it is a surprising fact that different schools of Theosophy turn out different "brands" of Theosophists! In fact, these Theosophists are almost as different from each other as are the citizens of different countries; likewise some are pacifists and would like to fraternize on an equal basis with others, while some are militarists about *their* Theosophy and think it very superior to all other expositions!

But our hope of course is that all will joyfully do their utmost to cooperate in the interesting and delightful work of developing an understanding which shall be broad enough and kind enough and unifying enough to regard the members, methods, and the ideals of other Societies as of equal im-

portance and sincerity to their own.

This is just as easy as to develop among the peoples of the world a similar conviction with regard to nationalities other than their own—and it is just as difficult! And yet, occultists tell us that it can and must be done to keep in line with the progressive forces that are working for unity and peace in the world.

One of the first difficulties to be surmounted in connection with the new spirit of coöperation is the tendency to criticize the leaders and teachers of other Societies. In some cases, members have been pretty strong in their condemnation of other Societies, other officials, other teachers, other writers than their own. Is it too much to suggest that the time has come to drop this attitude entirely? What an example it would be to their followers if every leader abstained absolutely from any needless criticism that strengthened old antagonisms and thereby added obstacles to this vital cause of Theosophical peace!

This need not preclude independent judgment, and a statement of non-agreement where that is necessary, but it should be put in words of brotherly kindness, as one would expect among members of one family. There is no question of "gagging" free speech, but there is a question of defending

Theosophic principles without stooping to belittle personalities who are serious and who have been earnestly trying for many years to express their Theosophy along lines which they conscientiously believe are helpful to others. However meritorious a person may consider his criticism of anything or anyone that pertains to another Society, is it not self-evident that union amongst Theosophists will be more quickly and happily brought about if the points of harmony and agreement are emphasized at the present time?

Could we not all agree to a five-year armistice during which we would lay aside all those points of personal diversity and misunderstanding which have unfortunately kept Theosophists and their Societies apart for so many years? This would so deplete old separative thought-forms that they would no longer have power to disrupt.

If this brotherly attitude were adopted, it is the Brothers of the Shadow who would be gagged, dominated, and forever inhibited from using the methods of separateness which for years have prevented Theosophists from doing justice to the spiritual work given them to do by the Masters of the great White Lodge—Brothers of the Light.



The Gift of Forgiveness

The brave only know how to forgive; it is the most refined and generous pitch of virtue human nature can arrive at. Cowards have done good and kind actions; cowards have even fought—nay, sometimes conquered; but a coward never forgave—it is not in his nature; the power of doing it flows only from a strength and greatness of soul conscious of its own force and security, and above all the little temptations of resenting every fruitless attempt to interrupt its happiness.

—Sterne

The Coffey-Humber Cancer Treatment

By A. Zuber, M. D.

(California)



OF all the diseases to which man is susceptible, cancer seems at present to be the outstanding one, especially from the viewpoint of its quite consistent refusal to yield to any known method of treatment, particularly when it has passed the very early stages; its death rate is appalling and totals, in America alone, 100,000 per year.

All schools of the healing art have ever pursued this very real menace to humanity. Literally millions in money have been spent, and long years of time and energy of vast numbers of conscientious and painstaking scientists have been given to this terrible affliction. But in the very face of this vast accumulation of facts and figures, Dr. Little, Manager of the American Society for the Control of Cancer, frankly states, "All that we don't know about cancer is more than all we don't know about all the rest of the diseases that afflict humanity."

Is it any wonder, then, that man is so determined to solve this enigma as successfully as he has malaria, tuberculosis, syphilis, typhoid, etc.? Is it any wonder that he is constantly investigating, accumulating facts, studying cancer patients, and performing all sorts of experiments with and on any and every thing wherein he thinks a glimmer of light may be found? One is inclined to answer Dr. Little thus: "When cancer is finally conquered, the world will no doubt be astounded at the very simplicity of the whole problem." In fact, some suggestions presented in Geoffrey Hodson's late book, *New Light on the Problem of Disease*, may be well worth the thought and consideration of some of our eminent scientists.

One might tell of cures, treatments, elixirs, etc., both of the authentic and charlatan practitioner, until one grew

weary, and still never exhaust the ever widening arena of this specialty. The field seems limitless, the cure path uncharted, and the way dark; and the sufferers increase each day.

Small wonder, then, that when the two physicians, W. B. Coffey, Chief Surgeon of the Southern Pacific Hospital in San Francisco, and J. D. Humber, his assistant, stated before the San Francisco Pathological Society on January 6, 1930, that they had found what seemed to them a right approach to the problem of cancer because of certain results obtained, the news spread like a flaming forest fire before a gale of wind. This report of their experiments, and an ocular demonstration of a few patients to whom their specially prepared suprarenal extract had been administered, created a considerable stir among the physicians present; and their discussion, both at that moment and when they met here and there during the week following, inadvertently led to the unfair press reports which later aroused comments pro and con, and injured the two discoverers of the extract and greatly disturbed and discouraged cancer victims throughout the land.

Now let us discuss for the moment just what these two men did state at that memorable meeting:

First, last, and always, they reiterated the fact that they were *not* announcing a cure, but that they were prepared to prove some claim to alleviation of such symptoms as pain, odor, pressure (due to overgrowth of tissue); that many cancer masses had broken down and sloughed out, that appetite and weight were regained, and that they had the fond hope of demonstrating in time complete destruction and healing of some cancers, which could be judged only after the lapse of sufficient time to allow of no recurrences.

These two skillful physicians, Drs. Coffey and Humber, also stated then, as they still maintain, that only such patients as were past help from surgery or radium or X-ray (the only known remedies for cancer to date, and then only if applied in the early stages of the disease) were permitted to receive their special suprarenal extract.

Their theories about cancer were developed as follows:

1. All malignancies are constitutional.

2. Cells with no definite function or controlling element become "anarchistic cells," growing and multiplying at a rapid rate without a proper relationship to other tissues and cells of the human body.

3. If the cells of the human body receive an "insult" by irritation, trauma, or otherwise, such cells begin to multiply and give expression to themselves in an anarchistic way, unless they are held in abeyance by forces as yet unknown.

4. Therefore, a governor or stabilizer is needed and nature must provide this in an active principle or hormone.

This hormone, then, was what they definitely set out to find. It led to an endless search throughout the body, its tissues and endocrine extracts, also through the realm of drugs, foreign proteins, etc., until, by the process of elimination, the cortical substance of the suprarenal gland was selected as containing this hormone or active principle and stabilizer to tissue growth.

Graduated subcutaneous injections at varying intervals were given, first to animals and later to man, with the aforesaid results. Autopsies showed necrosis in many metastatic areas aside from sloughing at the original seat of the disease.

In spite of much skepticism and indifference since January the work, aided by many philanthropic friends and associations, has gone steadily on. The claims remain the same—not cure, but investigation. Clinics have been established in San Francisco, Los Angeles, and Long Beach and to date over two thousand persons have been

treated and twice as many turned away for various reasons. Admittance to the clinic is rather rigid, inasmuch as only inoperable cases are accepted and there are of necessity certain other regulations which must be complied with. After admission, careful records are kept which are constantly being studied, that no ray of scientific light may be lost.

At present this work is carried on under the auspices of the Better Health Foundation of California, which was formulated for this purpose and for the extension of scientific research.

Several months have elapsed since January, 1930, and one may now offer the thoughts of other men equally as intelligent and painstaking as these two world-known San Francisco specialists.

Some physicians are opposing and others are praising the method; where lies the truth? As to cures, it is still far too early to demonstrate anything definitely. Some patients seem to have been markedly benefited and statistics in the three clinics thus far compiled bear this out. Many have not been helped at all, and a considerable number have already passed out of this physical world.

Some physicians have finally given up hope in the much-heralded efficacy of this treatment and have gone back to their own cancer studies, and others who have worked and studied in the clinics have come away disillusioned. Such a visitor, Dr. Ellice McDonald, of the Graduate School of Medicine of the University of Pennsylvania, is quoted as stating to the Biological Section of the American Chemical Society on Sept. 17, 1930, "This form of treatment is without any curative value and is unduly exploited. The claims made for the treatment have led to patients flocking to San Francisco to follow a will-o'-the-wisp in seeking a cure. Many have gone on long journeys when they could ill afford the expense, and they have lost the opportunity of more effective treatment."

This, to be sure, is only one person's summary, but it does somehow

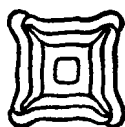
voice the sentiments of many others who were at one time such enthusiasts for the new treatment. And so the bubble has again burst more or less, and man must continue to pay in pain and suffering for a vast array of misdemeanors entered into by himself, some time, some where, in the world of experiences to be gained and lessons to be learned.

How can it be expected that a preparation derived from the painstakingly builded body of an animal which later has been slaughtered for the sheer purpose of mankind (as he thinks), can in any way alleviate such suffering or make the load one whit lighter? Is it not more logical to believe that such action on the part of mankind is simply adding to the difficulty rather than making it easier?

Unless there is some more convinc-

ing evidence than we have, I believe the Coffey-Humber treatment is not the solution of cancer ills. Man must look further. Behind the veil which separates the seen from the unseen, is to be found the solution of this perplexing problem. When we have succeeded in pushing our knowledge back, behind, within, far enough, we will then know the cause of cancer. And once its cause is comprehended, the treatment will automatically fall into place just as any mosaic does, the moment its key stone is set right. Cancer, as many other diseases, has its beginnings in bodies more subtle than the physical, and its treatment must also be sought there as well as on the physical plane.

"Seek and ye shall find." Who will undertake the task?



The Last Night on Atlantis

By Peter Gray Wolf
(California)

Sometimes I hear
The cry of drowned Atlantis. There! The steep
Height from which fell our mighty ancestors
Is crowned with lights on armored battlements
Tall, like the stronghold of a race of giants . . .
Day turns to night; it is the darkest night
That dense impenetrable skies can breed,
And fear, darker than night grips all the land
Which quakes and rumbles, toppling the high walls
Upon a last mad hour of revelry!
From the wet streets outside the Hurricane
Snatches all hapless living things away
Into the wilder chaos of the storm
Where the mad elements rave overhead . . .
White lightning rips the dark. A giant wave
Engulfs, and the sick earth swoops to the deep—
Down! Down! Ten thousand feet under the sea!

The New World of Science

By Alexander Horne

(California)



IN a recent issue of the *Atlantic Monthly* J. Arthur Thompson, one of the leading English scientists, gives an inspiring survey, under the above caption, of the recent discoveries and the newer trend in scientific thought. For one who has followed the older as well as the newer science, and is acquainted with the position laid by H. P. Blavatsky while the older was yet in its heyday, the bold change that has come about in the beliefs and attitudes of modern scientists is breath-taking. Let me give you a few examples.

1. One of the fundamental propositions of *The Secret Doctrine* is that Mind pervades all nature, ranging in all grades of manifestation from the purely latent, in the mineral kingdom, to the active, in man. This was generally denied by official science at the time the above work was written. As a result of profounder researches, and the bolder speculations they have led to, the above scientist tells us that "there is dawning a new view that the whole of life and the whole ascent of life are interpenetrated with 'mind' . . . even though it slumber in tree and coral . . . To the monistic evolution-philosophers it is indeed necessary to go further and to credit the original nebulae with something more than would have met the eye had there been any eye to see—something analogous to mind, out of which mind could have evolved. For it cannot be juggled out of matter and energy . . . After a long circuit there is a return toward the old truth: In the beginning there was Mind."

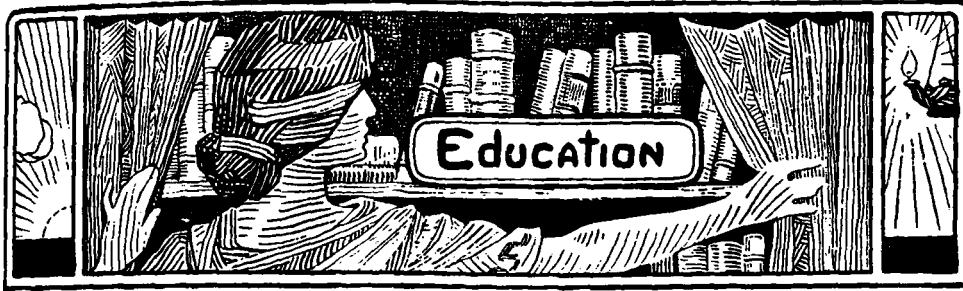
2. When we are told that H. P. B.'s mission was to destroy the materialism that was rampant in scientific circles in her day, we can well rejoice that this materialism has at last been vanquished. "Gone too," says

our scientist again, "is the phobia of the old apsychism, the fear of what Comte has called 'illegitimate materialisms' . . . It is illegitimate to say that nothing is done to or done by a living creature which cannot be adequately described in chemical and physical—that is, theoretically, mechanistic—terms. 'Illegitimate,' because exclusively mechanistic biology does not work; it involves a false simplicity which does not grip the major facts of life such as development and behavior."

3. A healthy tolerance has taken the place of the old arrogance. "Gone too from the minds of many is the old view of science as a kind of bed-rock knowledge which has the last word to say about everything, the one and only right-of-way to reality. Science has no such exalted *métier* . . . Its questions are What, Whence, and How? But it declines to ask the question Why? For it is not its business . . ."

4. Seeing evolution everywhere, our scientist finally asks whether we need stop with the human kingdom, and boldly voices a prophecy as to that which might perhaps lie beyond man. "Just as a yellow bunting on its furze bush is beginning to have a very definite subjective individuality (above which the dog and the horse, humanized by sharing responsible tasks with man, are reaching forward to a personality, which those who know them best are slowest to deny them), so there may be an integration evolving in mankind beyond the ordinary human mind and character. Is he not a bold evolutionist who would close the door of hope to those who believe that men and women at their best may rise to a yet higher integration—and even gain an 'immortable' soul?"

The article as a whole is worth reading and keeping. Lecturers especially will find it a veritable mine, not only of information, but of ammunition.



The University and the Future

By James H. Cousins, D. Litt.

(India)



HERE are two developing motifs in the pattern of human life today which seem to me — exercising such measure of intelligence as the Weaver has granted me—

to stand to one another in a relationship of mutual need and satisfaction. One is the demand of youth for liberation from externally imposed restrictions on its experience—a demand as old as Life itself, yet naturally new to each new embodiment of that Life; the other is the increasing tendency to draw humanity together into larger and larger groupings of affinity and mutual interest.

The complementary relationship between these two motifs is not immediately realizable by the mind. They may even at first glance appear as foes. Liberation might well be the slogan of nascent anarchy, and regard a movement towards synthesis as the conspiracy of an enemy. And it would be right, if the whirlpools on the river of life were completely separate entities unrelated by the onward-moving water. But Nature has placed this among the impossibilities, and decreed the ultimate futility of all efforts towards separation. The correctives inherent in the ever-developing Life must, in the end, if not before the end, prevail amongst the nominally separate forms which that Life assumes. Between the individual and the group, between the group and the total, there can be no permanent disruption. A

liberation that sought—if such were possible—a wholly unitary satisfaction would only achieve satiety, which is slavery. True liberation finds its true satisfaction in ever-widening bonds of mutual relationship.

On the one hand the educator finds a human individual; on the other, the individual's universe—that vast synthesis of substances, orders, qualities, powers, materials, which the interactions of Nature and Humanity have elaborated from the simple root of universal Life. The whole business of education is the intelligent, fruitful, happy adjustment of developing youth to its environment, which is also developing. The present "revolt of youth"—as it has been somewhat melodramatically called—is a symptom of the failure of such adjustment.

The failure of education to adjust youth to its universe, external and internal, is, I am convinced by long thought and experience, due to the fact that, while educational theory, taken as a whole, contains all the needed means of adjustment, educational practice, as decided by persons and circumstances outside the domain of theory, has only dealt with a part of the student's nature, and for an inadequate purpose. It has not sought to adjust an individual human synthesis of growing desires and capacities to the synthesis of its environment. It has only sought to push a more or less trained mental unit into the *mêlée* of

relatively polite antagonisms called "life" for the satisfaction of desires that are mostly at a level lower than the desires of the mind. Recently modern education has discovered, or rather rediscovered, the value of physical fitness, and has moved towards the restoration of the Grecian ideal of a sound mind in a sound body. Now it is beginning to consider the education of the feeling-capacity of youth, because it is being demonstrated in experimental educational institutions that such education has a therapeutic value in moral delinquency. By and by, educational authorities will realize that what can cure moral delinquency can also prevent it. When that point is reached, when aesthetical development is moved from the circumference of education, where it is inoperative, to the center, which is its rightful and effective place, education will have taken all but the final step towards the complete expression of the individual human synthesis.

The cardinal defect of education, as I see it, is just this: it has failed to realize that, despite the emphasis in our time on the mental function of humanity, man is supremely a creative being, a sharer in that vast ferment of productive activity which has originated, and which carries on, not only the orbital dance of the stellar universes but the electronic dance in his own individual system, which makes the living body of man and woman as stupendous a wonder as the celestial galaxy. That universal impulse must find expression. The creative impulse produces the interaction of energy and substance that we call Life; and the activities of Life, including the mental activity, justify themselves according to the measure of their creativeness.

In the realms of Nature where need and satisfaction are within hail of one another, and the creative impulse expresses itself with the minimum of obstruction to its perpetual flux, it achieves within accepted limitations the exquisite perfections of the crystal and the flower. But in humanity, with its complex instrument of expression, the river of creative energy breaks into a

number of distributaries, physical, emotional, mental, which have a tendency to pile in their own exits the deltaic deposits of self-consciousness. Instead of the irrigation of the whole area of Life being accomplished, aridity is set up in one section through artificial obstructions, while in another section, whose distributary is forced to carry more than its capacity of the fertilizing waters of life, there arises, in season of special lightnings from the clouds of desire, the catastrophe of unmanageable floods. Translate this symbolism into the facts of today, and you have the explanation of the hectic and erotic excitements in which youth, denied by its faulty education the opportunity for true and full creative expression in the higher capacities of its nature, seeks a spurious, unstable, and ultimately unsatisfying expression through its relatively lower capacities.

Creation is liberation. What youth has in all ages needed, and what it is demanding today under the pseudonym of freedom, is opportunity to create its own subjective universe, not to manufacture an imitation universe on stale objective models. Truth and security are in the demand, likewise falsehood and danger. The elements of unreality that were built into the past will crumble at the touch of new embodiments of reality. Where the new liberation is real, it will reinforce and be reinforced by the realities of the past. Reality is dateless. Reality is never in danger. But there is danger of disillusion, disruption and unhappiness both to youth and its universe in partial demands and partial fulfillments, which project the inescapable creative impulse in one direction to the impoverishment or exhaustion of another, and achieve only exaggeration and instability instead of the joy and repose of *complete* expression.

I underscore the adjective *complete*, for this is the crux of the educational problem. Liberate physical capacity alone or predominantly, and you let loose not a human being but an articulate animal. Liberate feeling alone or predominantly, and you produce folly and uselessness. Liberate both,

and you put into operation a double power, which, on the side of the physical, will degrade the divine function of physical creation to the level of sensual gratification without responsibility; and on the side of feeling will sentimentalize the physical relation of the sexes into an erotic obsession, such as pollutes art and entertainment today. Liberate thought alone and you unsheathe a ruthless weapon. Cold reason is cold steel. But to liberated thought add liberated feeling and physical fitness made intelligent by knowledge, and you set free an entity in whom judgment, responsiveness and power, energizing and at the same time controlling one another, will produce not merely "candidates for humanity" (as an eminent jurist and orientalist has characterized the mass of humanity in a phrase that grants the saving grace of progression to Carlyle's "mostly fools") but approximately decent human beings. And when, with the coming of educational wisdom, the Universities of the future realize that thought, feeling and dynamic power are not the essential educable entity, but only the instruments of Man the Maker, and set free the creative spirit in Humanity through its characteristic, though not exclusive, modes of expression, the arts and art-crafts, we may then hang out the banners of welcome to the forerunners of a race worthy of the great name of Humanity.

The creative impulse in humanity, set free in the education of the future, and moving instinctively towards its source in the Universal Life, will restore to education, and through education to the general life of humanity, the expansion of consciousness and the reverence for the Great Life and all its manifestations, which is the essence of religion, and without which all else is held from its fullness, as an artist and his creation are held from intelligibility and fullness if his creative energy is spent on details without constant reference to the ultimate unit of creative totality.

Moving outwards towards expression, the liberated creative impulse—

preserving by complete liberation its own integrity, declining servitude to any of its instruments, lifting to its high allegiance Humanity's powers of head, heart and body—will release the arts from the burden of the flesh and the bondage of the nerves, and make them the audible, visible, and tangible embodiments of man's highest function as creator, not only in objects of art but in every expression of Life individual and corporate.

These capacities and powers—aspirational, creative, intelligent, responsive, dynamic—are for ever seeking incarnation in the individual. Their progressive, full, coördinated liberation in youth should be the impulse and the joy of life; their fruition its justification and glory. Frustrated, they lure or provoke life into distortions, inadequacies, dishonesties of thought, feeling, and action. Set free in fullness and equipoise, they disclose their own natural sanctions and develop their own natural controls—sanctions and controls that cannot be moved, since they are rooted in the law of human nature that the higher powers of Humanity, when given effective expression, control and purify the lower.

It is to a view of the future such as this, that I feel the Universities must address themselves, if they are to serve the progressive individual and collective liberation of humanity out of the oligarchies of the partial and inadequate into the spiritual democracy of completeness. To do so they must provide for the complete synthesized capacities of the individual, a complete and synthesized education; that is to say, for the educable individual, who is at once, though in varying proportions, mystic, creator, thinker, feeler, actor, the Universities of the future must provide a curriculum of studies, informational and expressional, in essential religion, which is the creative impulse turned inwards in arts and art-crafts which are the means of expression of the creative impulse turned outwards, in philosophical thinking, in scientific observation, in appreciation of human attainment in all places and times, in organization and activity.

International House

By Harry E. Edmonds

(We are glad to publish the following at the request of one of our members, as the existence and work of International House should be more widely known.)



AS ONE goes up New York's finest parkway, International House immediately engages one's view. Its windows, row on row, in every direction drawing light, and its two towers, like spires pointing upward into the blue, are symbolical of its intellectual and spiritual aspirations. It is a place of amazing activity and its life is profoundly prophetic of the future.

Some things start big and become little. Others begin little and grow big. International House really began fifteen years ago in a friendly "good morning" addressed to a Chinese student by an American. That little seed of friendship grew, it was nourished, watered and watched until, aided by the consecrated wealth of one of the world's most generous spirits, it has become, like the proverbial mustard tree, an abode for all the world. This last year, the first year of International House, it has had 1,250 student members from 70 nations, and of these, 525, representing nearly 60 countries, live beneath one roof. Any other community of that size anywhere would have its sheriff, jail and court. Not so this one. Which leads very naturally to the inquiry as to the objective that holds such a large and heterogenous group in peace and harmony.

The purpose of International House is the "improvement of the social, intellectual, spiritual and physical condition of men and women students, from any land, and without discrimination because of religion, nationality, race, color or sex, who are studying in the colleges, universities and professional schools of the city of New York."

As New York is the world's me-

tropolis in population, wealth and commerce, it may be expected to rank first as an educational center. The endowment and equipment of the higher institutions of learning of this one city exceed that of many American states and several other countries combined. Nearly 75,000 students are the beneficiaries, thousands of them taking post-graduate courses. Most of the 1,500 foreign students are in this latter group. Having taken their preliminary degrees in their home university, or some American college, they go to New York to pursue advanced work in business, law, medicine, education, theology, political economy. It is a rather significant fact that the foreign students in New York comprise nearly one-sixth of those in the United States.

The majority of the residents of International House are men students, there being 400 of them and 125 women. This greater proportion of men is due to the fact that there are more men students from abroad than there are women, though in future years the ratio will probably change. European women already are coming in increasing numbers and this year there are fifteen Chinese women members, as well as a number of other Oriental women students.

The dormitory rooms are by no means the only features of the building. There is a big foyer or Great Hall beautifully furnished with comfortable chairs, great rugs, reading tables, etc., an ideal place to entertain visitors or meet and chat with friends. The men and women each have a large room for reading and social purposes and on the second floor, overlooking the park, there are quiet alcoves for reading, writing and chatting. A grand reception room on

the first floor is available for meeting guests and, best of all, on the floor above, commanding a magnificent view of park and river, is the Home Room. As its name implies, it is a real "homey" place, with fireplace, piano, kitchenette where tea may be prepared, and furnishings such as were found in American houses of the early Colonial period. Here are held numberless smaller parties, teas and national receptions. The Bulgarians or Chinese or South Americans may, for instance, have a tea or reception for American and other guests whom they wish to invite.

The Assembly Hall, a large auditorium providing seats for one thousand, serves as the meeting place for the large gatherings. Here are held the regular Sunday suppers, the big discussion meetings, socials, plays and entertainments of all kinds. A very good stage makes possible the presenting of national nights with proper settings and light effects.

Students, however, have other needs than places for study, sleep and meeting friends. To meet these other physical needs, the House has provided a well-equipped gymnasium, where any day one may see students from every continent becoming real friends by playing handball or basket ball together.

No student need go hungry, for a large refectory or dining hall is found in the building where students may get pure, well-cooked food at reasonable prices. Eating there is entirely optional, however, and one pays for the amount he eats. . . .

International House is a home and in its membership there are far more students than are residents in the House itself. Not all of the members are foreign students, for one of the primary purposes is to bring students from other lands into contact with the best type of American students. So about one-fourth of the entire membership of 1,250 are from the United States.

There are, besides, many American families living in and near New York,

who are particularly interested in meeting students from abroad and inviting them to their homes or in other ways helping interpret America to them. These people are associated with the House as members of the Hospitality League, and are valuable in introducing to the foreign students something of American home life.

If a member, one need not feel lonely, even though thousands of miles from home. Social meetings, discussion groups, excursions, lectures, national nights, teas and many other activities bring students together in friendly companionship. One of the American residents whose home was near enough for her to return for the Christmas holidays remarked that it was the first Christmas she had ever wished to be in two places—at home and at International House. . . .

A large representative body for discussing international problems—the International Student Assembly—meets several times a year and affords opportunity for frank exchange of opinion. Each country represented in the House may elect two representatives to the Assembly, which gives it the distinction, with members from seventy nations, of being the most representative body in the world dealing with international relations. Its meetings have proved that representatives from the principal nationalities and peoples of the world can meet and discuss problems involving serious conflicts of the various national interests in a friendly spirit and with courteous attention to the opposing viewpoints of other representatives. . . .

International House is separately incorporated. It is not affiliated with any educational, religious, or other organized group. It may be likened to an island in the midst of the sea where such as can qualify may come and develop, free from the bias of a particular point of view, which frequently stunts and suppresses youth. One must accept the traditions of these "islanders" however, and become a good citizen, or lose his privilege of citizenship.

The Abraham Lincoln Foundation

By Frank Le Fevre Reed
(Texas)



PRACTICAL plan well worked out for a University conducted for world peace and international understanding is presented in an article in "The Abraham Lincoln Foundation and University" by Eugene Randolph Smith, Head Master of the Beaver County Day School, Chestnut Hill, Massachusetts, in a recent issue of *Progressive Education*.

The Foundation will comprise a fund of over 65 million dollars for financing the Abraham Lincoln University. Each place in the University will be endowed with a fund of \$50,000, the income from this amount paying all the expenses of a student from entrance—including the usual four-year college course and two years of graduate work—six years in all.

From the United States there will be one student from each state and thirty-two students at large, and 120 students from the other countries of the world. 200 will enter each year; and after the sixth year, when 1200 will be present, 200 will finish each year. The University will be located in New York state between the Hudson river and Connecticut, with a secondary centre at Washington.

The opening of the University will be in 1934, the faculty being composed of the most eminent men in their field and personally in deep sympathy with

the purpose of the University—a living force in the lives of the students while they are obtaining an education "designed to fit them for public thinking and public service, positive leadership toward constructive intelligent worldmindedness, ready to work for understanding and coöperation between nations."

The initial group of the faculty will be chosen early and will be given the opportunity to travel, to inform themselves at first hand on international conditions, and to make definite plans for the curriculum. This, we are told, "cannot be founded solely on tradition, but must be developed in accordance with the best modern thought in philosophy and psychology."

We wonder to what extent the Oriental nations will be considered; the new life in China and Japan, and freedom and self-government in India, as well as the South American countries, Central America, and so on. Or will the internationalism be limited to Europe and North America and the same old world problems as of yore. To what extent will this 5th-Race project with its millions include the extensive plans of the Theosophical World-University and its outline for a complete education? To what extent will the administration and faculty rise above the "best modern thought in philosophy and psychology"?



Adored Superstitions

By Hamilton Stark

(California)

UNREASONING prejudice, and sentiment of an irresponsible type, are more influential with many millions of thoughtless people than is a plain statement of unwelcome facts. A superstition is an erroneous belief—one which persists after the error has been shown to be such. Should people be encouraged in their false beliefs, or should they be awakened, when possible, to the advisability of improvement? The users of ready-made thought generally believe:

1. That a star may sometimes be seen between the "horns" of the new moon.
2. That the sun "draws water" when alternate streaks of light and shade appear to radiate from it.
3. That a cyclone is some kind of a storm.
4. That steam is visible.
5. That there can be events, effects, or results, without causes for them.
6. That something can be nothing.
7. That some things are supernatural.
8. That animals do not see entities that are invisible to humans.
9. That the physical body is the real man.
10. That people cannot thrive without a meat diet.
11. That so-called "edible" meat is not corpse.
12. That butchers may butcher humanely.
13. That packing houses do not promote disregard of human life and rights.
14. That "refined" or processed foods are nutritious.
15. That cremation is unholy.
16. That vivisection serves a useful purpose.
17. That barbed wire makes better stock fence than does smooth wire.
18. That to make any bad matter worse shows intelligence.
19. That peace can be had by fighting for it.
20. That one voter's vote doesn't count.
21. That if you want Prohibition, you should vote some other ticket.
22. That they understand modern finance.
23. That money is wealth.
24. That the stock market is a beatable game.
25. That a "Trust" is necessarily trustworthy.
26. That interest is not usury.
27. That a Government controls its own money.
28. That bankers have nothing to do with "hard times."
29. That "trade customs" (short-weights, etc.) are ethical.
30. That "ain't" is sometimes the right word.
31. That there can be "grammatical errors."
32. That our systems of grammar and spelling are logical.
33. That an exception can sometimes "prove the rule."
34. That there can be such a thing as "hoping against hope."
35. That Sunday is "the Sabbath."
36. That if millions of people "believe" an untruth to be true, then therefore the belief becomes advisable.

37. That to "believe" the many contradictions in the Bible is a wise and wholesome thing to do.
38. That Thomas Paine was an infidel.
39. That Prohibition is the cause of drunkenness and lawlessness.
40. That whiskey can cure snake bite.
41. That medicine can "settle in your side."
42. That "colds" are "caught."
43. That disease can be cured by treating symptoms instead of the causes.
44. That unnatural methods and purposes can be forced upon Nature with impunity.
45. That vaccination, inoculation, "immunization," etc., do what doctors claim for them.
46. That the present-day practice of medicine is always "a noble profession."
47. That an operation is successful if the patient lives until removed from the table.
48. That "scientists" generally show a disposition to be fair.
49. That all past civilizations are now known about, and that there could have been no ancients who knew as much as we do.
50. That artificiality or "civilization" is Enlightenment.
51. That encyclopedias are reliable.
52. That history is true as recorded.
53. That the "Indians" were to blame for being dispossessed by the Whites.
54. That the American aborigines burned people to death before white men showed them how.
55. That the Santa Claus, stork, and other pretentious myths, are harmless.
56. That Columbus discovered America.
57. That gold was not discovered in California until 1849.
58. That the last Russian Emperor was a Romanoff.
59. That Queen Elizabeth had no children.
60. That Shakespeare wrote or conceived all the works that bear his name.
61. That Rutherford B. Hayes was elected President.
62. That anarchy and democracy are synonymous.
63. That politician is synonymous with statesman.
64. That "the people" choose their officials in the United States.
65. That most government officials respect their oaths of office.
66. That politicians always mean what they say.
67. That bribe takers are worse than bribe givers.
68. That crime, as an organized business, does not involve the police and judiciary of the land.
69. That most government "diplomats" are honest.
70. That the ridiculous state of the law is not by and for lawyers.
71. That war is more patriotic than is peace.
72. That ammunition makers and would-be profiteers do not want war.
73. That birth-month gems, as arbitrarily assigned by jewelers, are appropriate.
74. That it doesn't matter about the Moon, when you plant.
75. That Moon and Zodiacal lore, as shown by almanacs, is identical with that published by properly educated astrologers.
76. That sleeping sickness is more deadly than the suggestionized state of mind that prefers the unreal to the real.

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Editor's Note: The author of "Adored Superstitions" is willing to prove any of the statements he has made. His address is Cardiff, San Diego County, California.



Teachings of H. P. Blavatsky

Article Review by John Elliott



ON GLANCING over some miscellaneous literature on a bookstall in London recently, the reviewer came across a volume entitled *Fragments from the Teachings of H. P. Blavatsky*, by H. Burford Pratt (Rider & Company, London). Even a cursory glance at its contents made one wonder, as a more critical reading made one regret, that it is not generally included in the lists of books recommended to readers of Theosophical literature.

Is it because, as Mr. Pratt says in his preface, "there is a temptation to shelve Madame Blavatsky's *Isis Unveiled* and *The Secret Doctrine*, not so much because we do not appreciate them, but because they are believed to be too advanced for the general reader"? If so, and if it be true that the average Theosophist is not well acquainted with Madame Blavatsky's writings, this book will surely tempt him to get better acquainted with them.

What Mr. Pratt has done is to take certain general subjects like "Science and the Story of Man," "The New Race Type," "The Government of the Universe," "The Mysteries," "Occultism and Science," and then with great patience, skill, and intelligence he has gone through the two volumes of *Isis Unveiled* and the three of *The Secret Doctrine* and brought together in readable paragraphs the salient points, in H. P. B.'s own words, on each of these subjects. For the meticulous scholar he has recorded, at the end of the book, the exact page and book reference of his quotations.

Put together in this way, Mr. Pratt has succeeded in giving us a volume that is not only readable, but that is actually fascinating and exciting. To read *Isis Unveiled* and *The Secret Doctrine* in the originals is a task which only the most serious of students attempts. It is an attempt that is profoundly important, but the works are so encyclopedic that only the most zealous readers who have the time are apt to go through them. But in Mr. Pratt's book we have some forty different subjects well selected, and the occult teachings anent them given briefly—but in her own words.

One specially interesting and delightful fact that is borne out by this book is what H. P. B. herself said more than forty years ago, "In the twentieth century of our era scholars will begin to recognize that *The Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined. Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door is permitted to remain a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted, though still, even now, very limited."

It is quite obvious now, as we look back to the days when H. P. B. was writing, that the Masters of Wisdom, Who chose her as a channel through which They gave these occult truths to the world, opened the door a little for

that generation, and still more for the present and the future ones, at which time the great accession in realms intellectual will turn the understanding members of the race away from things physical to things superphysical, from materialism to spirituality.

The recent notable advances in psychology and all its related branches, as well as in physics, chemistry, astronomy, relativity, philosophy, religion, and mysticism, were largely foreshadowed in H. P. B.'s books, and there is hardly an important phase of any of these subjects that was not there anticipated, and certainly none that is not enriched, and in many cases its present problems solved by what is contained in them. For H. P. B. gave the fundamental facts of life, the explanations, where modern thinkers are still often occupied by theories and speculations.

Of course Mr. Pratt's little book, while delightfully readable, gives only crumbs of the greater feast to be found in H. P. B.'s larger books, but those crumbs should whet the appetites of Theosophists, especially at this particular time. There is a good deal of unrest in the Society, now that the output of new Theosophical literature is less frequent, and Theosophy is being criticized and weighed in the balance, so it is well for Theosophists to reëxamine the first principles of their beliefs in the search for a center of surety and stability whence they can view with proper perspective and understanding the rapidly changing mental attitudes of the present day. And now let us turn to brief extracts from the book:

THE MASTERS AND H. P. B.'S MISSION

In *Isis Unveiled*, which was published in 1877, Madame Blavatsky made one of her earliest references to the Masters of Wisdom at Whose request the Theosophical Society was founded by herself and Colonel Olcott, and Who have been its Inner Leaders ever since.

"When, years ago, we first travelled over the East exploring the penetralia of its deserted sanctuaries, two sadden-

ing and ever recurring questions oppressed our thoughts: Where, Who, What is God? Who ever saw the immortal spirit of man so as to be able to assure himself of man's immortality? We came into contact with certain men, endowed with such mysterious powers and such profound knowledge, that we may truly designate them as the sages of the Orient. They showed us that by combining science with religion, the existence of God and the immortality of man's spirit may be demonstrated like a problem of Euclid. Their philosophy has room for no other faith than an absolute faith in the omnipotence of man's own immortal self. This omnipotence comes from the kinship of man's spirit with the Universal Soul. . . . Deeply sensible of the Titanic struggle that is now in progress between materialism and the spiritual aspirations of mankind, our constant endeavor has been to gather into our several chapters every fact and argument that can be used to aid the latter in defeating the former, . . . and to prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a Hereafter."

Of *The Secret Doctrine*, which was published in 1888, Madame Blavatsky says: "The aim of this work may be thus stated: to show that Nature is not 'a fortuitous concourse of atoms,' and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the Occult side of Nature has never been approached by the Science of modern civilization. . . ."

It would be outside the spatial possibilities of this review to quote the extracts which reveal the fundamental principles of the Esoteric Philosophy or the explanations of the "Absolute," the problem of good and evil, and other abstruse themes concerning which many illuminating paragraphs are given in this book. But what we can

do is to give brief portions, here and there, to show the quality of the extracts the author has chosen.

REINCARNATION AND EVOLUTION

What is the esoteric teaching on this subject?

"For logic, consistency, profound philosophy, divine mercy and equity, this doctrine of reincarnation has not its equal on earth. It is a belief in a perpetual progress for each incarnating Ego or Divine Soul, in an evolution from the outward into the inward, from the material to the spiritual. . . . Physical organic progress is effected through hereditary transmission; spiritual organic progress by transmigration . . . (for) the law of Karma, racial or individual, overrides the subordinate tendencies of Heredity, its servant."

But that does not mean entire agreement with the Darwinian theory. On the contrary, she says: "The Darwinian theory of the transmission of acquired faculties is neither taught nor accepted in Occultism. Evolution, in the latter, proceeds on quite other lines; the physical, according to Esoteric teaching, evolving gradually from the spiritual, mental, and psychic. . . . In the attempt to interpret Nature on purely materialistic lines, Science has built up that most extravagant theory of the ages—the derivation of man from a ferocious and brutal ape. . . .

"Nevertheless, we have one thing in common with the Darwinian school, that is the law of gradual and extremely slow Evolution, embracing many million years. The chief quarrel, it appears, is with regard to the nature of the primitive 'ancestor.' . . . It is just as possible that the future may have in store for us the discovery of the giant skeleton of an Atlantean, thirty feet high, as of the fossil of a pithecoïd 'missing link'; only the former is more probable. . . .

"The absurdity of such an *unnatural* descent of man is so palpable that De Quatrefages resorted unconsciously to our Esoteric theory by saying that it is rather the apes that claim descent from man. . . .

"Owing to the very type of his development man cannot descend from either an ape or an ancestor common to both, but shows his origin to be from a type far superior to himself. And that type is the 'Heavenly Man.' On the other hand, the pithecoïds, the orang-outang, the gorilla, and the chimpanzee *can*, and, as the Occult Sciences teach, *do, descend* from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal—whose remote ancestors were themselves the product of Lemurian bestiality—which lived in the Miocene age. The ancestry of this semi-human monster is explained in the Stanzas as originating in the sin of the 'mind-less' races of the Third Race period. . . .

"As regards the Evolution of Mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to Modern Science as well as to current religious dogmas. It teaches: (a) the simultaneous evolution of seven human groups on seven different portions of our globe; (b) the birth of the *astral* before the *physical* body, the former being a model for the latter; and (c) that man, in this Round, preceded every mammalian—the anthropoids included—in the animal kingdom."

THE NEW RACE TYPE

Later Theosophical writers, notably Arnie Besant and C. W. Leadbeater, have given many details on this subject, but here is what H. P. B. wrote long years ago:

"Occult Philosophy teaches that even now, under our very eyes, the new Race and races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced. Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart; and, owing to a strong admixture of various nationalities and intermarriage, almost a race *sui-generis*, not only mentally, but also physically. They are, in short, the germs of the *sixth* sub-Race, and in some few hun-

dred years more, will become the pioneers of that Race which must succeed to the present European or fifth sub-Race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-Race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe—the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and They are as silent upon the subject as the snow-capped peaks that tower above Them. All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums will its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as abnormal oddities physically and mentally. Then, as they increase, one day they will awake to find themselves in a majority. Then the present (type of) men will vegetate, degenerate, and finally die out, as the Aztecs have, as the Nyam-Nyam and the dwarfish Moola Koorumba of the Nilghiri Hills are dying.”

THE THIRD EYE

“The Third Eye is dead, and acts no longer; but it has left behind a witness to its existence. This witness is now the Pineal Gland. . . . Descartes saw in the Pineal Gland the *Seat of the Soul*. Unscientific as this may appear, he was yet far nearer the Occult truth than is any Haeckel. Had the leading Scientists a glimmer of the *real* processes employed by the Evolutionary Impulse, and the winding *cyclic* course of this great Law, they would *know* and feel certain of the future physical transformations which await human kind by the knowledge of its past forms. Nature never creates the smallest, the most insignificant, form without some definite purpose and use. . . . The Cyclopean eye was, and still is in man the organ of *spiritual* sight, and having performed its function, was stored and laid aside by Nature for further use in aeons to come.”

THE KEYS TO THE MYSTERIES

“Now the writer has more than once heard surprise expressed that *Isis Unveiled* should contain so few of the doctrines now taught. This is quite erroneous. For the allusions to such teachings are plentiful, even if the teachings themselves were withheld. The time had not arrived then, as the hour has not struck even now, to *say all*. . . . Speaking of the keys to the Zodiacal Mysteries as being almost lost to the world, it was remarked that: ‘The said key must be turned *seven* times before the whole system is divulged. We will give it but *one* turn, and thereby allow the profane one glimpse into the mystery.’ The same may be said of the whole Esoteric System. One turn of the key, and no more, was given in *Isis Unveiled*. Much more is explained in these volumes [*The Secret Doctrine*]. In those days the writer hardly knew the language in which the work was written, and the disclosure of many things, freely spoken about now, was forbidden. In Century the Twentieth, some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called Gupta Vidya.”

THE LETTER “M”

“Letters, as well as numbers, were all mystic, whether in combination, or taken separately. The most sacred of all is the letter M. It is both feminine and masculine, or androgyne, and is made to symbolize Water, the Great Deep. It is a mystic letter in all languages, Eastern and Western, and stands as a glyph for the waves, thus $\Lambda\Lambda\Lambda$. In the Aryan Esotericism, as in the Semitic, (it) has always stood for the Waters. In Sanskrit, for instance, Makara, the tenth sign of the Zodiac, means a Crocodile, or rather an aquatic monster associated with Water. Maitreya is the secret name of the Fifth Buddha, and the Kalki Avatar of the Brahmans—the last Messiah who will come at the culmination of the Great Cycle. It is also the initial letter of the Greek Metis or Divine

Wisdom; of Mimra, the Word, or Logos; and of Mithras, the Mihr, the Monad. All these are born in, and from, the Great Deep, and are the sons of Maya, the Mother. The most sacred names in India generally begin with this letter, from Mahat, the first manifested Intellect, and Mandara, the great mountain used by the Gods to churn the Ocean, down to Mandakini, the heavenly Ganga, Manu, etc., etc. Will this be called a coincidence? A strange one when we see even Moses (so-called by) Pharaoh's daughter because, she said, 'I drew him out of water.' This is why in Judaism and Christianity the Messiah is always connected with Water, Baptism, the Fishes, the sign of the Zodiac called Minam in Sanskrit. A reminder of the 'Three Maries' at the Crucifixion, and their connection with Mare, the Sea, or Water, may close these examples."

INITIATES AND POETS

"In poetry and satire every Occult truth has been welcomed—none has been recognized as serious. Evidently civilized Society is still but half-prepared for the revelation. Hence, the Initiates will never give out the whole secret until the bulk of mankind has changed its actual nature and is better prepared for truth. . . . There have been comparatively modern instances of poets unconsciously revealing in their verses so much of the hidden knowledge as to make even Initiates suppose them to be fellow Initiates, and even to talk to them on the subject. This only shows that the sensitive poetic temperament is sometimes so far transported beyond the bounds of ordinary sense as to get glimpses into what has been impressed on the Astral Light. In the *Light of Asia* there are two passages that might make an Initiate of the first degree think that Sir Edwin Arnold had been initiated in the Himalayan Ashrams, but this is not so."

THE GOD WITHIN US

"Few are the strong minds fitted for the practical teachings of Occult Science. As to ecstasy, and such-like kinds

of self-illumination, this may be obtained by oneself and without any teacher or initiation, for ecstasy is reached by an inward command and control of Self over the physical Ego; as to obtaining mastery over the forces of Nature, this requires a long training, or the capacity of one born a 'natural Magician.' Meanwhile, those who possess neither of the requisite qualifications are strongly advised to limit themselves to purely spiritual development. But even this is difficult, as the first necessary qualification is an unshakable belief in one's own powers and the Deity within oneself; otherwise a man would simply develop into an irresponsible medium. Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esotericism, that the personal God exists within, nowhere outside, the worshipper. That personal Deity is no vain breath, or a fiction, but an immortal Entity, the Initiator of the Initiates, now that the Heavenly or Celestial Initiators of primitive humanity are no more among us. We cannot attain Adeptship and Nirvana, Bliss, and the 'Kingdom of Heaven,' unless we link ourselves indissolubly with our Rex Lux, the Lord of Splendor and of Light, our immortal God within us. 'I am verily the Supreme Brahman' has ever been the one living truth in the heart and mind of the Adepts, and it is this which helps the Mystic to become one. One must first of all recognize one's own immortal Principle, and then only can one conquer, or take the Kingdom of Heaven by violence."

PRAYER

"Prayer is an ennobling action when it is an intense feeling, an ardent desire rushing forth from our very heart, for the good of other people, and when entirely detached from any selfish personal object; the craving for a beyond is natural and holy in man, but on the condition of sharing that bliss with others. One can understand and well appreciate the words of the 'heathen' Socrates, who declared, in his profound though untaught wisdom, that:

Our prayers should be for blessings on all, in general, for the gods know best what is good for us."

OCCULTISM AND SCIENCE

"Chemistry and Physiology are the two great magicians of the future, which are destined to open the eyes of mankind to great physical truths. . . . There is but one science that can henceforth direct modern research into the one path which will lead to the discovery of the whole, hitherto Occult truth, and it is the youngest of all—Chemistry, as it now stands reformed. There is no other, not excluding Astronomy, that can so unerringly guide scientific intuition, as can Chemistry. . . .

"It is on the doctrine of the illusive nature of Matter, and the infinite divisibility of the Atom, that the whole Science of Occultism is built. It opens limitless horizons to Substance, informed by the divine breath of its Soul in every possible state of tenuity, states still undreamed of by the most spiritually disposed Chemists and Physicists. Science has no right to deny to the Occultists their claim to a more profound knowledge of the so-called Forces, which, they say, are only the effects of causes generated by Powers, substantial, yet supersensuous, and beyond any kind of Matter with which Scientists have hitherto become acquainted. . . .

"The qualities of, or what is perhaps the best available term, the characteristics of, Matter, most clearly bear a direct relation always to the senses of Man. Matter has extension, color, motion (molecular motion), taste, and smell, corresponding to the existing senses of Man, and the next characteristic it develops—let us call it for the moment 'Permeability'—will correspond to the next sense of Man, which we may call 'Normal Clairvoyance.' Thus, when some bold thinkers have been thirsting for a fourth dimension, to explain the passage of Matter through Matter, they have been in want of a *sixth characteristic* of Matter. The three dimensions belong really to only one attribute, or characteristic, of Matter—extension; and popular

common-sense justly rebels against the idea that, under any condition of things, there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term 'dimension' itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter."

THE ESOTERIC SOLAR THEORY

"The Sun is the heart of the Solar world (system) and its brain is hidden behind the (visible) Sun. Thence, sensation is radiated into every nerve-center of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses. Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the real Sun being hidden behind, and the visible Sun being only its reflection, its shell. The Nasmyth willow leaves . . . are the reservoirs of Solar vital energy; the vital electricity that feeds the whole system; the Sun *in abscondito* being thus the store-house of our little Cosmos, self-generating its vital fluid, and ever receiving as much as it gives out, and the visible Sun, only a window cut into the real Solar palace and presence, which, however, shows without distortion the interior work. Thus, during the Manvantaric Solar period, or life, there is a regular circulation of the vital fluid throughout our System, of which the Sun is the heart—like the circulation of the blood in the human body; the Sun contracting as rhythmically as the human heart does at every return to it, only, instead of performing the round in a second or two, it takes the Solar blood ten of its years to circulate, and a whole year to pass through its auricle and ventricle before it washes the lungs, and passes thence back to the great arteries and veins of the System. Astronomy knows of the fixed cycle of eleven years when the number of Solar spots increases, the increase being due to the contraction of the Solar Heart. The Universe, our World in this case, breathes, just as man and every living

creature, plant, and even mineral, does upon the Earth; and as our Globe itself breathes every twenty-four hours."

The older one grows and the more one studies the wisdom brought to us by our blessed Messenger, Madame Blavatsky, the more one is enabled to walk securely and serenely in its brilliant Light, knowing that the Custodians of it are ever leading the way because of having become it.

Theurgy

By E. J. Langford Garstin

(Published by Rider & Co., Paternoster House, London, E. C. 4. Price 4s 6d net.)

Review by Frank Arthur Pine

In his interesting treatise on "Theurgy" Mr. Garstin has delved deeply into the old alchemical writings and teachings of the Mystery Schools and brought to light much that is of fascinating interest to students of the ways and means used by the ancients in teaching to the worthy yet concealing from the uninitiated the Pathway of the Soul.

He defines Theurgy as "The Science or Art of Divine Works," and it is the same as the Telestic or Perfecting Work. In Alchemy it is called the 'Great Work,' which is the purification and exaltation of the lower nature by the proper application of scientific principles, so that it may become united with its higher counterparts, whereby the individual may attain to Spiritual, and ultimately Divine, consciousness."

Theurgy is shown to be the kernel of Religion and that beneath the ancient allegories was always this one underlying principle. Also, that according to the ancient records, there is and always has been a definite body of scientific teaching on the subject.

Mr. Garstin's book is a worthy contribution to a difficult subject and should find a welcome with many earnest students.

Initis

Nutrition and Exercise

By A. Rabagliati, M. A., M. D.

(Published by the C. W. Daniel Co., 46 Bernard St., London, C. W. I. Price 10/6 net.)

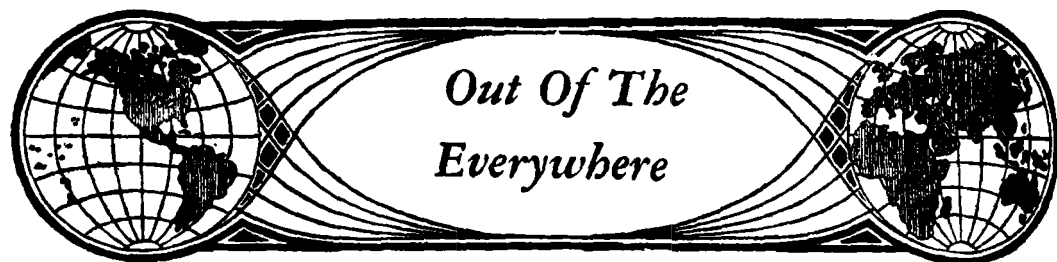
Review by Dr. A. Zuber

This 200-page book deals with the structure, function, nutrition, and treatment of the little-understood connective tissue and its accompanying lymph in the physical body. While most of us, both lay and scientific men, know that such structure exists, we have given it almost no attention from any standpoint.

This doctor very painstakingly draws attention to its ramifications throughout the body, in and around every muscle and tendon, about every bone and joint, covering and ramifying every organ, and binding every single thing to all its neighbors on every side. Then he speaks of the body as that vessel through which the "life force" flows, stressing the fact that the perfect health of this packing or filler or binder is absolutely essential for the perfect flow of this "life force."

He states that any interference with the perfect functioning of connective tissue is due primarily to over-eating and drinking. For, says he, when more is ingested than can be consumed in restoring body wastes or performing body work, it must be stored in excess. And the only available place for such storage is in connective tissue. This excess, then, is the principal cause of the inability of the connective tissue to perform its function of assisting the body in becoming a channel for the flow of "life force."

If you who read this are willing, if for no other reason than your health's sake, to strive for greater and more lasting bodily perfection, learn his method of self-help in bringing the connective tissues of the body to normal and maintaining them thus.



SCIENTIFIC MIND-CURE

Little by little, scientists are becoming convinced of the powers of the mind. The latest "convert" is Dr. William A. White, of St. Elizabeth's Hospital at Washington, D. C., one of the leading psychologists with an enviable international reputation.

He has made a statement that will go far to raise the subject of mind-cure from the realm of doubt and ridicule. At a meeting of physicians of the New York Academy of Medicine he made the following statement, according to the *Daily Science News Bulletin*:

"In properly selected cases, properly trained physicians are able to cure disease by treating the minds of the patients, Dr. White explained to the doctors who had gathered to learn the latest facts of psychotherapy. 'One of the most general functions of the human mind is to smooth out inequalities of emotional balance. The healthiest and most normal mind is the mind which is most continuously in a state of emotional equilibrium,' Dr. White stated. 'A person whose emotions are evenly balanced does not see things out of focus. He is not overly anxious or overly solicitous. He is not too severe nor too complacent. His emotions are reasonably adjusted to the situation as it actually is. He does not see enmity and antagonism where it does not exist, nor does he fear dangers which are only made of thin air.' The psychotherapist should have a mind of such type. 'The whole psychotherapeutic movement is tending in the direction of facts rather than, as in the past, in the direction of theory,' Dr. White said."

EDUCATION

The London (England) Vacation Course in Education embraces topics of considerable interest and variety. One of them is the value of acting in schools, described by Mr. Rodney Bennett:

"Acting is of value," he said, "because it induces children to feel that literature

is alive. From the point of view of reading it is indispensable because it makes for rhythm and timing and encourages them to speak out with new animation. Above all, acting stimulates the imagination. The more or less impromptu class play is of more real value than the carefully prepared end-of-term play." Mr. Bennett said that play-reading was not popular with the general public because it required the public to use a constructive imagination. That was the chief reason for the popularity of the cinema—it left the public nothing to do.

Dr. Charles S. Myers, Director of the National Institute of Industrial Psychology, addressing the students on "Education and Vocations," said that far too many subjects were now being taught in the elementary and secondary schools for them to be taught well. Children learned to be "Jack-of-all-subjects" and master of none. Far too many facts were taught, and yet how many children could read, write, and calculate properly? The fact that school children were given "lines" to write as punishment as far back as 530 B. C. was disclosed by Mr. C. Leonard Woolley, the archaeologist, who has been director of the excavations at Ur since 1922.

"I have found at Ur," he said, "dating back to about 530 B. C., the ruins of a school building which was run in a nursery and the head of which was a sister of Belshazzar. Among the discoveries were copybooks of the Old World. You could see on the one side the teacher's fair copy and on the other side the student's bungled efforts to imitate it. We found some dictionaries, one of them endorsed as the property of the senior boys' class."

"The real value of archaeology," added Mr. Woolley, "is that it is giving us a new outlook on our own world. We see the same thoughts at work in 3000 B. C. as we see in the present year of grace. We see the same social problems being met in various ways which we can interpret. By studying the methods by which ancient men—namely, ourselves in a former stage—met the problems and accidents of life, we can better understand our own problems today and the ways of dealing with them. If only people would visit museums, not merely to satisfy their curiosity but to widen their

outlook helped by a certain background of reading, if they would do this they would derive from their museums not merely amusement but a quickening of understanding and a fresh interest in the life that they lead today."—*The Times* (London).

CHILDREN AND THE MOVIES

The Chicago University Press has recently printed a profoundly interesting book by Alice Miller on the subject of children's taste in the movies.

She made a study of the tastes of ten thousand children by going to them and trying to find out the basic factors in the question. A review of her work was made in the *New York Times*:

Three groups, with the boys and the girls in each classified separately, made the study fairly representative of the whole community, for one group consisted of those who belonged to scout organizations, another of pupils in high and grade schools and the third of juvenile delinquents in institutions who were questioned about their previous movie attendance. Two sets of questions were submitted to each of the ten thousand, each question so worded that it could be answered simply and easily but so significant that its answer would yield an essential fact.

Mrs. Miller found that the children of corresponding ages in all three groups liked "practically the same kind of movies"—all wanted a picture with a hero, a villain and plenty of action. Among the lists of the kinds of movies they liked best the "big four"—Western, comedy, adventure, mystery—leads among all the groups of boys, while among the girls the highest percentages are for romance, comedy, Western, tragedy. Among the delinquents a large percentage are eager for crime pictures, "somebody getting killed or robbed or the police trying to catch somebody." One Boy Scout listed thus the films that interested him most: "Love stories and all that. War stories and all the killing in it. Bloody murder. He-man stuff." The returns made by delinquents indicated a movie addiction—one of them said he "just had to go," and some had come to grief because they had stolen money with which to open the magic doors. The younger boys and girls cared little for love-story films; the girls, however, liking them better than the boys, but the older ones were more eager for them.

Mrs. Miller's full and clear presentation of the facts she has collected and her discussion of them are wholly in the scientific spirit, objective, moved solely by

the desire to dig out the truth about one of the most important social developments of the time. She is careful about drawing unwarranted conclusions, but she does point out the obvious but perhaps the most disquieting feature of the whole situation, the fact that this enormous multitude of children are being fed constantly on fare intended for adults.

—M. L. P.

RADIANT BUTTERFLY WINGS

Butterfly wings are so radiant that they are able to photograph themselves, according to some experiments of Dr. G. Wolff, biologist of Basel, Switzerland. An account of his experiments is related in the *Literary Digest*.

The fact that butterfly wings are radiant, as also those of the humming bird and some insects, has been known to clairvoyants for some time. But it was not known that they could affect a photograph plate.

The experiment of photographing butterfly wings is so simple that, according to Dr. Wolff, anyone may perform it:

"The butterfly wing is placed on the unexposed plate, which is kept for twenty-four hours in darkness, and then is developed in the usual way. On the plate appears a faithful copy of the wing with all details and designs, and with faultless shading in the distribution of colors. Such an 'autophoto' is even more exact than a photograph taken of the wing with lens and camera; the details are reproduced much better. The autophoto of the wing on the plate shows lines so fine that they are not even visible to the eye.

"Thus it is not an outline that results from placing the wing upon the plate, but a regular photograph, reproducing the designs and veins of the wing. This eliminates some attempted explanations of this peculiar phenomenon, especially the theory that it is a matter of accumulation of light.

"After exposure to strong light, many organic substances and metals become 'photoactive' for a time, and will blacken photographic plates. But such an afterglow can produce only a uniform, flat darkening on the plate; not regular pictures with details.

"And for still another reason the effect of afterglow is out of the question here; the butterfly wing can photograph itself without previous exposure to light. Wings of butterflies that have just slipped out of the dark cocoon are no less capable of doing it than those that have already been fluttering about in sunlight.

"The phenomenon was enigmatic

enough as it was, but the most recent observations have made it even more mysterious. Photographic images of butterfly wings in general are positive immediately after development on the plate; that is, whatever is dark on the wing appears dark on the autophoto."

GHOSTS AT VERDUN

As is well known, there were terrific battles around the French fortress of Verdun. A German newspaper recently printed the following:

Under the French garrison of Verdun a superstition has been spread that the ghosts of the soldiers fallen in the battles around Verdun would leave their tombs during the night and would do haunted things in the fields around the fortifications. In spite of all admonitions by the superiors, such a panic grew up among the soldiers standing guard that an outpost upon the citadel of Verdun, believing during the night to see the procession of the ghosts before himself, wounded himself mortally by a shot.

YOUNG PRODIGIES

When Dr. Besant was in California she spoke of the precocious children being born here—intuitive children—that needed special education and training. She will, no doubt, be gratified to hear that special schools are being planned for them by educators, as the following from *The Times* (Los Angeles) describes:

A school for the educational adjustment of children endowed with superior intellects is in contemplation by a group of Southern California educators. Plans are under way, it was announced, for the purchase of a large tract near Laguna Beach on which the institution will be erected. It will be the first of its kind in the country.

The move is the outgrowth of an experiment conducted last summer by Miss Elba Julie Johnson, of 4620 Finley avenue, a teacher of English in Hollywood High School. In the belief that super-normal children require special attention to their talents, just as sub-normal pupils in the public schools receive expert training, Miss Johnson established a summer course at Laguna and her innovation aroused the interest of other educators. The ultimate aim now is to make the institution permanent, under the name of La Escuela de Mar, "the School by the Sea."

Although the child prodigy's school years will be lessened, this is not the prime object in mind. The purpose is to find each child's natural rate of progress under normal conditions. No child will be forced

ahead but will be permitted to proceed at his natural rate on reaching the level at which he can work most efficiently. Health and social adjustment as well will be considered.

"The problem of children with superior minds has not been recognized as of great urgency," says Miss Johnson. "Consequently they have been neglected. These children constitute the most valuable asset of a nation. They represent the potential leaders of tomorrow."—J. M.

HENRY FORD AND CAPITAL PUNISHMENT

The good work of enlightening the public on the question of Capital Punishment continues. In a recent statement Henry Ford says:

The same people—ministers and editors—who listened to the war propaganda of the financiers ten years ago teaching the doctrine of killing are now rooting for capital punishment.

It is wrong to kill a man—everybody agrees to that. It does no good to the man and it does no good to society. Capital punishment is as fundamentally wrong as a cure for crime as charity is wrong as a cure of poverty.

If the finances of the country were properly adjusted there would be plenty of work for these boys who are committing crime, and it is my opinion every one of them would work if there was work to do.

But we kill—or want to kill—the criminal, because it seems to be the easiest way of disposing of the problems. We are taking hold of both problems (the problem of poverty and the problem of crime), by the wrong handle. I wouldn't mind giving a man a licking, but I wouldn't want to kill him.

I don't see how any one can vote for capital punishment unless he himself were willing to be the executioner. I think there are mighty few citizens who would be willing to take that job. Then why ask the State, through any citizen, to do the killing?

I am sure capital punishment is not a deterrent to crime. Any man who has reached the point of being willing to kill another does not care whether he himself gets killed.

WAR ON RUSSIAN ILLITERACY

We have heard much of Russia's Five-Year Plan by which they hope to bring about all sorts of reforms. But little has been said about its cultural angle. The educators seem to be no less ambitious than their economic comrades. We are given their program from the *Chicago Tribune*:

While a great deal has been printed in the world's press regarding the progress and prospects of the industrial and agricultural sides of the famous "Pyatiletka" (Five-Year Plan) by which the Bolshevist rulers of Russia hope to bring almost complete socialization, accompanied by peace and prosperity, to the Soviet Union not later than 1933, not much has been said about the cultural angle.

Examination of recent statements of the accomplishments and plans of the Soviet authorities shows that the educators are no less ambitious than their comrades on the economic front.

Within four years, according to the program, every child between the ages of 8 and 11 years will be in school, with the exception of some of the most remote and backward districts. In 1914 there were 7,000,000 Russian children in the elementary schools, in 1928 there were 9,500,000 and in 1933 there will be 17,000,000. The war upon illiteracy among the adult population will be intensified by increasing the number of "reading huts" from 22,000 to 38,000, the number of fixed libraries from 23,000 to 34,000, and the organization of 40,000 "traveling libraries."

For the purpose of supplying Russia with the 85,000 engineers and 110,000 technicians it needs, instead of the 30,000 and 40,000, respectively, it has at present, a dozen new technical colleges and 175 technical high schools are to be constructed as soon as possible. Of the 64,000 technical students, 90 per cent will be on scholarships. During the last ten years about 1,500,000 manual workers have received training in trade union schools, factory schools and the lower technical institutions. It is hoped that at least 5,000,000 peasants will take short courses of agricultural instruction during the "Pyatiletka."

In the line of a general uplift of the cultural level of the same 150,000,000 Soviet citizens it is planned to increase the number of radio receiving sets from the 350,000 registered in 1928 to 7,000,000 in 1933, to bring the number of cinemas from 8,250 up to 50,000, of which 14,000 will be school movies, and to increase the circulation of newspapers from 1,700,000 to 5,000,000.

AGAINST ALCOHOL

There is a movement in Germany to educate the youth of that country against the use of alcohol. There is a large body of cooperating Federations, and they report that the beneficial results are very gratifying.

LOOKING AHEAD

From a review of Lord Birkenhead's *The World in 2030* (published in *Ocean Times*) we glean these prophetic hints:

The advent of cheap power will shorten the working week to 16, or perhaps 24, hours. The ordinary citizen 100 years hence will be able, if he arranges his time properly, to work during one week in each month and to live during the other three weeks in complete leisure and luxury.

Incapable of enduring continuous attendance at football matches and crossword puzzle-solving, the ordinary citizen will be forced to have recourse to University education in order to make his leisure tolerable by calling in the aid of the intellect.

A JUVENILE MIND READER

A little four-year-old mind reader, Patricia Fay Holton, has recently been startling scientists and the general public at the cities of Tacoma and Seattle, Washington. She is unquestionably able to read minds without the least effort. She is also able to describe hidden objects; and, as is reported in the press, she is a human "lie detector." She has given remarkable private demonstrations of her telepathic attainments, but her parents do not permit her to appear in public.—A. N.

"THE CHILD'S BILL OF RIGHTS"

The following "Bill" was drawn up by President Hoover several years ago for the American Child Health Association, and it will be the keynote of the White House Conference to be held shortly:

The ideal to which we should strive is that there shall be no child in America—

That does not live in hygienic surroundings,

That ever suffers from undernourishment,

That does not have prompt and efficient medical attention and inspection,

That does not receive primary instruction in the elements of hygiene and good health,

That has not the complete birthright of a sound mind in a sound body,

That has not the encouragement to express in fullest measure the spirit within which is the final endowment of every human being.

Current Astrology

By H. Luella Hukill, M.D.
(California)

Scorpio



THE children of Scorpio make their flight to earth between October 24th and November 23rd. This is the eighth sign, fixed, second of the water triplicity and the night house of Mars, the ruler. It governs the eighth, the house of death, and all affairs pertaining thereto, such as wills, legacies, insurance, coroners, undertakers, butchers, etc. It is also called the house of occultism. Of all the signs this person is the least understood in character; he may be saint or sinner, depending on whether will or desire be the stronger element, but as the inner faculties awoken they bring out in a remarkable way the mystical, occult and higher sensitiveness belonging to Scorpio. It is a very thorough-going sign and weak individuals are rare. The native is very courageous and he has much energy to follow anything which claims his interest. Because of this great courage many noted heroes have been born with the Sun in this sign, but the same quality in a negative type will develop a notable villain. Its symbol comes from the legs and tail of the scorpion, sometimes only the tail and sting are used. As evolution proceeds and man becomes the superman the sting is lost and the symbol becomes the snake or eagle, signifying wisdom.

Personal appearance: A broad head,

prominent hooked, aquiline or Jewish nose, deep-set eyes, sharp and piercing, heavy brows, thin lips and strong chin, dark curly hair and dark complexion. A thick-set, powerful body, average height, deep chest, and strong, rather bowed legs.

Anatomy: The organs of reproduction, pelvis of kidney, bladder, urethra, prostate gland, pubic and nasal bones.

Physiology: Scorpio governs procreation and is related to both the reproductive and destructive processes of life. It also controls the red coloring matter of the blood and pigmentation.

Pathology: Venereal and diseases of the generative organs, strictures, hernia, hemorrhoids, fistula, toxic conditions, ulcers, and nasal catarrh.

Emotional type: Great extremes: the well evolved soul becomes unselfish, idealistic, impersonal; while the more primitive class may be jealous, revengeful, cherishing hatred and malice a life-time, quick-tempered, selfish, self-indulgent, suspicious, and not domestic.

Mental type: The higher ones are intellectual, scientific, dignified, have executive ability, altruistic and inclined to fathom the secret forces of nature; others are sharp-tongued, sarcastic, temperamental, anarchistic.

Occupations: Such Mars professions as surgeons, vivisectors, chemists, soldiers, architects, lawyers, ministers, detectives, solicitors, and undertakers.



PHILOSOPHIST



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Yoga: Science of the Mind

Dr. Annie Besant, P. T. S.

Questions and Answers

Bishop C.W. Leadbeater

Youth and the Masses

C. Jinarajadasa

A Note on Consciousness

Dr. G. S. Arundale

Idealism and the Machine Age

Rabindranath Tagore

December, 1930

A decorative border with a repeating floral and scrollwork pattern surrounds the central text.

Our Policy

The Theosophist is an unsectarian publication dedicated to the ideals of world Brotherhood, to the dissemination of truth, and to the destruction of materialism.

Contributions will be considered on the subjects of Theosophy, philosophy, religion, education, science, psychology, art, health, citizenship, social service, and all other branches of humanitarian endeavor. (See page iii.)

Contributions criticizing individuals, or otherwise of a personal controversial nature, are not desired.

The pages of this magazine are open to all phases of thought provided they are in consonance with the ideals of Theosophy. But the Editor is not responsible for any declarations of opinions expressed by contributors.

"The inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, the preference of it; and the belief of truth, the enjoying of it, is the sovereign good of human nature."

DEC -8 1930



The Theosophist

An International Magazine

Founded in India, October, 1879, by Helena Petrovna Blavatsky and Henry Steel Olcott

Annie Besant, D. L., P. T. S., Editor

Marie R. Hotchener, Co-Editor

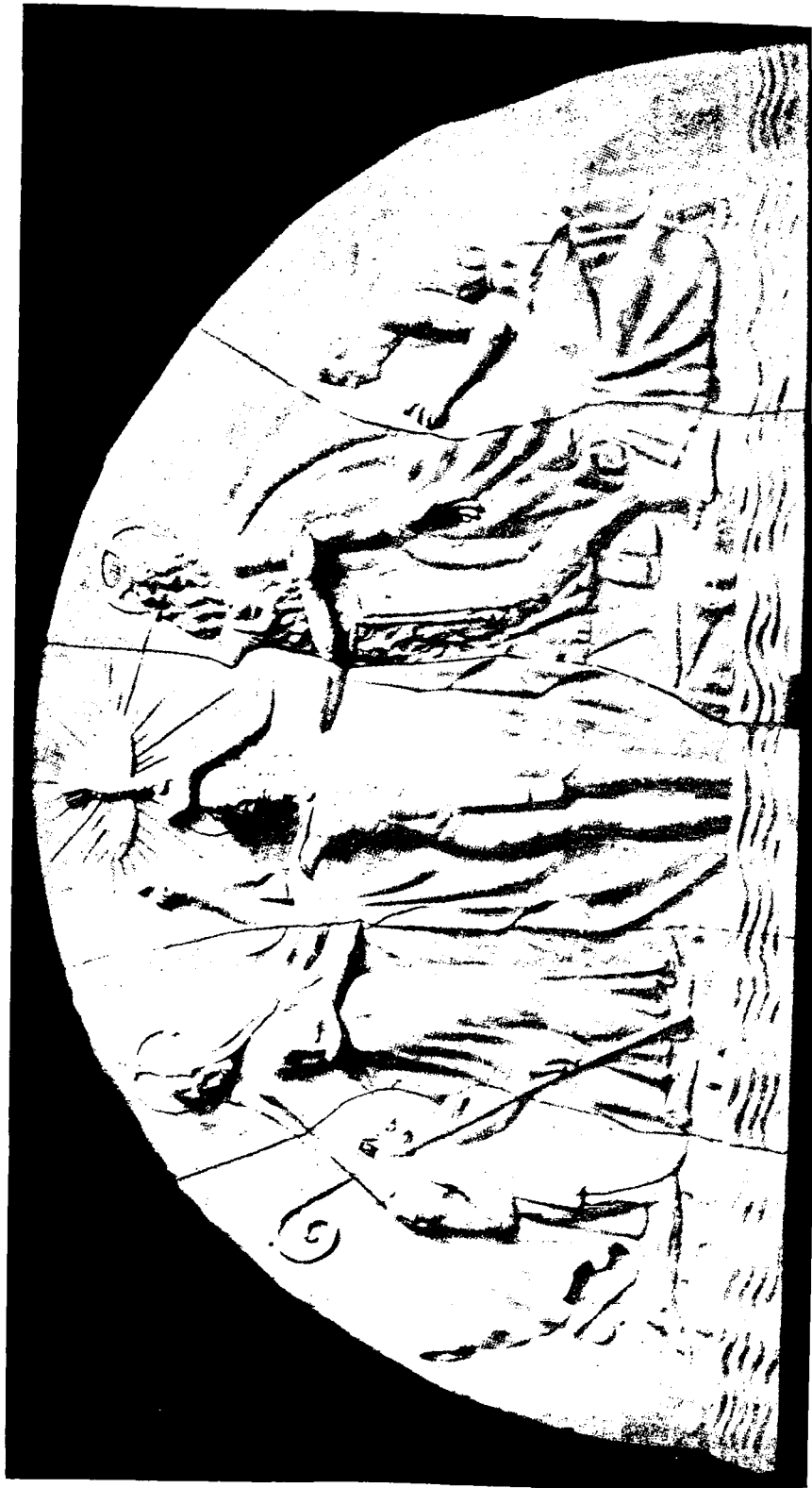
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The Christmas festival should take on new elements of rejoicing and sacredness, when the lovers of Christ see in it the repetition of an ancient solemnity, see it stretching all the world over, and far, far back into dim antiquity; so that the Christmas bells are ringing throughout human history, and sound musically out of the far-off night of time. Not in exclusive possession, but in universal acceptance, is found the hall-mark of truth. . . .

The historical Christ is a glorious Being belonging to the great spiritual hierarchy that guides the spiritual evolution of humanity, who used for some three years the human body of the disciple Jesus; who spent the last three years in public teaching throughout Judaea and Samaria; who was a healer of diseases and performed other remarkable occult works; who gathered round Him a small band of disciples whom He instructed in the deeper truths of the spiritual life; who drew men to Him by the singular love and tenderness and the rich wisdom that breathed from His Person; and who was finally put to death for "blasphemy," for

teaching the inherent Divinity of Himself and of all men. He came to give a new impulse of spiritual life to the world; to re-issue the inner teachings affecting spiritual life; to mark out again the narrow ancient way; to proclaim the existence of the "Kingdom of Heaven," of the Initiation which admits to that knowledge of God which is eternal life; and to admit a few to that Kingdom who should be able to teach others. Round this glorious Figure gathered the myths which united Him to the long array of His predecessors, the myths telling in allegory the story of all such lives, as they symbolize the work of the Logos in the Kosmos and the higher evolution of the individual human soul.

But it must not be supposed that the work of the Christ for His followers was over after He had established the Mysteries, or was confined to rare appearances therein. That Mighty One who had used the body of Jesus as His vehicle, and whose guardian care extends over the whole spiritual evolution of the Fifth Race of humanity, gave into the strong hands of the holy disciple who

tions can buy. This means that they must prosper too, or we cannot prosper. This simple discovery may transform the world as much as the airplane will. . . .

"So fundamental are these changes in method and attitude on the part of the peoples of the world, that the only adequate description of what is going on is to say that while the Hitlers and the Mussolinis dance their war dances, the trend of the universe is towards the development of world unity."

The student of occultism needs hardly to be reminded that the only way to stop any apparent "drift into war" is to set up and maintain a stronger thought- and action-current for peace. And happily, among others, a band of Theosophists are day by day doing this throughout the world. By meditation, by lectures, by their daily conversations with others, they are creating esoteric and exoteric channels through which the new world-ideal of unity and peace can flow, find expression, and, by the law of vibratory correspondence, set up similar tendencies in the minds and hearts of everyone throughout the world.

This is the great privilege of the thought-pioneers of the world in the realm of spiritual humanitarianism—the Theosophists—to be the joyous and patient assistants of the Great White Brotherhood, the Masters of Wisdom—Who are guiding these new potencies of unity, love, and coöperation from their source in the heart of the Lord of the World.

The task is not easy to persist in the daily meditation upon peace and love until one becomes a living example of it in his own life at home and in the world; at the same time to keep informed of the progress of world events so as to discourse intelligently upon them, and, lastly, to express on every fitting occasion the conviction that in world problems, as in individual ones, a solution can and ought to be found by peaceful methods, and *never* by those of force, separation and war.

But pioneers have never had an easy task, and this is particularly one that will require time and persistence. Out of the infinitudes of the past were born the old war-producing thoughts and emotions which have taught an anguished humanity their evolutionary lesson. Out of the infinitudes of the future has been precipitated the seed of the new and joyous day, the era of peace and brotherhood and understanding. Let us do our full share in bringing it to an early fruition!

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As our minds carry our greetings and best wishes for a Merry Christmas and a Happy New Year to our beloved Leaders at our Theosophical home at Adyar, India, our love and devotion wreath our good wishes about them. In our imagination it is not difficult to picture them, busy with all the varied avenues of work there, especially those connected with the coming Convention the latter part of this month. Around them will gather the faithful from far and near.

Our understanding and appreciation naturally center very strongly about our beloved President, not only for the work she is accomplishing for Theosophy but also to help ameliorate the serious conditions in that troubled land. May the peace and blessing of the Lord of Love rest upon her, guard her, and keep her!

▲ ▲ ▲

With this number of Dr. Besant's international magazine we close the first year of its existence. As one looks back over its year of life, and the associations it has brought, there arises a feeling of profound thankfulness. First of all: The fact that Dr. Besant is satisfied with the work it is doing, and with its literary and artistic success (even as far from perfection as it is, owing to lack of funds), makes the many, many long days and nights consecrated to it more than amply compensated.

Second: We have been made so happy by readers, subscribers, and generous contributors of literary offerings. And since Dr. Besant's recent appeal we are now more than ever thankful for the donations that are coming in, and the new subscriptions also. These are arriving slowly but steadily, and sufficient to warrant our belief that the future is secured. We shall send the names of these kind donors to Dr. Besant, for we feel how much she will appreciate knowing who the donors are who are helping her.

We are also very grateful to *The Messenger* for the helpful appeals it has been making from

the pen of Mr. Sidney Cook, with the permission of Mr. Rogers. The latest is the following cutting from *The Messenger*:

"Mrs. Hotchener wires that as 'members are beginning to respond to Dr. Besant's appeal for support of her International *Theosophist* (published in Hollywood) it will be continued in the belief that the members will come forward and support it by donations and subscriptions and will renew now their former subscriptions.'

"So a vital piece of Theosophical work goes on. We can but admire the courage of those who start and carry on an enterprise such as this, realizing only that it is needed in the Masters' service but scarcely knowing from month to month what physical provision will be made for its maintenance. So should all Theosophists work with courage and with the confidence that there is no failure where love and effort are offered in Their name.

"Still *The Theosophist* will ever be the personal responsibility of every member. Surely we shall not deny the fulfillment of the belief expressed in us by Dr. Besant as to further subscriptions or ever again leave the continuance of the magazine in doubt. The least we can do is to respond so fully that Dr. Besant and those who edit and manage *The Theosophist* for her may be assured that their work from now on will be a permanent element in promoting Theosophical progress."

We are so grateful for publicity given to Dr. Besant's appeal in other Sectional magazines. In fact, one is so overflowing with gratitude and appreciation to all that the plain words pall on cold paper.

At the same time let us speak of other needs:

The literary success of the magazine depends upon its contributors and there are articles needed on special subjects. There

are many readers who are engaged, or interested in, special subjects and the work in connection with them. It would surely be interesting to Theosophists to know all they can of how Theosophy can be made to fit into the daily walks of life.

You may say that there are books on these subjects, but the experiences of each one are ever newly valuable if they have been found practical and helpful.

This coming year we are going to have departments in the magazine — a department on Theosophy, Occultism, Religion, Art, Education, Health, Psychology, Sociology, Correspondence, *et cetera*. And we feel urged to ask our members to remember these subjects are living, and must be made more so, for they pertain directly and vitally to human welfare. If they will send articles upon them, report lectures upon them, send cuttings from current publications about them, review books upon them—all this will be valuable help to the magazine.

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In response to the appeal sent from Krotona, Ojai, California, donations, gift subscriptions, and pledges have been received from the following readers, in addition to those published last month, to whom we wish to express our deep gratitude:

A. P. Kottler, Santa Barbara, Calif.; Mrs. H. C. Mills, Long Beach, Calif.; Mrs. Mary Per-rung, Durango, Colo.; Robert and Sara Logan, Eddington, Pa.; Dr. and Mrs. John Ingelman, Hollywood, Calif.; Stanislaw Dankowski, Green River, Wyo.;

Miss L. E. Holt, Seattle, Wash.; Columbus Lodge T. S., Columbus, Ohio; Ella T. Parks, Kendallville, Ind.; Miss M. O. Kimball, Ojai, Calif.; Mrs. Florence Jacoby, New York City; J. E. Taylor, Buffalo, N. Y.; Geo. E. Linton, Winchester Bay, Oregon; Peter Marchi, Grass Valley, Calif.; Mrs. Annie Warwick, Seattle, Wash.; Alba Bales, Fargo, N. Dak.; Duluth Lodge T. S., Duluth, Minn.; Mrs. Emily J. Bole, Pittsburgh, Pa.; Mrs. W. J. Umlang, Lost Lake Sayner, Wis.; J. E. Heckman, W. Reading, Pa.; Emma B. Green, Kansas City, Kansas; Irene Bennett, Providence, R. I.; Mrs. Florence R. Poole, Rochester, Minn.; Mrs. Lillian C. Pierre, Rye, N. Y.; Dr. A. Cuarón, Tampico, Mexico; Chester S. Aldrich, Boston, Mass.; Mrs. K. D. Beard, Morganton, N. C.; B. D. Ward, Glendale, Calif.; Anna D. Heck, Baltimore, Md.; A. J. Phillips, Dover, N. J. Enrique de la Hoz, New York, N. Y.; Thomas B. Brown, Dayton, Ohio; H. de Savoye, Edmonton, Canada; Miss Nannie Kalopoudas, Franklin Mine, Mich.; Anna G. Longstreet, Decatur, Ill.; Dr. Kenneth W. Mayo, Houston, Tex.; Elizabeth J. Sanford, Ventura, Calif.; Andrew Kieta, Reading, Pa.; Geo. H. Linton, Scoppoose, Ore.; Adelaide M. Cox, Burlingame, Calif.; Mrs. Hannah B. Stephens, Fremont, Neb.; Antonio A. Duany, Cuba; Mrs. Frances S. Barnes, Santa Barbara, Calif.; Mary McDuffee, Sayre, Pa.; F. E. King, Minneapolis, Minn.;

Nannie P. Holmes, Seattle, Wash.; Vernon Radcliffe, Norwalk, Conn.; William H. Evans, Ojai, Calif.; Fred W. Donlon, Athens, Pa.; Ethel Layton, Flint, Mich.; Frances S. Howe, Philadelphia, Pa.; Ohio Federation of Theosophical Lodges.

A few have sent donations of money, but the majority are gift subscriptions. Every little helps, and we feel sure assistance will continue to come in.

We have just heard from the English Section about a plan they have adopted to help this magazine, in response to Dr. Besant's appeal for more subscribers. It relates to those who cannot afford to pay for a full subscription. It is suggested that two or three members "club" together, subscribe for the magazine, and then arrange to pass it from one to the other for reading.

We add that as there might be some question of final possession, the copies could be presented to the Lodge or public library, to assist the propaganda of Theosophy.

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We learn that Mrs. Margaret Jackson, the justly popular and beloved General Secretary of the English Section, who accompanied Bishop Leadbeater on his recent European tour, and went as far as Toulon to "see him off" for India when he sailed with Dr. Besant October 3rd, could not resist the temptation to travel farther. At the last moment, quite unexpectedly, she decided to go on to Adyar with them! She has been sorely in need of a rest for a long time, and we are

delighted to learn she is taking it at last, and under such privileged circumstances.

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For more than a quarter of a century John Haynes Holmes, of New York City, has been an active and modern protagonist of the cause of spiritual brotherhood through his "Community Church" (Second Congregational Unitarian Church). His Statement of Purpose is:

"This church is an institution of religion dedicated to the service of humanity.

"Seeking truth in freedom, it strives to apply it in love for the cultivation of character, the fostering of fellowship in work and worship, and the establishment of a righteous social order which shall bring abundant life to men.

"Knowing not sect, class, nation, or race, it welcomes each to the service."

Theosophists will see a marked similarity of these objects to those of the Theosophical Society, and will therefore feel a true bond of union with Dr. Holmes, more especially since he has kept his purpose vitalized and has made of his following a magnetic center for these fine ideals.

Dr. Holmes' creation of the "All-Nations Fellowship" is an illustration of how he envisions an opportunity to unify people who are ordinarily apart, and of the beautiful and dramatic way in which he effectuates it. His church membership was found to contain thirty-two groups of foreign-born members, making,

with the American group, thirty-three altogether, a true world-community. Let him tell in his own words what he did:

"I called representatives of each of these groups to the pulpit, and invited each to light a candle at the central altar-candle symbolical of World Brotherhood. When all the candles were lit, the minister, the separate nationalist groups, and the congregation at large, then joined together in a special service of consecration to the great ideal of peace. Emblazoned on the walls above the platform, in letters of gold, were the names of the thirty-three nations represented in our church and pledged by this act of their respective sons and daughters to friendship and good-will. Few occasions have been more impressive in our church's history."

Out of this event grew the "All-Nations Fellowship" which now holds meetings in support of international movements or in protest against outrages and wrongs such as occur from time to time. Through the medium of Dr. Holmes' weekly magazine, *Unity*, which has a large circulation, informative articles on such issues appear from time to time. One entire issue recently was devoted to the tragic sufferings of India.

Besides his regular pulpit work and his editorship of *Unity*, Dr. Holmes busies himself in a mass of other welfare activities. Cultured, a forceful

speaker, and a true humanitarian, he is always in the forefront of righteous opinion, always leading good causes, always inspiring his followers to do the same.

Let us remember him as a mighty force for good in America, and let us, as Theosophists, be grateful that such leaders exist in difficult times like this, when championship of high, unselfish ideals is exceedingly difficult. More power to him!

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There have been received during the last year two or three letters inquiring about the advisability of our printing advertisements of other societies than those Theosophical. Not being sure of what Dr. Besant thought wise in this respect, the matter was laid before her personally, and she said that there seemed no harm in accepting such advertisements so long as they were dignified and of an honorable character.

We believe that those that have appeared have answered to these requirements, and we shall continue to print them unless we have proof to the contrary. But this does not mean that we endorse or accept the statements made in such advertisements, for in these, as in the case of articles in the magazine, the reader must use his own judgment in reference to them. An advertisement—like an article—contains statements or claims made by an individual or a Society. And again we say that we believe our advertisers in every case to be

reputable and honorable people and organizations, whatever may be the merits of their special objects or business.

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When in London the Co-Editor asked Dr. Besant whether the pages of this magazine might be opened to a discussion of the modern problems of sex, birth-control, sterilization of criminals and feeble-minded, etc. She replied that she saw no reason why these questions should not be discussed from different points of view, letting the writer in each case be responsible for his own opinions.

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I dreamed a dream.

I dreamed I stood in the presence of a Man perfected, and asked, "What can be done to help establish a New Era of unity and coöperation in the Theosophical Movement?" And He replied:

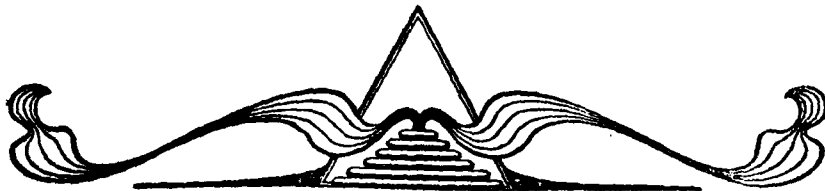
"*First*: If every Theosophist in the world would abstain, even for one year, from destructive critical speech against any other Theosophist, or any other Theosophical Society, and would give each other's work understanding, the brothers of the shadow (whose power at present

is maintained by the forces of doubt, intolerance, and separation generated among many of the members) would find their success undermined completely, never again to be reëstablished in a New Era.

"*Second*: If, when an occasion arises that a Theosophist feels he must utter a criticism against a brother Theosophist, he would *first* communicate with him and they would reason together about the matter, and endeavor to settle the difficulty between themselves, the just and unjust elements would be revealed. Not only would truth have an opportunity to be established, but untruth would not be loosed to add force to the world's existing confusion. This procedure is right purpose, right speech, right behavior, as taught by Theosophy.

"*Third*: If every Theosophist would pledge unto himself to cease from doubt, to become a center of peace, to understand and live Theosophy, and to realize the necessity for union and coöperation, a New Era for Brotherhood and the Ancient Wisdom would soon be established in all the world."

Was it a dream?





Yoga: *Science of the Mind*

By Annie Besant, D. Litt., P. T. S.

(Unrevised and unpublished notes from a lecture delivered some years ago, which, as usual, is filled with important teachings.)

NOT EVERYONE can become a yogi. One must have special capacity for it. One must start with a degree of aptitude, just as anyone may study science but, unless he has certain capacity, will not get much from it. Its purpose is character-building; the goal, spirituality.

Three special things are required: *An ardent desire.* It is necessary to pursue it with passionate energy and determination. *A strong will.* It must be very strong to give the necessary perseverance. *A keen intelligence.* This must be developed, for the mind is the weapon with which the yogi fights his way, destroys the unreal.

As to the first of these, a changing desire won't do. Most people change too frequently in their desires, but the yogi must be fixed steadfastly on Yoga, so strongly that discouragement won't shake him. His task is to transfer the whole of his strength from the outer to the inner. Desire is aroused by outside objects, and it must be attuned to the inner purpose. The keen intelligence needed is not merely mental alertness but also depth. The familiar phrase, "killing out desire," might be better rendered "transmuting desire," that is, using the higher so to absorb it that the lower will die out for want of attention. A young man, for example, is going wrong because of strong lower desires. It is useless to tell him that he does not want these things, because he does. We should rather try to substitute higher pleasures that will give, in a less objectionable

form, the pleasure he seeks, but not try to crush out desire.

On the path of forthgoing, we shall have desires. Why is the world full of objects of desire? They play their part in involution. They call out the activity of the spirit. They draw out the powers of the ego in its endeavors to impress resistance to desire. Of course, these objects of desire are only toys, but on the forthgoing path people are only children. It is true we gain an object only to tire of it, but that is the law of growth. It has served its purpose. The reward is not the object, but the new powers developed in securing the object.

If desire is repressed too soon, the result is lethargy. This is one trouble in India. The majority of the souls there now are not ready for philosophy. They need desire to wake them up. They have not reached the stage necessary for the philosophy and require to pass through more active stages of experience first.

There are not many people ready for the path of returning. On this path there must still be strong desire, but it is the desire to work with the Inner Government of the world, without personal reward.

These are the pairs, *desire-will, thought-reason, work-sacrifice.* Desire, thought, and work belong to the path of forthgoing into involution. Will, reason, and sacrifice to the path of returning in evolution.

The nature of the divine Self is Bliss. When involved in matter, this prompts our ever seeking after happi-

ness. We do not complain when we are happy, because that is the natural thing. But when pain and trouble come we often say, "Why should this come to me?" We instinctively know that such is not our natural condition, it is not of the eternal nature of the Self.

The desire for happiness is transmuted into the will to be so. The desire for happiness impels us toward the objects of desire. This develops energy and persistence. This *will* grows for use on the path of returning. The more active we can be the better, only we must know how to be active—the purpose of life.

Yoga, the science of the mind, belongs to the path of returning. We must have had enough of the world to learn its inability to satisfy the soul, and we must have reached the point where we show our will, reason, and sacrifice. How can we unfold these absolute necessities to the yogi? By cultivating *memory* and *imagination*.

The more you think with a purpose, the stronger you become. Strengthen your desire for Yoga by thinking of your usefulness as a yogi. It is only by intensive thought that we can manage desire. In trying to turn the attention away from lower desires that control us, think of all the painful things that follow upon the gratification of the desire. After a month or so, it will begin to repel itself. This reëducative plan will answer in attaining control in all sorts of lower desires, gluttony, intoxication, profligacy, etc. For example, let a young man who wishes to break away from profligacy think of the old profligate with his pains and infirmities and repulsiveness and inability, the desires that haunt him, and the young man will begin to shrink unconsciously from the life he is leading. The yogi must learn to use his imagination thus.

How to strengthen a weak will? By continued forced action.

The Hindu begins with the small child to develop will. He gets the boy to promise to do a very trifling thing each day. Perhaps even so simple a thing as that he will sit on chairs only

three times that day. It is easy, of course, but it is something for the child to do in controlling the body. The yogi should use little things to strengthen his will. If it is only to rise at an exact hour each morning, learning to do it on the minute, without an instant's hesitation. Each day resolve to do or not to do certain little things, and the will power will begin to grow up unconsciously. Even two months will show a marked change.

How can we get the necessary keen intellect? By thoughtful study, not by racing through books. We must think over the things we read about, and *digest* and *assimilate* them. We grow more by *thinking*, than by reading. Work hard mentally daily, if for only a quarter of an hour. Strength is needed in all this, but strength will come with practice.

On the side of matter, we have the purification of our three working bodies to attend to. The mental body is managed by the imagination. Imagine as strongly as possible. Try to see a thing mentally. For example, call up the face of an absent friend, and see how closely you can mentally reproduce it. Visualize things. Imagination is the great tool by which we can work. Think strongly of the qualities you want to possess. Don't hesitate to think of yourself as perfect. Strengthen courage by thinking in advance of the troubles you may meet. Don't wait till they come suddenly upon you. Reflect upon their transitory nature and remember that they cannot affect the real Self. Thus you may reduce life's troubles by half, and when they do get to you they will be second-hand troubles of little vital force.

The astral body is managed by lofty desires. Desire perfectly, and build up perfection in it.

The physical body should be regulated in all its outer activities. As to food, the yogi must not touch any that is on the downward way to decomposition, to decay: they are *tamasic*, coarse, heavy. Alcohol, or anything in fermentation, is on the downward way. All flesh foods repre-

sent activity. That is, they are *rajasic*. "Rajas" represents the quality of energy and motion. They are stimulants. All foods of the animal kingdom are connected with desire, so avoid them. The foodstuffs that tend to *growth* are desirable, that are in active growth instead of decaying. Grains and fruits are rhythmical (*sattvic*), and they produce a body that is both strong and sensitive.

The "dwellers on the threshold" of the inner planes (invisible entities that try to impede progress), should be understood by the would-be yogi. They are of many kinds. The first are the elementals of all kinds that try to bar the entrance of man to the astral world. These are chiefly concerned in building the lower forms from the mineral upward. They see man as the destroyer of their work and have great antagonism for him. They rush upon him in a great mass and try to frighten him, turn him back. But they can't affect him if he keeps cool, and remains quiet, positive and indifferent to them.

Hold the thought, "I am higher in evolution than you, a superior being that you can't frighten," and the knave that seems about to overwhelm one will break into pieces. In this matter, also, the food question is again involved. If one uses alcohol or meat, the body will have certain vibrations that answer to and attract the lower elementals, and these will impress their vibrations in turn to such a degree as to make one too confused and bewildered to understand one's surroundings.

The second class of "dwellers on the threshold" are much worse. They consist of the thought forms of one's own past lives. These face us when we first contact planes higher than the physical. It is as though they asserted, "You belong to me," and would drag one down with them. This is one of the most difficult things we have to meet. If we have had anything to do with black magic, we shall have a truly terrible struggle with these forms.

The third is fortunately rare, but very difficult to conquer. This is where

a person has lived a very degraded life. Then in practising Yoga or upon entrance to the astral plane there is a dragging-down tendency that forces the intellectual principles into the animal proclivities of the person. This sometimes so fills the ego with disgust that he leaves the personality to die. In such a case the man will quickly reincarnate. Then the old mental and astral vehicles, not being disintegrated, attach themselves to the new body. This is the most terrible "dweller on the threshold."

There are also the "black brothers" to be reckoned with. They are an invisible band of evil entities who desire to prevent people from spiritual attainment. Their special characteristics are that they will assume some form of virtue to deceive one, if one cannot be tempted through vice. This is one reason why we need balance. A virtue in excess becomes a vice. Seizing upon this virtue out of proportion, the "black brothers" get their opportunity to tempt the yogi.

There are, too, the "four ordeals" through which we must pass, but these are comparatively trivial. We must learn that when we are in a subtler vehicle water will not drown, fire burn, et cetera. These are easy lessons but may give some annoyance.

[Here Mrs. Besant illustrated by an incident in her own earlier experience. She was on a sinking ship in her astral body, giving assistance to the people, when she saw that a mast was falling toward her. For an instant she forgot the impossibility of a physical object crushing an astral body, but quickly recovered her balance. Nevertheless the brief lapse was sufficient for repercussion to occur, and the next day she had a black spot where the mast would have struck her physical body had it been with her astral body.]

Courage and presence of mind are necessities, and recklessness is not to be tolerated on the astral plane. If the danger one encounters is obviously beyond his strength to meet, he must stand aside for the time. These are all lessons that Yoga teaches.

Illusions are a great difficulty. These

could not occur if we were perfectly truthful, but nobody is. The yogi must practise scrupulous accuracy. This must extend to the smallest matters. If any misstatement is made, it should be instantly corrected. We should not fall into the little conventional and social misstatements called "white lies." There are no lies except black ones. The yogi must be scrupulously truthful himself if he desires to escape illusions and deception.

It is sometimes thought the yogi must be faultless before entering on the Path: this is a mistake. He may carry physical, emotional, and mental faults through the gateway, but he is taking a great risk to do so. The wise course is to leave them behind, for he must use ten times the effort on the other side to conquer them. Every fault carried through is a dagger to stab him.

Mysticism might be considered a safer road than the occultism of Yoga, freer from dangers and terrors, but it also has its other side. While the mystic enjoys periods of exalted, ecstatic

vision, it must not be forgotten that he also had counterbalancing depression, the black depths of which were equal to the previous heights, when the soul seemed to hang in space absolutely alone in the universe. The cry "My God, my God, why hast Thou forsaken me?" characterized this condition. It is an agony worse than any hell ever pictured. Still, this path of the mystic has the advantage that one can go fast or slow to suit himself, while the yogi must ever move on or fail.

Yoga may then be defined as the rational application of the laws of the unfolding of consciousness in an individual case. That is what is meant by the methods of Yoga. You study the laws of the unfolding of consciousness in the universe, you then apply them to a special case—and that case is your own. You cannot apply them to another. They must be self-applied. That is the definite principle to grasp.

Theosophy throws detailed light on this self-applied science, uniting the student with the eternal verities of the Ancient Wisdom.

[The reader is referred to *An Introduction to Yoga*, by Dr. Besant, which gives comprehensive instruction in the first steps of Yoga practice.—The Co-Editor.]

Prophecy

(To Dr. Annie Besant, P. T. S.)
By F. H. Aldhouse, D.D., M.A.
(Ireland)

I heard a linnet, ere the dawn
Had lit the eastern sky with gold.
Before the stars were yet withdrawn:
His hope, his joy, in song he told.

And later, when the skies grew bright,
A hundred songsters joined his lay;
They all acclaimed the waking light,
The wonder of the breaking day.

Oh! prophets, who alone proclaim
Darkness is transient, this is true;
Though others wait the sun's clear flame,
All shall at last rejoice with you.



Questions and Answers

By Bishop C. W. Leadbeater

(Unrevised notes of the London meeting, July 6-7—

Continued from October number)

QUESTION: Will you please tell us why the revelations made prior to the coming of the World Teacher have not materialized? Is it probably due to the fact that members of the Theosophical Society have misunderstood the revelations, or is it due to some other reason? If this point could be cleared a little it might help us to understand things better.

ANSWER: What were the revelations? I do not know of any or that any had been made. If so, by whom?

I am afraid I do not know anything about this. I have been living at the other side of the world for the last sixteen years, and if there were any special revelations I have not heard of them. What do you mean by revelations? The only one I know of is the last book of the Bible and the Apocalypse by St. John the Divine. Certainly we have never given any revelations; we have told you certain facts about other planes, but I should not call those "revelations" myself.

The whole Theosophical teaching came as a revelation to us in the early eighties of the last century; that was a real revelation, but I do not know that there have been any since.

QUESTION: People now talk about first-hand experience, but in spiritual matters is not faith the basis of personal experience and knowledge? Faith may mean readiness to accept the guidance and directions of Unseen Authorities. Is it not as scientific to declare that a Master said something as it is to listen to what Dr. van der Leeuw says and thinks? Can you tell us something about life on the planets

Mars and Mercury? Do members of our races ever go back to Mars or forward to Mercury?

ANSWER: Dr. van der Leeuw, or anyone else, has a perfect right to say or think whatever he likes.

People talk about first-hand experience. If they have first-hand experience of anything they are very fortunate, and perhaps it may be wise sometimes to speak of it. Most of us who have had a life experience have proved the value of the medieval teaching, "To know, to dare, to will, and to keep silent," but some people find it difficult to keep silent. If they have had experiences which they think would be of use to other people and would encourage them to understand perhaps their own experiences, surely they have a perfect right to tell them. A man who tells experiences about anything of an occult nature, exposes himself to the danger of a good deal of ridicule, but that does not matter very much. There are always people who will laugh at anything, but they are not always the wisest people; and if you have a personal experience of something high and holy and beautiful, you have every right, if you wish, to tell about it in the hope that it may encourage and strengthen others. I do not see that you can blame any person for talking about his own experiences if they are of an uplifting character.

As to faith being the basis of personal experience and knowledge, that is not the way I should use the word myself. If you have an experience you know it; of course, you may say you only believe that you know it, and I suppose in that way fail in your own

power to observe, but that is not the ordinary use of the word. Faith is the substance of things hoped for, which does not quite agree with this definition. You say faith may mean readiness to accept the guidance and direction of unseen authorities. It would be more usual to say that you had confidence in the authority who guided you. If someone in whom you have perfect confidence tells you of something, quite naturally you are right to believe it, but it is wise to remember that even our best friends may make a mistake. I still hold to what I said, that even if your best friend tells you of something, it is better for you not to base any system merely upon that, but to try to study it and make it your own, and thus you base your system on your own reasoning with regard to what you have heard. Call it faith if you like, but it is not blind faith, and that is the thing that does so much harm and has to be avoided at any cost. You say, Is it not as scientific to say the Master said something as that the other gentleman said something? I do not see that science comes in at all. If you hear a person say a thing, you are justified in saying you heard it. We may be dreaming that we are here, but it is sufficient a reality to make one want one's dinner, anyhow.

With regard to life on the planets Mars and Mercury, that is rather a tall order as far as it goes. There are plenty of people who know a good deal about life on those planets—more, perhaps, the former than the latter—but it is no use delivering a lecture on that, as our time is limited. Anything I happen to know about it I wrote in *The Inner Life*. In a chapter at the end of that book I spoke of life as it exists at present in the planet Mars. It is quite instructive in its way, but to tell you about it would take too long. What we know is limited; conditions differ so much that it is hardly applicable to our life. Entities from these planets do occasionally show themselves here, and there is no reason particularly to doubt what they say about their conditions, especially when we can verify it by visiting the thing and seeing whether

what they say is true. Practically no members of our race could go back to Mars. Don't you see that Karma determines the next birth of the person? It is true it is only one of three or four features, but it is a very permanent one. You could make Karma bad enough to throw you back a Sub-Race or two perhaps, but you could not make it sufficiently bad to throw you back a Root Race. I should think it very improbable that you could throw yourself back into an Atlantean race—certainly not into the previous planet.

The people in the planet Mars are those who were not able to come on when the great transference was taking place from Mars to the Earth. Some of them have progressed. They are much further ahead in physical works than we are, and in various other ways, but on the whole we are distinctly a planet ahead.

As to your going on to Mercury, we shall all have to go on there some of these days, but the time is still distant. But a very few people have gone on, because there is such a thing as the inner round of life, and the inner round means that the person is hurried round the planets, spending as much time on one planet as possible—I mean that during the time that we are passing through the remainder of our races and the earlier races on the next planet, that person comes all the way round and overtakes us. That is the only certain method that we know of raising a second-class Pitri into a first-class one. The Logos does use that method in certain rare cases, and those cases would by this time be reincarnated on the planet Mercury. It is only an exception, not the rule. You need not trouble about these planets—it is a mere matter of curiosity.

QUESTION: *Will all the members of the human family now progressing through the Fourth and Fifth Races, pass on to the Sixth and Seventh Root Races, or will some drop out till the next round?*

ANSWER: I should say that it will depend very largely upon the arrangements which the various Manus choose

to make. But besides the Manus of your race there are other Manus—the Root Manu, the seed Manu, whose work comes into operation between the various planets and rounds. It is in the hands of these officials how the people shall be passed from one planet to another. They might, for reasons of their own, wish to close down life on this planet before many of the people had reached those higher races, and if so I do not know what arrangements they would make. I do not think it is very likely that they would wait until the next; it is much more likely that they would reincarnate in the earlier races on the next planet. The majority of you, if you do at all decently, will certainly not be in the earlier races of Mercury; you will come in when the average Mercurian had come up to your present level—you will probably drop in about the middle. Many of us did this in the case of this planet; we were not born in the very early races. Read your *Secret Doctrine* and you will discover that all sorts of strange things took place in the earlier race. We were not there. Whatever experiments we may have made along those rather peculiar lines were probably made in very much earlier rounds. You did not waste your time doing the thing all over again, but at the beginning of each planet—and still more at the beginning of each round—an opportunity is given for backward people to come on if they are not too backward. We must have been backward people at some period, but it is hardly likely that we should be here and have had the good Karma to come into the Theosophical Society if we had belonged to that Cyclopic kind of race at all recently. But always there may be exceptions in individual cases—it is not safe to lay down more than a general rule for the average.

QUESTION: *If Egos lose time through mistakes and have difficulty in pulling up, do they lose connection with their friends or special group?*

ANSWER: They might or they might not. Here a number of causes are at work to which no general rule

could be applied, because in each case the thing would depend upon surrounding circumstances. If you have a very close link with a group of people, and fall away and, generally speaking, have misconducted yourself, then you might still cling to your group, only you would come back as a servant instead of a relation, perhaps. Of course your Karma might be such as to drop you clear away from that group and put you through one or two probably rather uncomfortable lives in which you would have some opportunity of making up your leeway, but there are so many ways in which such things can be dealt with, and the Lords of Karma are so exceedingly ingenious and inventive, it is no use trying to put down rules. But if the tie of your group is one of strong affection, it would have to be a factor that must be taken into account. You might come into the group under less comfortable conditions. There are so many ways in which things can be straightened out. You cannot be sure what ways will be adopted with you. You may be quite sure that if you have made mistakes you will to that extent suffer for those mistakes, and you have lost something by that. By strenuous endeavor you can make up again and overtake your group. But you would not know anything about it; if you knew, you could set before yourself the ambition to regain your group, and you could do it, if your will were strong enough and you understood how to get on.

QUESTION: *What appearance do the sun, moon, planets, and stars present when seen from the higher planes?*

What is the reason for the fact that while the matter of the sub-planes of the higher planes is arranged in concentric spheres, the solid and liquid planes of the physical are not so arranged?

With what precision does an entity of any particular plane see the objects on a lower plane?

ANSWER: That is sufficient for another evening's lecture. You say "the higher planes"; they would be

different from our plane. It is not a very hopeful question to try to answer. You would see more detail in certain ways, but in others there would be but little difference. You would not, of course, for one thing, have any night; it is only the physical earth that makes a shadow and makes night. You can see your sun astrally just as clearly when he is on the other side of this world as when on this side.

As to his appearance—of course, supposing you develop through the etheric side of the physical plane, you would see a great deal more of his corona than you see now, and if you retained that, together with the astral side, you would see differences; but if you develop the astral side independently, and do not link it with the physical side, there would not be much difference. You would see more changes of color than you see now.

You speak of the moon. The moon is a special case: the planet that held its position before the earth. If you have astral sight with the power to magnify, you will see more than you see now of anything that goes on in a planet as near as the moon. There is a certain amount of life inside it, and even vegetable life on the planes on the surface. You would not obtain any great amount of information that you could not get now by reading books.

You can reach the moon in your astral vehicle at certain periods only. We had some amusing examples of that. We came on an unfortunate person who was marooned on the moon and thought he could not get back. He could get back perfectly well if he had only realized the fact that the astral plane of the earth and moon touch one another at a certain time each month, but he always missed that. He kept on the other side and therefore did not know that sometimes they touched. We had to go and bring him back.

There are no known conditions under which you could approach the sun; none of us have risked it. Before doing so it would be well to make your will on the physical plane.

As to the fixed stars, you can turn on all the powers you can and they will still remain so. Dr. Buchanan, the great writer on psychometry, said he found it possible to psychometrize distant suns by allowing the rays to fall on his forehead. I have endeavored to repeat the experiment. I do not know how he could get the rays from one star without those from other stars. All the rays fall on the forehead simultaneously.

The general answer is that you probably would not see very much more in many cases than you see now. You would receive impressions of various kinds that you do not receive now, but whether scientifically you can make much progress along that line, I do not know.

As to the arrangement of the planes, most of the water lies on the surface of the earth. Of course there is water above and below, but that only means the vapor floating in the air in the shape of clouds. That might be said to be concentric. The clouds follow the outline of the earth. Outside that is the atmosphere existing and attracted to the center of the earth, and outside that you come to the astral matter of the world, but that is a concentric sphere around the center. The same thing held good all the way through.

An entity of any particular plane sees the objects on a lower plane with so much precision that he does not see them at all. You are now using your physical sight. There are astral entities floating about here and listening, and you cannot see them. Now they cannot see you as far as your physical body is concerned, but you must remember that every one of you has an astral body in full working order, and all these dead people floating round can all see your astral bodies, only to them those astral bodies would appear to be dazed or asleep, because your consciousness is not focused in it. But all the people on higher planes see you all the time in that sense; they can see the body which belongs to their plane, only to them it is as though you were asleep.

Look at the physical body of a

friend lying asleep in bed. There he is and he is all right, but he is not much use to you unless you wake him. It is exactly the same on the higher planes. What we call the sight of each plane sees the things of that plane as relative, but it does not see the things of any other plane whether lower or higher. If you were using your astral sight and looked at material objects, you would not see the physical things, or touch them. But you would see the astral counterpart of the object and therefore know where you were in a general way; only the astral counterpart looks so different from the physical appearance that you would recognize the arrangement of the furniture in your own room, although it would look very strange and different.

You talk about reality; the reality is very relative. To the sight of each plane the things of that plane are real, but the things of all other planes above or below are to that sight unreal. If you want to see the actual physical bodies, then you must materialize a certain amount of a physical vehicle; you would need to have some part of the physical vehicle materialized. The average spook who appears at a seance can see you in the physical body only if he materializes.

QUESTION: *I have been told that the Master Jesus is the Great Initiator of the white races; is this so, and if not, who is?*

ANSWER: Don't you know that there is only One Initiator at whose name we always bow? There is only One who can initiate, but He may depute the actual ceremony to someone else, just as the head of certain other organizations has alone the power to decree who can be advanced, but he can depute the actual work to any other person who has the power to do it. It is just the same with this. There is only the one great Initiator for this world whether the race is black, green, white, or yellow, or any other color, but He does appoint others who have attained high rank to do the physical-plane part of the work for Him on certain occasions, with regard

to the lower initiations at any rate, not the higher. The Master Jesus, He whose body was taken by the World-Teacher in that last incarnation in Palestine, may have been deputed to do the work of initiation. There is no reason why He should not have been.

QUESTION: *In the case of the sufferings of dumb creatures, such as horses being burned to death, can this and similar happenings be reconciled to the idea of the government of the world by beneficent powers?*

ANSWER: The government of the world by beneficent powers is a fact in nature. You say this and that cannot be reconciled; how do you know? Of course it does seem to us a terrible tragedy to hear that a horse has been burned, but we know from other sources altogether—or rather, I know—that there is no question at all as to the government by the beneficent power, and that all sorts of terrible things happen. We have a very good form of government on the whole in this country, but the existence of that government, which quite certainly is beneficent in that it intends to do its best for its people, does not prevent all kinds of accidents happening, such as two thousand people being killed in the streets by motor cars. You may say, What is the government doing to stop that? You are better regulated here than in many of the cities I have just been passing through on the Continent. You must not blame a government for everything that happens. They say when the Conservative Government is in power you can depend on a good harvest. It would require a good deal of faith to accept that statement. You may be quite sure that the government of the world, like most other governments, is doing the best that it can under very trying conditions, and with very recalcitrant people. Any team of people in any country is very difficult to drive along, but if you have to drive the whole population of a planet, it is much more so. You must use reason.

(To be continued)

Two Other Lives of H. P. B.

[The following interesting details were written by J. L. D. in
The Australian Theosophist.]

Two Indian lives of H.P.B. show marked tendencies to philosophic synthesis which reached their apotheosis in the nineteenth century and the *Secret Doctrine* — Abul Fazl, the brain behind Akbar's na-



ABUL FAZL



SHIVAJI

tional movement in the sixteenth century, and Shivaji, the hero of Hindustan, in the seventeenth. The Theosophical Society which was founded with the help of her colleague, Colonel Olcott, is but the reincarnation of an organization which she founded as Prime Minister to the Emperor Akbar.

Abul Fazl inspired Akbar to seek the great synthesis, and under this strong inspiration Akbar openly welcomed the exponents of many religions and philosophies of India; he built at Fatehpur-Sikri near Agra an academy where learned men of every belief—Sufis, Shiahs, Brahmins, Christians, Jews, Zoroastrians, materialists—gathered together and in the royal presence debated the fundamentals of the many faiths. With the help of Abul Fazl Akbar formulated a universal faith, with the Emperor himself as the supreme authority in matters of religion, but neither India—north or south—was ripe for that faith, and the movement came to an end when Abul Fazl was murdered by Akbar's son Salim who succeeded as the Emperor Jehangir. Abul Fazl had already laid down the principle that men of all faiths were to be treated alike by the law; he opened all posts to men of

ability, without restriction of creed; he abolished the slavery of captives, reformed the marriage laws and forbade the killing of animals in sacrifice. What kind of a man he was may be judged from his own

words: "My mind had no rest, and my heart felt itself drawn to the sages of Mongolia or to the hermits on Lebanon; I longed for interviews with the lamas in Tibet, or with the padres of Portugal, and I would gladly sit with the priests of the Parsis and the learned of the Zendavesta." The unity which Abul Fazl realized in religion, in philosophy, in nationalism, he again proclaimed as H.P.B., reflected in the Divine Wisdom of Theosophy.

So firmly had Akbar laid the foundations of his Empire that they were not seriously weakened under the desperate and cruel Jehangir. Shah Jehan continued the wise policy of Akbar, but Aurungzeb, typical bigot and persecutor, destroyed all that had been done towards the building of a United India, and when he died in 1706 Rajputana was in revolt and the Empire in ruins. So ended the great Moghul dynasty.

Shivaji is the storm center of the rapid rise and consolidation of the Maratha power in India. Born in 1627 at a Fort near Poona while his father was fighting the Moghuls, Shivaji summed up in himself all that was most fervid in Hindu religion and most fiery and heroic in Indian nationality.

His mother thought his mysterious hatred of everything Mohammedan—even the Moghul power of Shah Jehan and Aurungzeb in the north—was a legacy from a former birth, which actually was so, because of his murder by Jehangir in the body called Abul Fazl.

In Shivaji blended three royal lines. He was a man of great intellectual strength and alertness. He knew Urdu and Persian as well as Sanskrit, and composed devotional odes. He studied finance and from his father Shahaji, who made and unmade Mohammedan kings, he inherited military prowess and statesmanship. His outstanding characteristic was his love of liberty and tolerance in religious matters; with all his fiery heroism his orders were never to harm "the mosques, the Book of God or the woman of anyone," and in all his raids and conquests not a single Mohammedan mosque was destroyed. Brave to recklessness in adventure, he yet sought every critical decision in prayer, passing into a state of ecstasy in which he uttered words of which in his normal state he knew nothing. These decisions, apparently inspired by his guardian deity, were

written down by his secretaries, and he carried them out with unswerving courage and obedience.

Shivaji's life falls into four periods: (1) from 1646 to 1652 he was employed in organizing the district round Poona, capturing, building or repairing some 280 of the hill forts; from 1656 to 1662 he was engaged in conflict with Bijapur, a Mohammedan town, from which he issued successful, to face the Moghuls; (3) from 1662 to 1672 he won from the Moghul Emperor a full and formal recognition of the new Maratha power; (4) from his coronation as Hindu Emperor to his death in 1680, a period employed in organizing and consolidating his dominions—the Maratha kingdom in the south facing the Moghul kingdom in the north. Aurungzeb three years later swept down upon the Dekkan with an enormous army and carried all before him, but finally was forced to retreat and the Maratha Federation became the dominant power in India throughout the eighteenth century, but, broken up by internal dissension, it fell before the British early in the nineteenth.



Love--After Death

Pure divine love is not merely the blossom of a human heart, but has its roots in eternity. Spiritual holy love is immortal, and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group. Again we say that love beyond the grave, illusion though you may call it, has a magic and divine potency which reacts on the living. A mother's *Ego* filled with love for the imaginary children it sees near itself, living a life of happiness, as real to *it* as when on earth—that love will always be felt by the children in flesh. It will manifest in their dreams, and often in various events—in *providential* protections and escapes, for love is a strong shield, and is not limited by space or time.—H. P. B. in *The Key to Theosophy*.



Midnight Mass

(Christmas)

By Annie C. McQueen

(California)

A mighty angel led them,
I saw his arms outspread
In blessing on the city,
The portal wide o'erhead;
His lofty form, serenely,
In gliding rhythm swept
Before the chanting choir
That tuneful cadence kept.

Adown the aisle they followed
His radiant, measured lead,
Across the nave and upward
He passed with noiseless speed,
Then faced them, while with purpose
His eye approving scanned
The onward-moving column,
The loyal, singing band.

Before the glowing altar,
Where bloom and incense wreathed,
The priestly conclave, kneeling,
Their invocations breathed;
I saw that wondrous angel,
When prayer had silenced song,
Within the chancel turning
To bless the reverent throng.

A golden arc, his tresses,
His eyes, two stars of blue,
A face of benediction,
Of poise no mortal knew:
I saw that mystic being,
In bordered white arrayed,
O'ertowering all who worshiped,
At-one with all who prayed.

Youth and the Masses

By C. Jinarajadasa

(India)



JUST now, in the world, young men and young women have unusual opportunities to mold the life of their country. In many ways this is the day of youth, because the World-Spirit is reconstructing the world into a new mold. Religions are losing their hold over cultured men and women, and particularly over boys and girls as they come to manhood and womanhood. There is a spirit of rebellion abroad everywhere, but there is also an idealism towards reconstruction. This reconstruction of the world must come from the young people of today, though those of us who are the elders have done our part to prepare the ground for them to begin their work.

The particular fact which I would like to put before young men and young women is that they can find great inspiration for their activities from the masses. Usually youth looks to the finest products of culture in order to gain the inspiration which it needs. Literature is often considered as an indication of the movements of the Time-Spirit. But I think a far truer indication is to be found in the thoughts and feelings of the masses. The World-Spirit certainly produces flowers of culture from the classes called "educated," but that same Spirit is all the time working upon the ignorant masses also.

There is a great inspiration which can be gained by those who care to dedicate themselves to understand the masses. The masses may be ignorant, and in deepest poverty, yet with their ignorance and poverty go seeds of great beauty. The suffering masses are one expression of humanity, and wherever there is humanity there is also Divinity latent. Therefore, I would recommend young men and women, who want to become leaders in the world, never to forget the masses.

We know by experience how a great musical composition inspires us, how looking at a sunset is like a balm on a wound. In exactly the same way, to him who has the right understanding, to wander among the masses and to try to comprehend their difficulties, and especially to sympathize with their suffering, is an inspiration which leads to great self-discovery.

Though at first sight culture seems to be generated from the educated classes, we must remember that those educated classes are themselves rooted in the masses. Therefore, in these times of change, if one finds no inspiration in the culture of today, I feel certain that he can always find that inspiration, if he will go with a sense of reverence towards the masses, and aim to be united with their sufferings and their ideals.



A Note on Consciousness

By Dr. G. S. Arundale

(Australia)



THE *Physical Plane* is the Plane of comparative Oblivion. The Plane of Negation. The Plane of Sleep. The *Emotional Plane* is the Plane of Awakening. Oblivion begins to recede before Remembrance.

The *Mental Plane* is the Plane of Discrimination, the Plane of Choice. Oblivion recedes still further before Remembrance. And as Remembrance grows stronger, Choice descends into the regions of Emotion, and chooses. Both on the Mental and on the Emotional Plane the Choice is between the things that are of Oblivion and the things that are of Remembrance, that is between things apart and things together. The Choice is the choice between *accord* and *discord*. And as the Choice grows increasingly certain, as Remembrance becomes ever clearer and clearer, we touch and finally enter

The *Buddhic Plane*, which is the Plane of the Essence of Remembrance, the Heart of Remembrance. Here is the formula for all true Remembrance. Here Remembrance becomes perfected. Perfect Emotional Remembrance. Perfect Mental Remembrance. And then we touch and finally enter

The *Nirvanic Plane*, which is the Plane of the Cause of Remembrance, the Plane of THAT which is remembered. On the Nirvanic Plane Remembrance vanishes. On the Nirvanic Plane we have transcended the Diversity of the Physical Plane, the Diversity of the Emotional Plane, the Diversity of the Mental Plane, the Unity in Diversity of the Buddhic Plane. We have transcended all that presupposes Diversity, and therefore the very Unity itself demands Diversity as its shadow. Thus the Nirvanic Plane becomes the Plane of Transcendence, that is to say

the Plane of Leaving Behind. We leave behind the Kingdom of the Microcosm, with its Plane-Regions, with its Life in Change. We enter the Kingdom of the Macrocosm—or should we say a Macrocosm—of that which is relatively a macrocosm. Nirvana is a State of Transcendence, a Threshold of a new Divinity the nature of which none still bound to the wheel of the microcosm, to the wheel of the old Divinity, can do more than imagine.

In Nirvana becoming finds apotheosis in Being. Remembrance flowers from its essence in Buddhi, from its seed in Buddhi, that Buddhi which is a background of all Life on lower Planes, whence all Life on lower Planes draws its veritable nurture, at first unconsciously, at last consciously, to fruition in Nirvana, wherein a vision of the *Doer* is gained in the heart of each individual who reaches this level. In the heart is discovered the Lord of Life, that Mighty One Who may have been glimpsed before without, but never before within. It is a long way from Buddhi where at last one knows, to Nirvana where one becomes a Lord of Life, because He has been seen in the heart. He Who is *The Lord of Life*.

In Buddhi one understands, one perceives Kingship, one strives towards Kingship. In Nirvana one attains Kingship, and having attained Kingship enters a greater Kingdom in which all subjects are Kings, though subjects as compared with yet more majestic Kingship in realms beyond.

In Nirvana the fetters of all lower Planes are struck off, and he who has conquered enters into the Freedom of all lower Life. The lower Oblivion has been transmuted into Perfect Remembrance, Remembrance in Transcendence, Remembrance resolved into

THAT of which it is the form.

In Nirvana is the THAT which has to be remembered. In Nirvana is the THAT which has to be reached through Remembrance. In Nirvana is the THAT which in differentiation becomes the Unity of Buddhi; the Unity in turn differentiates into Mind, Emotion, and Physical Body.

Nirvana is the apotheosis of the lower Life, yet but the lowest Plane of a higher Life—a "physical" Plane to a Life beyond. Nirvana is the Plane of Power as Lightning, Lightning pure and simple. Lightning constant, whence issue flashes down into the lower regions. And a Nirvanic flash is a whole world in these regions, for a flash is an intensity which becomes an extensity as it descends. But in Nirvana there is Lightning constant—the flash of a yet higher plane in Nirvanic extensity.

What can we say with regard to individuality in Nirvana? Is it lost? Perhaps, as we know individuality down here. Individuality down here is overwhelming. From Nirvana it appears as a pin-point. It is away down in a dim perspective, in which all things become smaller and smaller until the saturation point of smallness—or shall we say extensity?—is reached. Our individuality down here is just a pin-point in a sea of immobility. Or we may say that individuality down here is the thin end of the wedge of Life. Nirvana is some way up the wedge—thicker. Individuality down here is the extensity of an intensity-individuality in Nirvana—itself perhaps, indeed surely, an extensity of a higher intensity, or, one might say, individuality in a condition of relatively universal potentiality.

An individual with fully awakened Nirvanic consciousness would to us have reached what we have mistermied perfection, but which is in reality a—to us—relatively universal potentiality. Our greatest freedom is as nothing to his freedom in the same direction. Our fullest kingship is as nothing to his kingship over the same territory. Hence his perfection, as compared with our imperfection. Yet he too is a sub-

ject where some day he will be a king. But, being more kingly than ourselves, he *can* in regions which to us seem limitless. With him kingship is achievement. With us action seems achievement. For him being is of infinitely greater importance than doing. With us, doing counts most. He holds most of himself in reserve. We let ourselves all out. His individuality is the pin-point of the macrocosm. Ours is mostly, and at best, the apotheosis of the microcosm. But when we have reached the apotheosis of the microcosm we discover it is naught but the pin-point of a macrocosm. And we have gone far when we can see a pin-point in every apotheosis.

Individualized Universality. Then the halfway house of Buddhi where a turning point is reached. Then Nirvana with a Universalized individuality. Lightning imprisoned in a flash. The flash free is the Lightning. In these two sentences we have a comparison between the lower consciousness and Nirvana. Look at a flash and you have the individuality of the lower worlds. Look at Lightning and you have the individuality of Nirvana. Those who live in the world of Lightning know that there is no true individuality in the world of flashes. The individual in Nirvana becomes a tool in the hand of the *Doer*, but a tool *sui generis* and therefore individual. And the individuality becomes ennobled, glorified, transcendent, by very reason of its being a tool—but a tool *in the hands of the Doer*. Thus, by a process of accomplished transsubstantiation, the lesser peak of individual apotheosis gives way to the lofty summit of the *Doer Himself*. The *Doer* becomes in a measure the higher Self of the individual who has reached Nirvana. For in Nirvana the glory of the Perpetual Presence of the *Doer* begins to be known, and when the supreme height of Nirvana is reached this Perpetual Presence becomes a constant fact even in the region of Oblivion, so that the individual who knows Nirvana may live in the world of Oblivion but he can never more be of it. Oblivion may be round him, but it flees before him.

THE CLIMBING OF THE
STEPS OF NIRVANA.

The first glimpse is, of course, one of unimagined splendor, such as I have tried to picture in my book *Nirvana*. The very first step itself seems the *ne plus ultra* of aspiration. It is as if one were immersed in a cool, gently-moving sea of bliss, enjoying in complete fulfillment one's grandest dreams. It is as if one were asked the question: Is Life after all worth living? And the answer, the only answer: My God, Yes. I am Life.

But one is not Life, not Life in all completeness as at first one thought. Waking from the first overwhelming ecstasy, one looks, as it were upward and perceives immeasurable splendors in vast beyonds. And then comes the beginning of the climb. First, a general familiarization with the keynote of Nirvana—its *motif*—the Transcendence of Unity. Into what is Unity resolved? What is the Unity? The identity substance whereby we enter into the freedom of form—physical form, emotional form, mental form. Once we take hold of this identity substance we are as it were on a magic carpet, and may go whithersoever we will. We can for the time, for a time, become one with all we will. There we have Buddhi.

But Nirvana takes us beyond this. Buddhi takes us into all things. In Nirvana we find the Power of all things—and we are that Power, or we know that Power is in us.

Identity is wonderful, yet it is but an aspect of the universal Power. Identity follows from the nature of Power. So we pass from Buddhi-effect into Nirvana-cause.

One sees at once that Nirvana takes one far away from the relative pettiness of Oblivion and from the relative pettiness even of Remembrance. Nirvana is a Transcendence of these, their Master. Unity? Yes, of course. But why Unity? Because Power.

Hence, after having been at the outset drunk with the Power of Nirvana, with its steely, relentless, all-penetrating splendor, with this first glimpse of a more or less undistorted reflection of

nature omniscient, omnipresent, omnipotent, one finds one's feet and one begins to walk the Way of Nirvana, up its seven great steps to the threshold of that which is beyond.

On the first step one stands drowned in Power, in Light, in Life, in Glory; and it becomes supremely clear that to identify oneself with that Power is to achieve an individuality infinitely more marvellous than one had conceived in one's wildest dreams of imagination or of hope. An individual? Rather a God. And to press quickly onwards to self-conscious Divinity is the task one sets before oneself.

The first step is to be awake in the Power. At first it is almost an anaesthetic, so overwhelming is the Power. But as time passes it becomes as a river flowing through one, flowing downwards and downwards, as far as it can go. And there is the whole problem—to make it go down and down into the very waking consciousness itself.

But such awakeness is but at the highest levels of consciousness. It becomes the background, but only the remote background. It must come down and down. *We climb upwards to bring downwards.*

The second and third steps complete Nirvanic penetration into the higher Triad, the Will, Wisdom, Activity aspects of individual life, of life in individuality.

Then the Nirvanic transsubstantiation of Buddhi and of Mind, of Emotion, and finally of the very physical substance itself.

To give such a description seems to suggest that the subtler regions are entered before the grosser, if one may use such a term in writing of Nirvana. But the reverse is, of course, the case. The lower regions of Nirvana flood the upper Triad of the individual, and prepare the channel for the far intenser Power of the higher regions to make its way harmlessly down through the Triad into the Lower Quaternary, into which Nirvana has already been filtrating in its lower aspect. But the channel must finally be made right through to the physical plane, and Nirvana must be the Life's blood of the individual.

coursing through every vein of consciousness.

The first step, then, is the beginning of general familiarization with the nature of Nirvanic substance, Nirvanic Power. Then comes the analysis of its subtleties, of its nuances. It is a matter of rates of vibration. It is a passage from the slower wave-lengths and rates of vibration to those far more rapid, and at last inconceivably quick. And the growing power to manipulate and direct the "coarser" wave-lengths, and to cause these to influence the higher regions gradually paves the way for handling the finer vibrations, infinitely more powerful, so that these may be directed into the individuality and therefore to its outermost frontiers of the physical plane.

NIRVANA

It must be remembered that Nirvana is in a state of consciousness, not a place far off. Nirvana interpenetrates all Life, is an essential substance. Entry into Nirvanic consciousness is a matter of readjustment, a matter of tuning in, to its rate and quality of vibrations. When the waking consciousness contacts Nirvana human evolution has been achieved; for this means that the brain has been made sensitive to matter vibrating at Nirvanic rates, and that the very physical body itself, therefore, is permeated with Nirvana in an active, not in a passive, condition. Nirvana is passive everywhere, in everything. That is to say, Nirvanic rates of vibration interpenetrate all things. But there is no self-consciousness in Nirvana until there is either self-consciousness on some higher level involving being awake in Nirvana, or self-consciousness in Nirvana on the very physical plane itself. In the latter case adeptship is reached. In the former case the Arhat level.

The preparing of the brain for functioning at levels far beyond its normal capacity, or, to put this in other words, to adapt it to respond to far finer rates of vibration, is a process the difficulty of which can be understood when we realize that such prep-

aration involves the stirring of the whole brain substance so as, first, to give it a far larger area of sensitivity, and second, to manipulate each individual cell to response to almost unimaginable rapidity of vibration. The slightest vibration must instantly be recorded. The most rapid vibration must be able to set the cell vibrating at its own rate; though when I say "the most rapid vibration" I mean, of course, up to the Nirvanic level.

The effect of this stimulation and unfoldment (a very literal unfoldment it is, a physical unfoldment, so as to achieve the larger area) is to arouse all that is arousable in the normal subconscious regions of mind and emotion; and herein lies the danger. When the brain is stimulated in every cell, the stimulations do not immediately cause the reception of high rates of vibration. The first process is a process of vitalization; and in the course of the vitalization the hidden things of life, the suppressed things of life, the forgotten things of life, the concealed things of life, the controlled things of life, are stirred into activity and rise into waking consciousness. The result is a stirring of memory in many directions, among these being memories of childhood, memories of those near and dear who may have passed away, memories of emotional and mental activity now inhibited or totally forgotten. The individual thus comes face to face with his past, mainly, it seems, the past connected with this present life, since the physical brain is the brain for this life only. It is obvious that the risk this involves can only be taken when there is practically no risk, when the past has no longer power to dominate, when all that is separative and exclusive, when all that ministers to the fleeting satisfactions of the lower selves, is a matter of indifference to the individual who has grown above these once-needed crutches. The grosser having no longer the power to stir, the finer may begin to have its way, so that in course of time it may not only be the normal rate of vibration, but repel all coarseness seeking admission from without,

there being naught to invite it within.

If one would know Nirvana, one must be indifferent to all that conflicts with Nirvana. Even in the physical itself there must be nothing repugnant to Nirvanic standards. There is no question of getting rid of the physical or of any other lower, coarser rate of vibration; but rather of avoiding in these any antagonism.

Hence the individual whose physical body is to be prepared to be fashioned into Nirvanic sensitiveness must be at ease as to his past, immediate and remote. The temptations of the flesh must cease to affect him. He must cease to need the crutches required by those who are still lame walkers on the Road of Life. For Nirvanic power is a tremendous vitalizer. It energizes marvellously. And an individual in whom there lives the lower nature in a state of selfishness, that is in a state of desire, would find such desire a veritable tyrant and himself an abject slave. Thank God Nirvana is quiescent in all

save those who are learning to live in the eternal. Nirvana makes a man into a God, but it can also make a man into a demon or a satyr. See what emotion does with the physical body. See what the mind does with the emotions. Then understand what Buddhi and Nirvana can do with mind, emotions, and body.

It is important to realize that Nirvana is matter, just as Light is matter. Nirvana is corporeal. Nirvana is substance, and interpenetrates the manifested universe. Nirvana is part and parcel of the being of all things. All things have their Nirvanic counterparts. And to contact Nirvana is only a matter of being able to tune in with the Nirvanic rate of vibration. Such capacity is a matter of evolution, a matter of already knowing how to use effectively and in accordance with the Plan those rates of vibration which we know as Buddhi, Emotion, Mind, and Physical Matter itself. It is useless to add to power if existing power be already misused.

A Mountain of God


Those days are gone when a teacher's inspired speech made people see God. We have to build on other foundations now. We must live such an intense inner life that it will become a Being. And the Being will send forth untold torches of Truth. Rivers rise and rush because their sire, the mountain, sits still. It took God ages and ages to make mountains, but generations and leagues have been bathed, fed, and sustained by their streams ever since.

Let us make a Being—raise a mountain of God in our midst no matter how long it takes, and when it will have been reared it will pour rivers of compassion and light on all men for all time.

—From *"The Face of Silence"* by Dyan Gopal Mukerji illustrating the teaching given by Paramahansa Ramakrishna, the teacher of Vivekenanda.

Idealism and the Machine Age

Rabindranath Tagore Speaks to American Youth

URING his recent visit to America, an arrangement was made by the National Student Federation whereby Sir Rabindranath Tagore spoke over a network of radio stations from "coast to coast" which gave him an audience estimated at 1,000,000. His formal address will doubtless appear in many periodicals, but as it is possible that the informal part of it, which consisted of his answers to two questions, may not elsewhere be printed, we are glad to immortalize it here from the verbatim shorthand notes taken in California.

QUESTION: *What do you feel is the cause for the great social unrest which at this time seizes our world?*

ANSWER: I believe that the social unrest prevalent today all over the world is owing to the anarchy of spirit in modern civilization. What is called progress is the progress in the mechanical contrivances. It is, in fact, an indefinite extension of our physical limbs and organs which, owing to the enormous physical advantages which it brings to us, has tempted man away from his inner realm of spiritual value, and thus the balance is lost.

The attainment of perfection in human relationship through the help of religion and the cultivation of our social qualities occupied the most important place in our civilization up to now. But today our homes have dissolved into hotels, community life is stifled in the dusty atmosphere of the office, men and women are afraid to love, people clamor for their rights and forget their obligations, and they value comfort more than happiness and the spirit of display more than that of beauty.

Great civilizations in the East as well as in the West have flourished in the past because they produced food for the spirit of man for all time.

They had to try to build their life upon the faith in ideals, the faith which is creative. These great civilizations were at last run to death by men of the type of our precocious school-boys of the present time—superficial, critical, worshipers of self, shrewd bargainers in the market of power, efficient in their handling of the ephemeral—who presume to buy human souls with their money and throw them into their dust-bins when they have been sucked dry, and who eventually set their neighbors' houses on fire and are themselves enveloped by the flames.

It is some great ideal which creates great societies of men. They thrive so long as they produce food for life. They perish when there is insatiate self-gratification. We have been taught by our sages that it is truth, and not things, which saves man from annihilation. The reward of truth is peace, the reward of truth is happiness. The people suffer from upset equilibrium when there is power but no truth. For power without truth is like a motor-car in motion when its driver is absent.

QUESTION: *We witness many of our people idle, millions of dollars worth of machinery idle which is capable of producing the necessities of life for our people. Can we spiritualize the machine, or rather, find a spiritual significance in a machine-dominated world?*

ANSWER: There is no meaning in such words as "spiritualizing the machine." We can spiritualize our own being which makes use of the machine, just as there is nothing good or bad in our bodily organs, but the modern qualities are in our mind. When the temptation is small our modern nature easily overcomes it, but when the bribe that is offered to our soul is

too big, we do not realize that its dignity is offended.

Today the profit that the machine brings to our door is too big, and we do not hesitate to scramble for it, even at the cost of our own humanity. The shrinking of the man in us is concealed by the augmentation of things outside, and we lack the time to grieve over the loss. We can only hope that science herself will help us to bring back sanity to the physical world by lessening the opportunity to gamble with our fortunes (?). The means that science has produced, through which to gain access to Nature's store-

house, are tremendously complex, which only proves our own immaturity, just as the simplest of movements are found in the swimmer who is really expert.

It is this cumbersome complexity that compels us to centralize our lives in monstrous factories, apartments, and hotels, thus uprooting the individual home. I do not see any other way to extricate us from these terrible evils except to wait for science to simplify our means of production and thus lessen the enormity of individual greed.

Winter Morning

By John Burton

(England)



ROST on smooth lawns . . . leafless trees
naked and unreal in the false dawn . . .
chill wind hurrying from the east as pale
yellows steal into the sky. A flight of
birds above, half visible in pearly light . . .
swift throbbing wings, then silence. Sudden
clear notes from the thicket nearby . . . through
the gathering light the woodland songster calls to
the world to awaken.

Yellow deepens to gold in the east, and a bar of
glowing rose mounts into the clouds from the far
horizon . . . the trees stand black and clear against
a growing glory of living color. The rosy bar climbs
higher and burning red runs wide over the black
rim of the earth—the world is on fire, and the heralds
of day peal forth the swelling thunder of their
triumphant music.

Night flees, as the winged messengers of the light
sweep through the sleeping world. Hail, O new-born
day . . . birth of light from darkness . . . tender,
ancient day . . . born how oft . . . how oft to die?
Let our task be done well as thy light giveth our
eyes to see—so shall the glory of thy setting brighten
tomorrow's dawn, for us and for all men, till the
rising of that sun which never sets.

The Three Kings

By *The Rev. Milo Perkins*

(Texas)



LSOTERIC teachings of Christianity tell that the various events narrated in the Bible are simply the outermost coverings of the truths that lie hidden within them. It has also been suggested that there are many layers of interpretation. Let us tap one of those layers, and try to sense something of what is symbolized in the picturesque account of the three Wise Men.

Whatever else it may signify, to me it portrays in elaborate detail the progress of a man from his first far-off glimpse of the unity of life to that point where the Christ is born within his own heart.

Man, being cast in the image of God's own eternity, is triune in his expression of the life that is within him. The three Wise Men may symbolize the three phases of his personality, through which in everyday life he acts and feels and thinks. A definite point in unfoldment is reached when the consciousness of each senses something beyond itself, something worth travelling towards. At that stage of evolution there is not yet coöperation between the three parts of his personality. They are as Three Kings, living in separate countries. But as each begins its long journey toward the same goal which each has glimpsed separately, then there begins the welding together of what is destined to become a lithe, balanced instrument in the hands of the Christ nearing birth in the heart of man. As each King brought elaborate retinues and many gifts with him to Jerusalem, so the man who has only glimpsed his goal moves toward it with all the accretions of his evolutionary pilgrimage, each part of his triple personality clinging to innumerable things which it regards as of great value.

As the three Kings met just outside Jerusalem, very near the town where the Christ-Child lay, so man, moving toward perfection, reaches a stage where the three previously separated parts of his personality find common meeting ground, and jointly recognize that each is seeking the same goal.

It is recorded that the three Wise Men left their retinues behind them at Jerusalem, and journeyed to Bethlehem unencumbered, each with only his most precious gifts, so must man, moving forward on the Path, approach Life in its fullness, unburdened.

As each King came at last into the presence of the Christ-Child it is recorded that he presented only one gift. Even so, when man's triple personality is touched at last with the radiant presence of the Christ come to birth within his heart, there is only one possible offering from each, that offering being, as it were, a culmination, a synthesis of all possible loveliness at its own level. Thus does the personality pledge a pliable instrument for its newly born Ruler. Impersonal affection is the gift of the emotional facet of the personality. The mind contributes a magnificent conception of the One Life that expresses Itself through a multitude of forms. And from the balanced coördination of these two is born that third thing of loveliness, beauty, in this world of flesh. Such is the triple personality resolved again into a unity, and offered to the Christ-Child to use until at last the fullness of the stature of the Christ-Man is attained.

And of necessity, such a personality goes back into the world by another way, for progress of one sort has ceased, and progress of a new sort has begun.



Christmases-To-Be

By Robert R. Logan

(Pennsylvania)



HOW old is the festival which we celebrate as Christmas? How many races of men have softened their hearts at the winter solstice in recognition of the gentler side of life?

"Not casually or arbitrarily," says Funk and Wagnalls' *Standard Encyclopedia*, "was the festival of the Nativity celebrated on December 25th. One of the principal causes was that almost all nations regarded the winter solstice as the turning-point of the year—the beginning of the renewed life and activity of the powers of nature.

"The Christmas tree would seem to be traceable to the Roman Saturnalia, and was not improbably first imported into Germany with the conquering legions of Drusus."

"Christmas is one of the greatest festivals of the Church," says Bishop Leadbeater in *The Hidden Side of Christian Festivals*, "it is perhaps surpassed only by Easter, for on *this* day we celebrate the birth of the Sun-God, as on *that* day we celebrate His victory over the powers of darkness.

"The rebirth of the Sun-God after the eclipse of winter was celebrated on the first day which was definitely longer both in the morning and in the evening immediately after the winter solstice, the point at which the earth turns in its circuit round the sun, and begins to pass away from him instead of drawing towards him. In the same way the victory of the Sun-God over the powers of darkness was celebrated as soon as the equinox had passed—as soon as the day was definitely longer than the night. These festivals of the Sun-God had been kept for thousands of years before the birth of Jesus, so that it was quite natural for the early

Church to adopt their dates for its celebrations."

So have men, it seems, ever set apart a day when in symbolic form, whether by Christ-Child or Saturnalian doll, they recognize the glory of man's destiny and the fact of the First Great Initiation. For it is the Ego who is the true Sun-God, and it is He who is worshiped when the sun moves northward.

The Saturnalia, according to the *Encyclopedia Britannica*, were celebrated by the Roman people in the time of the emperors for seven days although only five days were officially recognized, December 17th and 18th being dedicated to Saturn, the 19th and 20th to his Consort Ops, and the 21st, added by Caligula, as a Day of Youth.

"The time was one of general joy and mirth," says the encyclopedia. "The woolen fetters were taken from the feet of the image of Saturn, and each man offered a pig. During the festival schools were closed; no war was declared or battle fought; no punishment was inflicted. In place of the toga an undress garment was worn. Distinctions of rank were laid aside: slaves sat at table with their masters or were actually waited on by them, and the utmost freedom of speech was allowed them. Gambling with dice, at other times illegal, was now permitted and practised. All classes exchanged gifts, the commonest being wax tapers and clay dolls."

Did Christianity add anything to this festival of unity and peace when it adopted it as its own? It might almost seem that something had been lost when we read of social equality and temporary cessation of war and think of the bloody battles that have

been fought by Christians on the day of Christ. Yet on the whole something has been gained in human brotherhood, for if we do not wait upon our slaves on Christmas day it is for the happy reason that slavery itself has been abolished. Something of the brutality of Ancient Rome has gone and even the Spanish bullfight, bloody though it be, is but a washed-out and feeble memory of the human torches and the wholesale animal butcheries of the Coliseum.

As for pigs offered to the gods, however, we must not be too boastful, for if the hands of the gods are empty the "hot-dog" stand and the sandwich shop are full. Indeed there is an indication here of the direction in which we still may go in spiritualizing

this ancient festival of the returning sun. Our relation to the animal world is still one of exploitation, and on this feast of love and peace it is our custom to slay and eat more than the usual number of our animal brothers. Roast turkey may be a step better than roast Christian, but will not the coming age look upon even that burning as unworthy of humanity?

"Peace on Earth Good Will Toward Men," read our mottoes, while the pole axe, the steel trap, and the hunter's gun deal death and torture to the life of field and forest. Surely the new message of freedom and happiness will expand our consciousness to include the animal kingdom in our circle of love until we make of Christmas a day of peace and joyousness for all that lives.

Show Me, Lord

By E. W. Van Dyke

(Wisconsin)

Show me, Lord,
The way to live,
In Thine accord
Thy fruits to give,
To live and love in Thee alone
And be with all creation one.

Speak through me
And show Thy face
To all who see
And live Thy grace
From Thy spirit shining bright
Be all darkness filled with light.

Thy little child
I love to be
Oh Lord, my shield,
And shine in Thee
As one who loves his fellow-men
And in their joy can live again.

The Occultism of Vibrations

(Confirmed by inner-plane experiences)

By Marie R. Hotchener



IN my far and near travels in all parts of the world, studying and teaching the Ancient Wisdom for the last quarter of a century, and observing the reactions of aspirants to its priceless truths, there is one fact that especially discloses itself: Those students who have turned to the scientific aspects of that Ancient Wisdom, analyzing, testing, and applying its teachings in the modern experiences of daily life, have become permanently interested, self-reliant, and are developing such a degree of spiritual intelligence that there are no dangers of fear or doubt that can turn them aside: they *know* the purpose of their existence. It is their joy to penetrate ever more deeply the hidden *mechanisms* of the personality—to the vibratory reactions of the factors indigenous to that purposeful existence, within and without themselves.

But there exists another type of student, less scientific, less reasoning, less self-reliant, who finds it more difficult to make steady spiritual progress, though he may be as serious, earnest, and sincere as the scientific type. He has been told that *love* is a sufficient alchemical agent to protect his vibrations, and that if he exercises it he need have no fear. This advice is true as far as it goes, but it does not go far enough. There are many stages and degrees to the quality of love, and surely it is better to *know the mechanism*, state, and purpose of one's qualities, and to be able to turn them into constructive agencies for aiding others as well as for one's own progress, than to be ignorant or indifferent to the way they express themselves.

VIBRATIONS OF THE PERSONALITY

In the early days of the Society the question of vibrations of the per-

sonality was dwelt upon at a very considerable length. In fact, some pupils of Madame Blavatsky took up the matter quite seriously at her request. But there were some other students who scoffed, with the result that much controversial feeling developed, and the subject became somewhat anathema because of it. Yet no subject is of greater importance in spiritual progress.

The whole scheme of evolution, the substances of the planes of nature, and the life which activates them, all disclose themselves in differing degrees of vibration from the most solid to the most tenuous—vibrations of life, vibrations of substance, and vibrations of consciousness. The vibrations of man fit him into, permit him to express himself on, those planes, but only to the degree that his evolutionary progress allows. He possesses a certain degree of evolutionary "specific gravity," and by that he is conditioned: it is his evolutionary "weight."

Since his monad and his ego—two-thirds of his triune self—lie on the very tenuous and, for a time, impenetrable planes of his universe, it is urged that he first devote his study and efforts to the personality, which completes his triune constitution and is the tangible vehicle of his earthly actions, emotions, and thoughts. This is necessary if he desires deliberately to unite himself with the progressive vibrations of evolution, and to lift himself out of the lower, grosser planes of human evolution. He could then leap over ages of time and more or less accidental opportunities of progress which otherwise would require many lives to teach him the purpose of his existence amid struggles and sorrows. Therefore, too much emphasis cannot be laid on the necessity for studying the personality—an analytical, scientific study of it. Besides, we cannot

fully understand our egos until a full knowledge of the personality is gained.

This fact was impressed upon me years ago when I was permitted to read some of the then unpublished *Mahatma Letters*. In one of them it was stated, in relation to the mistake of first trying to understand details of some of the abstract or higher mysteries: "Only would it not be still more proper to study our own present personality before attempting to learn anything of its creator, predecessor, fashioner?"

The necessity for doing so, and of learning how the specific gravity of the personality (its vibratory weight) limits or accelerates one's progress, was actually demonstrated to me by an astral experience which, even though personal, can be told because of its being especially apposite, and in the hope that it may help others to grasp these abstract mysteries.

AN ASTRAL EXPERIENCE

I had received a letter from Mr. Leadbeater asking me to help a person on the astral plane, one who had recently been killed: his widow, a Theosophist, had requested aid for him. I found him in a heavy, grey, most undesirable part of the astral plane, and my first thought was to free him from such an environment—or rather to get him to will himself out of it with my assistance. Fortunately he had realized that he was dead: many discarnates do not realize this for a very long time.

I found him quite willing to try to raise his consciousness to a higher plane, but first it took some time to convince him that there *was* a higher plane. (He was not a Theosophist and had not studied the explanations of the other planes of existence, though his wife had done so.)

Finally we were able to *will* together to rise to better conditions and to visualize one where there was clear light, not dark grey "slimy" shadows. We worked hard, but there was only a slight rising sensation for him, and only a little less greyness. I begged him to make more effort, which he did,

but again with little result. I was puzzled, because I had not been long at such work. (The incident happened many years ago.)

I persisted in asking the poor man why he did not *will* more strongly, and think more intently of light. He finally explained that when he felt himself rise a little, his head seemed to meet an impassable wall, though he could not see one, and the lower part of his body remained too heavy to rise. It was like trying to lift himself up by his military boot-straps.

There was not even an imaginary wall above him. Finally I decided to get help, and after telling him I would soon return I went for a certain teacher (discarnate) and begged him to come to my assistance, which he did.

He then proceeded to explain to me the difficulty. The man had been a young army officer, and very intemperate sexually. He had eaten large quantities of meat and other coarse foods, taken strong drink, and was an inveterate smoker. The reactions from the meats had so coarsened the physical body that the earthy and sub-human vibrations of the animal food acted as a magnetic force to "gravitate" him earthward for a long period after death. So much for the reactions of meat.

The sexual overindulgence also coarsened the vibrations of the astral body—weighted it down—and will keep it for a long time on the lowest planes of the astral which interpenetrate the earth.

The overstimulation of the alcohol and nicotine poisons had discoordinated this man's consciousness, that which should have been beautifully and evenly synchronized while unifying the three bodies of the personality, so that he had little physical or astral control when living. Unnatural overstimulation, because of continued indulgence, leaves "gaps" in the consciousness of the personality, and the possibilities of continence, control, and refinement of the higher self are greatly disturbed and delayed.

If one dies with this "weight" in his physical atom, in his next incarna-

tion he will have to begin just where he left off in this one. If he is fortunate enough to receive help and teaching during his astral life after death, he will at least have the opportunity (during the years of his self-inflicted misery and the realization of his mistakes when living) to store up some ideals for future emotional control that will stand him in good stead when the same experiences arise to tempt him in a future life on earth.

THE EFFECTS OF EATING MEAT

Perhaps it would be interesting to the reader to know what the inner vision discloses about some of the deleterious effects of meat-eating:

On several occasions students who have been vegetarians have partaken accidentally of foods in which there were particles of red meats, discovered after taking a few mouthfuls, or after having taken meat juices in soups. I took the opportunity to investigate what happened.

Being unaccustomed to such vibrations, the solid, liquid, and gaseous constituents of the body became frightfully disturbed—agitated in the same swirling manner that a sudden whirlwind disturbs a dust heap. The agitation seems to cause a fever in the body for some hours, so long as the "war" among these invisible particles in the body continues. Finally the vibrations from the meat gradually cease and a sort of ash settles itself in the liquid and upon the solid tissues of the body—especially in the organs—a residue which the blood has carried to the different parts of the body; gradually the fever subsides. The coarser the meat the heavier the residue. This happens when meat-eating is not habitual. When it is, the organs of the body lend themselves to carrying off the residue, and become accustomed to the stimulation. The coarser vibrations of the meat permeate the various elements of the body, and in time crowd out those more refined in their specific gravity. This elimination of the residue of meat takes place more rapidly in youth. In later life, when there is less bodily

activity and vitality, it settles in the organs, causing disease.

Fish and fowl show less residue, probably because they are of a different kingdom of nature, a higher one than mammals, but still different from the human, though also of disturbing vibrations. Eating meat is a *physiological* "lowering" of the vibrations of the human body; and when thus lowered, the emotional and mental bodies feel and show the results of the lowering—the "weight" of it. Therein lie the occult and spiritual disturbances.

How often we hear people say, "But look at the good people, the clergymen, and others who eat meat, are they not spiritual?" Yes, they may be, but the student of occultism understands the word spiritual in a far deeper sense.

The generally accepted sense of "spiritual" does not include a knowledge of the detailed occult constitution of man. The occultist recognizes the planes of nature, the evolutionary elements within and without himself, and seeks ever to understand the relation of his personality to his divine ego, and to his divine monad—to understand that relationship sufficiently to enable him to strive to gain control and direct the elements and factors that can unify him with his divinity. He understands that to lower or overestimate the vibrations of his physical body (the third part of his personality) will tend to increase the possibility of discoordination of the consciousness, and that is a serious deterrent to spiritual progress. It is only when the vibratory interrelations of the physical, emotional, and mental elements of the personality are fully coordinated and rarefied by proper diet, pure emotions, and lofty ideals, that the power, activity, and intent of the ego can properly function in the physical brain.

Therefore it should be clearly understood that the first step of what the occultist terms spiritual progress concerns the physical body. It is first a purely *physiological* process, adopting a properly chosen meatless diet, and seeing that all health measures are observed.

The aspirant will soon find that all degrees of perfect cosmic vibrations are in his surrounding "atmosphere," and that all he has to do is to bring such conditions into his own body that it may magnetically attract those outer cosmic vibrations to itself on all the inner planes of his being. Anything that tends to lower or distort, as said before, only delays the progress of the aspirant.

THE VIBRATIONS OF ALCOHOL

One of the teachings of the Ancient Wisdom is that at a certain stage of his progress the aspirant should so learn to concentrate that, at will, he may unify his consciousness with anything he desires to aid or to investigate in the quest for knowledge.

My first practices were with flowers, trees, small animals, *et cetera*; then followed the study of how the consciousness functions in the human brain. There is nothing weird or supernatural about these efforts, but only the will so to focus the attention (the first stage of consciousness) that the mind can penetrate the outer forms of organic life, and "see the wheels go round" within.

One day, sitting in the drawing-room of a friend, I saw a drunken man across the street, and as I had long been curious about the strange effects of alcohol on humans, I determined to investigate. It was not at all a pleasant contact, but the results were worth it. They started me on a line of occult investigation that led into some unpleasant places but eventually disclosed to me the progressive power of alcohol over the physical consciousness, the body, the senses, and the occult centers.

The drunken man across the street was staggering, his body was enveloped and penetrated with alcoholic fumes, and he was soon to fall asleep on a doorstep. On entering his consciousness, I felt that I was whirling with a panorama of houses, much larger than their natural size, in front of me, my friend's house among them; I then began to feel violently sick. With a great effort I dissociated myself, and in

a few moments was again viewing the staggering man through my friend's windows. In immediately reviewing the experience, and wondering what I had learned from it, I found that I remembered only how it felt to be intoxicated, and that it was terribly unpleasant in this case, but that I had not learned anything of the mechanistic reactions of alcohol on the body, or of the mystery of its power. Then I realized that I had gone about my investigations in the wrong way. I had entered the realms of the man's consciousness *from below* and *within*, instead of *from above* and *without*, so as to keep my own consciousness free to study and observe what was taking place, as was taught me in India some years before. So I tried again, and with considerable success.

I found that the man's stomach and digestional tract were filled with partially digested food, flooded with the liquor—the alcohol had arrested digestion. The heart was beating at a very rapid rate, the head and brain filled with an excess of blood. The blood itself was what one might call aflame with a blue electric light. It was a livid unnatural glow as the blood quivered, contracted, and expanded with the rapid pounding of the heart. It seemed to be stimulated out of all degree of natural expression.

Observing the chemical and etheric planes, one or two degrees higher than the liquid blood, it was not difficult to see that the fluid blood was the canal over and through which the etheric fumes of the alcohol were carried to the lymph regions and ductless glands. The commotion in the latter was indescribable, and they were throwing off excess quantities of secretions that ordinarily would not flow into the body in a long time. Excess quantities of these secretions are extremely harmful and, when united with the fumes of alcohol, are increased in vibration and cause inflamed surfaces like burns.

It was especially interesting to observe in the drunken man's head how the fumes of alcohol had united with the etheric vibrations of the pituitary

secretions and had so increased the vibrations of that organ and region that the lowest degrees of the inner vision were awakened—what is called etheric vision—so that there appeared to the man's sight etheric doubles of all sorts of huge objects, also elementals, discarnate animals, snakes, *et cetera*, of the earthy regions. He was murmuring incoherently, insanely.

The vibrations so augmented the motor centers of the brain that they were also separated from their habitual connection with the regions of equilibrium, hence the reeling, swirling, staggering of the body.

One of the greatest dangers to such a person (which was disclosed after considerable further study of the effects of such stimulants) is that such an outer *agency* (the alcohol in this case) so greatly intensifies the vibrations of the body that when a certain saturation point is reached the physical consciousness is no longer able to function properly in the brain centers. This is because the average person is not trained to use the consciousness of the higher planes at will to control the lower. The fumes of the alcohol have stimulated the consciousness centers to a degree outside and beyond the normal development and control, and he seems to sleep, but in reality becomes unconscious. He cannot use those consciousness centers properly himself, but others can, especially discarnate entities. This is made easier just because the entire substances and consciousness of the physical body are suddenly and unnaturally greatly overstimulated, raised nearer the subtler levels where such entities dwell, and they can attach themselves and enjoy vicariously the reactions from the fumes of the liquor. And since the person's strength has long been sapped by the "ravages of drink," especially by the opposite reactions from the stimulations, when its effects recede, the entities easily and continually fasten themselves to him and often permanently obsess him.

Another very serious result of the overstimulating vibrations of alcohol is to cause and augment weaknesses in the organs of the physical body, its

desires, and also those of the emotional and mental planes of the personality. That is one reason why drunkards become so depraved, and why the cruel "cunning" of criminals is usually found in those who are intemperate. That is also why persons, after they have taken a few drinks of intoxicating liquors, become excited and uncontrolled sexually. The vibrations of the alcohol cause an excess of heat. If the person has physical or moral weaknesses, there will be less resistance to the alcoholic stimulation in the centers where those weaknesses are situated, as well as in their corresponding centers in the brain, and they become constantly excited and strengthened. The indulgences caused by the overstimulation become habitual, and gain such control that there will eventually be a constant thirst for them.

The continued presence of alcoholic fumes in the region of the pituitary body is a great cause of blindness. Those arising from wood alcohol are especially dangerous. When united with nicotine fumes from smoking, there is double danger. For, if the stimulating vibrations from them penetrate to the tender optic nerves, there will occur an inflammation, as well as what might be called "frozen" nerve tissue from the poisoning alcohol and nicotine. This is a contraction of the papillo-macular bundle of nerves—a most vulnerable center of sight nerves—and in time total blindness will result.

THE VIBRATIONS OF DRUGS

The stimulating effects of drugs are as bad, and in some respects worse, than those of alcohol; the effects on the brain centers are very much more marked. Some drugs, opium for instance, seem to act principally upon the consciousness of the middle brain, where the centers connected with the emotions and sympathetic nervous system are situated. Perhaps the added power of the drug results from the fact that the seeds of some flowers have more subtle, penetrating vibrations than those of grains from which alcohol is obtained. Cocaine in itself,

and as used in some drinks in large quantities, is also overstimulating to a very high degree. After the effects of such drugs have continued for some time, the reactions on the physical body and its condition of lowered resistance (especially as it can no longer react to the *normal* conditions around it that obtained before beginning the drug habit), cause it to feel weak and unsupported, unless the vibrations of the drug are constantly active in it.

It is difficult to describe this condition; but action and reaction are equal and opposite—this is a law in nature—so, the drug vibrations exalt, stimulate, extend the consciousness of the personality to an unnaturally high degree, from a purely physiological standpoint, and after a time all the centers of the physical body learn to *live* on that stimulation. They prefer it to food. (Most drug- and alcohol-addicts have little appetites.) But when the effect of the drug wears away, the body “slumps” to a very low degree of vibration—one diametrically opposite to the former exaltation that occurred under the influence of the drug. Unfortunately there is no satisfaction to it when this lowering reaction takes place. Nothing in the *normal* category of foods and drink can bring about the habitual stimulation of the drug. To the inner eye the whole invisible realms of the body look “wilted,” inactive, starving; and in advanced cases it would die without the drug, unless a physician takes it under his care, and, little by little, steadily reduces the quantity of the drug, and at the same time gradually increases physical remedies and natural foods as restoratives, until normal conditions once more obtain.

It is held by some physicians that in many instances drug “cases” are more easily cured than those of dipsomania, and, in consequence, it is mistakenly thought that drugs are less harmful.

The more rapid cure of the drug habit can be explained by the fact that only small quantities are taken at a time; also that its effects are mostly in

the etheric realms of the consciousness, and in the emotions and the mind. When the attention and resolve of the “addict” are directed to a cure, those regions respond first to the effort. But the dire results on the consciousness—the thoughts and emotions—are much more permanent than those caused by alcohol; and even though a patient may be cured of the habit, the recovery of the proper functioning of the consciousness in the emotional and thought centers of the brain will be long delayed. The person will be a weakling in these respects for years, perhaps for life.

The residuum from the vibrations of alcohol settling as it does in the solid tissues, lymphs, glands, spinal ganglia and organs, is more difficult to remove. There are internal diseased conditions that show themselves, and persist for years even after the drink habit is abandoned. They are *tangible* results: etheric, emotional, and mental results of drugs are *not* so tangible, so easily seen, but they are there, hidden from the eyes and instruments of the physician. Thus he thinks the addict cured, when this is not true.

From the occult point of view it is plain that to lower the vibrations of the body by coarse animal foods, or to overstimulate it with alcohol, drugs, and other such things, is to lessen and retard the spiritual progress of an individual in this life and in the life after death.

The only safe way to make rapid progress is to begin by carrying out the refining vibrations through processes *from below upwards*—by refining foods, refining desires and emotions, and refining thoughts. Then to refine *from above downwards* by constantly impressing the consciousness of the personality with the will and power of the higher self; ever realizing that the only way to emancipate the personality and unify it with the divinity within it, is first to equalize and refine its vibrations in the safe and sound measures, possible during the simple walks of daily life, as taught in detail by Theosophy.



Indian Tree Worship

By Geoffrey Hodson

(England)

sponse, turns to the waiting people and, raising his arms towards them, utters a great shout, at the same time pointing towards the tree. All participants are dressed in bright colors, brilliant dyes having been used for their robes and headdresses.

The men come down in single file, turn to the right and encircle the tree anti-clockwise until it is completely surrounded, whereupon all turn inwards and repeat the gestures and invocation of the chief. This increases the measure of descending power and also calls a tribal deity—an elemental form inhabited by a deva subordinate of the angelic racial Ruler. The braves then begin to encircle the tree, chanting and stamping with their feet to a certain rhythm which sets up strong astral and etheric vibrations and invokes earth forces and earth elementals into the ring. A number of gnomes, for example, rise up from below the ground inside the circle.

The chief remains with his back to the tree standing close to the trunk on the southeast side, and at a certain signal the circle opens to admit the women, who come running down the hill in single file, enter the circle, turn left and encircle the tree clockwise. The men's circle joins up and continues its circumambulation in the opposite direction. The members of each of these rings are chanting their own song and maintaining their own rhythm, that of the women being just about twice the frequency of that of the men, so that they harmonize.

The speed of their movements increases until a state of almost frenzied exhilaration is produced. The auras of all expand greatly and become blended

DURING the visit to the Giant Redwoods in California when the material for the author's article upon them was gained, the impress upon the astral light of certain Indian ceremonies was observed. An attempt to pick up the record suggested that the district of the Giant Sequoias in the Sierra-Nevadas was used by the Indians for religious festivals and celebrations. The largest Redwoods were apparently regarded by them as special manifestations of the Deity, for they performed ceremonial dances round selected trees. On certain occasions, whole tribes visited the trees, temporary bivouacs were constructed, fires lit, and meat cooked under the lesser trees during the celebrations.

Several different rituals were performed. In one of these at about mid-day a single chief, presumably also a high priest, comes forward from the camp towards the tree, halts some fifty yards away from it and addresses it, raising his hands high over his head in an appealing gesture. His address is an invocation to the "Great Spirit" and responded to by the devas of the branches and in some way by the consciousness of the tree itself. The Indian has special powers to evoke this response, which shows clairvoyantly as a descending light, causing the outside of the tree, down to the ground, to glow with a white radiance.

Thereupon the chief, evidently sufficiently clairvoyant to feel the re-

into a double circle into which the power of the racial gods, the tree, and the earth flows, producing increased ecstasy and in many cases real expansion of consciousness. Individuals begin to leave the circle, prostrate themselves before the tree and utter prophecies, tribal warnings, and guidance. Many of the men become extremely lucid, some are possessed by the gnomes, whilst the tree spirits inspire many of the women. After certain oracular utterances some of these people fall into cataleptic trances at the roots of the tree.

At a signal given by the chief, all who are able to do so re-form the circles, turn towards the tree, and utter a great shout of greeting which echoes through the forest. The dancers then reverse their action and the circles wind back towards the camp, where there are great rejoicings and much discussion of the various prophecies and warnings.



At the period under examination, which was probably some five hundred years ago, many Indians of different tribes visited the region of the Sherman tree to pay homage to the Giant Sequoias. This practice seems to have been continued up to fairly recent times, probably during the sixteenth and seventeenth centuries, for at certain dances which were also seen, the Sherman tree appeared almost as large as at present.

Most of these tribes come from the western slopes of the mountains and the western plains, and seem somewhat to resemble the Cherokees of today. There was a great use of skins in tepees and clothing, all of which were colored with brilliant dyes. Animal and sun devices appeared on the tepees, all their appointments were rich and the bearing of all was upright and dignified. There were then little or no signs of the decadence and poverty which unfortunately are evident today.

On a certain occasion some five hundred years ago, a large group made a ceremonial visit to this place, led by a very advanced chieftain, who is so

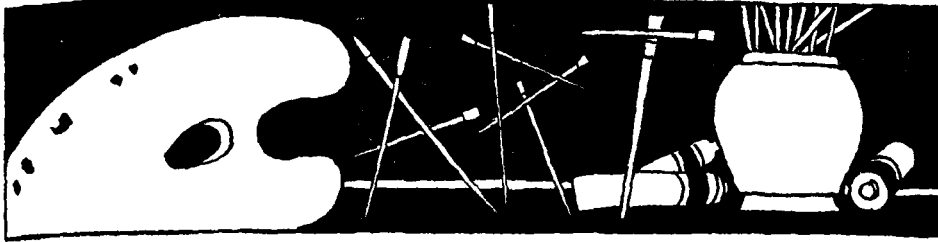
noble and splendid in his person and power as to suggest that he is an Initiate of the Great White Brotherhood. Probably he is a member of the Yucatan section of the Hierarchy. The chief leads the whole tribe, including the children, to the foot of one of the trees—apparently that which is now called the Sherman—and addresses them, using the tree as a text for his talk. He leads their thoughts from its physical strength and beauty to their spiritual significances and impresses upon the tribe the desirability of emulating the qualities of this noble tree. His talk makes a very fine sermon.

During the "retreat," his people camp around the tree, making a very delightful picture with their many-colored tepees, robes and other appointments. Many feel a distinct sense of unity with Nature, particularly with the great trees. They are well instructed in certain types of contemplation, which deepen their realization of this unity. The observer is deeply impressed by the spirit of reverence which they display, by the highly developed group-consciousness of the tribe, and by the strong sense of religious purpose which pervades the assembly.

He thinks he recognizes a system of graded development corresponding to that of Probation, Acceptance, and Initiation.

The leader is a very advanced ego, and there are many others in the company who are almost his equals in this respect. This particular group has come a great distance from the far south to make the pilgrimage, every stage of which is made to symbolize a degree of development. The idea was frequently inculcated that the journey itself should produce a progressive deepening of the sense of union with Nature and with the deity.

If these impressions are at all accurate, they suggest that the ideals of the spiritual life were known and lived by the North American Indians, that they possessed an occultism and a magic of their own, and that amongst them were advanced souls treading the Path leading their brethren of the Indian race to the portals of Initiation.



Art at "The Magic Carpet"

By Barbara Sellon

(New York)



IN one of our Eastern cities there has lately come into existence a club, which from its make-up and its activities differs from the general run of such associations. It is a very democratic club, for, though you may be met in the hall by a gorgeous porter and bowed into the elevator by liveried attendants, you will probably end your visit by washing up the ten-cent-store teaspoons.

Its home is a big studio, and its membership consists of "people who do things" or, since many of the members are young people, are learning to do things, and all of them look at life from a viewpoint which is somewhat unusual. They are all seekers after Truth and all look upon their own particular vision of Truth as one facet of the great jewel. So when they meet they dogmatize a little, and each listens cheerfully to what the other has to say, for he knows his own turn is coming.

Since there is only the one great room, there is a tendency for people who talk the same "shop" to get together on different days—but once a week there is an open night when the scientist meets the artist, the philosopher argues with the dancer, and great and fiery are the discussions that arise over the tea-cups. The chief instigator of these discussions is the said philosopher. He is a versatile person and loves to prick the brains of scientist and artist alike and to stir

them into expressing themselves in unaccustomed media, by his well-directed questions.

Let us imagine that it is five o'clock on a Wednesday evening; the artists are gathered round the tea-cups. The painter, the art teacher, and the illustrator are sprawling in more or less graceful attitudes on the long, low couch, which, with the philosopher's desk, is the most important part of the furniture. The art student sits cross-legged on a floor cushion, the craftsman lies on the great Persian rug which gives its name to the Club, and the philosopher paces up and down, waiting for the kettle to boil.

Suddenly he injects into the desultory art "shop" talk four questions with the rapidity of a machine gun.

"What is art?"

"What constitutes a real work of art?"

"Is there a point at which all the arts meet and become interchangeable?"

"Is the perfect man necessarily great in all lines of art and science?"

There follows a moment of silence.—Artists are used to feeling and to using their intuition in their work, but abstract thinking about their art and the expression of their thoughts in clear language does not come easily to them. You can almost hear the machinery creaking as they try to express what they feel they know.

The art teacher, who by reason of

her teaching is the most at home with words, is the first to speak.

"To me it seems that the arts are the expression, on the physical plane, of the consciousness of the inner Divine man. That is, if the universe was created because of the need of the Divine to objectify itself: a work of art is created because of the need of the Divine in man to objectify itself—a kind of "play of Brahm" in miniature.

"It is probably this element of pure creation which makes a true work of art.

"The Creative urge in a Logos produces a universe. In an animal the same urge is translated from creation to reproduction and the result is a baby animal. Between God and the beast stands man, partaking of the nature of both, capable both of reproduction and of creation.

"As physical man his finest masterpiece is his child, as Divine man he produces a work of art. Perhaps it is because the Divine Life is only beginning to unfold in us that the greater part of our art is reproductive in its character, and it is only the very finest that shows the divine attribute of creation in more than a relative degree.

"It may be because we are beginning to recognize this state of things that we tend to leave the old classification of the arts into Fine Arts and Liberal Arts—the fine arts being concerned with the attainment of the beautiful and the liberal arts with the attainment of the useful. We use the word today in a less limited but less etymologically correct way, and have as our criterion in discussing a work of art, be it a salad or a sonata, the question, 'Is it creation or representation, is it vital or mechanical?'

"If we accept, then, the premise that the creative arts are connected with the faculties of the higher self, it becomes of interest to seek for a correspondence between the arts and the faculties of physical man. If creative imagination is the distinctive property of the higher self, it should be possible by adding this property to the physical faculties to relate these to the arts.

"Touch, taste and smell appear

to be our most densely physical powers and the farthest from the Divine in us, therefore the arts connected with them are less well defined than those which are also connected with our subtler bodies. For all that, *perfumery* and the *culinary* arts have their creative moments, and a new art of *texture*, not imitative but imaginative, is beginning to make itself felt in modern sculpture. The tender polish of Branchusi's surfaces and the vigorous plastic textures of Epstein are completely different from the representational textures of the finest work of the past.

"*Movement, hearing and sight* are faculties of both our astral and physical bodies; add to these creative imagination and they become, respectively, *dancing and acting*, the performance and interpretation of *music and song*, and the visual arts, *painting, sculpture, architecture, decoration*, etc. *Thought*, the function of our mental body, is translated in the physical body into *speech*; add to this emotion and creative imagination and it shows itself as *literature and the drama*.

"*Music* I have divided into two parts, for it seems to me that the composer has need of an intermediary before he can descend into the physical world at all. He is the true mystic, trying to give to others the expression of the Divine contact that he has made—and unable to do so. The music that he hears in his higher consciousness can only be heard by us with the aid of a musician who interprets for our ears what the composer has caught of the Divine Rhythm.

"As the power of the human consciousness, using the organs of the physical body, is the source of sight, hearing, etc. (the most perfect sight organ would be of no use to us if there were no reaction in consciousness), so the power of the Divine Life, using the faculties of our higher bodies, appears to be the source of all the arts. The arts, therefore, do not appear to be one and interchangeable at any point—it is the power behind the arts which is one, emerging as music, as literature, as painting, ac-

ording to the faculty in the individual which is best prepared to be a channel for its flow.

"The perfect man is not necessarily, then, a great painter, a great writer, and a great musician. He is great upon whatever line of development is his own, and because he is in full conscious touch with the Divine Life, the one Supreme Art, he no longer requires these modes of expression, which until he reached perfection were so necessary

for his development, and which acted as outposts of Divinity to his fellow men."

"Good," says the philosopher, "that's a very interesting point of view. Let me get you another cup of tea."

"I agree with a great deal that you say," says the craftsman.

"I don't agree with you at all," says the painter. "Now what I think is—" and, as our immortal friend Briggs has it, "so far, far into the night."

The Great Givers

By Charlotte Conkright Kinney

(Kansas)

If I am to pay tribute
It will not be to those reaching
The world's coveted goals of fame and material success,
But to souls who have lived rich lives—
The creators, the inspirers . . .
Souls whose hearts flamed with lofty quests.
Souls with vision and dauntless courage,
The poets, prophets, redeemers and crusaders,
The tillers, builders, saviors and discoverers.
Inspired mothers, teachers, and home-makers,
All high adventurers and priests of beauty,
Souls rejoicing in the divine consciousness . . .
If I am to pay tribute
It will be to the great givers.

It will be the Lord Buddha bringing enlightenment
To a world of spiritual darkness,
Christ showing the way to joyous, abundant living,
Shakespeare enriching the world with imperishable thought.
Beethoven bringing God down from His holy mountain
To talk with men through immortal melody.

Lincoln manifesting humanity,
Lindbergh's modesty and sweet-spiritedness in triumph,
Helen Keller laughing at impossibilities.
Isadora Duncan dancing a "Credo of Joy"—
A goddess bringing beauty back to earth.
Krishnamurti opening the eyes of youth
To a world liberated and happy.

If I am to pay tribute . . .
It will be to the great givers.

Druidism and Liberation

By D. Jeffrey Williams

(Wales)

DRUIDIC presentations of truth are often emphasized by means of contrasts. One of the profound aphorisms of Druidism is that which says that "God is no-thing; that which is no-thing is God." Like Buddhism, it has no place for the conception of a personal God. Life as the Druidic Absolute is unknowable. Yet Life permeates everything; that which is no-thing is the foundation and sustainer of all things.

From non-existence all beings emerge into an existence of light and transparence in order to issue forth into darkness and "death." In the world of universal light all beings are indissolubly one, but have no consciousness of unity. Before there can be a consciousness of unity there must be a capacity to be aware of it. This capacity is the result of the experience of limited and separated existence, which will produce at the end of a long period of evolution a self-conscious individual human being. Life as "man" was really no-thing in the realm of universal Light, and became a definite, individual "thing" as a result of the resistance ever offered to the life within "him" in the world of limitation and matter.

Nature's goal in the world of "death" and limitation is to produce a being capable of independent, self-conscious existence. She produced an "insurgent son," as Ray Lancaster once described man. In man appeared—or emerged—absolutely new powers. Nature opened a new chapter in man.

Inevitably, a new goal is now before him. His nature now becomes a mixture of two warring elements. His whole past and his whole future declare war upon each other. He is at first unconscious of the mighty issues. A product of the past, he lives as the past dictates. He "could do no other,"

as Druidic teaching clearly recognizes. But he draws upon entirely new forces even while under this domination of the lower stages. *The possibility of choice is born.*

In this power of choice is the whole secret of his power. He goes after things desirable and kills and destroys. It does not matter. He obeys a new power within himself, a power which, when guided by reason at a later stage, will carry him swiftly to his goal as man. It may be that he will be pushed hither and thither, crushed by overwhelming odds in the process of his growth, which is a growth in discrimination and understanding. One day he senses something of the "dramatic" purpose of life within him. Later, he obtains a vision of this purpose, and for one free moment enters into the thrill of it. Henceforth his choice becomes a thing of tremendous importance.

"He" is not the warring forces which belong to his past and his future. "He" is that which chooses which of these two forces will win in each particular moment of time. "He" is that which chooses to continue to be imprisoned or that which chooses to be free at any point. Each choice made on the side of life and freedom has within it the potential power of complete and utter liberation. Likewise, each choice made on the side of death and limitation has implicit within it the whole power of an unredeemed past. "He," in reality, is only at each moment of choice!

So, man has to learn to range himself always on the side of liberation! He becomes an ally of Life in doing so at every stage. If Life seems to make obeisance when he completely allies himself, it may be that it is in accordance with that strange law that fullness in any sense is ever seeking void that "demands" the fullness.

Humane Education and World Citizenship

By Frances X. Kadow

(California)



WHEN humane education is made the basis for character building, then we shall see the latent nobleness that lies sleeping in the hearts of all men rise in majesty to meet the responsibilities hitherto evaded. Humane education seeks to awaken in the heart of the child his natural impulse toward kindness and justice.

It is acknowledged that the child's first desire to impress or dominate comes in his contact with animals. Especially the household pet, that being the weaker thing and less capable of exerting force or resistance. It is also recognized that the average child's predominant interest is the animal, and this affinity between child and animal can be turned to practical use with enormous advantage to both, future generations being the lasting beneficiaries.

When a child is trained to acknowledge that animals have rights as well as people, he will be able soon to take a more intelligent hold on what life is trying to impart, because he had arrived, through his training, at a higher level of moral consciousness. He reacts more efficiently toward justice and fair play. He is ready to apply sympathetic appreciation toward animal psychology, and will use this attribute in social relations with the people with whom his life in later years is cast.

Humane education opens the door to new interests, new practices, new studies, the development of finer characters, and would be a great advantage to the curriculum in our public schools. The child should also be inculcated with the knowledge that wholesome food and the exercise of wholesome thinking and living will better fit him for his ever widening life and voca-

tional studies, as well as discipline him to render justice even unto himself.

Every generous and kind motive or action should be encouraged. All cruel and selfish ones should be gently checked. In order that a child may thoroughly appreciate and understand kindness and that he may remain always trustful, confident, and fearless, no harsh word or look should be thrust upon him. He should be taught to speak gently to animals as well as people. To keep right on being kind, day in and day out; to do an act of kindness every day; to be considerate of the very young and the aged, ever to seek opportunities for the protection of the helpless.

World Peace will have become an accomplished fact, not through fighting or debates or conferences, but through humane education with the child of this generation as the workshop of the world. Education in kindness and compassion should be not merely national, but an international level of culture. A child trained to recognize kindness and justice as necessary attributes to employ in daily experiences will be a valuable asset to any nation. And millions trained to the same high standard over the entire world will assure us—*Peace*.

The sentiment of mercy seems more often lacking than not in the human heart. Impulses often tend toward cruelty, though perhaps unconsciously so. Thus, if the opposite trait, that of kindness, be roused within the consciousness of the child and stressed in his contact with every friendless creature, he will just as easily and naturally learn to respond to that urge and be the happier for it. For the God-quality in the child that indulges in cruelty and extreme selfishness is of-

fended, thus we invariably find the cruel one nervous, irritable, and unhappy.

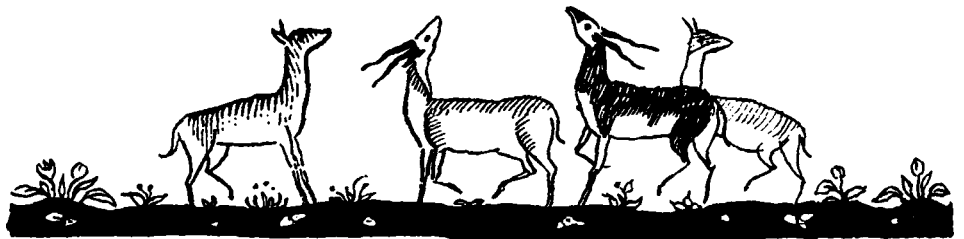
Therefore, the child should learn to respect the divinity of life manifesting within the animal kingdom. He must radiate that respect in his daily contact with the family pet. And every home, to help in this education of the World Child, should possess some sort of animal or bird pet. This education must be taken up with enthusiasm by the parents too. Responsibility for the welfare of the animal dependents must be grounded deep within the consciousness of every child. When he realizes his unity with all living creatures, he will have prepared himself to contact with greater consideration the higher forms of life—men, nations of men.

Children of this generation should be encouraged both by parents and teachers to form Bands of Mercy and Kind Deeds Clubs. Each child should know what is due the animal in the way of friendship and protection. He must forswear the cowardly slings, the traps, and the air guns. He must know that the pet under his protection needs to be fed regularly every day, good, clean food and plenty of it. He must see to it that clean, fresh water is al-

ways on hand where the dog or cat, whatever the pet, can find it; to keep the sleeping quarters of his dependent friends clean and comfortable to insure healthy and wholesome animal playmates.

We can look ahead and see the far-reaching results obtainable through humane education, when ingrained deep within the characters of future generations will be the recognition of the rights of the helpless ones that must be protected by those who have superior power. That kindness implanted within the heart of the world will render war a thing of the past. That humanity once having entered the kingdom of appreciation of life will seek to preserve rather than destroy it.

What a delight it will be, let us say as early as ten years hence, to witness the growing kindness of children: their respect for the self, their courtesy and sympathy toward the aged and helpless young; that they each have their own place in life to fill and that it is their moral duty to fill it humanely; and their ingrained understanding that consideration for the rights of all creatures are the attributes of the good citizen!





The Atmic Planets

By Edward Bennett

(England)

MARCH, 1930, made this title possible: earlier writers might speak of an *atmic* planet but never of two known planets of that type. Even today most people will ask why should the two outermost planets of our Solar System be called *atmic*, and will wonder what more can be said about the two which has not already been related. There are some few points worth notice.

Atmic they are in their relation to our Sun. Analogy points to proportionate extensions of the Sun, making allowance for the fact that our view of the Sun is only that of the outer layers of a heated and expanded atmosphere. Measured in equivalent state to the planets, the sun's apparent size is reduced by 18%. The zones of solar mental matter extend far enough to include all the inner planets: the budhic areas include Jupiter, Saturn, and Uranus. Beyond lies Neptune, that planet which Madame H. P. Blavatsky declares does not belong to our system. Neptune and the newly observed planet, which has been named Pluto, are both without physical contact with any zone of the Sun save its third and fifth *atmic* sub-planes.

Pluto is the second of a triad of worlds, the third member not yet discovered. Today we are one step nearer that finding. We found Pluto by calculating the disturbing effect of its attraction upon Uranus. For some years it was known that there was some disturbing mass hidden in space. There were two possible places indicated by the divergencies of the known planet, these being on opposite sides of its or-

bit and places not well placed for observation. At the time of discovery, Uranus was moving into square with the unknown, overtaking it.

Astrologers will realize that its discovery is ruled by Uranus, planet of time, of dates, of happenings likely to be noted in the press. This planet takes 84 years to regain the same point as before: in other words, its year or revolution around the Sun takes 84 years to complete. Eighty-four years ago Neptune, another planet, was discovered. It was found under the same astrological aspect. Yet Uranus itself was not found in the corresponding year of an earlier period but came into modern recognition 19 years later. In explanation, remember that it is "not of the same system."

This assertion of our great teacher is a puzzling one. It is clear that the Sun holds all the planets in its gravitational grip. Yet Neptune differed in many ways from the rest of the series. Travelling outwards, the number of attendant moons to each world steadily increases until this breaks the sequence. All worlds within Neptune's orbit, *but not that planet*, obeyed a law of distances which gave mathematical regularity to their placing. The last of the other planets has its moons revolving almost at right angles to the normal plane, as also has Neptune, but to further degree. Excuse or explanation was found in Neptune being the outermost of all, lacking the steadying influence of an outer guardian. Now that we have to change our views as to its being outermost, the Neptunian puzzles loom up more puzzling still.

There are reasons, astrologic and

otherwise, for assuming that each planet is linked by rays of some high type of matter or spirit with all other worlds, and that these rays revolve with the generating planet. If this apparent impossibility is the case, at the vast distance of these atmic planets, the rays would sweep across space at speeds greater than that of light. The outer end of a ray from the Earth, 2500 millions of miles long, would be moving with the speed of light. Such a ray would reach beyond Uranus but not quite as far as these planets, said not to be of our system. Such speeds sound impossible, yet astronomy tells us of gaseous nebulae spinning at speeds quite as incredible for physical matter. The speed of light is a ratio which is being found to enter into formulae of radical importance: into those of relativity, gravitation, and atomic energy. It is linked with the secrets of creation and may well have a meaning here, the limit falling between buddhic and atmic planets not being a mere coincidence.

Reports of the newspapers are marred by one common error: They assume that this new world will get no more light from the Sun than a dim moonlight, and that the planet will be a cold place in which all life will be impossible. Neither is correct.

Its distance is given as 45 times that of Earth from the Sun, so the relative strength of its sunlight should be as the square of that ratio or a little under a two-thousandth part. To use a simpler explanation, it would be as the brilliant sunshine of our tropics in which a photo can be snapped in the two-hundredth part of a second to a well-illuminated, sunny room in which a photo needs a ten seconds exposure. Light bright enough for any ordinary work, light enough to grow many types of fern and plant life—a great difference from a dim moonlight explained by direct sunlight being more than half a million times as powerful as that light reflected by the Moon.

Pluto is 4,000 millions of miles from the Sun, and distance will reduce the Sun unto a point like a star. Star-like the size, but from that point comes a blaze as of 250 full moons, a blaze

which will be nearly as painful as the glare of our Sun in direct view.

Life needs light and heat and air. Astronomers are not yet decided as to whether the two former outermost worlds are frozen or far above boiling-point. They are almost certain as to Jupiter, innermost of the big planets, being at high temperature. If the whole family came into form within a short time, astronomically speaking, of one another, all the outer planets will still be hotter than our own world and have the two most important essentials for the support of life. All possess an atmosphere, although it is not yet possible to say whether this be respirable or not.

There is no definite proof that any planet lacks the conditions necessary for the development of human life. All that can be said is that in certain cases it will need specially adjusted conditions, and that the odds appear against those conditions existing.

Search is being made for a Plutic moon. The discovery of this is important: it will allow of the weighing of the planet and the accurate assessment of its power to deflect the other planet. This being known, any divergencies unaccounted for can be isolated and used as clues to the place of the other planet, the still missing third of the atmic trio.

We pride ourselves on the knowledge gained by the increasing perfection of our mathematics and our instruments. How much greater is our knowledge than that of the ancient world! They had no telescopes; to them Saturn was the dimmest of specks and three other more distant worlds could not be seen, the last lying near the limit of our glasses. Read in that ancient work, the *Vishnu Purana*—II, XII, and learn that the chariots of the Pole Star, Dhruva, were linked by cords to the nine planets. Today we know nine planets; last year we knew eight. Some have suggested that the ancient world classed Sun and Moon as planets but, against that, others state that our Earth was never included amongst them. There is more than a possibility that more was known than is generally believed.

"Red"

A True Story

By Beatrice Wood

(California).



AS intimates called him that, because his hair, the little he had of it, was that color. As a matter of fact, none but his intimates would have dared speak to him with such familiarity, for he passed in the world as a stern disciplinarian, a physician of iron and power. "Red" he was called, but "White" would have suited him better, for the work he did was white in character, pure and unselfish.

"I always suspected something of the sort about you!" Jackson, who was sitting in the office, half jestingly exclaimed.

"Merely common sense!" the surgeon replied.

"But why don't more doctors use it?"

"Perhaps they do, only don't talk about it—any more than I usually do. Few of us want to be laughed at!"

"But the war has shaken people out of materialism!"

"Not altogether. The masses don't think. Clairvoyance is so simple. It is like wireless, merely the tuning in by a trained mind to wave-lengths which the average brain is not sensitive enough to grasp."

"The only illogical point in all of this," said Jackson earnestly, "is your determination to save life at any cost. Why do you care, since believing in reincarnation, you know man has many lives ahead?"

"Red" laughed. "I thought you were going to ask me that. The answer is—I love my patients. Besides, have you ever stopped to think that the 'Soul' may have difficulty in reincarnating? While it is functioning in finite form, I do my best to help it. This forcing 'down' into dense matter may be a feat of considerable ac-

complishment. We come down into a physical limitation because we have a lesson to learn. I like to prolong school, see!"

"And the lessons are hard to learn," agreed Jackson.

A wistful expression came over the doctor's face. "I long to do so much, and accomplish so little. Science has discovered cosmic and x-rays, they are but the beginning. I am experimenting with 'spiritual rays,' and I know not where they will lead."

"I wish you'd tell me more about it," urged his friend. "I don't entirely know what you mean by spiritual rays."

"It's hard to explain, but I will tell you one case in which clairvoyance was a great help. It is not particularly dramatic, may hardly interest you, nevertheless it remains one of the thrilling recoveries of my practice. Outwardly, circumstances would have given the average person reason to believe medicine had done the trick, but I know differently. My nurse, who was with me, was totally unaware of what was taking place, as the greater majority of the people will always be unaware of the hidden mechanism of the universe.

"About a year ago, the day before Christmas, one of my patients was taken ill with influenza. She was a remarkable woman, the only one I had talked to whom I acknowledged mentally my equal. I have always maintained women can't think but only feel; she was an exception. About fifty, she had the spirit of a girl, the humor of the devil, and the radiance of an angel. She was a witch of brilliancy and charm, about as tall as my little finger, but with enough will to run the navy, if she had just taken it into her head to do so. This terrific

will had railroaded her into disaster; she had broken down from overwork because she thought she could *will* her body to do anything she wanted. She came to consult me with a face the color of pea soup made out of water. I wanted to send her to a sanitarium, but of course she refused to go.

"'Doctor, I really don't need anything of the kind. I'm not ill, I only came to see you because two friends insisted I do so.'

"I induced her to take a series of electrical treatments, she of course protesting that she did not need them. We soon became close friends, enjoying many a delightful discussion on every subject under the earth, and I had reason to believe she was as cognizant of certain spiritual facts as myself.

"When a call came that she was ill, I dropped work I was experimenting on in the laboratory, and rushed to her house.

"'How long have you been in bed?' was my first question.

"'Fifteen minutes!' she laughed impertinently.

"'Your fever is 104!' I said coldly.

"'That is why I phoned you,' she replied in the same tone.

"'Been long in this condition?' I growled, for I could see at a glance she should have been in bed days ago.

"'Four days. The fever kept to 102 until a little while ago.'

"'Lie down,' I commanded, for she was sitting straight up in bed. 'This is serious. I don't know how you've managed to keep your head up.'

"'Very well indeed, thank you, and keep house besides.'

"'Know what's the matter with you?'

"'No.'

"'Influenza.' Something in my voice quieted her. Until that moment she had not realized she had anything serious the matter. She confessed later, however, she was half delirious when I arrived, and saw two doctors instead of one when I appeared at the door.

"'You've got to have a nurse.'

"'No, oh, no!'

"'Immediately!'

"'But doctor, a friend can take care of me!'

"'Want to live?'

"'Oh, is it that bad!' Her face fell. She was obviously humiliated to have succumbed to a mere germ.

"The best nurse I had was in San Francisco, but a Miss Thompson, who had worked with me before on a difficult case, was put in charge. 'Flu' was particularly treacherous that year, and I was worried. Strong men had died. My patient was in no condition to resist the vindictive onslaught.

"I was amused but not surprised the next day, when the nurse informed me, 'She is the most difficult patient I have taken care of, doctor. Her mind works like an engine. I can't make her relax.'

"The fever continued high. I knew she had barely one chance to pull through. It was imperative she let go and relax. 'You're not to talk. You talk continually!' I told her sternly. 'And you're not to laugh!' Upon which she burst into little silver shrieks.

"I'm not a corpse yet. What do you want me to do? I can't stop thinking!'

"'You're to do absolutely nothing! You've done things all your life, now you've got to stop! If you had treated your body with consideration you might have avoided this final collapse. You need every ounce of strength. You're not even to lift your little finger to take a glass of water, understand!' She made no answer, only her eyes twinkled wickedly.

"The nurse kept in touch with me by telephone, reporting that the patient continued restless, was rattling about household affairs every time anyone came into her room, and was worried because an awkward Swede was breaking dishes in the kitchen.

"'This is preposterous!' I told her the next time I called. 'You are killing yourself!'

"'But, Doctor, the woman knows nothing! She has never held a pot in her hands before! The carrots were burnt at luncheon. My household has got to be fed!'

"And if you are dead tomorrow who is going to look after them the day after?"

"That sobered her—for a moment. But while I was writing out a prescription, she began a detailed account of the way the thermometer had behaved when the nurse had taken her temperature in the morning. It was hopeless.

"Such were the physical aspects of the case. Clairvoyantly, I saw a tremendous play of light focused around my patient. I had never before seen such an intense glow, it was almost like a star above her head. I was sure she had unusual protective forces doing all they could to help her. This impression gave me some small degree of hope. Had I not been aware of these forces I would have despaired of saving her from the beginning.

"A three-dimensional existence can never be understood by a two-dimensional being, so it is difficult to describe what I saw to anyone who has not had the same experience. To give a picture of Niagara to a blind man would be useless. Each person touches the unseen world from different angles. My particular awareness was through light, which most of the time I felt rather than saw. Any sensitive person walking into a room can tell at a glance if a person is in sorrow; in somewhat the same way I sense the light vibration of a person. As one becomes sensitive to this kind of thing all sorts of impressions open up.

"Sometimes masses of light condense and take form. You have seen moisture on a pane of glass congeal into ice; it is very much the same kind of thing. Often these masses of light become vivified by distinct consciousnesses. The sick and dying seeing them have described them as angels. Angels are condensed forces of light and power.

"My patient's fever had not gone down for three days; considering that she had had fever four days before calling me, it made a week of it. The crisis was due within a few hours. On the third evening when I rang the bell to her house I had to wait before any-

one answered. Finally her son, white and strained, came to the door.

"Hurry!" he gasped in terrified voice, and drew me into the house. 'Mother is—mother is very sick!' He had been unwilling to utter the awful reality.

"We rushed upstairs. I saw at a glance she was dying.

"My heart! Oh, my heart!" She managed to murmur.

Spent by the many days of high fever, her heart was giving out. I ordered a stimulant, sat down by the bed, took her hand in mine while the nurse administered the medicine. The patient was so far gone she could hardly swallow, and the nurse could only give her half of it. I began gently to massage her hands, for they were already getting cold, like a gradual withdrawal of electricity. I felt that death-cold leave her finger tips and go up to her wrists. Then I saw black and lost faith. I did not want her to die. And the cold mounted from her wrists to her arms.

"If something were to be done, it had to be done quickly. Snapping back into full control of my senses, I threw personal feeling to the winds, and began to function into the power of my higher self. Lifting past fear, I raised myself into another consciousness where there was a feeling of tremendous sureness. Not sureness as to her recovery, but sureness as to the magnificence of life, and the rightness of manifestation. It was a state in which all was sparkling, clear, and joyous.

Along the spinal column of my patient I could see visible a bright ray of light. This had not yet been broken, though vitality of the etheric body had wilted and practically stopped shining. On each side of the patient I began to see two patches of white light, vibrant with a particular rosy hue. As I focused on these, they began to enlarge and swirl at a faster rate, and in the movement I soon began to distinguish wings and two beautiful, compassionate faces. Standing in back at the left of what I accepted as angels, was another vibratory mass, but darker. I had heard there was an angel of death, equally

beautiful in its own way, but I had never had time to investigate. Nevertheless, in that timeless moment I wondered whether that were it, and if the angels of health would be strong enough to keep its vibrations from breaking into their own.

"Functioning in two worlds at once, I spoke to the nurse and sent her out of the room on an errand. Alone I stood over my patient's bed and evoked, as powerfully as I knew how, an ancient, esoteric Masonic rite, forcing at the same time into her aura all the strength I could summon. I will tell you later more of esoteric Masonry. Ceremonies, you understand, are only valuable in the same way that an electric switch is. They help turn on the light quickly. This particular ceremony was linked with one of the higher spirits of the other world. Tuning immediately into a high level of vibration, it attracted the attention of that great being whose vibrations were in sympathy with the wave-length of the ceremonial. This being, like a cloud of fire, suddenly materialized over the head of my patient.

"A flash stretched over the room. It was like stepping into exceptionally bright sunlight. Along the bed blazed a glorious form, whose aura wiped out the circumference of the walls. The two angels knelt at its feet and grew sharper and more definite in outline, so that I could clearly see the features of their faces. A host of others appeared from out of space and hovered around the figure. Imagine the most intense blue, rose, and gold, and you have but small idea of the wonder of

that scene, only imagine the colors alive, pulsating like an enchanted chord of the spheres. It was a celestial experience; we are not in the habit of translating these into earthly ones, so I find the ability to express myself totally lacking.

"The ray of light above my patient's head, which had been but a thread, expanded to about six inches. The magical figure glowed above the bed, enveloping the dying form with its intense light. I saw vitality and life pour into her body, as that glorious one merged into life with her own. Then the colors became less radiant, the form indefinite, and soon nothing but the glow remained, the golden fire had faded.

"My own being was exalted to an amazing degree. I had lost count of time, and was aware only of an indefinable peace. I had served as a physical link connecting the fourth dimension with the third and was tingling with the contact.

"After a while the door opened softly, and the nurse came back. Glancing at the bed, she saw that something had taken place, and uttered with amazement, 'Why . . . why, what's happened? The blood is coming back into her face!'

" 'She will get well,' I replied. 'The crisis is over now.'

" 'Goodness gracious,' the nurse then said in flat, professional voice, 'the stimulant you gave her must have done it! How quickly the medicine worked! What a wonderful thing science is!'



Caste—A Prophecy

By Capt. Leo L. Partlow
(Hawaii)

ONE of the most profound conceptions of the ancient world, and one which is, in this day of universal democracy, little appreciated, is the idea of the division of society into four grand castes or classes. These are, respectively, the priestly or learned class, the military or ruling class, the commercial class, and the working or serving class. In so far as this idea is present in the modern world-consciousness it is at best regarded as an observation so obvious as to be unworthy of note, and at the worst, as a vicious system invented and maintained by the strong and powerful for their own benefit at the expense of the weaker members of the state.

But the ancient division of society into the four grand castes was not so much an invention of early conspirators as it was an early discovery of a fundamental fact of social organization. Such a division is a fact, though it is not, perhaps, a self-evident fact. As a concept it is the more difficult for us to arrive at, because in our society the lines of demarcation between the classes is neither obvious nor permanent and the transition of an individual from one class to another is easy. We have been educated to discredit class consciousness to such an extent that the very word class is almost taboo, and when we are obliged to use the word we are conscious of breaking through, as it were by force, a very definite inhibition. We are trying hard to believe that all men are "created free and equal," or at least we agree that we believe in this freedom and equality.

In India is found the other extreme of thought. There the four principal castes exist objectively and are taken for granted by the normal citizen. The barriers between the castes are insur-

mountable in principle, that is, there is no transition in the present life from caste to caste.

This doctrine, to the Western mind harsh, finds justification in the Indian mind in the popular belief in reincarnation. By this, although a man may expect no re-casting in this life, yet his case is not hopeless; on the contrary he is entitled to the highest hope, even certainty, as to his future states. Let him perform well his duties in the present incarnation and in the next he will be better off.

In fact, this idea sweeps onward in a glorious crescendo to affirm that all men are involved in a mighty stream of spiritual evolution which will carry them successively through all the social orders from the lowest to the highest, and from there still farther on to inconceivable heights, and glories without limit. To these people reincarnation is an orderly, not a haphazard, process. It is part and parcel of the mighty stream of evolution.

Nevertheless, the caste system, as it is formulated in India, is harsh. Even with the tempering effect of the belief in reincarnation it is harsh. It is a typical example of the tendency of the human mind to imprison an idea within a rigid form, and to worship the form as if it were the idea. It is a mummy of the past, long since ready for the oblivion of the tomb, but still deified and worshiped.

Recognition of the philosophic concept of caste does not imply an indorsement of an *applied* caste system, either of the rigid type as found in modern India, or of a more flexible type, such as exists in certain countries of Europe. Nor is a belief in caste undemocratic, it is simply incommensurable with democracy. It is no more undemocratic than the calendar year, which is divided into four seasons.

The fact of caste does not imply

that there are certain individuals endowed by birth or otherwise with a certain set of privileges and conceits entitling them to special consideration above their fellows. It certainly does not mean that one group is "better" or more honorable than another. It does not even mean that there are approximately four ways of making a living in the world.

What it does mean, primarily, is that in a civilized state there are four well-differentiated functions: laboring, merchandising, governing, and philosophizing—this latter word including for the present purpose not only the abstract speculations of the philosophers but also the investigations of the scientists, the productions of the artists, and the experiences of the mystics, in short, the activities of all those who are "lovers of wisdom," in whatever guise. These functions are of necessity performed by individuals, but from the standpoint of the state the important and significant fact is the function and not the individual.

A secondary meaning of caste—and perhaps this is the kernel of the whole matter—is that the four groups have entirely different outlooks upon life. The slave's world, the merchant's world, the warrior's world, the priest's world, these are all intrinsically different worlds.

And yet these worlds are curiously interwoven. They refuse to crystallize, even for a moment. Every man partakes somewhat of all the castes, and that probably in varying proportions from day to day. I am a little of the priest, a little of the king, and more or less of the trader and the slave. I am somewhat religious, somewhat brave, somewhat shrewd, and somewhat humble. I work, I trade, I fight, I aspire. At times my viewpoint is that of the slave, and my world is a galley to which I am chained. At other times I am certainly a priest, a high priest talking with God face to face.

But a man is predominantly of one caste or another. He is keyed to a certain average pitch. He has a certain spiritual voltage, just as an alternating electric current has a certain net volt-

age notwithstanding its fluctuations. So each man, as long as he is identified with a caste, sees the world with the eyes of that caste, but if for any reason he becomes a member of any other caste he quickly changes his views because his point of view has changed. The world seems to be a different world to him.

The world of the laborer, as such, is a material world. He struggles against earth, air, fire, and water. His antagonists are the elements, and his battles are always phenomenal. The world of the merchant, as such, is more intangible. True, he deals with all sorts of *matériel*, but these things are only the varicolored tokens in a game of intangible values. He creates—and satisfies—demands, desires, passions. Although his values are intangible they have a well-defined market price.

The warrior's world is a world of will and a world of sacrifice. In the strictest sense the soldier operates in a world of ideals whose values are honor, loyalty, obedience, and magnanimity. He utilizes his mind, his body, his resources of whatever nature, in the service of his country—throwing them in, as it were, as a sort of *lagniappe*, for good measure. For him to reserve these things would be an anomaly, seeing he has already given himself. His battles are wholly internal, altogether subjective. He fights against the inward enemies, disloyalty, baseness, treason, and lust-for-power. His battles are invariably won or lost long before he arrives at the physical Armageddon.

And what shall we say of the true priest-philosopher, the man of God? His world is wholly spiritual; so much so that the everyday world which seems so real to everyone else seems unreal to him. He fights no foe save his own lower nature. For him there is no external enemy, because there is nothing which is external to him. He does not enslave, cheat, or smite his brother—he only loves.

What is a little confusing to our thinking along this line is that the real castes, even allowing for the fact that all castes are present in some de-

gree in every man, are not coextensive with their physical expression. That is to say, some who wear the livery of slaves are in reality merchants or perhaps philosophers. That man wearing the uniform of a soldier may be a merchant or a priest in disguise. And there are some wearing the cloth who are but clever salesmen of goods they know nothing about. Their success is purely commercial and it can be evaluated in dollars and cents. If they do not actually cheat their patrons outright, they at least hawk a shelfworn stock, giving it a worthless guarantee.

Once the idea of caste is perceived as a principle, it can be seen at every turn. It is ubiquitous. It underlies the activity of every organization, be that organization a sole individual, a state, a society, a race, a nation, or even an historical epoch. It is reflected on every hand as the image of the central sun may be reflected in a thousand mirrors and seem to be a thousand lesser suns. Production, distribution, protection, and coordination, in some form or other, must exist in all bodies that are organized for activity. These four functions constitute caste insofar as the elements of the bodies are concerned. In the human body there are cells that labor, cells that distribute, cells that protect, and all are governed by the central will. There are, in the world order, servant nations, merchant nations, warrior nations, and hierarchies.

One of the most interesting places where the principle of caste can be noted is found in history. What makes it especially interesting is the fact that it seems to give us a canon for the interpretation of social evolution, *together with a guide as to the new form that society may be expected to take in its future evolutionary progress.* The principle of caste, then, becomes a sort of divining rod, by which the future progress of society may be outlined in general terms.

The method of procedure is as follows: If we take the course of human history as we know it, we see that it can be roughly divided into certain periods or epochs, according to the

point of view we may take in our study. These periods may not be clearly divided, the lines of separation may be indistinct and obscured, yet, speaking broadly, these periods do exist. Let us see if we can discern a division of history along the lines of caste.

We may as well start with the present age. Regardless of when it began, it is clearly a commercial age. Society is organized for commerce; it lives in and for commerce. True, we have laborers, soldiers, and preachers, in addition to our merchants. But laborers are commercialized. Work, for its own sake, is practically unheard of; mass production has taken its place, where every minute counts toward a visible increase of the final product.

The army and navy exist fundamentally for the economic protection of the nation. Or, what amounts to the same thing, nations are so organized along commercial lines, that it is practically impossible for a conflict to arise between nations from any other cause than a clashing of commercial interests, however deeply the real cause may be disguised either consciously or unconsciously by the factitious cause.

Organized religion is certainly commercialized. Our churches become business corporations, landlords, realtors, promoters. If they don't use real business methods they don't get very far. The preachers must advertise in the daily press, competing with other advertisers to attract the public. Spectacular methods are favored, because they draw attention. We must *sell* Christ to the crowd. You know, when Jesus was only twelve years old he started about his Father's *business*.

The ideal of education is in general not its cultural value, but its commercial value. It has been calculated to a penny just exactly how much, in the average case, every day spent in high school is worth to a boy; also every day spent in college. And these figures have been given widest circulation because they constitute an appeal to something fundamental in us.

Success in life is primarily financial success. Failure generally means finan-

cial failure. No matter how beautiful a building or a work of art may be, our information is not quite adequate until we know how much it costs, or how much it would bring in the open market. We not only feel well today, we feel like a million dollars. When we are chagrined we feel like thirty cents, sometimes we may even feel so poorly that we feel like two cents.

Society has not always been organized along these lines. If we go back far enough in history, and not too far, we shall be able to note a period just preceding this, wherein the organization was distinctly military. It flourished for many hundreds of years and came to its flower in the western world in the Middle Ages. In those days fighting was the only occupation worthy of a gentleman. It was a disgrace for a man of noble birth to be able to read and write. Business and banking were given over to a despised race. The organized church itself was in no small degree a military institution.

The war-loving spirit of the age seemed to incarnate in whatever institutions were at hand, whether civil or clerical. Society was feudal, and the church fitted snugly into the general scheme. Priests lifted the crown to the heads of princes, and kings ruled by divine right. Princes of the church had their own armies and fiefs, and waged war as temporal princes. The Crusades, that stupendous phenomenon which lasted for hundreds of years, that mysterious force that caused Europe to embark upon that long series of destructive expeditions, was only the natural expression of the war spirit in a military age. As in a dream the subconscious mind conceals the deepest desires and motives, substituting therefor symbols that are more

pleasing and acceptable, so in the Middle Ages wars fought solely for the sake of fighting received pontifical sanction, and international rowdiness was called holy zeal.

Having now identified two adjacent periods of history, with reference to our fourfold division, we are now oriented as to both position and direction. Going back still further into history, we find in ancient Egypt, and apparently in other contemporaneous civilizations, a distinctly hieratic form of government. It may not have been so profoundly civilized as our own happens to be, but such as it was their society seems to have been organized with special reference to the priesthood. Their life was apparently centered around their religion, and not around business or war, although they carried on much commerce and fought many wars. Their greatest public works, the pyramids, the Sphinx, and the temples, were neither commercial nor triumphal, but religious in their significance.

There appears to be still reserved for the future a state of society corresponding to the Sudra, or laboring class. Not that all people in that age will be day laborers, not at all. Perhaps there will be less of that sort of thing than there is now or ever has been. What seems to be foreshadowed is that useful work will be the dominant idea of the social organization. Success will not be measured in commercial terms but in terms of the actual value of the service performed. Where there was once competition for military supremacy, and where there is now competition for commercial prestige and wealth, there may some day be only that friendly emulation as to who can most faithfully work and most truly serve.



Ruby—An Experience

By F. H. Aldhouse, D.D., M.A.

(Ireland)

SIR THOMAS LAURENCE said of Raeburn's picture of the MacNab that it is "the likeliest thing to the sitter that ever was put on canvas."

If seen under artificial light, that portrait utterly and actually seems a living man—the very indefinable vibration of character, the "individual unequalness" of a personality is there before the eyes.

On the other hand, a modern portrait gallery has, with few exceptions, a regular panorama of banalities. One nonentity, posing and simpering, succeeds another. Even nincompoops have a kind of individuality, but these dolls are no more real than a lay-figure, they are but shadows of a shade.

When I was a child there hung on the wall opposite to my bedroom door an eighteenth century picture, which we called "Ruby." It was, I believe, from the technical point of view, no great work of art; but the vivid presentation of a girl of about twelve was most striking.

She had none of the pomposity or attitudining which sometimes appears in portraits of that period. She was a real child, demure and sweet, but with a touch of mischief in her hazel eyes. She was a red-haired child, and held a bunch of red roses in her folded hands. She had a big brooch fastening a kind of wrap, or mantilla, across her shoulders and breast, the large stones in that brooch were probably intended to be carnelians.

The picture, therefore, delicately suggested a study in various carmines. It showed a contrast in beauty, in rose, precious stones—a girl—and the ruby glitter of the setting sun which, with pink light, illumined all the painter's devices.

Who the charming little sitter was I did not know, nor did my aunt with whom I lived. All she could say was

that it was a family portrait; she had always known it as "Ruby," and it had been constantly in the same place since she could remember anything.

I had a real affection for that child; as a baby I used to wave my hand to her, and thought she smiled an answer. As a bigger boy I believed she was glad to see me as I left my room every morning—I imagined I could catch the twinkle of pleasure in her eye. She often figured in my dreams.

Being without brothers or sisters, and never having known my parents who died during my infancy, I had plenty of time for day-dreaming which has so large a part in the life of every child. And now I am coming to the most remarkable experience in my life, one that has left an indelible memory.

I was always a delicate boy, the rough sports of my contemporaries were not for me. I had been feeling a curious sense of drowsiness and unreality for a day or two, and then one morning I woke out of a hectic sleep to find Dr. Barr and Aunt standing beside my bed.

"You're a bit out of sorts, my lad," the doctor said; then to my Aunt, "We'll excuse this young man his studies for a bit, Miss Brennon, if you please. He must lie up for a while."

Aunty signified agreement, and I knew by the uncanny clarity of illness, that she was very worried in spite of her unvarying prim exterior.

Time, probably shorter than I fancied, passed, but I was not getting better. I felt I was drifting away on some slow-moving but inevitably flowing river. Aunty's face became more lined, and the Doctor's attempts at joking more unreal.

At last he said to me, "My lad, you're not helping me or yourself at all. You're not wanting to get better. At your age, just in your 'teens, you

ought not to be like a weary old man, tired of existence. Think of your Aunt, and make an effort. I can cure you if you'll help yourself by willing to get better." He paused and added, "But not against your own will."

I saw from his solemn manner he meant every word he said. I was perhaps slightly startled for a moment, but by the time he had left the room the old apathy returned. The invisible river flowed on, bearing me to an unknown destination, and I offered, or wished to offer, no resistance.

That evening the sun was setting in red splendor, for it was reflected on the ceiling and walls. The nurse had left the room to get her tea, and I lay passive and half-dozing on my pillows. My memory was languidly moving to connect the rosy evening glow with something I had seen before. I suddenly had it: it was like the light in "Ruby's" picture, and I began to wonder how many days it was since I had been looking at it. Then a movement caused me to look at the chair which the nurse had recently been sitting in. I rubbed my eyes, I pinched myself—yes, I certainly was not asleep.

In the chair, exactly like her attitude in her portrait, the picture girl was sitting. The scarlet light of evening made the right atmosphere and background.

"Is that you really, Ruby?" I asked.

A look of great relief and pleasure came into her eyes. "Yeth," she answered, with a slight lisp, at once, "I'm tho glad you can thee me to-night. I've been here lodth of times before, but you couldn't. You were lookin' at me too, but didn't know I wath there." And she added earnestly, "Oh, don't be afwaid of me, pleathe."

My manhood was aroused by that. "I'm not afraid of little girls," I answered. "You're younger than I am, even if that old picture is ages old, anyway. How did you get out of it? Are you a ghost? Perhaps," I added, "I'm going to turn into one myself, and that's what brings you."

My young visitor didn't like that. "Oh, but you muthen't do that, that

would be ve'y wong, you've got to go on living, boy" she cried, "You'd upset eve'ything if you went and died now. I come jutht to tell you that would be mothe thelfish. I always thought you liked me." There were tears in her eyes. "How can we be together again, if you go out of things jutht when I'm coming into them."

She was pathetic and charming; I felt I must not disappoint her.

"But you are a ghost," I protested.

"Thirtantly not," was the answer, "the idea! I'm no old ghoht. I did loothe my body a long time ago, and I'm going to get a new one thortly, but ghohts are ugly and cold and groan and moan, and frighten people. You thee I'm not like that. I'm jutht what you are, weally. If I have no tholid body like yourth, that's better than having a thick, pale, limp one which is all you've got; and you'll loothe that one if you don't look out and take care." She was winsomely illogical. "Pleathe make an effort, and don't go way jutht when I'm coming back."

"Please, Ruby, tell me all about yourself," I said, and then the fascinating little apparition (for I suppose I must not call her a ghost) told me a most marvellous and moving tale.

She told me we had been brother and sister in a past life which I had forgotten; she reminded me of a hundred things which I instantly recalled when I heard them. She told me she went out rowing on the Boyne (she was a bit of a tomboy), and the salmon fisherman's boat she had borrowed upset; how I had jumped into the river and nearly lost my own life in getting her out too late for resuscitation. She explained that even then we were, though divided in location, joined in heart; and how we rejoined again after a few years, for my earth life then had not been long. Now (she told me why) I had come back to life before her, and there was a chance that our positions would be reversed. I should be out of the body, when she was in it once more.

"Ith's your dethtiny to go out now," she said, "but if you retholve

ve'y, ve'y hard, you can beat your old dethtiny. Come, will stwongly. Tommy dear, I want to be with you here in this funny old world again. Never thay die, uthe your will, boy, you can do it if you like. Don't let howid dethtiny sepawate uth. You will, bwother, won't you?"

"Neither death nor fate shall take you from me, Ruby darling," I promised her, and clapping her hands, and with her bright face lit up by the setting sun, Ruby kissed me and I felt as if one of the roses she held in her hand had brushed my lips, so light and soft was that caress from the Beyond!

"No, it's not the reflection of the sunset. There is a little color in his face. I feel—I don't know why—but I feel he's better," I heard Aunty saying to the nurse, who agreed I was looking a little stronger.

I made an act of will, I took nourishment, and I was about again not long after. I am now eighteen and I am looking for Ruby. When I meet a red-haired child, I am so filled with hope. We shall meet yet, we shall be together in this "funny old world once more." And "Pluck shall conquer luck," come sunshine or shadow.



Certainty

By Helen Maring

(Washington)

Where have I known you before?
What words of beauty
Have fallen between us like petals
Blown from their duty?

Where have I known you?
Prairie—or hills to the sky—
Sea-breast or desert,
Where? But the I that is I
Speaks of a time and a place,
Distant, though certain,
Though life after life that we live
Draws an obscuring curtain.

Where have I known you?
Only this moment remains.
You crinkle your eyes out of laughter
For all of my pains.
Only this is certain—
Only this true,
That the I that is I remembered
The you that is you.

Give the Blind a Chance

By F. A. Baker

(California)



IF THERE is any one branch of social work that deserves more than another the whole-hearted support of the socially-minded, it is the work for the blind. There are hundreds of thousands of people in the world who are compelled to struggle through life in darkness. They are uncomplaining, they do not seek pity, but they do ask that they be given an opportunity to earn a living in their community with those who are blessed with physical sight. They are human and normal like the rest of us, and, when given an opportunity, have demonstrated time and again what they can do. Their greatest handicap is not in physical blindness, but in the attitude of the general public toward them. A large majority of those who lose their sight do so when at about middle age; at first it is a staggering blow to them. But those who become blind in childhood adapt themselves more quickly and more easily.

For that reason, it is to those who lose their sight in adult life that the greatest service can be rendered. Any persons, societies, or clubs, who have in their community newly-blinded individuals may be of great service to them by helping them to get hold of themselves and feel that all is not lost. Try to convince them that life has abundant treasures in store for them if they can only put themselves in the right attitude.

There are, unfortunately, a great many occupations that a blind person cannot engage in, but there are many things that he can do without the use of sight. There are many competent piano tuners; and brooms, mops, rugs, reed-work and many other products, all of fine quality, are turned out by the blind. Cigar, news, and candy stands are operated by them. They not

only make good in industry, but in the professions as well, and we point with pride to those who have entered the law, literature, teaching, lecturing, the ministry, and many other professions and made an enviable record.

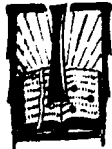
Perhaps, more than anything else, the thing that can help a blind person most is to provide him with reading matter, in the Braille type, that he needs and can enjoy. We who are blessed with good sight can always find books and magazines in plenty to suit our taste, but it is quite different with the blind. Helen Keller, that marvel of the blind world, has appealingly written: "All my life I have been hungry for more literature on many subjects. I cannot but envy the seeing with their fine libraries in every city, while we blind people must borrow from a great distance the few Braille volumes available. I wonder if the time will ever come when there will be agencies enough to supply us with good books."

A great awakening has come to those of the blind who have come into touch with Theosophy, and it does seem a great pity that more of them cannot be reached in this way for, as one of them says: "If there are any who need Theosophy it is we blind people." Another has written: "Theosophy has not only taught us how to live more happily and more hopefully every day, but has supplied a common-sense logic, for our present condition, and has given us a brighter outlook upon the future." Here is offered a great opportunity for those who would do a real service in a splendid way. More Theosophical Braille books and magazines should be placed in the various libraries of the country. First-hand information may be obtained from the Theosophical Book Association for the Blind, 1544 Hudson Avenue, Hollywood, California.

Practical Brotherhood in America

By Hilda Wood

(India)



DO not think it is realized outside or inside the United States of North America how advanced the country is in real brotherhood, that is to say, a social or communal sense that shows itself spontaneously not only in big organized ways but in small, almost unnoticed ways which spring direct from the heart and are not the dictates of a mind that prompts action when duty is clearly seen. It is perhaps because of this very feeling of brotherhood that the laws in America are rather harsh in their interpretation, for they feel, more than other people, that if a man has done something against society he is really a cad, whereas other people are inclined to say: "Well, after all it is only human nature coming out."

I believe that it is on account of this trustful, hopeful, helpful disposition that there is material prosperity in the States. People there are not afraid of spending their money and so circulating it and giving life to commerce, they are not afraid of work, and they are not afraid of what life has to offer. In America all children are brought up free from the false idea of the degradation of labor. A rich man's son will go out and mow lawns in the summer and sell newspapers in the winter in order to earn his weekly pocket money, and very frequently he will get work out of school hours and so pay his own way through school. He is encouraged in this by his parents as well as by the spirit of the school itself. Suppose the school club wants to get up something and urges its members to contribute some money for the occasion. How do they do it? Not by asking father. No. But the head boy says to his friends: "Now there is no reason to say you have no money. There is plenty of snow on the ground asking to be shovelled

away." In other words, there is an opportunity for all to earn some money—and you see that they all go and do it, rich and poor alike.

The American is out for experience, for independence, and has the idea of giving and taking, and therefore really living. I think that the idea of living to the full is the keynote of America. "Let us experience as much of life as possible," they seem to say. "If a thing is new, let us set to and try it. Man has already done much, but there is no knowing what new fields lie ahead to be conquered. Let us set to work now; why wait?" And he has gone ahead. The State, for example, realizing this individual urge, allowed full play to young hopefuls who had the ambition to speak by radio to brothers on the other side of the world, with the result that almost any schoolboy knows practically about radio, and very many have first-class sending and receiving stations recognized by the Government. I was staying in the little town of Glendive, Montana, and there a schoolboy had himself fixed up his own sending and receiving station, and while I was there got a message and sent one to a ship stranded somewhere in the Arctic seas. He is an example of literally hundreds of schoolboys.

Let us suppose you are an American citizen and have just left your nice one-floor bungalow to go to office. This home of yours is full of the latest labor-saving devices in the way of electric washer and heater and cleaner, telephone, automatic hot water supply and innumerable other material comforts. You step out into your garden and view with justifiable pride the well-kept lawns and flower beds, which are not selfishly walled or hedged in, but quite open so that the man next door or anyone who wants can run over your lawn or pick your flowers or peep into your living room

window or even, if they wished, steal your daily paper which is reposing on the porch, having been dexterously thrown there by the newsboy as he motors slowly past.

Having cast a glance at your new shrubs that you put in yesterday, you continue your walk down the main street and very soon you come across a little box fastened to a telegraph or electric standard and in it is a heap of daily newspapers, and on the box is the instruction: "Take one and place money here." And you do. Farther on is a post-box painted green, and on top of it are two or three packets too big to go into its mouth, left there for the postman. You pass on and do not take one. A little farther on you come to a Municipal wastebin painted green also, with a swinging top, on which is written: "Help keep our city clean."

If it is winter-time and some way out of town, you will perhaps come to a crossroad before which is a big notice with the inscription: "Danger, children coast here." As you cross you find the crossroad has a glorious slope and you can guess how the children will enjoy that toboggan run when they come out of school.

Perhaps it is summer-time instead of winter, and you have no motor car of your own but yet wish to see a bit of your own country. Distance does not trouble you. You just dress for the trip in trousers, long boots and coat, with a staff in your hand and change of underwear on your back (a costume for both men and women), and set out. You will not have gone far before a motor will stop and a friendly voice will say, "Can I give you a lift?" and in you hop. And in this way, with constant lifts you get thousands of miles, scarcely walking at all, and you may even get free hospitality offered by the friendly drivers of the motors. While I was in Portland, Oregon, I was waiting for a street car with a friend and my husband. A private motor car drew up and the man said: "Going down town? Can I give you a lift?" and we gladly accepted. Another time we were driving from Los Angeles to Santa Barbara, when we were

stopped by another motorist who asked us which way we were going and then handed us a key saying: "This is the key of my garage. Do you mind just giving it in at my house as you pass? I brought it by mistake and I guess it will be awkward for them at home." Can you beat it? as they say over there. If all that is not sound, practical brotherhood, I would like to know what is. I have not written half the things I have seen, things perhaps unnoticed by the Americans themselves but all the more significant on that account.

But now let us have a glimpse of this brotherly America at Christmas time when all the world to some extent allows the heart a little exercise.

It is Christmas and the Christmas tree is glowing with lights, tinsel and ornaments, and the stranger is just about to pull down the blinds on the windows to make the inside "nice and cozy." But to his surprise his hostess stops him. "We never pull down the blinds, for then people passing could not see the Christmas tree and enjoy it; and before going to bed we will put a candle at each window." When the stranger goes out on Christmas eve he is surprised to find that some people have even lighted up by little electric lamps a fir tree that may be growing in the garden. And it is a very pretty sight to see the trees lit up by these colored lights, and many people ride and walk past just to enjoy the sight.

For this is the season for real happiness and loving, and America sees that it keeps up its standard of brotherliness. In all the large shops you will find Santa Claus, who gives little presents to the children and gravely hears whispered requests, which he judiciously hands on to the parents. Many little children in America who are poor see Santa Claus in the streets and in the stores, and write to him, just addressing the letter "Santa Claus," and the Post Office sees that these little letters are distributed among the various shops and charitable organizations, who do their best to fulfill the hopes of the little children. But, so that there

shall be no little child who has not seen and enjoyed a Christmas party and tree, the largest hall in the city is taken and a big tree is put up and all who want go, rich and poor alike, and they are given sweets and little presents. Sometimes as much as one ton of candy is given out this way. The donations for all such purposes are generally got by all the various charitable organizations uniting into what they call a Community Fund or Chest, whose slogan is: "Have a heart." But this is not enough. The children must have a real treat. All the big clubs plan something, perhaps it is a trip for 300 poor children to the circus, and then the men of the club will take them down in their private cars and give them a right royal time.

America sees that not only her children have a happy time at Christmas but her grown-ups too. Many of the main streets will be gaily decorated with garlands and lights by the Municipality. You will find the public buildings sporting lights and decorations both inside and outside. The Post Office at this time is a busy place, and it has done all in its power to help the worried lady who wants to send presents to her daughter in China, her son in the old country, and her relatives in the Southern States. She shoves some packets to the man behind the window. "No, madam," he says, "I cannot take these. Your presents will never arrive safely, wrapped like that." But she need not trouble. There is more paper and string, and a man who will show her how to wrap up her

parcel properly—all provided by the kindly Post Office during this busy time.

Perhaps you are one of those unfortunate people who have to travel during this festive season. "No Christmas cheer for me," you think, as you travel your four days' trip across the continent on the train. Not so. Your transcontinental train stops at Glendive, Montana, perhaps, and you are surprised to hear singing, and looking out you see a choir of boys and girls or men who have come to the station to cheer you on your way (not to collect money). It may be the choir of the Catholic Church, or the Protestant, or again it may be the Kiwanis Club or some other Club; they take it in turns. Just before the train moves off a girl comes through the carriage and gives you a little Christmas card with "A Happy Christmas from Glendive" on it, and if you have baby with you he has the thrill of his life, for a real Santa Claus comes and gives him a bag of sweets and a toy. And if it is late at night when the train passes there, the attendant of the sleeping carriage has it for him in the morning, for he has been asked how many children he has in his carriage and is given a toy for each one.

Is that not carrying brotherhood into practical life? Is it to be wondered at that millions of emigrants flock to her shores every year and that she has had at least to close to some extent her doors while she assimilates those who have already entered?





Children and Music—Here and There

By Helios



AT A RECENT Saturday morning radio concert for children, played by the New York Philharmonic Orchestra, there developed a very wonderful sight—a response to the music on the inner and the outer planes.

The theme of the whole concert was "the dance." As it progressed the large audience of children grew attentive, interested, thoughtful, and joyfully enthusiastic.

Great clouds of color flashed and swept upwards and downwards, following the cadences of the music. The purity and brilliancy of the colors in their auras eventually harmonized and enmassed them all in indescribable potencies.

Within these varicolored clouds one soon discovered great numbers of discarnate children, held, as it were, in the power of devas, but, at the same time, free enough to sway and dance to the rhythm of the music.

These devas seemed to have formed themselves into a vast protective arena around and within the walls of the building, in tier after tier, from the floor to far up in the heights above it; within this arena were also the hosts of little discarnate children.

As the concert progressed one could see the joy and radiance of the child-audience, united with those of the invisible audience, express themselves in intensive streams of healing, purifying, and exalting vibrations. They grew so powerful that they took form and

spread out over the building like a colossal spider-web sparkling with opalescent dewdrops reflecting faces. Along its radiating lines, from the center to great distances beyond the circumference, flowed the harmonizing potencies. The waves of electricity, broadcast by the connecting wires of the radio from coast to coast, from mountains to valleys, acted as sort of canals carrying the harmonizing vibrations of the music to listening children, and adult-children everywhere.

In a children's hospital, in the middle west, many little sufferers were "listening in," and there were spread throughout that institution great waves of healing vibrations which enveloped them and it. In some mysterious way many of the hosts of healing devas, from the arena described, were carried along the waves in the vibrating canals, "broadcast" by the powerful streams of the electricity, and they attached themselves to the suffering bodies of the little listeners-in to help in healing them. No doubt such institutions everywhere—those where radios brought the concert—were thus benefited.

The purpose of recounting this event, with its outer and inner effects, is to impress upon families with children, and heads of children's orphanages and hospitals, to be sure to "tune in" on these Saturday morning or other radio concerts for children, thus taking advantage of the harmonizing and healing potencies that are thereby broadcast.

If belief on the part of adults in the powers within music is absent, we urge them to take these statements as hypotheses, since the majority of the children will believe: they have faith. It should be remembered that in cases of children, belief is not a necessary adjunct to the reception of the potencies. Attention, interest, and a desire to believe open the doors of the mind and emotions of adults. In little children even these qualities are not necessary in order to receive the potencies of harmony and healing, since they are receptive all the time to the inner vibrations, especially those of joy and harmony. These open the doors of their little auras to harmonies of the beautiful rhythmic music. Then there is added, furthermore, the open-

ing of the doors of their little minds by the fascinating and attention-arresting explanations of the music by the conductor.

These suggestions are given especially at this time, since we are drawing near the Christmas celebrations, especially for children. It is known that at this time of the year great hosts of devas—angels—are drawn nearer to the earth by the universal carols, prayers, and Yuletide festivals.

It is to be expected that there will be such concerts as the one described on the 20th and 27th of December. Let us all remind our little friends to "tune in," suffering little children to draw nearer to Him—and to the "Hosts of Heaven."

Gossamers

By E. Jordan

(England)

Born in the stillest silences,
The fairy children of the night,
Their tiny fragile filaments
Like shining threads of living light.

Woven in moonlit silences,
The moonbeams twined in every strand,
How lovely are the Gossamers,
Like silvered planes of fairyland!

And in our own heart silences,
Our Gossamers we daily spin,
Our thoughts and deeds—each soul must know,
The earthly web we weave within.

In Holy starlit silences,
We learn to weave a radiant web,
Our Garment of Eternity
Of Luster Light—and jeweled thread.



Science Notes

By Malcolm Falconbridge

(Ontario)



W. Pullen, an efficiency engineer for the Western Electric Company, has recently advanced the theory that the pineal gland is the organ which, when its functions are understood and properly directed, can translate to us a sense of the fourth dimension.

The pineal gland is that small conical structure lodged behind the third ventricle of the brain. It has a definite retina and lens, somewhat similar to the retina and lens of the visible eyes. Most scientists regard it as an abortive eye, without apparent function, although the philosopher Descartes considered it to be the "Seat of the Soul." Pullen believes that it is an immensely important unit of the body, carelessly overlooked by science, and hopes to prove that the pineal eye can capture radiations given off by the fourth dimension, and by dint of coördination with our other visible equipment may transcribe and impress these radiations into a sensory comprehension.

In expatiation of this theory, Mr. Pullen says, as reported in *The Times* (New York): "The three-dimensional sciences exclude from consideration vast fields of experience, such as dream predictions, telepathy, psychic phenomena and visions. But if the development of the faculties of the pineal is possible, it would revolutionize human thought and open up entirely new worlds."

Theosophists, knowing Madame Blavatsky's teachings anent the Eye

of Shiva, will follow with interest Mr. Pullen's research.

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Dr. L. V. Heilbrunn of the University of Pennsylvania has discovered that each cell of protoplasm, the primary substance that makes up all living things, possesses the property of immediately forming a film about itself whenever it is injured. This property, which may have been the first to differentiate the living substance from the non-living, is also found to be responsible for much of the activity of protoplasm. In other words, according to this theory, we can say that the living substance owes its vital qualities to the fact that it was so evolved as to be able to *profit* from its *injuries*.

▲ ▲ ▲

Explorers in the tropical regions of the earth have often noted the seeming immunity of the natives to insect bites. While foreigners are constantly bothered by the attentions of myriads of mosquitoes, gnats, and other tropical pests, and are forced to guard themselves with nets and medicine both by day and night, the natives never seem to be bitten, and their bodies are always unguarded.

This has led scientific men to an interesting theory. They believe that the blood of the natives is not attractive to insects because the natives eat no salt or sugar. It has been noticed that as soon as the natives eat food seasoned with salt and sugar the insects start biting them. As further corroboration, white men who stopped eating salt and sugar soon discovered

that the insects bothered them much less.

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The good, old-fashioned furnace, with its coal and soot, may soon disappear. It is believed that diphenyl may shortly displace steam as a medium for heat.

Diphenyl is a synthetic chemical, made from benzine. It is a yellowish white solid which melts at about 155 degrees Fahrenheit. Diphenyl carries great heat without the dangerous explosive quality of steam. At 100 degrees it has only about 65 pounds pressure, compared with approximately 1000 pounds for steam.

The cost hitherto has been about forty dollars a pound, but chemists have succeeded recently in reducing this cost to thirty cents, which permits its use commercially at less cost to the consumer than steam.

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There is a prison at Guelph, Ontario, Canada, without any walls or barred windows, where no guard carries a gun or club, where any prisoner, if he feels like it, can escape at any time. It contains among its seven hundred inmates some of Canada's most dangerous criminals—a hundred lifers—yet it has never had a riot nor even a near-riot, and has an average of less than two escapes a year. The escapes have not yet included a lifer.

The prison has been in operation over twenty years and, curiously, was planned by Dr. Fred Leonard, who had been warden of the Ohio State Reformatory but whose ideas for conducting a prison were too idealistic and impractical for Ohio, which has just emerged from a prison riot counting four hundred dead.

The Guelph prison comprises about a thousand acres of farming and orchard land. There is also a woolen mill, a cannery, a wood-working factory, a bed factory, and a quarry. These are operated by the prisoners, and they are paid for their work as any other laborers, except that the money is either sent to their families or is held for them until their release. Those who have no vocation are

taught one. There is no riot-provoking idleness. Every prisoner has a good place to sleep, good food to eat, wholesome games to play at in leisure. Every man is trusted!!

▲ ▲ ▲

Georges Claude, French scientist, has succeeded in creating commercial power from an easily accessible and inexhaustible source. By making use of the difference in temperature between surface and deep-sea water, he has been able to supply power to light forty 500-watt electric lamps at Cuba. This is only a beginning. Within a few years, scientists believe, Dr. Claude's system can be made applicable to the lighting and power of immense areas of the world. What will happen then to the coal-mining controversies?

▲ ▲ ▲

It is always gratifying to learn of any advancement in science conducive to better health. There is no greater need than artificial sunlight. When we contemplate how many countries suffer for the want of an abundance of warm sunshine (especially during the winter months) and the millions of people working in basements and other sunless quarters, as well as in mines, a recent discovery in Richmond, Virginia, seems almost too good to be true.

Dr. J. W. Marsden, research engineer for the Westinghouse Lamp Company, reported to the Convention of the Illuminating Engineering Society (October 10th) that he had invented an electric bulb that emits ultra-violet rays. There are two of them used as a double light socket. At close range they produce a strong tan, but when used on the wall of a room for hours they produce only a slight tan, the same as ordinary sunlight. In other words, rooms anywhere, when electricity is available, can be flooded with sunlight when desired.

One can hardly realize the benefits that may accrue from such an invention, and we shall be impatiently awaiting further developments of this marvellous discovery.



The Library

Shambhala

An Article Review by Florence MacDonald Brown

PERHAPS there is no group of people who welcome synthesis as do Theosophists. Great synthesis is revealed in the book *Shambhala*, and by the life of its author, Nicholas Roerich.

This Russian poet, painter, traveller, and prophet, has gone into the Orient with an open mind. Like every true appreciator of values, he has brought back to the Occident the content of his own rich nature and the canvases he paints for us, the flow of his words, and the adventures he shares with us bring us a feeling of deep reverence for a being who, having eyes to see, sees, and ears to hear, hears. No superficial traveller is this man, for his keen insight and intuitive powers give significance to the merest fragrant Balu—a healing plant—or to the majestic rise of the snow-capped Himalayas, yet all is executed and offered in his own inimitable style: supreme individualist and simultaneously at one with the whole of life.

Nicholas Roerich is so greatly a synthetic figure that to discuss his recent book, *Shambhala*, of necessity drives one to speak of all the man's activities—his poetry, his painting, his books, his research and those activities which center about his dynamic personality in the Roerich Museum on Riverside Drive in New York City. It would be a delight to the reviewer to try to express profound admiration for these varied interests, but we must content ourselves for the present with his last publication.

This book, *Shambhala*, must not be approached like any ordinary story of ordinary theme. Let the person who opens its pages be ready for a wonderful spiritual adventure. We must still our nagging, querulous western minds which are ever saying, "Can these things be true?" and go quietly and intuitively on with Roerich and listen as he talks with a lama who discusses "Shambhala, the Resplendent." Here is part of the interesting discourse of the lama:

"But how shall we develop understanding? Verily, we are wise in spirit; we know everything—but how shall we evoke this knowledge from the depths of our consciousness and transmit it to our minds? How shall one recognize the needed frontiers between the ascetic life and the plain life? How shall we know for how long we may be hermits and how long we must work among men? How shall we know what knowledge can be revealed without harm, and what—perhaps the most exalted—may be divulged but to a few? This is the knowledge of Kalachakra. . . .

"Not only sorcery, but an undue display of super-normal forces were forbidden by our great Teachers. But if one's spirit is so advanced that he can perform many things and utilize any of his energies in a natural way and for the purpose of the Common Good, then this is no longer sorcery, but a great achievement, a great labor for humanity.

"By our symbols, by our images and *tankas*, you may see how the great Teachers functioned; among the many great Teachers you see only a few in complete meditation. Usually they are performing an active part of the great labor. Either they teach the people or they tame the most powerful forces and elements; they do not fear to confront the most powerful forces and to ally themselves with them, if only it be for the common well-being. Sometimes you are able to see the Teachers in actual conflict, dispersing the evil forces of spirit. Earthly war is not sanctioned

by us, but Buddhists throughout all history have been attacked; they have never been the aggressors. . . .

"Let all guns and warships be transformed into the implements of peace and of a loftier teaching. I would like to see the great warships become travelling schools of high learning. Is that possible? During my journey to China, I saw so many guns and warships that I thought, if only these ghastly creations might be the symbols of lofty teaching, rather than the symbols of murder, what a tremendous flow of cosmic energy the world would see!

"What is revealed in the Kalachakra? Are there any forbiddances? No, the lofty teaching sets forth only the constructive. So it is. The same high forces are proposed for humanity. And it is revealed most scientifically how the natural forces of the elements can be used by humanity. When you are told that the shortest way is through Shambhala, through Kalachakra, it means that achievement is not an unattainable ideal, but that it is something which may be attained through sincere and industrious aspiration here, upon this very earth and in this very incarnation. This is the Teaching of Shambhala. Verily, each one may attain it. Verily, each one may hear the pronouncement of the word, *Kalagiya!*

"But to attain this, a man must dedicate himself entirely to creative labor. Those who work with Shambhala, the initiates and the messengers of Shambhala, do not sit in seclusion—they travel everywhere. Very often people do not recognize them and sometimes they do not even recognize each other. But they perform their works, not for themselves, but for the great Shambhala; and all of them know the great symbol of anonymity. They sometimes seem wealthy, yet they are without possessions. Everything is for them, but they take nothing for themselves. Thus, when you dedicate yourselves to Shambhala, everything is taken and everything is given to you. If you have regrets, you yourself become the loser; if you give joyously, you are enriched. Essentially, the Teaching of Shambhala lies in this—that we do not speak of something distant and secreted. Therefore, if you know that Shambhala is here on earth; if you know that everything may be achieved here on earth, then everything must be rewarded here on earth. You have heard that the reward of Shambhala is verily here, and that it is manifold in its returns. This is not because the Teaching of Shambhala is unique from others, but because the Teaching of Shambhala is vital, is given for earthly incarnations and can be applied under all human conditions. . . . The harmony of exterior and interior can be attained only through the study of Kalachakra. . . .

"*Kalagiya, kalagiya, kalagiya.* Come to Shambhala!"

To Roerich's question, "Lama, the *Vedanta* tells us that very soon new energies shall be given to humanity. Is

this true?" the lama answers, "Innumerable are the great things predestined and prepared."

Turn a few more pages and there will be shown just what Buddhism is today in Tibet. This is no analysis of a traveller who makes a hurried report, as have some who have visited the Orient. Here we find an impartial report. We are told of the superstitious, silly practices, and all this is deeply regretted; but in this essay there are also equally well set forth the lives of those who have kept the flame of the real lamp of Buddha alive. He writes:

"In Tibet there are devout followers of the true spiritual *Sangha* established by the Blessed Buddha. As in its former days Tibet still is the scene of serious research into the literature and the knowledge of natural forces. . . . If we find that the superstitious people are being terrorized with crude manifestations, we must expose this, because a high teaching has nothing to do with terrorization and superstition.

" . . . eliminating all the harmful and ignorant conditions, we see that conscious reverence for the higher teachings in Tibet is maintained by small numbers of people, of whom many are in far-off hermitages. Tibetans themselves say that the enlightened teaching of Buddha needs to be purified in Tibet.

"Those venerable lamas who, in an enlightened life of labor, follow the covenants of the Blessed One, will not take for themselves what has been said. This pertains to the ignorant and harmful falsifiers. The best lamas will say with us in the name of the true teaching, 'Depart, Shaman! You have not taken part in evolution. The Blessed Buddha denounced thee, Shaman! Arise, enlightened pupil of the true covenants, because you alone can call yourself a lama-teacher of the people. Only through learning and labor shall you realize what is knowledge, truth, fearlessness, and compassion.'

"When the great teachings are demeaned and a pure philosophy is defiled, one should affirm it with full justice and frankness. Certainly, as in every country, in Tibet live two consciousnesses—one illumined, evolving; the other, dark, prejudiced, hostile to light. But we as friends, certainly wish that the first should prevail and that this light should lead this country towards the steps of beautiful commandments for the betterment of spiritual life."

The lover of tales and legends will also find in this book the most uncanny narratives. Roerich's chapter on "Obsession" leaves one wondering if the skeptics and agnostics will not

one day have to meet in flesh and blood the subject of their doubts. Perhaps we should not assault the doors of heaven and demand "proofs," and then be surprised if there appear before us concrete answers to our questionings.

Perhaps one of the most thought-provoking chapters or essays in the book is the one called "Urusvati." This chapter again shows the enormous capacity of Roerich's synthetic genius. How few painters and poets we find ordinarily who are definitely interested in research and in science! Where is the man who, while at work on great canvases which give the world light, color, beauty, form, inspiration, can at the same time be evolving plans for a great center for scientific research? Doubtless under a somewhat different technique we shall have men working in scientific laboratories in the High Himalayas, to bring to us light and color by rays; beauty and better form through the uses of healing herbs and subtle currents; and inspiration and wisdom to lives hungering for wholeness (holyness) of being. There is that about Nicholas Roerich which reminds us of the many-sided Leonardo da Vinci, and we sense again that ardor and wonder which we always feel toward the being who contains within himself not only the single-drive genius of a Bach or a Kant, but the cosmic appreciations and abilities of those whose efforts know no specializations. Of Urusvati he writes,

"Urusvati, the abode of research, the abode of science, is to be built in the Himalayas, within the boundaries of ancient Aryavarta. Again the human spirit, purified by the continuous currents of the Himalayas, will search in untiring labor. The healing herbs, medicinal research, wonderful magnetic and electric currents, the unrepeatable conditions of altitudes, unrepeatable glowing of planetary bodies with astrochemical rays, the radioactivity and all those unspeakable treasures, which are preserved only in the Himalayas. . . .

"Urusvati is a name meaning the Morning Star. Is it not the morning of a glorious day of new labor and attainment—ever-healing, ever-searching, ever-attaining? In those places, where the great wisdom of the Rig-Vedas was crystallized, where passed the Mahatmas Themselves, here in the caves and on the summits

has been accumulated the power of human thought!

"Again, do not take this for an idealistic outburst. Take it in full reality. As real, as splendid, are the glowing summits of the Himalayas!"

Unfortunately the feeling and the thinking of the average person of the Occident is very much mixed as a result of the muddled reports which have reached us regarding Oriental beliefs of death, immortality, psychism, and the use of spiritual forces. Therefore we are delighted to have the clarity of Nicholas Roerich's statements regarding the East. In his chapter "The Veils of Death" he recounts much that makes us shudder at the methods of the vicious and the ignorant. There are stories of physical and psychical poisonings recounted which horrify us. Nevertheless he writes,

"At the same time, as one descends the slopes of the Himalayas, he is astonished by the great amount of curative herbs and fruits. When one sees how nature itself offers of its best for healing and for humanity's happiness, all these tales of poison and murder seem but a gloomy specter in the dark passage of ruins. And one feels that the psychic energy prophesied in Ancient Wisdom will once again be directed toward life and not death."

But it is in his own theme of Beauty that this initiated artist-author waxes most eloquent:

"And how to approach beauty ourselves? This is the most difficult. We can produce paintings; we can make exhibitions; we can open a studio; but where will the paintings of the exhibitions find an outlet? To what parts shall the products of the studio penetrate? It is easy to discourse, but more difficult to admit beauty into life's household. But while we ourselves deny entrance to beauty in our life, what value will all these affirmations possess? They shall be meaningless banners at an empty hearth. Admitting beauty into our home, we must determine the unquestionable rejection of vulgarity and pompousness, and all which opposes beautiful simplicity. Verily, the hour of the affirming of beauty in life is come! It came in the travail of the spirits of the peoples. It came in storm and in lightning. Came that hour before the coming of Him whose steps already are sounding.

"Each man bears 'a balance within his breast'; each weighs for himself his karma. And so now liberally, the living raiment of beauty is offered to all. And each living rational being may receive from it a garment, and cast away from him that ridiculous fear which whispers, 'This is not for you.' One must be rid of that gray fear, mediocrity. Be-

cause all is for you if you manifest the wish from a pure source. But remember, flowers do not blossom on ice. Yet how many icicles do we strew, benumbing our worthiest striving through menial cowardice!

"Some coward hearts inwardly determine that beauty cannot be reconciled with the gray dross of our day. But only faint-heartedness has whispered to them, the faint-heartedness of stagnation. Still among us are those who repeat that electricity is blinding us; that the telephone is enfeebling our hearing; that automobiles are not practical for our roads. Just so timorous and ignorant is the fear of the non-reconciliation of beauty. Expel at once from our household this absurd unsounding 'no' and transform it, by the gift of friendship and by the jewel of spirit, into 'yes.' How much turbid stagnation there is in 'No' and how much of openness to attainment in 'Yes'! One has but to pronounce 'Yes' and the stone is withdrawn and what yesterday still seemed unattainable, today comes nearer and within reach. We remember a touching incident: A little fellow, not knowing how to help his dying mother, wrote a letter as best he could to St. Nicholas, the Miracle Maker. He went to put it in the letter box, when a 'Casual Passer-by' approached to help him reach it, and perceived the unusual address. And verily the aid of Nicholas the Miracle Maker came to this poor heart.

"Thus through the work of heaven and earth, consciously and in living practice, will the raiment of beauty again be enfolded about humanity.

"Those who have met the Teachers in life know how simple and harmonious and beautiful They are. The same atmosphere of beauty must pervade all that approaches Their region. The sparks of Their Flame must penetrate into the lives of those who await the Soon-Coming! How to meet Them? Only with the worthiest. How to await? Merging into Beauty. How to embrace and to retain? By being filled with that Fearlessness bestowed by the consciousness of beauty. How to worship? As in the presence of beauty which enchants even its enemies.

"In the deep twilight, bright with a glory unequalled, shines the Star of the Mother of the World. From below, is reborn the wave of a sacred harmony. A Tibetan ikon painter plays his lay upon a bamboo flute before the unfinished image of Buddha-Maitreya. By adorning the image with all the symbols of blessed power, this man, with the long black braid, in his way, brings his utmost gift to Him Who is Expected. Thus shall we bring beauty to the people: Simply, beautifully, fearlessly!"

In an age when much of our literature and too much of our life is without lasting value it is most refreshing to hit upon an essay so gloriously optimistic as "Joy of Creation." A reviewer's task is a difficult one—we

must give fragments when we would prefer to share with the reader entire pages.

" . . . predestined and also descending over humanity is that satellite of the Mother of the World—Beauty, the living raiment. As a garment of purification must the sign of Beauty glorify each hearth.

"Simplicity—Beauty—Fearlessness: so it is ordained! Fearlessness is our guide. Beauty is the ray of comprehension and upliftment. Simplicity is the sesame to the gates of the coming mystery. And not the menial simplicity of hypocrisy, but the great simplicity of attainment encircled in the folds of love. Simplicity which unlocks the most sacred and mysterious gates to him who brings his torch of sincerity and incessant labor. Not the Beauty of conventionality and deceit, which harbors the worm of decadence, but that Beauty of the spirit of truth which annihilates all prejudices. Beauty alight with the true freedom and attainment and glorious with the miracle of flowers and of sounds. Not the fearlessness of artifice, but the fearlessness which knows the unsounded depths of creation and discriminates between self-confidence in action and the presumption of conceit. Fearlessness which possesses the sword of courage and which smites down vulgarity in all its forms even though it be adorned in riches.

"The boundaries of spiritual life are broadening. And the physical frontiers are becoming flexible and vibrating. The idea of East and West—the idea of the twain which never shall meet—is to our mind already a fossilized idea. We are already ashamed to believe that superficial walls can exist and can divide the best impulses of humanity, this impulse of creative evolution. And now before our eyes is the so-called West and the so-called East. Piercingly they look at each other. They examine every movement of each other. They can be the closest friends and co-workers.

"The West can easily understand the principal ideas of the East and cherish the eternal wisdom which is emanating from that part of the world, from where, as a fact, all religions and all creeds originated. And the great East is following the Western discoveries, and values the achievements of these creative minds.

"Creativeness is in its essence real and affirming. A creative nation cannot limit its activity to narrow civilized paths. The expanded consciousness leads to a synthesis of the whole life. The highest impulses and decisions become real and convincing."

He who misses the book *Shambhala* misses a gift. He who misses it allows a moment of uplifting encouragement to escape, and in the end, he who misses it is denied one of the messages of the technique of the New Era, for in its pages lies deep wisdom for those who will give themselves to it receptively.

Symbiosis
The Cure of Cancer and
"Selectionitis"

By H. Reinheimer

(Published by the C. W. Daniel Co., 46
Bernard St., London, W. C. 1. Price 7/6 net.)

Review by Dr. A. Zuber

A strange title this. And yet it tells the entire story of the book and in fact embodies the thoughts for which this outspoken writer has so consistently waged everlasting warfare. He is decidedly for vegetarianism and tells *why* along lines quite new to most of us. He declares that "Symbiosis" should be the rule of life and, as such, meat eating is simply out of the question.

To readers of *The Theosophist*, this statement might be even more fearlessly uttered and with much fewer words. But he writes for others as well. We feel instinctively that he wades much too long before he dives. But when he does, it is to play havoc with Darwin, Huxley, researchers and scientists in general.

We are forced to admit with him, that for all the vast sums and time and effort spent in research on the causation of disease, really little has been accomplished. An untold amount of work has been done, re the etiology of cancer alone, but it has not added anything to our understanding of the prevention of this really terrible plague, and, by way of adding more to our shame, be it said that its death rate is constantly increasing.

Now then: he offers the suggestion that meat eating, that greatest of all variances from natural laws, is at the bottom of all our troubles. For, says he, when we run wild of nature as we do in killing and eating the members of our own kingdom ("in-feeding," as he calls it), we become parasites and as parasites know no limit to indulgence. His next step would naturally be to apply this same reasoning to cancer cells. In such befouled bodies, with a bit of shoving they too become

wild and as parasites overrun all other tissues, devouring or at least killing them as the case may be.

Many are his examples of predatory carnivora, vegetable parasites, etc., through which he tries to portray the soundness of his theory. And for those who are ever hunting new biologic reasons to help bolster themselves in their efforts to become or remain vegetarians and to bring with them such others who might be interested but wish further corroboration, this book is well worth reading.

Somewhat difficult to clamber through all the words, phrases and by-paths of this volume; but remember, it is a new light on the etiology of one of the most terrible of all diseases, and a new light, however strong, is always diminished by the accumulated underbrush of years of research through which this particular light is trying to shine.

Love, Courtship and Marriage

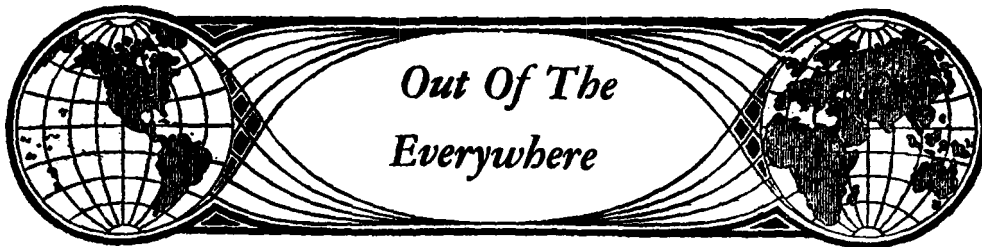
By Rev. J. H. Bodgener

(Published by the C. W. Daniel Company,
46 Bernard Street, London W. C. 1. Price 3s,
postage 2d.)

Review by Frank Arthur Pine

This little paper-covered book by Rev. Bodgener contains a series of his sermons on "Love, Courtship and Marriage." He speaks freely and frankly, with sincerity and common sense on these subjects of vital interest to everyone. His courage in doing so from the pulpit, and his tactful, kindly understanding will help many to find and express the divine life in our common human relationships.

He also observes that "An evil spirit has got into the 'Pictures,' and both public and proprietors must work together to exorcise it. Until this spectacle of promiscuous mauling and pawing is got rid of, the return to decency and restraint is going to be very difficult. We need a new idealism in all agencies of publicity and a more rigid censorship."



SIR JAGADIS BOSE, INDIAN SCIENTIST

Major F. Yeats-Brown in a recent issue of the *Overseas* magazine, under the caption of "Plants and Men," discusses the marvelous work accomplished by Sir Jagadis Bose, the great Indian research scientist, in his computation of plant vibrations. Sir Bose has been able to measure the life-pulse of plants, and his results have established an inalienable analogy in this respect between plants and animals. His work, carried so perseveringly over many years, is of inestimable value to mankind. As Major F. Yeats-Brown says:

If we can learn a great deal more about the habits of trees, we shall also have acquired a deeper knowledge of humanity. For years now, as all the world knows, Sir Jagadis Bose has been pursuing his experiments on the nervous mechanism of plants. By means of astoundingly delicate instruments he has exhibited on the screen the pulse-beat of a mimosa plant when it is stimulated and when it is poisoned; he has shown us its welcome to sunlight, its shrinking from adversity, and the last struggle of its failing heart before it passes to the great Beyond. Brick by brick, Bose is building up his new structure of knowledge in his Institute. While a part of intellectual India is engaged in rather sterile politician discussions, he and other Indian scientists are laying the foundations of a temple in which men of all creeds and colors may cooperate to relieve the sufferings of humanity.

Plants, Sir Jagadis has been demonstrating, are far more awake and aware than we have hitherto imagined. He has tested their reactions to wireless waves and to high-frequency alternating currents, and he has discovered that their sensitivity to certain vibrations extends far beyond the infra-red region. By means of special instruments, he has not only visualized their reactions, but measured and recorded them. Eventually, he will be able to carry out the majority of experiments now made upon living animals (to the sorrow of people like myself, who think vivisection is nearly always unscientific as well as cruel) upon the susceptible yet easily controllable bodies of plants. It is all a question of measurement and method. Sir Jagadis has evolved a more accurate and a

more merciful system of research. Already a whole new range of drugs, unknown to the British pharmacopœia, has been discovered by him. What this will mean in the alleviation of suffering and the promotion of agriculture and industry it is as yet too early to say. But of one thing I am sure: looking back to the history of India in the opening years of this century, it will not be the loud lawyers who are remembered, but men like Raman of Calcutta, with his marvelous calculations on the wave-lengths of light; and Meghnad Saha, with his formulæ describing the effects of heat on individual atoms; and Bose with his magnetic crescograph, detecting the unsuspected pulse of the apparently inanimate life around us.

India is largely an agricultural country. Three-quarters of its population are peasants. If Sir Jagadis's present experiments on plant growth are successful, his Institute will have made a very important contribution to agriculture. Again, India has enormous mineral resources, which as yet remain unexploited. Discoveries in pure science have a way of proving of industrial and commercial value; that has happened so often that the electrical industries of the United States now spend millions of pounds in research work which gives them no definite or immediate return. They know that knowledge is power, that good work is never wasted, and that one day a new Stephenson watching another kettle will invent some other engine to turn the wheels of progress. Similarly, at the Bose Institute, a dozen young men, vowed like the companions of our medieval saints to a communal simplicity of life, are exploring the mysteries of the Kingdom of God in a new way, but with the old dedication to poverty and selflessness.

We are at the edge of a new conception of the Universe. Einstein and Eddington and Jeans in the West, Raman and Saha and Bose in the East, are telling us of the infinitely-great and the infinitely-little in terms as difficult for us to understand as was Galileo's statement that the earth moved round the sun to medieval Rome. *Eppur si muove.*

JEWES AND CHRISTIANS CELEBRATE

Mr. Abraham Greenberg has written a very interesting article in the *Jewish Press* describing a unique celebration that took place on Rosh Hashonah (the Jewish New Year) in

old Grace Episcopal Church, New York.

The celebration was held by more than a thousand Jews and Christians, under the auspices of The Fellowship of Faiths, an organization consecrated to the task of promoting tolerance, good-will, and understanding among all religions and nationalities. It stresses the similarities inherent in all faiths.

The occasion was said to be the first time in history when Jews and Christians celebrated a Jewish New Year in a Christian Church. The throng was surrounded by crosses, other Christian symbols, altars, etc., and members of both faiths chanted the old Jewish scriptures together. Mr. Greenberg states further:

Besides Christians, there were representatives of Mohammedanism, Hinduism, and the Sikhs who spoke of the significance of Rosh Hashonah for non-Jews and who described the great debt that the Gentile world owes to the Jew. So eloquent were the speakers in their plea to the Gentile for a better appreciation of the Jew that, although this was a church, many of their remarks were interrupted by hearty applause.

The response of Rabbi Israel Goldstein of the Congregation B'nai Jashurun to these Gentile speeches in praise of the Jew was equally eloquent. "Let us each retain our own faiths, but let us each in our own way strive to make this a better world to live in, so that the world federation of mankind in the interests of peace and prosperity, for which Jews pray on Rosh Hashonah, may become a fact and not merely a dream," said Rabbi Goldstein.

The other speakers were the Rev. Russell Clinchy, secretary of the committee on Good Will between Jews and Christians of the Federal Council of Churches of Christ; the Rev. Leon Rosser Land, Syud Hossain, Kedar Nash Das Gupta, and Dr. Bhatgat Singh Thiad. One after the other they arose to tell of their love and respect for the Jew and his achievements for all mankind. One speaker, a Gentile preacher from the Bronx, told his Christian hearers that it was their solemn duty to fight any discrimination that their fellow-Christians might show toward Jews in this country in matters of employment, admission to clubs, and so on, and this remark was perhaps applauded more than any other.

The Jewishness of Jesus was very much stressed at the meeting by all the Gentile speakers, Christians as well as others. The non-Christian Gentiles said that the thing that amazed them most when they began to study Christianity was the bitter hatred that the Christian church had shown in the past

towards Jews because of the crucifixion story when one remembers that Christianity was in the beginning simply another Jewish sect, a direct descendant of the older Judaism of Moses and Hillel.

THE BIG ADVENTURE

"I shall Never Die" is the arresting title of a beautifully written and convincing article by Mr. Peter Freeman, M. P., F. T. S., syndicated to the London press. "Death is a fallacy," he states, "to which we erroneously give our consent." The article ends with the following charming comparison:

I join with all my heart, with real interest and enthusiasm, in Peter Pan's words, "To die will be an awfully big adventure!"

Supposing that my best friend had the chance to go to Mexico, or China, or Egypt, wonderful places with thrilling new sights, new people, new experiences of every kind.

And I, knowing quite well that in a few years I shall have the chance to go myself on the same fascinating journey, that the next time we meet it will be in a new country, and he will be there to show me round and we shall be able to enrich the friendship that already exists between us by all sorts of new experiences enjoyed together.

What shall I do? Shall I darken his little while with me by lamenting and moaning, and leave him to carry on his journey the knowledge of my inconsolable grief?

Or shall I be decently unselfish enough to rejoice in his good fortune, and decently plucky enough to put a cheery face on the prospect of the little time I must miss him, before I am able to join him?

Upon the answer to that question depends more than your supposed dead friend's happiness—it means your own. After death you will have to live in a new world—for certain.

WHY WORRY?

American educators are advised to prepare the public for the time when the average working day will be just four hours long.

Joy Elmer Morgan, editor of the Journal of the National Education Association, addressing a meeting of the Association's annual convention, said that the rapid rate of replacement of men by machines makes it reasonable to believe that the working week gradually will be shortened. The following is quoted from an Associated Press report of his speech:

By 1960 men and women probably will be working the equivalent of five four-hour days, he said. He based this statement on the assumption that machine replacement of men

will clip an hour off the working week each year.

The problem for the educator, he said, is to teach the public how to use all the leisure time it will have on its hands. It will mean either a great increase in culture and learning or a deterioration resulting from ill-spent leisure.

The association hopes to reach every American with a plan of devoting his spare moments to study through the work of its committee on the enrichments of adult life.

FOSTERING ORIGINALITY IN CHILDREN

Dr. Jean Betzner of Teachers College, Columbia University, New York, recently conducted an interesting survey, and one which is most illuminating. Her conclusion is that "Children are naturally poets and narrators, but are stultified by the overemphasis on correct form in composition writing."

The *New York Times* gave the following account of her report:

A collection of 1,500 themes by boys and girls from five to eight years old was assembled by a group of stenographers under the direction of Dr. Betzner. They asked the children to tell a story, and took down the exact words offered them without assistance or guidance. The compositions were read back to the children, and all changes made by them were incorporated.

In studying the dictated compositions, Dr. Betzner discovered that they were greatly superior in form, content and originality to written themes submitted by children three and four years older.

Many of them contained rhythmical or humorous subject treatment, a feature of composition rarely found in children's formal exercises. The compositions ranged in length from 9 to 1,074 words, with a median length of 66.6 words. This compares with a median length of twenty-three words in written themes of children of primary-school age.

The boys tended to be less realistic than the girls.

The subjects most often used were personal experiences, other children, animals, fanciful characters, adults, and toys. Humpty Dumpty, the Gingerbread Boy, and King Arthur were the most popular literary allusions.

"If growth in composition ability is expected with increased maturity," Dr. Betzner declared, "it is questionable practice to limit children who are able to compose to the use of ideas and forms set forth by text and teacher. It seems desirable for the attention of curriculum makers and teachers to be focused on the detection of inventive and creative abilities rather than upon attempts to secure a conventional, uniform product."

ADDING LIFE TO YEARS

As blood courses through the human system, it carries fragments of chemical substance called hormones. These hormones are chemical messengers. According to Dr. Barry Benjamin of New York, the male hormone is the basis of masculine activity, and the active agent which causes such success as results from Steinach gland-grafting operations for rejuvenation. According to successful clinical experiments, says Dr. Benjamin, no operation is now necessary. The hormones are isolated, put into solution, and with the jab of a hypodermic needle pumped into the blood system of a patient. Renewed activity follows, but not longer life. "It adds life to years, not years to life," says Dr. Benjamin.

—*American Review of Reviews.*

CAN WE DO WITHOUT SLEEP?

Albert Herpin who lives in Trenton, New Jersey, hasn't slept for more than fifty years

Quite healthy, Mr. Herpin spends his nights in reading, is mentally alert and has a remarkable memory.

The average man living sixty years, sleeping eight hours a day, enjoys only forty years of real life. Why not abolish sleep; make every minute of our interesting life-journey count?

Some day, we think, humanity will do this. Today, it is doing with less sleep than ever before.

Sleep is a habit. Origin: Recurring darkness, during which primitive man, without lights, could do nothing. He just sat, in a state of torpor, waiting for sunup. Sleep became a habit, caused by environment.

In winter, man was torpid for twelve hours or more a day; in summer, less.

Today, most people get along on six and seven hours' sleep. Napoleon slept very little; Edison claims four hours is enough.

Artificial light has turned night into day. No real cause for sleep except to repair the body. Some day the body will learn, through necessity, to do its repair jobs as it goes along.

When sleep is a memory, night hours may be devoted to reading and thinking, both important to progress.

Train yourself to get along with as little sleep as possible: it will give you more time to improve yourself, enjoy the world in which you live for so sadly short a time.

—*The Star, Seattle, Wash.*

LAUGHS FOR THE BLIND

Punch, our great humorous and satiric weekly, now has a monthly edition in Braille, selling at 7½ d (about fifteen cents in American money). The edition will be made up of selections from the text of the previous month's issues, and while there will be no pictures, "indications will be given of how the captions of the pictures have been illustrated." The enterprise is being promoted by the National Institute for the Blind, London.

—*The World Today.*

Current Astrology

By H. Luella Hukill, M.D.

(California)

Sagittarius



THE Sun transits this sign from November 23rd to December 23rd, annually. It is the ninth sign, third of the fiery triplicity, masculine, common; in nature hot and dry. Being the ruler of the ninth house, it represents growth through philosophy, law, religion, intuition, long journeys, and is the home and joy of benevolent Jupiter, the "Greater Fortune." Sagittarius, being bicorporal or double bodied, is represented as half man and half horse: the Centaur. Since the age of horses is passing, one may anticipate that the "Winged Pegasus" will take to aeronautics because our beloved hero, Col. Charles Lindbergh, has this sign rising. The higher mental faculties are developed in Sagittarius, which rules the house of the higher mind and suggests the changing consciousness from one state to another—the transmutation and interchange on any plane to which the energies are directed. In the fiery triplicity life forces born in Aries are matured, guided and controlled in Leo, and transmuted into mental light in Sagittarius. This triangle is ever interested in creation and manifestation through latent potentialities.

Personal appearance: The "Lindy"

model; tall, slender, well proportioned, long head and face, high forehead, slender nose, which may be aquiline when a powerful Jupiter lends the curve of his Eagle's beak. Brown or chestnut hair, full lips, fine blue or brown expressive eyes.

Anatomy: The hips, thighs, femora, innominata, coccygeal vertebrae, sacral region, and sciatic nerves.

Physiology: Activity by motor nerves, extension or sensory functions, and motion or organs and parts.

Pathology: Hip diseases, coxalgia, sciatica, lumbago, gun-shot wounds, falls from horses. This sign has more accidents than any other.

Emotional type: Good-natured. "hail fellow well met"; kind, generous, energetic, honest; lover of nature and sports. The faults are carelessness, extravagance, waste and self-indulgence.

Mental type: A practical idealist, interested in philosophy, metaphysics, travel, religion, altruistic, progressive, ambitious, prophetic; not domestic, wanderlust, and inclined to sudden crazes for people, intellectual interests and hobbies.

Occupations: Such professions of the bountiful Jupiter as philosophers, philanthropists, ministers, teachers, writers, lawyers, bankers, promoters, and sportsmen.





Theosophy and The Theosophical Society

THE THEOSOPHICAL SOCIETY was formed in New York City by Helena Petrovna Blavatsky and Henry Steel Olcott, November 17, 1875, by the direction of the Masters of Wisdom of the Great White Lodge. It was incorporated at Madras, India, April 3, 1905.

The Society is a completely unsectarian body of seekers after Truth, striving to serve humanity along ethical lines and to substitute spiritual culture for materialism.

The three Objects of the Society are:

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
2. To encourage the study of comparative religion, philosophy, and science.
3. To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is a world-wide body, with International Headquarters at Adyar, Madras, India. At present it comprises forty-six National Societies, each usually having at least one Lodge in its principal cities. Forty-one of these Sections have their National magazine, printed in their own language. Inquirers are invited to address the General Secretary of their own country, whose name appears on the back cover of this magazine.

The literature of Theosophy is now voluminous, the principal writers being H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, C. Jinarajadasa, G. S. Arundale, A. P. Sinnett, and others. Every public library worthy of the name contains Theosophical books.

Agreement with the first Object of the Society is the only condition necessary for membership, except the minor technicalities that are usual to such organizations.

The Society is composed of thousands of members belonging to any religion in the world or to none. They are united by approval of the above objects, by their aim to remove antagonisms of whatever nature, by their wish to draw together men of good will irrespective of their personal opinions, and by their desire to study the Ancient Wisdom in order to apply it in their daily life and to share the results of their studies with others.

Their bond of union is not in any sense the profession of a common *sectarian* belief, but a common search and aspiration for freedom of thought wherever found. They hold that Truth should be sought by study of the Ancient Wisdom, by reflection, meditation, and intuitive perception, by purity of life, and by devotion to high ideals motivated by the purpose of service to humanity.

Theosophists regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. 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 expression of human knowledge and aspiration, whether through religion or otherwise, as a part of the Divine Wisdom, and prefer understanding to condemnation, and good example to proselytism. Peace and Fellowship are their watchwords, as Truth and Service are their aim.

THEOSOPHY is the essence of all Truth and is the basis of all philosophies, sciences, religions, and arts. It is divine nature, visible and invisible, and the society is human nature trying to ascend to its divine parent. It offers a philosophy which renders life intelligible and demonstrates the justice, the wisdom, 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.

THEOSOPHY restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind, emotions, and body as his servants. It illuminates the scriptures and doctrines of religions, unveiling their hidden meanings by substituting understanding for sectarianism, thus justifying their place in evolution at the bar of intelligence, as it is ever justified in the eyes of intuition.

ANNIE BESANT, P. T. S.
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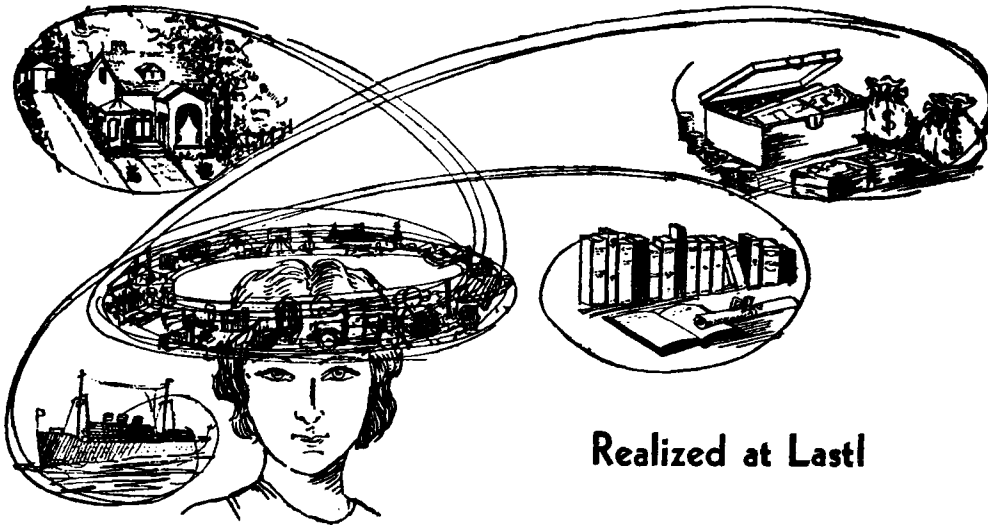
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