



THE THEOSOPHIST

ADYAR

AUGUST 1940

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.

IMPORTANT NOTE

With the increasing domination of Europe by the Nazis our Theosophical work very definitely suffers. We can no longer send any communications whatever to Poland, Norway, Denmark, Belgium, Holland, or France. It is with the greatest difficulty that we have any communication with Finland, Sweden and the east of Europe.

The result is that our Theosophical Publishing House activities have been severely restricted, while the circulation of THE THEOSOPHIST and *The Theosophical Worker* has been radically curtailed. This involves us in a heavy loss, and I shall be very much obliged therefore if those members who live in still free countries will rally to our support especially as regards THE THEOSOPHIST and *The Theosophical Worker*. I fear that our brethren in Britain cannot help us much. All their energies must needs be directed towards winning the war. But perhaps our members in India and in the United States of America might be willing to make a special drive for THE THEOSOPHIST at least, and help us to get back to our 2,000 monthly average. We dare not print more than 1,500 copies monthly at present, and may have to fall below that figure as more and more Europe becomes impenetrable.

G 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, AUGUST 1940

	PAGE
THE THEOSOPHICAL SOCIETY REASSERTS THE FACT OF UNIVERSAL BROTHERHOOD	352
ON THE WATCH-TOWER. The Editor	353
H.P.B. AND THE WAR	366
AN APPRECIATION OF H.P.B. Æ	368
MEMORIES OF COLONEL OLCOTT. Lilian Edger	369
ASTROLOGICAL COINCIDENCES. Helen Veale	374
BUILDING THE TEMPLE OF PEACE	377
THE GLORY OF SEX. George S. Arundale	378
THE VOICE OF THE TEACHER. Harold E. Tyrwhitt	385
SIRIUS CRAWFORD—P. R. GREEN—PETER DE ABREW	386
THE NIGHT BELL: X. "KILLED IN ACTION": THE TRUTH ABOUT DEATH. George S. Arundale	388
THE MARS-MERCURY PROBLEM:	
I. The Place of Mars and Mercury in the Earth Chain. C. Jinarājādāsa	393
II. Mars and Mercury. E. L. Gardner	396
III. Of Mercury, Mars, the Earth and the Moon. James Arther	400
IV. A Summing up of the Three Articles. A. J.	405
POEMS. Helen Palmer Owen	406, 412, 430
THE WORDS OF THE MASTER. Nann Tilly	407
NEW LIFE. The Rev. Harold O. Boon, M.A., B.D.	413
CORRESPONDENCE	376, 387, 418—424
VITAL NOTES ABOUT THE WAR	425
BOOK REVIEWS	427
INTERNATIONAL DIRECTORY	431

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THE THEOSOPHICAL SOCIETY REASSERTS THE FACT OF UNIVERSAL BROTHERHOOD

(Unofficial—July 1940)

In these days of supreme conflict between good and evil, and in a world divided against itself, The Theosophical Society reasserts the fact of the Universal Brotherhood of Humanity, to form a nucleus of which it was brought into being by the Masters of the Wisdom in 1875.

It declares its unbroken and unbreakable Universality, welcoming within its membership all who believe in the Universal Brotherhood of Humanity, be their race, or faith, or nationality, or community, what it may, be their opinions what they may, be they bond or free.

It declares that it has no orthodoxies, no conventions, no dogmas, no articles of faith of any kind. Its strength and solidarity lie in the recognition, and as far as possible observance, by every member of the fact of the Universal Brotherhood of Humanity, so that it stands in the world as a Fellowship of Nations, of Faiths, of Opinions, which neither wars nor antagonisms, however acute, can ever break.

The Theosophical Society is one of the greatest healing powers in the world, for its members individually and collectively rank friendship and brotherhood above all that separates.

The Theosophical Society was one of the first movements to heal the wounds left by the war of 1914-1918. It will be one of the first movements to heal the still more terrible wounds of this war. And already its members are at work seeking to help to plan a peace which shall bring to the whole world and to every individual in it a spirit of good comradeship and carefree living.

Wherever a member of The Theosophical Society is, there is he striving his utmost to do his duty as he sees it in the light of his understanding of that great Science of Theosophy which is the Science of Universal Truth as The Theosophical Society is a vehicle of the Universal Brotherhood. He may be working in the war, or apart from it, or even against it. But be his occupations what they may he is a living force for Brotherhood. Therefore has he goodwill towards all and understanding for all. It may be his duty to fight. But he never fights with rancour, still less with hatred, for he knows that in each the dross of evil must sooner or later burn away, leaving only the pure gold of good.

The Theosophical Society stands for Universal Brotherhood and therefore for Universal Peace, Universal Justice, Universal Freedom, and no less for Universal Tolerance and Understanding.



ON THE WATCH-TOWER

BY THE EDITOR

IMPORTANT: 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.

[I have now to date the times of my writing Watch-Tower notes. Owing to press exigencies we need to have all material ready a long time before publication. It is, therefore, impossible for me not to be considerably out-of-date, especially in these fast-moving times.

The statement I have felt impelled to make to my fellow-members was written about the middle of June and is placed first in this Watch-Tower. The notes entitled "Darkness or Light?" were written during the terrible crisis of the evacuation from Belgium of the Allied Forces and of the German thrust on the River Somme.]

A DAY OF JUDGMENT

TO MY FELLOW-MEMBERS OF THE
THEOSOPHICAL SOCIETY:

[N this most solemn hour, with
gallant, heroic France desper-

ate to the point of seeking peace, and stalwart Britain with her eager family of nations almost alone against the foes of Good, I conceive it to be my imperative duty as President of the world-wide Theosophical Society to declare—there are times when utterance is surely more golden than silence—that the forces of evil are everywhere being arrayed against the Forces of Good, and are vitally menacing and encompassing to its extinction the sacred cause of Freedom, Justice and Happiness.

I therefore further declare that the very existence in the world of the beneficent forces of Theosophy and The Theosophical Society are no less in gravest peril, since the

one is the glowing Life and the other a faithful Form of that Universal Brotherhood which evil must ever seek to destroy.

At this supreme moment neutrality to these forces of evil, whether on the part of individuals, communities, movements or nations, is often nothing less than a betrayal of civilization and of all the moral and cultural standards the world has so far reached. Neutrality is therefore for the most part a crime against humanity, and those who do not actively range themselves against the evil now so threateningly in the ascendant may well in truth be on the side of evil, justify or excuse themselves as they may. They cannot serve both God and Mammon.

Verily is this a Day of Judgment for the whole world, and woe indeed to all, be they nations, movements, communities or individuals, who, now being weighed in the Balance of Righteousness, are found wanting.

Urgently do I call, therefore, upon every lover of Theosophy and upon every member of The Theosophical Society throughout the world, and especially upon my younger fellow-members, ardently to protect and to preserve the great Gifts, made to the world by the Masters of the Wisdom in the last quarter of the nineteenth century, of the Universal Science of Theosophy and of the Universal Movement of The Theosophical Society,

lest these now perish away and the Call to Universal Brotherhood be no longer heard in the ears of men.

I urge each to range himself in his own individual way on the side of Freedom, Justice and Happiness, on which Poland has already made the greatest sacrifice that a people can ever make, on which Finland gave to her heroic utmost, on which France has outpoured her very life's blood, on which Britain and the members of her family now stand all but alone, yet upright and undismayed.

I say that if we Theosophists do not thus range ourselves, and at all costs, what else shall we be but selfish and worthless guardians of the Trust reposed in us of the mighty soul-stirring Truths of Theosophy and of their great and world-fructifying vehicle The Theosophical Society? What is Theosophy but the Science of Freedom, Justice and Happiness? What is The Theosophical Society but a nucleus for their expression in the outer world?

As France cried aloud to the United States of America in the tragic moment of her selfless tribulation, so do Freedom, Justice and Happiness cry aloud to the whole world lest their present agony become the agony of Death.

Theosophists! Hear the cry and give it eager heed! Fearlessly lift up your voices in your nations,

and guard them from any shame of preferring safety to honour, ease to sacrifice, profit to duty! More than ever in these days are nations and individuals their brothers' keepers!

Victory shall yet come to the Allies, even as the Christ triumphed on the Cross; for sooner or later the forces of evil must exhaust the power which the wrong-doing of the world has added to their own inherent maleficence.

But the Forces of Good must receive all possible strengthening, and nations and individuals alike must become afire with burning ardour to guard from destruction all that stands for happiness of living.

May no nation, no individual, remain deaf to the desperate Call of Civilization already *in extremis*, nor offer but a convenient measure of assistance. Such is the straight way down into darkness. Those who thus turn their backs upon the Light in its dire need will themselves cry out for Light in their dire need, and there shall be no answer but darkness.

Who are for the Victory that shall be? Who will strive for it with all their hearts, happy in any sacrifice which shall make Victory come the sooner? Who are there throughout the world who know they have been born into the world to become warriors for Righteousness at such a time as this?

Blessed indeed are they, for they shall help to roll away the dark-

ness from the world and in them there shall be no darkness at all, neither shadow of turning.

George S. Arundale

18 June 1940

* * *

TWO CABLEGRAMS

A cablegram sent to the General Secretary of the American Section on 19 June 1940:

"Urge you impress your membership fact that Day of Judgment is upon us all. Forces of evil threaten very existence civilization culture and therefore Masters gifts to world of Theosophy Theosophical Society. Theosophists everywhere must fearlessly strengthen resistance to the encompassing evil by organizing public opinion to take prompt decisive action while themselves intensifying and vivifying their own dedication to Truth and Brotherhood. This is only way to save civilization and to ensure to the world continuance of blessing Theosophy and Theosophical Society. —ARUNDALE"

A cablegram sent to the General Secretary of the English Section on 19 June 1940:

"Strongest and most loving comradeship with heroic France and splendid Britain as they give all for cause of freedom justice happiness of whole world. Know full

well victory will at last crown their sacrifice. Hope Theosophists keenly realize that death Theosophical Society and extinction light Theosophy inevitable result triumph Germany Italy as messengers soul-destroying barbarism. —ARUNDALE”

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DARKNESS OR LIGHT ?

How true it is, as one gazes upon the distraught world with all one's powers of understanding, that humanity has become the creature of contention between the forces of evil and the Forces of Good.

How true it is, as one perceives so clearly in these illuminating days, that there is God and there is the Devil, envisaging each as we may according to our stage of evolution.

How true it is that in the spirit of its eternal freedom humanity has power to invoke both God and the Devil, and from time to time invokes one at the expense of the other.

How true it is also that the little obscure, sometimes unconscious, invocations in the daily lives of the millions of human beings scattered throughout the world accumulate little by little, as it were drop by drop, until the drops become a stream, the stream branches out into an almost illimitable delta of rivers, and an ocean results of Right or of wrong.

APPEASEMENT IS WEAKNESS

The world is, perhaps, fortunate in that there are ever the two oceans, and that in the long run the Ocean of Right is vaster than that of wrong. But sooner or later the time must come when the world must be purged of the waters of evil and begin a new health with the waters of Good. Such a time came in 1914, but the opportunity to release the world for a new youth was lost, be the blame where it may. But since the renewing of the youth of the world cannot be indefinitely delayed, the clash between Good and evil has now to become infinitely more titanic than it had been during the war of 1914-18.

Signs of the coming catastrophe should have been perceived by all pure-eyed observers in Japan's aggression upon China, in Italy's reproduction of the same spirit, and in all that took place in Europe before the present war actually broke out. Sir Neville Henderson's book, *The Failure of a Mission*, shows with dazzling clarity how Germany in the person of Hitler had determined upon a course and was ruthlessly set upon treading it. Alas! that the book also shows the terrible weakness of British policy, giving the picture of our British Ambassador's sad and almost shameful retreat before the advance of the subtle leaders of the hosts of evil.

It is not to be said that Britain was free from terrible embarrassment. There may be excuses to be offered, but one thing is to be inferred—that the word “appeasement” is a word of ghastly weakness when used against embattled evil.

And now the darkness is let loose upon the Light in ways of which, in all probability, most people have no conception. In each one of us there is the darkness of ignorance which expresses itself in so many weaknesses of varying intensities. In each one of us there is the Light of Truth which expresses itself in so many rays of virtue.

THE WORK OF THE DARK FORCES

With the darkness of our ignorance the dark powers seek to deal as with their own material. They seek to intensify, to distort, to exaggerate, so that little by little each one of us may turn away from Righteousness and follow them into their abode—it is no kingdom—of those who are lost.

But they are also gaining access, through all the wiles of evil, into a realm which is not theirs and should not be theirs until they have redeemed themselves in the millenia to come. They seek to dim the light which is the Good, so that the world may enter a period of darkness into which the sunshine of Light shall not penetrate, in which the mountains and the hills shall no longer reverently lift up

their stature to God, but shall become confined within their material forms—cold and ashamed, in which the rivers and the seas and the oceans shall be dried up, in which the green things shall be dead, in which all that moves shall become stark, in which the soul-life shall sleep until the time be set for its awakening.

It is into this sinister Night of Evolution that the dark forces already animating Japan and Italy and now finding their consummation in Germany would hurl for a Manvantara of oblivion that splendid life in every kingdom of nature, which has been so surely, even though slowly, growing into the likeness of its Godhead.

Let it not be thought that if humanity becomes submerged the same fate may not overtake every other kingdom of nature. What the dark forces can do they will do to arrest the upward climbing of the unconscious Gods in every kingdom of nature to the realization of their Godhead. The whole world is confronted with this frightful danger. And even though it be written that such a night shall not come, it is also written that only as the Forces for Good in every nation are marshalled against the forces for wrong, only as the Ocean of Good swells up and beneath the weight of its purity submerges the ocean of evil, only as every individual who knows God and the

Devil chooses God, and takes his sacrificial and fearless stand on the side of Good, shall the world reject the night and summon the day of a new youth.

Verily, the terrors and horrors of the night are disclosed to us in what is happening in Europe at the present time. Mercifully is the world given a vision of what might happen were the forces of darkness to prevail.

GOD IS OUR GENERAL

So does it behove each one of us, without a moment's delay, without a particle of fear, in the fullest trust in God our General, to throw off from ourselves those weaknesses wherewith we may be assailed, and to gird more firmly about us the armour of our Righteousness. So shall we go forth certain of victory, thanking the Giver of Gifts for the glorious opportunity to be enrolled at this supreme moment in the world's history in His ever-victorious army.

No individual who has God in him can dare hold back. No nation that has been born in Righteousness and high Ideals can dare stay back from the fight. If the dark forces win, all that is splendid in every nation and individual will be crushed to nothingness. As Germany wins victory after victory, each one of us is looking upon all that is good in him gradually being put to death.

Thank God for Britain! Thank God for France! Thank God for the sacrifices of their splendid peoples! They may have their weaknesses. They may have committed their wrongs, but when they saw the night approaching, they resolved to perish rather than to allow to be withheld from the world a single ray of Light. These two countries are in truth the bulwarks of civilization.

THE BYSTANDERS

But what shall be said of countries which stand aside and watch the terrible night approaching in the delusion that whatever other countries the darkness may reach, it cannot reach them. How fatal the delusion! How terrible the betrayal of their own ideals and of all that is good and great in them!

There will be no oases of Light in the deserts of their darkness. Either there will be darkness or there will be Light. Each one of us must challenge himself in all ruthlessness as to whether he is for darkness or for Light. He cannot be on both sides. It is the same with nations. Each nation is either for Light or for darkness. To wait and to watch, to hesitate, is to be on the side of darkness, is to be on the side of all that is horrible and cruel, not because the nation approves, but because it dare not disapprove.

The Light advances. The darkness shall recede. But those who

are not ardent to repel the night— be they individuals or nations— shall themselves know their night, even though the world may escape its own. They shall know suffering, because they did nothing to alleviate it. They shall know defeat, because they did nothing to avert it. They shall know frustration and despair, because they did nothing to remove these from the way of a suffering world.

It is not yet too late for those nations which are still blind to open their eyes to see their path of duty, indeed the path of their self-preservation, and to tread it gloriously. But there is only a little time left, and if the nations that look on still continue so to do, night will envelop them and they shall count no more among the civilizations of the world. The world will have been saved because of the splendid lives that the peoples of Britain and France and of other Allies are living, but woe indeed to those who shall have given nothing and yet expect to benefit from the heroic dying of countless numbers of their fellow men and women, and from the ghastly tragedies which have overtaken countless innocent men and women and children.

Indeed shall the sacrifice of these lead them into their perpetual Light. But the wilful blindness of those who gaze as from the public places in a theatre upon a play

being performed before them for their sinful edification shall evoke for them that Law of Justice under which they shall feel what that night can mean for them from which they have sought to protect themselves by every means in their power.

A WORLD-WIDE VICTORY

Glorious is the truth that Victory is sure, but how wonderfully glorious if all the world, except those parts which are enslaved by darkness, helps to make that Victory sure. Let the Victory be world-wide. Let its blessing be fashioned by every God-loving individual and by every truly righteous nation!

* * *

LET US WORK FOR PEACE

I have decided to establish at Adyar, the Headquarters of The Theosophical Society, a Peace Department under Mrs. Laura Greshmer Chase, one of our very active American residents, to be a clearing-house for all material dealing with the construction of a righteous peace when the war is over.

I feel strongly that every member of The Theosophical Society should be able, in the clarifying light of his Theosophy, to make some contribution to the development of a world atmosphere in which a peace may be established such as shall give Justice and Freedom to all.

I feel, strongly, too, that The Theosophical Society has the duty, in such times as these, to declare that Peace is inherent in the First Object of The Society, and that in furtherance of such First Object it calls upon all men and women of goodwill, be their nationalities or faiths what they may, to sow the seeds of peace in the very midst of the horrors of war.

I feel no less strongly that no peace can last which is not primarily based on character and on that sense of righteousness which knows no distinction of race, nationality, creed or opinion.

Only men and women of character will be able to build a real peace. Only men and women intent on righteousness will be able to give all the peoples of the world their just due. Only men and women who know that co-operation, and not competition, in all departments of life is the essential keynote of individual, national and international prosperity will be able to lay truly and well the foundations of the new world order.

And I say deliberately that without the co-operative guidance of the women men alone will fail, as they have ever failed before, to build a peace that no storms of any kind can shatter.

I ASK EVERY MEMBER

I ask every member of our Society to see clearly that among the

movements able to help to bring about a lasting peace The Theosophical Society must stand pre-eminent. And I ask every member, therefore, to ponder deeply upon the nature of those elements which may be regarded as vital to a peace which the whole world shall acclaim as meting out justice to all without exception.

I ask every member to use to the utmost his own understanding of Theosophy and the power of his membership of The Theosophical Society to seek out such elements and to try to bring them to bear upon the innumerable problems which will confront the world as soon as the war is over. I ask every member to realize that he is a messenger of Peace, of wise Peace, in the very midst of all that so horribly denies peace; and that The Theosophical Society, with its soul—Theosophy—is a mighty Well of the Wisdom of Peace which he must do all in his power to make known and available to all, that they may draw from it the waters of Universal Brotherhood for the refreshment of a world almost dying of thirst.

I intend to get into touch with every Section of The Society which can at all be reached, and with every Peace Activity of The Theosophical Order of Service, and to ask the General Secretary or other officer concerned to do all he can to make every individual member

Peace-conscious in the sense of thinking and planning for PEACE without delay, so that when the time comes for peace to be declared it may not only be a cessation of war but a forward movement in the direction of establishing a world comradeship as between nation and nation, faith and faith, individual and individual. I am asking Mrs. Chase to request every member to keep her up-to-date as regards all peace plans that may already be in the field, to keep her informed as to the result of his own deliberations, and to suggest to his Lodge the desirability of holding Peace Forums from time to time, not to denounce war, but to study what Theosophy has to contribute towards the establishment of a world that shall never again know the unhappiness of war, and to consider what The Theosophical Society and all other movements for Brotherhood can do to this great end. Universal Brotherhood is synonymous with Universal Peace. Never has it been more urgent than it is today that the whole Society and every single member in it should work for the Peace element in Universal Brotherhood, and thus exalt our First Object.

PEACE CONVENTION IN 1940

I am hoping that in December next, when the International Convention meets at Benares, Peace shall be its key-note as the spirit

of Kurukṣetra was the spirit of the International Convention at Adyar in 1939. And I also hope that it may be possible for the General Council to pass a great resolution identifying The Theosophical Society with the spirit of Peace, though not, of course, committing it to any specific plan, and calling upon every member to make Peace his purpose even though he must needs engage in war.

THE USE OF WAR

For my own part, I still feel convinced that there can, in the existing condition of the world, be no quicker route to a great Peace than this present Armageddon. It is a surgical operation upon the whole world, and a major surgical operation at that. I believe that nothing short of such an operation will avail to save the world from death. But we must know the war for what it is. We must know that it is but an outward and visible sign, however localized, of a universal condition of disease, of disease as much in the bodies of neutral nations as in those of the actual belligerents themselves. I hold that the Allies have traced the war to its immediate source and have had the courage to fight it there. But there is a state of universal war between Right and wrong, and woe indeed to any nation which is not conscious of this fact and does not take

a positive stand for the Right which is its health, and against the wrong which is its disease.

So would I say that the Peace for which we must work from now must not only be a Peace which shall make war forever impossible in the future in the form in which we know it as between nation and nation, but a Peace which every nation shall achieve within its own territories, so that its own righteousness shall become firmly enthroned in triumph over the wrong that has been defiling it.

TO PLAN WISELY

How truly did Mr. Greenwood, Minister in the new War Cabinet, say the other day :

I can see the world in ruins, crushed by the weight of armaments it has produced ; I look forward with gravest apprehension, unless plans are made.

Commenting on this *The Manchester Guardian* writes in a leading article :

When we have still not finished our industrial preparations to wage a long war it may seem early to talk of planning for the long peace which we hope will come at its end. Yet Mr. Greenwood's words at Ilford . . . deserve attention . . .

This prophecy should not surprise anyone who remembers the years from 1918 to 1921 and afterwards—the uncontrolled “boom,” the mad burst of speculation, the rush to exploit the essential needs of ruined countries, and

then the slump, the pricking of the bubble, labour unrest, and the tragedy of mass unemployment. It will be recalled, too, that this deplorable period had been anticipated by planners during the last war. No one could accuse our rulers then of entirely neglecting thoughts about the economic and social reconstruction of the world when the war was over. Mr. Asquith had set up a Reconstruction Committee in 1916, “with the object,” says Mr. Lloyd George in his *Memoirs*, “of making preparations for the restoration of peace-time conditions on a sound system when the war ended.” By January 1918, a Ministry of Reconstruction had eighty-seven committees working on different sides of this problem. Today we have the last post-war period behind us and are a little clearer about the difficulties of finding our way back to a peaceful life ; our planners may have more success than those of 1918. But they must be set to work early. We are not fighting for another 1920.

How sad that the then Ministry of Reconstruction was able to be so little effective ! We must plan more wisely this time. But before all must we remember that there can be no economic, social or any other type of world reconstruction, without a moral reconstruction as the foundation of them all. The new Temple of Peace must have a moral platform upon which to erect whatever pillars may seem to be necessary to support a canopy radiant with the Sun of Universal Brotherhood.

MR. GEORGE LANSBURY

One by one our elder stalwarts leave us. I recently wrote of the passing of Mr. Joseph Bibby. Now Mr. George Lansbury has finely fulfilled the purpose of this last incarnation, a veritable giant of a man, lover of Peace and Brotherhood. Fundamentally a Theosophist, his whole life, even before he joined The Theosophical Society in 1916, was saturated with the brotherhood spirit. War as a factor in evolution, though it has a constructive place in my philosophy, had no place in his—he was uncompromisingly for peace. While Dr. Besant, in the war of 1914-1918, was supporting the Allies in the true warrior spirit, Mr. Lansbury was opposing it in the spirit of the pacifist. So strong was his belief that war is contrary to the spirit of Christianity that in 1935 when the Labour Party decided to uphold the policy of sanctions against Italy he resigned the leadership of the party; the sacrifice cost him some heart-burning politically, but to be true to himself he must make it. His more recent effort to call a world conference of Heads of Governments to remove the causes of war was a magnificent gesture toward Peace, but the armaments race was already set against him, even though the Governments were for the most part favourable to his proposal. I

pay my most respectful homage to, and admiration for, such transparent sincerity of purpose, such purity of the spirit of harmlessness.

I believe that Mr. Lansbury was one of the greatest pacifists of this epoch—he was consistent to the point of sacrificing greatly—he was twice imprisoned for his convictions, he was eminent as a member of a British Government, and he commanded the respect of the Rulers of the Nations. For his social services to his country, for his help to India through Dr. Besant, for his substantial contribution to the world's peace, we should keep him ever in our hearts. He was a genuine Theosophist, his one ambition in life being to make others happy. As he said on one occasion: "I've always had plenty of other people's troubles to take my mind off my own." It was this love for humankind which caused him to pledge the later years of his life and what strength he had to the cause of Peace, as he told our Copenhagen Congress in 1937. And who shall say that he has not nobly fulfilled this determination and crowned his life with generous world purpose and imperishable honour!

* * *

BRITAIN SHALL NOT FALL!

20 June 1940

Now that France seems perforce to be succumbing to her grievous

wounds, Britain and her family of nations stands alone in the world to save it against that freedom, justice and happiness-destroying evil which, as a gaseous slime, rises so rapidly to suck down into a stifling death all that is beautiful, good and true in life.

Britain stands alone! If Britain falls, civilization falls into ruins.

If Britain falls, the priceless culture of age-old China will become dark and obscure beneath a hard and cold veneer of lifeless, and therefore false, forms of living.

If Britain falls, India, helpless Mother of the world, sacred repository of the world's noblest standards and examples of living, lies open to vile desecration at the merciless hands of those who would drag down into the dirt all greatness, all ideals, all beauty.

If Britain falls, not a continent of the world, not a nation in the world, but will slowly but surely sink down from the graces of its refinements, such as these may be, into the disgraces of its vulgarities, crudities, coarsenesses; and so enwrap itself in a mantle of darkness and all-penetrating disease.

Continents and nations far removed from the overt seat of war may deem themselves safe from pollution insofar as they are not already in a measure polluted by that spirit of lust, be its form what it may, which is one of the most potent ingredients of war. They

bury their heads in the sands of self-complacency, and see no advancing nemesis.

But "Let him that thinketh he standeth take heed lest he fall!"

Let these continents and nations take stern heed that they are only being lulled into a sense of false security, and that as the forces of evil gain strength from vampirizing the life's blood of country after country in Europe, they will assuredly seek throughout the world for other victims for their terrible lust.

Is there a country in the world that can stand against a Europe-possessing Hitler and Mussolini, mighty in material power and honouring no code of morality in the furtherance of their impious designs?

While Britain stands, these dangers cannot come. But if Britain falls . . .!

Britain must not fall! She shall not fall! Yet has she her weaknesses, and even now must needs suffer from them as she arms herself for the supreme adventure of her existence.

There is at least one major weakness she can redeem at once, and that is her failure to make an equal and trusted comrade of India. It is not yet too late so to do. She has made a magnificent declaration of Franco-British Union—one of the greatest visions ever perceived in the history of the world. Let

her but add one further declaration, nearer home, lifting India to equal status with herself and all other nations constituent of what is in truth, and must be in fact, an Indo-British Commonwealth of Nations, and she will draw down upon herself those blessings which shall richly endow her with righteous prosperity to the very end of her age. Unconquerable will she become in the might of a noble observance of duty.

Just this homage to her duty, but no less than this, and there will be no more to add to that great spirit which so marvellously animates her to make all sacrifices—knowing that she fights not alone for herself but as the surviving champion of the Liberties of the world.

She will become fully armed, adding that moral strength which counts for so much more than all material equipment, and thus will she be resistless.

Yet even if she remains blind to this still greater vision, *she must not fall*. And India herself must wait for justice, bearing most noble witness to her own inherent greatness by forgetting for a while her undoubted rights in order to perform her undoubted duty of standing side by side with Britain in

unreserved co-operation, so that Britain and the rest of her family of nations no longer stands alone, but is blessed into overwhelming strength by a selfless India.

If Britain falls, India will not rise for centuries, for first she shall have to throw off the stranglehold of contemptuous and ruthless oppressors.

But let India offer her all, as Britain is now giving her all, on the altar of the world's redemption, and all shall come to each that shall most honour her soul.

If Britain falls . . . ! With a selfless, freely-giving India by her side she cannot fall.

Britain and India together shall surely save the world. May Britain's leaders without delay gain that vision of their duty to India which shall do them so much honour in its recognition.

May India's leaders give to the salvation of the world a united India standing unreservedly on the side of Britain.

So shall darkness pass away from the world even though there will be nations in danger of perishing, because their peoples have been without vision when vision was their great opportunity.

If Britain falls . . . ! *But it is written that she shall not fall!*

George S. Arundale

H.P.B. AND THE WAR

DID not H. P. Blavatsky with prophetic vision discern the Great Wars of this century, even more splendidly than Tennyson and Tolstoi—wars which are indissociable from the materialistic epoch through which the world is passing?

She says: "Every nation and tribe of the Western Aryans, like their Eastern brethren of the Fifth Race, has had its Golden and its Iron Age, its period of comparative irresponsibility, or Satya Age of purity, and now, several of them have reached their Iron Age, the Kali Yuga, an age *black with horrors*" (II, 369).¹

A blacker age there never was in all history than the nadir to which we are descending in 1940, with aggression rampant and overwhelming, warfare being waged with unprecedented ferocity, and nations trepidant and fearful of entering the conflict against Might, the greedy and devouring monster, lest they violate their so-called neutrality or disturb their traditional isolation. And all this time freedom and justice are shamelessly violated, and international anarchy spreads in ever-widening circles.

¹ The references are to the Adyar edition of *The Secret Doctrine*.

So black with war and ruin is the world in fact that we are inclined to wonder whether the fate of Atlantis will not be needed to restore equilibrium, long before the predestined cataclysm, for the sinking of Europe is inevitable, as H.P.B. says (III, 268):

"Lemuria was not submerged as Atlantis was, but was *sunk* under the waves, owing to earthquakes and subterranean fires, as Great Britain and Europe will be one day."

All such great events, cataclysms and earthquakes, like meteoric showers and the appearances of certain comets, are predictable on the authority of cyclic recurrences. There is no psychic phenomenon involved. "It is simply knowledge, and mathematically correct computations"—made over hundreds of thousands of years, and millions of years for the human Races—"which enable the WISE MEN OF THE EAST to foretell, for instance, that England is on the eve of such or another catastrophe; that France is nearing such a point in her cycle; and that Europe in general is threatened with, or rather is on the eve of, a cataclysm, to which her own racial *Karma has led her*."

The evidence for this prophecy, H.P.B. says, is in the "records of racial development and of events

of universal import" which the Eastern Initiates have preserved ever since the beginning of the Fourth Race. Proof is given, on what to every Occultist is quite scientific evidence—"the records preserved through the *Zodiac* for incalculable ages" (II, 371).

As to when this cataclysm shall be, "who knows save the great Masters of Wisdom," H.P.B. says, "and They are as silent upon the subject as the snow-capped peaks that tower above Them." She does, however, vouchsafe to us the knowledge that the European Race will disappear; that the Americans of the United States, already in three centuries become "a primary race," are the "germs of the sixth sub-race, and in some few hundreds of years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years they will launch into preparations for the seventh

sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Aryan Race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the Sixth Root Race will have appeared on the stage of our Round. . ." (III, 442).

"The exultant pulse will beat high in the heart of the race now in the American zone, but," H.P.B. goes on to say, "there will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans; for they will have become a *new Race, and many new nations*. . . Thus it is the mankind of the New World, the senior by far of the Old one—a fact men had also forgotten—whose mission and karma it is, to sow the seeds for a forthcoming, grander, far more glorious Race than any of those we know at present" (III, 443-44).

Many and priceless are the lessons taught by these months of suspense and bloodshed, and we should read the passing events with keen eyes and quiet hearts. Not often in the world's history are such pages offered for the reading, when all values are changed, when the story of the Nations is being written with a pen of iron dipped in blood.

ANNIE BESANT in 1915

AN APPRECIATION OF H. P. B.

You dismiss H. P. Blavatsky rather too easily as "hocus pocus." Nobody ever affected the thought of so many able men and women by "hocus pocus." The real source of her influence is to be found in *The Secret Doctrine*, a book on the religions of the world suggesting or disclosing an underlying unity between all great religions. It was a book which Maeterlinck said contained the most grandiose cosmogony in the world, and if you read it merely as a romantic compilation, it is one of the most exciting and stimulating books written for the last hundred years. It was paying a poor compliment to men like Yeats, Maeterlinck, and others, to men like Sir William Crookes, the greatest chemist of modern times, who was a member of her Society, to Carter Blake, F.R.S., the anthropologist, and the scholars and scientists in many countries who read H. P. Blavatsky's books, to assume that they were attracted by "hocus pocus." If you are ever in the National Library, Kildare Street, and have a couple of hours to spare, you might dip into "The Proem" to *The Secret Doctrine*, and you will understand the secret of the influence of that extraordinary woman on her contemporaries. I found in a publication of the Oxford Press, *The Thibetan Book of the Dead*, a statement made by Samdip Lal, who was the greatest Sanskrit and Thibetan scholar in the world, that H. P. Blavatsky was one of the very, very few Europeans who have a mastery over Indian philosophy and mysticism. You have the makings of an admirable literary critic, a rare thing in these times, and you should not be misled by popular catchwords about "hocus pocus," but try to find out the real secret of H. P. Blavatsky's influence, which still persists strong as ever, as I have found over here [in London] among many intellectuals and well-known writers.

Æ (GEORGE W. RUSSELL)

in a letter, a month before his death in 1935, to Seán O'Faoláin. Quoted in *A Memoir of Æ*, by John Eglinton (Macmillan, 1937).

The two Founders of The Theosophical Society were both born in the month of August: H. S. Olcott on 2 August 1832; H. P. Blavatsky on 11 or 12 August 1831.

MEMORIES OF COLONEL OLCOTT

BY LILIAN EDGER, M.A.¹

MY contact with our President-Founder, Colonel Olcott, was a wonderful and valuable experience, and some of my happiest and most treasured memories cluster round him. I am glad to write my memories of him and if I can at all succeed in making him *live* for our present-day members I shall be rewarded; I am sure that the thought of him will be a help and an inspiration to them as it has always been to me.

The circumstances which led to my first meeting with Colonel Olcott are so typical of his character and methods of work that I will begin by recording them. I must go back nearly half a century to 1896. In that year Mrs. Besant sent Mr. J. C. Staples to Sydney as General Secretary of the Australasian Section which then included New Zealand Lodges; in the same year the Countess Wachtmeister visited us. She strongly advised the founding of a separate Section for New Zealand; the time distance between Sydney and Auckland was then four days, or more if the Tasman happened to be in

¹ Miss Edger was the first General Secretary of the New Zealand Section of The Theosophical Society.

an uncompromising mood, as was not infrequently the case. Moreover the genius of New Zealand is totally different from that of Australia; the two countries have indeed little in common, either in origin or in general characteristics. New Zealand is distinctly herself and must choose and follow her own line of growth and activity. She is second to none in initiative, in resourcefulness and in quiet indomitable strength.

Thus it was that New Zealand became a separate Section and on the advice of Countess Wachtmeister I was made the first General Secretary. But I was not destined to hold this position for long as a different avenue of service was soon to open up for me. In Australia at that time Mr. Staples fell ill and quickly died, to the deep regret of all who had come in touch with him. I at once wrote to the Headquarters at Sydney asking if I could help in any way; everything in New Zealand was working smoothly and I had an excellent assistant in the person of Mr. Frank Davidson. It was therefore arranged from Sydney that I should go over, start my work in Queensland

and visit the Australian Lodges. I was at Rockhampton when I had word from Sydney that Colonel Olcott was at Thursday Island on his way to Australia and that I had better meet him and arrange further plans in consultation with him. He had his eye always on his beloved Society so that if an emergency rose in any Section he would immediately be on the spot to deal with it in the shortest possible time. So we met at Rockhampton in the north.

It may easily be imagined how excited I had been at the thought of meeting him, the loved comrade of H.P.B., the President-Founder to whose skilful organization and administration The Theosophical Society owed its very life, and with what eagerness I had awaited his arrival. I was not disappointed; indeed the reality exceeded my expectation. What struck me at the very first meeting was his exuberant vitality and also his magnetic influence. I understood at once whence came his healing powers, which he was still exercising, though not so frequently or so fully as he had done previously, and also his power of inspiring those who were working under his direction with his own enthusiasm and devotion. I felt perfect confidence in him as the leader of The Society to which I had already pledged my life and my devoted service, and I was very grateful for the privilege of work-

ing under him and proud of it too. The Colonel had a very affectionate nature which no doubt added to his clear insight into the possibilities of service of the members of his beloved Society; he accepted me at once into the ranks of his recognized co-workers and comrades in spite of my comparative youth. I can never be sufficiently grateful to him for this.

The Colonel arranged that we should together complete the tour of Australia and New Zealand, and the months that followed were amongst the happiest of my life. It is difficult, nay impossible, to put into words all that they meant to me. We had not been together long when he decided that I should go to Adyar with him. He said to me one day: "I am going to take you back to India with me, Peggy" (that was his special name for me). "Whatever for, Colonel?" I asked. He then explained that Mrs. Besant was engaged in work in Europe and America and would not be able to come to Adyar that Christmas and as usual deliver the Convention Lectures. I naturally demurred, for though I had done a good deal of lecturing for The Society the Adyar Convention Lectures were a very different and much bigger proposition. However he told me to take a very simple and practical subject and it was arranged I should take "Theosophy Applied" and treat it in relation to the

Individual, the Home, the Society and Religion. I always liked lecturing when the Colonel was in the chair; he was so sympathetic that he made it easy, and besides I loved him dearly.

The Adyar lectures were well received and many Indian Branches asked him to take me to visit them. After the New Year holidays he took me to about 50 Branches in India and I came to know him well. We had some rather interesting experiences. I think that he delighted in giving me some new experience. On one occasion we were approaching Gooty which is on low hills, the outlying slopes of the Nilgiris (I cannot find it on the atlas). As we went along a winding road in a light bullock-cart I saw lights approaching. It is the custom in India for marriages to be celebrated at night, the bridegroom being escorted to the bride's home by a torch-light procession, so I naturally imagined that was what was coming. But when the first light came up they fell in behind us and we were taken in procession to our lodging. My readers can imagine how grand I felt—like a queen. The Colonel thoroughly enjoyed this; indeed I suspect it was by his arrangement.

Some of the Branches we visited had never had European visitors and they had rather sketchy ideas as to what was needed, especially in the matter of privacy. At one

place to which we went there was no bathroom, but there was a large courtyard with verandas round it and at the ends of one veranda two bathing-places had been arranged. They were quite innocent of curtains or screens or anything to ensure privacy. The Colonel smiled and winked at me, so I quietly went away and left him to deal with the situation. In less than half an hour there were two neat little tents in opposite corners of the courtyard. I do not remember any situation arising that the Colonel could not deal with, and always so pleasantly that he won the affection of all. In this particular case we were flooded out of our tents after two or three days, for it was the rainy season, but as we were leaving the same day it did not matter.

We had to travel sometimes on railways which were not frequented by Europeans so that the station-masters did not always know what to do with us. I remember one night it seemed to me we were at a rather small station an unusually long time with no apparent reason for delay. I was beginning to wonder what had happened. At length however the train moved on, and in the morning the Colonel told me how he had been walking up and down the platform smoking a cigar and ready to step into his carriage the moment the whistle should sound; presently the station-master had come up to him and asked

him how soon he would be ready to take his seat, as the train was already half an hour or so behind time and he would like to send it on its way if he might! Little incidents of this sort always interested and amused the Colonel greatly—he was so very human.

He was also much interested in anything psychic. On one occasion he took me to a spiritualistic séance. It was not a great success for the medium gave us nothing but undiluted Theosophy. His interest in anything psychic showed itself in another way on more than one occasion. The Colonel had been told that he had had five incarnations as a king and that the last of the five was as King Asoka. He was rather proud of this one and thought it accounted for his great interest in Buddhism; he often referred to it when talking with me. He was perhaps more proud of the many Buddhist schools he had formed in Burma and Ceylon than of anything else he had done, unless possibly of his schools in southern India for the depressed classes. He had a great love for humanity and had no caste or class prejudice, so could give his full sympathy to anything that was done for the uplift of the more unfortunate members of the great human family. But I think perhaps his strongest characteristic was his utter devotion and reverence for his Master. He did not often allude to it unless

among his most intimate friends, but it was very sacred to him. He told me once of one of his incarnations when his Master was a King and he was the general of the army. He had had the opportunity of saving the life of the King's son. Nothing made him so happy as this, not even the Asoka incarnation.

Naturally during the six months or more that we were travelling together I came to know him fairly intimately. Another characteristic that was most striking in him was his jealousy in safeguarding The Society from the slightest suspicion of sectarianism. He would say: "Our Society is pre-eminently unsectarian." His own vision was so clear that he could hold the balance evenly and justly between the "neutrality" of The Society on the one hand and the need for earnest devotion to the Masters in its chief workers on the other. He himself was absolutely devoted but he always defended The Society against the faintest suspicion of any dogma, even that of belief in the existence of the Masters, and Their connection with The Society. His own belief amounted to *knowledge*, but he would never for a moment suggest that belief in Their existence was encumbent on any member of The Society.

The Colonel was of course more closely associated with Adyar than with any other part of the world.

It was he who planned all the improvements in both the buildings and the whole estate of the Headquarters there. Many an hour did I spend strolling in the grounds with him and one or more of the resident members, who would join us. And always in his mind was the thought of the best way of developing the estate, whether it was the grove and avenue of casuarina trees, which he planted for the sake of their timber, or the buildings to which he frequently added by purchasing neighbouring ones or extending those already there. Some of those who visit Adyar now may not always fully realize to what an extent the Colonel's life and soul are enshrined there, I might almost say in every tree and in every stone of the older buildings. No super-structure is possible without a foundation, or with a foundation that is not well and truly laid; and no foundation could have been more well and truly laid than that of The Theosophical Society by its President-Founder.

There is much more I could say about the Colonel's unfailing geniality which made all who visited Adyar feel it was indeed their home; of his loyalty to all his friends and co-workers; his accessibility and loveliness; and above all, his truth and his careful safeguarding of the high moral standard on which he

insisted in those who occupied prominent positions in The Society. But I am afraid that I have already exceeded reasonable limits in this article and must draw to a conclusion.

If I have at all succeeded in making our President-Founder *live* for my readers they will themselves fully recognize what is his special significance for our New Zealand Section as for other Sections. For are not the ideals of this young country, and hence also of this Section, a free independence and a wide tolerance, linked with high principles? and those are the ideals for which he worked, and insofar as we are faithful to them we are also serving him. It is for us older members to see to it that the Colonel does not become merely a name to the younger members who are growing up and taking their part in The Society's work. And this is why I am glad to have the opportunity of writing this article for THE THEOSOPHIST—that I who knew him so well and loved him so dearly might put on record, not only on my own behalf, but on behalf of this Section which I love, and which is in more senses than one my very own Section, our affectionate and undying gratitude to our beloved President-Founder, and our loyalty to the ideals he always impressed on us.

ASTROLOGICAL COINCIDENCES

BY HELEN VEALE

RAPHAEL'S ALMANAC for 1935 prints Hitler's horoscope, a document to which much interest at present attaches. The Ascendant is the 27th degree of Libra, and the first coincidence which struck me was that this is within two degrees of the Ascendant at the opening of the war between England and Germany, a horoscope made for September 3rd, 1939, at 10 A.M. Greenwich Mean Time (or 11 Summer Time), in London. About the same time, a friend asked me to make a map for the Third Reich, which we agreed might be timed as born at Noon in Berlin, on August 2nd, 1934, when Hitler joined the offices of President and Chancellor. I was staggered to find this map yield almost the same Ascendant, Libra 28°, and besides to show throughout a remarkable similarity to that of Hitler's nativity, all the same vital points being stressed. With such slight knowledge of astrology as I possess, I was uneasy to find Hitler's and the Reich's Ascendant bestriding the horizon of the war map, though opposed by Moon and Saturn, and though Jupiter in England's sign promised protection. But then I realized another coin-

cidence, no less than that the 28th degree of Libra is the Ascendant also of the King-Emperor, George VI, born in London on December 14th, 1895, at 3.5 A.M.

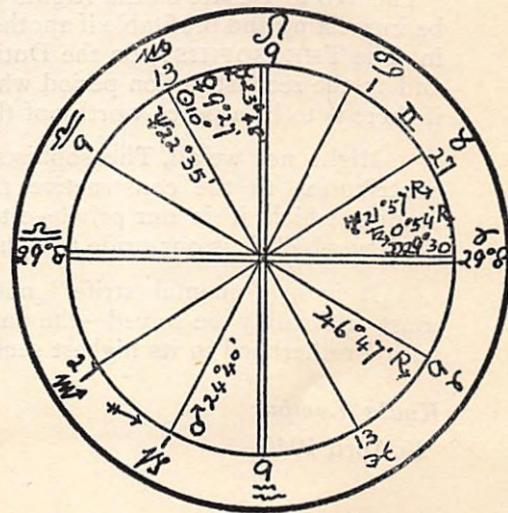
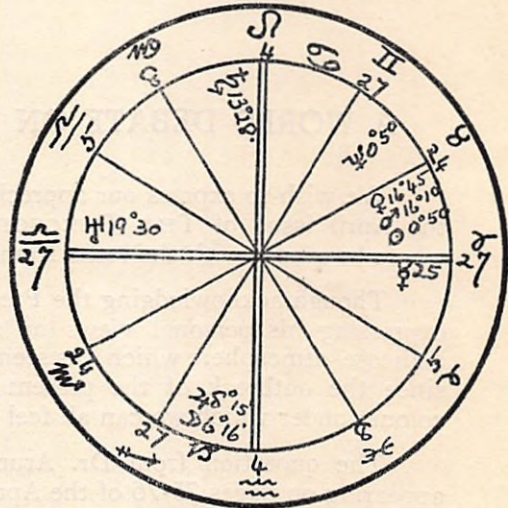
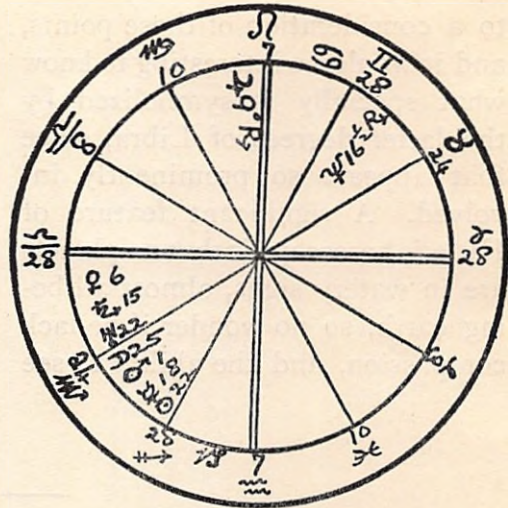
The comparison of His Majesty's horoscope with that of his protagonist leaves no room for doubt as to who must emerge victor from conflict between them. A sinister sign of power in the Fuehrer's map is Saturn in Leo, exalted in mid-heaven, a position which occurred also in Napoleon's horoscope. Concerning this position of Saturn Alan Leo makes a highly significant remark, in *How to Judge a Nativity*, that to such people the text might be quoted: "And Satan took him up into a high mountain, and showed him all the kingdoms of the earth and the glory of them, and said unto him, 'All these things will I give thee, if thou wilt fall down and worship me.'" Alan Leo goes on to say that "if well aspected, the native will rise by his own perseverance and industry far above the sphere into which he was born. If afflicted, he will rise only to fall again, or will overreach himself by a lack of proportion, or ability to judge the limits to which he can expand." Even with good aspects,

he calls this a "precarious" position, and as both Venus, his ruling planet, and Mars the War-God are square to Saturn in Hitler's horoscope, the outcome seems to be clear.

Comparing with this King George's horoscope, we find beneficent Jupiter occupying almost identically the same exalted position in Leo, and there having good aspects from Mars and Neptune. There are afflictions here too, squares from Venus and Saturn, but victory in war is clearly indicated, at whatever cost of personal suffering.

Progressing both these maps to the fateful year 1939-1940, Hitler's map shows him not far from his fall from the giddy eminence he has attained, for his progressed Ascendant is opposed by Neptune, and his Sun in conjunction with Mars is in the western angle. Moreover his progressed Moon is approaching a close square to fateful Saturn, and opposition to Natal Mars and Venus, as well as progressed Venus. The King's progressed horoscope shows him in the midst of dire troubles—as who would doubt!—but the place of his Natal Mars, in conjunction with the Moon and trine to Jupiter in mid-heaven at birth, is fast rising to the eastern horizon, bringing victory after struggle.

I hope that more experienced astrological interpreters will be led



to a consideration of these points, and it would be interesting to know what specially is symbolized by the latter degrees of Libra, since that appears so prominently involved. A significant feature of Hitler's horoscope is that no planets are in watery signs, almost all being earth, so no wonder if he lack compassion, and the ability to see

another's point of view. The King's map shows a polar opposite, all fire and water.

The first map is the horoscope of the King-Emperor. The second, the horoscope of A. Hitler. The third, of the War: London, September 3rd.

A WORLD DEBATE ON THE DUTIES OF MAN ?

We wish to express our appreciation of the Watch-Tower Notes in the April issue of THE THEOSOPHIST, and to associate ourselves whole-heartedly with the letter from "H.C." in the same publication.

Though acknowledging the President's right to absolute freedom in expressing his personal views on all subjects, we have regretted the bellicose atmosphere which has seemed to permeate The THEOSOPHIST since the outbreak of the present war. But these Notes hold up the colours under which we can all feel proud to serve.

The quotation from Dr. Arundale's article in the Madras *Hindu* appearing on pages 75-76 of the April THEOSOPHIST under the heading "The World Debate on the Rights of Man," suggests to us that it might be interesting and profitable if another World Debate could be organized, in The THEOSOPHIST, on the Duties and Responsibilities of Man now and in the reconstruction period which must follow the present conflict if there is to be a peace worthy of the name.

Might not we all, Theosophists, strive to give some really valuable contribution to the constructive thought of the world, based on the studies which it is our privilege to enjoy, and the First Object of our Society which it is our pride to uphold ?

It is by "mental strife," not physical, that the world's problems must ultimately be solved—the only strife, surely, which is compatible with Brotherhood in its highest sense.

Kuala Lumpur
26 April 1940

E. and R. W. HUGHES

BUILDING THE TEMPLE OF PEACE

I HAVE recently established a Peace Department of The Theosophical Society with Mrs. Laura Chase as its Officer-in-Charge.

The whole Society is being canvassed so that, as far as possible, every member may become ardently peace-conscious, not with a view to the immediate cessation of the war—there may still be lessons the war has to teach us—but to be ready to sway public opinion in favour of an equitable and enduring Peace when the time comes. I am also asking the Peace Sections of The Theosophical Order of Service to co-operate fully in this work. Already material is being received and I propose to allocate in every issue of THE THEOSOPHIST a few pages for its publication, without, of course, committing either The Theosophical Society or any member to approval or otherwise.

* * *

Mrs. Chase has sent the following letter to the various Sections :

DEAR FRIEND: I have been appointed by the President to be in charge of the Peace Department of The Theosophical Society.

The President will be very much obliged if you will, as far as you can, turn the whole of your Section

into a Peace Department, urging every member to do whatever he can to understand the nature of the foundations and pillars of an enduring Temple of Peace.

The President is very anxious that I should receive, as soon as possible, all material available in your country which is concerned with the Peace that is to come, and I should be very glad to be put into touch with any movements which are especially concerned with the problem of Peace.

We must not be as unprepared for Peace as we were in the last war. Every member of The Theosophical Society by very virtue of his membership should be not only an ardent advocate of Peace—even in the midst of prosecuting to the utmost his war duties—but a serious student of the essential principles of Peace.

The President says: In the turmoil of war, all the more should we be able to envisage the stillness of Peace. Our lives work very much in terms of antitheses, swinging like pendulums from one side to the other. Because we are in a condition of catastrophe, all the more should we be able to perceive and to proceed to a condition of regeneration and reconstruction.

LAURA CHASE

THE GLORY OF SEX

BY GEORGE S. ARUNDALE

THEOSOPHISTS ought very particularly to interest themselves in the subject of sex. The word sex means only *division*, if we trace it back to its immediate origin. But to the educated individual the sex idea should be one of unification. It is very important that Theosophists should introduce into the sex idea the great principles which we derive from our Theosophical knowledge.

WITNESS TO OUR GODLINESS

The urge of sex, as we call it, though it has been so degraded everywhere, means in fact the Creative Spirit of God. If only that could be recognized, especially in the education of the young, we should then find our pathway, as regards the whole problem of sex, made immeasurably easier. We always look upon sex from the physical lower emotional standpoint, and fail to see its spiritual and truly beautiful significance.

There is no doubt that the sex urge is the nearest force we have to that Godliness which is essentially ours. If only we could as teachers, as parents, utilize the whole idea of sex to evoke the Godliness of the child and of the

youth, we should be harnessing him to a power, or a power to him, a power which he is, of which he can make the most splendid use, instead of hedging about it, as we do, as if we were afraid to deal with one of the most beautiful and wonderful subjects we could possibly touch.

Ordinarily, we look at sex entirely from the standpoint of the small, the limited. We must look at it from the standpoint of the more, the great, the Godliness whence it comes, and to which it bears witness.

The idea of reproduction, the giving birth to children, is only one aspect of sex, just as the exaltation of Unity from the physical plane standpoint itself and from the standpoint of the inner planes, is only one, though a very beautiful, aspect of sex.

We have to realize that sex in its reality is the Spirit of God at work in us. If only we could realize, whenever there is that urge arising, whether in the boy or girl, that the urge is the stirring of Godliness, and that it is for us to help to ensure that such stirring shall be unto Godliness and shall be true to its origin and purpose as it increases, we should confer an

inestimable benefit upon the individual concerned.

TO CREATE THE BEAUTIFUL

The problem of the sex urge, the sex spirit, is far beyond just the physical or emotional planes within which we so largely confine it—the problem of that urge is to create the Beautiful and the True, either by living the Beautiful and the True, or by actually creating a form in which the Beautiful and the True can express itself, or possibly in both ways.

If we find the expression of the sexual urge in our physical vehicles, naturally it must assume, as it were, a physical form, a physical aspect. But we Theosophists especially and teachers in general should realize that the physical is merely the outermost reflection of a tremendous Within. So, while allowing for the physical impress that the sexual urge may have upon us, as expressed in the physical body, we should trace it back through the inner realms of consciousness, as far as we can, to whatever we may be able to discover as to, I cannot say its ultimate, but its more inner origin.

IN DETAILS OF DAILY LIFE

To draw nearer to our essential Godliness or to create like a God, or to do both, that is the purpose, the objective of the sexual urge. There is no sharp distinction be-

tween living a Godly life and creating Godlike things. It has always been in the past my practice as a teacher to concentrate that sexual urge, as it manifests in the beginning of the puberty either of the boy or girl, though not by any means exclusively, in the little affairs, the details of everyday life. This means doing the little things well, each one being fulfilled to its own destiny, so that each little act becomes a God, because it is perfect in its smallness. Remember in the Theosophical dictionary there is no such word as "insignificant." The smallest thing is as significant as the largest thing. If we begin to realize this and help to make people begin with the smaller things without of course failing to heed the larger things, we shall establish our lives on very firm foundations.

The first thing is to educate the child to accuracy, meticulousness, though the latter word according to its origin is entirely inappropriately used. Accuracy and meticulousness in the tiny details of life are Godliness as much as any greater form of life is Godliness.

We cannot have anything more than perfection. While we may look up to such a splendour as the Moses of Michelangelo, or to any other mighty creation of the great Arts, eastern or western, there is no less sublimity and magnificence in the smallest thing we are capable of thinking, feeling or doing.

In the distorted lives we tend to live, it seems imperative that we shall see something enormous, something outside of ourselves somehow to attract our awed attention, in order that we may perceive greatness. We can far more readily perceive greatness outside ourselves than within ourselves. Yet the most stupendous things are produced by the smallest circumstances, and that is true of the human kingdom no less than any other kingdom.

Think of the wonderful rains and storms in which nature rejoices, of the torrents of waters that irrigate the whole world, whether in the shape of the avalanche, or of the streams, the mighty rivers. To what do these owe their origin? The scientist knows that to a speck of dust that rises up into the atmosphere is due the descent of the fructifying rain upon the earth. If we perceive within ourselves the dust, then we perceive in ourselves the Divinity. It is the old story as told in *The Ethics of the Dust* of Ruskin—out of the sooty dust and sand and clay of a roadside come the diamond, the opal, the sapphire. It is the dust that fructifies.

TIME OR ETERNITY?

So when we are thinking of the urge of sex, we must consider it in terms of the specks of dust, the tiny things of everyday life. We deplore the over-sexuality of the world, so far as its physical mani-

festation is concerned. We are deploring the want of accuracy in attention to details, the want of the capacity to live slowly in these days when speed is exalted above deliberateness.

The time must soon come, and is now come for Theosophists who are expected to be living in advance of the world, when the world shall live more slowly. At the present moment everything is for speed, for rapidity. It is an inevitable swing of the pendulum from an opposite extreme. But those who know how to live slowly, know the better how to live divinely. It is largely because we live so quickly, because we are constantly saying we have no time, no time, no time, that these distortions, as for example of sex, which are so prevalent in the outer world, take place.

It is most extraordinary that anyone should be able to say that he has no time for that which is rhythmic for him to do when God's greatest gift is the gift of time, and He has given time lavishly. If we can say such a thing, it means that we are misusing time, not understanding His gift, cramming into our living more than our living ought to stand, so that we neglect the little things, concentrating on the things which are not relevant to us, which have their foundations in sand and not upon rock.

Therefore, the true fulfilment of sex is to its high purpose rather

depends upon living in the details of life with care, rejoicing in the dust no less than in the diamond. To live *slowly, unhurriedly*, is to live as God lives, and this is especially vital in these days. Thus living, we evoke the spirit of God in all those things which are round about us, and we become Gods to them, creating and vivifying.

We have ample evidence from the writings of the Elder Brethren how fully the Wise realize what we do not yet seem to realize, how much time there is. We want to do everything at once. We feel everything ought to be accomplished without delay. But the Wise have every use for constructive delay. There is plenty of time. Because we are the slaves instead of the masters of time, we think there is no time, which is profoundly untrue. Anyone who says "I have no time" is not utilizing his time. We may quite rightly say: "I have no time for certain things; they do not fall within my universe of living." But for anything that falls within our universe of living we must have time.

We live too fast and create for speed, forgetting that speed takes us nowhere. Turbulent sex has become a slave for speed, and we point it downwards into flashes of emotion instead of upwards into Eternities of Glory. Even the flashes of emotion into which we point it cannot help in some measure reflecting Eternity. There is a sense of Eternity about

the downward flash, even of the sexual emotion itself. It cannot forget or deny its origin. At the same time, if only it could be pointed upward, it would flame upwards into the real atmosphere of sex instead of expending itself in those flashes of emotion which cause all the conflict, confusion, misery and sordidness we find in the outer world today.

THE DIVINE NATURE OF SEX

When we think of that quality of discrimination, so beautifully set forth in *At the Feet of the Master*, we see that it is sex which is the root of discrimination. It is that true sexual urge, that sense of our eternal nature, our Godlike power, that enables us to distinguish between the less and the More.

Only we always will do what the world does—associate the idea of sex with some small aspect of it, instead of realizing, when there is the spirit of sex in us, that it is in fact, even though circumscribed by physical limitations, the reflection of our essential Divinity. In our capacity as teachers and as parents, we who are Theosophists ought always to relate sex to its splendid and divine origin. That is one of the great duties of the teacher and the parent towards the child. So do we see him safely through all the dangers of physical and emotional enslavement and imprisonment. If we show him that through this

surging urge he is a God, he can never forget it. If we can help him to come face to face with his Godliness at these strange, wonderful, supreme moments, then he can never forget even in the midst of a tremendous experience or great preoccupation.

This urge of sex is Heaven's Light, our Guide. We must exalt this Light, go before the world and show what in reality is the nature of sex. We must transmute sex into its essential nature and bring down the essence of sex, this ray of Godliness, into the physical plane whence it has been divorced from its inner relationships and has become confined within outer forms.

THE EDUCATION OF SEX

The sex of each one of us, man or woman, boy or girl, that is our Godlikeness. The urge of the femininity or of the masculinity in us, that is the dynamic urge to move us upwards and onwards. This urge is never static.

The time comes when, instead of remaining bi-sexual as we are, we become uni-sexual, when masculinity and femininity converge and become, as it were, one. That is for the future. For the immediate present each one of us has to fulfil one or the other of the two great aspects of sex, feminine and masculine, and we learn to fulfil them the more they come together.

The sex of the man is action, making movement. The sex of the woman is sacrifice, making holy. But in the ultimate, action and sacrifice are one. In all those who are transcending the differences and are entering into the unities, action and sacrifice, movement and the dedication of the movement to holiness, tend more and more to become one.

Sex control, as self-control, means sex direction, uplift, conquest. The teacher must open channels, not dam them. The sense of impotence is the result of repression. There is always a "can" for every one. Where there is sex, there is Life, but it must flow, not overflow. It must flow upwards not downwards.

We need education to take into account sex as sex mightily and sweetly is, not in its enslavement to physical and emotional exclusiveness.

Let us make clear that the expression of sex in terms of the physical vehicle is *Reverence*, that the expression of sex in terms of the emotions or feelings is *Aspiration*, or movement upwards, that the sex of the mind, curiously enough, is *Exaltation*, in other words the beautification and beatification of form either in its concrete or in its abstract nature. If we go into the Buddhist consciousness the sex of the intuition is *Unity*, in one aspect of being, as in

the Nirvāṇic consciousness there is Unity in a complementary aspect.

So we have very clearly an indication as to how this spirit of sex may be consecrated to the realities of its purpose, showing us that the first problem of education is Reverence, which is another word for the first purpose of education, so often given in Theosophical literature, namely Service. The true spirit of Service is Reverence, and the true spirit of Reverence is Service. The first spirit to establish in every child is the spirit of Reverence, and out of that to develop the spirit of Service. Then comes Study, and from the purification of Study there comes Simplicity of living, and in that Simplicity, Self-Control, so that all these various powers which have been educated out of the vehicles of consciousness may be under the guidance and control and direction of the Will.

We must see to it that the great sex urge is never enslaved to the physical and emotional natures, but divinely is exalted to express these. The physical must be endowed with Reverence and the emotions with Aspiration.

THE SACRAMENT OF MARRIAGE

We see how much can be developed out of that idea, and how thereby marriage becomes a real sacrament instead of a mode of release for temporary passions. It

becomes one of the great stages of holiness through which individuals pass on their life's pathway. This veritable sacrament of marriage, distorted and degraded, unholy as it so often is at the present time, is almost the greatest of all sacraments, and the child must be led to it on the one hand by Reverence and on the other hand by Aspiration. Then when the time comes for marriage and the consummation of marriage, it is as if two souls were kneeling at a single altar and offering themselves to their own Divinities which they know in that moment at least, if they do not necessarily know it afterwards, to become one and not two Divinities. So that even on the physical plane, sex has a magic, a power of drawing down the Eternal which practically no other force of consciousness has. It anticipates the future and gives, or should give, as in a flash the eternal and essential realities of Life.

WE ARE ALL ARTISTS

If we can so identify our conception of sex as to include within it all creative acts, whatever their nature, then shall we realize that in fact we are all artists. We are sometimes told, and sometimes imagine, that artists are a people apart. It is only our own ignorance and our limitations that blind us to the truth and cause us to imagine that an artist is someone

who creates through dancing, singing, drawing, painting, and so forth.

An artist is indeed one who can create, but we are all creators. God, the Father of us all, created the universe of which we are constituent elements, and endowed each one of us with His own glorious nature. We have to break down that barrier between us and our own growth which causes us to believe that some of us are artists and some are not. We must never say: "I am not an artist, I cannot understand." We may not be artists in one direction, but surely in some other direction we are artists. We may be artists in the use of words, in our capacity to do good business, to lead a very careful life. Every one is an artist, and the sooner he recognizes the fact, the sooner will he become God. The whole of the spirit of sex is that it may work on every stage of consciousness to help an individual to come face to face with his own Divinity, as he does so come face to face on the physical plane when the great act of sex has its wonderful consummation, a consummation which should be realized as to its overwhelming sacredness.

THE SHINING SUN—THE CHERISHING EARTH

The sex of our Lord the Sun is His Shining. That Shining is sex—the glorious exaltation of sex in all its supreme essence. The Sun shines. That is the Sexual Act.

I am using these words not in their small significance in which we have circumscribed them, but in their supreme meaning. The sex of the Earth is Her Motherhood, Herself a reflection of the Shining. Motherhood is essentially the Shining of Life, but we can bring the idea of Shining more intently down into our own individual lives by using that word "Motherhood."

The Sun shines. The Mother cherishes. Where is the difference? Shining is cherishing and cherishing is shining. We think of them as two, because we live in terms of duality in this outer world, as we needs must.

THE CHANNEL FOR UPRISING

When anyone feels that stirring of sex, even though it may be apparently a physical expression, he must realize that his Godliness is stirring within him. It is the business of the Theosophist especially to know this, so that when a child or a youth or anyone comes and says that there is a sense of this sexual stirring, we may be able to say: "Now you have stirring in you that Godliness which for the moment is expressing itself in physical terms. Try to lift it up so that you will feel the urge in terms of the emotions and feelings and higher still. How do you *feel* with regard to it? How do you *think* with regard to it? You can lift up, lift up, lift up."

We can always so lift up an individual's consciousness, because he has the essence of consciousness in him which can be uplifted; having come down through the various planes of consciousness, it can again move up. The channel has been made for the downpouring. The channel has therefore been made for the uprising.

When there is that urge and the spirit of the Above descends upon an individual, then the great moment has arrived, the great movement has begun. It is well if the parent, the teacher, the friend to help is at hand. Let him soar as an angel, not helplessly flap his wings as a frightened bird too stunned to rise from the earth.

So one comes to the conclusion that the sexual urge must flow and flow through the creative spirit of every individual, however that creative spirit may be formed in him or her, through music, through sing-

ing, through deep and ardent longing, through painting, through modelling, through dancing, through the great qualities of Life such as Reverence and Compassion and the sense of Brotherhood, through service, through accuracy, through remembrance of the Real amidst the unreal, through courage, action, sacrifice; through every quality which is the essence of the individual let the urge flow and be sacrificed thereby—in other words become holy thereby.

We should have no fear of sex if only the whole idea of sex were to be recognized as a sacrament and to be treated as such with reverence, with a beautiful spirit of respectful familiarity, so that the individual may feel that he is the master and not the slave, or that at least he may become the master instead of being in danger of enslavement to that which he is so often given no opportunity to understand.

THE VOICE OF THE TEACHER

The voice of the Teacher cometh not
like the sound of trumpets or organs;
but as the falling of a leaf or petal,
or of a snowflake—so gently;
or as the soft caress from the nose of some animal;
or the whispering swish of poplar leaves
when all else is still.

To catch it you must be listening intently,
in a heart free from worldly cares,
and bathed in reverence and love.

HAROLD E. TYRWHITT

SIRIUS CRAWFORD—P. R. GREEN— PETER DE ABREW

DEATH has been through our ranks and taken more of our members: two prominent, another promising—Mr. Peter de Abrew, for many years managing director of the Musaeus Schools in Colombo; Mr. P. R. Green of Bombay at the close of a most useful career; Mr. Sirius Crawford, a young airman from New Zealand, who had been on active service and was reported missing after air operations on June 15th.

Sirius was the son of the Rt. Rev. William and Mrs. Crawford of Auckland, and with them visited Adyar for the Convention of 1934; in 1938 he went to London for further training in the Air Force. We remember him as an attractive youth, a splendidly endowed soul and dedicated to the twin ideals of Theosophy and aviation, for he had the good fortune to be born of stalwart Theosophist parents, and he was ardently air-minded from childhood. His heroic passing must bring him very near to the Elder Brethren and will enable him to lead those other New Zealand comrades who have made the great sacrifice to the greater destiny in store for all who enter into the true spirit of this war.

Hundreds of Theosophists in many western countries will remember Mr. Green as the kindly and generous friend who met them at the Gateway of India and facilitated their entry into the land of their dreams. It was a unique service which he gave to fellow-Theosophists for many years, and possible only to one who had the most friendly temperament. At various times in the thirty-five years of his membership of The Theosophical Society he had been a member of the General Council and of the Indian Section Council, and secretary of the Bombay Federation. Ever active in the Blavatsky Lodge, Bombay, he found time to help other Brotherhood activities both Theosophical and non-Theosophical. As one of Bombay's live links with Adyar he helped to keep the channel open, and his help has been recognized and rewarded. On the other side he will find even greater scope in this critical period.

Mr. Peter de Abrew was another stalwart, his *magnum opus* being the management of the Musaeus Buddhist College and Schools in Cinnamon Gardens, Colombo. In turn he had been co-founder with

Mrs. Musaeus-Higgins, trustee, and managing director, and every ounce of energy and wealth which he possessed went into this educational work. Teachers trained in these schools—all women—have been given posts in Government schools throughout Ceylon, and the course of training has always been highly commended by Government inspectors. Mr. de Abrew had also served on the Government Board

of Education, and his work for education was recognized by the award of the O.B.E. With his passing is broken a link with the past, for an old picture in our records tells us he was a boy in his father's home, yet standing near the Musaeus Schools, in 1880, on the occasion of the first visit to Ceylon of Colonel Olcott and Madame Blavatsky and a group of Indian Theosophists.

THE LATE PRIME MINISTER OF NEW ZEALAND

The Hon. H.G.R. Mason, Minister of Justice in Mr. Savage's Cabinet, and a member of the New Zealand Section of The Theosophical Society, writes :

Michael Joseph Savage will be remembered by New Zealand as our first Labour Prime Minister, as the head of a Government which in a brief span of years has accomplished an amount of humanitarian and progressive work unparalleled in our history, and as the most beloved Prime Minister of our generation. In Auckland he will be remembered for his persistent work in that city on behalf of the sick and the poor.

By those who had the privilege of being associated with him in any of his work, and especially by those who worked with him in political organization, he will be remembered always for many outstanding points of character. The persistence with which, setting aside all selfish ends, he devoted his life to the one purpose—the improvement

of the lot of those who are most in need—marks him as a great man.

This one-pointedness gave power and fruitfulness to his efforts. It deflected in a remarkable manner those petty personal differences which tend always to appear among those who work in co-operation to a common end. Where he was present these trivialities were seen for what they were. And one felt always that no matter how energetic an argument might be, there was no possibility that the slightest personal antagonism would remain, or any feeling that would tend to cloud his judgment in the least degree upon any other occasion. One intuitively felt this with him in a higher degree than with any other man I have known.

These qualities, together with that humanitarianism which was the strong mainspring of his life, enabled him to do the great work he has done for New Zealand which will cause him to live in the hearts of the people.

THE NIGHT BELL

X. "Killed in Action": The Truth about Death

BY GEORGE S. ARUNDALE

RELENTLESS SOLIDITY

THE scene is one of the greater battlefields. Immense numbers of men are engaged on either side. Hell rages in the air, from the air, in the hills and in the valleys and plains. The atmosphere is solid with explosion and impact, and fury sweeps over the surface like a black miasma. Masses of human beings have become welded into solid avalanches, hardening slowly one against another. Individuality has been pressed into the service of a collective power and purpose, and for the term of the battle there is a sense of loss of identity, of moving to an Event maybe Divine, but not far-off—immediate, overbearing, overwhelming, awful. Instead of individuality there is the sense of Eventfulness, and of being just a cell in the organism which the Event ensouls.

The battle rages, and as the mind-creations of man wreak the horrors created in them by human will, innumerable of human beings are literally exploded over the frontiers of death!

Fine young men, or maybe oldish men—British, French, Belgians,

Germans—grim, tense, obscure in solid, driving embodiments of cold, relentless purpose.

All terribly alive on this side of death, even though freely surrendering their individual lives to that common life which, they know, alone can conquer.

Terribly alive, deadened though they be by the sounds of hell let loose upon them, into them, over them, through them, on all sides of them.

Only here and there is there a thought other than of moving with others, of moving, moving, moving. Forward relentlessly. Rearward, doggedly.

THE SUPREME SACRIFICE

And then, all of a sudden, with or without warning, a crash of consciousness, of hundreds of consciousnesses: a stab, or a hundred stabs, of the lightning of life, shatter into blackness a life, a hundred lives, it may be many hundreds.

Death!

Not the death the world in general knows, not the friend who smooths the way for the change that is to Life

more abundant, not the death we so ungratefully fear, not the kindly, gentle, releaseful death. Not such a death, but a death that gives no time for dying, a death that is a flash of lightning, an instantaneous cataclysm, obliteration.

Such a death brings with it the gift of immediate, merciful oblivion. Those who once were part and parcel of the machine of war have dropped out of the machinery.

Yet neither are they elsewhere. It is as if they were documents taken out of active files and placed in pending files. They are waiting, and as they wait, memory is released from its functioning.

Be they who they may, Germans or British or French or others, they have made the supreme sacrifice, and the titanic setting of it has endowed it with holiness. It is a sacred circumstance on the pathway of their growth.

In the case of the soldiers in the Allied Armies, there is deep truth in the words: "They have become young, though very humble, Christs, crucified to their measure, and perchance beyond, even as the Christ was crucified to the measure of the whole world." Such words may not quite be used of the German soldiers, for though they too offered the supreme sacrifice, the cause of Germany is evil, and a due measure of woe must come to each who furthers it.

ON THE OTHER SIDE

For all must there be the passage of a little time ere the transition can be made from the hell they have endured to such heaven as may open wide before them—to each the heaven that shall be to him most heavenly.

First, the shattering of consciousness and the breaking of the bonds that tie to earth.

Then a merciful enfoldment in the oblivion of an interspace. They sleep, but dream not.

And while they sleep, round about them wait in tenderness the Bringers of Good News, the helpers who, recruited both from the "living" and the "dead"—who are which?—are the appointed friends for those who have newly passed from earth.

At last sleep stirs into the new wakefulness. Another lightning stab of life, and that which had been broken into pieces on the Wheel of Eternal Adjustment, broken into pieces on this side of those Gates of Change which we call Death, streams through the Gates opened for its passage, slowly becoming whole again on the other side, but with a wholeness not yet released from the impress of the horrors endured but a brief while ago.

Deadness, Oblivion, Awakening in dazed wonder, marked with the scars of sacrifice. "Where am I?" "What am I?" "AM I?"

And then the last rumblings of the thunder of the crashing on the other side of the Valley send through the awakening consciousness a wave of shuddering horror—but for the last time.

BRINGERS OF GOOD NEWS

Around the awakening hero—he has been weighed in the balance and has not been found wanting—draw close the watching Bringers of Good News, messengers of the ceaseless Love of God.

They need use no words, though ringing words may be spoken if these may help.

They have but to speak with the silences of their eyes, those glowing silences which are alive with all that can be most heartening, reassuring, comforting.

So does the awakener *know* that there is no death that quenches Life. Life is the Master of Death. "I live!" "I AM!"

THE VICTORY OF LOVE

But is there a death that can shatter Love?

"Where are my loved ones?"

In a flash comes the answer. Through beautiful magic these loved ones awake or asleep, "alive" or "dead," hear the call, and travel to the beloved in the vehicles of their consciousness, as one might travel in ship or railway train to visit a far-away relative or friend. But no time is taken. They have no

need to take it. On the wings of their eternal love they outstrip the fastest time.

And then the ecstasy of reunion (Alas! so rarely remembered on this side), while the Bringers of Good News stand back awhile in reverence and joy to delight in a sight than which there could be none more glorious.

O Death, where is thy sting?

O Grave, where is thy victory?

But thanks be to God, which giveth us the victory. . . .

the victory of Love over Death.

Cast off is the image-memory of the horror. The scars are gone. Assumed is a living garb of Light. A hell is over, though there may still be tests and trials ere the way is at last won into the splendid Heaven of Re-creation. Thankful delight there is that the sacrifice is greatly over, and that because of it a still nobler way opens for the treading of feet thus sanctified. And delight still more thankful that even though the path of true love does not always run smooth, or even straight, yet does it run unbroken, and, above all, unending.

Indeed have the Bringers of Good News brought good news. At last, no longer dazed, but awake, alive, ecstatic—how literally true is this word—in the demonstrated certainty that Love knows no parting, even though it knows change for its purifying and strengthening,

the happy adventurer into a vista of new delights cries out aloud :

“The glories of my new life are worth even the price of that hell in the inferno of earth.”

MEETING THE GREAT ONES

Still, however, is there need for assurance that the mighty Figures are real who adorn the faith to which the newly-awakened one belonged.

The Christ, the Saints, the Virgin Mary, the Apostles—are they *real*? Are there Angels?

For the Hindu—are his revered objects of devotion *real*?

For the Muslim—are the Lord Muhammad and His Saints *real*?

For the Buddhist—is the Lord Buddha and His Sangha *real*?

How sure he becomes that real indeed They are. How he casts himself, streaming with emotional exaltation, at Their Blessed Feet, knowing that all he could not see with physical eyes, he now sees face to face, not even through a glass darkly!

How gloriously these Great Ones shine with that Supreme Trinity—

The Fatherhood of Life,
The Motherhood of Life,
The Brotherhood of Life.

And how he rejoices to be cherished, childlike as he feels, in
The Childhood of Life.

THE HEAVEN OF CERTAINTY

Thus does he know. Thus does he experience. And if he “died”

for the Cause of Light, as some will say he died who are still on this side of the Gates of Change, he knows that neither has he died in vain nor is there any dying in vain, even for those who have died in the Cause of a Darkness they may or may not have known as such.

He knows he has *not* died. There is no Death. He has but changed. He knows he has lost naught, but has gained blessings he could never have known on earth.

And later on in the Heaven of Re-creation he will see with the eyes of the spirit somewhat of that Self-conscious Divinity which is God's gift to him of Himself. So will he return to earth with this Heaven of Certainty round about him to further him mightily on his way. Alas! that our poor ignorance suffers the prison-bars of doubt, of fear, of despair, soon to close about him as in a new birth he steps upon a yet higher rung of the ladder of his destiny.

THE PRISON-BARS SHATTERED

Nonetheless, as in this supreme sacrifice of his life on earth he broke in triumph a host of prison-bars, so shall these enslavements be broken again and again until they shall exist no more. The heroes of the world have broken them. The saints of the world have broken them. The martyrs of the world have broken them. The

Saviours of the world have broken them not only for Themselves, but have broken many a prison-bar for the whole world.

As men we may be bound. But as Gods we shall be free.

DEATH AS KING AND VICTOR

So did death and life come to these soldiers of many Motherlands. Death came to give life more abundant, with not the loss of one single jewel-joy of living. Death came not just as a Friend, as he would come to most in the ordinary course of his ministrations, but as a King to kingly ones, as a Victor to one who also is learning how to conquer.

Dulce et decorum est pro patria mori! But more is such a death than this. It is the end and the beginning of one of Life's Supreme and Triumphant Adventures.

* * *

And some of these awakened and joyous ones, eager for rest, will surely have their rest awhile. They will be rocked in the cradle of the Deep Sounds of God's Eternal Being and in the Deep Colours of His Eternal Forms.

But others, restless, will enrol themselves "for the duration"—and even their Heavens must wait—among the Bringers of Good News, actively on the fields of battle and in all other places where there is distress, to succour affliction, to help as they themselves have been helped, and to help to

save the world for Freedom, Peace, Happiness, Justice, for the Love and Light of God, and from age-long servitude to the Devil and his darkness.

A WORD AS TO THE BRINGERS OF GOOD NEWS

It is, of course, a *sine qua non* for membership of The Bringers of Good News that they should have no personal or other prejudices, no imprisonment within any particular faith or nationality or opinion. They must be, and be able to be, all things to all who arrive on the other side of death. They must give to each all he needs, all that will help him most, where he is, in the condition in which he has come over, according to the type of life he lived on earth.

And in order to do this a Bringer of Good News must have positive and practical reverence for every faith, every nation, every honest opinion. He will, of course, have his own beliefs; but he will never allow these to interpose obscurities between himself and the individual whom we may call his "patient." A Bringer of Good News must know with all certainty that Truth is everywhere, for Truth is Life, and that each living creature has his Truth which he cherishes, to be acknowledged and revered as he brings it with him from one side of death to the other.

(This article is published also as a booklet.)

THE MARS-MERCURY PROBLEM

I. THE PLACE OF MARS AND MERCURY IN THE "EARTH CHAIN"

BY C. JINARAJADASA

EVER since I placed in *First Principles of Theosophy* a diagram depicting our "Earth Chain" as being now composed of three physical planets, Earth, Mars and Mercury, (following the arrangement by Mr. A. P. Sinnett in *Esoteric Buddhism*) several critics have pointed out that I contradict H. P. B. Just lately, a reviewer in U.S.A. has taken me to task. But what are the facts? Obviously, on a subject like this none of us can *know*. There are of course the occult investigations by Annie Besant and C. W. Leadbeater, the first series in 1895, (published by me in *THE THEOSOPHIST*, August 1911), and the second series recorded in *Man: Whence, How and Whither*. But to many these occult investigations have no value at all.

We are therefore thrust back upon the only possible source of information: What did the Masters teach A. P. Sinnett? For it was Mr. Sinnett who for the first time described the scheme of evolution, with its "rings and rounds," and stated that Mars and Mercury

are a part of the Earth Chain. H.P.B. held that Mr. Sinnett misunderstood the teachings, and that Mars and Mercury are *not* a part of the Earth Chain. The controversy had to remain unsolved. In 1895, Mr. Sinnett showed to Annie Besant the letters of the Master K.H. in his possession, and thereupon she made a statement agreeing with Mr. Sinnett. But this meant that H.P.B. was in error! The dust of controversy has been flying thick and fast since then.

Once that the *Mahatma Letters* were published by Mr. Sinnett's executrix (*against* a very strict injunction given by the Master K.H. in the Letters themselves against such a possible publication, and against Mr. Sinnett's own wishes, expressed in a letter to me in 1905¹), we have material with which to examine the dispute from a new angle. What do we find?

¹ A. P. Sinnett to C. Jinarājadāsa, 14 December 1905:

"I should certainly not be willing to take any steps which should call renewed attention to any other letters from the Master except those published in *The Occult World*. No others ought ever to have been published."—Of course Mr. Sinnett may have changed his mind later.

Question (The Mahatma Letters, Letter 23A., page 148, 1923 Edition):

"What other planets of those known to ordinary science, besides Mercury, belong to our system of worlds?"

Answer (Letter 23B., page 176):

"Mars and four other planets of which astronomy knows yet nothing. Neither A, B, nor Y, Z, are known; nor can they be seen through physical means however perfected."

There is just one possible explanation of H.P.B.'s insistence that Mars and Mercury do not belong to our Chain. The explanation involves the credibility of the investigations already referred to of Annie Besant and C. W. Leadbeater. Somewhere H.P.B. states that as she was writing *The Secret Doctrine*, the Master placed before her scenes from the past history of the earth. Suppose then that, as H.P.B. examined the transference of egos from the Moon Chain to the Earth Chain, she concentrated her attention on the "first-class Pitris," that is to say, the egos already fully individualized on the Moon Chain; she would then have noted that these first-class Pitris had no contact whatsoever with Mars and Mercury, though three Rounds had already lapsed before their entrance on the Earth Chain in the Fourth Round on our Earth during the Third or Lemurian Root-race. So far as these egos are concerned, there has been for them no Mars nor Mercury. It would not be illogical

on her part to conclude that these two planets are not of our Scheme. I have already said that this is a *possible* explanation; I have no warranty for saying that H.P.B. examined only the first-class Pitris.

Now, in the Besant-Leadbeater investigations (made in 1895 to get some light on the tangled darkness as to the divisions of the "Pitris" and how they began their work), the general conclusion arrived at is that the animals of the Moon Chain who achieved individualization were not all alike, that is, not all at one grade of individualization, but at several stages of individualization. Dr. Besant later, in *Man*, groups these according to the nature of the causal body at individualization:

1st group: "Lines"—with just the trace of a causal body.

2nd group: "Basket-works"—with causal body more clearly outlined.

3rd group: Causal body fully formed, in seven groups:

- (1) undeveloped well-meaning folk;
- (2) bourgeois, commonplace, weak people;
- (3) merchants, soldiers, etc., good people, but know nothing of the Path;
- (4) highly intellectual, the future geniuses [but who are self-absorbed—C. J.];
- (5) very good people, but who have no wish to serve;
- (6) "Servers," approaching the Path;

(7) "Servers," who know of the scheme of the Masters and are pledged to serve Their Plan.

Now, according to these investigations, when the new Earth Chain began its work, those who first entered it were the least-developed egos. They were capable of only the simplest kind of work, and very little was expected of them. In the First Round, Mars and Mercury were still astral; but the Earth was physical. From the Second Round onwards Mars and Mercury became physical also.

In the First Round, it was the "Lines" who first entered the Earth Chain, and slowly strengthened their individualization, and by the end of the Second Round became fully human. In the Third Round, the "Basket-works" entered. In the Fourth, our present Round, on Mars, in the fourth and fifth of its Root-races, the "Basket-works" developed a complete causal body.

But it is when the Life-wave was transferred to Earth (in this Fourth Round in which we are), and only as the Third or Lemurian Root-race began, that the millions of egos of the third group given above, entered this Earth Chain, *for the first time*. They have "skipped" all the seven globes of the first three Rounds, and globes A, B and Mars on this Round. So far as their work of evolving is

concerned, they have been in the "Inter-Chain Nirvāṇa," till they appeared in the Lemurian Race. The reason is that the evolutionary processes in the early Rounds could not give them the necessary conditions for a rapid growth.

To sum up, all the egos in our humanity who can be considered as really civilized now—from those weak and amiable to those capable of high self-sacrifice—have not been on Mars or Mercury. If H. P. B. concentrated her attention on these, she was justified in saying that Mars and Mercury are no part of our Scheme (so far, at least, as our past is concerned).

Of course there is a wide divergence between H. P. B. and Mr. Sinnett. But could Mr. Sinnett have blundered badly on this important topic? If he did, how could the Master K.H. have given him this splendid testimonial? (*The Mahatma Letters*, Letter 82, page 392):

Be certain, that the few undetectable mistakes and omissions notwithstanding, your "Esoteric Buddhism" is the only right exposition—however incomplete—of our Occult doctrines. You have made no cardinal, fundamental mistakes; and whatever may be given to you hereafter will not clash with a single sentence in your book but on the contrary will explain away any seeming contradiction.

I suppose Theosophists will be divided on this matter "to the end

of time," until at least they can read the Ākāshic Records and see for themselves. It is a comfort to know that we shall all be Record-readers some day. Till then, I do

not think we should erect a belief that Mars and Mercury belong to our Earth Chain into a Theosophical heresy. Not certainly, if to some it "seems to fit in better."

II. MARS AND MERCURY

BY E. L. GARDNER

There is a long-standing and recurrent problem concerning Mars and Mercury and their relation to our Chain of worlds, our Earth Chain, which it may be well to examine and sum up in the light of letters written by the Masters Themselves.

The Fourth Chain of our Terrene Scheme of worlds, according to *The Secret Doctrine* (I, 64, 168), is composed of seven planets or "small wheels." Two are said to be built of lower-mental material, two of astral, two of etheric, and one, the densest, of dense physical material. In diagrammatic form this Chain of planets is usually depicted as follows (numbered 1 to 7, as in *The Secret Doctrine*, I, 177, or lettered A to G).

A	G	Lower-Mental
B	F	Astral
C	E	Phys.-Etheric
D		Dense-Physical

Whether these physical-etheric worlds, known as C and E, are the planets Mars and Mercury is the question that has exercised the

minds of students of Theosophy—for on this question *The Secret Doctrine*, Madame Blavatsky's great work, is at variance with the views expressed by the Master K.H. as published in the book *The Mahatma Letters to A. P. Sinnett*, (1923, Editor A. T. Barker). The point is one of something more than mere academic interest, for the planets C and E are said to be the planets whence we have come and to which we pass respectively, after our sojourn here upon our Earth of about 42,000,000 years. This sojourn, in terms of geological periods, is actually nearing the last of its cycles.

The fact that C and E are said to be etheric planets is no obstacle to their being visible. It is at the etheric level that the life chiefly functions but just as, in the case of our human personal bodies, we need the stability and inertia of a denser vehicle to serve as a fulcrum in order that we may use the elusive etheric counterpart, so, with the planetary globes C and E, is a denser core needed to provide stabilizing ballast for the play of

consciousness. In the case of planets C and E it is their denser core that we see with physical sight. Similarly our own Earth has a far denser core than that of the material of its outer layers.

Now concerning the evidence for and against accepting Mars and Mercury as members of our planetary Chain and therefore in close relation to our Earth, I assume that for the vast majority of us the only source of information is the literary testimony available. This is readily accessible and it will be found that the affirmative, that the planets C and E are none other than Mars and Mercury, is supported by the Master K. H. (in a letter to A. P. Sinnett), by Mr. Sinnett (in his book *Esoteric Buddhism*), and by Mrs. Besant and Mr. Leadbeater (in their joint work *Man: Whence, How and Whither*). On the other hand, Madame Blavatsky (in *The Secret Doctrine*) writes in terms of an unqualified negative. Later in this analysis we may find it possible to modify, if not to reconcile, these opposing statements.

First, then, the affirmative. In Mr. Sinnett's book, published earlier than *The Secret Doctrine*, it is declared with decisive clarity that these well-known planets are really members of our planetary Chain. The Master K. H., in a lengthy reference to this book *Esoteric Buddhism*, wrote:

You have made no cardinal, fundamental mistakes; and whatever may be given to you hereafter will not clash with a single sentence in your book (*The Mahatma Letters to A. P. Sinnett*, page 392).

This is perhaps evidence enough of the Master's view but there is more than this. In order to clear up some misunderstanding that had arisen, Mr. Sinnett in a direct letter to the Master put the point specifically and definitely in the form of a question thus:

Query No. 23: What other planets of those known to ordinary science, besides Mercury, belong to our system of worlds? (*The Mahatma Letters*, page 148.)

In answer the Master K. H. wrote:

23. Mars and four other planets of which astronomy knows yet nothing (*ibid.*, page 176).

Putting question and answer together we have therefore the following:

Mars, our Earth and Mercury, and four invisible planets, belong to our system of worlds.

Here then in unmistakably clear language we have the statement by the Master that Mars and Mercury are members of our system of worlds.

Madame Blavatsky's assertion to the negative is in *The Secret Doctrine*, I, 188:

Neither Mars nor Mercury belong to our Chain.

This view and the lengthy commentary with it is badly marred by the faulty copy of the Master's letter which apparently H.P.B. had before her. Fortunately she quotes the letter—and the reply to Mr. Sinnett's query reads thus :

Mars etc., and four other planets of which astronomy knows nothing (*ibid.*, page 187).

There is no "etc.," in the original. Its inclusion is not only redundant but misleading, for its use renders the answer vague and ambiguous—very different from the precision of the actual words used.

Admitting the "etc.," the question and the Master's reply would read :

Mars etc., our Earth and Mercury and four invisible planets belong to our system of worlds.

This implies directly that a larger system than that of a septenary planetary Chain is meant by "our system of worlds." Hence evidently the assumption that the "solar system of worlds" was intended, an assumption possible only if a larger number than seven be accepted in the "system." Without the "etc.," the "solar system of worlds" assumed by Madame Blavatsky, (*The Secret Doctrine*, I, 187) as having been intended by the Master becomes impossible.

The incorrect rendering of the Master's letter which H.P.B. had with her may have been responsi-

ble for her serious misquotation and hence to the faulty assumption—one cannot now say.

Madame Blavatsky quotes also some considerable extracts from other letters received by herself, printed in italics in *The Secret Doctrine*, I, on pages 189 to 193. Though bearing partly on the same subject none of them approach the clarity of the answer given to Mr. Sinnett. They contain hints however that the subject calls for a wider treatment than the Master is prepared to give and conclude with the not infrequent ". . . not being permitted to give you the whole truth . . . I am unable to satisfy you." With the fullest appreciation of Madame Blavatsky's magnificent qualities one cannot shut one's eyes to occasional lapses, especially in view of the warnings given in the Master's letters themselves.

For students to accept the text of *The Secret Doctrine* as perfect and infallible is to make the same disastrous mistake that the Christian Church has done in erecting a collection of Hebrew literature and some Greek manuscripts containing fragments of the ancient Mystery dramas into an infallible Bible, a Holy Scripture. Finally let us touch on the astrological claims which are said by some to have a bearing on this controversy and to support the negative view. The following theory was submitted to

a well-known Astrologer for his opinion.

Ten vast Schemes are said to be in manifestation within the orbit of the Solar Logos. Seven of these are named, being known by the densest planet of the Chain in incarnation—such as the Jupiter Scheme, the Venus Scheme, the Terrene Scheme. Some students assign Mars and Mercury each to a Chain of its own, thus ranking them as the densest planet of that Scheme, each standing therefore altogether apart from the Earth Scheme. Now according to tradition there are three Schemes to which no name is given, there being no planet dense enough to come within the range of our physical senses. But we can assume very logically that these THREE do still exercise some influence, much or little, on all their Solar brethren. To reach our physical world however their influence would need to play through an intermediary, some half-way medium, that could transform, step-down, the flow of their subtler life.

Here then is the question put to the Astrologer—would not Mars and Mercury, by virtue of their position and content, serve well as such relay stations for two of the mighty “un-named” Schemes? One of the Schemes may almost certainly be assumed to be on the forthgoing arc of manifestation and another, as surely, on the returning

arc. The former would operate through Mars and the latter through Mercury?

Mr. Alan Leo, the Astrologer to whom this theory was submitted, answered, after consideration, that there was nothing of which he knew that could be advanced against it: indeed, he added, it might well be the explanation of the discrepancy between Mr. Sinnett's *Esoteric Buddhism* and *The Secret Doctrine*.

It may be that some such function of Mars and Mercury reconciles in a measure the divergent views given above. When thus acting as an intermediary between an “un-named” Scheme and ourselves, probably at certain phases of the great Solar tide, each functions through its “higher-self.” As such the planet could be regarded as a temporary member of that lofty Scheme and “not of our Chain.” In their “lower-selves” each is always a member of our Terrene Scheme and current Chain.

Thus the two views may be not irreconcilable: notwithstanding a considerable amount of controversy and occasional heated argument during the last fifty years, it is possible that, viewed from a wider angle, both are “right.”

References: Third Edition, *The Secret Doctrine* by H. P. Blavatsky; *The Mahatma Letters to A.P.S.*, published 1923 by T. Fisher Unwin, Ltd.

III. OF MERCURY, MARS, THE EARTH AND THE MOON

BY JAMES ARTHUR

1. H.P.B. VERSUS A. P. SINNETT

A. P. Sinnett was the first to assert in his *Esoteric Buddhism*, on the strength of information purporting to come from Mahatma K.H., that Mars and Mercury, with the Earth and four other invisible planets, together belong to the Earth Chain. The truth of this statement was five years later categorically denied by H.P.B. in *The Secret Doctrine*, equally on the strength of information professing to emanate from the same teacher, to whom she, "feeling sure that the speculation [*sic*] about Mars and Mercury was a mistake, applied *by letter* for an explanation and an authoritative version" (SD, I, 219).

The Master's letter to A. P. Sinnett was later published in full in *The Mahatma Letters*, the letter to H.P.B. is reproduced only in extract in *The Secret Doctrine*. Of the former the original is still available, of the latter's original nothing is further known. In view of H.P.B.'s habitual inaccuracy in quoting—as those can testify who have worked upon the verification of her quotations in *The Secret Doctrine*, and as is apparent even in the Mars-Mercury controversy—¹

the circumstance of the impossibility of verifying her accuracy in the case in hand is a weak point in the armour of those who side with her as against Sinnett, or rather as against the Mahatma K.H., to state the case more correctly.

2. THE MASTER'S LETTER TO SINNETT

Sinnett had asked the Master: "What other planets of those known to ordinary science, besides Mercury, belong to our system of worlds?" To which the Master replied: "Mars and four other planets of which astronomy knows yet nothing." This can have no other meaning than that of all the planets recognized by ordinary science at that time, namely, Mercury, Venus, Earth, Mars, the Asteroids, Jupiter, Saturn, Uranus and Neptune; "Mars," "besides Mercury," belongs to "our system of worlds," that is to our Earth "chain" or "string," to which further belong "*four* other planets" unknown to science. I do not see how the passage can be read in any other sense.

The second part of the same paragraph of the Master's letter clinches the matter still further. Sinnett's second query was: "Are the more spiritual planets (A, B &

¹ Cf. SD, I, 217 and ML, 148, 176. The abbreviations used are: SD for *The Secret Doctrine* (1st ed.), and ML for *The Mahatma Letters*.

Y, Z)¹ visible bodies in the sky or are all those known to astronomers of the more material sort?" To which the Master's reply was: "Neither A, B, nor Y, Z, are known; nor can they be seen through physical means however perfected." No other sense does this convey than that *three* (C, D and X) of the seven planets forming the Earth string are "of the more material sort," that is visible, physical planets, while *only four* are non-physical invisible planets! And those *three* then are Mars (C), Earth (D) and Mercury (X), or possibly Mercury (C), Earth (D) and Mars (X). There cannot indeed be any doubt that such was the teaching dealt out to A. P. Sinnett in *The Mahatma Letters*. But it does not follow that *every* Chain has three planets on the physical plane. We are only sure of that as regards the Earth Chain, not as to other Chains, which may have only one physical, visible planet (D), while six are on higher planes.

3. THE MASTER'S LETTER TO H.P.B.

Let us now see how it stands with H.P.B.'s case. The sentence from the Master's letter to her, on which everything hinges, runs as follows: "Both (Mars and Mercury) are septenary chains, as independent of the Earth's sidereal

lords and superiors as you are independent of the 'principles' of Daumling (Tom Thumb)—which were perhaps his six brothers, with or without night-caps" (SD, I, 219).

What a difference with the letter to Sinnett. There, it was all plain sailing, no ambiguousness, no side-tracking, and a clear, straight-forward, matter-of-fact language. Here the opposite of all that. The laughing tone, the fairy-tale—Tom Thumb and his brothers "with or without (white!) night-caps" (polar ice-caps!)—makes me wonder if the Master is not evading the issue, and makes me ask how the question to which this is an answer was exactly worded. The Master's answer is always a direct reaction to the question. Here it seems as if H.P.B.'s query was not whether Mars and Mercury belonged to the same "septenary chain" of *worlds* or *globes* like the Earth, but whether each was not rather an independent "septenary chain" of *principles* or *bodies* as human beings have, and as these are symbolized in Tom Thumb and his six brothers. In that case the Master's answer is perfectly clear and intelligible. Mars, Mercury and the Earth are septenary systems of "principles," each system quite independent from every other, and just as Tom Thumb and his brothers have or have no night-caps, so every such planet may or may not have a polar ice-cap, like Mars for

¹ In the early days of *The Mahatma Letters* the seven planets of a Chain were indicated by the letters A, B, C, D, X, Y, Z. Later, so in *The Secret Doctrine*, these became A, B, C, D, E, F, G.

example. That depends upon its having a physical "principle" or body.

Now it is evident that this is quite a different proposition from the one dealt with in the Master's letter to A. P. Sinnett. And the two propositions do not mutually exclude one another. On the contrary one is the necessary corollary to the other. They are different manifestations of the universal law of septenary divisions, series, scales, etc. Each physical planet has not only a septenary constitution of itself, consisting of a string or chain of *concentric* globes or principles, but each such sevenfold planet is further one unit in a septenary string or chain of *non-concentric* planets. And it is apparently of the former only that this letter of the Master to H.P.B. covertly speaks, whereas the letter to Sinnett deals unambiguously with the *non-concentric* globes.

That H. P. B. drew the conclusion from the Master's letter that "neither Mars nor Mercury belong to our Chain" (*SD*, I, 218), is entirely fortuitous. We cannot follow her in that, faced as we are by the Master's unequivocal statements in his letter to A. P. Sinnett.

4. A THIRD LETTER OF THE MASTER

One other passage in *The Secret Doctrine* (I, 219) remains to be considered. It is "from another letter written by the same authority," in

answer to an enquirer who had expressed some doubts if there were such "companion Earths" on the same plane of materiality. In his answer the Mahatma quotes from a previous letter of his to A. P. Sinnett, and thereby reveals himself indeed as the same Master K. H. His reply says: "Our Globe [the physical, visible Earth], as taught from the first, is at the bottom of the arc of descent, where the matter of our perceptions exhibits itself in its grossest form. Hence it only stands to reason that the globes which overshadow our Earth must be on different and superior planes." Here the whole problem turns on what is to be understood by the expression "the globes which *overshadow* our Earth." As these words stand, I am indeed more inclined to read them as referring to the "concentric" higher "principles" of one individual planet, our Earth, and not to the non-concentric other planets of our Earth Chain.

It is the same with the rest of the letter: "What I [the Master K. H.] wrote [to A. P. Sinnett, *ML*, 93] was: 'The minor [planetary] Pralaya concerns only our little STRINGS OF GLOBES.' (We called chains 'Strings' in those days of lip-confusion). 'To such a string our Earth belongs.' This ought to have shown plainly that the other [visible] planets were also 'strings' or CHAINS. If he (the objector)

would perceive even the dim silhouette of one of such 'planets' on the higher planes, he has to first throw off even the thin clouds of the [etheric] matter that stands between him and the next [astral] plane."¹

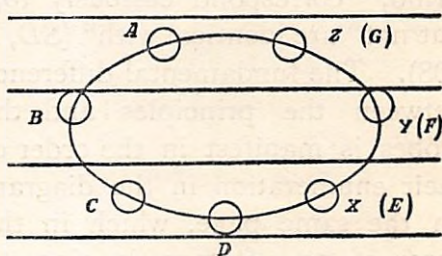
5. STRINGS AND CHAINS

I think indeed that the Master is here speaking of the sevenfold concentric globes or principles, of which each individual planet consists. But as said this does not exclude the other theory of the planetary Chain consisting of seven non-concentric planets. On the contrary, the words placed between round brackets, interpolated by the Master or by H.P.B., in the quotation from his previous letter to Sinnett, cautions us—if it does anything—not to confuse strings with chains. And if that has any sense in this connection, it means that each individual visible planet is a "string" of seven principles or concentric globes, one on each plane, whereas a Chain is a number of seven individual planets or non-concentric globes, of which one, or two, or three are found on the same plane.

The difference between the terms *string* and *chain* is perhaps best represented by the geometrical symbols of a straight line and a circle.

¹ I pass by the further remark in the letter about the co-adunition and non-consubstantiality, because that might apply to both, the theory of principles, as well as the theory of globes.

The "principles" of each individual planet are as it were grouped along a straight line, the individual planets of a Chain on the contrary are grouped in a ring or circle. The latter are therefore called by H.P.B. "circular chains of worlds" (*SD*, I, 207, 215), or even more graphically "Wheels." And the Master expressed the same idea with very little difference. In the same letter to A. P. Sinnett, from which he himself quoted, he states that "a group of seven planets or man-bearing worlds" is "more or less *elliptically* arranged." That is to say, the arrangement is not a perfect circle, but more or less "flattened" at the polar ends as an ellipse. The flattening is caused by the highest and the lowest plane having two, and one or three planets on the same level, as the following figure may explain.



6. W. Q. JUDGE'S MISTAKE

W. Q. Judge, in *The Ocean of Theosophy*, was the first, I think, to misunderstand the teaching of the Secret Doctrine in such a way as to recognize only the strings of principles and to deny the chains of globes.

But it is clear that this half-theory is straightway refuted by the "circular" or "elliptical arrangement" of the seven planets in a Chain with a double set on every plane. How could every two globes, if they were principles, co-exist on the same plane and interpenetrate (be concentric in fact), and yet be distinct? What would one individual planet do with doubles of so-called "principles" on each higher plane and even a triplet on the physical plane?

The seven planets in a Chain may be "compared" or "likened" to the seven principles, say in a human being, as H.P.B. does in *The Secret Doctrine*, but they are in no case to be "identified" with such principles. As H.P.B. has it, "the invisible companions [of the visible planet] *correspond curiously* to that which we call the 'principles in Man.'" Mind, "correspond curiously to," but not "are identical with" (*SD*, I, 208). The fundamental difference between the principles and the globes is manifest in the order of their enumeration in the diagram on the same page, which in the case of the former is along a (zigzag) straight line or string, and in the case of the latter along a circle, ring or closed chain.

7. MERCURY AND THE EARTH, BROTHERS

Finally, to return to the vexed Mars and Mercury problem, not-

withstanding H.P.B.'s denials, there is in *The Secret Doctrine* at least one passage which gives us an indication of the truth, insofar as Mercury is concerned.

Says H.P.B.: "In the Purānic legend the son of the Moon (Soma) is Budha (Mercury), 'the intelligent' and the Wise, because he is the offspring of Soma, the 'regent' of the visible [read: *invisible*] Moon, not of Indu, the [visible] physical Moon. Thus *Mercury is the elder brother of the earth, metaphorically* his [read: *her*] *step-brother*, so to say, the offspring of Spirit, while she (the Earth) is the progeny of the body."

If Mars and Mercury belong to the Earth Chain, then they are together with the Earth the progeny of the Moon Chain, that is to say, not of the physical moon, but of the *invisible* Regent of the whole Chain. Earth and Mercury are therefore indeed brothers, though not full brothers, but only step-brothers so to say. For the Earth is the direct descendant of the physical moon (D), whereas Mercury is the direct progeny of the more "spiritual" planet (X or E) of the Moon Chain. And it is because of this greater spirituality also, and the fact that Mercury is in a farther stage of development than the Earth, that he is rightly called the "elder" brother of the latter.

How true is what H.P.B. adds: "These allegories have a deeper and

more scientific meaning (astronomically and geologically) than our modern physicists are willing to admit" (*SD*, II, 45).

IV. A SUMMING UP OF THE THREE ARTICLES

It is a curious coincidence—if indeed it be coincidence and not design—that three articles on the same subject should reach the Editor at the same time. They were all written independently, the first two writers have "exchanged manuscripts," but the third has not had that advantage, as he was living in the other hemisphere. To him however falls the privilege of this "summing up."

The case is not "A. P. Sinnett versus H. P. Blavatsky," but "Adept versus Adept," nay "the Mahatma K.H. versus Himself." For, as I have shown above, it is a case of the Master's letter to A.P.S. contra the same Master's letter to H.P.B.; or in terms of books, *The Mahatma Letters*, pp. 148, 176 contra *The Secret Doctrine* (1st Ed.), I, pp. 165-166. And it is this apparent self-contradiction in our ultimate "authority" which we have to face.

The first two writers take up the defence of *Esoteric Buddhism*—by quoting the Master's favourable judgment of Sinnett's book: "You have made no cardinal, fundamental mistakes, and whatever may be given to you hereafter will not clash with a single sentence in your book." On the other hand, the same authority wrote to Colonel

Olcott, who was much disturbed by the flat contradictions in *The Secret Doctrine* of some of the theories of *Esoteric Buddhism*: "I have also noted your thoughts about the 'Secret Doctrine.' Be assured that what she [H.P.B.] has not *annotated*, from scientific and other works we have given or *suggested* to her. Every mistake or erroneous notion corrected and explained by her from the works of other theosophists [among whom A. P. Sinnett] *was corrected by me or under my instruction.*" Here also, then, we are confronted by a self-contradiction, the Adept telling Sinnett in one letter that nothing "hereafter will clash with a single sentence in your book," in another letter to Olcott that every correction made in Sinnett's book by H.P.B. "was corrected by me or under my instruction."

It may well be, as suggested by the first writer, that H.P.B. "concentrated her attention on the first-class Pitris" only, so that her denial of the Mars-Mercury theory is based on her failing to notice their connection with the other classes of Pitris and with the Earth. But what about the Adept? *He* was not ignorant of that connection, as His older letter to Sinnett proves!

We have, therefore, to seek for an explanation or reconciliation of the contradictory statements, not in H.P.B.'s, A. P. Sinnett's or any other's books, but primarily in the Master K.H.'s letters. And I am glad to see that the second writer has also been struck by the fact that *The Secret Doctrine* letters of the Master do not at all "approach the answer" given in the letter to Mr. Sinnett, and that the subject calls for "a wider treatment," wider presumably than the mere planetary-chain theory.

It is further noteworthy that all three writers have found this "wider treatment" in a different field—Mr. Jinarājādāsa in the evolution-

ary theory (different classes of Pitris), Mr. Gardner in the astrological science (influence of unknown planetary schemes), and myself in the psychological domain (septenary constitution of man). And well may it be that there are several other such partial solutions, each with its own good points. In any case it shows that the Mars-Mercury problem or "contradiction" is not merely of academical controversial interest, but that all such contradictions or "seeming discrepancies" in our Theosophic literature are in their way valuable food to try our mental teeth on, till the day that we know for ourselves.

J. A.

LIFE

I do not need to die that I may know
 There is no death. It is enough that I
 Have lived and know that Life includes to die
 And to be born. Through all the restless flow
 Of change Life does not come, it cannot go,
 It *is*. Like sunlight split in many rays
 It is; like sun distributed in days
 With nights between for rest, our small lives grow.

If one who breathes can understand no part
 Of this, then let him hold his breath and wait
 In silence where he is, for there is art
 In living Life and better seeming state
 Of death than only seeming life. The heart
 Will find its own at last and demonstrate.

HELEN PALMER OWEN

THE WORDS OF THE MASTER

BY NANN TILLY

This is a compilation—the Words of the Master gleaned from the classics.

H. P. B. in *The Secret Doctrine*, III, 13, (Adyar ed.), quotes *John* VII, 16: "My doctrine is not mine, but his that sent me."

Krishnamurti in his foreword to *At the Feet of the Master* says: "These words are not my words, they are the words of the Master who taught me."

Dr. Arundale in *Freedom and Friendship*, page 410, says: "The Masters of the Wisdom and all that They represent are the Way, the Truth and the Life of The Theosophical Society."

My first introduction to the idea of the Masters was 25 years ago. It came in the form of a poem of Edwin Arnold, "After Death in Arabia," at the time of a death in my home. In that same year there came into my hand a copy of *At the Feet of the Master*. I read this little book through though it meant very little to me at that time. The thing that did impress me, however, was, in the cover design, the seeming path across the shimmering waters to a seeming dawn very far away.

Arnold's poem, though, gave me a very real sense of the super-

human. Consequently my mind rested in infinite peace as regards death and the future. During many years that followed that first introduction, I searched through literature wherever I could find it for other poems revealing this great truth of life that now I know as Theosophy.

It was only a few years ago that the idea came to me that these truths of life that I had found so beautifully expressed in poetry, was a science. I do not now recall where I first gained a short history of The Theosophical Society, its Objects, its purpose and its founding. But the fact that it was founded by the Masters, Great Beings beyond mankind, impressed me greatly. It fitted in with the innate realization of my soul that there must be a spiritual realm greater and more powerful than the human realm.

As to the reality of the Masters I find this bit of assurance in Mr. Jinarājadāsa's *Life, More Life* in his speaking of the Christ: "For every step that you take toward Him, He takes ten steps toward you." That being true, if we keep

on stepping we shall most surely meet the Master face to face. And, quoting Dr. Arundale in *Freedom and Friendship*, page 423: "There must ever be those who know the Masters face to face. . . . The Theosophical Society must ever have its heart no less than its body."

All people in the world everywhere today are making their approach to the Masters, whether they know it or not, and by whatever road. It is the law of progress. However, if one knows the great principles of life his approach to his Master can be more readily accomplished by the intelligent directing of his life.

And what is the intelligent directing of one's life? Is it a scramble for premature psychic power? Or is it the rounding out of our human lives guided by the spiritual understanding of all life?

Does the directing of our lives consist in making a frenzied clamber up the ladder far enough to take a peep into our neighbour's psychic backyard, in order that we in our human judgments may make pronouncements about his karma? Shall we on gaining our first glimpse of the Eternal Order, make a bold attempt to crash the gates of occultism in order to determine at once, in our commercial idea of efficiency, what it is all about?

I like to think of our lives being intelligently directed by that subtle influence of the Oversoul in its

making known to our personal self the importance of understanding the oneness of our human life with all life about us.

What was the Master's admonition to the boy Krishnamurti on the subject of psychic power? "Have no desire for psychic powers; they will come when the Master knows that it is best for you to have them."

There are many of the hot-house variety of occultists in the world today, psychic parasites mostly, who might be very good channels for the Wisdom of the Masters if they were willing to forego their selfish pride in feats of psychic phenomena and were willing to work here in the physical world in a constructive love among other millions who need assistance.

It took but one Edison to receive from its source the laws of electricity that he has handed down to us. Is it wise or desirable that each of us test these laws in the laboratory before we make use of electricity in our homes?

It took but one Blavatsky to receive from the source of Being the laws of occultism that she has handed down to us. Is it wise or desirable that each of us test these laws in the laboratory before making use of the great underlying principles as a guide in our personal lives?

The Masters guided, inspired and protected these pioneering souls in

their experimentations. They are inspiring and protecting others who are pioneering in other fields. But is it likely that the Masters will go into a huddle to protect us in our rather foolish effort to repeat Edison or Blavatsky?

To return to the subject, "The Words of the Master," do we have definite instructions from the Masters as to the Way of Life? Yes, Edwin Arnold expresses these teachings beautifully in the eighth book of *The Light of Asia* in which he sets forth the teachings of the Buddha:

Manifold tracks lead to yon sister-peaks
Around whose snows the gilded
clouds are curled;

By steep or gentle slopes the climber
comes

Where breaks that other world.

Strong limbs may dare the rugged road
which storms,

Soaring and perilous, the mountain's
breast;

The weak must wind from slower ledge
to ledge,

With many a place of rest.

So is the Eightfold Path which brings
to peace:

By lower or by upper heights it goes.
The firm soul hastes, the feeble tarries.

All

Will reach the sunlit snows.

Then he tells us of the four re-
quirements of the lower road:

The First good level is Right Doctrine.
Walk

In fear of Dharma, shunning all
offence;

In heed of Karma, which doth make
man's fate;

In lordship over sense.

The Second is Right Purpose. Have
goodwill

To all that lives, letting unkindness
die

And greed and wrath: so that your
lives be made

Like soft airs passing by.

The Third is Right Discourse. Govern
the lips

As they were palace-doors, the King
within;

Tranquil and fair and courteous be all
words

Which from that presence win.

The Fourth is Right Behaviour. Let
each act

Assoil a fault or help a merit grow;
Like threads of silver seen through

crystal beads

Let love through good deeds show.

These instructions in verse correspond fairly well to those by Annie Besant in *The Ancient Wisdom*, the chapter on "Man's Ascent," in which she states the four qualifications for the probationary path. These same four qualifications are given in *At the Feet of the Master*, as Discrimination, Desirelessness, Good Conduct and Love.

Since *At the Feet of the Master* is given in such plain, understandable language and since it gives the direct words of the Master, it is this teaching, through Krishnamurti as the channel, on which I desire to comment. I shall not discuss the four Qualifications in detail because every student of Theosophy has perhaps made a thorough study of them for himself. I would call your attention

to the few points that impressed me particularly in my study of these instructions from the Master to his pupil.

In Krishnamurti's very first sentence in the foreword, "These are not my words, they are the words of the Master who taught me," we have the totality of spiritual understanding. Jesus expressed the same thing when he said in reply to his questioners: "My doctrine is not mine, but his that sent me."

The Master in speaking on Discrimination, the distinction between the real and the unreal, said:

But even when the choice is made, you must still remember that of the real and the unreal there are many varieties; and discrimination must still be made between the right and the wrong, the important and the unimportant, the useful and the useless, the true and the false, the selfish and the unselfish.

You must distinguish not only the useful from the useless, but the more useful from the less useful. To feed the poor is a good and noble and useful work; yet to feed their souls is nobler and more useful than to feed their bodies. Any rich man can feed the body, but only those who know can feed the soul. If you know, it is your duty to help others to know.

Is not that a profound bit of instruction? *If you know, it is your duty to help others to know.*

All knowledge is useful, and one day you will have all knowledge; but while you have only part, take care that it is the most useful part. . . Study then, but

study first that which will most help you to help others. Work patiently at your studies, not that men may think you wise, not even that you may have the happiness of being wise, but because only the wise man can be wisely helpful.

Do you notice how frequently the Master uses the word "help"?

Since poetry brings to us an understanding of the Master's teaching much more beautifully than does prose, let us dwell for a while on these pictures from Tennyson's "The Ancient Sage."

A thousand summers ere the time
of Christ,
From out this ancient city came a Seer
Whom one that loved and honour'd
him, and yet
Was no disciple, richly garb'd but worn
From wasteful living, follow'd—in his
hand
A scroll of verse—till that old man
before
A cavern whence an affluent fountain
pour'd
From darkness into daylight, turn'd
and spoke:

"This wealth of waters might but
seem to draw
From yon dark cave, but, son, the
source is higher,
Yon summit half-a-league in air—and
higher
The cloud that hides it—higher still the
heavens
Whereby the cloud was moulded,
and whereout
The cloud descended. Force is from
the heights."

Taking the scroll from his young
follower and reading:

"*The nameless Power, or Powers, that
rule
Were never heard or seen,*"

the sage replied :

“If thou wouldst hear the Nameless,
and wilt dive
Into the temple-cave of thine own self,
There, brooding by the central altar,
thou
Mayst haply learn the Nameless hath
a voice,
By which thou wilt abide, if thou be
wise, . . .
And when thou sendest thy free
soul thro’ heaven,
Nor understandest bound nor bound-
lessness,
Thou seest the Nameless of the hun-
dred names.”

Then reading again from the
youth’s scroll :

“*And since—from when this earth
began—
The Nameless never came
Among us, never spake with man,
And never named the Name—*”

“Thou canst not prove the Nameless,
O my son,
Nor canst thou prove the world thou
movest in.
Thou canst not prove that thou art
body alone,
Nor canst thou prove that thou art
spirit alone,
Nor canst thou prove that thou art both
in one.
Thou canst not prove that thou art
immortal, no,
Nor yet that thou art mortal—nay, my
son,
Thou canst not prove that I, who
speak with thee,
Am not thyself in converse with thyself,
For nothing worthy proving can be
proven,
Nor yet disproven. Wherefore thou
be wise,
Cleave ever to the sunnier side of
doubt,

And cling to Faith beyond the forms of
Faith !”

To me this is an inspiring picture
of the teachings of the Buddha.
And today after many hundreds of
years we are trying in The Theo-
sophical Society to prove some of
the things that seem unprovable.
Are we then upstarts? And were
the Seers mistaken? Not at all.
The rule holds as good today as it
did when the Sage uttered it to one
who “loved and honoured him but
was not a disciple.” The spiritual
or the eternal cannot be proven in
terms of the impermanent or phys-
ical. But now that we see on every
hand the development of the in-
tuitional race, we can understand
that spiritual truths will be revealed,
not through our physical senses, but
through the super-physical which
is invisible to most of us. And
please let us not confuse this clear,
sparkling super-physical or intu-
itional knowledge with the muddy
conglomeration of impressions on
the sympathetic or physical system
that comes to us through the sub-
conscious.

Then it will pay us to heed the
teaching of the Sage and “cling to
Faith beyond the forms of Faith.”

Bustling around in our human
activities, we are proud of our con-
crete minds. We feel that the
Masters should consider it an hon-
our to present a truth that is ac-
ceptable to our brilliant and scrutin-
izing intellects. We seem to fail

to realize that no teacher, however compassionate, can present spiritual truths to our physical senses. It is up to us to elevate ourselves to the highest consciousness we can reach.

I like to think of the spiritual forces of the world as a great electrical system, and of our teachers, the Masters, as those who having conquered the physical, stand at the gateway of the source of all power as a transformer, stepping

down the spiritual current to the needs and the capacity of every individual in the world. And when we become sufficiently purified, we shall be

Waiting the word of the Master,
Watching the Hidden Light,
Listening to catch His orders
In the very midst of the fight ;

Seeing His slightest signal
Across the heads of the throng ;
Hearing His faintest whisper
Above earth's loudest song.

DEVOTION

I cannot see the way to go,
So dark it is, and yet
It seems that I somehow should know
That He cannot forget.

The karmic due of other years
May fall in fruit or blight ;
The harvest yield me only tears ;
He doeth all things right.

I know not how the way may lead
Through waste or Canaan land,
I only know that all I need
Is just to hold His hand.

HELEN PALMER OWEN

NEW LIFE

BY THE REV. HAROLD O. BOON, M.A., B.D.

John, 1: 12. "As many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born, not . . . of the will of man, but of God."

Colossians, 3: 10. "The new man, that is being renewed unto knowledge after the image of him that created him."

2 Corinthians, 5: 17. "He is a new creature: the old things are passed away; behold, they are become new."

THERE comes to every man, who has reached a certain point in his realization of the truths of the spirit, a time when his increased apprehension of the standards of beauty and genuineness and worth has produced in him a marked sensitiveness to all in his experience which he finds in contrast to his ideals. The ugly, the sordid, the selfish arouse in him a disgust almost beyond endurance. The perception of his own weakness, the futility of his efforts and the lack of direction in his life become a problem. The world and his fellow-men and his own small self become the source of pain, dissatisfaction; life, as he sees it, seems to be less than worth living—for something down deep within declares to him that in spite of appearances there is a purpose, there

is a dignity of self, there is a beauty to be rediscovered in human fellowship, there is a path of glorious achievement yet to be trodden; and so the most pressing need for him is light upon the whole dreary picture, the vision of a plan, of a goal, some assurance that that goal can be reached, that man, that he, can somehow have achievement, where there has been failure, can be transformed, can be made new.

To those thus sensitized to hear the message, in their very dissatisfaction, with self sufficiently humbled to be taught, there comes the heralding of the good news, first heard perhaps in a whisper, the assurance that there are men in this very world of ours, who have mastered the difficulties that hold back achievement, who have found that the powers which are theirs are those which to careless, unbelieving men would seem more fit for gods than men, who with feet upon earth are in mind and spirit lifted up into the eternal, men god-like, adepts in the art of living.

To those who listen to this whisper and seek to come closer to hear more plainly, in whom the answering voice of their own inward intuition speaks louder and ever louder,

there may come the priceless privilege of first-hand acquaintance with one who is a witness to the reality of such Great Ones. Some of us have heard such witnesses.

A notable messenger of the company of those to whom perfected humanity is a reality, who have sat at the feet of such a Teacher, who have lived through the miracle of their own life transformed under the tutelage of such a Master, is Dr. Annie Besant, as are others, known to many of us associated with her. Such witnesses present us testimony that we cannot reasonably ignore. We are not asked to believe it because they say it is true, but we are asked to give heed to their testimony as to something that might well be true and that, if true, we with our needs and our searching cannot afford not to know.

In this, as in every age, the witnesses to this experience have been of the best. As of old, Paul of Tarsus was probably unmatched in his generation as an example of mighty intelligence and moral integrity together with fervour and heroic activity united in one person, so is it no fanciful analogy to see in Annie Besant a great apostle of divine humanity in our age. Like St. Paul, who can question her great intelligence, her clarity of thought, her complete honesty of purpose, her facing of every doubt, her preference for ignorance to un-

substantiated assent? We have seen this leader among truth-seekers, this martyr to scruples of intellectual honesty; we have seen her convinced and we have seen the reality, depth and earnestness of that conviction confirmed by years of consecrated and joyfully rendered service. The witness has spoken to us not only in words, but in those louder tones which can only be sounded with life.

Another one, nearer home to some of us, our great American witness, Weller Van Hook. In a generation possessed of many really great leaders in the science and art of surgery, Van Hook stood high, a notable originator of new methods in that art, a scientist of scientists, a man of very real culture, as well as a great specialist in his science. The testimony of persons such as these cannot lightly be put aside. They challenge our investigation, our serious thinking about the great practical truths which they affirm.

And this, as any other science, is to be verified. Those who are inquiring into the same problems and following the same methods may step by step acquire for themselves first-hand knowledge of these present and vitally important facts.

These witnesses have told us of the Great Ones whom they know; they have given us sufficient detail to enable us to picture those Great Ones, imagine them in our daily

lives; to accustom ourselves to thinking of how such marvellous perfection can be present in a life lived in the ordinary surroundings of our familiar world; to aspire, to emulate their examples, to follow in their steps.

Everything that has been said in the Christian revelation about Jesus can be said of each of such Great Ones. This truth is implied in the Christian teaching. The life of Christ is reproducible, is to be followed—"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (*John*, 14: 12).

This is the first step in a definite progress toward the goal. As Carlyle taught us, in *Heroes and Hero-Worship*, there is no more potent factor in the development of character than enthusiastic belief in a hero who realizes the ideal towards which we aspire. Man's life is lived so largely on the plane of imagination, and we so readily become that which we fancy: we so easily, speedily come to reflect in ourselves the Great One in whose service we consecrate our lives.

Here is where comes in the practice of meditation on the deeds or the words of the Master or on some details of the fact of discipleship (a "Gospel" may be a very wonderful guide here, but the text or theme can be chosen from any source, religious or secular or from one's own experience)—the dwelling in

detail, systematically, regularly, day by day, at a fixed time if possible, in a place and at an hour when one may be most free from distractions, upon the specific acts of the Master which we study to translate into deeds in our own life, the analysis, the effort to comprehend the meaning of great words of wisdom which sum up aspects of the life which awaken our perception of illustrations in our own experience of the working of its laws, but above all the devoted remembrance of Him, the cultivation of the sense of His reality, of faith in His power to help, to strengthen, to heal and forgive, to bring us onward, the sense of His companionship, of the intimate communion which can be ours if we lift ourselves up in spirit to the levels on which He habitually dwells and works. For such as we who strive to serve Him and for a vast and weary world, this practice of meditation is an important part, an essential part of the technique, of the discipline in the life of the aspirant to discipleship.

How long a process of realization, how long before we may be able to say that we cannot forget for long the reality of the Master—that is for us, each of us, to determine.

But there are some who, having heard this message and engaged earnestly in this practice, look out upon this oft distressing and disappointing world, and without

overlooking the ugliness, without denying the too evident evils, can see it all as but part of a much larger picture, see the shadows as but the contrasting background against which the delightful colours of love and purity, of peace and of brave hope shine out more clearly; see the failures, the guile, the pettiness and the hatred of man against his brother as but the destruction and carnage of a battlefield in which men, many of them, will behave with heroism that deserves to be marked and remembered, all of them, at least at moments, loyal to something of the great purpose of it all, doing their part in the great contest; see pain and the fear, the broken hopes, as the incidental waste in a great but worthwhile undertaking. There are some, an increasing number, who look out upon this world with open eyes, accepting its challenge, nerved for great tasks and for hard ones by the sense of the nearness of the Comrades, trained for their great endeavours, for mighty works, for victory.

This too is life. There is a humanity above us, as well as that great company who are with us or, I might say, who are such as we are, and that vast multitude who lag behind. For each and every one of us who listens, who believes and aspires and works at the great work of transforming men into gods, the Master who is always

very near may become a friend, a loving and a loved brother beyond possibility of doubt. This is the stage known as discipleship. There being no distance on the plane of spirit, the disciple may compare his thought with his Master's, may learn to guide himself by humble, willing listening to the Master's directions. Though trained in self-reliance, while impelled by a sincere desire to serve, to help lift something of the Master's burden, he works on, responsible for the tasks entrusted to him, not asking for help, yet if there come the hour of extreme distress, the trial which strains his utmost strength, as brother to brother he may call upon his Master and such a call has never been unanswered.

So contagious is the spirit of the teacher, so plastic is the character of the sincere pupil that it is a fact most firmly attested that a definite transformation along this path takes place in human nature. There is, for example, the step often spoken of as the first great Initiation. The disciple by his own efforts, but with the help of his teacher, in fact with the help of the great company of those who have gone the way before him, has his first experience, his first acquaintance with his fellow-men as not separate from him or from each other. All through his journey, in the worst of the struggle of one against another, there has been the inward sense

that somehow there were interests in common, that somehow to really attain would be to attain the good of all. In time of crisis, even quite ordinary men react in such faith.

I have just been reading in the newspaper of a Negro porter who repeatedly risked his life in rescuing the passengers from drowning, when a railroad bridge gave way in a flooded stream. And I remember a wastrel who died from the burns received, when without thought of self he rushed into a burning house to seek and save a woman and her child. Who cannot tell of such deeds of self-giving? From the point of view of the competitive world, it is madness to give up one's own interest for the sake of another, but mankind has agreed that such self-sacrifice is laudable; though men often fail to achieve it, yet they universally revere it. In this first great Initiation, the disciple for the first time knows of this non-separation. He may in the days to come, drawn back to the thoughts of the "old man," behave selfishly, may fear for his own future, take mean advantage of another, but not for long. After having had this experience, he is now capable of complete unselfishness, of complete assurance as regards the great truths of the spiritual life, of perfect discrimination between spiritual truths and the superstitions that in popular religion often obscure them and so, in the Bud-

dhist teaching, he is said, in this stage between the first Initiation and the next great forward step, to be required to cast off forever these three handicaps, three fetters that retard him on his way—delusion as to self, doubt and superstition. In Christian terms, he is to cultivate Faith, Hope and Love, the virtues of the supernatural life.

And so on each step forward, those who have gone onward have told us in terms most explicit of the progress, definite and real, that has been made; at each step new knowledge never to be forgotten, not immediately but in course of time to be translated into a changed attitude here below, into greater perfection in the art of living.

So, as we read the great Scriptures of old, and even more as we heed the words of the living witnesses, as we accept the good news that has been sounded out for us in answer to our prayer, toilsome as is the journey, marvellous is the help given—"My grace is sufficient for thee" (2 *Corinthians*, 12: 9). We have suffered; in our pain, we have cried out for help. We have heard, we have believed; but the completion of the work, the finish of the journey awaits our learning of the signs which the teacher offers and our application to the work, our perfection in technique and our confident, grateful, devoted persistence in His service to the end.

CORRESPONDENCE

SCIENCE NOTES

THE ULTRA PERCEPTIVE FACULTY

THE December number of the magazine *Discovery* contains two articles of special interest to Theosophists.

The extension of the human faculties into the realms of what Dr. Rhine has called extra-sensory perception (e.s.p.) is already becoming well known. Dr. John Hettinger has carried out a further series of investigations into what he prefers to call the *ultra perceptive faculty*. His work has been embodied in a thesis successfully presented for the Ph. D. degree of the University of London. This is probably the first thesis yet admitted by a British University on this particular subject.

The most interesting of the experiments described combine psychometry and thought-transference. The method is briefly as follows :

The "Subject," or transmitter, obtains an illustrated paper and, at a pre-arranged time, reads it quite normally without any effort at concentration, but noting the time he reads each page or looks at each picture. The "Sensitive" or receiver, some miles away but in the same town, psychometrizes an object belonging to the *Subject* and states his impressions, which are at once taken down in writing.

The impressions received are sometimes amusing but appear to be remarkably correct, certainly beyond what

would be likely on grounds of mere probability. Dr. Hettinger reproduces some of the actual pictures observed by the *Subject* and gives the impressions recorded by the *Sensitive*.

For example, while the *Subject* was looking at an advertisement showing a box of Rowntree's Milk Chocolates, with the title "Dairy Box" on the lid, the *Sensitive* spoke of "someone interested in dairy work." In another experiment, when the *Subject* was examining a picture of a man escaping, the distant *Sensitive* said: "I felt as if someone came behind me and frightened me; some steps."

Two examples of results obtained when reading matter only was used by the *Subject* are given by Dr. Hettinger :

1. *Sensitive* : "Peculiar noise going on here."

The *Subject* was then reading a paragraph concerning 500,000 cats.

2. *Sensitive* : "Sitting in one position too long—caused the shoulders to ache."

The *Subject* was reading : "Rain spells ruin to these pavement artists. He sat in the street for 17 years."

Theosophists often talk about thought-transference and some have had much practical experience of it, but we have here a carefully documented series of tests of a kind which should be susceptible of repetition. It is interesting to note how the analogy of the radio transmitter and receiver is carried out

even to the use of an object by means of which the Receiver "tunes in," by psychometry, to the wave-length of the Transmitter.

Most known cases of thought-transference are between people who for some reason are already in tune, or have some special need to make contact. It may be that in ordinary cases, and between people with no special ties, a material object used in the way described is the link needed to bring about the phenomenon, at least at our present stage of evolution. If this is so then Dr. Hettinger has chanced upon a simple key by which thought-transference can be practised and extended. In any case we are still at the "crystal set" stage of thought-transmission.

The second article of special interest in this month's *Discovery* concerns another aspect of the ultra perception faculty, for in it are published pictures of what Theosophists call the Ultimate Physical Atom, and of the atom of the element Sodium, both as seen by ultra-sight, or clairvoyance. In this case the author, Mr. R. E. D. Clark, makes little comment on the diagrams, except to suggest that he considers them unlikely to be correct. But the fact that they are introduced into an article on "Models of Atoms" shows that Theosophical views, as given in *Occult Chemistry*, are not entirely unknown, and their publication may stimulate further enquiry.

E. W. PRESTON

"THE TURNING-POINT"—A NEW LINE OF STUDY

May I venture to suggest a line of study that does not appear, so far as I know, to have been given special attention? It concerns the change that takes place at or soon after what seems to be the turning-point of any particular cycle. One can give some instances, such as the midmost point of the period of physical life when, as C. W. Leadbeater suggests, the Egoic force that is going outwards up to that stage, "becomes exhausted, and the great inward sweep begins." That point, and not the death of the physical body, is the turning-point in the cycle of an incarnation looked at from the point of view of the Ego. There is another sort of turning-point or a very definite change in the after-death period in the astral world. Up to about half-way, the apparent outer environment is given, is

provided, for the individual who progresses slowly through that plane; but in the higher part the individual makes his own environment. In the heaven world, there is change from the familiar four sub-planes to the higher world of the causal body with its experience of the life of the Ego in the whiles between incarnations. There is the difference between the powers of the lower and higher mind, which is described so clearly in the following sentence from *The Devachanic Plane*: "Concrete thought naturally takes the shape of its objects, while abstract ideas usually represent themselves by all kinds of perfect and most beautiful geometrical forms." We have the three intangible physical ethers, and the three "solids" of the physical plane. (I am ignoring the "atomic" sub-plane for the moment,

and hope to be forgiven the putting of the gaseous and liquid sub-states among the "solids.")

As to Rounds, one comes across this sentence on page 234 (Chicago Ed. 1927) of *The Inner Life*: "In this First Round (of the Earth Chain), when form appeared for the first time so far as our planetary Chain is concerned, the human shape was evolved from the animal, just as the Darwinian theory suggests, though it is true that in our present Fourth Round the process was reversed, and the human form existed on this globe before those of any of the mammals which we now know." Again, on page 237, we learn that "towards the middle of the occupation of this planet the separation of the sexes took place." And "on globe A in this Fourth Round mind became definite on the lower mental level, and so we may say that in this Round man really began to think. . . . In the previous Rounds he had not been sufficiently developed to originate thought-forms to any great extent, and so the elemental essence of the globes had been affected only by the thoughts of the devas, which left

everything harmonious and peaceful. Now that man began to interject his selfish and jarring thoughts, this comfortable position was very largely disturbed. Strife, unrest and disharmony were introduced, and the animal kingdom drew decisively apart from man, and began to feel fear and hatred towards him."

"It was during the period of this Third Root-race that there occurred one of the greatest events connected with human evolution—the descent of the Lords of the Flame from Venus."

These are instances of what I have in mind concerning this matter of turning-points in cycles of evolution. Cannot we have a classified summary of them, so that we may study their significance in relation to each other? Some valuable new suggestions may appear. But I am *not* suggesting a study of correspondences. Correspondences are often produced like biblical texts, and thrown at one. I am hoping that we may produce some raw material from the vast quarry in which we are privileged to hew at our pleasure.

JEFFREY WILLIAMS

THE HIGHER VISION

The war certainly is responsible for many diversities and conflicting opinions. One wonders distractedly what is the right course to pursue. We are told it is wrong to remain neutral, we must get up and fight against wrong and oppression and the evil deeds of other nations. And other nations are told exactly the same and urged to fight against our views. Who then is right? Which nation's views are we to support,

our own or another's? Are they also not our brothers?

I have been trying to find a solution which as a Theosophist, a member of the Theosophical brotherhood, shall satisfy me, and perhaps the thoughts I wish to express may be a solution satisfactory to some other members.

For instance when asked what was my attitude in the matter I replied: As an Englishman I support the actions of

my country as against others. But as a Theosophist my attitude is not correct, because it is inimical and antagonistic to others of my brothers. What then is right? I think that when anyone becomes a member of The Theosophical Society the nationality which he was born with must fall away and be merged into the spiritual Theosophical International Brotherhood, in which a purely physical and limited nationality cannot exist. What then must be done if one's brothers offend greatly? There are two main ways open. One is to go and see him personally and endeavour to bring about an alignment of divergent views. Even if one is not altogether successful, at any rate a feeling of kindly friendship and respect would be evoked easing considerably the strain of conflicting thoughts. The other is to send him or them thoughts of intense love and Brotherhood and to pray that clearer vision may be given not only to oneself but to them.

I repeat that a purely physical nationality should *not* be held by any member of The Society but that it must be merged entirely into this spiritual Theosophical International Brotherhood. For instance, suppose a member were to join who was bitterly opposed

to us politically and yet to whom Theosophy was the joy and happiness of his life. He might say: "Theosophy is everything to me but I am not happy in a Theosophical Lodge because of the bitter racial feeling in the members." What must he do then, go and form another Lodge where his political sentiments are not the subject of malice and hatred? Never! that is why I say that physical nationality must die out in Theosophical Lodges, amongst its members. How do we know whether any acts of aggression we may make are not hindering the working out of the cosmic laws of Karma—of the origin of which we have no knowledge? Can we judge correctly and accurately the rights and wrongs of any actions and the karmic causes leading thereto?

And may we not perhaps be drawing upon ourselves undesirable karma by acts of unbrotherly aggression and karmic interference?

I have called the expression of my views herein "The Higher Vision." Am I right or wrong? It is for each member of the spiritual Theosophical International Brotherhood to decide.

WYNYARD BATTYE,
Durban, S. Africa

14 February 1940

THE CHRISTIAN CHURCH—A LINE OF WORK

Some years ago it was discovered that an important branch of the Christian Church had issued instructions to its people to concentrate mentally on The Theosophical Society for its destruction. The question that enters one's mind today is: Should Theosophists concentrate mentally on the Christian

Church for its redemption? To return goodwill for hate, blessings for blows?

Before discussing what I believe to be a matter of very great world importance, there are two things to remember: (a) The following, however true, has to be classified, for Theosophical consumption, as the private

opinion of the writer; (b) Other people, holding different views, are certain to disagree with him.

One point on which I suppose all Theosophists are agreed is the vital and urgent necessity for getting the fundamental truths and spirit of Theosophy into the hearts and minds of as many people as possible, referring specifically to the West, if unimaginable disasters are to be avoided and the New Age is to be introduced by the end of this century.

The question is—by what means is this to be done? Mere discussion of theories is not much use today. Is the original method of formulating certain principles and influencing scientific thought by presenting a sublime philosophy to a few students for gradual infiltration sufficiently rapid? Are the "masses"—unpleasant but descriptive term—able to inwardly digest Straight Theosophy as it was received from the mouths and minds of the eastern Adepts? And is not this sublime Theosophy rather an invisible leaven than the visible and substantial loaf which a hungry man dreams of getting his teeth into? Does Theosophy not need diluting for public consumption, and separating from the label "Theosophy"—if one may mix metaphors?

The writer is inclined to think that it does require "watering-down" as far as the western public is concerned, and I am not concerned at the moment with Indian students. Theosophy does seem to need "pre-digesting" by disciples and students before being passed to the public, the real, worldly, physically-minded public of the arena and counting-house, as the mother-bird is

said to do sometimes for her newly-hatched young.

Experience seems to suggest that the western public as a whole responds more readily to Ideal Wisdom in Christian terms than in the usual Theosophical form, but, as one must admit, there is still a lot of superstition to be transmuted in the Church, however quickly some of this is disappearing. The vast Roman Church, with its tremendous influence in Europe, likely to be increased after Hitler's regime collapses, needs re-spiritualizing and infusing with the true Gnostic doctrine of self-awareness and spiritual experience. The direct method of occult instruction undertaken by H. P. Blavatsky, has not proved much good in redeeming the Church—on the contrary, H.P.B.'s frontal attacks merely provoked that retaliation mentioned in the opening sentence above, and closed the Church against Theosophy, as such, for ever.

What cannot be done by assault may often be achieved by persuasion. A great soul saw the need for an altered method, and the late Bishop Leadbeater helped to transform the Old Catholic Church under the name "Liberal Catholic" into a wonderful instrument for leavening Christianity with the original spirit of Christ. Unfortunately misunderstandings rose about Mr. Krishnamurti, and what the writer believes to be a serious error of judgment almost destroyed the Liberal Catholic Church, as no doubt certain shadowy agencies intended. Now, after the passage of time, there seems to be a new impulse stirring within the Liberal Catholic Church, promising a new sphere of usefulness of a less sensational, but more

effective kind. I refer to the deliberate spreading of true Christian thought on mental levels.

Whether we are "ceremonialists" or not (a word one is getting heartily sick of hearing), let us ask ourselves, as occultists, whether such a service as the Liberal Catholic Mass must not greatly affect Christian thought-atmosphere on a high level. Groups of occultists meeting on consecrated ground all over the world and radiating the contents of their Theosophical minds week after week, reinforced by the power of ceremonial, are sure to have an enormous effect on the higher mental plane—an effect which, when the orthodox authorities do begin to realize what is happening, will make them all the more eager to institute reforms, in order to prevent The Theosophical Society from getting the credit for it, as is usually the way when conservative bodies embrace reforms. At any rate this mental effect must be tremendous. It cannot be otherwise. And it is the "ceremonial" which carries that mental atmosphere further than could otherwise be done by the same individuals in private. How are radio-vibrations transmitted? By etheric carrier-waves. The ceremonial in the same way acts as a kind of carrier-wave, bearing the vibrations of peace, liberality and spiritual wisdom far and

wide for reception by minds tuned to a similar pitch, namely Christian minds which merely revolt against "straight" Theosophy. The fact that the ceremonial "amplifies" this thought-force is undeniable. No doubt the rapid changes already taking place in orthodox Christian thought are partly due to this constant effort and radiation of Liberal Catholic influence.

There is probably no more appropriate instrument existing for the redemption of western humanity than the Church. The need to strengthen and re-spiritualize Christianity in its future mission of reviving mass-interest in spiritual things is therefore a vital one. It seems to me as important as winning the present war for democracy and liberty. The Liberal Catholic Church will almost certainly get no credit for its work in influencing the popular Church, but what does that matter? Might an insignificant priest of the Liberal Catholic Church who believes he has himself "outgrown" ceremonial, issue this appeal to Theosophists to stop arguing as to whether "ceremonial" is or is not "necessary," and get round to some real Theosophical action along popular western lines?

L. FURZE-MORRISH,

Melbourne, Australia

"PHOTO-WORSHIP" AT ADYAR

The old members of The Society who visited Adyar will recall that the two pictures of the Masters M. and K. H., painted in London by H. Schmiechen in 1884, and taken by H. P. B. to Adyar, used to be placed in a room at the eastern

end of the Adyar Library, on the ground floor, after its opening in 1896. The room was separated from the two main rooms of the Library by a beautifully carved screen door in two parts, that moved back on hinges. During my

visit to Adyar in 1901, I saw the two pictures in the Library, as described above.

The artist Schmiechen made copies from the two original pictures, especially two very fine ones which are scarcely distinguishable from the originals. H. P. B. sent these to the United States, to be in charge of Mr. W. Q. Judge; these pictures are now, I believe, at Point Loma.

When the Library was enlarged the E. S. T. helped in collecting funds for it, and undertook to build the upper story, over the ground floor which was the Library. In this arrangement, the two pictures were put in a special room erected for it by the E. S. T., now known as the "Shrine Room." The screen doors were removed to this room. The custody of the pictures was given to Mrs. Annie Besant, then head of the E. S. T. Why Colonel Olcott removed the pictures from the public gaze of every one who came to Adyar and announced himself as a member of The Society, is indicated in the incident narrated below. A friend translated for me part of an article entitled "The real basic element of praise, its meaning and pseudo-meaning" by Dr. Jehangir K. Dajibhoy

which appeared in the July 1932 issue of the Gujarati magazine *Cherag*. It is as follows:

"The following particulars of how a Master stopped the spreading of the contagious disease of photo-worship in The Theosophical Society is worth meditating upon.

"When the Adyar Library was opened I was a member of The Theosophical Society, and at Adyar heard the ceremony of unveiling a Master's portrait being held in the next room. Later I went into the room to see the photo minutely, and I saw a friend engaged in pūja of the photo. I smiled, went forward, and saw the portrait minutely, and without doubt from the eyes in the portrait I found Master displeased. Afterwards the door of the photo-room was closed. Members went to fetch the key from Col. Olcott. He refused to give the key and informed us that he had heard Master's voice saying that misuse was made of His photo and to shut the door of the photo-room. ('My photo is misused, close the door of the photo-room.')

The sentence in parenthesis is taken as it is printed in English in that Gujarati monthly.

C.J.

A SUGGESTION

A correspondent writes: May I suggest to you, because of the Third Object of The Society, to allot a page in THE THEOSOPHIST to Astrology? This would enable members who are interested in that subject to give us their opinion on world-affairs. Also information about good astrologers may be given in that page so that interested members could get into touch with them.

VITAL NOTES ABOUT THE WAR

BRITAIN—SOLE CHAMPION OF WORLD CAUSE

THE news from France is very bad and I grieve for the gallant French people who have fallen into this terrible misfortune. Nothing will alter our feelings towards them or our faith that the genius of France will rise again.

What happened in France makes no difference to the British faith and purpose. We become the sole champions now in arms to defend a world cause. We shall do our best to be worthy of this high honour. We shall defend our island home and with the British Empire around us shall fight on unconquerable until the curse of Hitler is lifted from the brows of men. We are sure that in the end all will be well.

WINSTON CHURCHILL
17 June 1940

WILL AMERICA HELP ?

India, in the person of Dr. Rabindranath Tagore, cabled an appeal to President Roosevelt :

"Today, we stand in awe before the fearfully destructive force that has so suddenly swept the world. Every moment I deplore the smallness of our means and the febleness of our voice in India, so utterly inadequate to stem, in the least, the tide of evil that has menaced the permanence of civilization.

"All our individual problems of politics today have merged into one supreme world politics which, I believe, is seeking the help of the United States of America as the last refuge of the spirit-

ual man, and these few lines of mine merely convey my hope, even if unnecessary, that she will not fail in her mission to stand against this universal disaster that appears so imminent."

A HEARTENING NOTE

Mr. Gordon Young, *Reuter's* Special Correspondent in Turkey, cables a letter to *The Times* in which he utters a warning against over-estimating the enemy's power and resources as we in the past had under-estimated them. As *Reuter's* Berlin Correspondent during three years under the Nazi regime he points out that it had always been the Nazi method to devote all their resources upon one objective before proceeding to the next. Tremendous force expended upon each objective does not denote that similar force is simultaneously available elsewhere. The Germans have furiously expended men and materials in France and may be much nearer to the end of their tether and more worried than they appear, especially in view of bad European harvests and the Allied destruction of Nazi petrol supplies and aeroplanes.

THE REAL ALLIES

Who are the real Allies in this great War? France, Britain, Poland, Finland, Holland, Belgium, Norway, Sweden, Denmark, Turkey, Greece, Yugoslavia, Rumania, Bulgaria, Switzerland, The United States of America, China, India, Australia, New Zealand, South Africa, Canada, Newfoundland ?

A few answered the Call of Freedom and Justice when, in September 1939, it rang through the world.

Some remained deaf.

A few could not answer.

If all had answered there would have been no more war.

If most had answered the war would have been over in a couple of months.

—*New India Weekly Survey*

A BLUNDER OF THE LAST WAR

General John J. Pershing, who has been urging that America should help the Allies with the maximum of equipment, published a book recently in which he explains why the last Great War, 1914-18, ended in a treaty signed at Versailles instead of at Berlin.

Long before the War ended it was expected that the Allies would win it, and that the German army would be pushed back towards Berlin. Dr. Annie Besant, in one of those prophetic glimpses which her open vision often gave her, actually said that the treaty to end the war would be signed in Berlin. The prophecy was published in *New India* and other journals. Then why was it not signed in Berlin, but at Versailles?

General Pershing, who commanded the American Army which turned the War in favour of the Allies at a critical juncture, gives the answer. And, so far as we are aware, he is the only annalist who has given the reason. General Pershing says that the War was ended not by the defeat of Germany, but by an Armistice which allowed the Germans to withdraw from the field of battle with banners flying as if they had never suffered defeat. This, he

points out, was a supreme blunder on the part of the Allies, for Germany has never admitted that the Allies defeated her, for she was never *formally* defeated. She was certainly punished and humiliated by the peace concluded at Versailles. But the blunder of the Allies opened the door to renewed German dreams of world domination.

The War today is Part II of Germany's bid for world-power, on a much vaster scale and fraught with more frightful fighting methods and consequences.

Shall not the settlement of this Greater War be signed in Berlin?

—*Conscience*

TRUTH MUST PREVAIL

Hitler is determined to conquer the world for barbarism, to plunge back the world into savagery, with himself as the supreme barbarian, as the supreme savage.

A Theosophist can do no other, a civilized individual or nation can do no other, than to resist this with all courage and determination. Theosophy will die away, The Theosophical Society will perish, all culture and all dignity of life will disappear, if the power of Hitler be not destroyed from its very roots.

Such is indeed the truth. It must be spoken at all risk of misunderstanding and denial. It must be spoken while it remains unheeded. It must be spoken that it may be heard. It must be spoken that it may be heeded. It must and shall prevail. For there are those among us who know that Hitlerism shall be conquered and the world be freed from the greatest evil that has menaced it for a thousand years. —G. S. A.

BOOK REVIEWS

The War—and After, by C. Jinarājādāsa. Theosophical Publishing House, London. 9 pence.

This is an invaluable reinforcement to a Theosophist's faith and hope in these difficult times. It breathes an air of candid and impersonal truth, and sheds clear light on the dark places where doubt and depression so easily breed. Not that it propounds any Theosophical creed, but only reminds us of the great plan of spiritual evolution which our reasons have accepted, and which has never yet failed to stand the tests to which our experience and maturing judgments have been able to subject it. The world-chaos today is a major proof of its truth, both as a fulfilment of predictions and warnings of our teachers, and as the inevitable outcome of laws into which we have been given some insight. The Great War did not end in 1918, for its objects were not achieved, and what we shirked then has again to be attempted, with yet more heroic firmness and steadfastness to the cause of world reconstruction. The purification of suffering must be borne and even welcomed, if the victory is to be complete and assured, but the new opportunities of building a saner, happier world-order are worth the sacrifice.

Some Theosophists and many critics of The Society are prone to point to the failure of some of our dreams to materialize, and especially with regard to the coming of the World-Teacher

to sound the note of the age. But Mr. Jinarājādāsa shows plainly that he regards that promise as only postponed awhile by the world's unreadiness. When opportunities are given, men are free to reject them and learn by pain the folly of their self-will. The Guardians of Humanity do not expect us to succeed fully in our first attempts to grasp a reward held out to encourage our efforts, but it would undermine our self-confidence if we were warned of probable failure while there is still a chance of success. So he regards the Master-Builder as waiting still to utter through His chosen and prepared vehicle the Word that will solve discords and reveal underlying harmony. But we have to get on with our job first, of clearing up violence, injustice and cruelty.

H. V.

SURVIVAL AND RETURN

(1) *After Sudden Death*, (2) *Reincarnation for Everyman*, by Shaw Desmond. Price: 1s. and 5s. respectively. Andrew Dakers Limited, London.

Observers of literary portents have for some years been aware of the growing influence of Mr. Shaw Desmond in press and on platform "on the side of the angels." His article on "Ireland" (officially now Eire) in THE THEOSOPHIST for May 1940, was a scintillating personal incursion into unabashed Theosophical literature, stirring and

refreshing, and backed by the still unfulfilled spiritual power of a race whose "line of life" was cut across in the fourth century by an alien religious culture, and in the twelfth century by an alien political overlordship. To an Irishman who has awakened into liberation from sixteen centuries of external religious tutelage, the rebound to the ancient and eternal Celtic concepts of the nature of the universe and human life and their interrelationships is easy and natural. Fundamental in the indigenous religion of Eire, whose day of fulfilment is yet to come, is the realization of the continuity of consciousness and its rhythmical participation in the upper and lower phases of the universal life—in other words, Survival and Reincarnation. Mr. Desmond has, as a good modern, put his exposition of these fundamentals alongside the measuring rod of science and in the language not of rationalism but of reason, in the two books noted above. But he raises the temperature of both science and reason to that of psychical evangelism by his enthusiasm of the truth as he knows it, enthusiasm such as covered the darkness of mediæval Europe with spots of light created by monks and scholars who were catalogued by those who did not appreciate their eloquence as "disputatious Irishmen."

The contents of these two books are familiar to Theosophical students. Their usefulness to these is in their summarization up-to-date of the results of research and thought, to which the author adds his own corroboration out of much direct experience and study. The two titles are mutually supporting, for, as

Mr. Desmond emphasizes, if there is no survival then there can be no reincarnation. The demonstration of survival is therefore a necessary preliminary to the presentation of the case for reincarnation. The author's insistence on the factual aspect of both matters, for the purpose of carrying conviction to those to whom sudden transition may come in a time of war, is therefore unquestionable. But something feels lacking in his acknowledgment of the work of specialists in the omission of reference to the service of the leaders of the Theosophical movement to the cause that he has so warmly and commendably at heart, particularly as he has drawn largely on their labours and their terminology (Masters, Plan, astral, etheric, and the like). He quotes experiences of past lives by various people, including himself, but makes no call on those of Annie Besant or C. W. Leadbeater.

Where Mr. Desmond keeps to objective demonstration of survival and reincarnation he is on ground fairly safe from critical attack. But earth tremors occur when he steps from demonstration to teachings. He declares that sooner or later the discarnate soul will answer the call to return to earth-life.

"For reincarnation teaches us that, ultimately, the human soul will always choose the hard road of return in order to help its spiritual evolution rather than remain without trouble to itself in the world of spirit. It is this 'urge' and law of the soul which makes men and women always choose in the end the path of duty and honour rather than the path of pleasure and self-indulgence. It is the mainspring of all

evolution." Which being so, and men and women being *always made to choose* to return into matter, such terms as "voluntarily return" and such phrases as "it has free will to do as it wishes," sound curiously inconsistent. He even uses the words "deliberately choose" as being equivalent to "free will," though it is obvious that any degree of deliberation takes away freedom of will or choice. The "urge and law of the soul" which *makes* man *choose* to return to life was put in another way by another Irishman, John the Scot, in the ninth century, in a famous argument in the Church concerning predestination. He speaks of "evil will," not of "free will," and regards its real and bitter punishment as existing in "an eternal necessity of accomplishing the service which it has vainly striven to reject." Anyhow, the question is, Does the human consciousness survive death, and does it return to life for additional experience? Mr. Desmond gives full indication that the answer is in the affirmative. And those who are alive to the new spirit concerning the place of woman in life here and hereafter, and the necessity of expanding terminology to express the new spirit, will thank Mr. Desmond for his consistent references to "men and women," "him and her," "he and she," instead of the now obsolete masculine terminology. The books are admirably produced.

JAMES H. COUSINS

THE ADYAR LIBRARY BULLETIN

With the February 17th, 1940 number the Adyar Library Bulletin begins

its fourth year, during which time a special feature has been the publication of many valuable original manuscripts from the Adyar Library, or copious manuscript notes bearing on those not published. Other features have been the reports of similar journals as well as information regarding the work of the various Oriental Institutes and the rare manuscripts to be found in India.

The December 1939 number announced the proposed publication of a series of books bearing on different aspects of Ancient Indian Civilization, each aspect to be dealt with by well known authorities. This series is intended for educated persons who desire to know the ancient civilizations but have not the necessary time or aptitude to study from original sources.

An excellent description of the Anup Sanskrit Library at the Fort, Bikaner, founded in the 17th century, is published in the May 1940 issue of the Bulletin.

Such information is of immense value to oriental scholars the world over, but is also of absorbing interest to students whose knowledge of the East is more superficial, for, with the exception of the manuscripts published in original languages, all material is clearly and simply written.

Many letters of encouragement and of appreciation for the contribution the Bulletin is making to oriental literature have been received from institutions and individuals everywhere, for a world-wide exchange service is maintained with research institutes and oriental libraries in many countries and cities including Vienna, London, Boston, New York, New Haven, Duke University and Missouri University, U.S.A.,

Indo-China, Tokyo and Sweden, as well as 60 or more institutions throughout India. The editors, therefore, are in close touch with the best thought of the day which in any way relates to eastern literature and research.

A. M. H.

EAST AND WEST

The Legacy of Asia and Western Man. By Alan W. Watts. John Murray, London. Price 6 shillings.

This is a stimulating book dealing with the eternal problems of life by which humanity is faced.

In the Introduction the author states that "the object of this book is less to describe eastern thought and mysticism than to relate it to Christianity and to that young but swiftly growing science—Psychology. Further, the stress is laid not so much on the two things to be related as on the actual relationship. . . . Therefore the book is concerned with the possible child of eastern and western wisdom. As such it is

written in the main for three kinds of people: for the sincere Christian who wishes his religion to mean more for him than it does already; for those seeking enlightenment in the new psychology of Freud, Jung and Adler; and for those westerners who are so enthralled with the wisdom of the East that they neglect the wisdom of the West."

Mr. Watts thinks that Ancient India and China can be for the West of the Twentieth Century what Greece and Rome were for Europe of the Renaissance, that is, they can stimulate it to new creative achievement.

It is a book to be owned rather than borrowed for the reader is sure to wish to turn to it again and again as nearly every page contains ideas which will furnish seeds for many hours of thought and meditation.

There are attached an excellent Bibliography, a comprehensive Glossary of the unavoidable Sanskrit, Pali, Chinese and Japanese terms which occur in the text, and a useful Index.

I. M. P.

TO A POEM

Which is transient, I or you?
Which is fiction, which is true?

You a dream I found one night
Staring at a candle-light;

I of substance men call real,
I immortal, you ideal.

Which of us is really true?
Which is I and which is you?

HELEN PALMER OWEN

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