



# THE THEOSOPHIST

ADYAR

JUNE 1939

## THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

### FREEDOM OF THOUGHT

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

# THE THEOSOPHIST

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EDITOR: GEORGE S. ARUNDALE

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

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## CONTENTS, JUNE 1939

	PAGE
ON THE WATCH-TOWER. The Editor . . . . .	195
THE PIONEERS OF GOD. C. Jinarājadāsa . . . . .	204
THE CHANGING PANORAMA. Ruby Lorraine Radford . . . . .	209
THE AWAKENING ( <i>Poem</i> ). Benito F. Reyes . . . . .	216
THE NIGHT BELL. G. S. Arundale . . . . .	217
SOME SPECULATIONS ON THE HIDDEN SIDE OF HISTORY. Helen Veale . . . . .	221
THE VITALITY GLOBULES. A. J. Phillips . . . . .	228
IS THERE LIFE IN OTHER WORLDS? E. W. Preston . . . . .	237
THE PURPOSE OF LIFE. Alexander Horne . . . . .	243
THE MYSTERY-TRADITION OF OUR RACE. Jean Delaire . . . . .	250
MEN AND WOMEN—REAL AND IDEAL. C. Jinarājadāsa . . . . .	260
FLOWERS. Elwin Hughes . . . . .	262
THEOSOPHY FOR CHILDREN. A Young Non-Theosophist . . . . .	263
THE MYSTERY OF ARMERGIN ( <i>Poem</i> ) . . . . .	268
INTUITION. A. F. Jobbins . . . . .	269
THE SPIRITUAL POWER THAT IS HAPPINESS. G. S. Arundale . . . . .	276
A TRUTH EXCHANGE. G. S. A. . . . .	278
LEAVES FROM THE ARCHIVES: H.P.B. Lived Here . . . . .	279
NEUTRALITY OR . . . ? . . . . .	282
NOTES AND COMMENTS . . . . .	284
CORRESPONDENCE . . . . .	287
BOOK REVIEWS . . . . .	289
INTERNATIONAL DIRECTORY . . . . .	293

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## DEATH OR HARVEST?

Music does not die, though one instrument be broken  
thought does not die, though one brain be shivered ; love  
does not die, though one heart's strings be rent ; and no  
great thinker dies so long as his thought re-echoes through  
the ages, its melody the fuller-toned the more human  
brains send its music on.

Not only to the hero and the sage is this immortality  
given ; it belongs to each according to the measure of his  
deeds : world-wide life for world-wide service ; straitened  
life for straitened work ; each reaps as he sows, and the  
harvest is gathered by each in his rightful order.

ANNIE BESANT in 1874



## ON THE WATCH-TOWER

BY THE EDITOR

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

### OUR SECTIONS DO NOT DIE

I AM sometimes asked if it be not distressing to a President of The Theosophical Society to have to remove a Section from the rolls. My answer is that I do not think my two great predecessors have removed any Section from the rolls, while, so far as I am concerned, I do not regard any Section as in truth removed, for when a Section is dissolved it is dissolved by governments and not by peoples. I consider the Russian Section as still living, apart altogether from the existence of a Russian Section

outside Russia. I regard the German Section as still living, and no less the Austrian Section, the Italian Section, and any other Section which force may compel to cease to function as such in the outer world.

On the western wall of the great hall in the Headquarters of The Society at Adyar, there is a list of all the Sections, and not one has been struck out. Some have become obscured by the miasmas of evil let loose by those who have no belief in the Love and Justice of the Laws of Nature. But these miasmas must pass away, and when

they do these Sections will re-appear and once again become the hearts of their respective lands. For the moment, the various governments of certain countries have rejected their veritable hearts, and the countries must needs, therefore, languish. But, I repeat, it is not the people who have rejected, rather governments which exist against the true will of the peoples, because they live by violence and not by freedom.

All governments which have rejected the Sections of The Theosophical Society are doomed to destruction, because they assail Brotherhood. But their peoples shall arise in strength and peace to carry on their destinies. Let us hope that the governments will disappear without violence, vanishing quietly away through the non-violent will of the people, at last aroused to action.

The Sections have not perished. They have temporarily ceased to function. And when they arise once more they will but renew their old Charters, and the period of official inactivity will be but as a bad dream from which they have awakened.

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### HERR HITLER

People sometimes say to me that two or three years ago I spoke and wrote appreciatively of Herr Hitler.

I believe I did. The reason why I did was that I perceived in him the possibility of being a channel through which the forces working for Righteousness might lead Germany to her renaissance out of the adverse circumstances established by the Treaty of Versailles, so that she might play her rightful and most valuable part in the world's rebirth.

I still believe that such a wonderful opportunity *was* his, and I do not in any way withdraw the words which some years ago I used with regard to him.

Unfortunately it is one thing to have an opportunity and quite another to be able to seize it. The moment he began to assume power in Germany, a direct attack was made upon him by those forces which were responsible for the Franco-German War in 1870—forces which have been a dangerous menace to Germany throughout her career both as a nation and in her capacity as Prussia and as other surrounding States. The sinister figure of one of Germany's greatest statesmen soon began to take a hand, perceiving that here was a great opportunity for that continuance of Germany on the road of might which had been so successfully trodden in 1870-1. Herr Hitler became the scene of a conflict, and the forces of darkness triumphed. He is now set headlong for disaster, for he has either through the influence of force or

perhaps through personal tendencies chosen that path of darkness from which he will now be unable to emerge for centuries.

The salvation of Germany must now come through the people themselves. They must awaken and arise to save their country. The world needs the real Germany, a Germany with power and discipline, but of a power and discipline used for Righteousness and not for self-aggrandizement.

I still have reason to believe that it was possible some years ago for Herr Hitler to redeem Germany, for which he would have received the whole-hearted admiration of the honest world. But, be the reason what it may, he has been moved to reject this opportunity, under, as I believe, those evil influences which for so long have dogged Germany's footsteps.

We are now waiting for the statesmen of the free nations in Europe to help to release the German people by crushing the German Government. No one can for a moment object to Germany's arising out of the ashes of a defeat made intolerable by the Treaty of Versailles. But it is the German people who must arise and not a clique of agents of darkness grinding the people to their will and spreading desolation among the helpless.

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## THE COMING WORLD STATE

It is most distressing that there seems to be not one single country up to date in its outlook upon world affairs. Practically every nation in the world, without exception, so far as I know, is still blind to the fact, not, perhaps, that a World State is slowly beginning to emerge, but that growth from now onwards cannot be in isolation, not yet in independence. Any nation which says that it has no concern with other nations, or is not a matter of concern for other nations, is a nation which is not moving with the times. It is a nation which belongs to the old world which has vanished, and not to the new world which is establishing itself under our very eyes.

### A NEW IDEAL

The League of Nations exemplified the truth of the adage that "coming events cast their shadows before." It may not have been the shadow of the coming World State, but it certainly was the shadow of the truth that the world has reached a stage in its evolutionary process when no nation can live alone, when every nation is in some degree dependent upon every other nation. There is no shame in a certain measure of dependence. On the contrary the human family on this globe *is a family*, is, in fact, a Brotherhood at work discovering

itself to be such. Today the search is beginning to yield place to discovery. Among the Elders of the human family are those who have discovered the fact of the Universal Brotherhood of human life—perhaps they have made a discovery wider even than this—and are seeking ways and means of giving a practical incarnation to the fruits of their search.

But such Elders, unfortunately, do not seem to be among the statesmen and politicians of nations. Is there a single nation in the world whose official leaders declare that the country they represent by no means lives for itself alone, but is vitally concerned in the health of its sister nations, as these are concerned in its own health? Indeed, most nations are very emphatic to maintain a policy of isolation, of non-intervention, save as their personal interests demand otherwise. Such a policy is a policy belonging to the past and not to the present. And the urgent need of the world is for world-minded statesmen and politicians, nations and peoples, ready to intervene wherever the old world order of mutual indifference and suspicion refuses to yield place to the new world order of mutual co-operation and understanding.

#### A WORLD CONSCIENCE

Had there been such nations and individuals, Abyssinia and Albania

might have been saved from the rapacity of Italy, China might have been saved from the ravishment of Japan, Austria and Czechoslovakia might have been saved from the greed of Germany. If the world is on the threshold of a war which would be far more ghastly than the War of 1914-18, it is because dead policies have swayed to the exclusion of live policies. In other words, there has been no World Conscience to speak its vitalizing word, because there have been no national consciences fit to bring a World Conscience to birth.

It is, of course, true that every nation is suspect to every other nation, and indeed naturally suspect. Nations may well question each other's motives, as much today as yesterday. It is because of this that the growth of the world out of its old life into its new has been so retarded.

Distrust—suspicion—hatred—war:

These are the steps to self-destruction which the world has been retreading, unable to extricate itself from the net of its declension. The War of 1914-18 should have released the world from this net. We see today that the release has not been effected, and that millions of the world's finest citizens died in vain (so far as such release is concerned, though not in other ways) a quarter of a century or so ago.



### SETTING ONE'S OWN HOUSE IN ORDER

Which nation in the world will today set an example of that world-mindedness, which almost every nation is willing to follow, but not to set? It must, as far as possible, be a nation with world-wide ramifications, or at least with a potent influence in world affairs, perhaps a swaying influence. But it must be a nation which sets its own room in the world house in order before attempting to tackle the problem of the world house as a whole.

Naturally, perhaps, I think of the British Empire. But then I see that with all her qualifications for setting an example, Great Britain has yet to set her own house in order. Self-determination must be active and free throughout her constituent Dominions as it is free in the Dominion of Britain and Ireland. Great Britain must set her Indian house in order, for until India is at least an equal partner among the nations of the Great Commonwealth to which at present she belongs, there can be no leadership in world affairs for Britain and her comrade nations. She must set to work to solve some of her own internal and urgent problems before she can dare to set about helping towards the solution of problems elsewhere. She has no right to speak, nor to demand, nor to judge, save as she practises everywhere in her own estate that which she pro-

poses to preach throughout the world.

### WHO WILL LEAD?

The British Empire is not yet ready for leadership, and it is partly because of this fact that we are so close to the precipice of war. Our statesmen are failing their Empire day after day. Will they awaken in time or must we say: Where are the statesmen to replace myopia with vision, and to inspire the constituent nations of the great Commonwealth to lead the way to a new world order, which shall bring with it prosperity and a real comradeship of free nations throughout the world? This is the opportunity before the British Empire today. It has not yet seized this opportunity. It must seize it, or die as other Empires have died.

But there are other great nations whom I also perceive as ready to set the great example of the Twentieth Century. I see France. I see The United States of America. Both these great countries possess the necessary qualifications, the necessary genius. And I would make bold to say that in the case of The United States of America, though I know that many of my American friends will stoutly disagree with me, there is a President with the necessary vision, but with his powers frustrated by the obstacles placed in his way by the narrow and selfish-minded. I am

inclined to believe that President Roosevelt would have gone much farther than his recent proposals to Herr Hitler and Signor Mussolini, had he felt that he would have had the backing of the American people as a whole.

I believe that leadership from any one of these three countries would have called forth the adherence of many of the smaller countries of Europe. Had this been done in time, the Jews would have been saved from persecution and many peoples from disgraceful degradation. But even now it is not too late, and I would go so far as to say that an array of truly democratic peoples might still release the Jews and free China, Abyssinia, Austria, Czechoslovakia and Albania.

#### THE CRY OF THE PEOPLE

It is truly said that when a cry goes up to the heavens from the whole of a people that cry is answered. We need in all the free countries men and women of vision, men and women who belong to the new world order, to organize a cry and to make it vocal, a cry from those who are free that those who are enslaved shall become free once more. Such a cry should and would hurl from their high places those who are still saying that they have no concern with other nations. These of the old world order would then give place to the leaders of the new world order, and the world

would once more be happy, free, prosperous.

Shall we not look upon the great free movements in nation after nation for members to arouse this cry, to make it coherent and clear, and to direct it irresistibly to express its noble demand? Then will the Heavens answer and the world will be saved.

Let even the smallest beginning be made. Let at first only the smallest few either hear or heed. The time must come when Righteousness shall be heard. Let us today be but youthful Disraelis. Tomorrow we shall be heard.

#### THE INDIVIDUAL AND THE STATE

Nearly ten years ago in Australia I was deeply impressed by the great importance of adjusting both the individual to the State and the State to the individual, so that both individual and State might play their respective and vital parts in the common organism.

In these days there is great confusion. In the totalitarian State the individual is nothing and the State is everything. In the democratic State we do not know where either are. Sometimes the State seems to take everything into its hand, while at other times the individual—in terms of crowds—seems to erect a public opinion defiant of the Government actually in power by the supposed will of the people.

It is also true that, while I have not the slightest hesitation in saying that the totalitarian States represent a definitely retrogressive movement in civilization, the democracies representing civilization's hope—a poor hope though it sometimes seems to be—it is nevertheless true that our democracies have not a little to learn from totalitarian efficiency. It must always be understood that just as Life is everywhere, so is Good. There is nothing and no one irretrievably or entirely evil, whatever this word may actually mean. Also, there is nothing or no one, so far as these lower worlds are concerned perfectly good. When we inveigh against a particular policy or individual, we must never ignore the good that is in either, especially the good in the individual. The saving grace of all things is goodness, and of all individuals, too. Every one will be saved—in the truest sense of salvation. Every one will reach a perfection of well-being, however long it may take him to reach it, however long he may tarry by the way. We, who are Theosophists, must always keep this fact in mind, so that we may be ready at any moment to appreciate the common good that is in us all without exception.

Reverting to those times in Australia when we were concerned in building up a fine patriotism and citizenship in that great country, I

have just come across a note which, though nearly ten years old, is, I think, worthy of a place in the Watch-Tower. I wish there were groups of Theosophists all over the world intent on exalting both the individual and the State, as was the intention in this note. Whenever the words *Australia* or *Australian* occur, the name of any other country may be substituted.

#### CIVIC CEREMONIES

*Right Relations to the State.* There was a custom in ancient Greece of admitting the youth of Athens into Citizenship on taking the Oath to fight for the State and to obey its laws.

The modern State, for the most part, ignores the citizen, but how tremendously the State would dignify the citizen if it officially recognized his entry into citizenship in a Ceremony of Allegiance, with a succession of Civic Ceremonies at important points in his life.

An Australian should be as proud to say: "I am an Australian citizen," as the Greek was to say: "I am an Athenian," or the Roman: "I am a citizen of Rome." Yet his main preoccupation, with his trade or his profession, is so insistent that the Australian citizen is hardly aware of his corporate relation to the State save when called upon to vote on election day or to pay rates and taxes. To the Greeks the average Australian would not have seemed to be a full and proper member of the State. The State to them was more than the machinery of social and political organization—it was a spiritual

bond, and public life was not a thing to be taken up or laid aside at pleasure, but a necessary and essential phase in the existence of a complete man.

In Australia we need to cultivate such a conception of citizenship as the Greeks had, a conception involving the sacrifice of the individual to the whole, both having a common end, and that end the symmetry and beauty and happiness of the State as a whole. The point of view of Aristotle and Plato, and of the average Greek man, was in regarding the individual not as sacrificed to, but rather as realizing himself in, the whole. And that realization would be quickened and intensified in Australia by the observance of a series of great Civic Ceremonies.

These Ceremonies should take place at convenient times in the various divisions of cities and towns under the auspices of mayors or other public officials, assisted by leading citizens and organizations.

### 1. ADOPTION INTO THE STATE

The ceremony of entry on the civic roll takes place at birth. On a day set apart, say the first Sunday afternoon of each month, the State's newest citizens are recognized. In a ceremonial hall, a Hall of Fame, which every city should possess, decorated with portraits of the world's great people and the nation's pioneers, a representative of the State delivers a short address of congratulation to the parents. A handsomely engraved certificate of citizenship is then presented to each infant. A small book of a simple nature dealing with the responsibilities and ideals of citizenship is given to the

parents to be handed to the child as soon as they consider he can understand it. The ceremony concludes with the parents reciting the Oath of Allegiance on their behalf.

### 2. ADMISSION INTO JUNIOR CITIZENSHIP

The ceremony of active enrolment in civic life takes place at 14. The youth—boy or girl—takes an oath of loyalty and is admitted into an organized body, say the Youth of Australia, where the obligations of citizenship are first impressed upon him; the sense of responsibility and duty; the sense of cooperative living; the sense of sacrifice for the common good; the sense of law and order as the supreme safety of the State; the sense of respect for women as the sacred repositories of the very life-blood of the State—Motherhood; the sense of protection for all who are weak, aged or oppressed; the sense of the national honour being in the keeping of every individual citizen; the sense of the future glory of the State and of individual dedication to the duty of helping by precept and by example to hasten the advent of the glory that shall be Australia. This recognition of youth tends to increase his dignity and responsibility.

### 3. ADMISSION INTO FULL CITIZENSHIP

At 21 comes the ceremony of assuming the full responsibilities of citizenship, with an oath of loyalty and a promise to guard the honour of the nation. In India the "Sons and Daughters of India" took an oath of faithfulness at 21 and their enthusiasm and patriotism have splendidly accelerated the national

movement. The youth of Athens at 21 took the following Oath ; it would be necessary in Australia to substitute *State for city* as we have no City States :

"We will never bring disgrace to this our city by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks ; we will fight for the ideals and sacred things of the State, both alone and with many ; we will revere and obey the State's laws and do our best to incite a like respect and reverence in those above us who are prone to annul or set them at naught ; we will strive unceasingly to quicken the public's sense of civic duty. Thus in all these ways we will transmit this State, not only not less but greater, better, more beautiful than it was when transmitted to us."

A splendid Oath, but the Australian oath should be even more inspiring. We might even incorporate the three H's—Happy, Healthy and Helpful—and for a motto, "Together."

#### 4. STATE RECOGNITION OF MATRIMONY

At every marriage a representative of the State is present. The contracting parties are impressed with the civic importance of the step they have taken, marriage, as is indicated, offering new possibilities for individual development into better citizenship and for service to the State through the larger unit of the family.

#### 5. TAKING OFFICE IN THE STATE

The ceremony of assuming a major office in the State is conducted in the Hall of Fame. It is impressed on the

candidates that the State is not a cold abstraction, but a pulsing, throbbing life, to be loved and served with enthusiasm, with passion, with uttermost self-sacrifice. The ideal State stands to the family as the family does to the individual, it is the father-mother of its citizens, the protector of all. In the name of God and the Commonwealth the officer then takes his solemn oath to be a faithful servant of the people.

#### 6. ROLL OF HONOUR

All citizens after a certain age who have rendered signal service shall be formally admitted to a Roll of Civic Honour, and given the Freedom of the State. They shall be free of all taxes, as freemen of the City of London are free of taxes in London. How valuable for the State to have an honorary citizenship—a roll of distinguished men who have rendered distinguished national or international service—Lord Baden-Powell, for instance, would it not be an honour to have him as an honorary citizen ? Different countries could exchange their honorary citizens, and this would tend to foster the international spirit.

#### 7. FAREWELL AT DEATH

The last Sacrament is the ceremony of the Farewell of the State at Death. Throughout the whole of the citizen's life there should be a daily ritual of purification—physical, emotional and mental—and of dedication to service, so that he is always self-recollected and his activities are oriented to the highest ends of citizenship. (*Who's for Australia ?* 3 Sept. 1930.)

*George S. Ansdale*

# THE PIONEERS OF GOD

BY C. JINARAJADASA

An Address to the Convention of The Theosophical Society in  
France, 14 April 1939.

WHEN we gather in Theosophical Conventions, our aim is to assert once again a firm faith in our Theosophical ideals, and to plan how better to serve them. But at this moment, when ideals seem to count for so little in the world's happenings, and brute force seems once again to be in the ascendant, we may well ask if our ideals after all are of much use. Idealists seem to achieve beneficent results up to a certain point; and then some wave from the subconscious of humanity surges up from its savage past history, and sweeps aside all the good which the idealists have accomplished. In the face of this doubt, it is well to examine the position clearly.

## IDEALISM IS STILL WITH US

There is not the slightest doubt that we are today in one of those periods in history, when mankind either goes forwards or backwards. But there have been already many such crises in the history of mankind; and after all mankind has gone forward. There is a mysterious world-spirit whose intention is

to create a humanity that steadily advances in civilization; whatever set-backs this world-spirit encounters are temporary and not lasting. I should like you to believe with me that the day of idealism is not over. My reasons are these:

We have, it is true, a powerful movement to subordinate the individual and make the claims of what is called "the State" override all claims of the individual to his personal liberty to grow according to his temperament and purpose. Of course, from the moment an individual forms part of any group, the group's welfare is the individual's responsibility. Theoretically, a savage is perfectly free to express his individuality; but the dangers to his very existence are so great that he prefers to sacrifice a part of his full freedom of action in order to be a unit in a tribe, and gain its protection. From that moment he must sacrifice his liberty to some extent.

## A CRITERION OF CIVILIZATION

Now, civilization means a condition of life where the individual

renounces his freedom; but if he renounces his freedom of action in the physical world, it is in order that he may be assured a freedom in a new sphere of action where whatever he does can only benefit the State. If a citizen must sacrifice his freedom and become a soldier, it is in order that his mind and heart may have the peace which he requires to live and work as a spiritual entity. Unless all individuals sacrifice some of their freedom, it is not possible to establish and maintain a civilization where the opportunities of cultural growth can be assured for all of them. We must not be hypnotized by the word *freedom*; it is not the presence or absence of freedom that matters, but rather of what use to the individual is the presence or absence of freedom. Our criterion of what makes civilization must be: Does an order of events help the individual to realize himself as an Eternal Spirit, or does it put obstacles in the way of such a realization?

#### AN IDEAL OF THE STATE

When civilization is so defined, we obtain also a definition of what is the State. The State is that organization which, requiring sacrifices from the individual, gives him in return conditions where he can grow in peace and security on all possible planes of growth—physical, astral, mental and spiritual. The

more fully the citizen can live on all planes, and the more perfectly he can express his individuality on all of them, the more powerful is the State on all planes. For the State also has its invisible subtle bodies; each nation has also its astral, mental and spiritual counterparts. The value and strength of the State are not only in its armies and bank balances, but also in the number of saints and poets and happy children who live within its borders, and in the number of parks and "beauty spots" which it maintains for the bodily and emotional health of its citizens.

It is for such an ideal of the State and the individual that we Theosophists have been working for sixty-four years. That work of ours is also inseparable from the wonderful dream of a United Humanity where all races and religions shall live in peace in a Universal Brotherhood.

#### OUR WORK FOR INTERNATIONALISM

Whatever are the present setbacks to Universal Brotherhood, our work of idealism is absolutely necessary. Let me point out what our work as Theosophists has already accomplished. When we began our work sixty-four years ago, there was no organized international body to preach the doctrine of a fraternity of races and religions. We were lonely pioneers, but we went on preaching those ideals from

our platforms in many lands, and our books in many languages. What has been the result ?

First, the League of Nations. Such an international body would not have come into existence when it did but for our pioneer work. It certainly would have come into being *sometime*, perhaps fifty or a hundred years later than it did. But we were its advance-guard, and we prepared the world's mental atmosphere through our work ; we "turned over" the world's mind, as a farmer turns over the soil to make it ready to receive the seed, and the League's birth was made easier as the result of our pioneer work.

#### THE UNITY OF RELIGIONS AND CULTURE

In another field also our work has had a splendid result. We were the first to preach the brotherhood of religions ; we gave lectures and published books to inculcate our thesis of the fundamental spiritual unity underlying the great religions. That was sixty-four years ago. But how many organizations are there not today doing the work which we began ? But for our pioneer work, their work would have been delayed for generations.

Consider our work in another field. Today in Europe and in the Americas, all cultured people know the value of eastern culture as a complement to the culture of

the West. But sixty-four years ago only the Orientalists of France, Germany and England, and a few other countries, were interested in Samskr̥t and Chinese literature. And only a few connoisseurs of art were attracted to the art of the East. But today all cultured peoples know something of the value of the East in the fields of literature and art. But it was the Theosophists who first preached to large audiences the value of the East to the West.

#### THE PROBLEMS OF RACE AND COLOUR

There is one work of ours which has succeeded only partially. It is the brotherhood of all races, irrespective of colour. Certainly among Theosophists, the ideas of race and colour are not allowed to engender pride and hatred. But elsewhere, and in several nations, especially today, civilization has slipped back to the eras when men of one colour or race were savage in their reactions to men of other races and colours. Nevertheless, the general advance of mankind has not received a permanent set-back, merely because the age-long hatred existing in the subconscious of mankind has come to the surface. There are too many nations in the world today which have accepted the gospel of the common brotherhood of all men, irrespective of race and colour, for the world's advance to be checked, except temporarily.



## EDUCATION

There is another field where our work has not been effective, except in India. It is in Education. You will realize how all educational methods are transformed with the statement that the child is a reincarnated soul, an entity with a character already formed in past lives, who returns to earth to continue a work. The Theosophists have modified the trend of education in India, but not yet that of Europe or America. On the other hand, it is the Theosophists who understand most fully the Montessori doctrine of the innate individuality of the child and of the spiritual value of the child's contribution to civilization and its progress.

## IN THE FIELDS OF ART AND SCIENCE

Our work in the field of Art is recent ; nevertheless all artists who discover our ideas realize that Theosophists are not only enthusiastic supporters of all forms of Art, but are also unique, because to them Art is a revelation of the Divine Action of Creation.

We have not modified directly the work of scientists. But I am sure we have done that indirectly. We have preached with insistence that science can never be isolated from humanity's need, that the scientist in the laboratory cannot separate himself from his responsibility as a human being and a citi-

zen. We have insisted that spiritual worlds are also the domain of exact science. One especially vital truth which we have disseminated is that there is an evolution of life parallel to the evolution of form, that behind the myriads of evolving forms there is an evolving life which lives and works in planes invisible as the group-soul of minerals, plants and animals. All these teachings of Theosophy have "turned over" the mental soil of the scientific world, and made possible a new conception of science as the revelation of the Divine Mind which creates and sustains the universe.

While to all appearance civilization seems at the moment to be destroyed slowly by those who proclaim the domination of might over right, nevertheless quietly but persistently a reconstruction is going on. There are thousands more idealists everywhere than fifty years ago. Theosophy is accepted by millions today, in one or another of its many truths. Slowly the world is being "theosophized," in all its many fields of thought and action.

## TOWARDS A WORLD ORGANIZATION

Our work is only begun. It will not be complete till mankind has one World Organization to direct the affairs of all the nations, till there is a World Economic Council to cater justice to the needs of all. We have still to work till all pride

of race is subordinated to the delight of the collective life of the world's many peoples.

Our work as Theosophists is to remove the rocks and stones from the fields of civilization, so that the sowing of grain by those who come after us can obtain a rich harvest. We work with both determination and enthusiasm, because our studies have revealed to us the existence of a Divine Mind which guides human destiny. Certainly the difficulties are many ; only a few come to work with us. Nevertheless Theosophical ideas are spreading slowly everywhere ; new movements other than The Theosophical Society are springing up to develop the work which we began.

#### THE GLORY OF THE PIONEER

We have the lot of the pioneer—his loneliness, his want of means,

and the constant danger to his plans because the obstacles are so great and the workers are so few. Yet the pioneer possesses a glory all his own. He is the messenger of God's Plan for men. That is our role. We are the advance-guard of humanity. We sow for others to reap. We are the pioneers of God ; there cannot possibly be any greater joy for us Theosophists than to be God's pioneers to make straight and smooth the paths for those who come after us, and to prepare the fields of joy for their sowing and harvesting. The Pioneers of God—to what nobler designation could we aspire ?

The highest forms of civilization will begin only when the world's statesmen are Theosophists, and put into practice what the Theosophist means by the two words, the individual and the State.

The Heart of the self-controlled man  
is always in the Inner Kingdom.  
He draws the hearts of all men into his Heart . . . .

The self-controlled man dwells in the world.  
Patiently and persistently  
He brings the whole world into active community of Heart.

*Tao Teh King*, trans. by I. MEARS

# THE CHANGING PANORAMA

BY RUBY LORRAINE RADFORD

THOSE who live in the present age are seeing the period of greatest change which the world has ever known. We are living at the conjunction of cycles when these changes are so swift and so revolutionary that many who are caught in the midst of the cyclonic sweep see nothing but chaos. Only by figuratively rising into the spiritual stratosphere, unaffected by temporal, mundane changes may we get a full view and better perspective of this world-storm which is sweeping away all that holds back humanity from a more complete realization of its divine capacities. From this height we may watch threads of light, presaging a brighter dawn, weave their way through the passing dark clouds.

## IN THE LIGHT OF THEOSOPHY

Theosophy gives discrimination to see beyond appearances the real, understanding to analyse trends of events, and detachment to keep level-headed in the midst of confusion. The Theosophist knows that even the seeming evil may be used by the Great Ones to further Their plan.

When we step aside in this attitude of detachment to view the

changing panorama, we find significant factors promising eventual order. What is happening in the fields of science, literature, art, politics and religion to indicate that we are progressing through these dark days toward a better dawn?

In the last century science has taken some of the longest strides of any of the departments of human activity, and so at this crucial period scientific inventions are helping greatly to speed up these world changes. It has even been suggested that science take a holiday and wait till the world catches up in other aspects of its development.

## THE VALUE OF THE RADIO

We are living in an air age, with air travel and radio helping to eliminate time and space. These two inventions, the air-plane and the radio, are doing perhaps as much as any material thing to wipe out those barriers of ignorance that have so long kept the races of humanity separated and antagonistic.

Over sixty years ago the Ancient Wisdom was reproclaimed through Theosophy, with Brotherhood as its key-note. So the Theosophist

watches eagerly for all channels through which that ideal may emerge. There can be no doubt that radio is one of the instruments being used to develop the brotherhood consciousness. Through radio we are given an opportunity to transcend the bounds of national border lines, to live and feel with people at remote corners of the earth.

The tragedies enacted in Spain and East Asia are subjects of great concern to people of every nationality. How intently the radio world listened in on that great love drama of such vital importance to the whole British Empire! When Byrd was lost in the Antarctic, listeners sat far into the night, waiting for news of his welfare. As sympathy and understanding increase, the prejudices that have separated races and nations must gradually be broken down. Thus the radio plays its part in the development of a world consciousness.

Not only in the realm of mutual welfare interests is the radio proving a dynamic factor in this period of transition, but it speeds up the development of the intuitional consciousness through the uplifting power of music. The intuitional consciousness transcends the human phase, linking man with the Divine. When we can function in that consciousness, we shall lose our sense of separation, and come into a realization that all life is one.

Speaking from that plane, Christ said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

#### WORLD BROTHERHOOD

Those in the vanguard of the race are expressing a little of that ideal at the present time—the pioneers in world brotherhood; those who are leading movements for world peace, and all friendly international relationships; also those who are able to create a synthesis of life out of a multitude of confusing concepts, the creative artists in whatever field—music, drama, painting. They express universal ideals for the upliftment not alone of one nation, but all mankind.

There are still millions living almost wholly in physical and emotional realms, the younger brothers of the great world family, who must be looked after by those developing intellect and intuition. This great mass of humanity is being given an upward urge through the influence of the best music now so widely broadcast. Music brings us closer to the Divine than any of the arts. Music is a universal language. The music of all nations, coming through the radio, brings intuitional understanding of the moods, emotions and aspirations of people whom we have never seen.

Is there not something profoundly significant and suggestive of the coming world consciousness in the

idea of a beautiful symphony being broadcast? Its volume, its beauty, its harmony, is not diminished one iota whether it be heard through a thousand instruments or through one. It is prophetic of the New Age toward which we are moving through all this seeming chaos; an age of giving instead of taking, an age of unity instead of separation, an age whose emphasis will no longer be on material things. This illusion that material things are the only reality causes wars, internal strife and political upheavals. The real things, the finer things of life, are never diminished no matter how many tune in to receive them.

#### THE HIDDEN SIDE OF NATURE

The Theosophist, who watches for every channel through which more Truth may be given to the world, realizes that the radio is preparing the minds of men for greater understanding of the full nature of his being. The very wonder of this instrument, broadcasting symphonies and the voices of rulers around the globe, is making people more receptive to ideas of invisible and intangible worlds. Note that soon after radios came into popular use, American scientists began investigating telepathy. As a result of these tests and revelations, many who were formerly materialistic are forced to admit that clairvoyance and telepathic communication may

be experienced by normal people outside psychopathic wards.

Science, which for so long has been avowedly materialistic, is indeed opening the way to knowledge beyond the material. Surely the time cannot be far off when science will be forced to accept what Theosophists have long known—that matter results from the real. We now find such scientists as Dr. Alexis Carrel stating: "Our form is moulded by our physiological habits, and even by our usual thoughts." Already these ideas are being rather widely accepted and must surely pave the way for a more complete understanding of man as the actual product of his own long past.

The arts have ever been channels through which the higher consciousness emerges; they generalize about life, rising out of the mire of confusing experience into the realm of interpretation. Through new hearing given by music, and clearer vision awakened by art, we discover the significance of experience, and so become less immersed in personal aspects as our horizon widens.

#### NEW VALUES IN LITERATURE AND THE DRAMA

Literature and the drama have taken an increasingly important place in the changing panorama since the Middle Ages, until at the present time it should be difficult

to estimate the real influence upon the world consciousness of that vast volume of writing which is being poured from the presses each month. We may see some effects of causes, however, even in examining a brief wave of literary interest.

America has just passed through a period of realism in literature—much of it almost photographic realism—running the gamut from Main Street to Tobacco Road. With the passing of this phase, we have come to the realization that there are many Main Streets, and that Tobacco Roads wind their insidious way through every part of the nation, from the slums of New York and all the densely populated cities to the mountain fastnesses of Carolina, Tennessee and Kentucky, over the wind-swept plains of the Middle West, and down to the bayous of Mississippi and Louisiana. On these low roads of social life our morons and feeble-minded are born, our social diseases bred. From them come our lynching mobs, kidnappers and blind followers of foreign propaganda.

The public was fed stark realism until it revolted, and the tide is now turning to more idealistic fiction. But that period of bald truth about the under-privileged and the unmoral has roused the public consciousness to action. Note the widespread national campaign now being waged to wipe out the social diseases. Publicity is being dis-

seminated and information given out on a subject that for many years was only whispered in dark corners, but is now being exposed to the penetrating, purifying light of truth.

Long years ago Dickens published a novel revealing the horrors of debtors' prisons in England, and Oglethorpe was inspired to found a colony in America for those poor debtors. Pearl Buck has written a trilogy of novels of Chinese life, which has done as much to spread interest and understanding of the Chinese people as all the tracts of the missionaries down through the centuries.

Two of the prize-winning plays in New York recently were propaganda plays: "Winterset," a drama superbly acted on stage and screen, is a plea against social injustice, while "Idiot's Delight" reveals the colossal stupidity of war. Most of the youth movements on behalf of peace have been stimulated by the great number of stories and plays depicting the horrors of war. Plays like "High Tor," featuring astral experiences of both the living and the dead, and an increasing number of stories of similar type in the popular magazines, reveal the fact that Theosophical knowledge is gradually reaching the general public.

Present trends in the cinema world are certainly hopeful. Having been satiated with sex and the underworld, the public has demanded

something better. The fineness of human nature is asserting itself once more as large audiences support such pictures as "The Life of Emile Zola," "The Lost Horizon" and "Snow White." In "The Lost Horizon," though it is far from adequate to its possibilities, people have found temporary appeasement for that yearning within them for an inner retreat secure from the world's turmoil.

"Snow White and the Seven Dwarfs" is an epoch-making event in the picture-world. Its greatest significance is not alone in the unique method of its production, without the aid of a living actor, but in the fact that this deeply occult story has gripped the hearts of audiences everywhere. It is so beautiful in colouring and music, so simple in external form, that the smallest child may laugh and weep over it. Yet it is so truly occult that those acquainted with the Ancient Wisdom may see in it the complete drama of the human soul from the time it is sent forth from the divine kingdom, until it is wakened from its death-like sleep by the Higher Self. The average man could hardly doubt the undercurrent of divine guidance through things mundane, after watching such a picture.

#### THE PRESENT CRISIS AND OPPORTUNITY

In turning to another aspect of the changing panorama, the econ-

omic and political worlds, the present outlook is far from bright. It must seem utterly hopeless to those who have no knowledge or belief that Divine Minds guide the affairs of men. Politically, history has seldom known such swift changes as have been enacted among the nations in the last few years. Systems of government, seeking their own self-interest, rise and fall almost overnight.

Maybe the world is so politically ill because the more cultured are afraid to contaminate themselves with politics, leaving that to the self-seekers. But the very violence of the present upheaval is indicative of eventual order. Sooner or later the grafters will bring about their own self-destruction.

Theosophists, who have been given glimpses into the long past, know that just as drastic changes have been wrought before. By being able to look back and see the completed pattern of a movement we can understand how often seeming evil has led to good. So let us keep level heads, free from hasty judgments, and national condemnations. Who can foretell what far-reaching good may grow out of present horrors of Jewish persecution in Europe, both to the Jews themselves, and to the countries in which they take refuge? The United States is happy to receive under its protection such intellects as Einstein, and all those other creative

Jewish minds, whose genius is speeding up the evolution of humanity.

Steps are now being taken to make The United States a real refuge for these rejected people. Americans have not forgotten the ideals which brought them to these shores, and they are welcoming others who are now suffering for their ideals. To the Theosophist, who knows that this continent is to nourish the newly emerging race, the trend of these events seems profoundly significant.

#### HOW THEOSOPHY IS SPREADING

And how is this swiftly changing panorama of life affecting the religious outlook of American people? While science is breaking up the atom to reveal the one eternal unity of all life, will the Churches go on denying that there is one divine source, which has been the inspiration of all religions? As the universities announce the results of their experiments in telepathy, revealing evidences of the invisible and intangible, where will the dogmatist place, in this new scheme of things, his burning hell and the golden streets of his heaven?

The average Church member, who is intellectual, alert, and wide-awake in his social, economic and political life, still keeps his mind anæsthetized with creeds and dogmas on Sunday. The "scheme of salvation" by faith alone, and

belief in a saviour who would bear the brunt of all their mistakes and wrong-doing has created a vast army of religious weaklings, afraid to think for themselves.

The hard depression years, however, have done much to stir some out of this apathy, especially young people. In youth's need of a more rational religion is the Theosophists' opportunity to reveal those twin truths of Karma and Reincarnation.

It is interesting to note how these two truths, which Theosophy has reproclaimed to the world, are seeping through to the public. News-stands are filled with astrology magazines, which of necessity support these facts. These are read by thousands who would never pick up a book on philosophy. Though much of this writing is of doubtful value, there is still enough truth given out to widen the philosophical and religious horizons of these readers. Even the comic sheets play up the idea of contact with invisible worlds.

In most unexpected places do we find hints about reincarnation. A recent number of *Radio Guide* carried this statement: "Some believers in reincarnation will tell you that Hofmann is the revived spirit of Liszt . . . Maybe he is. Who knows?" Hitler and Mussolini are constantly referred to as twin incarnations of Napoleon. No matter how far-fetched these statements,



the significant fact is that hints about reincarnation are constantly being put before the public through other channels than the strictly Theosophical.

All this must inevitably make its impression on the narrow and dogmatic beliefs so long held by orthodox religionists. A new generation is coming forward, whose intellectual integrity is going to demand a wider outlook in religion. Already much of the old intolerance is being wiped out as Jews, Protestants and Catholics meet together in union services, and co-operate in civic enterprises. But the Churches still have far to travel toward those ideals which the Master proclaimed two thousand years ago.

Here is the greatest challenge to the Theosophist! The truth is all there in the heart of the Church, if we can only help to clear away

the crystallized dogmatic rubbish so that the light may shine through. It is a colossal task, requiring tact, patience, tolerance and understanding.

A survey of this kind cannot be complete in a time of such swift change. It can merely indicate by highlights here and there how the Truth which Theosophy has been trying to give to the world, is beginning to permeate many channels of life. One glorious aspect of the Ancient Wisdom is the knowledge that the Great Ones build for the ages. With slow and infinite pains the pattern of life is woven. Though ordinarily we see only a small section at a time, a knowledge of Theosophy enables us to raise our consciousness so that we may watch these threads of light weaving their way through the changing panorama.

That is why the self-controlled man says :

- If I act from Inner Life  
the people will become transformed in themselves.
- If I love stillness  
the people will become righteous in themselves.
- If I am occupied with Inner Life  
the people will become enriched in themselves.
- If I love the Inner Life  
the people will become pure in themselves.

*Tao Teh King*, trans. by I. MEARS

## THE AWAKENING

Once I was happy, peaceful in my sleep,  
    Dreaming sweet rosy dreams of youth. You came  
    Like some strange thought of life, you called my name  
With voice I never heard before, sweet, deep  
In mystic breathlessness. You woke me up  
    With whispers in my ears, you bade me rise  
    To see the stars, you drew me with your eyes,  
And made me drink the nectar from your cup.  
I rose half-trembling, while I held my breast,  
    Lest it should burst with this new-found delight.  
    You showed me worlds, you made me tread on stars—  
And then—and then—O Master, thief of rest !  
    You left me in the darkness of the night,  
    You left me with a thousand thousand scars !

I wish to sleep my peaceful sleep again,  
    I wish to dream my youthful dreams once more.  
    Why did you wake me up and make me soar  
The heights I fear, the depths I dread to ken ?  
I thought you bring the joy of breaking morn,  
    The peace of twilight and the midnight dew.  
    Ah, Master, Master, if this had been true . . .  
You brought instead the darkness and the thorn !  
Why did you wake me up when sleep is sweet,  
    And dash my cup of dreams upon the floor ?  
    Trusting, I kissed your footsteps when you came,  
But failed to mark the star-prints of your feet—  
    Now I must seek you, Master, evermore,  
    Or I must languish calling for your name !

BENITO F. REYES

# THE NIGHT BELL

A Case from the Casebook of an "Invisible" Helper: The Story of a Jew and a Gentile.

WHO needs compassion most—the persecuted or the persecutors? Often, surely, the persecutors even more than the persecuted.

Let me tell you a story.

## DAMON AND PYTHIAS

In a totalitarian State in Europe, so become through rape—we do not conquer in these days, we steal—there was a fine young man who had a beloved friend.

The two of them lived together, played together, worked together, grew up together. They were all in all to each other, a veritable Damon and Pythias.

But one day either the seed of evil entered the soul of one of the young men, or, being there already, it yielded quickly to the appropriate external stimulus.

This young man came under the evil influences of the secret police in that totalitarian State, and they knew that in him they had a tool they could easily use for any atrocity, he being simple and deeply impressionable.

Playing upon the glamour they aroused in him, filling his mind and feelings with the most terrible

thoughts and surgings of passion against the supposed iniquities of the Jews, their diabolical cunning, and their secret outrages not only upon non-Jewish people but also upon the honour and happiness of the totalitarian State, which he himself loved so deeply and which they persuaded him to believe they had but come to save, they succeeded in inflaming him beyond all self-control against every Jew—man, woman and child—so that he hated with an overwhelming hatred, and could hold within himself no other desire than to wreak upon them, upon each and every one of them, his God-given duty of vengeance.

"Vengeance is mine," saith the Lord; yes, but to His chosen messengers He entrusts the execution of His vengeance.

So the secret police were able to use him as a spy, an *agent provocateur*, an informer, to ensnare within their bloody nets those whose manifest purity and innocence had so far been able to defy even the cruel unscrupulousness of the tyrants.

And all the time this unfortunate young man hides this other life of his from his bosom friend. Still do they seem to be the fastest of

friends, though the other young man sometimes allows himself to wonder if his friend has not changed, has not perhaps become depressed by the persecutions taking place all around them.

#### JEW AND GENTILE

This other young man seeks to comfort his comrade, saying that the blackness cannot last for ever, and pointing out that their own mutual affection is witness to this, for has it not, this affection between a Jew and a Gentile, beautifully survived through all the menacing and surging tragedies?

Has he, a Jew, once said a harsh word about the iniquities of the Gentiles, has he not gently urged when now and again they have unaccountably argued, that if his two thousand-year old ancestors crucified the Christ, surely has the crime been paid in full in the crucifixion of the Jews themselves for centuries by those who profess they are followers of the Christ, the Lord of Love?

Disastrously and strangely, the very truth of this becomes the final removal of the barrier between sanity and madness in the young man whose life had already been distorted to iniquity. No longer himself, he needed but this, this supreme sign of trust and love, to hurl him down into hell.

Through eyes grown cold with soul-lessness, he gazes upon his

Jewish comrade as never has he gazed upon him before. His love becomes soured into loathing. Still, with a cunning which only madness could conceive, he conceals his hatred of one whom he now begins to call "an infamous Jew," whose very words of tenderness he perceives to be but cunning manœuvres to deaden him into a false sense as to the real nature of all Jews everywhere.

He will meet cunning with cunning. He too will put on a mask of friendship, so that it may appear that the comradeship is as of old, but all the time he will plot the destruction of this foe of freedom, of this canker eating away the very life of his beloved country.

And so the dead and putrid comradeship goes on—the Jew still worshipping at its bare altar, the Gentile but waiting the moment to unmask a Jewish treachery.

#### TREACHERY

Soon the moment comes, since it is very easy for the secret police to arrange that compromising documents shall be found in the Jew's home—documents which shall damn the Jew beyond all human redemption.

The police tell their miserable dupe that he will find in the Jew's home, if only he will look for them, the proofs he needs of all that they have so constantly been telling him.

Being at home in his friend's home, there is plenty of opportunity to look. Secretly he searches . . . and finds. Secretly he goes to the secret police and tells them that they are indeed right. He arranges with them that on a certain signal they shall burst into the apartment of his friend. He returns to his friend's home, inveigles him into the discovery of the documents, and while the Jew stares amazedly at the terrible papers, wondering in ghastly agitation how they could ever have come into his room, and wondering in despair how he could have come to find them, the police appear, and both young men are kicked downstairs and hustled with every conceivable indignity into the car which is to take them to prison and to death.

But it is only the Jew who appears before the executioners—I cannot call them judges—as having been caught red-handed in a poisonous act of treachery against the State. Without delay he is sentenced to death, and is taken away wondering what has happened to his friend, apparently in the same toils and surely to be condemned to the same fate. In his hopeless helplessness he calls for his friend to come to him, if he can. Perhaps his friend has established his own innocence and can establish his innocence too, knowing how real it is.

But the call is in vain, and early one morning the Jew is taken into

the prison courtyard, and is made to kneel on the bare stone-floor, while the papers which damned and doomed him are scattered round about as if to justify his murder.

His eyes close in prayer, but open as he hears the feet of the approaching slayers.

Whom does he see before him but his old friend with a revolver pointed towards him in a hand which he thinks he had no reason to know as otherwise than friendly. In an ecstasy of joy and understanding he makes a half-movement to rise, and his lips murmur:

"Beloved, have they condemned you to this? So be it! Do they not know that our love will survive even this supreme test? And have I not the joy of seeing you, dearest of all friends, before I die? For me there is nothing but happiness. Grieve not for me, nor even for your own great torture. Never have you done, nor could you do, any injury to me, for your constant love renders holy even this last act."

#### REMORSE

In a sudden agony, the revolver wavers in the hand of the Gentile, only to be ruthlessly steadied by the fingers of the police which pull the trigger, once, twice, three times.

The Jew sinks dying on the stones, and with a terrible cry the Gentile snatches himself away from the grip of his torturers and flings himself upon the now unconscious

body of his friend. In an overwhelming agony of remorse, he seeks once again to be united with his friend, who is now within the mercy of death.

His wish is granted as laughingly the police make him a target for their devilish revolver practice, and death unites those who had apparently begun to be separated in life.

The Jew and the Gentile lie dead together. And hand in hand they rise together from the Valley of the Shadow of Death—one to expiate, the other to cherish and to comfort, both to be one in a love no evil could break but only cloud awhile.

#### THE FRIENDSHIP OF THE GODS NEVER FAILS

And the Angels of Compassion welcome them both, aiding each on the further way. For the friendship

of the Gods never fails, shining alike on the righteous and the unrighteous, so that none can ever be outside the Love of God.

And I? Had I not, as a messenger of compassion, to be in this tragic drama, the Jew, the Gentile and the police—all in one? How otherwise could I be truly compassionate to all, understanding of all, helping one to his self-made heaven, and in his self-made heaven, helping the others to their self-made hells, and in their self-made hells, watching over them all as children together in the family of Christ the Jew?

Thanks be to God, I could be the Jew in his glory, I could be the Gentile in his dreadful shame, I could be the police in their black iniquity.

Who needed my compassion most—the persecuted or the persecutors?

G.S.A.

Next month : Another Case . . . Music Explorations—  
on the other side of sleep.

# SOME SPECULATIONS ON THE HIDDEN SIDE OF HISTORY

BY HELEN VEALE

## PROLOGUE

IN the Courts of Heaven the High Gods met, who preside over man's destiny, controlling his waywardness to some extent, checking his aims and fulfilments by the changeless standard of the One Will, of which all are agents in their varying degrees, consciously or unconsciously.

One who sat in the chief seat of authority said :

"What hath been engraven on the columns of time since last we met? Let the Keeper of the Records make his report."

So another rose from his place, with reverent gesture, and read from a book of which the leaves seemed to be of gold, and the letters traced in lines of living light. He read of vast changes on earth's surface, of lands submerged, or re-emerged from ocean, of peoples led in their ignorance, by urgencies that they recognized not, to leave old homes and known paths for new and untrodden ways. Among these had toiled and striven heroes, sages and saints, apprentices to the Gods and sent by Them to the great work,

where they should learn their craft. Of their labours the harvest, for this cyclic period, had now been reaped, and a new day was to dawn, for to the Gods a day is far other than that measured by the turning of Earth's face to and from her Sun, itself only one of the lesser lights, though truly great in majesty within his own system.

As Earth counts time, the year was A.D. 1282, and the period reviewed was some 4384 years, since Kali Yuga had set in. The review concluded, He who sat in the seat of authority said :

"It is well! Though evil seemeth to multiply on earth, and the light of spiritual knowledge to grow dim, almost to extinction, yet is it not extinct, but will in its time burn bright, to roll back the darkness. The Aryan race groweth in arrogance and selfishness, as is proper to its crude youth and stage of mental development. Its branches in Europe contend for their petty kingdoms and sways, and religion proves too weak to check the growth of disunity and violence. Yet some few in every land keep alight the torches lit by our Greater Messengers

in India, Palestine and Arabia, for the illumination of a darkened earth.

"The time is ripe for some new relief of that darkness, a lesser dawn. The western peoples are turning to the search for truth, and must be redirected to the sources of Wisdom, to the treasures of philosophy and science which are their Aryan heritage. Some secrets, hitherto guarded in the Mysteries, may be divulged, though the danger be great of their misuse and perversion. One Brother already labours in the body in that westernmost isle where thought is freer than in other countries of Europe. Even there prison and persecution have been his lot. Yet greater tortures await all those who take on themselves the role of light-bringers. But the work is blest. Who is ready?"

"Here am I, send me!" was the answer, from one after another in the assembly.

To each his post was assigned and his work set, yet with freedom to act as circumstances should prove fit, in fulfilment of the Great Purpose. They must be prepared to find even that Purpose obscured by the veils of the senses, going blindfold to the service of the world. But even so, their sacrifice was accepted, and they would go, taking on themselves the full consequences of their mistakes, that these might do no injury to the work. The

great drama of Renaissance was to begin on earth.

#### CHAPTER I THE THIRTEENTH CENTURY

The land in which Roger Bacon laboured in the thirteenth century took no high place among the peoples of Europe. Out of Romanized Celt, Anglo-Saxon, Dane and Norman was emerging an English type of people and institutions, cruder in refinements than the inhabitants of Italy and southern Europe, where the stamp of Greece and Rome was more clearly discernible, but in compensation for that boorishness, showing greater independence of spirit and mental courage, fostered by their insular security. Here were folk who would not suffer oppression dumbly, and could even dare to belittle their oppressors by healthy ridicule. Sly jokes and hearty gusts of English laughter at the expense of lazy monk, venal priest or supercilious baron long ante-dated the period of reforms in Church and State, and popular ballads occupied the place now held by the press, in giving voice to public wrongs. Robin Hood's exploits, in defiance of tyrannical authority, but always in assertion of rude justice and the vindication of human rights, were the favourite subjects of song and tale, and many a strolling ballad-monger belonged to that secret guild of Jongleurs or minstrels, who



in Europe were preserving some secrets of the earlier pagan mysteries in defiance of the ban of the all-powerful Church of Rome.

That Church in some ways had played a worthy part, in preserving art and letters through the feudal centuries, upholding a stern ethical code for the restraint of unbridled power, and providing some unifying link for the conflicting nations that had arisen from the break-up of the Roman Empire. But she had inherited from Imperial Rome a certain arrogance which had no sympathy with the advancing claims of freedom, political or religious. Also, some of her narrower pontiffs had succeeded in wholly removing traces of the earlier Gnosticism, that might have linked it to older indigenous cults, deep rooted in European soil. Much of the old Nature-worship survived in England, as elsewhere, though now condemned as witchcraft or sorcery, and it was the Church's loss if she chose to deny what her children's experience taught them to be true, or, in her leaning to asceticism, forbade even innocent indulgence of the claims of beauty and pleasure. Unpurified by religion, these sank into traps of "the world, the flesh and the Devil," and the average man either lived hypocritically professing adherence to a code too stern for him, or frankly turned irreligious so far as personal safety allowed.

In England the Roman authority had never been as repressive as on the Continent, for there was an earlier Christian tradition there than that brought from Rome, and York long maintained a rivalry with Canterbury. Norman kings at first had strengthened the links with Rome, but in their assertions of sovereign independence soon found it useful to rely somewhat on their subjects' keen appreciation of clerical shortcomings, and readiness to support the King's side in his quarrels with the Pope. Monkish chroniclers paint a terrible picture of the miseries of the land when John's contumacy caused the Interdict to be placed on all religious services for long years; but curiously this condition finds little expression in the old ballads, which continued to point homely wit at Abbot and Priest, and show sympathy rather with the King's side. A large proportion of the more intelligent countrymen belonged to one or other of the Guilds, as that of Masons, which had their own mysteries and tradition of spiritual knowledge, owning little but a formal submission to the Church.

Within the fold of the Church itself great men had founded orders which aimed at reviving spiritual zeal, to combat growing worldliness. Such were the two great Orders of Friars, Franciscan and Dominican, founded in the twelfth century, under the Pope's somewhat hesitating

approval. S. Francis of Assisi, a Christian Saint who seems truly to have been overshadowed by his compassionate Master, had achieved marvellous success at first in reviving the spirit of the early Church. Cheerfully embracing Lady Poverty, and full of brotherly love to all, not excluding animals and birds, Friars had wandered everywhere on foot, tending the diseased and outcast. But even before the death of their founder, he had begun to be disappointed at the growing frustration of his objects by the more worldly-minded of his followers, and after a hundred years had lapsed, the Order, like its Dominican rival, had become too wealthy and politically powerful to be left to the guidance of its more spiritually-minded members. The wisdom of the serpent was more in evidence than the harmlessness of the dove, and the chief use of the Order was that it afforded a refuge, under Church protection, to such men as wished to pursue disinterested studies in the sciences, and were disinclined for full monastic seclusion. As Brothers of this Order they could travel freely from one centre of learning to another, living in the Fraternity House in each, and dipping at will into the treasures of archaic wisdom which the Church kept jealously guarded from all secular eyes.

Roger Bacon was one who had made use of the Franciscan Order

for such purposes. He sought knowledge, in one university after another, being initiated in Oxford or Paris into the mysteries of Alchemy, a science which, under the guise of investigation into the nature and combinations of physical elements, veiled a deeper interest in the potentialities of the human mind and spirit. Popes and Cardinals looked askance at the Alchemists, but in their greed would not entirely suppress labours that might supply them with unlimited stores of gold. Dangling this bait of the Philosopher's Stone and the Elixir of Life before potentates, alchemists found sufficient toleration to enable them to pursue their studies, leading lives themselves of the barest penury and renunciation.

Most universities remained rigidly orthodox in their theological studies, but Oxford was freer, and even at Paris wandering philosophers were to be met, as Peter Peregrinus de Mahariscuria, to whom Roger Bacon acknowledged a great debt. The name seems reminiscent of Mahārṣi, and suggests that this was a Messenger from the East, planting some seeds of the Aryan Wisdom in western centres of learning.

Having been born in 1214, a year before King John signed the Magna Charta, Bacon lived mostly at Oxford during the stormy years of the Barons' War with Henry III. The heads of the Franciscan Order

suspected him of heretical opinions and even diabolical practices from time to time, calling him to Paris for enquiry, and complaining of him to the Pope, Clement IV, who in 1266 ordered him to send all his works, secretly and speedily, to Rome for investigation. Bacon seems to have rejoiced in this opportunity of winning acceptance for the truth, and he wrote and sent *Majus*, *Minus* and *Tertium Opera* successively. Unfortunately, that liberal-minded Pope died in 1268, and was succeeded by one more open to inimical influences; so Bacon was imprisoned, as a teacher of "suspected novelties," but released in 1292, when a friend became General of the Franciscans. He died soon after, having accomplished his task of laying the foundation-stone of modern experimental science. His anticipation of many later discoveries, chemical and physical, as well as the purity of his life and devotion to wisdom, mark him as one of a Brotherhood of Adepts, with Thomas Aquinas and Albertus Magnus, contemporaries who laboured in other fields to lighten the darkness of medievalism in the barbaric West.

Meanwhile England was being prepared in other ways to play her part in world history. She was to be taught to hold an even course between extremes, to find reasonably practicable compromises between the claims of Church and

State, of Catholicism and Protestantism, of Monarchy and Republicanism. So a great baronial leader, Simon de Montfort, Earl of Leicester, laid the foundation of representative government by calling the first Parliament in 1265, and taught Kingcraft, even to his own undoing, to a prince who was destined to be a noble king as Edward I.

1265 is also significant for the birth in Florence of Dante, the poet who was to shape for Italy a language in which to express her awakening soul. The Renaissance started in Italy with Dante, though he could find no room in his native city among the contending factions of Guelfs and Ghibellines, superiors of Pope and Emperor. His life of exile and hardship as well as the deep mysticism of his *Divine Comedy*, mark him as an Initiate of occult schools of wisdom.

## CHAPTER II THE FOURTEENTH CENTURY

In the British Isles the work of preparation proceeded apace in the fourteenth century, though perhaps it is harder to pick out leaders who were consciously in touch with the Guardians of the world's destinies. It was a century of strife, for Scotland and Wales had to be brought into union with England, before Britain would be strong enough to play her part in Europe. Edward I was a wise king in his guidance

of his subjects, and if sometimes ruthless in his dealings with Scotland, it must be acknowledged that she was an ill neighbour, and that he tried to win her into union by diplomacy before trying coercion. The fact seems to have been that Scots and English had to learn to appreciate each other's qualities by long years of warfare, and finally come together by a contract of partnership rather than subjection, a first experiment in this method, which was later to weld the heterogeneous parts of a world-empire. Moreover it would seem that, in any heroic conflict, equally great leaders are sent to both sides, just as only a Rāvaṇa was worthy of leading the Rākṣasas to their destruction by a Rāma, and on the field of Kurukṣetra, the perfect knight Bhīṣma was on the side opposed to Arjuna. So in the smaller cycle, Wallace and Bruce were foes worthy of the steel of the princes who fought them, and when Edward III was lured by an ill-judged ambition to neglect his more important task in order to lay claim to the crown of France, Scotland kept her independence.

So began the Hundred Years' War with France, a country greater than England in wealth and prestige, but weakened by disunion and feudal corruptions. There England was pursuing false aims, not led by the star of her destiny, and she suffered for it by the importa-

tion into England of some of the evils from which France was bleeding, the Black Death and its succeeding miseries and dislocation of industry. This price she had to pay for the glorious triumphs of Crecy and Poitiers, and perhaps the only permanent gain achieved was the growth of solidarity in the nation behind its king, the yeomen-archers of the English countryside having won their way by their doughty fighting to a comradeship in arms with nobles and gentles.

Two figures seem to stand out significantly in this century, as torches lighting the way of future advance, the one being Geoffrey Chaucer, the poet, and the other John Wyclif, the Morning Star of the Reformation. Like Dante in Italy, though less illustrious because working with ruder material, Chaucer had to fashion the English tongue into a medium for literary expression, for the Renaissance was to be a revival of Art and Letters, as well as the dawn of a new social and political order. Chaucer is often termed the "Father of English Poetry" and though gaps in the line may occur and for a long period the sword over-ruled the pen, without Chaucer there could have been no Shakespeare.

Chaucer was an elusive personality, and even the dates of his birth are variously given, as far apart as 1328 and 1340. Though the son only of a London merchant,

a vintner, his wife, Philippa, seems to have been connected highly, perhaps related to that Catherine Swynford who was John of Gaunt's third wife, having previously been his mistress. Geoffrey Chaucer held posts in the households successively of two sons of Edward III, the Duke of Clarence and the Duke of Lancaster, and, like Wyclif, owed much to the powerful protection of the latter. He served, and was for a short time a captive, in France before the Treaty of 1360, and subsequently was sent on diplomatic errands by the English court both to France and Italy, so meeting prominent men of letters in those countries, and probably winning initiation into more than one occult brotherhood. Certainly his writings show his familiarity with astrology, and with Rosicrucian philosophy, a long poem being called "The Romaunt of the Rose," a translation of a French mystical work. He also translated into English prose *The Consolations of Boethius*. *The Canterbury Tales* give a wonderfully clear picture of English society at the time, and a fearlessly frank exposure of the wrongs that afflicted it. It is truly

a Renaissance work, stamped with the seal of pagan philosophy, Italian culture and the new spirit of free criticism, even of Holy Church herself.

John Wyclif in the same century was more definitely a religious reformer, but that his teachings were wide in their scope and potent in their later developments is proved by the fact that his followers, called Lollards, were soon to be legislated against as most dangerous heretics, subversive of State as well as of Church, and only John of Gaunt's protection saved him from martyrdom. Certainly, Lollards were the first Socialists, and the heresy for which they made themselves most disliked by authority was expressed in their doggerel :

When Adam delved and Eve span,  
Where was then the gentleman ?

It is significant that in England great social or political revolutions have not been the result of desperate misery rising against oppression, but have been inspired and led by disinterested thinkers and servants of humanity. From such efforts good arises, even though ideals may clash.

(To be concluded)

# THE VITALITY GLOBULES

BY A. J. PHILLIPS

THERE is a story to the effect that when *The Secret Doctrine* was first published, a number of enthusiasts read it to the accompaniment of such adjectives as marvellous, stupendous, magnificent and superb, then closed up the volumes and replaced them on the bookshelves. They could neither grasp nor comprehend the text. The average person with some chemical knowledge is in somewhat the same position with regard to occult chemistry, that is, the results of clairvoyant observations on the structure and behaviour of atoms and molecules.

We have been told that the book, *Occult Chemistry*, was designed, not to prove anything to the scientific world, but rather to show that there is a Divine Mind at work even in the structure of the tiniest atom. However, in spite of this warning it becomes a matter of interest when some link is found between occult and orthodox science. And it seems possible that some such link between the vitality globules of occult chemistry and the ionized air molecules of science has been established by the work of Yaglou, Benjamin and Choate,

at the Harvard School of Public Health.<sup>27</sup>

A newspaper summary of their work read like a description of the vitality globules, but a detailed examination showed that while there were some similarities there were also many discrepancies. However, it was thought desirable to collect the somewhat scattered literature on the vitality globules and to make a detailed comparison of their behaviour with that of the ions of science, since both are etheric phenomena, to serve as a basis for further work.

The authors' work was concerned with the determination of the specific cause of deadness or lack of stimulating quality in the air of occupied rooms even when temperature and humidity are controlled, as compared with the air of the open country. Houstoun<sup>7</sup> has pointed out that "what exactly constitutes fresh air, is not known. It is not sufficient to diminish the carbon dioxide content—there are subtle changes in the conditions of the molecules which defy chemical analysis and yet conduce to our

<sup>27</sup> The references are given at the end of the article.

feeling of health." According to the work of the above-mentioned authors, this freshness in the air has been attributed to the presence of an air-soluble vitamin, or more specifically to ionized air molecules.

A gas in its normal state is a good insulator for electricity, but the action of an ionizing agent expels an electron from a molecule of gas, leaving the latter with an excess of positive electricity. This is a positive ion. The electron which is free may attach itself to a neutral molecule to form a negative ion. The result of an ionization process is thus the formation of positive and negative ions. This is a statement from the scientific side but as we have no detailed information as to the process of ionization or the exact nature of an electron from the occult standpoint, this statement cannot be used to interpret the ionization of a gas, from the occult point of view.

In the authors' experimental work a stream of air was drawn through a cylinder containing a central rod,

which was charged with a polarity opposite to that of the ions to be counted. (Negatively charged for positive ions and vice versa.) The charged rod was insulated and connected to the quartz fibres of an electrometer. As the air passed through the cylinder, ions of opposite sign were attracted to the rod and on striking it extracted a charge equal to their own. From the rate of discharge of the electrometer and rate of air-flow, the number of ions per unit value of air was computed.

Now it is in the conditions which increased or decreased the number of ions, that a certain similarity is found to those conditions which increase or decrease the number of vitality globules in the air. And we are concerned with a comparison of the results of physical and occult investigations where the results are directly or partially comparable or in direct disagreement. Unless otherwise noted, the scientific results are quoted from the work of Yaglou, Benjamin and Choate.

## IONS

### *Scientific*

(a) Much theoretical opinion leads to the idea that ionized air constitutes the air-soluble vitamin which makes air fresh and healthful.

(b) Ionization is much higher on clear days than on rainy, foggy or gray days.

## VITALITY GLOBULES

### *Occult*

The sun pours out a force as yet unsuspected by modern science . . . a force which has been given the name of vitality.<sup>10</sup>

In brilliant sunshine the globules are generated with great rapidity . . . in cloudy weather there is a great diminution in the number formed.<sup>11, 12</sup>

(c) As a general rule ionization is higher in the daytime than in the night.

(d) Atmospheric ionization undergoes great diurnal variations depending upon local and general meteorologic conditions.

Daily variations are found in high latitudes (Akureyi, Iceland) during summer while the sun is permanently above the horizon.<sup>5</sup>

Ionization is about a maximum at noon and decreases steadily as sunset approaches.<sup>21</sup>

(e) Ionization is much higher in summer than in winter.

(f) The ions do not appear predominantly in any well defined sizes, but there is a continuous distribution in size from very small to very large.

Normal or small ions consist of groups of ten molecules more or less grouped round a central charged molecule.<sup>6</sup>

(g) Heating the air increased the number of both positive and negative ions in all experiments. Cooling decreased the number.

(h) The loss of ions in these experiments cannot be accounted for by respiratory processes alone—transpiratory processes through the skin and clothing may account for a considerable portion of the loss.

In brilliant sunshine the globules are generated with great rapidity . . . During the night the operation appears to be entirely suspended.<sup>11</sup>

In the daily cycle the supply of globules is at its lowest ebb in the small hours of the morning before sunrise.<sup>13</sup>

Vitality is at a lower ebb in the winter than in summer.<sup>14</sup>

The vitality globules are . . . a number of brilliant sparks dancing like motes in a sunbeam . . . as the dust in a ray of light coming through a shutter.<sup>1</sup>

They boil up in intense solar rays as small equal-sized discs. They are in rapid motion and seem to be associated in groups or chains of from two to five.<sup>23</sup>

Etheric matter (vitality globule) is still purely physical and can therefore be affected by cold and heat.<sup>16</sup>

Heat, light and electricity act upon the atom from without.<sup>17</sup>

Animals, plants and even minerals absorb these vitality globules.<sup>5</sup>



Mechanical ventilation changed the ionic content from 0 to 30% by diffusion and absorption by metallic conductors.

(i) Ions are produced by solar radiation (ultra-violet light), cosmic rays and radioactive changes in the soil of the earth. Minor influences are the collision of air molecules, X-rays and lightning.

(j) Large inactive ions are formed by the agglomeration of small ions with condensation nuclei such as drops of water, dust, fumes or smoke.

The usual methods of washing, humidifying or dehumidifying by means of water sprays, deprived the air of all small ions.

(k) The charge carried by positive and negative ions is the elementary charge, namely,  $4.77 \times 10^{-10}$  electrostatic units.

A force projected from the sun gets into an ultimate physical atom . . . endows it with additional life . . . it draws round it six other ultimate physical atoms.<sup>15</sup>

When the sky is covered by a funereal pall of heavy cloud it does not altogether hinder its passage (vitality) but sensibly diminishes its amount.<sup>11</sup>

It would seem that these ions (vitality globules) consist of some form of rarefied gas which when electrically charged, splits up into separate entities which then become endowed with locomotion . . . these bodies are or seem to be electrically charged.<sup>24</sup>

Under (a) no direct statement connecting freshness and vitality has been found in occult literature. In fact, Jinarājādāsa<sup>9</sup> is of the opinion that the purity of mountain air is in part due to the presence of the positive variety of ozone. However, ozone may be produced by the ionization of oxygen, and it remains to be seen if ionization is connected with the production of vitality globules.

Under (c), the statement of physical science requires some qualification. It is known that the observed ionization of the air is due to a multiplicity of ionizing agencies, solar radiation, radioactive changes in the soil of the earth, cosmic rays, lightning, X-rays and collisions between air molecules. The problem is therefore to determine which of these ionizing agencies may be compared directly with the

agent responsible for the formation of vitality globules.

Ionization due to cosmic radiation may be eliminated, since according to Hess<sup>5</sup> it acts equally strongly by day and by night. That is, the presence or absence of sunlight has no effect. Ionization due to solar radiation will of course be greater by day than by night, but a complication is introduced by the ionization due to radioactive substances in the earth. The soil emanation is retained near the ground during the night by stagnant air, while by day the circulation of air carries it to higher levels; so that ionization due to radioactive substances in the soil is at least 30% higher by night than by day, as reported by scientists of the Carnegie Institute.<sup>3</sup> For comparison purposes, therefore, this type of ionization may be eliminated, leaving solar radiation for chief consideration.

Under item (f) there is an interesting comparison in that Hess found from electrical measurements an indication of the grouping of molecules about a centrally charged molecule, while Leadbeater<sup>15</sup> states that one atom draws round it six other atoms which it arranges in a definite form.

It is not without interest that the globules have been compared "to the dust in a ray of sunshine coming through a shutter."<sup>1</sup> Now it is known that dust particles are too

small to be seen with the naked eye, and what we really see is a diffraction ring of light around the dust particle. Likewise it is probable that the vitality globules are too small to be seen but what is observed is some sort of illusory diffraction pattern.

It is of importance to remember in connection with item (g) that although the vitality which informs the globules is of a different nature from electricity and is not affected by the latter, what is actually being compared is the ions of science and the etheric atoms making up the vehicle of vitality. We are concerned with the body, not the soul. Since we are dealing with groups of etheric atoms, and according to Strong<sup>23</sup> with chains of these groups, it is possible that the increase in kinetic energy, as a result of heat, might reduce the size of these chains and therefore increase the number of individual globules. Cold would of course work in the opposite manner. This would make the globules correspond more nearly with the small and large ions of science.

Under item (h) the suggestion that ions are absorbed by the skin is of interest in comparison with the occult statement that the vitality globules are absorbed at the spleen centre in the etheric body.<sup>18</sup> There is therefore a basis for comparison in the absorption of ions through the skin and by metallic conductors

with the absorption of vitality globules by humans and minerals.

In considering item (*i*), cosmic radiation and radioactive changes in the soil of the earth have been eliminated for comparison purposes. There is left for discussion the action of ultra-violet light resulting from solar radiation. The action of ultra-violet light fits in with the behaviour of ionization by day and night, in winter and summer, on cloudy and clear days.

On the occult side an extremely significant observation has been recorded by Slater.<sup>20</sup> He states: "I have seen vitality globules produced at night by an artificial sun lamp." It is to be noted that the phenomenon was not observed with an ordinary incandescent bulb but with a mercury vapour lamp. In addition the observation was made at night when there was no opportunity for interference by sunlight. The light emitted by these lamps is rich in ultra-violet rays and the ultra-violet ionizes the air with the production of the ions known to science. It might therefore be inferred that it is the ultra-violet portion, and not the visible portion of the solar spectrum, which is essential in the production of vitality globules.

With regard to item (*j*) from the scientific side it has been found that the condensation of ions on nuclei of water, smoke or dust may result in the formation of large inactive

ions. Inactive, that is, with regard to withdrawing a charge from a charged rod. On the occult side there is little information as to the action of water droplets on etheric matter. Both Besant<sup>1</sup> and Leadbeater<sup>19</sup> direct the observer to look out over the sea in order to see the vitality globules clearly, so that water vapour has apparently little effect. On the other hand with regard to the action of water vapour on etheric matter, it is known that spiritualistic manifestations take place with greater difficulty, or more rarely, under moist humid conditions than under clear dry conditions, pointing to some sort of action by water vapour.

Wilson<sup>26</sup> states that the physical and etheric globes have a diameter of about 50 thousand miles; so that not more than 25 thousand miles above us will etheric matter be found, and at not more than this height may we expect to find vitality globules. Leadbeater points out that "when the sky is covered by a funereal pall of heavy cloud—it does not altogether hinder its passage (vitality) but sensibly diminishes the amount." Now it is obvious that above the cloud levels in clear sunlight, immense quantities of the globules will be generated. It is at the cloud level, however, that the passage of vitality toward the earth is hindered so that the number generated below the clouds becomes small. In addition sunlight is linked with

the welling up of vitality within an anu to form the vitality globule, and below the clouds, there being less sunlight, fewer globules will be generated.

The information found concerns only vitality and sunlight. No statements concerning the effect of clouds on the vitality globules, or their ability to diffuse downward through the clouds, has been found. In view of the immense number generated in the far reaches above the clouds, one naturally wonders what becomes of them. Do they remain as a sort of blanket in the position at or near where they were generated or do they diffuse downward? Here we find a more or less parallel position with respect to the ions of science. There is no general agreement as to whether the ions near the surface of the earth, which have been formed by ultra-violet light from solar radiation, have been formed in position or have diffused downward from higher levels.

An important relation between ions and etheric matter has been brought out by Compton,<sup>4</sup> who in speaking of the glowing discharges of electricity at high voltages, states: "It was these phenomena which led Crookes to postulate the existence of a mysterious fourth state of matter different from the solid, liquid or gaseous states. Of course we know now that Crookes' fourth state of matter is simply

the ionized state." In Theosophical terminology ionized matter is etheric matter, and it is of interest to see if the etheric state of the ions can be deduced.

According to Dr. Besant,<sup>2</sup> "there is one density of ether the motion of which is the kind of electricity by which a tram-car moves, the vibrations of which kill a human body. In that same kind of ether are the vibrations of sound which set the air waves going which are sound ( $E_4$ ). Another density of ether is thrown into the vibrations we call light and by these you see ( $E_3$ ). There are others yet which are recognized as the swift and short waves which give the finer forms of electricity ( $E_2$ )."

If a chart of etheric vibrations, using wave-lengths in centimetres, is constructed, it will be found that electrical phenomena run through the entire table. The long waves of alternating currents, wireless waves, sounds including supersonics, and odours will be found at one end of the chart—the  $E_4$  region. Short electrical, heat and light waves in the middle—the  $E_3$  region; and ultra-violet, X, gamma, Bequerel, canal and cathode rays at the other end in the  $E_2$  region. It is not until the wave lengths in the ultra-violet and beyond are reached, that ionization takes place. The potential necessary for ionization is associated with the energy of these short waves and is absent in the

case of the longer waves. Thus the process of ionization may be definitely linked with  $E_2$ . There is, however, no definite assurance that an ion is an  $E_2$  combination. Definite occult statements make the vitality globule a subatomic combination produced by the integration of ultimate physical atoms. The ion, however, may be either an integration or a disintegration product—something is taken away from or added to a gas molecule to form an ion. So that with regard to formation, at least, there is little similarity between ions and vitality globules.

In this connection Wilson<sup>25</sup> suggests that the formation of ions and globules may be a co-lateral process. He states: "The production of vitality globules might go on side by side with the production of ions and the presence of many ions might indicate the presence of many vitality globules, without the two being identical. Or again, if the conditions suitable for the ionization of air molecules and for the production of vitality globules are the same, we might be right in supposing that the electrons expelled by the ionizing agent are readily seized upon by the vital force for the formation of the globules. This would suggest a possible link between the anu and the electron." This last point is of interest for among the many speculations concerning the electron,

from the occult standpoint, it has been suggested that the electron may be a group of anu-s.

With regard to item (*k*), there is practically no information as to the electrical behaviour of the vitality globules. Thorp<sup>24</sup> has reported that they appear to be electrically charged, but reports no data to substantiate his statement. On the scientific side, the ions being positively and negatively charged tend to combine with each other with consequent reduction in the number of free ions. In connection with charged bodies, it has been pointed out by Speakman<sup>22</sup> that in the past it has been loosely stated that atoms are reactive chemically because they are "very positive" and "very negative." It is now seen that they are positive and negative because they are reactive; the charge is an almost incidental result—not the cause of a rearrangement.

In the above survey of ions and vitality globules some similarities and many dissimilarities are noted, but those scientific observations on ions which seem to fit in with occult observations on the vitality globules might be taken as possibly connected and worth further study in the hope of establishing further agreement.

The chief difficulty is that in the case of the ions we are concerned with electrical phenomena. We do not really know yet what the precise meaning of the words "electrically

charged" is. Certain bodies under certain circumstances behave in certain ways and then it is said they are electrically charged. But we have very little notion of what this electrical charging really consists. It is a point on which some reliable occult investigation would be of extraordinary interest.

In the absence of a trained occultist, it would seem to be a relatively simple matter for a group of peo-

ple to examine the behaviour of the vitality globules in the neighbourhood of a glass rod which had been rubbed with a silk handkerchief. The results of tests by a number of observers would be necessary, since the globules are affected by the human will and a single strong-minded individual might inadvertently will a positively charged etheric combination into contact with a positively charged rod and vice versa.

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- <sup>15</sup> " " *The Chakras*, p. 20.
- <sup>16</sup> " " *Dreams*, p. 13.
- <sup>17</sup> " " *The Hidden Side of Things*, I, 66.
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# IS THERE LIFE IN OTHER WORLDS?

BY E. W. PRESTON, M.Sc.

THEOSOPHY has certain information to give concerning the subject of life on the other planets, and science is still gathering information which may have an important bearing upon it. The present concensus of opinion among astronomers has been clearly stated in an article by the Astronomer Royal in the January number of *Discovery*.<sup>1</sup>

The problem is twofold, first as to the possibility of the existence of biological life in the form of plants or animals, and secondly as to human life. There is of course a third possibility, that man may exist as a psychological entity independent of form.<sup>2</sup>

The necessary conditions for the existence of *biological* life include satisfactory conditions of temperature, the presence of water, and in most cases, some oxygen and carbon dioxide. Many other gases, such as ammonia, marsh gas and carbon mon-oxide are toxic, and their presence would militate against the existence of life using forms as we know them here.

<sup>1</sup> Article by H. Spencer Jones, F.R.S., Astronomer Royal, in *Discovery*, January 1939. Camb. Univ. Press. (See footnote on p. 242.)

<sup>2</sup> See Stapledon, *First and Last Men*. Penguin Series.

Various methods are used by science to obtain information as to the conditions existing on the other planets. From considerations of the size of the planets and their gravitational pull as opposed to the motion of the molecules, it can be deduced that the molecules of the lighter gases will escape from the attraction of the smaller planetary bodies. Thus the earth has lost all its gaseous hydrogen while the moon has not been able to keep any oxygen or nitrogen, and has also lost its water vapour. Mercury is not much better situated in this respect than the moon, but Jupiter on the other hand would be able to retain even the lighter gases in its atmosphere. Scientists are now able by the use of the bolometer to obtain some idea of the temperatures prevailing on the planets, while another powerful instrument of research into the nature of the planetary atmosphere is the spectroscope. By examination of absorption spectra, the presence or absence of a gas such as oxygen or ammonia can be detected. Recent photographs taken on plates sensitive to infra-red or ultra-violet light have given much additional information.

The following is a summary of the scientific and occult views, the planets being considered in the order of their distance from the sun.

### 1. MERCURY

#### *Scientific Evidence*

This planet turns only one face to the sun, so that one side is intensely hot and the other equally cold. It is probably devoid of any atmosphere, and appears to be a uniform, arid plain. No biological life could exist upon it.

#### *Occult Statements*<sup>1</sup>

The temperature on this planet is not so high as might be expected, owing to the presence of a layer of gas on the outskirts of the Mercurian atmosphere which prevents most of the heat from penetrating. Storms sometimes cause a break in this gaseous layer, and the sun striking directly on to the surface destroys any life in its path.

This planet is the fifth Globe of our Chain, and as such is in a period of obscurity, though the life on it is beginning to awaken as the time approaches for the life-wave to pass from the earth to Mercury on the fourth Round. On this planet and on Mars the consciousness of man would be centred at the etheric or

higher physical level. His body, therefore, is not likely to be so dense as that used by us, and is for that reason more able to stand the conditions.

At present there is some plant and animal life on the planet, but the human beings are very limited in number and belong to the inner Round. All the human inhabitants possess etheric sight. They are similar to ourselves but smaller.

Occult investigations would appear to be somewhat at variance with the conclusions so far reached by science. The existence of the protecting envelope is important but it may be etheric, and therefore not detected by the spectroscope.

### 2. VENUS

#### *Scientific Evidence*

This planet, which is the one nearest the earth in size, is covered with a deep layer of cloud which is impenetrable even by infra-red rays. It rotates on its axis very slowly, taking about thirty of our days, so that there is some considerable difference in temperature between night and day from about  $-10^{\circ}\text{F}$  to  $90^{\circ}\text{F}$ . This variation however, is not sufficient to prevent the existence of life. There appears to be a scarcity of oxygen in the atmosphere, but an abundance of carbon dioxide and probably of water vapour. Dr. Spencer Jones considers that "Venus is a cooling

<sup>1</sup>All these and the following occult statements are taken from *The Inner Life*, by C. W. Leadbeater, and *Man: Whence, How and Whither*, by Annie Besant and C. W. Leadbeater. *The Inner Life*, II, pp. 273-282; 355-370; 410-425. Published in 1910, by T. P. H., Adyar.



planet and that the conditions are somewhat similar to those that the earth passed through millions of years ago. Life may be on the verge of coming into existence, or be a primitive form of plant life. It is possible that life may be in a process of gradual development and that millions of years hence Venus may be the home of higher and higher types of life."

#### *Occult Statements*

Venus is the physical planet associated with an evolution which is in the seventh Round of its fifth Chain. In such a Chain there is, if we take the analogy of the Earth Chain, only one physical planet, and that should be on the higher physical or etheric level, especially by the time the seventh Round is reached.

It is thus in a state which will be reached later by the earth, and not at an earlier stage than the earth as suggested by science. There is, however, an analogy between the conditions of the third and fifth Rounds which may account for what appears as a return to previous conditions. Some biological life in the form of plants and animals would be expected to exist, but man, and to a lesser extent the other kingdoms, would by the end of the fifth Chain have become etherealized. We are told that six and a half million years ago a number of advanced human

Beings came to us from Venus. With them came about a hundred ordinary human beings and also bees and ants, thus showing that the plant, animal and human kingdoms then existed on that planet.

### 3. THE EARTH

#### *Occult Statements*

In the fourth Round of its fourth Chain. All kingdoms of nature represented. This planet belongs to the same Chain as Mercury and Mars.

### 4. MARS

#### *Scientific Evidence*

This planet has a very tenuous atmosphere containing some water vapour and a little oxygen. Again we find a great variation of temperature between day and night, from about  $-130^{\circ}\text{F.}$  to  $50^{\circ}\text{F.}$ , which makes it doubtful if animal life could exist there. Most people will be familiar with the pictures of Mars showing markings or "canals." It must be remembered, however, that these are drawings and not photographs of the planet. Such sharply defined lines "have not been confirmed by the most keen-sighted observers with the largest telescopes." In the telescope "the planet appears as a beautiful orange coloured object, on which misty dark markings can be seen. These markings are permanent, but undergo changes both of form

and colour, which are in part seasonal in character. Photographs of Mars published with the article by Dr. Jones, which were taken by ultra-violet and infra-red rays, show an atmosphere, a cloud and markings on the surface of the planet, but no straight lines. Dr. Jones considers that "in Mars we see a world where conditions resemble those that will probably prevail on our earth many millions of years hence. Mars appears to be a planet of spent or nearly spent life."

### *Occult Statements*

Mr. Fritz Kunz and his collaborators are preparing a detailed study of the Theosophical information available concerning this planet in anticipation of further discoveries which may be made with the new 200-inch telescope now under construction in America. The following is a brief account of what appear to be the relevant facts concerning the life on that planet according to the occult teachings.

Mars is the third Globe of our Chain, and as such is indeed a planet of spent or nearly spent life. This stage is however only temporary, for Mars will be revived some 600 million years hence when the life-wave returns to it in the fifth Round.

At present there is far less water surface than land on Mars, and large areas are covered by a bright orange sand. This sand is fertile

when irrigated, and canals, not necessarily very many, were constructed during this fourth Round. These canals are sometimes double to prevent floods. From them radiate smaller streamlets, so that a wide strip of land is irrigated. It is these belts of forest which are visible to us as markings. The water is not salt. The temperature during the day at the equator is about 70°F., falling to about 20°F. at night.

There is a rarefied atmosphere containing less oxygen than on the earth, and the inhabitants have to breathe deeply to oxygenate the blood. Clouds, rain and snow are almost unknown, and seasonal variations are slight.

There are at present few human inhabitants, those there are being mainly on the inner Round. They are like ourselves but smaller. They appear to be all of one race and have a common language. They have flowers in their gardens and keep domesticated animals. The houses look as if built of coloured glass of a fluted material so that no one from outside can see in. To make the houses the material is poured into a mould. This suggests an extension of our modern plastics. Electricity is the sole source of power, and doors are opened and shut by stepping on a spot in the floor.

From the occult point of view, therefore, Mars is alleged to be inhabited by all classes of biological life.

## 5. JUPITER

### *Scientific Evidence*

Here as in the case of Venus we can see only the gaseous envelope, and not the surface of the planet. The temperature is about  $-200^{\circ}\text{F}$ . Presumably this means the temperature of the atmosphere. The atmosphere contains no oxygen, moisture or carbon dioxide, but consists mainly of ammonia and marsh gas, and in such conditions life as we know it is impossible.

### *Occult Statements*

This planet is in an early stage, being in the second Round of its third Chain. It is much too hot for life and its surface has seas of molten metal. What we see is the outside of a mass of cloud. It has no life, but its satellites are inhabited.

## 6. SATURN

### *Scientific Evidence*

This planet is too cold to maintain life. It is large enough to retain its hydrogen in the atmosphere, which also contains much marsh gas, but not much ammonia, owing to the low temperature which freezes the ammonia gas. There can be no life.

### *Occult Statements*

Saturn is in an early stage of its third Round, and is thus in much the same stage of evolution as Jupiter.

The surface of the planet consists of a sea of molten metal. It develops slowly.

It will be seen that in this case, as in that of Jupiter, the scientific and occult statements in regard to the temperature prevailing on the planets are at variance.

## 7. URANUS

### *Scientific Evidence*

The temperature on this planet is very low. The atmosphere contains marsh gas but very little ammonia. No life can exist there.

### *Occult Statement*

Uranus is probably in its third Chain, and conditions are very different from those on the earth.

## 8. NEPTUNE

### *Scientific Evidence*

Owing to its distance from the sun, Neptune is so cold that even nitrogen would be frozen solid. No life could exist there.

### *Occult Statements*

Neptune is said to be in its fourth Chain, and Pluto and X belong to this Chain also, as do Mars and Mercury to the Earth Chain.

Little information regarding these planets is to be found in Theosophic literature. Conditions upon them are said to be very different from those on the inner

planets. It may be noted that the existence of still undiscovered planets in the Solar System was suggested by H. P. Blavatsky, and that both Pluto and X were referred to in the diagram of the Solar System published by Mr. Jinarāja-

dāsa in his *First Principles of Theosophy* first published in 1921, Fig. 3, where these planets are called "O" and "P."

The occult teaching concerning the ten planets may be summarized in the following table :

<i>Planet</i>	<i>Chain</i>	<i>Round</i>	<i>Globe</i>	<i>Life</i>
Venus	5	7	4	Plant, Animal, Human.
Mercury	4	4	5	Some Plants and Animals.
Mars	4	4	3	Some Plant, Animal, and Human.
Jupiter	3	2	4	None, some on satellites.
Saturn	3	2?	4	None.
Uranus	3		4	None.
Neptune	4		4	None.
Pluto	4		5?	None.
X	4		3?	None.

#### OTHER SYSTEMS

Life on the stars is, of course, impossible owing to the heat. The possibility of the formation of planetary systems like our own is small. Dr. Spencer Jones<sup>1</sup> concludes that

<sup>1</sup> Dr. H. Spencer Jones, the Astronomer Royal, has just published his material in a book entitled *Life in Other Worlds*. Illustrated. Ox. Un. Press. Price : 7s. 6d.

it is possible that there does exist a considerable number of planets on which conditions would be suitable for life, though such life may be entirely different from any form of life with which we are familiar.

Such a conception is quite in harmony with the Theosophic ideas of the complexity and variety of our manifested universe.

# THE PURPOSE OF LIFE \*

The Theosophical Viewpoint in Biology

BY ALEXANDER HORNE

SO far we have discussed the functioning of the living organism, its coming into being through embryological development, and its evolution as a member of a species. We have seen mysterious forces at work creating organisms, repairing tissues and organs, as well as impelling individuals and whole species in a direction of organic progress. We are now ready to ask ourselves the question toward which we have been leading, the answer to which was sketchily indicated at the conclusion of the last article. The question is: Can we discern a guiding power behind the evolutionary process? Is there Plan and Intelligence behind cosmic events? Does the universe have an aim? What sort of an answer do philosophically-minded biologists make to all these questions?

## I. THE CRUELTY OF NATURE

An apparently strong case against a spiritual view of life has been made by materialistic biologists

\* The last of a series of three articles. The first article, on "The Mechanism of Consciousness," appeared in our April issue; the second, on "The Progress of Life," in May.

who point to the evident cruelty of nature. The geologic ages show physical cataclysms following one another with devastating regularity. Animate Nature, to make matters worse, is "red in tooth and claw with ravin." But as to the first, Cunningham has pointed out that a constantly changing environment is the very *sine qua non* of all organic progress, and struggle for existence is thus an ideal circumstance from the evolutionary point of view.<sup>1</sup> "Even struggle and suffering and death have their value," says E. G. Conklin, similarly, "if in the long course of evolution they lead to progress."<sup>2</sup> "And if this is so," say Thomson and Geddes, commenting on this same phenomenon, "is not all this a fresh confirmation, from plant and animal life, of the old adage . . . 'Sweet are the uses of adversity'?"<sup>4</sup> My own suggestion would be somewhat as follows:

The seeming cruelty of Nature, where it does exist, is seen to be the result, in one aspect, of the competition engendered by overpopulation. Very well. But suppose

<sup>1</sup> See Bibliography at the end of the article.

Nature had not been as prolific as she is found to be? Then both the fit and the unfit would survive, since there now was room for all. But to bring about any evolutionary progress under such circumstances would necessitate an inconceivable amount of personal selection and direction on the part of the Creative Powers, assuming They exist; and without such an assumption, progress without competition might not be possible at all. Evolution has thus been made possible without any attendant complexity by the comparatively simple device of "over-production" and "survival" (together with other attendant factors), whereby the evolutionary process (at least on the levels below Man) has been made to some extent an automatic and self-regulating one. But after all, since organic adaptation to environment is shown in so many ways to be the result of *striving* on the part of the organism, the responsibility for living up to the demands of Nature is thrown squarely in the lap of the individual organism and of the group-type to which it belongs. It is as if Nature had said to her numerous offspring: "Increase and multiply! But adapt yourselves!"—with an added admonition: "*Or else . . .!*" It would seem to me, therefore, that, giving Natural Selection its due, Nature—or shall we say, the collective Creative Intelligence behind Nature

—had gone about the business of evolution in the most direct and simple manner.

But further than that, it has been shown, by Cope,<sup>21</sup> Osborn, Berg,<sup>19</sup> Broom, and others, that there is a formative principle in Nature that brings about the *arrival* of the fittest as a preliminary step to their *survival*, so that Natural Selection, according to this latter view, assumes a very secondary role. In the opinion of Berg and others, its activity in the creation of organic forms is entirely negligible, its function being purely lethal—the sawing off of dead branches in the tree of life. H. F. Osborn has this interesting remark to make on the subject: "Palæontology denies absolutely the origin of species according to the original conceptions and literal interpretations of either Lamarck or Darwin. Palæontology forces upon us this new creational definition and conception of evolution, namely, of a *continuous creative unfolding of life fitted to a continuously changing environment*. It is remarkable," he adds, "that through palæontological research the original Latin word 'evolution' becomes inadequate and the old Samskṛt word *kar* [root of the word 'create'] reasserts itself," denying fortuity in the evolutionary process, and substituting, for the original Lamarckian and Darwinian factors, the principle of a

"firm and undeviating order in biomechanical adaptation, of which we have at present no conceivable explanation as to causes."<sup>25</sup>

But whether we allow a greater or smaller role to the process of Natural Selection, the apparent cruelty of Nature is a real difficulty, and cannot be merely argued away. Thomson has given a good deal of thought to this question, and his Gifford Lecture under the title "Dis-harmonies and Other Shadows" should be read by every thoughtful student of the phenomena of life. He closes his lecture on an optimistic rather than a pessimistic note:

If our view of Animate Nature presented no difficulties, it would be justly regarded with suspicion. Truly, it presents difficulties. There is often lack of plasticity; there are imperfect adaptations; there are taxes on progress; there are many parasites; there is some suffering and many a domestic tragedy; there is the astonishing spectacle of the demolition of masterpieces that millions of years have gone to fashion; and there is often a note of wildness that startles us. No one can shut his eyes to the difficulties; our protest is against allowing them to blot out the sun. The plasticity, the adaptations, the progress, the inter-linkages, the joy, the happiness, the masterpieces, the note of gentleness, how they make the shadows shrink! Our thesis stands that the facts of an accurate Natural History are not incongruent with an interpretation of Nature in higher terms.

We have, moreover, to bear in mind that the evolution is still in progress . . . The ladder of evolution is often very steep and organisms may slip down into disintegrative phases, but the bigger fact is that the main trend of evolution is essentially integrative. . . . That there are shadows is admitted, but it is significant that they tend to disappear in the light of increasing knowledge. They do not force us to conclude that there is any radical incongruity between a scientific description and a religious interpretation of Nature."<sup>22</sup>

And as to the question of *pain*, aside from the obvious consideration that pain is a warning signal in the interests of self-preservation, as Dr. Besant has said,<sup>20</sup> Wallace has shown, in the case of death at the hands of the beasts of prey, how erroneously we attribute our own sensitivity to pain to the lower organisms. Many of these animals can hardly have any sensitivity to pain at all, owing to insufficient complexity of organization. This, Wallace says, is true of practically all aquatic animals up to fishes, the molluscs, worms and insects. As to higher animals, the attack of a beast of prey produces either instantaneous death or at least paralysis of the nerve-centres. As a result of these and other considerations, Wallace thinks that "the widespread idea of the cruelty of Nature is almost wholly imaginary."<sup>3</sup>

As regards *death* itself, Julian S. Huxley<sup>5</sup> and J. S. Haldane<sup>6</sup> have

both demonstrated its beneficent character, since it makes life and progress possible. It is not even a necessary accident in the cosmic scheme, since the germ-plasm has been demonstrated by Weismann to have potential immortality, and some forms of life (like the infusoria) can exist indefinitely without dying. Death, where it does exist, seems to be part of the plan of Life.

## II. THE CO-OPERATIVENESS OF LIFE

Opposed to such seeming cruelty as is unavoidably present, biologists have pointed out the wonderful inter-relatedness of life, the numerous examples of partnership and co-operation, sometimes even between forms of life ordinarily at war with one another. Darwin himself, it seems, strongly stressed the Web of Life, the dependence of one form on another; and Thomson and Geddes, in our own generation, have beautifully developed this idea.<sup>7</sup> Co-operation, they have shown, pervades every form of life, and, according to Professor Kepner, it is present even among the micro-organisms.<sup>8</sup> Not so long ago, a newspaper item described a discovery of two scientists in Washington, who found that among four species of bacteria (a type of life ordinarily believed to act with ruthless savagery), co-operative endeavour be-

comes the order of the day when conditions begin to threaten their individual existence.<sup>9</sup> "In the course of Nature's tactics," say Thomson and Geddes, "survival and success have rewarded not only the strong and self-assertive, but also—and yet more—the loving and self-forgetful. Especially among the fine types, part of the fitness of the survivors has been their capacity for self-sacrifice. . . ."<sup>7</sup>

This concept of co-operation and unifying action as the basis of all organic activity has been worked out with many ramifications in Wm. Patten's *The Grand Strategy of Evolution*, in which he demonstrates that, not only what we ordinarily call organic life, but the entire cosmic scheme, is founded on a strategy of co-operative endeavour. "Cosmic evolution and organic evolution," he says, "the growth of suns and stars, of earth, and plant, and man, are continuous parts of one process." "Progressive union and stability, progressive co-operation, organization, service and discipline are inherent properties of life and matter."<sup>26</sup>

This phenomenon of co-operation and self-sacrifice is interestingly shown in colonies of compound animals, the individuals of which, in banding themselves together, sacrifice for the common good all but one of their usual functions. Some of them will concentrate on locomotion, some on



procuring food, others on the process of reproduction.<sup>10</sup> Among the ants and termites, also, we have the "workers," the "soldiers," and the males and females who perpetuate the colony, all working in perfect harmony.<sup>11</sup>

Such co-operative endeavour, says Vernon Kellogg, is more potent than competitive endeavour in the march of progress. As proof, he points out that Man has progressed to an enormously greater extent in the 30,000 years that have elapsed since the Old Stone Age as compared with the entire 300,000 years that led up to it. And the progress has been largely due, he thinks, to the development of social endeavour.<sup>12</sup>

### III. THE PURPOSE OF LIFE

Conklin, Wallace and Broom, following a similar line of reasoning, come to the conclusion that the aim of life has been just this march toward social integration. First apparently in the history of life comes *biologic evolution*, on a competitive basis, as a necessary preparation for what is to come. Then comes *societal evolution*, on a co-operative basis. In the same way Theosophists seem to see in the eternal progress of the soul first a selfish, personal type of progress; then, many incarnations later, a self-less, social-minded type.

R. Broom, surveying the biologic field, finds that the evolution of forms has now virtually ceased, and

therefore thinks that the spiritual powers responsible for the evolutionary process may now have turned their attention to another phase of it, namely, the perfecting of human personality—a suggestive thought. And, like our own Geoffrey Hodson, this palæontologist thinks that man can further his own evolution by striving to come into conscious contact with the creative entities that are behind Nature.<sup>13</sup> E. G. Conklin, from another point of view, thinks, on the other hand, that the striving for individual salvation is a stage that we have already left behind. Further progress now, he thinks, will be made by the salvation of society as a whole.<sup>14</sup> This thought, voiced by a modern professor of biology, has its parallel in the Buddhist legend—that of the Buddha's renunciation of Nirvāṇa, until all mankind shall be ready to enter it with him.

All progress in Nature and in human society, Conklin thinks, shows evidence of purpose and design. In fact, it seems to him that we have done even Charles Darwin a grave injustice in imputing to him materialistic and atheistic notions. For in one of his letters, Darwin confesses to occasional speculations on the origin of things, and dwells on the impossibility of conceiving this immense and wonderful universe as the result of blind chance. "When thus reflecting," he says, "I feel compelled to look to a First

Cause having an intelligent mind in some degree analogous to that of man; and I deserve to be called a Theist." <sup>15</sup>

Such, then, are some of the conclusions that are inevitably forced upon the idealistic biologist—and even upon the agnostic when in an occasional idealistic mood. Biology does not present us with a choice between a scientific materialism and an unscientific idealism; but merely with a choice between two types of explanation, both of them having scientific validity. <sup>16</sup> And many leading biologists, as we have seen, prefer the Theosophical or idealistic explanation as being more in agreement with the demands of their intellect and the dictates of their intuition. This is well brought out in a work by Joseph Le Conte, *Evolution and Its Relation to Religious Thought* (1892), which H. H. Lane has used as a basis for his shorter and more recent work, *Evolution and Christian Faith* (1923). Both works are based on the theistic view of the Divine Nature, a view which maintains the sustaining and operating presence of God in all the phenomena of nature, while at the same time "affirming the existence of a real distinction between God and his works" (Hibben). It is thus contrasted with the deistic view, wherein God is seen as merely transcendent, creating the universe once and for all and then *resting*,

free from all further contact with His own creation. It is also contrasted, on the other hand, with the pantheistic view, according to which God is seen as wholly immanent in, and in a sense identical with, Nature. Evolution, on the theistic-scientific view, according to Le Conte and Lane, boils itself down to a process of "creation by Divine Will through natural process" (Le Conte), a view that, Lane thinks, is an improvement over "the idea of creation by Divine Will without natural process" as well as "the opposite materialistic view of creation by natural processes without Divine Will." It is a view, moreover, that both the scientist, on the one hand, and the devotee, on the other, can find acceptable, as a reconciliation of the traditional conflict between science and theology. <sup>23</sup> To such spirits, scientist and devotee alike, scientific laws as a whole are merely "the methods which God, the spiritual power and eternal force, has used and is using to effect His Will in Nature," as Dr. Mather so admirably puts it, <sup>17</sup> though perhaps a little more anthropomorphically than some might be inclined to express the same thought. Conklin thinks that such a view is actually more reverent than the naïve view of *Genesis*, since it demonstrates even more of the omnipotence, omnipresence, and omniscience of an Infinite Being. In fact, far from science proving the

uselessness of the God-idea, the entire universe, he thinks, bears testimony to the immanent presence of God.

Such is Life, and such is Evolution—"a great world movement

..." as Professor Conklin puts it, "an infinite process . . . in which the 'whole creation groaneth and travaileth in pain . . . waiting for the manifestation of the Sons of God.'" <sup>18</sup>

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<sup>25</sup> H. F. Osborn, *Enc. Brit.*, 13th Ed., New Vols. 1926, art. "Evolution: The Palæontological Aspect."

<sup>26</sup> Wm. Patten, *The Grand Strategy of Evolution*, 1923, pp. 28, 30.

# THE MYSTERY-TRADITION OF OUR RACE

BY JEAN DELAIRE

(Concluded from page 136)

HOW far does this universal theme, this mystery-tradition of the Journey of the Soul, find a place in Christianity? Did it find a place in early Christianity? Can it be traced, if not in the Gospels, at least in those extra-canonical books which—like the ancient *Gospel according to the Hebrews*—were once held in almost equal honour with the four Gospels themselves?

## THE MYSTERIES IN CHRISTIANITY

Although strict orthodoxy has ever repudiated the fact, early Christianity had its esoteric, its inner teaching, given by the Master to His tried and tested disciples, those to whom He could say: "*Unto you* it is given to know the mystery of the Kingdom of God, but unto them that are without, all these things are done in parables."<sup>1</sup>

"Mysteries are delivered mystically," the great Christian Initiate, S. Clement of Alexandria, reminds us; and for many years after the death and resurrection of the Lord,

<sup>1</sup> S. Mark, iv, 11.

His secret teaching was transmitted in the "Mysteries of Jesus," as they came to be called, or the "Mystery of the Kingdom." And when we remember the words of Jesus Himself: "The Kingdom of God is within you," we begin to understand that the Christian Mysteries, like those which had preceded them, aimed at revealing in yet fuller measure the latent powers within each human soul, aimed at "the discovery and the deliverance of the God hidden in the heart of man."

The more esoteric Epistles of S. Paul teem with allusions to this secret teaching, as also with words borrowed from the Mysteries of his day. His frequent use of the word "perfect," in the sense of an Initiate, makes his connection with these Mysteries—his own status as an Initiate—perfectly clear: for, to look no further than the Essene communities, we know that they consisted of three well-defined orders: the neophytes, the brethren, and *the perfect*, or fully initiated brethren. The appellation of "little children," so frequently used in the

Gospels and S. John's Epistles, was a technical term either for the neophytes or the newly-initiated, those who had but recently passed through the "second birth"—another term borrowed from the Mysteries of antiquity. That S. Paul himself committed this secret teaching to some of his disciples is evident from the solemn adjuration wherein he recalls the sacred "words" which Timothy had received from him :

Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Jesus Christ. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us."<sup>1</sup>

A little later, S. Ignatius,<sup>2</sup> Bishop of Antioch, says of himself that he is "not yet *perfect* in Jesus Christ," while those whom he addresses are already "initiated into the Mysteries of the Gospel."<sup>3</sup>

Yet even they were not yet fully initiated in all the Mysteries, but were still "neophytes" or "little children," for in another Epistle<sup>4</sup> S. Ignatius says :

Might I not write to you things more full of mystery? But I fear to do so, lest I should inflict injury on you who are but babes. Pardon me in this respect, lest, as not being able to receive their weighty import, ye be strangled by them. For even I, though I am

bound (for Christ) and am able to understand heavenly things, the angelic orders and the different sorts of angels and hosts, the distinction between powers and dominions, and the diversities between thrones and authorities, the mightiness of the æons and the pre-eminence of the cherubim and seraphim, the sublimity of the Spirit, the kingdom of the Lord, and above all the incomparable majesty of Almighty God—though I am acquainted with these things, yet am I not therefore by any means perfect, nor am such a disciple as Paul or Peter.

In this remarkable passage S. Ignatius seems definitely to imply that while he has been given knowledge of the outer world, even of its divinest aspects, yet the inner world is still closed to him: he has not yet "seen his God face to face," he has not yet stood at the very centre of his own being and there perceived, unveiled, the Presence of the living Lord.

Later on S. Clement of Alexandria<sup>5</sup> wrote still more openly in his *Stromata* :<sup>6</sup>

The Lord allowed us to communicate of these divine Mysteries, and of that holy light, to those who are able to receive them. He certainly did not disclose to the many what did not belong to the many, but to the few to whom He knew that they belonged, who were capable of receiving and being moulded according to them. But *secret*

<sup>1</sup> II Timothy, 13, 14.

<sup>2</sup> Circa A.D. 115.

<sup>3</sup> Epistle of Ignatius to the Ephesians.

<sup>4</sup> *ibid.*, to the Trallians.

<sup>5</sup> Circa A.D. 190.

<sup>6</sup> Vol. IV, Book 1.

*things are entrusted to speech, not to writing.*

The Mysteries are delivered mystically. . . The writing of these memoranda of mine, I well know, is weak when compared with that spirit, full of grace, which I was privileged to hear. But it will be an image to recall the archetype to him who was struck with the Thyrsus.

As the *thyrsus* was the wand carried by Initiates, with which they were touched during the ceremony of Initiation, S. Clement's allusion to the Mysteries of Jesus, or the Mysteries of the Kingdom, could not be clearer or more definite; for, as he says elsewhere in his great work, "it is requisite to hide in a Mystery the spoken wisdom taught by the Son of God." To divulge to all, indiscriminately, these mysteries of the faith "would be, as the proverb says, *reaching a sword to a child.*"

S. Clement of Alexandria's great pupil, Origen,<sup>1</sup> was no less explicit in his defence of the esoteric, the inner side of Christianity. In his famous controversy *Contra Celsum*, he writes:

To speak of the Christian doctrine as a *secret* system is altogether absurd. But that there should be certain doctrines, not made known to the multitude which are (revealed) after the exoteric ones have been taught, is not a peculiarity of Christianity alone, but also of philosophic systems, in which certain truths are exoteric and others esoteric . . .

<sup>1</sup> Circa A.D. 200.

And in another passage he makes this significant statement:

God the Word was sent as a Physician to sinners, but as a Teacher of Divine Mysteries to those who are pure and sin no more.<sup>2</sup>

### THE HIDDEN GNOSIS

Down the ages this mystery-tradition has persisted, mostly outside the Christian Churches, often obscured or distorted, but never wholly lost, appearing as the hidden Gnosis in many an ancient sect, as the inner teaching in many a so-called heresy, reappearing in our own days, sometimes sadly misunderstood, in more than one occult school or secret society.

In some of the New Testament Apocrypha we find this mystery-tradition in a dramatic setting curiously reminiscent of the myths and legends of antiquity. In the *Hymn of the Soul*, a very ancient fragment attributed to the great Gnostic Bardasanes, and found embedded, with little regard to the context, in the *Acts of Thomas*, we have what might be described as an amplified and deeply esoteric version of the parable of the Prodigal.

Two brothers dwell in the East, their native country, and the younger brother—who tells the story—is sent by his parents on a perilous journey to a far land, the land of Egypt, which symbolizes the material world, and by implication the

<sup>2</sup> *Contra Celsum*, Book III.

physical body of man, in antithesis to the East, the "Place of Light" in ancient allegory as in modern Freemasonry: "I called my son out of Egypt. . . ."<sup>1</sup>

The younger son goes forth on the supreme adventure of bringing back to his Father's house "the one pearl which is there, girt about by the devouring serpent," that pearl of great price compared with which all else is as dross—man's realization of his own Divinity, his direct perception of the divine presence within himself—the pearl hemmed in by that devouring serpent whose coils ever typify the life of the senses.

But before he sets forth on his journey he must divest himself of his royal robes: "They took off from me the garment set with gems, spangled with gold, which they had made for me because they loved me. And the robe that was yellow in hue, made for my stature"—a clear allusion to the subtle bodies of man, the mental sheath and causal body, the radiant *augoeides*. . . .

"And they made a covenant with me, and inscribed it on my understanding, that I should not forget it, and said: 'If thou go down into Egypt, and bring back thence the one pearl which is there, girt about by the devouring serpent, thou shalt put on again the garment set with gems . . . and become with thy Brother, who is next unto us, an Heir in our Kingdom'."

*Hosea*, ii, 1.

The youth goes out of the East "by a road difficult and fearful," but two guides journey with him until he reaches the land of Egypt; then he sets forth by the quickest way to the serpent, that he might take the pearl from him while he is asleep. . . .

Although his guides had left him, the youth nevertheless is not alone: the Elder Brother—in some versions of the story, called "his kinsman from the East"—comes unto him and dwells with him. . . . Yet the inevitable tragedy overtakes him—the fall from Eden, the drama of all our human race:

"I put on the raiment of these unclean men (the Egyptians) lest I should seem strange, as one that had come from without to recover the pearl; and lest the Egyptians should awaken the serpent against me. . . . But they learned that I was not of their country, and with guile they mingled for me a deceit, and I tasted of their food. And I knew no more that I was a King's son, and I became a servant unto their king. And I forgot also the pearl for which my fathers had sent me. And by means of the heaviness of their food I fell into a deep sleep. . . ."

Here we have the death-like trance which overtakes the hero, or the heroine, of so many folklore stories, and also the partaking of food, which recalls the grains of pomegranate eaten by Korê in the

underworld, binding her thenceforth to dwell for many a season among the shades. . . .

The youth has fallen under the yoke of bondage; he has drunk the waters of Lethe; he dwells in the wilderness and is not aware of it. But with him is his Elder Brother, the immortal Spirit that ever recalls the wayward soul to her "Fatherland in the East." A proclamation is made in the Kingdom and a messenger bearing a letter from the King Himself is sent to the erring youth:

From thy Father the King of Kings,  
and thy Mother that ruleth the East,

And thy Brother that is second  
unto us: unto our son that is in Egypt,  
peace!

Rise up and awake out of sleep,  
and hearken unto the words of the letter,

And remember that thou art a son  
of Kings: lo, thou hast come under  
the yoke of bondage!

Remember the Pearl for the sake  
of which thou wast sent into Egypt.

Remember thy garment spangled  
with gold, and the glorious vesture  
wherewith thou shouldst adorn thyself.

Thy name is named in the Book  
of Life,

And with thy Brother thou shalt  
be in our Kingdom.

The youth hears the call: he breaks the seal of the letter and reads it: "And it was written concerning that which was recorded in mine heart. And I remembered forthwith that I was a son of Kings, and my freedom yearned after its

kind. I remembered also the Pearl for which I was sent down into Egypt; and I began with charms against the terrible serpent, and I overcame him by naming the name of my Father upon him. And I caught away the Pearl and turned back to bear it unto my Fathers. And I stripped off the filthy garment and left it in their land, and directed my way forthwith to the light of my Fatherland in the East. . . ."

#### ARROGANT AND SOPHIA

Here we may leave the royal youth, although the *Hymn of the Soul* continues through many verses; but the tale is told, as it has been told in myths and legends, folklore and fairy tales, without number, as it is told, often obscurely and with many wearisome repetitions and commentaries, in that Bible of Christian Gnosticism, *The Pistis Sophia*.

There we are face to face once more with the two dramatis personæ that play so vital a role in all the mystery-cults; but there, for the first time, and under the influence of the new religion, Christianity, the fall of Eve, Pistis Sophia, the World-Soul, is given an ethical significance which directly connects it with the old Hebraic conceptions of Good and Evil.

The *Hymn of the Soul*, although embedded in a New Testament apocryphon, might in its universal scope



belong to any religion: if its origin is not, in its main lines, pre-Christian, its reputed author, Bardasanes, undoubtedly drew his inspiration from the Wisdom-tradition of his age—of all ages—a tradition in which Christianity held an honoured, but not a unique, place.

In *The Pistis Sophia*, however, Satan, under the name of the god Arrogant, "the disobedient one," appears in the guise of the Tempter, and leads Sophia astray for the same reason that, in the Miltonian drama, the serpent tempted Eve: Arrogant and his minions are envious of Sophia's position in the Thirteenth Æon, the Place of Righteousness—the celestial region beyond the Twelve Æons or concentric spheres which in Gnostic cosmology surround (and interpenetrate) the earth, "from the Interior of the Interiors to the Exterior of the Exteriors."

Thus, like the subtle beast in *Genesis*, Arrogant seduces Sophia by guile, causing a *reflection* of the divine radiance to appear in chaos, so that Sophia, perceiving it, mistakes it for the true light, and, sphere upon sphere, æon upon æon, falls into the great abyss. . . .

"It came to pass . . . that she gazed below: she saw the light-power of Arrogant in the lower parts, and she knew not that it belonged to this triple power Arrogant, but thought that it came from the light which she had seen from

the beginning in the Height, which came from the Veil of the Treasure of Light; and she thought to herself: 'I will go into that region, without my Consort, to take the light which the Æons of Light have produced for me, so that I may go to the Light of Lights which is in the Height of Heights.'

"Thus pondering, she went forth from her own region, the Thirteenth Æon, and came into the Twelve Æons. She went forth from the Twelve Æons and came into the region of the Chaos. . . ."

In that region of darkness and fire Sophia becomes entirely subject to "the lion-faced power," Arrogant, and in an agony of repentance she calls to the Height for deliverance:

"Hear me, O Light . . . and look upon me according to the great mercy of thy light; turn not thy face from me, for I am exceedingly tormented . . . Light of Lights, in whom I have trusted, leave me not in the darkness until the end of my time. Aid me and save me in thy mysteries . . . May the power of thy light protect me and carry me to the Æons of the Height . . . Preserve me, O Light, from the hand of this lion-faced power . . . Thine is the Light in which I have trusted; I have trusted in thy light from the beginning; I have trusted in it from the hour when it sent me forth . . . Light of my salvation, I send forth a

song unto thee in the region of the Height, and also in Chaos. I will hymn thee in my song which I sang in the Height, which I have sung too in Chaos . . . Give heed, O Light, to my repentance, for my power is filled with darkness, and my light hath come into Chaos. I am become also like as the Rulers of Chaos, they who go into the lower darkness, I have become as a material body, which hath no one to save it in the Height. I am become also like matter from which the power hath been taken, cast into chaos. . . . Yet am I not utterly ruined, though my light is diminished in me, I have cried to the Light with all the light that was in me, and I have stretched forth my hands unto thee. . . .

"Give heed unto me, O Light, and save me, for they have taken my name from me in Chaos. . . .

"I have placed my heart on thee, O Light, leave me not in the Chaos. Save me and deliver me by thy Gnosis . . . Be unto me a Saviour, O Light, and preserve me; lead me unto the Light, for thou art my Saviour, and thou shalt lead me unto thee. Because of the mystery of thy Name, lead me; give unto me thy mystery. Thou shalt save me from this lion-faced power, with which they have lain in wait for me, for thou art my Saviour; and I will give the glory of my light into thy hands. . . ."

"In this hour," Jesus tells His disciples, "her repentance was accepted, the First Mystery heard her, and I was sent by His Commandment . . . I led her out of the Chaos, in that she had repented and that she had also trusted in the Light; that she had endured these great tribulations and these great perils; that they had tried to deceive her by the orders of this god Arrogant, and had not been able to deceive her in anything, save by a stream of light, because of its resemblance to the Light in which she had trusted. For this cause was I sent by order of the First Mystery . . . It came to pass, therefore, on my entering into Chaos to succour her, that she saw me . . . and she saw that I was full of compassion for her, and she knew that I had come forth from the Height of the Heights, from Him in whose Light she had trusted from the beginning. . . ."

The allusion in this passage to the *reflected* light—the solid-seeming universe which is but a projection of our thought—presents an interesting and significant parallel to other ancient myths and legends where the hero is drowned, like Narcissus, through looking at his own image reflected in a pool, or, like Dionysos, is slain by the Titans while he contemplates his face in a mirror.

Now is the long penance ended: Pistis Sophia stands on the

threshold of her own place, the Thirteenth Æon, and utters her last repentance :

“O Light of Lights, I have transgressed in the Twelve Æons, I have descended from them. Therefore have I uttered these twelve repentances, one for each æon. Now, therefore, O Light of Lights, forgive me for my transgression, for it is exceeding great, for I have left behind me the regions of the Height, I have come to dwell in the regions of Chaos . . . Hear me when I sing a song unto thee, O Light of Lights, hear me when I make my repentance for the Thirteenth Æon, the region whence I came forth . . . Save me, O Light, by thy great mystery ; pardon me my transgression in thy remission ; give unto me the Baptism ; remit my sins and purify me from my transgression. . . .”

After the ascent of Pistis Sophia, the Saviour, summoning Michael and Gabriel, and with them forming “ a single stream of light which shone exceedingly,” descends into the nethermost sphere, into Chaos, there to vanquish the powers of darkness that have so long held Sophia in thrall.

“ And the moment that the light-stream was led into Chaos, it lit up mightily the whole of Chaos, and extended itself in all their regions . . . And Gabriel and Michael led the light-stream over the material body of Pistis Sophia ; they infused

into it all the light-powers which had been taken from her. And her material body became shining throughout ; and also all the powers which were in her, and from which the light had been taken, became radiant . . . It came to pass, therefore, when the light-stream had infused into Pistis Sophia all her light-powers which it had taken from the hands of the emanations of Arrogant, that she became entirely radiant. . . .”

In a last effort of hate and envy, Arrogant, “ the disobedient one,” calls to his help Adamas the Tyrant and makes a supreme attempt to recapture Sophia ; but Jesus gives command to Michael and Gabriel to bear her in their hands : “ And the great light-stream surrounded Pistis Sophia on every side, on the right and on the left, on every side, and became a crown of light upon her head . . . And the stream ceased not to surround her on every side ; and Pistis Sophia no longer feared the emanations of Arrogant which were in Chaos, nor did she any more fear that new power of Arrogant which he had cast into Chaos like a winged arrow ; nor did she tremble before the daemorial power of Adamas which had come from the Æons. . . . And Pistis Sophia was tabernacled in the midst of the Light, a mighty light being on her left and on her right and on all sides, forming a crown upon her head. . . .”

In the ecstasy of her final deliverance she sings the song of victory :

"I have been rescued from Chaos : I have been loosed from the bonds of darkness. I have come unto thee, O Light, for thou hast been for me light on all sides, preserving and helping me. . . .

"I will confess thee, O Light, for thou art a Saviour, thou art a deliverer for all time. . . Thou hast preserved me in all the regions, thou hast preserved me in the heights and in the depths of Chaos, and in all the Æons of the Rulers of the Spheres. . . I will confess thee, O Light, for thou hast preserved me, and thy wonderful works in the race of men. When I had need of my power, thou didst give my power unto me ; and when I had need of my light, thou didst fill me with pure light. . . I will confess thee, O Light, for thou hast preserved me, and thy wonders have been wrought in the race of men ; thou hast shattered the proud gates of darkness and the hard bolts of Chaos, and thou hast turned me away from the region where I had transgressed, when they had taken my light away from me, because I had transgressed and had ceased to perform my mystery. . . I will confess thee, O Light, for thou hast preserved me, and thy wonders have been done in the race of men !"

Thus Pistis Sophia, fallen into matter, into oblivion of her real

Self, recovers her divine consciousness and so returns to the Place of Light whence she came forth ; and, with her return, matter itself becomes transmuted into light : when "the race of men" has recovered the Gnosis, the knowledge of its own Divinity, nature, fallen with the fall of man, partakes in its redemption.

#### THE REAL GNOSIS

The book closes with a magnificent discourse upon the Mysteries of the Heights.

Even as in the dramatic story of Pistis Sophia she was seen to rise, plane after plane, sphere after sphere, traversing in turn all the Four-and-Twenty Æons until she had regained her place in the Thirteenth Æon, "the Place of Righteousness," so the Saviour takes His disciples step by step through all the planes and sub-planes of the heavenly worlds—the great concentric rings of Gnostic cosmology which surround the earth as a vast aura and reach upwards to the stars—until they stand at the portals of the last and greatest Mystery.

Most of the descriptions given of these worlds of pure light and of their inhabitants are couched in a language so profoundly esoteric that many a time we seek, and in vain, the key that will unlock these ancient Mysteries. . . Who are the Twelve Saviours, and the Nine

Guardians of the Treasure of Light? Who is Ieou, and who the Guardian of the Veil? What mean the five voices, the seven *amens*, the three *amens* and the five trees?

Dimly we perceive, as in some ancient apocalypse, titanic shapes of gods and demi-gods, planetary spirits, rulers of the spheres, beings of light moving creatively in the vast interstellar spaces, until at last we reach the First and Last Mystery, that which is beyond "the firmament with all its veils," the absolute Mystery of the Ineffable. . . . And as the rapt disciples are about to gaze within the veil, fear overtakes them: tremblingly Andrew approaches his Master and confesses that he cannot understand how mortal man may ever reach the transcendental heights He has described. Then is the last veil suddenly, and surprisingly, drawn aside, and Jesus utters the words which are the crux of all Gnosis, of all true Christianity, the heart of every religion the world has ever known:

Know ye not, and do ye not understand, that ye are all angels, archangels, gods and lords, rulers, invisibles . . . great ones of the Emanations of the Light with all their glory?

Is not this the Gnostic way of reiterating the words of old: "The Kingdom of Heaven is within you. . . . *For ye are gods*"?

The First Mystery has decreed that the "light-sparks," which are the Souls of men, shall dwell for a time in matter—be "poured into different bodies," as *The Pistis Sophia* quaintly puts it—so that through struggle and the strength born of struggle they may win their way back, enriched by all their experiences in the "cycle of generation," to the Heights whence they came.

Then shall the Younger Son in the Parable of the Prodigal be brought back with exceeding joy to the House of His Father, amid a glory unknown to the Elder Son who had never left the "Fatherland in the East."

Then shall Pistis Sophia no longer fear the darkness of Chaos and the wiles of the tempter, or be content with the reflected light, but she will for ever dwell with her peers in the world of divine Plenitude. . . .

It is this going forth and this return which is the central, nay, the only theme in the great mystery-tradition of our race.

# MEN AND WOMEN—REAL AND IDEAL

BY C. JINARAJADASA

SOME thirty years ago, a friend narrated an incident which made a profound impression upon me.

## SHE LIVED IN A DREAM

She said that she had a friend, an old lady, who was most devoted to one of her sons. This old lady had several children, but the one whom she idolized most was a son, who, as it happened, was an unworthy character. He was a drunkard, and not honest, and in most ways was a disgrace to his family. But his mother knew nothing of this side of his character, and in a ridiculous fashion went on idolizing him. One day when my informant was present, an acquaintance dropped in, and in the course of the habitual gossiping, mentioned several things about the actions of the old lady's son. For the first time, the mother heard what the rest of the world thought of her son. Then, said my friend, she saw a sight which she would never forget. The old lady's face blanched, a strange look came into her eyes, and her face became as if frozen. From then, she was a broken woman;

a son whom she loved, who was as her very life, became dead to her.

Of course the old lady had lived in a dream; she did not know the truth about her beloved son. The world was better informed than she; his own brothers and sisters, his own wife and children, had a truer estimate of his character than his mother. Yet all the same, when the truth was told her, her son died to her, the son of her dreams.

## WHO HAD THE FULL TRUTH?

Still, who knew the full truth about the son—the mother, or his wife and children and friends? Never for one moment do I doubt that it was the mother who had the *full* truth, and not those who "saw" clearly, as the world "sees." For the embodied soul is dual, of heaven and of earth; the pure soul is of heaven alone. And while in flesh, in this process of evolution, the soul needs must put on vesture after vesture. Enveloped by these vestures, the soul's light seems clouded, except to those "other larger eyes" which love alone gives. Those who see our faults see our vestures; those who love us see

our souls. Of all those who knew so well the disreputable son of this old lady, only one saw him *as soul*, that foolish doting old woman, whose idealizing of her child seemed to be based on no foundation whatsoever.

#### IN DEVACHAN

When I heard of this incident, my mind swiftly flew to the future, when the old woman would be in her Devachan and there her son would be with her. But, because of the shock received before she died, that image of the son would not be as splendid as it might have been, had she only been allowed to remain in ignorance of the "full truth" as to her beloved. Into the image made by her in the heaven-world, the soul of the son, the Divine Fragment, would be able to pour less of his true divine nature, for it would be a shrunken image now. And all because "the truth" was told her.

#### ANOTHER INCIDENT

This reminded me of a very striking incident which took place about the year 1897. At that time our two late leaders, Mrs. Besant and Mr. Leadbeater, as they then were, were busy investigating the conditions of the Devachanic plane. The result of their joint investigations was written out by the latter in the manual *The Devachanic Plane*. I was present during some

of these investigations, and recall their wonder at seeing the curious state of the heaven-world of one prominent Theosophist. As this lady passed away many years ago, and all her children also are dead, I can mention her name. She was Frau Mary Gebhard, who was the heart and soul of the young Theosophical Movement in Germany in 1884. Many striking events took place while H. P. Blavatsky was staying with her in Elberfeld. She was a staunch believer in H.P.B., and gave her teacher her full trust. But certain events which later happened, of which I have no details, slowly made Frau Gebhard lose some of her fervent faith in H.P.B. The result of this diminution of her trust in her leader was shown in the heaven-life, which is described in *The Devachanic Plane* (p. 61) as follows :

Another instance from our ranks which was encountered on this level illustrates the terrible effect of harbouring unfounded and uncharitable suspicions. It was the case of a devoted and self-sacrificing student who towards the end of her life had unfortunately fallen into an attitude of quite unworthy and unjustifiable distrust of the motives of her old friend and teacher, Madame Blavatsky; and it was sad to notice how this feeling had shut out to a considerable extent the higher influence and teaching which she might have enjoyed in her Devachan. It was not that the influence and teaching were in any way withheld from her, but that

her own mental attitude rendered her to some extent unreceptive of them. She was of course quite unconscious of this, and seemed to herself to be enjoying the fullest and most perfect communion with the Masters, yet it was obvious to the investigators that but for this unfortunate self-limitation she would have reaped far greater advantage from her stay on this level.

It is these facts as to the "real" and the "unreal" that made me hammer out for myself these lines:

Who love us give us their love-  
 liness  
 With which to deck our souls;  
 Who love us give us God's eyes  
 to read  
 Our fate writ on His scrolls.

## FLOWERS

On a rough mountain path, a young peasant woman knelt before a wayside shrine.

It was early Spring; the snows had melted, and the warmth of the sun blessed the land.

In simple thanksgiving she raised her eyes to the Figure lifted up upon the Cross—to her the symbol of divine compassion and benediction.

And in the realms where feeling and thought take shape, her devotion appeared as a flower.

Deep in the earth around her, the roots and bulbs felt also the message of the Spring.

Pushing up their first green shoots, like tiny periscopes to see that all was well, the life within them swelled with joy, and rose spontaneously, in ecstasy towards the sun.

And these aspirations from the growing things, rising to the sphere where Life finds form, appeared to the delighted eyes of men as flowers.

ELWIN HUGHES



# THEOSOPHY FOR CHILDREN

BY A YOUNG NON-THEOSOPHIST

IN the April issue of THE THEOSOPHIST there is a request that people interested should submit statements of views and knowledge on the subject of presenting Theosophical ideas to children. It has therefore occurred to me to set on paper some of my own views and experiences. I write not as a person who has experience of dealing with children, but as one who has himself been recently a child and who is perhaps still young enough not yet to have reached the fullest adult stature in mind or body. I am not a member of The Theosophical Society, and I do not claim to be a Theosophist. I have nevertheless given a lot of thought to this subject of presenting Theosophy to children, and in what follows I have drawn on my personal recollections, and on my diary in which the first entries were made when I was eight years old.

## PERSONAL REMINISCENCES

My parents became acquainted with Theosophical literature when I was not more than two years old. Although Theosophical ideas came rapidly to have a central place in their scheme of things, they were too busy to wish to devote any of

their spare time to The Theosophical Society which they never joined. At first they went to a number of meetings, and my father was even invited, probably because of his position in the community outside The Society, to take the chair at Theosophical meetings. Pressure of other work, however, and warfare in the locality which made journeys to meetings inconvenient, led to the breaking off of this connection, and for many years my parents have had no contact with Theosophical thought or movements except through books and magazines.

I grew up as an only child with this background. No definite attempt was made to convey Theosophical ideas to me. I listened to my elders and watched their attitude to things. I heard Mrs. Besant mentioned, and for a time I mixed her up with Mrs. Beeton who wrote the famous cookery book. I gradually picked up vague notions about Karma and Reincarnation. They did not seem very important ideas. Once when I had ear-ache my father put to me the suggestion that it is one's body that suffers aches and pains and not one's real self. This idea did not impress me greatly. I

took it for granted that aches and pains happened in the nature of things and that to trouble about them would be foolish. I did not therefore need to have them explained away philosophically or Theosophically.

Towards religion I very early became distinctly hostile. It was incomprehensible and dull. From early childhood I was an observant, critical, quietly irreverent little boy. As I grew older my irreverence and capacity for destructive criticism became more aggressive.

I was thus first drawn to read Theosophical books, not by moral problems, pious aspirations or deep intuition. I was attracted to Theosophical ideas by intellectual curiosity, by the same quality in me that led me to dissect clocks or to dissect the characters of people that I met, or the history or fiction that I read. This curiosity was not orderly or scientific, and it was not negative. I never dissected a clock without trying to put the wheels together again in a different way, and I have used my dissection of human character to write fiction or to guide me in personal intrigue.

A quiet, aloof little boy with an arrogant mind, I was left free by my parents to discuss all subjects and to study any books, to exercise my own will and choice wherever I was competent to do so. I attended a large co-educational school. I had access to a couple of thousand

books at home and to anything that I wanted out of a library in the town. The first Theosophical book that I turned to was *The Lives of Alcyone*. I was eleven years old. I saw that the work was about the consecutive incarnations of somebody, and, as I had heard about re-incarnation before, I read the book through out of curiosity. I had heard of Alcyone before. My father had given me a copy of *At the Feet of the Master*. It had looked dull, religious and preachy, and I had put it away unread.

I read all through *The Lives of Alcyone* with great pleasure very quickly. I had a vivid imagination, and the earlier lives in particular had an atmosphere that was fresh and congenial to me. Yet the book left me very dissatisfied. It told me nothing about what happened to the characters between incarnations and gave no information as to how the lives were seen and recorded. My father gave me C. W. Leadbeater's little book *The Astral Plane*. There I got great interest, for it brought the structure of things suggested by the lives to a further state of order and completeness, and it gave a reasonable and satisfactory explanation of many of my own personal experiences, my vivid dreams and my sensitiveness to atmosphere.

From *The Astral Plane* I passed quickly to *A Textbook of Theosophy* by the same author, to

*Man: Whence, How and Whither* and to *The Devachanic Plane*. By the time I was thirteen I had a fairly complete idea of the Theosophical explanation of evolution. I could be quite glib on Rounds and Chains and Planes and the like. This knowledge of the phenomenological aspect of Theosophy was consolidated by further reading, mainly in the works of C. W. Leadbeater. This mass of material shaped itself into a single large structure in my mind, and I saw the exquisite self-consistency of it all. I did not begin to think about its ethical and metaphysical implications till I was sixteen when I read *Talks on the Path of Occultism*. From that I began to struggle also to understand the mystical aspect, the way of approach to the centre of things which sometimes attracts a rational type of mind. Before I left school I had become acquainted with many of the classics of Theosophical literature. I had read between thirty and forty works on the subject, and read many of the larger ones as often as five or six times. When I was eighteen I bought a copy of *The Secret Doctrine* and read a lot by Krishnamurti.

My reading had been extending equally rapidly in other directions. I handled the material I gained from my reading with a kind of jesuitical cunning and a self-confident power of analysis and synthesis whose emergence I think owed a

great deal to my Theosophical reading and thinking. I passed into the university intellectually more sophisticated than my contemporaries who had read more widely on more orthodox lines and had spent less time day-dreaming.

I cannot easily say how far this kind of Theosophical upbringing and my readiness to accept Theosophical ideas has influenced my life. I have never held any Theosophical idea as exclusive or final, and I have made neither a complete philosophy nor a religion of Theosophy. Superficially, a member of The Theosophical Society would probably regard my sensitiveness to certain matters, my vegetarianism, my refraining from tobacco and stimulants, and my other negative virtues as good Theosophical orthodoxy; but there are other qualities in me that I am afraid would make some Theosophists uncomfortable.

To my account of the manner of my early approach to Theosophical literature I must add one important detail about a personal idiosyncrasy. I have always been sensitive to style and manner in literature, and I rather dislike anything but an absolutely plain style. The prose style that has most favourably impressed me is that of Voltaire. Emotional prose is most uncongenial to me. Mrs. Besant's poetic passages quite repelled me when I was a child. When I first

read *The Ancient Wisdom* I was irritated to find that she used the archaic word "builded" where I should write "built." And I was slow to forgive her things like that. Similarly, I was not favourably impressed by Dr. Arundale's habit of writing his paragraphs with a kind of refrain coming in again and again, and my very high respect for him as a man has not always prevented me from personally deploring some of his literary mannerisms. These considerations led me all the more to study the works of C. W. Leadbeater, whose style, though sometimes flat and limited, is always clear and simple, and sometimes has very great distinction.

So much for my personal reminiscences and experiences. I wish now to set down briefly some general observations that arise from them.

#### WHAT THE CHILD WANTS

Morality like wisdom cannot usually be taught, or rather evoked, by the printed or spoken word alone. If children are to come to express naturally and easily such qualities as kindness, unselfishness and intelligence, qualities of which Theosophists would approve, they can be more effectively helped, not by being given nice books telling them to be kind, unselfish and intelligent, but by the companionship of older people who are already spontaneously expressing those qualities.

Young children are interested mainly in phenomena, in things that happen round them and the way they work. Emotional development does not usually advance far in its outward expression till the late teens. The minds of small children indeed sometimes seem remarkably unemotional and almost cold-blooded. Young children also prefer the concrete to the abstract, the particular example to the general law, information to ideas. They are not usually deeply conscious of moral obligations. They are still engaged in collecting the material on which moral concepts are based.

Children are conscious of being children. They prefer in many cases that grown-up people should come to decisions for them. They often prefer dogmatic direct statements to hypotheses and the responsibility of reserving assent. They are subconsciously aware that they have not yet gathered enough material or experience to enable them to come to certain decisions for themselves. Yet at the same time they are very sensitive about being talked down to. The nearer they can get to a grown-up approach to a subject the better pleased they are. If, when I was a small child, I had been presented with a story book intended to present Theosophical ideas I should have met it with suspicion and some contempt. When I was very young we were taught history in the form of little

stories about boys and girls of long ago. The class reacted with a mixture of boredom and mild derision and the book was wisely withdrawn from use. The young people wanted real history, not child's play. A child will react more favourably to something that is a little above his intellect than to something that is a little below it, and it is a great mistake to underestimate the intellectual capacities of children. It is well known that publishers, in producing children's books, are not guided by the consideration of what children will actually appreciate, but by the consideration of what the grown-up relatives and friends of the children will think that they ought to appreciate. I should like to think that in the present case Theosophists will avoid such business cynicism.

#### AN IDEAL BOOK FOR CHILDREN

In my opinion the ideal Theosophical book for young children is a simple, straightforward account of exactly the same things that are put in Theosophical books for grown-up people. In my own case I found that in the books of C. W. Leadbeater. An ideal book for children would be a greatly simplified version of C. Jinarājādāsa's *First Principles of Theosophy*. On the other hand, one book for children is not enough. Like most people who have studied Theosophy intellectually, I entered the subject at

one point and expanded over such a wide territory that it could not be covered by one book or a dozen books. When the pace of learning is not forced for a child it is sometimes a very fast pace.

With a child or a grown-up person the book that makes the deepest impression is one that not only presents a subject or sets out information competently, but also strikes the clear key-note of a single strong personality. Such a book is far more effective than a compilation from a number of authors or a work written in the impersonal style of the competent journalist. A Theosophical book for children should not be compiled by a journalist or by a committee. *It should be written by one man or woman.*

#### A CHILD NEEDS FREEDOM MOST

There are particular circumstances in a child's life which may make it advisable not to give it early information about Theosophy. There are some things that are sometimes better not communicated to children until they have gained a certain power of self-defence against the hurts and conflicts of the world. I have probably gone further in Theosophical study because I was allowed to find it and pursue it at my own time and in my own way entirely by my own choice and on my own initiative. I do not believe that Theosophy can be conveyed surreptitiously,

that it can be presented in stories, that it can be disguised as sugar candy. Theosophy is ultimately a doctrine of the sword and not a fairy tale. It is a stuff that will not be diluted by water and those who make the attempt to dilute it do it no service and gain nothing by it.

Two things I should like to say finally. First, in the teaching of children, men and women are infinitely more important than books

or methods. Weight of character, simplicity of motive, and strength of intelligence are deeply creative; while nice books and efficient methods do not go below the surface. Secondly, if you are a Theosophist you may give Theosophical teaching to a child, and that child may reject your Theosophy and grow up in opposition to your most cherished ideals and notions. Yet that child may, none the less, be a better man than you.

### THE MYSTERY OF ARMERGIN<sup>1</sup>

I am the wind upon the sea,  
 I am the ocean-wave,  
 I am the song of the billows,  
 I am the bull of seven combats,  
 I am an eagle upon the rocks,  
 I am a ray of the sun,  
 I am the fairest of flowers,  
 I am a fierce boar in courage,  
 I am a salmon in the river,  
 I am a lake in the land,  
 I am the word of Wisdom,  
 I am the spear-point in battle,  
 I am God thinking in man.

Who gives light in the meeting on the mountain,  
 Who tells the periods of the moon,  
 Who knows the sun's resting-place?  
 I, even I,  
 Ochone a Ree!

*Ancient Erse*, re-trans. by F. H. ALDHOUSE

<sup>1</sup> Armergin was the Arch-Druid of Clan Milly, the Milesian race who entered Eire and are now its people.

# INTUITION

BY A. F. JOBBINS

**I**N writing his Gospel, S. John has made the bold claim: "We speak that we do know and testify that we have seen." It would be an ideal state of things if every writer and every speaker could truly preface his words with such a statement. On such a subject as Intuition there are but few who would venture to do so; but I have been careful to add to the thoughts I wish to put before you, some given by those whom you will undoubtedly consider to be among those who could make in all sincerity a similar claim to that of the writer of the fourth Gospel.

## WAYS OF UNDERSTANDING

All human activities are functions of the One Life; therefore, one way of understanding a particular function is by studying the vehicle through which it works; for example, I imagine man's first conception of that Life at all was through the perception of its various activities in the world of nature, and particularly in his own body; his sensations were correlated entirely to his physical structure. By those who have the psychic vision, emotions can be studied through their effect on the astral body; we are only conscious of thought as it

materializes in the brain—or at least in the mind; we can hardly consider these things at all except through their manifestation, and each form of manifestation has a particular vehicle.

And yet real, full understanding can hardly be gained in this way—it is the easier method of working from the known, or at least partially known, to the unknown.

You hold a manufactured article in your hand and you want to know more about it than can be revealed to a casual glance. What do you do? You take it to pieces and you learn a great deal; but the real test of your knowledge lies in your power to reassemble the parts, a much more tricky thing, as many of you have probably discovered when experimenting with a clock or a typewriter. How much more difficult when dealing with a living organism! By dissection much can be learnt, but the essential still escapes us. If we could only capture the real being and spirit of it, the whole complicated structure would be understood.

## A QUALITY OF THE SOUL

Intuition is often considered to be a product of the intellect; but closer consideration leads to the

conclusion that, although it may be perfectly true that genuine intuition cannot function except through a well and rather highly developed intellect—Higher Manas, if you will—it is not a *product* of intellect at all. I would rather say that *intuitive knowledge is an inherent quality of the Soul*, and therefore cannot function until man has come into conscious contact with his own Soul.

Professor Marcault has given us these illuminating passages: "The psychology of intuition is the psychology of the spiritual self." And again: "Intuition is the specific consciousness of spiritual man, the manifestation of man's inner god." This is in line with the conception of evolutionary consciousness known as "psychology of the levels," which would apply distinctly to the evolution of intuition, anything being regarded as intuition which came through from a higher level than the actual normal consciousness of the being.

#### THE THREE LOWER PLANES

The evolved man of today is definitely not at all, or at most only slightly, conscious in his physical body; if he is more than this, it is an abnormal condition, showing something is wrong. The heart-beat, the digestive process, etc. are only felt when the functioning is irregular.

Now, is man conscious in the emotions? I think it is indeed here

that his most acute consciousness is temporarily centred. It lies mainly in "like" and "dislike," pleasure and pain, joy and sorrow. He is conscious of the physical as it butts in to help on, or more often to hinder, his enjoyment. He is conscious of the mental, to a large extent, when it joins in to reason with him that there are higher things than enjoyment, a higher joy than emotional pleasure. This preponderance of the emotional consciousness is manifest in man's attitude towards his everyday duties, his willingness to do "nice" things, and avoidance of unpleasant ones.

Are we conscious on the mental plane? Yes, certainly, on the lower mental especially. No action can be done without thought, though a large number can be carried out without conscious thought. Conscious thought most often takes the form of memory or of reason; but to be conscious on the higher mental plane involves consciousness of oneself as the *thinker*—a conscious thinking which can control memory, reason, emotions and sensations, just as far as the thinker realizes his power to do so.

#### THE PLANE OF INTUITION

When we come to the intuitional consciousness, we find ourselves hampered by all these lower consciousnesses; for we can actually be fully conscious in any one of them only when the others are, at least



momentarily, subdued. It is for this reason that the first instructions for meditation, the object of which practice is to prepare the way for intuitional consciousness, are always to put the physical body in such a posture that it can be entirely forgotten—as I said, we are only conscious of it when it is uncomfortable; then to calm the emotional consciousness, to put away all thought—this because intuition acts like a flash of lightning and the lower consciousnesses too often act only as distorted lightning-conductors, carrying the flash in devious ways, when it becomes ineffective, if not definitely harmful. There must be no barriers, for intuition is the manifestation of *Buddhi*, if I may so put it, realized *directly* in the consciousness.

This raises the question, What is *Buddhi*? It is one of the most impossible things to put into words, for words belong to the world of forms, and man in his *Buddhic* state is formless. To understand it at all, I think we must glance at the whole constitution of man and the evolution of consciousness. To recapitulate: the consciousness in primitive man is centred in the physical body and its sensations; then it rises to the astral level, centring itself in the emotions; again it rises to the mental level and focusses in thought; again to *Manas*, or the higher mind, realizing abstract thought. Here we

seem to come to a line dividing spiritual man from the personality, and to me it would appear that there is something like a real gap in evolution here. This Soul, or Higher *Manas*, is often spoken of as the *bridge*; there must then be something to span; and, at least in our present state of evolution, it seems impossible to conceive of the consciousness passing from the level of thought to that of intuition—from the mental to the *Buddhic* level. It would appear that the small spark of Divine Life which comes right down into the densest matter is occupied, chiefly unconsciously, with the building and development of the vehicles of evolution—physical, emotional, mental; whilst, at the same time, the probably eternally conscious Ego is also meditating and evolving without any acute consciousness of what is going on in those vehicles; it is from this Egoic or *Buddhic* plane that intuition comes.

#### THE STATE OF BLISS

*Buddhi* is often called the bliss-body or bliss-consciousness, and it would seem to be an appropriate name. It is the first conscious state and, if the purpose of creation was the desire of the Creator to know Himself, then indeed great must be the bliss of this condition of universal consciousness. "Male and female created He them"; there is duality, an absolute essential of consciousness,

for without its opposite can nothing be known. A state almost impossible for us now to conceive—in spite of duality, positive and negative, male and female, good and evil, no idea of separateness—Eve was part of Adam; it was only after the mind principle had begun to work that he could say: "The woman thou gavest me" did so and so, seeing the woman as something distinct from himself, even hostile to him—good and evil as opposite and antagonistic, rather than complementary one to the other.

On the purely Buddhist plane all knowledge is by identity, a most important thing to realize if we are going to consider intuition in connection with the Buddhist consciousness—a realization of unity.

In a beautiful passage in *The Bhagavad-Gītā* we find a description of the real state of Buddhist consciousness:

He who hath found the Peace within, and who hath been so illumined that he findeth his joy and happiness within himself—and knoweth that within him is the Kingdom of Heaven—verily he gaineth the Peace of the Real Self, because he hath blended himself with the Real Self. They from whom the illusion of duality and separation hath been removed, see all Life as One, and emanating from One. The welfare of the All becomes the welfare of the One to them, and to such cometh the Peace of the One. This Peace which passeth all Understanding, cometh to those who know themselves for what

they are, rather than for what they seem to the smoke-blinded eyes of the world. Being freed from the bondage of desire and sense-passion they master their thoughts by their Wisdom—and their senses by their thoughts.

That wonderful spiritual consciousness is the real man; but while, during incarnation, he is not always aware of it in its perfect state, yet he senses it; in its Love-aspect, as love for another being, as emotion, as passion; in its Wisdom-aspect, as intelligence, cleverness, knowledge, complexity, and the like. But again I would emphasize that man *is* Spirit, however many forms that Spirit may ensoul. On the Buddhist plane he is eternally conscious of the bliss of unity.

#### THE PRESENT STAGE

Coming back to the evolutionary theory of intuition, we see that consciousness has worked its way up to Higher Manas, or synthetic mind; but it can rise no further. The Ego has also evolved to a certain stage; individual men now stand—at least the most evolved of them—it seems to me, in one respect, at the same point as the human race as an entity, today. The evolution of the race as a whole cannot progress until there comes a fusion of East and West; individual man can go no higher until there be a fusion of spirit and matter, from which *spiritual* man would emerge. For this, Spirit must consciously come

down into form ; and it can only do so when the form is adequate.

This conception is borne out by a passage in *The Secret Doctrine* :

Buddhi has no hold upon mere form. It is like the breeze where there is no tree or branch to harbour it. It cannot affect the form where there is no agent of transmission. Therefore, it cannot enter into the Personality of man, but hovers over it ; while in the lower vehicles, the "four wicks," the consciousness evolves. Only Manas can cognize it. When the wicks are prepared, then Manas can act as the spark to carry to them the flame of Buddhi, and the whole man becomes an illuminated soul—the purpose of his life is fulfilled.

That is the state of man who has fully attained Buddhic consciousness ; we are far from it as yet. However, flashes of Buddhic consciousness, or intuition, may and do occasionally pierce. The personality can rise no higher ; but Spirit descends.

As the life principle in man has first forced its way down into the three lower principles, so the time comes when man must begin with determination to send his consciousness up into the higher planes. Unless the lower vehicles are strongly developed, this will be too difficult a task to achieve. The consciousness must be raised gradually, and only a strongly developed and controlled mind can accomplish this, and that after ages of effort and

constant determination. In this way only is it possible for man to attain to intuitive knowledge and become conscious in the spiritual mind.

To quote again from Professor Marcault :

Intuition is not a rising of the personality towards the Ego, but a coming forth, an emanation of the Ego towards the world, through the personality. In intuition the self objectivizes himself—projects a portion of himself outward and downward (object, emanate, express, project are all equally descriptive of the true direction of the flow of life).

How is this intuition received ? Often unexpectedly. Why ? Because there is relaxation, no opposition of the mind and reason. Thus, when we are not thinking about a problem that has been puzzling us, the solution comes like a flash. This applies both to mathematical or scientific problems and to any decision in life.

In the *Sūtras* of Patanjali, there is this passage :

Experience of the pairs of opposites comes from the inability of the soul to distinguish between the personal self and the Spirit. The objective forms exist for the use and experience of the spiritual man. By meditation upon this arises the intuitive perception of the spiritual man.

Intuition might indeed be called consciousness of God in His Love-Wisdom aspect. God in all His

aspects is Unity. Directly reason is applied, there is duality and there results confusion and complexity. This is, I think, why Krishnamurti so often insists on the unwisdom of comparing different aspects of Truth and trying to reconcile them.

It is essential to remember that Intuition is the result of constant recollectedness; that is, a constant realization of the Self or Soul as the real man, and the lower vehicles as his instruments. This can be attained only by concentrated and continual awareness of the relationship in which the Soul stands to the mind and to the brain, and by realization, through meditation, of the plan of evolution. It comes back again, perhaps, to one of the wisest and most enlightening injunctions ever given to man, "Know thyself." When, and only when, the lower and the higher consciousness are in complete harmony, can the illumination of the Soul pour down.

#### AN IMPERIOUS SENSE

Now, how can intuition be recognized so that it may be trusted? First of all, being a manifestation of Egoic energy, it has nothing to do with the form side of life, and we can therefore know that nothing is true intuition which comes from any emotional or mental contact. It is often entirely *unreasonable*, in fact, that is one of its main characteristics, the other being *persistence*. Because of its unreasonableness,

there is often great difficulty in explaining it to another. It may be an intuition connected with some line of action. The decision is inevitable; is, in fact, taken in that first flash. For nothing could perhaps describe intuition better than the word "*imperious*." The *cons* from the point of view of the reason are strong and numerous; but leave it alone, and in a little while reason will understand; follow intuition, it is the only sure guide, for it is *you*. It is a flash of your true self, of which no one else can come to a thousandth part of even that minute knowledge which you yourself have.

A practical question is whether we can even now make some practical use of this embryonic Buddhic consciousness, manifesting as yet only in infrequent flashes of intuition? I think we can. The greatest incentive in life is an ideal, a goal. And it is only man who can gradually and by sustained effort raise his consciousness from matter to spirit, from the unreal to the real, from earth to heaven.

#### THE FUTURE

We are frequently being told recently that in the near future the progress of humanity will depend on group-work, and that for this purpose group-consciousness is being evolved. This would seem at first to lessen the responsibility of the individual and to decrease his

value. But this is not really so, for surely the strength of the group depends upon each individual unit, and to make the group effective, each member must be effective. The past has certainly known the conflict between the thinking mind of the individual and the fettered collective mind. But the problem has never presented itself in the same way as today, because the collective mind, imprisoned as it is in modern organizations, modern apathy and modern national emotions, is a unique phenomenon. These fetters can be broken only by the emancipation of individual minds comprising the group; and it is, of course, evident that the higher the thought, the more effective it will be for good; so that those thinkers who can tap the realm of intuitional knowledge will

become the real saviours (although probably unknown) of the civilization in which they live.

Finally, all thought of separate-ness in any aspect is the greatest enemy to the progress of the man who would attain the realization of the intuitive consciousness. To attain it he must constantly hold the thought of it; he must, by co-operation, by sympathy, by harmony, work it out in every department of life—thus will those “wicks” of the lower personality of which I spoke, be filled with oil which will one day be so purified by wisdom and love as to become that spoken of in the Koran as “the oil which would well-nigh give light of itself, though no fire touched it.” It is when man has lost the idea of separateness and feels himself one with all life that the eyes of his intuition are opened.

In proportion as he simplifies his life . . . solitude will not be solitude, nor poverty, poverty, nor weakness, weakness. . . . If the day and the night are such that you greet them with joy, and life emits a fragrance like flowers and sweet-scented herbs—is more elastic, starry, and immortal—that is your success.

THOREAU

# THE SPIRITUAL POWER THAT IS HAPPINESS

BY GEORGE S. ARUNDALE

THERE are three types of people living in the world. There are those who "ask to see the distant scene," who desire to move towards it, who are both restless and venturesome. There are those for whom "one step" suffices—a short step, a step fully safeguarded on all sides: these are cautious, yet conventionally dissatisfied, and must, therefore, move, though preferably in grooves and ruts. There are those who have no urge even to take a single step: they are content where they are, and are convinced that any change would involve disaster.

There are also three types of teachers living in the world. There are those whose objective is to help the individual to discover and tread his own particular way, and who, therefore, seek to help him to find it—as far as possible effacing themselves and their own particular ways. There are those who combine certitude as to a particular outlook on life with strong denunciation of any outlook which conflicts with it. There are those who ignore all other outlooks, being self-centred in their own individual outlook and requiring conformity, perfect conformity,

and nothing but conformity, with such outlook.

In other words, there are those who hold that all roads lead to Truth, and that all travellers, no matter what their roads, are approaching Truth. Hence every traveller must be helped where he is to take his own next step. There are those who hold that certain roads do not lead to Truth, and that such roads must, therefore, be denounced. Finally, there are those who hold that there is but one road to Truth, their road, and that all other roads are positively false.

This is written by one who has been taught by the first type of teacher, by those who are wise enough to take each pupil where he is and to help him on his own road. He has trodden his own individual way more quickly by reason of the understanding with which he has been surrounded, and also because he has been encouraged to take hold of himself where he is, with the physical, emotional and mental equipment ready to hand, and to build the edifice of his future upon the known. It is his experience, therefore, that unfoldment develops most

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surely, most quickly, and most safely, when the individual is helped to develop the faculties and powers he already has rather than to seek to awaken faculties still lying dormant, and the right awakening of which would seem to depend upon the fullest use being made of powers already more or less awake.

There are very few in the world who have no urge whatever to penetrate into the unknown, into the hidden, who have no desire at all to strengthen the faculties they already possess, or to see if perchance there are not yet other faculties which might be developed—whether for personal or for altruistic ends. The modern world teems with persons and organizations pretending to be able to satisfy such urge, just as it teems with individuals who are eager to clutch any straw which seems to offer help in reaching the mysterious, the occult, the marvelous.

There are people who style themselves Yogis and offer tuition to all and sundry for money payments. There are organizations which give themselves high-sounding names, publish subtly suggestive literature full of mysterious allusions, but always ending in money equivalents for so-called revelations and training in the development of hidden powers. Certain publications reek with the cunning advertisements of these exploiters of the common and very natural human characteristic

of seeking any escape whatever from the devastating darkness in which so often a life sentence seems as if it had to be served.

Ever is there the demand for Light! More Light! And there are those in the world who have no shame to pretend to satisfy this yearning with bread when in fact they provide but stones. Neither lasting happiness nor spiritual power can be bought with money. Nor can they be achieved through correspondence courses. Nor can they be gained save at a price—the price of a transmutation of the coarse into the fine, the lower into the higher, the less into the more. It is true that fleeting happiness can be bought with money. It is true that certain powers can be acquired through money payments. And both can be gained by the aid of the mind and physical experimentation.

But enduring happiness, the happiness that blesses others even more than it blesses its possessor, must be won by sacrifice, that is by making more holy those things of life which are less holy, by making whole those things that are but parts, that express the less instead of reflecting the more. Such happiness is the outward and visible sign of spiritual power. Spiritual power endows its possessor with happiness, the happiness which passeth the understanding of those whose happiness comes and goes impermanent.

Hence, spiritual power is the out-weakness to strength, of ugliness  
 come of sacrifice, of an ever-in-to beauty, of dis-ease to ease, of  
 creasing adjustment of ignorancefrustration to triumph, of sorrow to  
 to wisdom, of chaos to cosmos, ofjoy, of storm to peace.

## A TRUTH EXCHANGE

Our work is not to announce truth but to establish a home for truths—these at the choice of the members themselves. Our Society is a Truth-Exchange.

We have the duty of encouraging in each member both a positive interest in his fellow-members, whoever, wherever, whatever they may be, and a positive appreciation of his fellow-members' beliefs and convictions, whatever these may be.

The Society has no call to sit in judgment upon the beliefs of its constituent membership, but to collect as many varieties of truth as it can and to weld them all into an unbreakable solidarity.

Every one has truth, and has a measure of the Truth—if we can thus suggest a particularization of Truth. Nothing living is other than an expression of Truth. Be his faith what it may, be his political views what they may, be his outlook on life what it may—each is a shadow of the Eternal Reality, distorted it may be, a caricature it may be, yet a reflection in some degree.

The Theosophical Society is founded upon this fact, and welcomes to membership all who in some way recognize this fact and are willing to try to live it by taking interest in and appreciating expressions of Truth other than their own.

And no individual member with his own individual certainties must imagine that the all-inclusiveness of The Society is in any way compromised by the existence within it of certainties diametrically opposed to his own.

No truth can ever suffer from proximity to falsehood, assuming there is such a thing as falsehood. I think we ought to speak of all-inclusiveness instead of neutrality. And we must not imagine that all-inclusiveness can be threatened by any expression, however vehement, of something which it includes.

Let it also be realized that dislike is a form of ignorance. Nature dislikes nothing, for it includes everything. We dislike that which we do not know or that which we are not wise enough, strong enough, to appreciate. The wise have no dislikes. If you dislike, remember that you are contacting in that dislike an expression of your ignorance.

# LEAVES FROM THE ARCHIVES

## XII. H.P.B. Lived Here

ON Easter Sunday last a simple ceremony took place on the "Roof," with which such happy memories are connected from the past. Happy and glorious memories of the feet of the Masters having trodden that holy spot, of our leaders having lived round about that centre, in the upper story of the Headquarters Building; of the Friday-evening meetings and the talks on esoteric and allied subjects near to the heart of every sincere Theosophist. But also sad memories of passings and of goings, of H.P.B. and C.W.L. who left Adyar to die in far-off lands, of H.S.O. and A.B. whose left-off bodies for the last time passed the "Roof" on their way to the cremation-grounds.

The little ceremony referred to was the unveiling by Dr. G. S. Arundale of the H.P.B. memorial stone, placed in the eastern wall of her old study-and-bedroom, between the two windows that look out upon the "Roof." In 1889 a new bedroom was constructed, also abutting on the "Roof" and later rebuilt by Colonel Olcott.<sup>1</sup> In the course of the years several changes

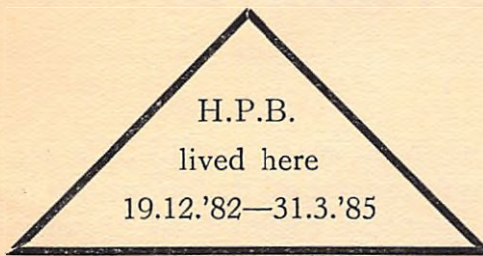
had been made to H.P.B.'s old study, among others the erection of a partition wall to divide the once fairly large-sized room off into two separate rooms. This wall has now been taken down, and the room, in other respects too, restored to its original state,<sup>2</sup> as nearly as was compatible with present conditions. It has been furnished also with some of the furniture used by H.P.B., among which are her large writing-table, given to her by old Subbaiah Chetty, and a curious carved cupboard. The lower part of the latter consists of a chest of drawers, of which the upper drawer is an *escritoire*. The upper part is an ordinary cupboard, but with glass-doors. Besides another carved cupboard, there is also a chair of H.P.B. and a chair of Colonel Olcott. The room will be used as a kind of museum for some more precious and personal relics of the early times.

The memorial stone is of a triangular shape, somewhat in the form of the tympanum of a Greek temple,

<sup>2</sup> As sketched in the ground-plan, published with the notorious Report of the Society for Psychological Research in the Coulomb-Missionary conspiracy.

<sup>1</sup> *Old Diary Leaves*, III, 75, 379 (2nd ed.).

and the inscription it bears is as follows:



The dates mark the time that H.P.B. lived here, at Adyar, the centre of its occult life, but therefore also a storm-centre, as we shall see.

When the Founders reached India in 1879, they settled in Bombay, where for the next three years was established the first Headquarters of The Society in the Motherland. On 17th December 1882 the Founders left the town by train, and two days later "reached Madras early in the morning. Met at station by about fifty Fellows including the leading ones. And, strange to say, Raja Gajapaty also came. A lot of them escorted us to Adyar. Our beautiful home seemed a fairy-place to us. Happy days are in store for us here."

Thus Colonel Olcott gave vent to his enthusiasm in his personal diary under 19th December. And though the next day he had to record "petty tribulations about servants, etc.," and on the following days again that they "are now filled with petty details of purchases, etc., etc.," or with "bother

about getting mechanics to work in the holidays," and so on, his ardour never a moment flagged, so that on the last day of the year he was even obliged to write:

"For the first time within my recollection I let the old year go out without noticing it. I was hard at work at my desk upon a review of Mr. Hume's correspondence with myself and others.<sup>1</sup> At 1.47 a.m., January 1, 1883, I first observed it."

Of exceeding interest is the fact that apparently from the very first the place was hallowed by visits from the real Founders behind the scenes. I make no apology for giving the Diary-note of the 29th in full:

"Iyaloo Naidu went home after a visit to us until now. What a good heart is this man's! To him we owe the possession of the new home, as it was bought in his name and he advanced Rs. 3,500 towards its purchase. [The Master] Morya comes to see H.P.B. every day. She made me promise that if she should die no one but myself should be allowed to see her face. I am to sew her up in a cloth and have her burnt." In margin the Colonel later wrote in blue pencil in Hindi: 'Apna ekeen manfik *aram ho!*' [May peace be yours which you deserve!]

I skip the next years, till we come to the last days of March

<sup>1</sup> Published under the title *Hindus on Esoteric Theosophy* in April 1882, and "slightly enlarged" in July of the same year.

1885. The infamous Coulomb-Missionary attack on H.P.B.'s veracity and the genuineness of her occult powers, had left her health impaired, and her name tarnished in the eyes of the ordinary world, so that it was thought advisable—whether wisely or otherwise, we shall here leave undecided—that she should say farewell to Adyar and India altogether, and for some time at least go into retreat in some quiet spot in Europe. The Colonel wrote in his Diary on the 29th:

“H.P.B. finally handed in her resignation as Corr [esponding] Sec [retary] and concluded to go abroad somewhere for her health, as this constant excitement is killing her. Discussing places and plans”; on the 30th: “H.P.B. and party preparing to go. Bawaji received orders [from the real Founders] last night to go along . . . Hartmann and I went to town and took tickets and I negotiated loan of funds.”

And then, in the evening of the 31st after the party has left, or in the morning of the next day, we may picture the Colonel writing down that cry from the heart for his friend, his teacher, and his collaborator, sitting alone in his office, facing alone the dark future, and carrying alone the burden of the Organization he had created ten years before, and would still have to govern for twice that time more, with the help of the real Founders,

if not of H.P.B. His Diary-note says:

“H.P.B. sailed for Naples, with Miss Flynn, Bawaji, and Dr. Hartmann. Poor, dear, old chum of ten years' collaboration: thus we part because of the results of your own indiscretion as to the recipients of your confidence. A curse upon traitors! And now I am left to face the future alone. Master, Father—with *thy* help I conquer! I slept for the first time in H.P.B.'s room, by her request.”

If Colonel Olcott had understood better the more intricate workings of karma, he would probably not have called H.P.B.'s relationship with the Coulobms a mere “indiscretion.” However, his feeling for the harm done to his child, The Society, was evidently not directed to her but to the miserable traitors.

Of special importance for our present purpose is the last sentence of his Diary-note, indicating that H.P.B. apparently charged him to stand guard, as it were, over her bedroom, the one built in 1884. He did so faithfully till his death.<sup>1</sup> And whether by design or unconsciously, but the significant fact is there that his successors in the Presidential Office have up till now faithfully kept to that room (now rooms) as their work-room and bedroom (Dr. Besant), or their work-room alone (Dr. Arundale).

<sup>1</sup> Cf. *Old Diary Leaves*, III, 222-3.

A. J. H.

# NEUTRALITY OR . . . ?<sup>1</sup>

## VII

*"Neutrality: America Supports the President"*<sup>2</sup>

AS one who thought that, provided we did not endanger those of our members still in Germany, The Society should have made a bold declaration on the question of the horrible atrocities and penalties inflicted in Germany upon Jews and political victims, one feels somewhat surprised, in view of the reference to the Theosophical Order of Service, that no approach to the Order has been made with a view to the issue of such a declaration. The reasons usually given against a positive declaration—which could have been even more condemnatory and effective if mere denunciation had been avoided—did not and do not apply in the case of the Theosophical Order of Service.

The Theosophical Order of Service is a piece of machinery that might have been used for such a purpose in the present case.

I do not know what Mr. Cook has in mind when he claims that The Theosophical Society "is in a unique way the outer world organization of the Inner Brotherhood," or what he means when he follows this up by saying that The Society "in other words to remain . . . silent and neutral, since all is within the Great Law." Whether it is de-

<sup>1</sup> The six previous statements on this subject will be found in THE THEOSOPHIST: February, page 400; April, page 94; May, page 182.

<sup>2</sup> See the April THEOSOPHIST, p. 94.

sirable to claim that The Theosophical Society is in a unique way the organization of the Inner Brotherhood *at any time* in view of the evident fact that we are quite ignorant of what an "outer world organization of the Inner Brotherhood" might be or can be, is open to question. What is claimed in that phrase is surely something *ex cathedra*? It is surely open to another member of The Theosophical Society to say that since the Theosophical Society is in a unique way the outer world organization of the Inner Brotherhood, it is cowardly for The Society to be silent and neutral in face of the German brutalities. Both points of view are equally valid, but both are irrelevant, to my mind.

If we wish The Society to be silent in face of cruelty since all "is within the Great Law," why not also be silent in face of ignorance, unwisdom, bigotry and the twin-brother of cruelty—spiritual blindness? Would it not be better to say in any case that "all is *presumed by us* to be within the Great Law," and that therefore The Society should remain silent and neutral in the circumstances in question?

Would it not also be better to say that since *we presume* that The Theosophical Society is in a unique way an (not "the") outer world organization of the Inner Brotherhood, therefore we think The Society should be silent and neutral?

But do we not sometimes presume too much?

D. JEFFREY WILLIAMS, *London*

## VIII

With reference to the letter from Mr. Cook in the April THEOSOPHIST dealing with the question of the neutrality of The Society, I do not think it meets the reasoned statement on this matter made by Dr. Besant in her address *The Changing Outlook*, first published in THE THEOSOPHIST for November 1916, and reprinted on page 376 of THE THEOSOPHIST for January 1938. Neither does it meet the explicit statement made in what is stated to be a communication from a Master, published in *The Theosophical World* for April 1937, and reprinted on page 383 of THE THEOSOPHIST for August 1937.

The statement made by Dr. Besant on the neutrality is a considered statement, and as far as I know none of those who maintain that The Society should be neutral have shown wherein the reasoning in that statement is faulty. Although one naturally agrees that the statement should not be accepted *merely* because Dr. Besant made it, one must take into account the authority carried, and rightly carried, by any statement of Dr. Besant on this question of The Society's neutrality. This applied in even greater degree to a statement said to have originated with the Masters Themselves.

Until, therefore, it is clearly shown that Dr. Besant's argument is based upon faulty premises or illogical reasoning, those who, like myself, think that the neutrality of The Society is a mis-

taken policy and not in accordance with its Constitution, will remain unconvinced with the arguments advanced by Mr. Cook and others in its support.

Mr. Cook's letter raises a further issue, the implications of which he does not appear to have realized. *If* The Society, *qua* a Society, is to be a neutral body and "to remain as a body silent and neutral, since all is within the Great Law," what is the *raison d'être* for its continued existence? All the activities that at present are conducted within its framework could be equally well conducted by its members in their individual capacities without the necessity of a Society. Lectures, classes, etc. could equally well be carried on, especially if the sentence quoted above were to be strictly interpreted, which would mean that The Society should definitely stop teaching from its platforms reincarnation, karma, the life after death, the existence of the Masters, etc., on which The Society *as a body* is at the moment certainly *not* neutral, since the freedom of its platforms, classes and publishing organizations would certainly not be given to those who would wish to present a reasoned argument against the existence of these things.

If The Society is to be neutral as a body, it must be honest about its neutrality, and it is not honest to say that it is neutral to teach certain things from its platforms and in its classes and books, saying that the individual member is free to accept or reject them as he pleases.

LEONARD C. SOPER, *London*

# NOTES AND COMMENTS

## THE INDIAN SCIENCE CONGRESS

MAY I draw the attention of the overseas members who wish to visit Adyar some time this year or the next to the fact that the Indian Science Congress is to hold its next annual Session in Madras in the first week of January 1940 (from 2-1-'40 to 8-1-'40). This will be immediately after our International Convention which happens this time to be also in Adyar, Madras, in the last week of December 1939. Thus, this will be a unique opportunity to our delegates from overseas who are interested both in Theosophy and Science to visit India and attend both these functions, also to renew old contacts and make fresh ones. There will be, very probably, a symposium on "Science and Social Relations" in the Science Congress Sessions. We could avail ourselves of this occasion to pass a comprehensive Resolution which would give a correct lead to the scientific thought of the world and go a much further way than the resolutions passed by the American and British Associations for the Advancement of Science at their recent annual meetings. A Committee has been appointed by me at Adyar to go into this matter. All who are keenly interested in the above question are requested to send their well-considered views to Prof. Kanga, The Theosophical Society, Adyar, Madras, who is the chairman of the committee.

G.S.A.

## HOW ONE BECOMES A THEOSOPHIST

Dr. Anna Kamensky writes in *L'Action Théosophique* for October 1938 :

There comes a moment in life when all pleasures lose their savour, and when we feel the suffering of the world as our own pain, so much so that this suffering becomes an obsession, and we are no longer able to dream of repose or of personal good fortune. Then we begin to search with passion for the cause of this suffering and the way to relieve it. We feel alert to help every noble cause; we approach beings to protect or instruct, but the thirst which devours us cannot be quenched, for we are only able to help in an imperfect and temporary fashion, as long as we do not see the true reasons for that suffering.

However, we continue our efforts with ardour, without allowing ourselves to be rebuffed by the obstacles, ready for all sacrifice sooner than abandon the object of our quest. We become the friends of the feeble and the oppressed, the protectors of life which would grow and expand, the defenders of justice and of truth. So in the middle of the blackest night we continue to open up a way towards the Light.

And one day in an unexpected and marvellous fashion a flash of lightning illumines our night and a beacon-light is lit. We have found THEOSOPHY.



What a radiant vision! What a revelation! Human evolution throughout the centuries appears to us as an ascension toward a luminous peak where shines the Temple of Divine Wisdom. Great is our joy to know that we can become conscious collaborators with the Great Plan, that we can change effects by working on causes, and that we can become the apostles of the great Message by befriending all beings in the universe.

Then we enter The Theosophical Society, for we feel that it is there *the first step* is to be made, and every day a new force comes to inspire us, and new horizons unroll themselves majestically before our eyes. Our dream is realized; we become, in truth, useful helpers of humanity, knights of Service and of Truth.

### BLINDFOLD, HE SEES THROUGH HIS SKIN

*The Sunday Referee* for 12 March 1939 tells of the strange powers of Mr. Brown, Corporation employee of Canning Road, Walthamstow, London, E. 17, who can read a book or newspaper, ride a motor-cycle, play darts or billiards, table-tennis, cricket and football, with his eyes covered first with dough, then with cotton-wool, and then with as many bandages as a sceptical one may wish to wind.

He is a groundsman on the Walthamstow Corporation sports-ground, and often marks the white straight lines on a football pitch blindfolded. He has had this power from childhood and does not like "capitalizing my uncanny power.

As for explanations: "I've seen all sorts of doctors and specialists, and each has different theories to account for it. I myself do not try to explain it. It just happens—that's all."

It is hoped that some Theosophist will show Mr. Brown a copy of *Clairvoyance* by C.W. Leadbeater, in which his particular type of clear-seeing is catalogued among a number of other equally interesting types.

### GERMANY TODAY

A correspondent writes:

I completely agree with what you have written in the Watch-Tower notes during the last year. What you say there is quite in accordance with my impressions and personal experiences. It is dreadful that my country is for the second time in this century in the grip of the dark forces, and I have often asked myself how it will come out of it? There are still such wonderful qualities in my countrymen, especially in young people (whose idealism is shamelessly abused), that I cannot think that the situation is hopeless, but I wonder *how* they can free themselves as long as *every* activity, except the officially allowed one, is suppressed.

How can I personally be of any use to my country in the present situation, except in trying to send out as pure and kind thoughts as possible? This is often exceedingly difficult in the midst of waves of hatred by which one is constantly surrounded. I know now by experience what it means to be threatened by demons of hatred and destruction. Probably it is my Karma to stand this poison without being adversely affected by it.

I wish I could help you in your work *outside* my country because there is no possibility at all at present to do it on its territory.

Whatever may happen, I shall stand on the side of the Masters.

#### PARLIAMENT OF MAN AND FEDERATION OF THE WORLD

"The Coming World State" is the chief theme of this month's Watch-Tower notes. *The Modern Review* for May just received as we go to press, also has a fine editorial note on the same subject, as follows:

Considering the state of the world country by country, if there be some robberies or murders in a civilized country with a settled government, people do not despair of the future of civilization in that country. For the number, power and influence of those there who obey or are prepared to obey the moral laws and laws of the State are greater than those of persons of the opposite kind. The former can control and sometimes reform the latter.

Similarly when some nations or their masters transgress moral and international laws, we need not despair of the future of civilization in the world. What is wanted is such a great combination of States which obey moral and international laws as would be able to keep in check and reform States or combinations of States which break these laws. Such a great combination is yet to be. Great thinkers and idealists have dreamt of it, still dream of it. The dream will be a reality some day. What form it will take cannot be definitely forecasted.

The power of combination and of obedience to the lower self displayed by

bad men must be exceeded and surpassed by the power of combination and obedience to the higher self of man put in practice by the good. God has endowed man with this power and with freedom to develop and exert this power. It is for man individually and mankind collectively to be more and more perfect in this way. It is the glory of human nature that, though he is free to fall or rise, he perceives the beauty of the ascent and, difficult though it be, tries to ascend and reach the summit.

It is better that God has given man the power to dream of the Ideal World State and to build it up step by step by his free exertions than if He had given it ready-made, to some impeccable, instinct-bound, machine-like creature.

#### THE WHITE HOUSE IS A LITTLE GHOSTLY

This is a Reuter's news-item taken from *The Indian Express*, Madras, for 23-4-'39:

Mrs. Roosevelt sometime finds the White House a little ghostly, she revealed when describing life in the President's home in Washington.

Sometimes, she said, she experienced a "curious feeling" when working at night in a room where many past Presidents have worked.

"You get a curious feeling that the upstairs rooms of the White House are a place where people have lived, and lived hard," she told an audience before which she was lecturing.

"Old houses get an atmosphere of their own. And old houses have noises at night. Sometimes when I am working late in my room, I feel there is somebody in the room."

# CORRESPONDENCE

## ITALY

YOU have published in THE THEOSOPHIST of March the letter of Avv. Castellani dated 24th January.

I say that this letter is absolutely inaccurate, because if it is true that the political Authorities have dissolved The Theosophical Society, it is not absolutely true that The Society's assets (books, files, membership list, etc.), have been consigned to the Authorities. I can say that the Authorities declared that such things did not interest them.

And so, everything remained in the hands of Mr. Castellani and his friends to whom belongs the great responsibility of the dispersion of The Theosophical Society's property.

That is sorrowful and shameful, but it is necessary to tell all the truth.

DOTT. GIUSEPPE GASCO

*Moodovi Breo,*  
28 March 1939

## QUERY TO MR. COOK

On page 94 of the April THEOSOPHIST there is published a letter from Mr. Sidney Cook of America.

The letter deals with the neutrality of The Theosophical Society, but I am not here concerned with that question.

My purpose in writing is to see if you will allow me the privilege of asking Mr. Cook—through your journal—what he means by, . . . “there have been in the past years persecution of

the Germans by the Jews; though those persecutions have been of an entirely different nature. . . .”

Will Mr. Cook please tell us where and when the Jewish persecutions of the Germans took place?

Thanking you in anticipation for allowing me the privilege I solicit,

*Edinburgh,*  
24 April 1939

JACK GOLDMAN

## A CORRECTION AND AN APPRECIATION

I have the March THEOSOPHIST containing my “Approach to *The Secret Doctrine*.” Probably the mistake is mine, but I notice on page 442 that the passage about the nuptial number is assigned to the *Timaeus*, but of course it occurs in the *Republic*. I am very sorry this slip occurred.

I also noticed that there is omitted from the printed article my emphasis upon the fact that *The Book of the Secret Wisdom of the World* is actually a sort of laboratory manual. It is clear to me that such is its character, the ideographs being actual drawings of nature's processes, whereas the Stanzas are the text and descriptive matter. I wished to emphasize this on account of present developments in The Society, such as Dr. Arundale's book on Yoga (*The Lotus Fire*), etc.

I take the opportunity to congratulate all concerned on the real beauty and

thoroughness of the new edition of *The Secret Doctrine*. The index and glossary are particularly fine.

*Lansing, Mich.*

FRITZ KUNZ

6 April 1939

### THE FOURTH DIMENSION

In Mr. A. C. Hanlon's article in the March THEOSOPHIST entitled "Immortality and the Fourth Dimension" it is stated that "the fourth dimension . . . is the symbol . . . of that spaceless Reality . . . the Absolute" (p. 444). On the following page this is said to be "Immeasurable."

Spaceless and immeasurable—yet having dimensions of which the fourth symbolizes the Absolute?

The word "dimension" means measurement, magnitude—and relates to extensions of matter which are of course measurable. The word has no meaning otherwise except in a rhetorical sense occasionally.

Again, a two-dimensional world is said to be imaginable as "a calm sea with flat creatures of exceeding thinness" (p. 447). No degree of thinness can make a creature two-dimensional. All must be three or nothing. An immeasurable fourth dimension and creatures of two dimensions only, are unnecessarily confusing.

In *The Secret Doctrine* Mme. Blavatsky, fifty years ago, protested against the mis-use of the term "fourth dimension," concluding a lengthy reference with—" . . . the expression is far more incorrect than even the familiar phrase of the sun's rising and setting" (I, 271-2; Adyar ed. I, 295-6).

Mr. Hanlon's article is most interesting and thought-provoking but surely would gain greatly by the frank acceptance of consciousness as without dimension, and the omission of a misleading term.

*Wimbledon,*

E. L. GARDNER

25 March 1939

Heat that produces light may be destroyed, but the light goes on for ever, even to the uttermost reaches of space. If you take a candle out in the night, its flickering flame hardly illuminates the nearest bush. And yet its radiant energy begins an eternal journey. Blow out your candle and soon the heat is gone, but the light that has started on its way moves ceaselessly past the farthest stars. While in the flame, the heat and light are one and indivisible. The moment the physical body of the flame is gone, with it goes the heat. Its temporal life is spent. But nothing can destroy the light that once lived in that flame. It is immortal, its journey endless.

DAVID SEABURY in *Adventures in Self-Discovery*

## BOOK REVIEWS

*A New and Authentic History of the Rosicrucians.* Compiled by Fr. Wittemans, Advocate and Member of the Belgian Senate. Translated with Documentation by Durvad (Francis Graem Davis). The Aries Press, Chicago, 1938. Pp. 244. Price \$3.00 net.

It is a pity to see a perfectly honest book, an old acquaintance, spoilt in its new garb by American mystery-mongery. The history here offered is neither "new" nor "authentic." In the original Dutch edition, which appeared at the Hague fifteen years ago, published by L. C. Boucher in the "Noord-einde," it bore the simple and honest title *History of the Rosicrucians (Geschiedenis der Rozenkruisers)*. I knew both the writer and the publisher at the time, we were brother-Theosophists then, I do not know how it is now. But the book was the product of a serious student of Theosophy and allied movements like Masonry and Rosicrucianism. I think the author would be the first to repudiate the bombastic outer garb under which his work is now offered to the English-reading world. As already said, there is nothing new nor authentic in the history. It was "compiled," as the title-page itself reveals, nearly twenty years ago, from ordinary historical sources, open to every student, and it embodies not a scrap of "authentic," *i.e.*, of the author's own direct first-hand knowledge, either from secret documents, or from occult sources.

When therefore the Editor of "*The Aries Press, Chicago*" writes in a typed "Notice for the Critic," which accompanies the book, that the author's "writings evidence a much closer first-hand knowledge and authority" than other writers on the subject, I must flatly contradict him.

The book itself is prefaced by a "Note" from the Translator with his mystical sounding name of Durvad (but has it actually any meaning or sense?), which deals in further mystifications: "While the Translator was in Brussels in 1932, one presenting satisfactory credentials and with proper affiliations [presumably, a member of one or other of the many Rosicrucian Fellowships which have come to swarm the world], brought to him a manuscript revision of Fr. Wittemans' work, requesting that it be translated into English [presumably by request or at least with the consent of the author, or of the original publisher] and the manuscript returned before the Translator left Europe. This task was done in Brussels, Heidelberg and Paris," etc.

The translation into English was made from the translation of the book into French. I have no means here to compare the former with the Dutch original, and to judge how far it is a faithful translation, and how far the "revision" of the original mentioned in the "Translator's Note" goes, but so much is evident that many of the titles of Dutch, French and German

books mentioned in the "References and Bibliography," have been very carefully corrected, most of them showing mistakes in orthography. In several places the *Dictionnaire Maçonnique* of Carpentier Altig is mentioned (e.g., on p. 111), but such a *Dictionnaire* does not exist, only a *Woordenboek voor Vrijmetselaren*.

Finally, there is "A Supplementary Chapter on the Golden Dawn," "contributed" it is said, but not by whom, certainly not by the author meseems. It seems nothing more nor less than an effort to re-boost the particular brand of Rosicrucianism of an Israel Regardie, described as an "eruption from the Collective Psyche" (p. 205). May mankind be soon cured of these eruptions.

Yet, notwithstanding that the American Translator and Editor both have sinned against the book, fortunately only against its more or less outward form, it is still a good, honest, serious work, a work of good faith, written by a Theosophist, and therefore not only full of faith in the Brotherhood, of which it is a study, but also of a certain insight into the hidden, occult powers, of which the Brotherhoods that have become known to the outer world, are only the attenuated shadows. That indeed the book comes from a Theosophical workshop is shown on many a page, as for example in such chapters as "Bacon and the English Rosicrucians," "Saint-Germain and the Rosicrucians of France," "Rosicrucianism and Theosophy." May such parts of the book, then, and in general the whole book as it came from the author's pen, without the American mystifications, find many readers, for it will repay

their study, and might prove inspirational to bring them one day into the real Rosicrucian Brotherhood. A.J.H.

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*The Therapeutics of Fasting*, by Edmond Székely. This and the following two booklets published by the C. W. Daniel Co. Ltd., London. Price each 1/- net.

In view of our unnatural habits, even a short fast helps the organism very greatly. This remarkable book gives one the most sensible and practical way of fasting in the circumstances of ordinary life, particularly when it is impossible to have fresh air, sun and water.

A. C.

*Wheelhouse Good Health Recipes*, by Cathie Semple.

The world today is full of people who are ashamed of killing animals for food, but who fear their physical bodies would suffer if they gave up meat.

This little book will dissipate such fears as it aptly shows how to cook food properly, tastefully, so that it is nourishing and easily digested. A. C.

*Natural Remedies for Everyday Ills*, by Purcell Weaver.

This booklet gives simple and practical suggestions for the treatment of the most common ailments by natural means. The last page under "Mental Exercises" has the following:

"Simple exercises of auto-suggestion, the reading of constructive books, seeing good (but not bad) films, plays, etc., good music, are all valuable aids to the attainment of a mental equilibrium which will increase your resistance to physical illness and help you to

get well more quickly if you are temporarily unwell for some physical cause."

D.

## ADYAR PUBLICATIONS

*The Besant Spirit*, Three Volumes. Price: 10 As. each; overseas 1s. 6d.

These little volumes are compiled from the writings and addresses of Dr. Annie Besant on various occasions. In the first volume, the extracts are of world-wide application. The second volume deals with Education, and the third with Indian Politics, outlining the course of Dr. Besant's work for India, and its culmination in the Commonwealth of India Bill, which with a few alterations would meet the needs of India today as well as it did in 1924.

These volumes should have a wide circulation among all who love India and wish to work for her. E. M. A.

*Gem-Stones of the Seven Rays*, by C. Nelson Stewart, M.A. Price: Re. 1-4; overseas 2sh.

Readers of almost any of C. W. Leadbeater's books will constantly find themselves asking: "What is my Ray?" The question is not easily answered, and there are many different ways of attempting to discover the truth. Colours, qualities, sounds, likings, anti-pathies, professions and favourite pursuits all offer suggestions, but perhaps the indications to be drawn from the precious stones are clearer than most of the others.

In this volume Mr. Stewart deals with all the stones mentioned by Bishop Leadbeater and others in this connection, and adds many suggestions of his own.

He treats of the chemical composition of the stones, showing their relationship to one another and tells much of the mythology and folk-lore that shows how their magical qualities have been regarded in the past.

Perhaps the most valuable parts of the book, to those who are not merely curious about their Ray, but wish to study the subject more deeply, are the chapters on Crystals, and Occult Mineralogy.

Altogether a most fascinating little book. E. M. A.

*A Guardian Wall of Will*, by George S. Arundale. Price: Rs. 2; overseas 3sh.

In *The Voice of the Silence*, there is a brief reference to the Guardian Wall, or the Wall of Protection thus: "It is taught that the accumulated efforts of long generations of Yogis, Saints and Adepts, especially of the Nirmanakāyas, have created, so to say, a wall of protection around mankind, which wall shields mankind invisibly from still worse evils."

In the booklet, *A Guardian Wall of Will*, are given practical suggestions for a Form of Tapas Yoga wherewith Theosophical student-workers, who have had some practice in the use of thought-power, may build a veritable wall of refuge or protection to help all those who are suffering unusual cruelties of tyranny in the present troubles of the world. For "in these days of unrest, when the messengers of darkness have liberty to be abroad in the world to challenge civilization, it beomes the urgent duty of all who believe in civilization to accept the challenge and cause

it to be harmless, or at least to minimize its harmfulness."

A unique book, and timely, and of great value to all who have the essential qualification of purity, and who believe in the efficacy of helping with thought, feeling and will.

D.

*Social Organisation in Ancient India.*

Price : 5 As. ; overseas 6 As.

Those who are desirous of knowing something of Indian Social ideals, but who are alarmed by the size of Dr. Bhagavan Das's *Science of Social Organisation*, will find this smaller volume a valuable introduction to the subject. It treats of such age-old and yet ever-new problems as (1) The struggle between Capital and Labour, (2) Rights and duties of the sexes and how to regulate population, (3) The battle with disease, (4) Education, (5) The best form of Government, (6) The rival claims of individualism and socialism—all of which were anticipated and adequately dealt with in the Code of Manu. It outlines Manu's theories of education, which are worthy of consideration by the educationists of today, and shows how the main vocational types or castes are a necessary object-lesson for evolving humanity.

It is to be hoped that many will read this little book and be induced to pass on from it to Dr. Bhagavan Das's larger treatise.

E. M. A.

*A Study in Consciousness*, by Annie Besant. New Adyar Edition. Price : Rs. 2-12 ; overseas 4s. 6d.

Annie Besant's book needs no introduction to the older generation of Theosophists, but to the younger, who are apt to look askance at the bulky

volumes their fathers pondered over, this new and handy edition should be attractive instead of repelling.

Psychology is "in the air" nowadays, but it is too often literally so, without any solid foundation. The older materialistic psychologists are discredited, and the newer psychoanalysts have still to prove themselves.

Dr. Besant's "Contribution to the Science of Psychology" (the sub-title of this book) gives wings to the older psychology and offers a safe starting-ground and landing-place for the new. This edition is handy in size, and the type is attractive.

E. M. A.

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Indiana ...	Dec.
The Indian Theosophist ...	May
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The New Citizen ...	April
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