

DIAMOND JUBILEE YEAR, 1875-1935

THE THEOSOPHIST



PRINCIPAL CONTENTS:

A LECTURE ON LAW
By ANNIE BESANT

THE ASSETS AND
LIABILITIES OF THE
THEOSOPHICAL SOCIETY
By G. S. ARUNDALE

A WAY TO GREATNESS:
A BOOK FOR SMALL
PEOPLE

By M. A. ANDERSON
THE DIAMOND JUBILEE
YEAR



MARCH, 1935



THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

**Founded by H. P. BLAVATSKY and H. S. OLCOTT
and edited by ANNIE BESANT from 1907 to 1933**

(WITH WHICH IS INCORPORATED LUCIFER, FOUNDED BY H. P. BLAVATSKY)

Editor: GEORGE S. ARUNDALE

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THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement, Page xx



THE
THEOSOPHIST

A MAGAZINE OF

Brotherhood, Oriental Philosophy,
Art, Literature and Occultism

EDITED BY

GEORGE S. ARUNDALE

President of the Theosophical Society

VOL. LVI

PART I. October, 1934 to March, 1935

THEOSOPHICAL PUBLISHING HOUSE

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1935

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Theosophical Publishing House, Adyar, Madras, India



THE RIGHT REV. C. W. LEADBEATER
"Gone before us," March 1st, 1934



ON THE WATCH-TOWER

By THE EDITOR

THE GOLDEN STAIRS

Behold the truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science (*Gupta Vidya*) depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

H. P. Blavatsky

The 59th Convention

THE 59th International Convention has come and gone. It was one of the happiest and most successful Conventions we have had, and there were at least 300 delegates more than at the 58th Convention. Representatives were present from the United States of America, Australia, England,

New Zealand, Scotland, Spain, Holland, Ceylon, Singapore, South Africa, Burma, and of course from India. The largest contingent, if we except India, was from the United States.

All the proceedings took place according to schedule. Large audiences attended the Blavatsky, Olcott, Besant and Leadbeater

public lectures. A very large gathering witnessed the beautiful production of the Adyar Players. The reception to delegates and friends under the great Banyan Tree, illuminated by little coloured lights, was a very happy beginning, and the close of the Convention was marked by a most impressive gathering and by very beautiful greetings from all parts of the world.

The Besant Memorial School was so much admired that substantial donations were made to its funds; and the Besant Scout Centre was visited by a large number of delegates who much appreciated the displays of the scouts who were camping there.

Mrs. Adair's Exhibition of Indian Art was very specially commended both by delegates and by many visitors from Madras. And there were many who wished they had the wherewithal to take home with them a souvenir of India's exquisite painting.

Particularly successful was the gathering of Young Theosophists. A very happy and encouraging sight was that of daily meetings of Young Theosophists on the lawn outside Headquarters, quite informal as to methods of procedure, but very definite as to lines of work. Captain Sellon's film evening was full of the deepest interest, and the large audience was thrilled to see Dr. Besant and Bishop Leadbeater at Geneva and elsewhere.

A specially interesting lecture was that by Professor Kunhan Raja on "The Adyar Library". It will duly appear in THE THEOSOPHIST. The post-Conven-

tion Conference on various world-problems in the light of Theosophy was instructive. The Vice-President was chairman of the Religious Problems day, Dr. Cousins of the Educational Problems day, Mr. Gale of the Political and Economic Problems day, and Shrimati Rukmini of the Cultural and Humanitarian day. The ground covered each day was very extensive, showing that Theosophists are well in touch with the world and its problems. Perhaps the most interesting result was the evidence of the widespread activity of members of the Society in work of a humanitarian nature, no less in the human than in the sub-human kingdoms. Theosophists are evidently well aware of their responsibilities to those less fortunate than themselves: which is, of course, as it should be. What is the use of Theosophy if it does not help to make life easier and more understandable?

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A New Idea for a Meeting

A particularly interesting meeting was that at which various members proposed resolutions regarding the most important work for members of the Society to undertake during 1935. The resolutions were not put to the vote, but a show of hands was taken as to the resolution considered to be of greatest importance—and overwhelmingly that dealing with youth gained pre-eminence.

The following were the resolutions actually moved:

YOUTH

In the opinion of this informal gathering of Theosophists, it is urgently needed that members of the Theosophical Society

throughout the world shall, during the coming year, work in the field of youth by explaining to them the great ideals and precepts of Theosophy, and enlisting their support and co-operation as, this gathering believes, it is in their power and strength the future of the Theosophical Society and Humanity at large entirely depends.

CIVICS

That members of the Theosophical Society shall, during the coming year, study for themselves, and popularize through able speakers, the philosophical fundamentals of Civics, in the light of the Masters' plan for the world; using such books as Dr. Bhagavan Das's *Science of Social Organization* and *Ancient versus Modern Scientific Socialism*, and Annie Besant's *Inner Government of the World*, to correct partialities for one or another of the panaceas now being propounded, but failing of universal acceptance because not in accordance with that Eternal Truth of which the Society has been appointed a custodian.

BEAUTY

That the immediate work for some of the members of the Theosophical Society should be the beautifying of their Lodges in particular, and in general an effort to combat ugliness and disorder in all its forms.

GOODWILL

That members of the Theosophical Society shall, during the coming year, make every effort to draw together in *understanding comradeship* the nations of the world, and in particular the West and the East, *themselves becoming channels of appreciative goodwill*, and supporting all activities, *such as the League of Nations*, which work to the above end.

EDUCATION

That members of the Theosophical Society shall, during the coming year, give special attention to education, particularly to the bringing into it of religion and creative art, and shall give the fullest possible sympathy, service and support to specifically Theosophical educational activities.

WORLD PROBLEMS

That members of the Theosophical Society shall, during the coming year, actively apply their understanding of Theosophy to the consideration of the world's problems, realizing that every solution offered in the outer world will become more effective if adjusted to the light Theosophy sheds upon life.

PEACE AND BROTHERHOOD

That members of the Theosophical Society shall, during the coming year, give their active support to all movements working for peace and brotherhood.

STUDY AND ACTION

That members of the Theosophical Society shall, during the coming year, turn their minds and their efforts especially in the two separate directions of (a) Study and (b) Action.

THEOSOPHY IN THE HOME

That members of the Theosophical Society shall, during the coming year, apply Theosophy in the relations and problems of the home.

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Resolutions

The International Convention itself passed unanimously the following resolutions:

BISHOP LEADBEATER

Resolved that this 59th International Convention places on record its deep sense of the loss sustained by the Theosophical Society on the passing of the Right Rev. C. W. Leadbeater, a great teacher of Theosophy, a scientific investigator of the highest attainments, faithful colleague of the late President, and revered alike by young and old. This Convention prays he may soon return to continue a service to the world as precious as it is unique.

MR. AND MRS. WARRINGTON

Resolved that this 59th International Convention offers its grateful thanks to Mr. and Mrs. Warrington for the valuable services they have rendered to the Theosophical Society for many years, and

specially during the period of Mr. Warrington's tenure of office as Vice-President and during the interregnum.

MONSIEUR CHARLES BLECH

Resolved that this 59th International Convention offers its deep sympathy to the French Section of the Theosophical Society in the passing of Monsieur Charles Blech, General Secretary for 25 years, and requests Monsieur J. E. Marcault, his successor, to convey to Madame Zelma Blech its profound appreciation of her brother's great services to the Society and of her own no less splendid devotion.

A YOUNG THEOSOPHIST

Resolved that this 59th International Convention expresses its sympathy with the All-India Federation of Young Theosophists on the occasion of the passing of their General Secretary, Mr. Jal Minocher Homji, a Young Theosophist of great promise and of fine performance, and requests the President of the Federation to convey to Mr. Homji's family its sense of the loss they have sustained.

FRATERNAL GREETINGS

Resolved that this 59th International Convention of the Theosophical Society assembled at Adyar sends to all members of the Society throughout the world its most hearty and fraternal greetings, and wishes each and every one of them an ever-increasing power to support Theosophy and the Theosophical Society before the world.

THE WORLD'S PROBLEMS

Resolved further, that this International Convention urges every member to utilize the power of Theosophy to help in the solution of the many problems in every department of human life which face the world to-day, at the same time carefully guarding the Society from any identification with the work in which he engages.

THE SEVEN YEAR PLAN

Resolved that this 59th International Convention welcomes the President's Seven Year Plan and assures him that every help will be given to him to put it into operation and to assist him in bringing it to fruition.

Dr. Besant's Bust

Among other matters was the unveiling at the beginning of the Convention of the beautiful bust of the President-Mother, Dr. Annie Besant. The ceremony was performed by three very old and valued friends of our late President, Rao Saheb G. Subbiah Chetty, Mr. B. Ranga Reddy and Mr. A. K. Sitarama Shastri. The bust was immensely admired, and will be given an honoured place in the Great Hall, together with that of Bishop Leadbeater when money is available for the latter.

Important business was transacted at the various meetings of the General Council, and it passed unanimously the following resolutions, in addition to endorsing fully the resolutions adopted by the International Convention itself:

Resolved that while the General Council does not desire to record any formal declaration with regard to Theosophy, it nevertheless recommends the statement made in THE THEOSOPHIST as a useful declaration of the ideals of Theosophy. (This relates to "What is Theosophy?")

That the General Council urges upon the members of the Theosophical Society the importance of Theosophical propaganda among the young, and of giving them all possible encouragement for self-expression when they become members of the Society.

That the General Council, aware of the grave menace of War, calls upon members of the Society throughout the world to do all in their power to minimize the danger, especially by promoting active goodwill where there is a tendency to racial, national, religious and other antagonisms.

That the General Council, while considering that the Diamond Jubilee Convention should be at Adyar, recommends to the President the desirability of holding a Theosophical Conference in the

North at some suitable time to meet the convenience of the many members who are unable to make the journey to Adyar. And further recommends to the President that whenever the International Convention is held at Adyar, a Conference be held in Northern India.

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Benares

In fulfilment of the last resolution there will be a special Northern India Conference at Benares during the Dusserah Festival which takes place some time in October. A number of members from abroad who are attending the Diamond Jubilee Convention have signified their intention of being present at this Conference, so that it will in fact be a small Convention. It will give me very great happiness to see my old Indian home again, to visit the places where the Central Hindu College has flowered into the Benares Hindu University, and to see the admirable educational work being done at Rajghat by the Rishi Valley Trust under the guidance of many dear and valued friends dating back to the old Central Hindu College days.

But I shall be no less glad to see again the Headquarters of the Indian Section of our Society, rightly situate in India's most sacred city. My first visit to Benares was in 1903 when I began those historic years in the Central Hindu College, unforgettable and full of vivid adventure. Every yard of the Section Compound, from Gnana Geha to the central gates near the Tara Printing Works, and from those gates to the roadway separating the Section from the Central Hindu College, is full of history to me. There we

began Co-Freemasonry in India. There our first efforts in a boarding-school. There the visits of Viceroys and Lieutenant-Governors. There the many Conventions of the Theosophical Society. There the starting of the Sons and Daughters of India. There the establishment of the Order of the Rising Sun, later to be called the Order of the Star in the East. There the visits of Krishnaji and beloved Nitya, of Mr. Leadbeater. There the beginning of my dear aunt's noble work for the education of Indian girls. There the not infrequent bouts between the Collector or Commissioner and ourselves. There the first faint rumblings of forces which were to become the Home Rule Movement. There many, many outward and visible signs of great inner awakenings. And over them all, the strong wise generalship of one whom everybody called "Mother". I see her in her long room at Shanti Kunja, her Benares home, seated cross-legged before her desk, working on the wonderful books she gave to the world, granting innumerable interviews, presiding day by day over the prayer-meetings of combined College and School in the great Hall, and giving her incomparable lectures on India. I see her with Upendranath Basu, with Bhagavan Das, with Govinda Das, often with Bertram Keightley, and with other members of the Board of Trustees, including our own newly-appointed Vice-President, Mr. Hirendranath Datta, and my very revered elder brother Pandit Adityaram Bhattacharya, walking up and down in the fine playground, talking earnestly on the future of the

work; and I used to watch them all lovingly as I played hockey and lawn-tennis with my beloved boys. I see her walking round the various Boarding Houses, in the company of our loved Superintendent, Pandit Cheda Lal, saying a kindly word to those who happened to be ill, praising the tidiness of one room, just a little critical, with the suspicion of a smile and the half-raising of an eyebrow, of somewhat less tidiness, of another room.

Well, we shall return once again in October after many years to Benares, and we shall see some at least of the dreams come true, and some at least of the work flowering in strong fruition. The few days we shall be able to be there will be very precious to me, as to one of the Old Guard who holds in sacred reverence ten years of a soldier's life under the hero of a thousand fights in innumerable lives.

Diamond Jubilee Year

And now let us remember that we are in the Diamond Jubilee Year. Sixty years of Theosophy and of the life of the Theosophical Society! How much there is to show for all those years! Only the most prejudiced pessimist could assert that little has been done, and still less won. And only a prejudiced pessimist could look upon the last quarter of a century as sterile of all real Theosophy. We have had our ups and downs. We have had our failures and our successes. We have made our mistakes, from some of which we have profited, and from some of which we may not have profited.

But the Theosophical Society has moved steadily forward. Theosophy has gained steadily increasing ground throughout the world. And the active link with the Elder Brethren remains to-day, even though two great links have passed away.

Let all bygones be bygones. There has been much disagreement, and too much antagonism. There has been harsh criticism, and much sitting in judgment. Let there be an end to all recrimination, to all sense of superiority, to all narrow-minded conviction that the only accurate measure of a true Theosophist lies in the acceptance of such and such beliefs, in following such and such a teacher.

Streams of Goodwill

It is my earnest hope that by the time my tenure of office is over we shall hear no more of true and false Theosophists, of distinctions between Theosophists who worship true Gods and those who worship false Gods. I hope there will be no more dogmatism as to what constitutes real Theosophy, and as to what constitutes spurious Theosophy. A friend came to see me the other day, and told me that in his opinion the teachings of Mr. Krishnamurti constitute the apotheosis of Theosophy, and that there is no other and no more Theosophy. I profoundly disagree. But because I do disagree, am I to insist that I am right and that my friend is no true Theosophist, nor follower of Theosophy? He is a firm believer in the Theosophical Society, and an ardent protagonist of Theosophy as he understands it. Well and good. Let his

particular difference, and my particular difference, and all other particular differences, be at ease and in friendship within what must be a common and all-inclusive solidarity. I have other friends who tell me that there has been no real Theosophy since the time of H. P. B. I profoundly disagree. But am I to condemn such friends as heterodox and outside the pale, because they differ from *me*! I have yet other friends who insist that the Douglas Credit Scheme constitutes the last word in economic Theosophy. I profoundly disagree. But they are as surely entitled to their views as I am entitled to mine. What we have to do is to cease to apply labels of orthodoxy or of heterodoxy to any brand of Theosophy, but to see that all brands find a home and a welcome within the Theosophical Society itself.

Let this Diamond Jubilee Year be a year of Friendship and Reconciliation. Let us strengthen our Movement by sending through it streams of appreciative goodwill in all directions, especially in those directions least congenial to ourselves. Surely within the Theosophical Society we should have learned to cease to treat each other with suspicion, but rather with understanding. When shall we achieve the spirit embodied in the words: The greater the difference the greater the friendship?

It is good that birds of a feather should flock together. But is not the Theosophical Society a flocking *together* of birds of infinitely varied plumage? Is not this its great glory? Is not this its great power? We have a greater motto:

Birds of a different feather flock together!

Diamond Jubilee Convention

Just a word or two about the Diamond Jubilee Convention which the General Council wishes to take place at Adyar. Great plans are in course of construction for a really splendid Convention, and next month I shall hope to disclose some of these plans, which will make every member wish he could be at Adyar at least from December 26th, 1935, to January 5th, 1936. In the meantime I hope that every Section throughout the world will try from now to ensure the presence at Adyar on this historic occasion of at least one delegate. I hope that a number of individual members from all parts of the world will from now be planning to save up to come to Adyar in December next. There will be a veritable feast of good Theosophic fare, and when the Convention is over we hope to have some courses of study in various aspects of Theosophy over which will preside members who have made such aspects the subject of special study.

We hope, too, to have Conferences on the great religions in their original and fundamental characteristics. There will also, of course, be the international lectures, the general subject being Theosophy, though the details have yet to be settled.

This is all I can say for the present, except to ask members who reside in the more Western lands to write to the special Agents I have appointed to deal with the needs of those who wish to be present at the Diamond Jubilee

Convention. Mrs. J. Ransom has been appointed for Europe, and Mr. Sidney Cook for the Americas—North and South. They will arrange for the journey at concession rates as far as possible. They will arrange for accommodation at Adyar. They will make every effort to facilitate the conveniences of visitors both as they travel and as they live at Adyar. Mrs. Ransom's address is 12 Gloucester Place, London, W. 1. Mr. Cook's address is The Theosophical Society in America, Wheaton, Illinois, U. S. A. The earlier the application the better. Already members are taking their steamship and rail tickets and are engaging accommodation at Adyar. There will be plenty of room, provided there are no last-minute rushes.

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Press and Publicity

In modification of the announcement in my Presidential Address, I have to state that the Publicity Office under Mr. J. L. Davidge will henceforth be known as the Press Department, while the Propaganda Office under Mrs. Sellon will henceforth be known as the Publicity Department. I have a curious aversion from the word "Propaganda". It somehow seems to connote, at least to me, a mission from true believers to heathen—a very distasteful idea, for are we not all true believers as far as we know truth?

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Scientific Occultists

I have had quite a number of letters from friends who desire to know who will now take the place of such scientific occultists as Dr. Besant and Bishop Lead-

beater, who will now describe the things of the inner consciousness and of the unseen worlds. I have even heard a well-known member declare that the work of the Theosophical Society is shorn of most of its value now that messages and communications, and descriptions of other planes of consciousness, are no longer available.

I agree that there are no scientific occultists at present available, and that there are none to take even a small portion of the place occupied by the two great occultists who have left us awhile. Yet over thirty years ago were spoken words by one of the Masters of the Wisdom which should cause these friends to realize that it is now open to our Society to do splendid work in service, as for so long they have been able to receive splendid help in teaching. The Master said :

A warning is needed to many . . . against giving way to lassitude, weariness and disappointment, in some almost despair, when for a time no directly inspirational teaching can be given. The present time is a test period; a great deal has been given; this is the time for its personal application and for a steady growth in spiritual life and strength. It is only by learning to work alone without growing faint-hearted and weary, that you can become such a body of force as the Masters need to be Their channel of influence, not merely to individuals but to the world at large, a force *that will be sorely needed*; and if you, as individual members . . . fail, *yours* is the responsibility.

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A Period of Action and Giving

"A great deal has been given." Have we assimilated all we have received? Have we applied even a tithe of it in the service of

the world? This is a time in which to be grateful for the riches bestowed upon us, and to learn how to distribute them wisely for the helping of those less richly endowed. Are we always to be asking for more, but giving no more? Are we always to be insisting upon tantalizing tit-bits from the inner world for our own exclusive delectation? We have enough and to spare of precious truth to last us as distributing agents for centuries. Only selfishness and ignorance can cause the ingratitude of complaint that no more is given. If only a small portion had been revealed of all that has been disclosed to us we should still have been wealthy, we should still be able to make the whole world rich. As it is, there is almost too much wealth, so that it becomes only half digested, if that. Let this be a period less of asking, less of receiving, and more of action, more of giving. Thus and thus alone shall we justify in the future, near or remote, that further *largesse* which can only come when we have learned to share that which we have already received.

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From a German Member

I desire to share with readers of THE THEOSOPHIST the sentiments expressed in a letter I have recently received from a German member, who is both a keen Theosophist and an ardent supporter of the present regime in Germany:

I know that I shall never hear our present President condemning one or the other part of political opponents in the name

of world-conscience, or whatever the term may be. In such a knowledge consists to some extent the moral existence of every German member—as Theosophist and patriot.

I am happy to assure my German correspondent that I hope I shall justify his confidence and that of my German fellow-members. I have lived in Germany as a student. I have travelled in Germany. And I have the profoundest respect for, and appreciation of, the German genius. I know, too, how vital is such genius to the well-being of the world. And I should, therefore, be the last to sit in a pretence of superior judgment and perception of righteousness upon a people which has suffered deeply and is striving as best it can to regain its rightful place among the nations of the world.

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A Visual Education Service

Mr. Fritz Kunz, indefatigable as ever, is hard at work trying to improve our methods of presenting Theosophy to the world; and he is an expert in this field. He writes:

I have raised the capital to offer in 1935 a visual education service to Lodges in this country. It consists of a series of still illustrations on standard film, projected through a first-class lantern—one of low cost for up to a hundred people and one of higher cost for larger groups, but both precision instruments of 100 Watts and 200 Watts respectively. The subjects embrace all Theosophical teaching and include interesting collateral evidential material, convincing to the newcomer. Much is original and quite new to members. Thus, to illustrate the method, one film amongst those ready consists of 35 pictures of authentic examples of telepathy, optical illusion, materialization, etc. In it are the

first photographs of teleplasm taken with a quartz lens—which transmits the ultra-violet. The material is absolutely sound, is treated objectively, contains amusement, and is really enlightening.

That, of course, is but one of the first release. I shall send the final list when ready. It is surprising how much important material is presentable visually. A complete case is made in textual material which goes with each set of pictures. As the latter are done on film, they (1) cannot be run in wrong order by a novice, (2) do not break when sent by mail and cost small postage, (3) are on standard 35 mm. film used the world over, (4) are nominal in cost as compared with slides—about a seventh as much—and yet provide projection of professional quality. Indications are made to Lodges as to the method by which all the cost may be recovered from the people attending by a really nominal charge, somewhere round ten cents each a time.

The first release, twelve films of important realms in our knowledge, will be made in the spring, in time for use when the new season of work begins in the autumn of 1935. Particulars will be sent out in March or earlier. Sound, recent developments in psychology, science, etc., will be incorporated in each case. The whole is intended to form a method for re-education of the member while functioning to interest the newcomer also.

Our purpose is to show that we have not only access to fascinating material which we interpret in an integrated fashion, but also are as a Society important as a world-force in the culture of the new age.

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South Africa

News comes that our old friend, Miss Murchie, a stalwart Theosophist of many years' standing, has handed over the post of General Secretary of the South African Section to Mrs. H. M. Membrey, a fellow-citizen of Durban. The Society owes much gratitude to Miss Murchie for strenuous and unremitting service.

She may be said to have never been off the bridge and to have gallantly steered her ship in safety through fair weather and through foul.

The new regime is marked by the appearance of a new journal, actually published before it was christened. On the front cover of Vol. 1. No. 1 figured the seal of the Society with rays of light flashing to all points of the compass. No. 2 comes forth as *The Link*, sixteen multigraphed pages of news concerning the Section and its activities. Congratulations to the South African Section and to Miss Henley, the Editor, on an activity which will, I am sure, in due course substantially prosper the cause of Theosophy in South Africa.

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A Fine Record

I wonder who is the oldest member of the Society now living. At Adyar we have Mr. Ranga Reddy with 52 years of active membership to his credit. Can any member beat this fine record of uninterrupted membership and unremitting activity? Even now, though Mr. Ranga Reddy is well into the eighties he is one of the Consulting Engineers to the Society's Headquarters, and has himself recently supervised the construction of the pavilion for the Sirius Recreation Club. I invite applications for the post of Grand Old Man, or Grand Old Lady, of the Theosophical Society. Adyar's candidate is Mr. Ranga Reddy. Who can displace him? I am sure he will not mind being displaced.

A LECTURE ON LAW¹

By ANNIE BESANT

I AM to lecture to you this afternoon on Law, and I was under the happy delusion that I was going to lecture to law students when I chose that subject as one which would be applicable to them. I find to my great surprise that instead of a quiet little lecture to law students, I have a very large public meeting. I am not sure that my subject will be particularly interesting to you. However, as I have the subject, and, as it is meant really for students of law, you must take it as I have been thinking of the subject. You may find it a little dry, but that is not entirely my fault. Law is a subject, as you know, which may be dealt with either on general principles or in special and technical details. Now, personally I am not a lawyer, though I have pleaded in several Law Courts. And I am not going to deal with the technical side of law, but with the general principles underlying it and with their application to society as a whole.

First, then, let me point out to you the fundamental meaning and nature of law. There are two ways, two senses, in which the word is used. It is used for law of Nature. It is also used more commonly as a command laid down by some authority, any authority recognized—whether it be that of a monarch, a Parlia-

ment or a Republic does not matter—an authority recognized as having the right to make laws. And those laws have a special penalty attached to their breach. The law laid down by a human authority has its own peculiar character. It may be altered by the same authority. The penalties attached to the breaking of such human law have nothing really in common with the nature of the law itself. They are arbitrary penalties. You may have, for instance, a law as there was a considerable time ago in England, where theft of a sheep or a theft of over five shillings in value had a death penalty attached to it. That has been entirely swept away. Now, the death penalty is attached only to cases of murder, cases of high treason, waging war against the King, and so on. All these penalties are variable, and they are attached to the breach of law.

LAWS OF NATURE

Now, the law of Nature is quite different. In the first place, if you want to define it from the scientific standpoint, it is, you would see, an invariable sequence of happenings. When one thing happens, another follows. When a fact has been established time after time by reiterated experiments, then a scientific man says that that is a

¹ Delivered at Trivandrum, S. India, in October, 1922.

law of Nature. The law of Nature cannot be broken. It can be disregarded. But if a law of Nature be broken, or rather be disregarded, then, the law remaining unbroken, the man who throws himself against it is crushed or may be killed. The law remains. The man who disregards it suffers. Not only is that the case, but the law of Nature is unchangeable. There are certain conditions under which it may be suspended; but the force of it is neutralized then by another force.

Take a very common illustration. An ordinary scientific man will tell you that it is a law of Nature that water boils at 100° centigrade under certain conditions of pressure and temperature. Supposing you go up a mountain, water may boil at 70° or 80° centigrade. You might conclude, if you did not understand the natural law, that if you went up a high mountain you would not be able to make water boil at 100° centigrade. But as the temperature depends upon the pressure of the atmosphere, if your atmosphere is lighter because you have gone up—the higher the less—then you can supply extra pressure artificially, and so prevent the water from boiling when it would naturally boil at 80° centigrade. You have not broken the law there. But you have brought a counterbalancing force against the law applicable to the pressure of the atmosphere at sea-level. You just go a long way up the mountain-side. The law remains, but you will have to fulfil the conditions of it, and if you have gone up so much at a less pressure, from the atmosphere

above you now you must supply that pressure by artificially creating the condition which, by retaining the steam from the water boiling in the vessel, will produce an artificial pressure under which the law brings back the result that you want.

Thus if we know, if we understand the laws of Nature, we can walk freely in a universe of law, using the laws that can produce the result which we desire to bring about, and neutralizing by an equally opposite force the one which gets in our way. That conception of law is fundamental. It is rightly said by religious people to be the expression of the Divine Nature—you cannot change it and you cannot vary it. All that you can do is to understand it, and if it comes in the way of something that you desire to bring about, you must learn how to bring against it an opposite force working under another form of law. Hence by knowledge you can become free in Nature. As it has been admirably said, Nature is conquered by obedience. Disobeying Nature means suffering to yourselves, and the penalties which come out of disregard of the law are congruous to the law. For instance, fire burns. If you put your hand into the fire, it will be burnt. If you want to neutralize any form of burning it is possible. If you want to plunge your hand into boiling lead, then you must apply some ointment over your hand so that the lead does not really touch the skin. You might have seen in the papers that the Prince of Wales tested in that way. He was told of the law, and it was

explained to him how the burning power of lead could be neutralized. Then he was asked: "Will you plunge your hand into that boiling lead?" He believed in the man who spoke to him, and he plunged his hand, and he was not hurt.

KNOW THE LAW!

There, again, the law is not broken. It is neutralized; it is prevented from working for a time. I want you, if you will, to have that idea firmly fixed in the mind. Nature's laws do not prevent freedom of action. But the freedom of action is only gained by a knowledge of the working of the laws. Take the law which they call "gravitation," for instance. A scientific man will say to you that, according to that law, a body shall go to the centre of the earth. If you jump from the top of a house you will be killed. You cannot go against the law. You cannot break it. A man might, say, very hastily think that if the law of gravitation draws bodies to the earth then you cannot walk upstairs, because we are going away from the centre of the earth. And this is perfectly true of a man who is especially suffering from the weakness produced by fever. When you go upstairs, what do you do? You put the force of your muscles against the law of gravitation, and so you walk upstairs successfully. But, there is a great difference in the case between walking upstairs and tumbling down. If you go downstairs, gravitation helps you in coming to the bottom. But, if you go against the law, then you must neutralize

the force of that law by the muscular force in your own legs. I am giving this illustration so that you may not go away with the idea that because a law is a law of Nature, therefore you cannot, so to speak, get round it.

But there is the law mental and moral in the world as well, and sometimes misunderstanding of the nature of natural law leads to very bad results. For instance, Karma is a law of Nature. If you do so and so, such and such a result will follow. In India that has been very largely exaggerated by misunderstanding, and so if a man finds a great obstacle in his way sometimes, he will say it is "my Karma; I cannot help it at all". That paralyzes, as all ignorance of Nature paralyzes where law is concerned. He takes it for granted that there cannot be opposed to that any other law. Whereas we know by our study that Karma is made of three things, of thought, of desire, of action. Thoughts make character; desires bring opportunity; the result of our action upon others brings us either happiness or unhappiness. That is, we make it ourselves. By our thinking we build up our character, and having built it up it is part of our Karma. But just as by thinking we make character, so by thinking can we improve character, and neutralize the thinking of the past by the thinking of the present. In that way, whatever force we have, we can set to work to correct them, and the thought-power of to-day may counterbalance the thought-power of yesterday. That conception of natural law underlies everything.

THE FAMILY

What sort of relation has that to what we call laws which are man-made? If you ask an ordinary student of science in the West: How have laws come into existence? he will tell you: "They are the result of human experience"; and he will show you what he looks on as the evolution of law. He will tell you that man is a social creature, and that man does not and cannot develop in solitude. He will tell you that the real unit, the human unit, is the family and not the individual man. You may remember that Manu defines a human being as a man, wife and children. A student of sociology will tell you that the family is the unit and not an individual. Within the family certain actions are barred, because the members of the family see that those actions will bring about unhappiness, and if persisted in, disruption of the family. Ordinarily, affection makes the law of the family fairly easy to carry out. Brothers and sisters normally love each other; husband and wife normally love each other; parent and children normally love each other. It is quite truly said that love is the fulfilling of the law. Where love exists, law is unnecessary.

But, when many families come to live together and make up a tribe, then, the sociologist tells you, law in the tribe has to bring about the same results for the tribe as affection has brought about in the family. A tribe is a big family; it has common interests; it has common happiness; it has common

misery; and so there grow by experience the laws. In this way, he tells you, there are certain laws in the nations: "You must not kill a man of your own nation. You must not rob a man of your own nation. You must not take that which is the property of a man of your own nation." And upon that, he will tell you, humanity has evolved; the taking of life, the taking of property, the doing of injury, is recognized as a crime within the limits of a nation.

INTERNATIONAL CODE

But, he will point out to you, when you get outside the nation then law no longer exists. There is not yet international law, there is no law which says to you, if you murder a very large number of men of another nation and call it war, then it is not a crime. If you steal the land of another nation and take it as your own, that is annexation, it is not crime. And so we are compelled to say law has only reached the boundaries of nationalities. If the crime is sufficiently large, if you murder thousands instead of one, then you are no longer murdering, but fighting. We have not grown sufficiently moral to recognize that law should include humanity, and should not cease to exist when you come to the boundary of a mountain, or a river, or a sea. At the present time, the League of Nations has established a Court of International Law. But they have got to make a code. There is no code, at present, of international law, and the greatest jurists of Europe are

now hard at work trying to fashion out a code of international law. When they fashion it, then it will have to be accepted by public opinion, because the mere making of law by human beings does not put it in the position of the law of Nature—that it must be obeyed, or terrible suffering from its disregard will result. Hence, we have to try to make the public opinion which will give sanction to international law, as it has already given to existing national law.

WHO MAKES THE LAWS?

Now looking back into Indian laws, we have a curious illustration which I came across some time ago when I was reading a page of old Indian history. You know that in early days right down to the last century, the Indian village had self-government—the Panchayat—and the men of the village and the women of the village elected the Panchayat, they had a right to vote. They called these, little republics. I came across a case where a man who killed a man of another village was brought up and tried by a committee of justice of the Panchayat. It was proved that the man who was killed was not a member of the village. And all that the man had to do was to light a lamp in the temple as an expiation of the murder. If he had killed a fellow-villager, then a very heavy penalty would have fallen upon him. That instance shows how limited at that time was the law-power of the day. There was no recognition of the human right of the man of a neighbouring village. As villages became aggregated together, then

over the whole area of the aggregation the law ran.

When we go right back, back, back to ancient history, we find that certain great men, called *Rishis*, or called by any other name that implies extreme wisdom, laid down the laws of the State; they laid down the laws of the community; and you will find in nations divided by long distances similar codes of law. Naturally, you will find murder and theft crimes forbidden. Now it is quite true that if the people were left to themselves, as scientists and ordinary sociologists think, beginning in a savage condition, they would have to grow up into the conception of law, otherwise there would be chaos. People cannot live together if they are murdering and robbing each other. The very condition of social life is the establishment of laws which society obeys. Otherwise, it is like a world of beasts in any jungle. Any one man could frighten any other man. The strongest only would have his own way, and the weaker would be trampled under foot. But, if we find in studying ancient history that the promulgation of laws goes with the religion of the time, as a great religious teacher and a great law-giver are continually found working together in very ancient history, then you will see that is the shorter way of bringing men to the recognition of law than when they are left to find it out entirely for themselves.

Human experience is very slow in working. But, suppose a great *Rishi*, suppose for instance a law-giver like Manu, says murder is

wrong, and so murder must not be allowed; theft is wrong, so theft must not be allowed; then the nation recognizes right and wrong more quickly, because they have been told beforehand by a man more evolved than themselves. All human history goes to show us that superhuman men are at the back of every great civilization; as you study the racial development of mankind you find some great immigrations, say one or two immigrations from Central Asia which went westwards and made Egyptian civilization, and you will find there the law-giver and the teacher; you find the same in Persia. In ancient Persia the teacher gives the religion, the law-giver the polity of the State. You find it in ancient Greece. Among all these people, you find that the law is proclaimed by someone who knows it, and the people obey the authority that is laid down upon them.

But now there is one great peculiar thing in these very ancient codes of law. Many of the laws, what you call moral laws, forbid murder, theft or violence of any kind. The other laws are sanitary laws, laws of health. This peculiarity is found in all the very ancient religions. It does not matter which of them you take. Take Hinduism; you will find in that certain laws laid down on sanitary matters, which, if followed out, have "health" as the result. If you go to old Assyria, more ancient people than yourselves, who have perished, whose civilization was destroyed long, long ages ago, they have inaugurated laws as the law of the nation, as

laid down by the great King of the nation, and you find there are sanitary laws side by side with moral laws, laws for the body as well as laws for the emotions and the mind. If you take the Hebrew scriptures you will find exactly the same thing. Moses, the Law-giver, lays down the duties to God, duties to your fellow-beings, in a particular state, and laws of health, laws of sanitation, laws to prevent disease and so on—what we in modern times call hygienic laws. Looking at these very very old laws, we gradually find out that we have laws which govern the whole life of man, which, if they are obeyed, make him strong and healthy and vigorous and which, if disobeyed, bring about disease, misery and premature old age.

BELOW THE LAW

Leaving that side altogether, let me come for the moment to the ordinary laws of the country. What do they represent? They represent the average morality of the people, not the highest, not the lowest. The nation has gone far enough to know and to recognize that murders, thefts and other crimes are wrong, and they make laws. If a man commits murder, he should be murdered. But it is not a very good way of punishing a murderer by doing the same to him. Still it leaves certain impressions. However, that is a matter for statesmen. Law generally says that if a man kills another, he should be killed, and so on right through. But if you take the laws of your own time, a large number of people live by a higher morality

than the law compels. A certain number of people, more ignorant, are below the morality that the law compels. We call them the criminal classes. They do not recognize that the law establishes the moral truth; they disregard it when they can. They try not to be found out, because they know that the nation or State is stronger than they are. If a man abstains from stealing in that class, it is not because he thinks stealing wrong, but because the policeman may catch him and put him in the jail. There are a very large number of people of this class. Only they do not want to be punished. If you walk through a London slum showing your watch so that anyone can see that you possess a watch, you are not likely to go safe with your watch. Sensible men do walk through those slums, but they have their coats well buttoned up, because they know that the sight of the watch will stimulate crime. Of course there need be no discussion among educated people on this point. It is not everybody that does things of that kind. You and I do not want to murder people. Still, in a purely legal way I am speaking, there is a dividing line, because an ordinary average man of business will not commit an unfair action which the law has said is illegal. But there are many forms which law has not marked as criminal, and the man who is only of the very average level, or rather below it, will use his skill of brain to trick a more ignorant man and get unfair advantage over the man whom he wants to plunder. But he will keep within the law.

ABOVE THE LAW

Then you come in contact with a large number of people who are very much above the law of their country, who live by higher law; you will find amongst these men great heroes, martyrs of mankind, educated and scientific men of the Middle Ages who made some discovery. They discovered some truth and they were determined to stick to that truth. As the Roman Church was persecuting them at that time, they were arrested, sometimes burned alive for heresy. Those men broke the law of their time. They had risen far above it, and by that disobedience they advanced the morality of the world.

Society is built on law. It can only be maintained by obedience to the law. A man really submits to every disadvantage that is entailed if his conscience forces him to disobey. He makes no grumbling but accepts the whole of it. In that way he keeps reverence to the law on which the stability of the State depends. This is a point I want to put to you finally. No nation is great where obedience to law is not the recognized duty of the citizen. If a law is bad, change it. That is the way in which reforms are brought about. Many of the heroes of the past have worked in that way. It is possible by law to checkmate bad law, and so gradually sweep it away. Public opinion must go with the law if that law is to persist on the Statute Book. A law without public opinion is inoperative. You must have the force of the nation behind it. This

is of enormous importance in these times of trouble and commotion and disturbances of every kind all the world over, for it is not confined to India. It is important for us that we should realize that law is a divine thing, and working in harmony with the law is the duty of every good man. Where human law conflicts with divine law, it is our duty to try to change that law and make it better. But it is only when a law is utterly against the conscience of a man that he has a right to say: "I would rather suffer than obey that which is against my conscience." That a man can do. But very

few are moved by that lofty desire. And so, speaking generally, I would say to you that the law of your State is that which you are bound to obey, and if you find fault in it, discuss it, speak about it, agitate about it, but do not disobey. Because, by breaking down the fence of law, you lay society open to its very worst element, the increase of dacoities in the villages, increase of crimes of violence all over the country—the beginning of a change which, if it is allowed to go on, will mean the ruin of a country, and the destruction of her civilization, as others have been broken down by the same course.

THE Victorians made a fetish of self-restraint, and viewed all enjoyment with distrust. They would never call a pleasure a pleasure, when they could call it a sin. Moderns claim to have freed themselves from this inhibited attitude of life. They are never at a loss for some principle of self-expression or self-development to justify their actions. They hold that desire should be indulged on principle, except the desire for self-control which is exempted on principle. Conscience has been so battered, shocked and put out of countenance that she dare not raise a voice in protest, and we proceed unreprieved to devote our lives to the service of the God of "having a good time," which means that we have escaped from servitude to our consciences in order to enslave ourselves to our passions.

C. E. M. JOAD

THE ASSETS AND LIABILITIES OF THE THEOSOPHICAL SOCIETY

A LECTURE

By G. S. ARUNDALE

LET us in this period of transition take stock of ourselves, so that we may know what are our assets and what our liabilities. We may regard The Theosophical Society as a great Joint Stock Company, from one standpoint of limited, from another standpoint of unlimited, liability. Our liability is limited in the sense that we are not expected to achieve more than our individual and collective powers permit. Our liability is unlimited in the sense that in the strength of our assets we can do all things.

Let us then first look at our assets, remembering that upon these we have to rely not only to discharge our liabilities but also to help to see us through the insidious attacks of those dark forces which ever seek to destroy all co-operative and philanthropic effort. In these days the dark forces are doing their utmost. We are crossing a bridge, and if the bridge can be blown up through the creation of dissension then might our Movement be destroyed, and the future remain for long without the fructifying influences which such a Society as ours can exert over the whole world. If through solidarity we are able to defeat the forces of disintegration,

and cross safely to the other side, then for the next forty-one years at least the Theosophical Society will live to be a blessing to humanity, and will in all probability be safe for many centuries.

OUR ASSETS

What are the Society's principal assets?

First, the Elder Brethren Themselves. The Theosophical Society is the only Movement at present in the outer world overtly founded by Them and constantly in touch with Them.

Truly, membership of the Society is in no way whatever contingent upon recognizing Them or accepting Them. Members are at liberty to disbelieve in Their existence if they so choose, to deny Their existence. Yet the fact remains that in these Elder Brethren the Society lives and moves and has its being; in Them lies its principal justification for existence; from Them it derives its power; and through Them lie its means to be of wise service to the human and sub-human kingdoms of Nature.

The Theosophical Society is a messenger from the Elder Brethren to Their younger comrades in all

kingdoms of Nature living in the outer world. The Theosophical Society is a living witness to Their existence—in fact even though not in form. The Theosophical Society, in the spirit of coming events casting their shadows before—though the coming may be a long time hence—is the reflection down here of that perfect, unbroken, circle of brotherhood which is the eternal reality of life, but which we only find in pieces in the world as it lives to-day. The Theosophical Society should exemplify, I think does exemplify, this perfect circle. Such exemplification is to be found in the declaration of the First Object of the Theosophical Society, even though there may be members who do not perceive the fullness of its meaning.

Without the Elder Brethren, without Their definite place in the Movement, be it recognized or not, the Theosophical Society would be but an ordinary movement—useful no doubt, idealistic, a force for good; but not the unique power it is because of Them, because it is Theirs. In Their strength the Society can do all those things for which They brought it forth.

Second, those who have led the Society since its foundation in 1875. These great leaders—it is surely unnecessary to mention their names—are the links between our world and the Masters' world, and make complete the circle of universal brotherhood. These elder brethren are indeed priceless assets, only less so than the Elder Brethren Themselves. And in regarding them as assets I am thinking of them for what they are rather than for anything they may

have written. They are assets for their personalities, for themselves, for the shadows they cast among us of Those whom they reflect and represent. Their writings may be wonderful, but more precious than the written word is the silent influence of a soul afire for righteousness. Such a soul was and is each one of them; and we should do well to learn from them more in their lives and in their attitudes than in their books and articles. Let us remember that they have shown us how to live simultaneously in the two worlds—in the world of men and in the world of the Gods—how to live in the Real in the midst of the unreal.

Third, our splendid and unique literature. Words indeed fail me to describe the extraordinary value of the literature our senior leaders have sent forth into the world. Such literature is surely epoch-making, for it is not merely speculative as is modern philosophy, it is not limited by intelligence and intuition as is modern science, it is not man-ridden as is so largely modern religion, it is not merely visionary as is modern idealism whether in economics, politics or art. Our Theosophical literature states facts—ascertainable and unascertainable (at all events at present). It presents a definite survey of life and its various modes of manifestation, sets forth the Whence, the How, the Whither. And as time passes the statements made in our literature gain increasing confirmation. "Much of her writing," says a reviewer in the *Spectator* of January 12th, 1934, referring to Madame Blavatsky, "seems more impressive

now than it could have done when first printed, for it ran then too contrary to the spirit of the age not perforce to compel instant out-of-hand rejection". Again: "... we are sufficiently freed from Victorian self-assurance to appreciate (her) real acuteness of mind". And when we become freed from the Edwardian and the Georgian brands of self-assurance, we shall perceive that her acuteness was far more remarkable than Victorian-Edwardian-Georgian myopia for the time being allows us to admit. And perhaps when a reign or two more has gone by, *The Secret Doctrine* may become a textbook in higher science for students at the more important universities.

I am very anxious that the wonderful material available should be carefully prepared and graded so that a series of textbooks may be available for people of all ages, from five years of age onwards, and for interests of all types. The material is unique. But it needs to be adapted to the purposes for which it was unveiled. Theosophy is the science of Life, and should be at the disposal of all the various sorts and conditions of humanity, one might almost say from the cradle to the grave.

Fourth among our assets is the organization of the Society itself. Even though we do not claim to lead a life of perfect brotherhood, the fact remains that the Society is a very wonderful Brotherhood. Members of the Society who travel bear eloquent testimony to the friendship they experience in all parts of the world from persons who ordinarily would be perfect

strangers, but who, because of membership of the Theosophical Society, are perfect friends. We may have our weaknesses. We may have our misunderstandings and disputes. The Society is after all composed of human beings and not of saints and just men made perfect. But all these shortcomings are as nothing compared with that real spirit of brotherhood which strongly permeates the whole Society—a spirit which is the more remarkable when we realize that the Society generally attracts as members persons with somewhat definite and uncompromising individualities, persons of strong views and assertiveness. Within the Society lions have to learn to lie down not always with lambs, more often with fellow-lions belonging to herds by no means congenial to the herds to which they themselves belong. There are, and there should be, sharp differences of opinion and of outlook within the Society. But I am thankful to be able to bear testimony to the undoubted fact that on the whole the First Object is honoured in the observance and not in the breach. This is a priceless asset, and matters far more than the views we hold or the truths we teach.

Fifth among our assets is our justification for supreme confidence in the future. We are certain of the evolutionary process for ourselves individually, for the world as a whole. Ultimate failure has no place in the science of Theosophy. Triumph is sure all along the line, and indeed triumph after triumph. We are bound to win,

and although at any particular time the going may be hard and the darkness thick about us, sooner or later the darkness *must* pass and the going become smooth. The Elder Brethren *are!* As They are, therefore, so shall we all be; for They are the living Witnesses to the nature of our own future. Hence, in the midst of the hopelessness of the world the certainty of the Theosophist shines brightly and steadily. Indeed, in the midst of his own darkness—however unbroken it may seem—some flickering ray of the light of his Theosophy should be shining, giving him some strange brightness amidst the encircling gloom. He despairs but somehow knows he need not. He feels miserable but somehow knows that there is far less about which to be miserable than the ignorance part of him imagines.

This confidence gives us practically unlimited power to work. There is no task too heavy for us to undertake, even though from the standpoint of the world we are foredoomed to failure. Our standpoint is not the standpoint of the world, but the standpoint of Theosophy. We may fail to-day and to-morrow, and perhaps through many to-morrows, but there are the days beyond, and on one of them there will be the triumph for which we have laboured and failed. There may be innumerable Augean stables to clean, but we are Hercules because we are Theosophists.

This fifth asset, it becomes clear, enables us individually to look upon our own lives, however much hemmed in by frustration,

as definite and positive means to the great ends towards which we are moving. In our strength we perceive the promise of more and better strength. In our weaknesses we perceive wells at the bottom of which lies strength asleep. We know that we have but to get our weaknesses out of the way, and strength is there ready to arise in freedom and in power. Wherever there is a weakness, there is a strength waiting for release. And there is no weakness which will not sooner or later die, even though for the time being we feel as if we were helpless before it. We have the will—we are the will; and the weaknesses provide us the friction wherewith to help us to find and to tread the way. A weakness is a blessing in very thin disguise if we are Theosophists; but it is often a curse if we are not. Adeptship awaits us, and is infinitely patient—knowing that we cannot help achieving inasmuch as we are of the stuff of which Adepts are made.

Sixth, our freedom. Honour bids us be brotherly, kindly, understanding, appreciative. The honour of our membership demands that we shall show forth these qualities. But the honour of our human individualities—conferred upon us in special measure upon entry into the human kingdom—demands that we shall be free. Free to live. Free to be. Free to seek. Free to know as we list, to feel as we list, to accept as we list, to deny as we list, to assert as we list, to change as we list. Free to choose our way and to change our way. Free to rest in satisfaction. Free to arise from rest in satisfaction. Free to be

thus to-day, and otherwise to-morrow. Free even to be weak. Free to doubt. Free even to be foolish. Free to be different from others, and to be caused to feel no shame or inferiority.

The Theosophical Society stands for brotherhood and is a trustee of Truth. The Society demands, insists, that every member shall keep unstained the honour of the brotherhood he shares. This honour kept, the Society will guard the honour of his freedom, for there is no conflict between the honour of brotherhood and the honour of freedom. Each member has not only the right but equally the duty to be free, anarchically free if he will, licentious free if he will: though the honour of brotherhood should cause his freedom sooner or later to become ordered. Ordered freedom is the end, even though sometimes licentious freedom, which indeed is hardly freedom at all, has to be experienced on the way. But the greater freedom, the freedom to be noble, to be splendid, to be strong, to be wise, to be compassionate, to be understanding, to be dignified, to be one's real Self—this freedom membership of the Theosophical Society should help each one of us to achieve; and each must seek and find his own way, even though it is in the nature of the laws of life that help may lie about him to take or to leave as he chooses. Hence, the Society is in no wise concerned with beliefs, opinions, dogmas, doctrines, convictions, assertions. It says to its membership: "Go your respective ways and tread them carefully, so that while you

tread your own ways you do not tread upon the ways of others". The Society would set to the world an example of solidarity amidst diversity, for while diversity is the rainbow gift of Light, in glorying in a colour we must never forget those other colours which help to make the rainbow and the White Light itself which made them all.

Seventh, and to my mind one of the most beautiful among the assets, Reverence. If Theosophy and the Theosophical Society mean anything at all, they mean reverence. Reverence for all things, for the ugly no less than for the beautiful, since the ugly is but the beautiful waiting behind the scenes. Reverence for all life, for the lowliest forms of life are nothing less than splendour on its triumphant way. Reverence for the less as the more in the becoming. Reverence for the more as the herald of a greater splendour to come. No Theosophist can be otherwise than reverent, for life is infinitely reverence-worthy, and nowhere is life non-existent so far as our experience goes. And with the reverence, as its expression, as its handmaidens, come tenderness, grace, delicacy, appreciation. There is no excuse for irreverence among Theosophists, for they have unique occasion for it. The Society was conceived by the Elder Brethren in Their own wondrous spirit of reverence. It was born into the world to spread reverence far and wide, to help mankind to know themselves as Gods, to move towards the Gods beyond, and to stretch out a helping hand to the Gods beneath and around: in

reverence to look up, in reverence to look below, in reverence to look upon oneself and all that lives.

Freedom, Victory, Reverence. And the greatest of these is Reverence!

Such, then, are seven of our greater assets—you may think of others to add to the number. What have we to do with these assets? If we do not fully utilize them they will die, for in our case not to use is to abuse; and then the gifts are withdrawn, even though the outer husk of the Society may continue as one among many of the ordinary movements doing good work on a definitely restricted scale.

OUR LIABILITIES

We must work our assets hard, use them to the fullness of their usability. Splendid assets! What are the corresponding liabilities?

First, I venture to assert, our general liability to the Masters Themselves. We owe Them the gratitude of reverent, wise and effective use of the assets They have placed in our hands. These assets are gifts from Them and must, therefore, be precious to us. These assets are talents entrusted to our care. We must not bury them in the ground, still less may we be reckless with them. We must put them out to wise service. Every asset we possess we must send on its way to help others as it is helping us. No asset must stop short at us, for not one of them was intended just for us. They were intended little by little to leaven the whole world. They are the eventual property of the world.

Our first liability, therefore, is to be able to give a good account of our stewardship to our Masters. And good stewardship is not only effective in that we do good work. It is also effective—and perhaps this is of greater importance still—in that it causes the Society as a whole to become a potent instrument in the hands of the Masters Themselves. The Society is an organism. As such the Masters can use it, apart altogether from the use we ourselves may make of it. And the instrument must be clean, shining, pure, sharp: such it is if we hold no assets back negligently but use them all to the utmost of their value. To feel, to think, to speak, to act as They would have us feel and think and speak and act; to be intent upon Their work as we are able to understand it; to enter into Their freedom from out our own lesser freedom; to replace our smaller will and wisdom by Their infinitely more splendid will and wisdom: thus to live and grow is to discharge this particular liability of our individual relationship to Them. And if we have no particular belief in Them, then the liability still remains of thankfulness for the blessing Theosophy confers upon us, and the realization that no blessing is fully received save as it is passed on to others. No one has a blessing in all its rich abundance who keeps it for himself. We are members of the Theosophical Society in order to receive. But we are also members in order to give. And while as members we may receive, we only become Theosophists if we also share.

Second, we have a liability to the Society as such. We must cause it to be the stronger for our own individual membership, and we must leave it the stronger for our membership. We must do something definite for the Society, for our Section, for our Lodge or Branch. The Society must never have cause to regret our membership. On the contrary, it must have cause to be increasingly thankful for it. Each member must undertake a very piercing and penetrating searching of his heart to judge how far his personal membership has been definitely useful to the Society, giving it added power to serve the world. There is always so much that each individual member can do in all sorts of ways, if only there be the will to help. There are so many sacrifices which can be made, so many examples which can be set, so much leadership—even if only on a very small scale—which can be shown, so much protection which can be offered when the Society is attacked, or falls, through the machinations of its ill-wishers, into ill-repute. To be a stalwart defender of the Society at all times, and especially when there are few to defend, when those who ought to defend are afraid of defending, when unpopularity is likely to be courted by defending, when it does not pay in the worldly sense of payment to defend, when one has to stand alone on the one side with those round one on the other side condemnatory, superior, contemptuous: this is to discharge our liability to the Society.

Third, we have a liability to the world, or to that particular part of

the world in which we happen to reside, and for which, therefore, we have a definite responsibility. We must ceaselessly spread the teachings of Theosophy and support brotherhood. Each of us will have his own conception of Theosophy. Each of us will understand brotherhood in his own way. But be his understanding what it may, he must be constantly at work spreading the truth, making channels for it, adapting it to the needs of those to whom it comes, ever causing its light to shine in the dark places round about him—dark places which the Masters Themselves expect him to illumine in some measure at least. Where there is darkness there the Theosophist must be, causing the light to shine in such a way that it clarifies and does not blind.

There is, however, a fourth liability upon the discharge of which the adequate fulfilment of the other three in no small measure depends. We must be, says the first liability. We must give, say the second and third liabilities. But in order to be and to give we must know. I have placed the other three liabilities in the forefront because it is our duty to be and to give whatever we know, however little our knowledge may be. But perfect being and perfect giving go hand in hand with perfect knowing.

Our fourth liability, therefore, is to know Theosophy in ever-increasing measure. What are the approaches to knowledge—and by knowledge I do not mean the lesser knowledge of the mind, but rather the greater knowledge of experience? The approaches depend

upon individual temperament. The authority of a trusted elder is one mode of approach. Belief based on temperamental inclination is another approach. Intellectual appreciation based on the synchronization of the new with the old is another mode of approach. Interest caused by a variety of circumstances is yet another; as also a general movement with the times which causes the acceptance of that which the world as a whole is ready to accept.

But none of these separately, neither all of them together, is enough to produce knowledge—the real knowledge, experience. All help. Each is no doubt needed to inspire us to make the effort to take the step which brings within us that which is after all outside us, however much we may cherish it, believe it utterly, profoundly appreciate its truth. We may know in all certainty that the view from the top of the mountain is glorious. Those who have ascended its heights may describe to us in marvellous language its splendours. We may be able to reproduce in our own language something of the spirit of the description of those who have seen for themselves. We may be able to imagine with beautiful vividness the fullness of the vision from the top of the mountain, so that those around us become persuaded that we ourselves have been there. We may ourselves feel as if we had been there, and we could no more doubt the accuracy of the descriptions we have heard than we could doubt the accuracy of something we ourselves have seen. We know what can be seen from the top,

and we are almost indifferent as to whether we ourselves actually go there or not. The sight is as we have heard and as we have repeated times without number.

KNOWLEDGE WILL COME

But Theosophy demands witnesses, those who can speak from experience, and not merely those who repeat that which they have heard. We must know our Theosophy through experience. We must have first-hand knowledge of some aspect at least of our great science. Truly, we cannot at present know it all. Shall we ever know the whole of Theosophy, the Science of Life? But we can settle down to make some small aspect of it, some fragment, as much our own as our limited capacity permits. We can study all that is written about some aspect of Theosophy which happens to be congenial to our individual outlook upon life; we can study it deeply; we can find out how those who have had the necessary experiences have gained them; we can set about gaining such experiences for ourselves along the same lines of approach, or in such other ways as may appear possible to us. We can take our Theosophy seriously and personally, not as something which we can never know from experience—at least in this life, not as something far off and unattainable, not as something which other people may be able to know but which we cannot, but as something which is intended to be a gift to us, as something which we can actually know for ourselves, something which is in

fact part and parcel of our very being.

If we realize this then knowledge will begin to come, especially if we are not so foolish as to grow disappointed because results do not manifest practically at once. It must be remembered that truth is particular as to who shall possess her. She does not give herself to importunity. She does not give herself to impatient haste. She does not give herself to unpreparedness. She has her own methods of training those who really want her. She has her own standards which all must reach who would win her.

The first requisite for the real knowledge of Theosophy is character. The second requisite is unlimited patience and perseverance. Such are the two requisites—only two, no doubt, yet difficult to fulfil.

What does character mean? Madame Blavatsky has defined it in her splendid "Golden Stairs"—a clean life, a pure heart, an eager intellect . . . Not the respectability of the world, not the conventional rectitude of public opinion. These have nothing to do with the character which is required to gain that truth which is power and light. The life of the spiritual athlete, his self-denial, his one-pointedness, his selflessness, his sense of discipline, his perfect subordination to higher authority, his utter fearlessness: this is the life which those must lead who, hearing of the glories of the mountain's summit, resolve to climb and climb and climb until they too stand on the mountain-peak and see for

themselves, with their own eyes, that which has been described. Then will they know that the glory is far more wonderful than its description, however beautiful the language in which it is couched. Then will they in turn descend from the heights, make known that which they have seen, and so give to other dwellers in the valleys a zest for climbing which sooner or later must be satisfied.

"I have heard"; "I believe"; "My whole being says 'Yes' to the truth you utter"; "Your authority is my truth"—what a world of growth between any one of these and "I know"!

THE WAY MAGNIFICENT

Out of our splendid assets arises the liability to KNOW, to EXPERIENCE. Nothing less than these is the goal. Nothing less than these can justify our possession of the assets. And let the knowledge, the experience, be held humbly, lightly. No experience is final and ultimate. No one dare say that beyond his experience there is no more. Not even the most glorious of experiences is final and complete. There is always the future in which it will become even more glorious still, in which it will reach heights beyond the soarings of our wildest dreams, in which it will unfold truth far too blinding for the eyes we have to-day. So when we say: "I know," we add that there is much more, infinitely more, to know—a more which doubtless will modify the much we "know" just now. Humility is a fundamental constituent of experience, for part

of every true experience is the realization of the fact that it is just a fragment imperfectly understood of the all-embracing Reality, the depths of which who has plumbed to their infinity?

Theosophy and membership of the Theosophical Society are thus the doorways to a Way Magnificent, to a limitless vista of splendid seeking and glorious discovery, to inexhaustible happiness, to friendships and comradeship eternal and unbreakable, to Power, to Wisdom, to Love, as yet, perhaps, incomprehensible, but whose radiant colours even now begin to cast a glow ineffable in promise of a splendour before which we are not yet ready to stand with eyes unveiled.

Let us lift ourselves out of the confusions of clashing temperaments, out of the prejudices which are born of misunderstandings, out of the poor temptation to seek to

demand that others shall conform to standards which we have erected—because we like them—into dogmas and outward signs of our fancied infallibilities, out of the narrownesses of our prisons and conventions and little humdrum rectitudes, out of our own inevitably distorted appreciations of Theosophy and of the work of the Theosophical Society: let us rise out of these into those splendours which it is so easy to miss when we allow ourselves to become absorbed in the littlenesses of life. By joining the Theosophical Society we have entered upon the Way of Happiness. Through contact, however limited and indirect, with Theosophy, we have entered upon the Way of Kingship. Let us travel these great Ways ardently. So shall the Society fulfil its mission. So shall Theosophy release the world from sorrow and distress.

THE Theosophical Society exists for the sake of studying and spreading Theosophy—to spread the thought that the direct knowledge of God is obtainable by man; to point to that open road to the Masters of the Wisdom which they may tread who will; to go about among the religions of the world pointing out their common basis and trying to evoke mutual tolerance by understanding. In those three subjects, as it were, you may see what we mean when we speak of Theosophy.

ANNIE BESANT

THE PRESENT VALUE OF
THEOSOPHY AND THE THEOSOPHICAL
SOCIETY

TO THE INDIVIDUAL AND TO THE WORLD¹

By HIRENDRANATH DATTA

(*Vice-President of the Theosophical Society*)

FRIENDS: It was a happy inspiration of our President, Dr. Arundale, to name the four international lectures at this Convention after our four great departed leaders, Madame Blavatsky, Colonel Olcott, Dr. Besant and Bishop Leadbeater. I am commissioned to deliver the Olcott Lecture—the second of the series. Colonel Olcott, our President-Founder, was *par excellence*, the man of action. Above all else, he was “practical” in the best sense of that much-abused term. If Madame Blavatsky gave us Theosophy, it was Colonel Olcott who gave us the Theosophical Society. The idealism of that marvellous Russian woman of hallowed memory would have run to waste, if this redoubtable American man had not been at hand to give it “a local habitation and a name,” to build for it a suitable vehicle and establish a world-wide organization, so that it could function worthily, free and unimpaired. My homage to the dauntless Colonel, the colleague and co-adjutor of Madame Blavatsky!

Our Colonel, being intensely practical, lived and moved among the things of the earth, and had little concern with Chains and Rounds and Globes and Races, and even less with Parabrahma, Mulaprakriti, Fohat and Group-souls, which were the preoccupation of Madame. His speciality was not abstract Theosophy but Theosophy applied—applied to the problems of practical life. In this Olcott Lecture, I shall try to imitate him, and for the nonce don the garb of the practical man. May the spirit of the Colonel hover over me!

PROBLEMS OF CIVILIZATION

Friends, life, as we all know, bristles with problems, diverse and difficult, not only intellectual, moral and spiritual, but also social, political, industrial and educational. These problems, broadly speaking, are either individual problems or world problems, as indicated in the general title of this lecture-series. Theosophy, we are assured on high authority, is

¹ The Olcott Public Lecture delivered during the 59th Annual International Convention of the Theosophical Society at Adyar, December, 1934.

the synthesis of religion, philosophy and science. In fact, it is the root-base of all the sciences and arts; it is *Sarva-vidyā-pratisthā*. That being so, Theosophy, rightly applied, ought to illumine life's darkest and most dismal problems, for, is it not like a lamp in a dark place—*Ghanandhakaresu iva, deepadarshanam*? I am sure this series of lectures (of which mine is the second) will enforce and illustrate this claim.

Now, it is undoubtedly true, in a sense, that the individual problem, as Krishnaji insists, is the world problem; that is: "Reform yourselves and the world will be reformed." But as Robert Briffault rightly points out, it is not by the reformation of the individual, but by the reformation of the world's thought, of the medium, mental and material, in which man develops, of the conditions of his life and the quality of his thought, that some of the many iniquities which abound on this earth even in the recent times were abolished.¹

After all, men are, to a large extent, the product of the kind of world they live in. That is why our President-Mother emphasized that we Theosophists must never cease from improving conditions all the world over. "The work of the Theosophical Society," she said,

must always develop to meet human needs. Theosophists must throw themselves into every kind of activity, until there is no corner of the earth, where God's will is not done, as it is done in the higher world.

Moreover, what we call society or the State is not merely a

congeries of individuals, but is an organism, having a life of its own, distinct from the lives of the units which compose it.

The world, therefore, is more than the individual—the *Samasti* greater than the *Vyasti*—and world problems have to be treated separately from the problems of the individual, and in the forty-five minutes at my disposal I propose, as far as my personal limitations will permit, to deal with some of the world problems that confront us to-day, leaving the individual problems, intellectual, ethical and spiritual, to be dealt with by the other speakers, as they will.

Let us start with the fundamental problem of civilization. Suppose you take humanity in the gross and look at it with critical eyes (presuming to occupy for the moment the judgment-seat), you will be constrained to adjudge our civilization so-called (in spite of its many achievements) to be a signal failure. (I am not thinking here of this or that civilization but of civilization in general.) Lest this judgment be regarded as too harsh, let me summon to the bar a few competent witnesses. The first one I call is Mr. O'Flaherty. He looks upon the whole world as

on the road to becoming an unattractive lunatic asylum, in which there is only room for machines and mechanical noises, even to the extent of abolishing conversation in favour of the radio.

So Charles Dickens complained before him that men seemed to have lost the fine flame of living, and had turned themselves into machines. Mechanization, says another authority, is bringing about

¹ *The Making of Humanity*, by Robert Briffault, p. 346.

its own defeat, and that we shall soon be forced to return to *manufacture* (*manus* = hand). Hear another witness, Ellwood Hendrick: "The great trouble is that the civilization of to-day is still of a very low degree. We talk big and think small," "trying to cloak our mediocrity with a smoke-screen of slobbering self-praise". So Professor Henry E. Armstrong, F. R. S., is obliged to say: "Brains and brawn were never so far apart as now," and cites with approval Lafcadio Hearn who in August, 1893, after remarking how terribly tragic modern life was becoming, directed attention to its hopeless contradictions. Here is another piece of testimony:

There is a tendency in our time to distrust fixed principles. They are absolutes, and this is an age of relativity, of pragmatism, of emergencies—and therefore an age of make-shifts and expedients. The necessity of surmounting to-day's crisis is so urgent that we are not given time to take long views.

THE FIELD OF EDUCATION

That is, I say, because we have lost poise. We make so much of pose, and nothing of repose. The result is, we rush with "ebullient impudence" from Puritanism to profligacy and back again. Why? Let Professor Armstrong answer: "Brought up upon words alone, with myopic uncultivated vision, we can only use words to describe the obvious . . ." Education is not with us, as it ought to be, an introduction to life, but our students are made to "rely too much on summarized text-books and peptonized synopses". Thus bookmen hold the field, and experts rule us with an iron rod.

And who be these experts? According to Sir John Simon, they are persons who try to know more and more about less and less. Small wonder, then, that we have lost the sense of true values and, for one thing, judge men by their colour, and not by their character. Moreover we forget that after all this our human life is "a pitiful little flash in the pan of eternity," and that in the cosmic scheme of things you and I are a small affair. As our President has said in his down-right fashion: "Most things in life really matter very little, and many things do not matter at all." So Sir S. Radhakrishnan speaks of the "tragedy of modern life":

If our modern age, in spite of its success and prosperity, has a shadow of spiritual defeat and depression, it is because man has not found his own true self in it. We think of and do things which contribute to our comfort, success and power. They all are the appurtenances of life—not life itself. The tragedy of modern life lies in its neglect of the essential values of life [and, if I may add, in a spirit of unconscious make-believe].

What is even worse is the growing tendency to decry the higher things, finely satirized by Aldous Huxley in his *Brave New World*, where one of the supermen is made to say:

Civilization has absolutely no need of nobility or heroism. These things are symptoms of political inefficiency. In a properly organized society like ours, nobody has any opportunity of being noble or heroic . . .

Thomas Carlyle in one of his cynical moods said of his countrymen: "Forty million Englishmen

—mostly fools." But folly is by no means the monopoly of the natives of the British Isles, though the latest pronouncement of the Pandits of Westminster in the bulky Blue-book on Indian Constitutional Reform may incline one to the contrary opinion. Folly is shared by men and women of all races and nations. You know the story of the ancient King Bali who, offered the choice of going to paradise in the company of fools, declined the honour, because, wise man, he knew that "with five fools you can turn a paradise into a hell".

Need we wonder that with so many millions of that fraternity abroad, we have successfully turned God's fair earth into something but little removed from that nether region of fire and brimstone? Rotten at the core as the Dead Sea apple, our civilization is brave in outward seeming, with perfect tailoring and pluperfect manners, and that sartorial cynic is not far wide of the mark who spoke of us men as only tigers in trousers, and (if I may add) in *dhoties*. He discreetly left women alone, and I humbly ditto him.

THE POLITICAL FIELD

I have, I think, given you a fairly accurate estimate of what we have accomplished in the educational field. Let us look at our achievements in politics. Here, instead of building up a World State, cemented by a true and living consciousness of human brotherhood—a State which is not limited by national, geographical,

racial, or political frontiers, but stands "above the swirl and roar of passing politics and contending passions as an immovable pier across which may be laid the bridge for humanity to pass to a new world of mutual understanding and friendly co-operation"—instead of building such a World State, the best we have been able to do is to create a pitiful counterfeit of it in the League of Nations—not by any means a league of humanity but of whitemanly; which Spengler, in his *Hour of Decision* (p. 17), has not hesitated to characterize as "that swarm of parasitic holiday-makers on the Lake of Geneva"—and which is already tottering to its fall in a sordid surrounding of inconsequence and ineptitude.

There is visible a veritable international chaos, and with Bolshevism and Fascism and Nazism and revolutions and dictatorships and "Fatherland Fronts" and "Polish Corridors" and naval parity and collective security, etc., etc., the confusion is daily becoming worse confounded. Instead of conferences for "the disarmament of distrust and diplomacy," and the shedding of suspicion, we have Peace Conferences so-called, where delegates meet and speak sauely to each other across the table, and carry on with impeccable "drawing-room behaviour," but returning home, having talked in terms of peace, they act in terms of war.

This incurable war-mentality, camouflaged under mellifluous phrases, inevitably leads to the piling up of armaments on land and sea and in the air, and the

manufacture of the chemical, synthetical and bacteriological impedimenta of modern warfare. Truly each nation is in the stranglehold of hate, and works feverishly to bring its military machine to perfection. Though the American navy was stronger than the British as well as the Japanese, two years ago her naval estimate was fixed at the colossal figure of seventy-eight million pounds. This year France is spending six thousand million francs on her military budget. England, who was lagging behind in the race, is speeding up air-machine construction; and Germany, who is unable to pay her debts, is massing an immense army behind the Rhine. Japan and Soviet Russia, armed cap-à-pie, are snarling at each other across the Amur, and may come to deadly grips any day. The nations have entered on a period of intensively competitive ship-building, and it has been calculated that five nations now spend on their fleets six times as much as was believed to suffice for the security of seven nations fifty years ago.

The devastating World War of 1914-18 was fought with ruthlessness in order (we were assured) to end war for all time. But has it? Already its lessons are forgotten, and "save for the actual employment of arms, war already exists"; and the open outbreak is only a question of a few years, maybe months. All the preliminaries are ready-arranged and military groupings and counter-groupings and triple alliances and quadruple ententes are in evidence. Truly, we sent the dove of peace from

our ark, and she has returned to us as a gas-masked gorilla.

THE ECONOMIC FIELD

Leaving wars to warriors and pacts to politicians, let us for a moment look at our economic achievements. Here, we have, if possible, made even a worse mess. Money was given to us to be used to make men, but no, we use men to make money and "crucify humanity on a cross of gold". So that Ben Tillett cries out in the bitterness of his heart: "I do not know which is worse, racketeer or rentier, but we have both of them, and they are a pair of bad lots." Fifty years ago, Lafcadio Hearn uttered this warning: "The tyranny of the future must be that of organization—the monopoly, the trust, the combination, the associated company—much more powerful than the robber-baron . . . These are infinitely less human, having no souls"; but few paid any heed.

In 1928 President Hoover said in a boastful mood: "America to-day is nearer a final triumph over poverty than ever before, and with the help of God will achieve it." Vain words! How hopes have proved dupes! Hear now another notable American, speaking before our globe was five years older:

Human intelligence has made it possible to produce on this earth more than sufficient to feed and clothe all the children of men; and yet, in the face of this fact, millions are underfed and poorly clothed. Little children are robbed of their childhood, required to slave and permitted to go hungry. Fathers and mothers are required to dwell in poverty, not even are they permitted the poor privilege of

earning by the sweat of their brows sufficient to feed and clothe themselves and their little ones. All over the (American) land, grim, savage Poverty stalks all the ways of life. And all this is permitted that colossal wealth may be accumulated by a few selfish men who have brought this Nation to the brink of ruin.

And this, mind you, in the U.S.A., God's own favoured land, with its immense extraneous advantages, its very rich and highly developed natural resources and a society comparatively untrammelled by class distinctions. What must it be like, in other parts of the world, especially in India?

Let Professor Armstrong answer: "Meanwhile the industrial shoe pinches terribly and there is not enough leather to make it a comfortable fit." Why? Is there lack of production? Far from it. Huge bulks of goods and commodities glut the market, and to keep up prices, coffee is destroyed in Brazil, harvests are left to rot, factories are closed down. As Upton Sinclair recently said with a touch of irony, not unmixed with sorrow:

We are told that people are starving because we have produced too much food, that men and women have only rags because we have woven too much cloth, that they cannot work because we have too many factories, that they must sleep in the open because we have built too many homes.

Is not this the political economy of bedlam? A mad world, my masters! Mr. Mellon, once American ambassador to England, tries to justify the existing system by saying: "There is nothing fundamentally wrong with the existing social system, since it has shown that it can produce an abundance

of food and clothing and all the necessities of life." *Produce*, yes. But can it distribute to those who need them? Is there nothing wrong with a system if a man has more bread than he can eat, yet is unable to hand over the surplus to his hungry brother next door?

Thus there is a plethora of production, but instead of right distribution we have ruthless destruction. It is not that there is not enough, but there is too much.

Undoubtedly we are in an age of plenty, yet are thoroughly miserable about it. Why? Our trouble, if we will ponder over it, is not over-production but under-consumption. "What we have produced up to now does not belong to the people but to a comparative few" (Sinclair); "the sovereign people are dismissed and treated as a pack of parasitic beggars when they demand a share, a mere modicum in the mounting abundance of goods," and their standard of living is suffered to continue "indescribably, unbelievably, pitifully" low, while industrial magnates indulge in hurtful rivalry and cut-throat competition, and accumulate multi-millions for which they have no sort of use, and States build insurmountable traffic walls for their supposed benefit which act as a brake to international trade and sow the seeds of warfare. So one may be pardoned if one feels doubtful of the success of President Roosevelt's "New Deal," in a world which lacks wisdom to devise a new economics of plenty and energy to carry it into execution. Meanwhile the Mammon of Millionairism stalks the land, and is unconcernedly busy with its work

of mass-production of unemployment!

Mr. Harold Callender, writing recently in the *New York Times*, admirably hit off the whole tragic situation. Adopting the legend of *Alice in Wonderland* he gives us an imaginary conversation between Alice and the Hatter thus:

"We produce so well with machinery," said the Hatter, "that we have less and less need of labour, so the workman can't earn wages and can't buy goods, and the things the factories make can't be sold."

"Then what's the good of making them?" wondered Alice.

"We are very thrifty," the Hatter went on. "We save and pile up capital with which we build more and more factories which become more and more efficient. The more efficient they get the more they produce and the fewer men they employ. So their products glut the markets, and their machines create unemployment. We put so much capital into making goods that the consumer hasn't enough money to buy the goods when they are made."

"Oh dear!" said Alice. "Doesn't anybody know what to do about it?"

"There are economists," said the Hatter, "who have seen what was happening and warned us. But they are only scholars who lecture and write books. The practical men who run things have no use for the academic mind. But they know the value of the boll weevil."

"What is that good for?"

"It eats up the cotton crop, and prevents prices falling," explained the Hatter. "Were it not for the boll weevil, we should have magnificent crops, and then the South would be ruined."

"But what about the poor North which has too many factories; couldn't your boll weevil eat up some factories too?" said Alice.

"No," said the Hatter disdainfully. "Besides, we protect our factories with a tariff."

"Oh, I see!" exclaimed Alice. "Your tariff helps to sell the goods the factories make, doesn't it?"

"Not at all," returned the Hatter severely. "The tariff checks trade by closing markets. We close our markets against other countries; they close their markets against us. Each nation, you see, seeks a favourable balance of trade—that is, it tries to sell more than it buys. Each wants to buy less and less from the others and sell more and more to the others."

"But what one nation sells another must buy," said Alice. She felt very sure of that.

"Exactly," admitted the Hatter.

"Then how can they all buy less and sell more at the same time?"

"They can't," said the Hatter. "They just destroy one another's trade and add to one another's suffering."

"But why don't they help one another instead?" asked Alice.

"That," said the Hatter, "is just what they don't want to do. Each nation wants to do without the help of the others. Each wants to be self-sufficing."

CIVILIZATION IN PERIL

The real trouble with our civilization, if we will be honest with ourselves, is that not being sufficiently evolved morally or spiritually, we are apt to, and in fact do, abuse the gifts of Nature as well as of science. This was forcefully pointed out by Sir Alfred Ewing from his presidential chair of the British Association:

The Engineer's gifts have been and may be grievously abused; in some there is a potential tragedy as well as a present burden. Man is ethically unprepared for the great bounty. In the slow evolution of morals he is still unfit for the tremendous responsibility it entails. The command of Nature has been put into his hands before he knows how to command himself.

Is the picture I have limned overdrawn? I believe, not. Truly, civilization is in peril, and it is

up to us, Theosophists, to try and salve it. It is *our* job. It is for us

To struggle when hope is banished,
To live when life's salt is gone,
To dwell in a dream that is vanished,
To endure and go calmly on.

Was not the Theosophical Society planned for the upliftment of humanity? As one of the Masters of the Wisdom said in the early days: "The man who places not the good of humanity *above* his own good, is not worthy of being our *chela*." So the Master K. H. wrote in one of His letters: "The true Theosophist is a philanthropist—'not' for himself but for the world he lives!" The words of the Mahachohan are even more emphatic:

If the Theosophists say: "We have nothing to do with all this; the lower classes and inferior races cannot concern us"—what becomes of our fine professions of benevolence, philanthropy, etc.? Shall we devote ourselves to teaching a few Europeans the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body-formation and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and their hereafter, as best they know how? Never! Rather perish the T. S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism.

OUR DUTY AS THEOSOPHISTS

We, Theosophists, therefore, cannot remain passive spectators while the world is in tribulation. Nor can we say, echoing Tennyson:

For the drift of the Maker is dark,
an Isis hid by the veil.
Who knows the ways of the World,
how God will bring them about?
I have not made the World,
and He that made it will guide.

No. We must gird up our loins. We may not and must not shirk. How then shall we proceed?

Bearing in mind the wise words of the Prophet of Islam that all people are a single nation and that all God's creatures are a family; and our President's timely reminder that Theosophy is the science of brotherhood, both theoretical and applied—we shall, first and foremost cultivate the religion of fellowship, "the greatest, the sweetest, the purest, the most spiritual of all religions". We shall leave heresy to the heretic, and dogma to the orthodox, and remember with Abul Fazl that the dust of the rose-petal belongs to the heart of the perfume-seller, so that differences shall mean to us wealth and not war, and antagonisms shall become with us co-operative diversities, and Occident and Orient (which twain we have been assured are never to meet) shall (in the words of Dr. James H. Cousins) become the two sides of one coin in the spiritual currency of humanity, and the hoary wisdom of the East be made available for the healing of the nations. While avoiding foolish iconoclasm, we shall work for a kinetic reorganization of society. We shall engage in a "creative revolution greater than the Renaissance and the Reformation of earlier epochs—a revolution of the *spirit*, that breaks only to rebuild and regenerate" (Vaswani). In spite of our *Ahimsa*, we shall take up arms and not hesitate to slay the utility-swine, and understanding the necessity for hastening slowly, we shall bind Goethe's motto to our breast, "without

haste, without rest," avoiding thereby the bustling method of shock-workers.

Having imbibed from Theosophy the bread of her unearthly wisdom, we shall thus be able to give a new dimension to experience. We shall not "dangerously delude the people with soporifics," nor "make sham windows for the sake of symmetry". We shall not be obstreperous, or indulge in vapid or vacuous speech, but cultivate true *Maunam* (golden silence); not the gospel of silence which the Sage of Chelsea preached in forty volumes, but the reticence of Dante who in six brief words unfolded the whole tragedy of a human life: "That day we read no more." We shall hew out a path to light and air through the gloom and obscurity of the present and, to borrow Mr. Jinarājadāsa's fine phrase, fan our tiny flame of aspiration till it becomes a beacon to help humanity. We shall desire to sow no seeds for our own harvesting, but desire only to sow that seed, the fruit of which shall feed the world (*Light on the Path*).

The golden key to all our work shall be what Madame Blavatsky called recognition of the fact of the Higher Self, colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic.

Brahmanyadhaya Karmani Sangam taktwa Karoti yak, that is, pervading and transfiguring all our activities with the Divine Spirit, and filling all things with God, and thus substituting *Khoda* for *Khudi*—*Ishā vasyam idam Sarvam*.

Working thus impersonally as *Nimitta-Matrams*, in His name and for His sake, trusting

to the Good Law, and having learnt to wish that all shall come to pass exactly as it does, girdling the globe with goodwill and cultivating a powerful never-ceasing will-to-help, standing for "the Truths which are ageless, for the Laws which are raceless, for the Ideas which are deathless"—we shall not mind if our efforts are crowned with the thorns of frustration rather than with the laurels of success; and when the brunt of the battle has been borne, we shall be content to resign the flag to other hands. In this way we shall attract the attention of the Guardians of humanity, and secure the strong aid of Their compassion and Their wisdom, and thus be able to draw upon the exhaustless reservoir of Their spiritual energy. Nay, even the Dark Powers, though seeming to hinder, will really help us. For is not their chief, even Satan's very self,

Part of the Power which still
Produces good, though seeking ill?

"GOD, GIVE US MEN!"

The world in its superciliousness will demand of us: "But what *be* your specific remedy—do bring it out!" We shall reply: "We have no ready-made panaceas in our shirt-sleeves; we entertain 'no sole-remedy delusion,' and are without 'the simple faith in the single pill'"; and we shall take leave to remind these questioners that there never was difficulty in drawing up a plan on paper; for, "statistics like God's mercy are illimitable, and graphs can be made to mount to infinity". The real task is to bring to being

a race of true governors, not vote-catching haphazard politicians who live from hand to mouth, but sage-souls with diamond hearts, real *Rajarishis*, and to put them in the seat of power. Was it not Ruskin who said that among national manufactures, that of *souls* of a good quality might be the leading lucrative one? Does not the cry of the poet still ring true in our ears: "God, give us men!" And is not the inner purpose of the Theosophical Society to serve as a smithy for the forging of such Souls? A time like this demands strong minds, great hearts, true faith and ready hands.

Tall men, sun-crowned, who live
above the fog,
In public duty and in private thinking.

Soon as such Gods arrive—half-gods, not to say tin-gods, will slink away.

When, let us hope in the not-far future, this our globe comes to be "governed by a Council composed of the wisest and most thoughtful of its people" (Dr. Besant), then the true millennium will be due; for with them, emulation will not be rivalry and the least will always become the greatest (H. P. B.). They will be true servers, free from the sin of Satan, of trying to be first where they can only be second, and will rise like the sun with healing

in their wings—*Urdham Jigatu Bhesajam*—and turning their gleaming eyes from the muck-heaps of earth they will look at the stars with steady gaze. They will compel co-operation, willing and ungrudging, receive ready obedience and achieve that mighty regeneration for which the world is waiting. Let us await their coming, and in the meantime make straight in the desert a highway for their treading and create conditions so that when they come, they may function with the least friction. Recalling the words of the Christ: "Where there is no vision, the people perish," let us keep the vision of Brotherhood constantly before our eyes. For we Theosophists, of all people, are fully convinced that but for this vision of Brotherhood, the future would indeed be hopeless, but with it (to borrow the words of a great American patriot used on the last flag-day) we go on struggling, working, hoping, fighting, for the dawn of the day when we shall beat our swords into plough-shares and our spears into pruning-hooks, and nation shall not lift up sword against nation, till the wardrum throbs no longer and the battle flags are furled; and in the Parliament of man, the federation of the world, at last shall have been built the New Jerusalem in earth's green and pleasant land!

LEIBNIZ'S THEORY OF REINCARNATION

COMPARED WITH THEOSOPHICAL TEACHINGS'

By A. J. HAMERSTER

IT is a curious story—Leibniz becoming the expositor and advocate of reincarnation as a scientific and philosophical theory of life—a wonderful story, like a fairy-tale, the beginnings of which lay in an old-time Dutch town, Delft, under the magnifying glasses of one of the first microscopes constructed in the 17th century. The lenses may have been ground even by his brother-philosopher, Spinoza, whom Leibniz made it a point to see, when he visited the Hague in 1676. But it was neither Spinoza, nor Leibniz himself, but another searcher after the mysteries of life and Nature, Anton van Leeuwenhoek, who laid the foundations for Leibniz's speculations on reincarnation. Looking with the physical eye through the magic glass into the world of the infinitely small, just as Leibniz had looked into it with his mental eye and found the infinitesimal calculus, van Leeuwenhoek discovered the spermatozoon as the smallest of living beings then known. And communicating his discovery to the Royal Society, which had been founded in London a few years previously, he became, through his letters to this body of scientific men, since grown so famous, one of the fathers of modern embryology.²

Science was still young in those days, so that Leibniz, under the thrill of the new worlds unlocked by this new art of microscopy, would cry out enthusiastically: "Scarce ten men in the world are earnestly devoted to it; and though there were a hundred thousand, they would not be too many for the discovery of the important wonders of this new world which is the *inside (sic)* of the world we know, and which is capable of making our knowledge a hundred thousand times as extensive as it is."³ Anton van Leeuwenhoek was one of the ten here referred to who, through his microscopical investigations of the infinitesimal lives clothed in infinitesimal bodies, revolutionized the conceptions of the old philosophers about life and death, the relation between soul and body, and the difference or rather the similarity between man and animal. Because of these researches, several philosophers and men of science of those times embraced the doctrine of reincarnation in one or other of its forms, as metempsychosis, palingenesis, transmigration, etc., or at least, like Locke and later Hume, they were not beneath discussing its possibilities and impossibilities.⁴

Formerly, Cartesian philosophy had taught that animals had

¹ The foot-notes are at the end of the article.

no souls, and that even the connection between the human soul and its body was "a forced union," doing violence to both natures, the psychic and the physical. But when van Leeuwenhoek observed through his microscopes that the spermatozoa were *living* beings, a radical change of opinion was wrought. Unconscious yet of the complicated biological problems underlying the generation of new lives, the first investigators thought to recognize in the spermatozoon a minute form of the future complete being. The spermatozoon and the future mature animal or man were to them essentially the same being, differing only in outer manifestation. Birth and growth were nothing but a gradual quantitative addition to the original minute form. And decay and death? Well, it was only logical to conclude, then, that they meant nothing but the gradual reduction of the body, by subtraction of matter, to smaller and smaller dimensions, never, however, approaching absolute annihilation. Something, however small, always remained.

In this way the union between body and soul became for Leibniz an unbreakable bond. Beside the immortality of the soul, it was as necessary to postulate the indestructibility of the body. No soul without body, neither body without soul. And this also bridged the impassable gulf which Cartesian philosophy had dug between the human and the brute creation. One must not think, however, that Leibniz arrived at these conclusions solely because

of the discoveries of the first microscopists like van Leeuwenhoek, Malpighi, Swammerdam and others. In essence they were already contained in the metaphysical principles of his philosophy. They only needed the stimulant of these scientific researches to draw them forth in all their consequences. Let us therefore take a general survey of Leibniz's metaphysical teachings, as far as they bear directly on our subject.

All things are monads⁵, or "the monads are the elements of things" (*Monadology*, para 3). A monad is a simple substance without parts, a living force, eternal and indestructible in its nature. All monads are the same quantitatively, as units, but they all differ qualitatively, in their inner status. We can think of them as spread throughout the universe in an infinite variety of what may be called degrees or stages of development, from the lowest manifestations of life to the highest spirits. Though Leibniz cannot be said to have had a clear idea of evolution as the all-governing urge of life, yet his intuition comes very close to it in its three principal characteristics,—(1) *Continuity* of growth: "Every monad is subject to change, and this change is continuous in each" (*Ibid.*, para 10). Life never stops, never stands still, never stagnates. It is always moving, always busy, always growing;—(2) *Consecutiveness* of the succeeding stages: "As every present stage of a simple substance is naturally a consequence of its preceding state, so is its present big with its future" (*Ibid.*, para 22). Perfect causality reigns in the

monadic internal changes as in the physical world ;—(3) Evolution is in reality *self-development*: "The natural changes of the monads come from an internal principle, since an external cause can have no influence upon their inner being" (*Ibid.*, para 11), or more graphically expressed: "The monads have no windows, through which anything could come in or go out" (*Ibid.*, para 7). It is the same idea that underlies the statement that evolution is only possible to that which has first been involuted, or Plato's well-known saying that all learning is remembering, or the more modern assertion that nothing outside us, no God, no Guru, or Master or any other being can help us.

Belief in evolution naturally does away with all difference in essence, with all insurmountable barriers between one and another of the different kingdoms of Nature. Leibniz is very emphatic as to the essential equality between the human and the animal kingdom as to the possession of a soul. "There is still another difference between the writers, who accept the life-principles, and myself. I believe that those life-principles are immortal as well as to be found everywhere. According to the Cartesians, man only has a soul with the faculties of representation and desire. But they can never justify this opinion, and that it has been generally accepted is only because they thought that it was necessary, either to acknowledge that animals have immortal souls, or otherwise to conceive the soul of man as mortal. They should, however, have said that, because every simple substance is inde-

structible, therefore the soul, which one cannot reasonably deny to the animals, shall also persist [after death], though it may be in a quite different way for them than for us. For, as far as we can judge, animals lack that faculty of reflection by which we are conscious of our ego. It is therefore impossible to understand why people were so averse to grant indestructible, immaterial substances to the bodies of other organic creations [than man]"⁶.

The life-force of the monad is on the one side active, and as such it is the principle of soul and spirit. On the other hand, it is also passive and resisting, and as such it is the principle of matter and body. But it is one and the same force, manifesting as life and form, soul and body, spirit and matter. Therefore, no matter without an indwelling life.

"In the smallest particle of matter there is a world of creatures, living beings, animals, entelechies, souls. Each particle of matter may be conceived as like a garden full of plants and like a pond full of fish. But each branch of every plant, each member of every animal, each drop of its liquid parts, is also some such garden or pond. And though the earth and the air which are between the plants of the garden, or the water which is between the fishes of the pond, be neither plant nor fish; yet they also contain plants and fish, but mostly so minute as to be imperceptible to us. Thus there is nothing fallow, nothing sterile, nothing dead in the universe, no chaos, no confusion, save in appearance, somewhat as it might

appear to be in a pond at a distance, in which one would see a confused movement and, as it were, without separately distinguishing the fish themselves." (*Monadology*, para 66-69.)

Again, there is no life "that does not wear a garment of matter. This causes me to think that there are no spirits who are completely separated from matter, with the exception only of the first and supreme Being, and that even the Genii [or Angels], however wonderful they may be, are always accompanied by a body worthy of them." Especially this latter conviction—besides the consideration that "neither iron, nor fire, nor any other violence of Nature, however destructive they may be of the body of an animal, can ever prevent the soul to keep a certain [small] organic body"—made Leibniz reject metempsychosis, transmigration, or reincarnation, in its current form, as teaching the transplantation or re-embodiment of the soul into *an absolutely new body*. He had two objections to this theory. In the first place, in between two incarnations, however short that moment may be, the soul would lead a bodiless existence, and this went against his principle of the unity of the monad, expressing itself in two inseparable aspects of spirit and matter. For Leibniz, *l'âme n'est jamais sans animal*, "the soul is never without body".⁷ In the second place, such a way of reincarnation into an entirely new body would mean a complete disruption, disjunction, discontinuity, in the physical existence, whereas we have seen that for him life and

evolution are a continuity, not only of the soul, but of the body also, because of the inseparable unity of these two aspects of the one monad.

But how, then, are we to explain birth and death? In this way: the infinitesimal spermatozoon gathers around itself a certain amount of matter until it becomes clearly discernible as an individual living being. This is called birth and growth. After a certain time of expansion, it reaches a maximum, and from then on begins to diminish in size by gradually, or it may also be catastrophically, losing again the accumulated matter till it becomes so small that we lose sight of it again. This is called decay and death. After having remained in this invisible state (invisible only in the sense of being too small for observation, not in the sense of losing altogether its physical embodiment), the living being passes anew through the whole cycle of birth, growth, decay and death, and so *ad infinitum*. "One is likely to ask of those who share my opinion, what the souls of animals are doing after death, and perhaps ascribe to us the doctrine of Pythagoras, who believed in transmigration. This teaching, not only the late van Helmont, the son, but also an ingenious writer of certain metaphysical observations, published at Paris, have tried to revive.⁸ But one should know that I am very far removed from it, for I believe that not only the soul (*l'âme*) but also the body (*l'animal*) subsists. Very careful investigators of our times have already made the observation that it is doubtful if ever an entirely

new body is generated, and if living animals as well as plants do not exist already in miniature in the spermatozoon. If we accept this theory, then we must logically draw the conclusion that what does not begin to live can neither cease to live, and that death, as well as birth, is only a transformation of the same body, which at one time increases, at another decreases. Therefore, one is necessarily forced to accept not only the *pre-existence* of both soul and body, but also the *post-existence* (immortality) of both body and soul".⁹

(To be concluded)

¹ The immediate inducement to the writing of this article, which is a recast of an old one in a Dutch Theosophical magazine, is the recent appearance of a new translation by Mary Morris, with an Introduction by C. R. Morris, of some of Leibniz's principal philosophical writings, in Everyman's Library. There is an older translation by Robert Latta, published by the Oxford University Press in 1898. Whenever I am not using either of these translations, when quoting Leibniz, I am re-translating from the Dutch of my former article, because I do not have Leibniz's original works with me here. This may serve as an excuse to those diligent students who, caring to compare the texts with the originals, might find them perhaps somewhat loosely translated here and there. I have intentionally taken most of my quotations, with one or two exceptions only, from other works of Leibniz than those translated by Latta and Morris, as for example, *Monadology*, the *New System*, and the *Principles of Nature and Grace*. It is therefore easy for the reader to supplement his knowledge on this particular subject with all the relevant texts (and they are not few) in these two collections, which of course cover much the same ground. The two fullest collections of Leibniz's works are by Erdmann and Gerhardt.

² Anton van Leeuwenhoek (1632-1723). Baruch de Spinoza (1632-1677). Godfried Wilhelm Leibniz (1646-1716) was born in Leipzig, but according to H. P. B. he was of Slavonian descent (*The Secret Doctrine*, Vol. I, p. 628, note, 1st. ed.). When 15 years old he went to the University, and two years later took his degree in philosophy, afterwards in law also. He was the greatest polyhistor of his age, "a man of universal attainments and of almost universal genius, a courtier, diplomat, scholar, mathematician and philosopher" (Morris, p. vii); add to it, a lawyer, historian, scientist, religious and social reformer, founder of the Berlin Academy, rival of Newton as inventor of the differential and integral calculus, first discoverer of the law of the conservation of force and energy, originator of a new system of philosophy, and as such the father of German philosophy. A great traveller, always on the move, he found his last resting-place in Vienna, at the age of 70.

³ *Méditation sur la notion commune de la justice* (Latta, p. 256). When Leibniz, in the above text, calls the microscopical world "the inside of the world we know," his terminology is of course not worse than ours when we speak of the astral and mental worlds, for example, as "the inner side of things". All these "worlds," because of their belonging to the objective side of the universe, in reality constitute only the *outside* of things, in one sense. In another sense, of course, each of them is the inside to the next lower one, and the outside to the next higher one.

⁴ Both John Locke (1632-1704) and David Hume (1711-1776) were sceptical (cf. the former's *An Essay Concerning Human Understanding*, Vol. I, ch. 4, para 4, and Vol. II, ch. 27, para 14, as well as Leibniz's criticism in *Nouveaux Essais sur l'Entendement Humain*), but Hume acknowledges at any rate its logical force in a system of immortality: "What is incorruptible must also be

ingenerable. The soul, therefore, if immortal [after death], existed [also] before our birth. Metempsychosis is the only system of this kind [namely of immortality] that philosophy can hearken to." Being an unbeliever in immortality, however, his own conviction was that "the whole scope and purpose of man's creation is limited to the present life".

⁵ The term "monad" has probably been borrowed by Leibniz from Giordano Bruno (J. T. Merz, *Leibniz*, p. 152).

⁶ *Considérations sur les principes de la vie et sur les natures plastiques* (Gerhardt, VII, 542).

⁷ *Letter to Lady Masham*, May, 1704 (Gerhardt, III, 340, 357).

⁸ Francis Mercury van Helmont (1618-1699) was the son of John Baptist van Helmont (1577-1644). Both were followers of Paracelsus, alchemists and occultists, taught reincarnation, and held that between soul and body there was only a difference of degree of materiality, which comes near to Theosophical teachings of the different planes of existence. The following works by them are said to treat of these subjects. *Opuscula Philosophica*, Book I, para 7 and 8; chapter 7, para 4. *Seder Olam or the Order of All the Ages of the Whole World*, also the *Hypothesis of the Pre-existence and Revolution of Human Souls*, translated by J. Clark, London 1694. *Two Hundred Queries Moderately Propounded Concerning the Doctrine of the Revolution of Human Souls*, London, 1684. *The Paradoxical Discourses of F. M. van Helmont Concerning the Macrocosm and Microcosm, or the Greater and Lesser World and Their Union*. Set down in writing by J. B. and now published, London 1685.—The "metaphysical observations," alluded to in the text, are: *Méditations métaphysiques de l'origine de l'âme, sa nature, sa béatitude, son devoir, son désordre et sa restauration*, Amsterdam, 1683.

⁹ *Considérations sur les principes de la vie et sur les natures plastiques* (Gerhardt, VI, 543).

THE ARCHETYPAL IDEAS

A PLANT, an animal, the orderly arrangement of the cosmos—presumably therefore the entire natural world—clearly show that they are possible only according to ideas, and that though no single creature in the conditions of its individual existence coincides with the idea of what is most perfect in its kind—just as little as does any human being with *the idea of humanity, which he yet carries in his soul as the archetype of his actions*—these ideas are none the less completely determined in the Supreme Understanding, each as an individual and each as unchangeable, and are the original causes of things.

KANT'S *Critique of Pure Reason*

GROUP PSYCHOLOGY

By W. WHATELY CARINGTON, M.A., M.Sc.

(Concluded from p. 464)

VII

THIS brings me conveniently to a topic of especial interest to members of this Centre,¹ namely the psychology of Group Consciousness in connection with ceremonial procedure.

It is not for me, a comparative outsider, to lay down the law on a subject which forms an integral and familiar part of your daily lives. Yet it seems permissible, and may even be of interest, to put forward one or two ideas, from a psychological standpoint, which appear to apply to ceremonial activities of every kind from the ecclesiastical to the military.

I have just spoken of the way in which concentration on some focus of interest allows the factors common to the group to become effective, and I venture to assert that it is the production, the maintenance and control, and the direction of this state of mind that is the very essence of all ceremonial work.

In barest outline, ceremonial may be defined as the performance of prescribed acts in a prescribed manner; but if we were to say no more than this, we would have mentioned only the outer shell and have missed the vital content. If we affirm that the bare mechanical

actions are sufficient regardless of the state of mind of those concerned in them, we commit ourselves to an infantile belief in senseless magic—no better than that of the Dark Ages which held that anyone could change a turnip into a purse of gold, if only he knew the right formula!

The view I take myself is this: The correct performance of the prescribed acts, the correct delivery of the prescribed words, are important almost entirely because any deviation from it is bound to react disturbingly both on the officiant and on the other members of the group. The original *selection* of the acts to be performed and the words to be spoken is of importance, because of the ideas which they symbolize or—as I myself would prefer to put it—the thoughts they suggest and the concepts with which they are associated. If this view be correct, but not (I think) otherwise, it is easy to see how vitally important it is that in Church ceremonial, for example, the congregation should understand what is going on. If they do not, then every phrase and every action will suggest something different to each member of it, so that the individual element will reappear at once, and the unity of the group will be destroyed.

¹ Annie Besant Lodge, Huizen.

Mutatis mutandis, of course, the same is true of all kinds of ceremony.

Over and above all this, there is what I may call the general intention or *motif* of the ceremony, which gives it its specific character and, if I may so put it, orients and controls the action of the Group Consciousness evoked. It is this orientation, I submit, and not the difference in procedure, which essentially differentiates benevolent from malignant ceremonial, or one type of ceremonial from another, for the bare mechanical acts operate only through the psychical effects which they produce or reinforce.

Thus we see that in the psychological structure of any ceremonial three main components may be distinguished: first, the bare ritual serving by itself principally as a focus for the attention of the participants; second, the associated ideas which give life and significance to the proceedings, and ensure likeness of thought and communality of mind in the assembly; and finally the overriding orientation or intention which directs the whole, and brings it into harmony or discord with whatever other consciousnesses—incarnate or discarnate—may be concerned.

VIII

Hitherto, in this paper and especially in the last section, we have taken Group Consciousness very much for granted; or, at best, we have glanced at the behaviour of certain groups and reflected that it is just about

what one would expect if a group mind were operative.

I propose to consider next the question of what phenomena of individual psychology suggest or require the supposition that two or more minds may, in fact, fuse together into a single whole in the way we have been considering.

I will first deal briefly with the facts of Multiple Personality. It is well known to psychologists—and fairly well to the outer world—that, in certain pathological cases, two or more apparently different personalities alternately control the same individual. Such cases have been known since the earliest times, and formerly, of course, they were confidently attributed to “possession” by “spirits”—usually evil. Modern psychology, however, finds it more in accordance with the facts to regard them as the coming into outward action of tendencies which are normally repressed by the victim’s upbringing and environment. Thus a monk subjected to the violent suppressions of a severe discipline, and troubled, perhaps, by doctrinal doubts which he dare not express, will—in extreme cases—become apparently possessed by a devil, will utter the most terrible blasphemies, and generally behave in a fashion diametrically opposed to his normal mode of life. The repressed tendencies thus find relief from a tension which would otherwise become insupportable. These outbursts will naturally give the effect of possession by some external entity, and the victim will also feel intensely convinced of this; for the mere

fact that the tendencies are repressed means that he cannot possibly acknowledge their existence even to himself. The same applies to the other forms of dissociated personality to which I shall refer shortly.

Not all cases, of course, are of so violent a type as this. It sometimes happens that some physical or mental shock causes a more or less complete loss of memory regarding everything that preceded it, so that the patient may, in extreme cases, face the world with adult equipment, so to speak, and the experience of a newborn infant. (In one case on record, for example, this went so far that the person concerned could not even correctly interpret his visual sensations, and had to learn all over again what the queerly shaped coloured patches he saw really signified.) More usually, however—as in the celebrated Beauchamp and Doris Fischer cases—we have an apparent alternation of personalities which are fairly well or completely developed, and differ noticeably but not so violently as our imaginary monk and demon.

It is in cases of this type that it has been found possible, by the analysis of dreams and by similar methods which take account of material which does not appear in the conscious life, to demonstrate the existence of a common *sub-conscious*, and thus to conclude with assurance that the two or more personalities are fundamentally one, however different they may be in outward guise. Most orthodox psychologists, of course, would maintain that this state of affairs is

universally true, and that genuine possession from outside never occurs at all. With this view I personally am by no means wholly in accord, but I am emphasizing here the fact that it is sometimes unquestionably correct, because I want to make it clear that what we ordinarily describe as a single individual may sometimes split into two or more clearly distinguishable elements, united only by a common part below the level of normal consciousness.

From the psychological point of view, one of the most interesting types of case is that afforded by certain instances of automatic writing where a subsidiary personality, which is *known to have been artificially produced by the experimenter*, not only gives all ordinary indications of independence, but will carry on a conversation (in writing, of course) with one observer, while the normal personality carries on another with someone else. This is of importance as showing the simultaneous—as opposed to the alternating—operation of the two parts of a single but dissociated whole.

Finally, just as personalities can be split—whether by accident or design—under suitable conditions, so also they can frequently be reunited by appropriate treatment, and it is usually by just this process that pathological cases are cured.

Certain aspects of so-called spirit mediumship are also of interest here; for even the most ardent Spiritualist will scarcely maintain that every soi-disant spook is all that he pretends to be, or deny the possibility that many supposed

"controls" are no more than secondary personalities of the medium. In this connection it may be of interest to observe that a recent very elaborate research of my own by a new method—now nearing completion—strongly suggests that in the case concerned there is a temporary formation of a composite consciousness from four personalities normally separate from each other.

It would be easy to devote a whole course of lectures to the more detailed discussion of this subject. My object here, however, is merely to show that any view of personal consciousness that regards it as something fixed and indivisible—as *atomic*, so to speak—is flatly at variance with established facts. So far is this from being true that we are confronted with something presenting a veritably protean flexibility; something that can be divided and subdivided, dissociated and re-associated, split and rejoined. And in particular we note, as directly relevant to our subject, that it is of a character such that separated parts thereof—if so crude a metaphor be allowed—can and actually do unite into a single whole, provided always that there remains a common subconscious element, however deep this lies.

IX

It is to the consideration of this common element in the most general case that I shall now turn, and I propose to approach it via the phenomena of telepathy. These phenomena—by which I mean the apparent transmission of a thought,

a feeling or an experience from one mind or consciousness to another otherwise than through the ordinary channels of sense—will probably appear so commonplace to many of you all as to be hardly worth discussion. But they are not, as a matter of fact, generally accepted as facts of Nature by the scientific world, and they are of enormous importance, because no other facts reasonably well supported by evidence sound so surely the death-knell of the materialistic conception of life.

Time does not permit me to discuss the evidence for telepathy here, and I will only say that although the uncritical conviction which most people entertain on the subject is worthless and no more than the product of a desire to believe, yet there does exist a great body of relevant evidence, so strong in its cumulative effect that I doubt whether any reasonable person who studied it carefully could fail to accept its implications as correct to a high order of probability.

The important point here is that the fact of telepathy is *not*—as is commonly but erroneously supposed—capable of explanation by a facile and uncritical appeal to the analogy with radio-telephony. No conceivable system of waves or vibrations of any frequency or velocity in any physical or super-physical medium whatsoever can satisfactorily account for the phenomena; and it is this consideration, and this alone, which invests the fact of telepathy with its tremendous scientific importance. The moment we realize that these crude analogies are false

and futile, we find ourselves driven once and for all outside the ring-fence of matter and energy within which the materialists have sought to confine us, and we find ourselves forced to the conclusion that "telepathy comes about not by the transmission of ideas, but by community of consciousness; not by transference of a thought, but by an underlying identity of the thinkers".

If this view be correct, as I have no doubt at all that it is, we are provided at once with terms in which we can give an intelligible account of what is involved in Group Consciousness and of how it is brought about. We could, indeed, state the whole of what I have said on the subject in terms of the production and maintenance of an especial degree of telepathic rapport between the members of the group, and this would lead to precisely the same results as the view I have been advocating. But it seems better to state the facts of telepathy in terms of a common subconscious uniting the group than to try to express the phenomena of the group in terms of telepathy; for this has, in the popular mind, the unfortunate connotations I have just mentioned.

Moreover, if telepathic phenomena occur at all, it is easy to show that the relations between individual consciousnesses which make them possible must be of universal applicability, unless we discover (as we do not) definite evidence against this view. This is of importance, because, if it were not so, we should find it very hard to give any plausible account of how a Group Consciousness can

have any effect on anyone except its own members. But if we adopt the hypothesis that there exists even the slightest degree of universal telepathic rapport, or the preferable view that in some measure a common subconscious is shared by all, the effect on the outer world of a well-developed Group Consciousness—such as results from appropriate ceremonial activity, for example—becomes instantly intelligible.

X

I will conclude with a further excursion into the domain of pure logic. Each of us knows that he himself is conscious, and there is every reason to believe and none to doubt that other beings reasonably like ourselves are similarly so. Moreover, it seems clear that substantially similar people do have substantially similar experiences when placed in substantially identical situations. All of you, for example, would agree as to the actual physical surroundings in which you now find yourselves—though doubtless some of you are even more bored by the proceedings than are others. Ordinarily, it does not occur to us that this similarity of experience demands any explanation at all. Several of us look at a table, and we say that "of course" we have the same experience (allowing for slight differences in the point of view) simply "because" it is "the same table". That is to say, we tacitly assume the existence of a concrete "thing-in-itself" namely "the" table, existing outside our own consciousness and quite independent

of it, though contriving, in some mysterious way, to affect it. But all we actually *know* at first hand are those changes in the content of our consciousnesses which we *call* "seeing (or feeling, etc.) a table". The supposed "table itself" existing independently in its own right is a pure fiction invented, expressly if unwittingly, to account for the similarities between the experiences of different observers.

Now this is the usual expedient, and it is one of extraordinary practical value. But it is by no means obligatory, for we can account for the similarities just as easily by postulating an internal linkage as by postulating an external "object" acting separately on each. We can make many loud-speakers play the same tune just as easily by wiring them together as we can by tuning all their receivers to the same broadcasting station. And if there is any reason, on other grounds, to postulate such an internal linkage, then the general principle of Economy of Hypothesis forbids us to adopt also the unnecessary conception of independently existing things-in-themselves in order to account for phenomena which we are already in a position to explain.

But, as I have indicated, there are innumerable facts which strongly suggest, or even actively require, the existence of such an internal linkage or common factor, so that it is in terms of this, rather than of a mysterious and for ever inapprehensible order of "things-in-themselves," that we should seek to render an account of our knowledge of the physical world.

To sum up: Speaking from the standpoint of the scientist, the psychologist and the logician, I find myself increasingly driven by the pressure of hard facts and hard reasoning to the view that the world becomes intelligible only when we suppose that we are *not*—as the naïve interpretation of immediate experience would suggest—essentially a race of isolated individuals limited for ever to a doubtful intercourse through the clumsy media of speech or writing, and doomed perpetually to an imperfect apprehension of our surroundings through our fallible senses. Increasingly rather the facts suggest that we are fundamentally united by a common factor, and form, as it were, local concentrations of a Universal Consciousness in which we, and all things, "live and move and have our being".

How ridiculous and what a stranger he is who is surprised at anything that happens in life.

ANTONINUS

WHITHER THEOSOPHY AND OUR SOCIETY?

By J. W. HAMILTON-JONES

THE Theosophical Society "was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities".¹

This is a task worthy of a lifetime of devoted effort, yet how few members are willing to put the programme into effect! To be a Theosophist: a student of Truth: one who tries to see through the hollow crust of externals and to probe the inner verities of life—spiritual, mental, emotional and physical. Yet we will not do it, and the glorious opportunities for service with which the Society was heralded into a spiritually hungry world in 1875 have been frittered away until, to-day, they are well-nigh spent. Some of our best people have written "finish" and "failure"—they have left the Theosophical Society, but not Theosophy. There are some amongst us still who hope that the Society may yet be regenerated to do genuine Theosophical work in the world; as to whether it will revive and survive sufficiently to be an efficient ready-to-hand nucleus for the messenger of 1975—time alone will tell. It is obvious to all sincere students of Real Theosophy that some drastic changes will have to come about very soon, if the

Theosophical Society is to perform its mission.

It is quite impossible for Theosophists to be all things to all men; and to believe, as many do, that Theosophy embraces every phase of human life, is but to shelve the responsibility which our own membership in the Society imposes upon us. The path we have chosen is not an easy one, why then should we have anything to fear in a world of conflicting opinions? Why should we hold the candle to the devil when it comes to a conflict between what we *know* to be right and what the world believes to be correct? It has been our policy to give out our teachings in any form in which the public can and may accept them. This is sheer hypocrisy. It is Jesuitical to pretend that one thing is another—and in our case, the end can never justify the means. This notion has produced a large variety of activities foreign to Theosophy, and most confusing to Theosophists; and the worst feature of the case is that such activities have been inflicted upon a credulous following in the sacred names of the Masters Themselves. A strange sort of Theosophy, this, when Master K. H. tells us that Their code is as old as humanity and is laid down for Them to the

¹ *The Key to Theosophy*, page 57 (original edition).

minutest detail. Some fragments of that code were revealed, not for the first time, by the Masters through H. P. B., Olcott, Sinnett, Judge and a few others; and the teachings of Theosophy must inevitably conform to what they taught, otherwise it is not Theosophy at all. This may sound dogmatic, and in contradiction to the "open mind, the pure heart, and the unveiled spiritual perception". Let us keep an open mind and examine the following extracts from the teachings:

Neither our philosophy nor ourselves believe in a God, least of all in one whose pronoun necessitates a capital H.¹

If both Church and priest could but pass out of the sight of the world, as their names do now from the eye of our reader, it would be a happy day for humanity.²

I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the Churches.³

If the reader still has an open mind, after reading these passages, he will surely wonder how it is that the "Leaders" of the Theosophical Society have advocated a Liberal Catholic Church, a World Teacher, and an Order of the Star, and further that those "Leaders" claimed to be inspired by the very Masters who were responsible for the founding of the Theosophical Society. Perhaps the reader would like to turn to *The Secret Doctrine*, I, p. 470 (original

edition), for this culminating quotation:

It is not in the Kali Yug—our present terrifically materialistic age of darkness, the "black age"—that a new Saviour of Humanity can ever appear.

Instead of contributing to a symposium on "Whither Theosophy and Our Society?" we should be asking ourselves: "Where is there any Theosophy in our Society?" The fact is, we are not consistent in our Theosophy, and dare not stare it in the face and act upon logical conclusions. Instead of aspiring to the ideal as directed by the "Inner Rulers," we followed the outer "Leaders," and allowed ourselves to be brow-beaten and cowed into an acquiescence in regard to things which were palpably untheosophical. This was easier than to face opprobrium and ostracism, and we got over it by pretending that we were humble enough to say: "They know best." An effort was made to open our eyes in 1923—eleven years ago—when *The Mahatma Letters* was published, but this book was promptly placed under official ban, and the "faithful" were warned not to read it. Why? Simply because those letters were claimed to be private and confidential. The writers could have made short work of their destruction had They wished to do so, and the fact that They allowed the letters to remain out of official possession is a clear indication to some of us, who take Their powers seriously, that They were willing to relinquish them to

¹ *The Mahatma Letters*, p. 52.

² *Isis Unveiled*, II, p. 586.

³ *The Mahatma Letters*, p. 57.

"the mangling tooth of criticism". But the "faithful" must not read them, because those letters show too clearly how far the Society has wandered from its original purpose, and how utterly the true teachings have been twisted out of recognition. Is this an act of true brotherhood? Who can have a better right to read those early letters from the Inner Founders than the Theosophists who are trying to understand what is required?

Whither Theosophy and our Society? Ah! that depends upon so many things, but mainly upon the members themselves. If we continue to promulgate neo-Theosophy—the Theosophy of the past twenty years—then the usefulness of our Theosophical Society, in any real sense, is *already terminated*, and members who are interested in the real teachings can do better by segregating themselves into small groups and working in obscurity. The Theosophical Society will then continue to be what it is at present; a Society whose members have no common objective. In effect, that is largely the position to-day—Theosophists no longer speak with one voice on the teachings, but are all at sixes and sevens. Having been warned off *The Secret Doctrine* as a book too hard to study, they have taken the ready-made interpretation of others, and have never even heard of the Three Fundamental Propositions of Cosmogogenesis and the corresponding Three Fundamental Propositions of Anthropogenesis, upon which all Theosophical teachings are based. These six propositions are the essence

of the accumulated wisdom of the ages, and are to be found beautifully expounded in *The Secret Doctrine*, in the "Proem" of Volume I and in the "Preliminary Notes" of Volume II.

In 1919 the Theosophical Publishing House published a book entitled *Letters from the Masters of the Wisdom*. These letters were, presumably, just as private and confidential as those which appear in *The Mahatma Letters*: they were written at the same period in Theosophical history, and some of them belong to the Sinnett and Hume series. However that may be, there is one on page 54 addressed to Colonel Olcott from which the following excerpt is important:

I have also noted your thoughts about the "Secret Doctrine". Be assured that what she 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, was *corrected by me*, or *under my instruction*. It is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come. (K. H.)

A proud people, we refuse to accept any book as our "Authority". We fear to be accused of making it our "Bible"; but let a personality strut through our midst and threaten us with expulsion from the E. S., and we swallow a Church and a Saviour complete with Apostles and a Personal God, and do not even suffer from indigestion. Theosophy cannot "go modern" any more than man can change his sevenfold constitution,

or the planets can go in for stream-lining. Theosophy has its code, and we ought to prefer to risk the accusation of being dogmatic, rather than depart from it. Surely our purpose must be to specialize, so that the world may know what Theosophy teaches!

Let us face the facts. Are we going to make this a *Real Theosophical Society* or not?

If so, then a clear lead in that direction should be given by the President, by all National Presidents, General Secretaries, Lodge Presidents and Lodge Secretaries. Every piece of Theosophical literature should deal with Theosophy, wholly, solely and exclusively. THE THEOSOPHIST of Adyar should become the official organ of the Society, it should belong to us, and not to any member however exalted. National magazines should be the official organs of their respective Sections. They should be the mouthpieces of the members as well as of the officers. Theosophical platforms should be open to Theosophists; they are closed to some of us at present. Officialdom is frightened to hear what the "black sheep" and the "rebels" have got to say. Balloting should always be straight and above-board, and an equality of rights should be accorded to all candidates for any position in the Society. Officials should recognize that they are the servants of the members, not their masters.

We need a greater feeling of true brotherhood in the Society where harmony of purpose would prevail; where each candidate for an office would see in his opponent a better man than himself, and

speak for him instead of against him; and where one, having secured the post, would seek the assistance of the other rather than use the vested authority to keep him out in the cold. Idealism! you exclaim; but are we not a Society of people who profess to believe in the ideal? Such conduct would, indeed, be an exemplification of true brotherhood.

The President should issue a proclamation enjoining all officials not to permit any lectures to be given from Theosophical platforms except those dealing with Theosophy.

Money paid by members in subscriptions and in donations should be used for the purpose for which it is collected, *i. e.*, to maintain the Theosophical Society and to propagate its teachings; to divert such money into other channels is dishonest.

Should such a programme be put into effect, it might cost us a good deal through loss in membership, but at least it would show us exactly where we stand, and, perhaps, some of our old companions would rejoin us. The membership has been split up many times already; we used to call it a "shaking out," implying that some new scandal—"test" was the word used—was about to shatter our nerves and shake out the faint-hearted. Well, let us have a new "test"; this time with the object in view of determining how many genuine Theosophists there are in the Theosophical Society. We need a strong Society of men and women who are ardent Theosophists, people who are imbued with an intense

aspiration to *serve the Idea*: Specialists—people who know their subject and are consistent about it. Then, perhaps, we shall not even have to ask ourselves: Whither Theosophy? Whither our Society? We shall know!

Having dispersed the shadows, the sham Theosophy and all the hypocrisy, by the all-pervading

Light of Truth, the beacon of the Theosophical Society shall once again illuminate the pathway for those few earnest souls who are at present seeking in the outer darkness, and for whose inspiration and guidance the Light of Theosophy was given to the West by those Great Ones whom we call our Masters.

THE MYSTIC GARDEN

By EVELINE VERNON WALKER

O MYSTIC garden, silent lovely place!
 Where languorous air wafts sleepy scent of flowers
 To welcome night, star-flecked and purple veiled.
 I enter through thy door!
 The bell for evensong hath ceased long since,
 And down the hill the worshippers return
 To seek their quiet rest.

When, aureoled by shimmering rays of pearl,
 The moon shines on this garden of my heart
 I kneel enraptured there.
 A breeze springs up to cool the summer night,
 And leaves of giant trees bestir themselves
 To call me with His name!

The garden now is stilled in silent awe,
 His piercé feet are swiftly drawing near
 The ever-open gate.
 The scent of roses heralds His approach,
 Where every leaf and flower bows down itself
 To worship at His feet.

THE BOOK OF THE MONTH

SECRETARY WALLACE ON ECONOMIC DEMOCRACY

New Frontiers, by Henry A. Wallace, Secretary for Agriculture, United States. (Reynal and Hitchcock, New York.)

HERE is a prophet concerned immediately with the problems of the United States, but mainly with humanity as a whole. The value of Secretary Wallace's book, *New Frontiers*, lies not only in its statement of America's public policy by a member of President Franklin Roosevelt's Cabinet, but also in thrusting forth into those frontiers of the mind and the spirit which America as a nation is beginning to penetrate. The promised land he espies in an economic democracy, and the "keynote of the new frontier is co-operation just as that of the old frontier was individualistic competition". In a challenging paragraph he says :

The land beyond the new frontier will be conquered by the continuous social inventions of men whose hearts are free from bitterness, prejudice, hatred, greed and fear ; by men whose hearts are aflame with the extraordinary beauty of the scientific, artistic and spiritual wealth now before us, if only we will reach out confidently, together.

Power and wealth were worshipped in the old days. Beauty and joy of spirit must be worshipped in the new.

That sounds mystical enough, but Mr. Wallace is more than a mystic, he is a hard-headed statesman, inheriting a gift of administration from his father, who preceded him in the office of

Secretary for Agriculture under President Harding. Democratic to the core, he believes, as do most Americans, that democracy will in the long run take us farther than will the "precise, decisive dogmas of Communism, Fascism or Socialism".

The crux of the book is in "Untrod Paths," its fourth section. From study of the periodic law in the history of nations, Mr. Wallace discovers cycles of maladjustment, like the present one through which the world is passing, "which add greatly to human uncertainty and suffering". How to smooth out the cycles? There is sufficient likeness, he finds, between the Graeco-Roman civilization of Augustus Caesar—trade unions, fixing of wages and prices, unemployment, drift of people to the cities—to summon us to consider to what extent we can prevent the convulsive upset which caused the decline not only of the Roman civilization, but of others also—the Egyptian, the Persian.

With modern machinery, modern science, and the insight obtainable in our modern universities there is no necessary compulsion for this civilization to follow the rhythm of the past. . . . Upsets and collapses came again and again upon ancient civilizations, because they played

the game with the dice loaded to favour particular groups.

The Secretary for Agriculture expresses no fear lest America should go the way of the ancients—indeed, he has no fears, he is positive, dynamic, constructive. His business is to indicate how the United States may solve its economic anomalies as “a truly enduring civilization” must do, and thus achieve stability. According to the “cycle of the generations,” he finds, there is a tendency for great wars to recur every fifty years, and he suggests that war might be precipitated by the conditions of a serious food shortage over the entire world, which he predicts during the next ten or fifteen years. Therefore it seems to him wise and necessary to moderate or prevent that excessive violence which has come in the past from the ungoverned swing of this cycle of the generations.

Mr. Wallace looks ahead to a time when a long record of glut and famine will give way to a social order in which an ever-normal granary can be used not only to stabilize grain prices and supplies, but also to stabilize meat production. “It is a far more hopeful concept than that of submitting dumbly to widely fluctuating supplies and to prices initiated by the unreined vagaries of Nature and the distortions of speculative greed.” One means of correcting this maladjustment is by land-planning according to a policy to continue over many generations; and a Blueprint to this end, for putting the U. S. A.’s lands in order, is to be submitted

by the Natural Resources Committee to Congress in 1935 as part of President Roosevelt’s New Deal.

The humanitarian objective of the New Deal is tersely stated by the author. In brief, it places human rights above property rights, and aims to modify special privilege for the few to the extent that such modification will aid in providing economic security for the many.

With characteristic candour Mr. Wallace admits that this book, hastily dictated, copy-read, and very little edited, under pressure of many other jobs on hand, is in the nature of an introduction to another book which might be called *The Process of Economic Democracy*, but what the exact processes of economic democracy really are he is unable to forecast with any certainty. The New Deal is a strenuous effort to find that process. The rules of the game are being changed, but in addition to new rules are needed “new processes or methods that make it possible for an educated democracy to handle gigantic economic forces for the common good”. Several suggestions as to the new processes are given in the experimental approach of recent years: (1) The County Agricultural Control Associations, approaching national agricultural problems in a more understanding spirit; (2) The code authorities of the N. R. A. can provide in due season economic democracy in industry; (3) A national economic council should endeavour to see that the decisions of the various groups are such as promote internal and external

balanced movement towards higher standards.

For all his hard-headed discussion of political and economic issues the author never loses sight of the spiritual ideal :

There are many spiritual and mental frontiers yet to be conquered. Can we build up a unified national cultural life, unique, outstanding, one that will reinforce the cultural life of the entire world? Can we leave something that contributes toward giving life meaning, joy and beauty for generations to come?

We are reminded of the Indian village system, perhaps at a higher level, as we find Secretary Wallace visualizing as the physical manifestation of the new frontier self-contained and happy homestead communities—communities, properly related to decentralized industry, and co-operative not merely in a competent commercial sense, but from the standpoint of people who are helping to unfold each other's lives in terms (largely cultural) of the physical locality and tradition of which they are a part. They will feel it a privilege, he perceives, to learn to live with the soil and the neighbours of their fathers. "Such communities will string like many-coloured beads on the thread of the nation, and the varied strings of beads will be the glory of the world." Mr. Wallace is convinced that the New Deal, so gallantly started by President Roosevelt in March, 1933, will eventually fail unless some time during the next four years at least five thousand such communities are fundamentally permeated with the spirit of the new pioneers not

only in a sentimental way, but also in a "hard-boiled, hard-thinking way".

Coming closer to grips with the new democracy Secretary Wallace declares :

The men of the new order must have their social discipline comparable in its power with that of the inner drive toward the hard-working, competitive frugality of the old frontier. People may actually work harder than they did on the old frontier, but *their motive will be different*. They may make and use more mechanical inventions. They may do more to improve the wealth-producing power of the race.

But their efforts will, of necessity, be continually moved by the spirit of co-operative achievement. They will devise ways in which monetary mechanism can be modified to distribute the rewards of labour more uniformly. They will work with disinterested spirit to modify the governmental and political machinery so that there is a balanced relationship between prices, an even flow of employment, and a far wider possibility of social justice and social charity.

So enlisted, men may rightfully feel that they are serving a function as high as that of any minister of the Gospel. They will not be Socialists, Communists or Fascists, but plain men trying to gain by democratic methods the professed objectives of the Communists, Socialists and Fascists : security, peace and the good life for all.

If the style is the man, then Secretary Wallace is pictured in his writing—simple, lucid, direct, a practical visionary who glimpses the ideals of the future, brings them down and makes them actual and concrete in the present. A spiritual influence of such depth and purpose must supply a vital and essential element in the counsels of his nation.

J. L. DAVIDGE

A MESSAGE TO AUSTRALIAN THEOSOPHISTS

I AM very happy to be given this opportunity of greeting with all heartiness my fellow-members of the Australian Section of the Theosophical Society. We first came to Australia in 1926, and we have the most delightful memories of the enthusiasm and sacrifice so characteristic of members of the Theosophical Society privileged to be citizens of this land of the Southern Cross. On entering the Heads of Sydney Harbour some time ago old memories surged upon us and thrilled us, and we felt more than thankful that the opportunity had been given to us once again to visit a land where the Larger Hope is beginning to shed a radiance upon the dark horizon of depression and unrest.

Our beloved Society is on the threshold of a new age, to the beginnings of which our great President-Mother has so nobly and splendidly brought it. We shall miss her sadly, and no one in the near future can be to any of us or the Society all that she has been for many a long year. But the Sun of a new spirit rises in this East of ours, and I feel sure that the Theosophical Society throughout the world will be animated by new life, new vigour, new courage and new brotherliness. Our individual watchwords must be solidarity, tolerance and understanding. We have lost, so far as regards the outer plane, though in

no sense otherwise, a very great General. We must close up our ranks, and move forward *together*, even though differently. We need not agree with each other. We need not endorse each other's policies or programmes. Disagreement is often more constructive than agreement, and criticism adds accuracy to life. We *ought* to stand for our principles and be faithful to them. We *ought* to go our different ways to the One Great Goal. But while we have both the right and the duty to be different, we must, if we would be true to the First Object of the Society, respect others who go ways different from ours, whose principles are different from ours, who work in ways we cannot ourselves approve. Let us ascribe to all our fellow-members sincerity, integrity and high purpose. We feel we possess these ourselves. Let us deny them to none who, like ourselves, are members of the Theosophical Society. Our Society needs more than anything else mutual goodwill, mutual friendliness, mutual respect. There is no truth more noble than friendship, no law more true than the law of goodwill. The whole purpose of our Theosophical Science is to enable us to be more friendly, to understand better the whole science of friendship under the laws of which the world lives and moves and has its being.

Let us then one and all lay aside enduring foundations for the new bitterness, all depreciation, all life with which our Society is about imputation of unworthy motives, to be blessed. There is a great from our relationships with our work before us. Let us start clean, brethren, so as to lay pure and and give the future a chance.

G. S. ARUNDALE

DAYS OF GREATNESS

*"Days of Greatness all remind us we can make
our own Days Great"*

It is good to remind ourselves of those who, going before us, have achieved greatness, to remind ourselves that we must follow after them and ourselves become great. Contemplating the rare great ones, we are stirred to realize the greatness in ourselves, to endeavour to shorten the time that lies between the budding greatness in us and what in them is "flower and fruit".

GREAT DAYS IN MARCH

- March
1. St. David's Day.
C. W. Leadbeater passed, 1934.
 3. Birth of Shiva. Mahasivaratri (Hindu).
 4. George Washington began his term as President of the United States of America, 1789.
 6. Michelangelo, Italian sculptor, born, 1475.
 7. Luther Burbank, American horticulturist, born, 1849.
 15. Julius Caesar assassinated, 44 B. C.
 16. Muslim New Year (Bakr-id).
 17. St. Patrick's Day.
 19. David Livingstone, explorer, born, 1813.
International agreement signed at Paris for protection of birds, 1902.
 21. Johann Sebastian Bach, composer, born, 1685.
Jean Paul Richter, poet, born, 1763.
Parsi Jamsheidi Naoroze (Vernal Equinox).
 24. Henry W. Longfellow, American poet, died, 1892.
 25. Annunciation of Our Lady.
 26. William Caxton issued *Æsop's Fables*, first printed book with numbered leaves, 1484.
Beethoven, composer, died, 1827.
Walt Whitman, poet, died, 1892.
Cecil Rhodes, British financier in Africa, died, 1902.
 27. John Bright, English statesman, died, 1889.
 29. Emanuel Swedenborg, Swedish mystic, died, 1772.
Edward Bellamy, American author, born, 1850.

A HYMN TO ATON

TRANSLATED BY PROFESSOR BREASTED

THY dawning is beautiful in the horizon of heaven,
O living Aton, Beginning of life!
When Thou risest in the eastern horizon of heaven,
Thou fillest every land with Thy beauty;
For Thou art beautiful, great, glittering, high over the earth;
Thy rays, they encompass the lands, even all Thou hast made.
Thou art Ra, and Thou hast carried them all away captive;
Thou bindest them by Thy love.
Though Thou art afar, Thy rays are on earth;
Though Thou art on high, Thy footprints are the day.

When Thou settest in the western horizon of heaven,
The world is in darkness like the dead.
Men sleep in their chambers,
Their heads are wrapped up,
Their nostrils stopped, and none seeth the other,
Stolen are all their things that are under their heads,
While they know it not.
Every lion cometh forth from his den,
All serpents they sting.
Darkness reigns,
The world is in silence:
He that made them has gone to rest in His horizon.

Bright is the earth, when Thou risest in the horizon,
When Thou shinest as Aton by day.
The darkness is banished
When Thou sendest forth Thy rays;
The two lands [of Egypt] are in daily festivity,
Awake and standing upon their feet,
For Thou hast raised them up.
Their limbs bathed, they take their clothing,
Their arms uplifted in adoration to Thy dawning.
Then in all the world they do their work.

All cattle rest upon the herbage,
All trees and plants flourish;
The birds flutter in their marshes,
Their wings uplifted in adoration to Thee.
All the sheep dance upon their feet,
All winged things fly,
They live when Thou hast shone upon them.

The barques sail up-stream and down-stream alike.
Every highway is open because Thou hast dawned.
The fish in the river leap up before Thee,
And Thy rays are in the midst of the great sea.

Thou art He who createst the man-child in woman,
 Who makest seed in man,
 Who giveth life to the son in the body of his mother.
 Who soothest him that he may not weep,
 A nurse [even] in the womb,
 Who giveth breath to animate every one that He maketh.
 When he cometh forth from the body . . .
 On the day of his birth,
 Thou openest his mouth in speech,
 Thou suppliest his necessities.

When the chicken crieth in the egg-shell,
 Thou givest him breath therein, to preserve him alive ;
 When Thou hast perfected him
 That he may pierce the egg,
 He cometh forth from the egg,
 To chirp with all his might ;
 He runneth about upon his two feet,
 When he hath come forth therefrom.

How manifold are all Thy works !
 They are hidden from before us,
 O Thou sole God, whose powers no other possesseth,
 Thou didst create the earth according to Thy desire,
 While Thou wast alone :
 Men, all cattle large and small,
 All that are upon the earth,
 That go about upon their feet ;
 All that are on high,
 That fly with their wings.
 The countries of Syria and Nubia
 The land of Egypt ;
 Thou settest every man in his place,
 Thou suppliest their necessities.
 Every one has his possessions,
 And his days are reckoned.
 Their tongues are divers in speech,
 Their forms likewise and their skins,
 For Thou, divider, hast divided the peoples.
 Thou makest the Nile in the nether world,
 Thou bringest it at Thy desire, to preserve the people alive.
 O Lord of them all, when feebleness is in them,
 O Lord of every house, who risest for them,
 O sun of day, the fear of every distant land,
 Thou makest [also] their life.
 Thou hast set a Nile in heaven,
 That it may fall for them,
 Making floods upon the mountains, like the great sea,
 And watering their fields among their towns.

How excellent are Thy designs, O Lord of eternity !
 The Nile in heaven is for the strangers,
 And for the cattle of every land that go upon their feet ;
 But the Nile, it cometh from the nether world for Egypt.
 Thus Thy rays nourish every garden ;
 When Thou risest they live, and grow by Thee.

Thou makest the seasons, in order to create all Thy works;
 Winter bringeth them coolness,
 And the heat [the summer bringeth].
 Thou hast made the distant heaven in order to rise therein,
 In order to behold all that Thou didst make,
 While Thou wast alone,
 Rising in Thy form as Living Aton,
 Dawning, shining afar off, and returning.

Thou makest the beauty of form through Thyself alone,
 Cities, towns, and settlements,
 On highway or on river,
 All eyes see Thee before them,
 For Thou art Aton [or Lord] of the day over the earth.

Thou art in my heart;
 There is no other that knoweth Thee,
 Save Thy son Akhnaton,
 Thou hast made him wise in Thy designs
 And in Thy might.
 The world is in Thy hand,
 Even as Thou hast made them.
 When Thou hast risen they live;
 When Thou settest they die.
 For Thou art duration, beyond mere limbs;
 By Thee man liveth,
 And their eyes look upon Thy beauty
 Until Thou settest.
 All labour is laid aside
 When Thou settest in the west.
 When Thou risest they are made to grow . . .
 Since Thou didst establish the earth,
 Thou hast raised them up for Thy Son,
 Who came forth from Thy limbs,
 The King, living in truth, . . .
 Akhnaton, whose life is long;
 [And for] the great royal wife, his beloved,
 Mistress of the Two Lands, . . . Nefertiti,
 Living and flourishing for ever and ever.¹

¹ From *The Life and Times of Akhnaton, Pharaoh of Egypt*, by Arthur Weigall (T. Butterworth), pp. 130-34.

A WAY TO GREATNESS

A BOOK FOR SMALL PEOPLE

By M. A. ANDERSON

CHAPTER I. THE THREE BODIES

"*Who made you?*" There are those who can tell us about all sorts of wonderful things in this world and in other kinds of worlds also. They tell us how we came to be that which we now are, and what we shall be like in the future.

There was once a little negro girl called Topsy, who was asked the question: "Who made you, Topsy?" She thought hard for a bit and then she said: "I 'spect I growed."

Another little girl said: "God made me"; and she added: "He showed great talent." The truth is we are making ourselves all the time, and it certainly does need a great deal of talent to do the job well, so that we grow according to the plan for us.

The Acting Body. We are told that this body, with arms and legs, in which we move about all day long, is only a covering (or coat) made of flesh and bone which enables us to work and play. It becomes a useful kind of machine. We are wanted to build a *perfect* body—fine and straight and strong. To do this we must eat good food, get the right amount of sleep and fresh air, and be clean in all our ways. Also we must *do as well as we can whatever we have to do.*

But most of all we should try to help others. It is a good plan to do one kind deed every day. That is how we make the Acting Body useful. But let us remember "we" are not this body which we can see and touch with our fingers; it is in our care, and we must use it wisely and well.

The Wishing Body. We also have another body, or covering, which we cannot see. It is made out of much finer "stuff" (material), more transparent and shining. It is composed of many colours and is beautiful to look at when we are loving and kind. It is not nearly so beautiful or shining when we are cross or sad. We should always try to be happy and contented. We must not worry and feel bothered when little things happen which we do not like. We must try to love and be kind to every one—animals and birds as well as people. Then whatever comes, we shall be happy and, above all, we shall be making others happy.

Now we know how we ought to feel. But the body which feels and wishes is not the real "us" either; it is ours to take care of and use well. One way to make the Feeling Body grow and be

happy is always to look for the beautiful things in the world, and not to pass them by unnoticed. So when you are not busy doing your lessons, just look at the beautiful things around you. There is always the blue sky, with the soft clouds gliding or racing about in it; sometimes they turn into lovely shapes and colours.

Have you ever seen the sun rise? If you wake early, look at the morning sky. A wise man called John Ruskin said :

Love *that* rightly with all your heart and soul and eyes . . . The white, blue, purple, gold, scarlet and ruby of morning clouds are meant to be delightful to human creatures . . . Be sure you are always ready to see *them* the moment they are painted by God for you.

Watch the friendly trees, so straight and tall; see how the leaves flap their little green hands when the wind blows. Do you not love to see the little bright faces of the flowers smiling up at you, sometimes smelling so sweetly? They are growing over most of the earth. Here is a little song about

FLOWERS OF ALL THE WORLD

Tell me: "Which of all the flowers
Is the sweetest one that blows?
Which the greatest love endowers,
With the utmost fragrance glows?"

Like our Father's Sun that shineth
Equally on rich and poor,
So the scent of roses glideth
Equally through every door.

The sweet breath of all the flowers
Gathered up from over Earth,
Is the tribute Nature offers
Unto Him whence came their birth.

Love the motive that inspires
Unseen artists at their play:
Tiny feet and elfin fingers
Weave those robes of petals gay.

Every flower that grows is lovely;
Parts of One Great Bloom expand;
Myriad-petalled, thousand-hearted,
Springing up in every land.

The Thinking Body. There is yet another kind of covering—the Mind Body; we have to think with that, so it is built out of "Thought Stuff". This also shows lovely colours when thoughts are right and true. The fact is, this Mind Body of ours is thinking all the time. It is our task, if we are wise, to turn out a wrong thought and replace it with a better one.

Do you know *Thought Builds*? It helps to make us what we are.

Sow a thought, reap an action:
Sow an action, reap a habit:
Sow a habit, reap a character.

So, when we are grown up we shall have our present character with all that we can add to it.

How can thought build? Well, if you want to be braver than you are, you should think of the bravest person you know and imagine yourself acting as he would. When we first wake up in the morning is the best time to make the effort to think like this. Each day we ought to become a little more like that which we think. It needs a lot of courage sometimes to tell the truth. If you want to be more truthful, just think *every* day what a fine thing it is always to tell the truth, and imagine yourself always truthful.

We must not be like parrots, and only copy what we hear other people say and do, we must know our own minds. We want to

understand as much as we can when we look at things, and to understand rightly what we hear at home and in school. We must take good care of our Mind Body and use it wisely and well, then we shall grow in the right way and shine more and more. Let us try to think and say only nice things about others. We can help other people by our thoughts also. Tell them :

Life is sweet, brother ;
 There are the sun, moon and stars,
 brother,
 And there is the wind on the heath.
 Life is very sweet, brother.

That will cheer them up !

The Three-Horse Tandem. Now! the three parts of us that Do and Feel and Think are just like three horses that we have to drive together in a tandem, one horse in front of the other. "We" are the driver. That is to say, our Real Self has to hold the reins and drive them in a straight line along the road of Life. The reins are called the WILL. We must not let one of the horses have its own way and go just where it likes, for it will upset the tandem. We must be good and careful drivers for the sake of others on the Highway of Life as well as for our own sake.

(To be continued)

NOTE the Kingship in the great kingdoms of Nature. Note the very word *kingdom*. Who are Kings of the mineral kingdom? Has not the life in each one of us passed through such kingship? Which is your, which is my, kingly stone, the Stone of Remembrance of kingship in times long gone by? The emerald? The diamond? The ruby? The sapphire? The opal? And in the animal and vegetable kingdoms, through what kingship did we pass on our way to that kingship in the human kingdom which still awaits the majority of us?

PILGRIM

SCIENCE SECTION

By W. WHATELY CARINGTON, M.A., M.Sc.

[I have been asked by the Editor to conduct a "Science Section" as a regular feature of THE THEOSOPHIST. Broadly speaking I hope to be able to select for comment such advances in thought and statement as point to the gradual evolution of an ordered and all-inclusive pattern from the welter of observations and theories which make up the fine structure of scientific work. I should accordingly be reluctant to allow any advance of major importance or far-reaching significance to pass unnoticed; and since no one man can hope to keep fully in touch with the whole field of science, I shall be correspondingly grateful for promptings, criticisms and suggestions from readers—although (I hasten to add) I cannot pledge myself to act on all (or any) of them. Communications may be addressed to me c/o THE THEOSOPHIST, or direct to Calandstraat 64, Rotterdam, Holland.—W. W. C.]

II

Physics and Philosophy. The general topic raised in my last Notes¹ seems worthy of a little further discussion, for the present position is one in which thought is peculiarly liable to be led astray.

It is a matter of not very advanced psychology that most people, regardless of what they may protest about it, are not really much interested in getting at the truth of things. What they want is to be assured that something that they find it comfortable to believe is in fact true. Consequently we find, at the present time, a large number of people only too anxious to use such remarks as those of Sir James Jeans as levers for re-erecting their fallen idols and attempting to establish them on a "scientific" basis. Against such tendencies men like Professor Herbert Dingle and Professor

Levy very properly protest, and it is extraordinarily difficult for the intelligent layman to decide just where the rights of the matter lie.

When Sir James opines² that "the Great Architect of the Universe now begins to appear as a pure mathematician" (rather than as a biologist or an engineer), we are clearly invited to believe that science is prepared to re-admit a Personal Creator in a slightly novel guise. Well, man has been making God in his own image for a good many thousands of years now, and a "pure mathematician"—something like Sir James Jeans, only rather more so—would be much less offensive than many deities that have been constructed. But however preferable to fastidious minds the more sophisticated version may be than the less, the basic notion of an

¹ In January THEOSOPHIST.

² *The Mysterious Universe*, p. 134.

external Creator—who somehow contrives to exist first and to manufacture the universe afterwards—remains, it seems to me, wholly unwarranted by any scientific fact or inference whatever.

And it is this kind of thing that the pistic enthusiasts are keen on; because, if there is supposed to be some kind of external Personage in charge of things, there is always a chance of getting on the right side of Him by sufficiently adroit cajolery or subservience; whereas, if there is nothing (save the mark!) but a fundamentally unitary evolving Consciousness, there is no chance whatever of securing preferential treatment—you must evolve harmoniously with it, or fade out.

Somewhat similarly, there seems to be a strong tendency to reinstate the notion of possible intervention *ab extra* on the basis of Heisenberg's Principle of Indeterminacy, which, in effect, proclaims the impossibility of perfectly forecasting the future of any system, on the ground that we can never perfectly specify its present state. This tendency is also likely to be largely conditioned by the desire to introduce a Benevolent Controller into the scheme of things (benevolence being defined, of course, in terms of our own wishes), and also by an individualistic hankering after "free will". But I do not think the facts entitle us to go further than saying that a well-ordered universe requires more than the familiar terms of time and space for its complete description; so that if we arbitrarily decide in advance to limit ourselves to these, we must abandon orderliness, while

to introduce order we must go beyond them.

Those of us who, like myself, would prefer to believe (if the facts permit) that reality is not confined to things that we can touch and see, yet have a proper distrust of unsubstantiated "intuitions," may, I think, legitimately feel encouraged by the present trend of physical enquiry. But it would be false to suppose that "it is all over bar shouting," and particularly dangerous to imagine that the crude notions of a vanished yesterday are on the point of rehabilitation. Individualistic deities, localizable souls, spatially related planes, etc., may have had their value as stepping-stone symbolizations; but they are as unlikely to be found in the final picture as the billiard-ball atoms and gelatinous ether of Victorian physics.

Before leaving (temporarily at least) the whole topic, I think a short digression may be useful on the subject of mathematics which bulks so large in the discussion. This dominance is, I fancy, extensively resented by laymen, who feel that somehow or other the whole story is being taken—somewhat unfairly—into a realm of intangible "abstractions". It is accordingly worth insisting that mathematics is no more than a particular sort of language employing a convenient shorthand notation (as when I write $S(x)$ for "the sum of all quantities like x ," or π for "the ratio of the circumference of any circle to its diameter") and conducting its reasonings in precisely the same fashion as verbal reasonings. The main difference is that mathematical

language has been very highly developed within rather narrow limits, so that we can reason with great precision about certain kinds of discussables (notably about measurable quantities), whereas ordinary language, which has developed extensively rather than intensively, enables us to reason with less precision about almost anything. Mathematical statements, though they often contrive to compress "infinite riches in a little room," and are consequently not easy to expand into their full verbal equivalents, are no more to be considered as "unreal" or "fictitious" than their linguistic counterparts.

To revert, if I had to try to put the essential difference between the modern and classical views of the physical world in the fewest and simplest words, I think I should do so by referring to the disappearance of the notion of *substance* as a fundamental concept. In the old days we thought of an atom of copper, say, as something very like a speck of copper dust, only smaller; and even in the early stages of electron

theory, the constituents of the atom were supposed to be *substantial* in the same kind of way that gross chunks of matter are substantial. I think we may be quite confident that such notions have gone, never to return, and that the centre of gravity of contemporary thought concerning the ultimate nature of the physical world has moved, and is moving, strongly in the direction of what Professor Edington would call differentiations of mind-stuff, and I should call modulations of consciousness. It seems probable that within comparatively few years the time-honoured antithesis of mind and matter will have been definitely abandoned, not by regarding mind as "a mere epiphenomenon," or by "denying the reality of matter," but by recognizing that the terms "matter," "physical," etc., are simply words used to refer to those modulations of consciousness which are in fact linked together by the relations which we describe as the laws of physics, while other modulations are linked by other relations of equal validity, but conveniently allocated to a different category.

As the bee collects nectar and departs without injuring the flower, or its colour and scent, so let the sage dwell on earth.

NOTES AND COMMENTS

THE RIGHT REV. I. S. COOPER

[Owing to the Watch-Tower having already been made up, it was impossible to include in it this little tribute to my dear friend Bishop Cooper, when the news of his passing reached Adyar. I thought it would be better to print it here rather than to wait for next month.—G. S. A.]

THE Liberal Catholic Church throughout the outer world and especially in the United States of America has suffered a great loss on the occasion of the passing of its Regionary Bishop for the United States, Bishop Cooper, on January 17th last. Though, owing to ill-health, he had not been able to function actively for some years, he had seemed to be much better during the last eighteen months, and his return to activity was marked by a renewed lease of life in the work of the Church. The passing of Bishop Leadbeater, the Presiding Bishop, and now of the Regionary Bishop for the United States of America, are a considerable test for so young a Church, and our sympathies are with those who remain to carry on. In particular our deep sympathy is with Mrs. Cooper, so loyal and steadfast a support to her husband, so wisely understanding and so strong. She will surely be of the greatest assistance to the Church in America in its present trial, and will give very hearty support to whosoever is appointed to lead in her husband's place. Two Bishops have gone before us—Bishops Beckwith, indeed a saint on earth, and Cooper. Two remain—Bishops Wardall and Hampton, the latter with thousands of miles of travelling in the cause of the Church to his credit.

But the Church will go on, for she is an integral part of the Plan of our Elders for the new age into which we are entering. The honour of leadership is at present with the Right Rev. F. W. Pigott, successor to Bishop Leadbeater in the office of Presiding Bishop. May all who know for what the

Liberal Catholic Church stands be strongly with him as he shoulders his sweet but heavy burden. Bishop Leadbeater had, and has, great admiration and respect for him, and chose him to be his successor.

G. S. A.

* * *

OUR FIRST OBJECT

Referring to the Watch-Tower Notes in the December THEOSOPHIST, it is ridiculous to maintain, as in effect is stated, that racialism, militarism, economic nationalism and the conception of society as being divided into ruling and subject classes are compatible with the First Object of the Society, and therefore, that persons holding views and engaged in activities which are based upon these are equally promoting the First Object with those who think and work to the contrary, because they believe in racial equality, peace, economic nationalism, and equal economic, political and social rights for all members of the community. If words are to be taken in their ordinary meaning, to assert this is to assert that black is white, and all is for the best in the best possible of worlds.

Simply to state, by way of explanation, that Truth is many-faceted is merely muddled thinking. Presumably the First Object means exactly what it says when it refers to "the Universal Brotherhood of Humanity, *without distinction* of race, creed, caste, sex or colour". If it does not, the Society is entitled to know the reasoning by which the "pairs of opposites" are shown to be identities. Many-faceted Truth is hardly an explanation. If, on the other hand, it does not, then readers of THE THEOSOPHIST should be spared these expressions of shallow thinking.

May I ask you to publish this communication (without comment) so that members who may read it can decide for themselves whose reasoning is defective, yours or mine, and act accordingly?

As a postscript, may I add that the policy you advocate is not *in practice* carried out in the Society, since lecturers may and do refer to "our glorious Empire" with impunity, but those who refer to Communism are accused of diverging from the path of "straight Theosophy"?

LEONARD C. SOPER

[I publish Mr. Soper's criticism, as he is surely entitled to his opinions. But I regret the use of phrases such as "ridiculous," "muddled thinking," "shallow thinking," etc. Mr. Soper need not agree, but at least he might be courteous.—ED.]

* * *

THE DOUGLAS SOCIAL CREDIT PROPOSALS

Owing to pressure of work I missed seeing Mr. Chitson's reply (THEOSOPHIST, November, 1934) to my letter on the above subject in the June issue, but I shall be grateful if you will allow me space for a few comments.

Mr. Chitson seems to be following Mr. Butterworth's example of making unsupported charges (of "unsound initial hypotheses") by an equally unsupported statement that "its ('Theorem of A plus B') falsity has been proved many times," etc. It seems probable that Mr. Chitson has read or heard only those critics who have attempted to disprove Douglas; but he might at least have given us their names. Perhaps I may be allowed to supply the deficiency by mentioning the chief criticisms made during the last two years; and the replies thereto.

Professor Copland's *Facts and Fallacies of Douglas Credit*, issued in 1932, was answered at length by Mr. Digby Burbidge (Douglas Movement in Australia) and re-published in *The New Age* (London) of October 20, 1932, and the next six consecutive issues. M. Gaitskell's criticisms of the Douglas Theorem in G. D. H. Cole's *What Everybody Wants to Know about Money* were completely answered, and the argument disposed of, by Mr. J. Adamson in *The New Age* of December 28, 1933; Mr. Gaitskell's attempt to disprove the Theorem was a complete failure, and disclosed his ignorance of the implications of

the present system of cost-accountancy in causing the gap between money and goods. In neither of the two formal debates—the first at Birmingham between Major Douglas and Mr. R. G. Hawtrey (Treasury) in 1933, and the second, the Wireless Debate (1933) with Mr. D. H. Robertson (Cambridge)—was any serious attempt made to meet Major Douglas's contentions. It may be said without fear of contradiction by anyone who has followed both criticism *and reply*, that the "A plus B Theorem" has never yet been refuted.

As regards the Douglas *Proposals*, Mr. Chitson makes the astounding statement that the deficiency of purchasing power which does exist, "is small compared to the supposed deficiency which forms the basis of the Douglas Proposals". "But, my dear Sir," I can only answer, "it is just this actual and inevitable deficiency which the Douglas Proposals set out to remove (by means of the National Dividend and the Price Discount combined) and not any theoretical or imaginary deficiency." I am forced to the same conclusion in regard to Mr. Chitson as I was forced in regard to Mr. Butterworth, namely, that he also does not appear to have understood either the Analysis or the Proposals. But, as Mr. Krishnamurti writes in the article Mr. Chitson refers us to, "it is of the utmost importance to go to the root of the problem". Again, in the same article: "It is by the expression of individuality in its rightful place that you can find freedom." Social Credit, alone amongst all proposals for economic reconstruction, affirms the value of the individual, and predicates the greatest possible freedom of the individual within the social structure. In *Social Credit Principles* Major Douglas wrote that

the end of man, while unknown, is something towards which most rapid progress is made by the free expansion of individuality, and that, therefore, economic organization is most efficient when it most easily and rapidly supplies economic wants without encroaching on other functional activities.

In conclusion, may I add a few lines in reply to Dr. Bendit's letter (which I also missed) "On True Happiness" in the September issue? In a matter of this kind Dr. Bendit is putting the cart before the horse. Would anyone expect

a seedling plant to develop to its full strength and beauty if planted in poor soil, and starved of its proper food, moisture, warmth and protection? How, then, can the human seedling be expected to develop either physically or spiritually (is there an essential difference?) if the conditions are such that practically all its consciousness *must*, for the sake of preservation of the only vesture it knows, be all "downward-turned"? I am reminded of two sayings attributed to Our Lord—"Render unto Caesar, etc.," and "Feed my sheep".

S. R. NORMAND,
(England).

* * *

"A NEW ECONOMIC ORDER"

The thought in this article, published in the December THEOSOPHIST, seems to be confused. Why so much talk of change of heart and of the present world-wide suffering being perhaps karmically due to the individual? Is it *our* business to consider what *is* or is *not* karmically due to individuals? Is not the change of heart that primarily concerns us that of our own? The proof that this has occurred is, surely, that we feel it to be our karma, or dharma, or *both*—to work to change wrong physical conditions and man-made institutions which are obviously evil. On the physical plane we must do physical plane work—or why are we here?

We cannot change all hearts, but we *can* try to change obvious wrongs; therefore, let us get on with what we *can* do.

Many of our members work for animal welfare. Has it ever been suggested that it is better to wait for a universal change of heart before attempting to alleviate the sufferings of animals?

Pioneers who have worked for social reform have always been in a minority. *They* have not waited for a universal change of heart before attempting to right human wrongs. The fact that they *do* this proves that *their* hearts have been changed, and that is all that concerns them. Did Dr. Besant wait for a change of heart before working for the East London match girls? She is reported to have said on one occasion: "For physical plane evils use physical plane remedies."

Let us, however, use *all* remedies, physical and spiritual.

MAUD MORRIS,
(England).

* * *

WHY A THEOSOPHICAL ORDER OF SERVICE?

A FRIENDLY ATTACK

Is there much evidence in any country that there is a real interest in the Theosophical Order of Service? I am not in a position to know, but I would like to learn what the position is in various National Sections.

Is the Theosophical Order of Service alive as a coherent national body in any country? Is it organized on fairly comprehensive lines that will enable it to tackle any national problems in any country? Are there Theosophical Order of Service Groups, who work as groups, and not as individuals nominally and loosely linked to groups in various areas, who are tackling such problems, say, as the housing of the masses of the population, the questions affecting the health of massed populations, or prison reform and the total abolition of punishment in dealing with offenders, or the total abolition of all prisons? These and many similar questions call for organized and intelligently directed team work.

Does the team spirit exist in the members of the Theosophical Society? The Society has brought up its members in the fear of the Lord in the form of a Neutrality enthroned on high, despite the fact that its constitution allows it to work, in theory, at least, for all that is conducive to its First Object. That means that the Theosophical Society, as a Society, can do something, in theory, that is conducive to the welfare of the world and Brotherhood. This may be heresy. If so, then let the heresy be attacked! Let the heretic be drowned in much printer's ink!

Personally, the writer feels that the Neutrality of the Theosophical Society should be utterly respected where physical plane activities are concerned. The same thing applies to all our activities, I presume, if they are Theosophical in any sense.

The sad thing is that the influence of this Neutrality is felt outside the strict field of the Theosophical Society, and has to a very large extent influenced the field of the Theosophical Order of Service, and has done a great deal of harm in that area. That is not as it should be. The Order has no sort of Neutrality. It should be a body that is free in every sense to work without any limitations such as preclude the Theosophical Society for collective action. The Theosophical Order of Service should perhaps be able to elect and refuse to elect anyone as its President or as Head. It should be a responsible body, and by that one means what is understood as a democratic body. Its Executive Committee in each National Section should be responsible to constituents that elect it, and its members should be responsible for the election of the best and most capable Executive Committee. To some extent that sort of thing applies in the Theosophical Society, but, strangely enough, such a thing has not yet found a place in the T. O. S.

The Order had once upon a time a Plan of Departments, with a complete hierarchical organization clapped on its young head, and with fatal results. That Plan has now, rumour has it, been dropped, and a new form of organization is being sought after. The Theosophical Order of Service is now in its Causal Body, and is seeking new vehicles for its new incarnation.

Let us hope that it will provide for the elective principle and seek the suffrages of its members for all its officers and committees. Let us hope that the new constitution will allow for all sorts of groups, and encourage all sorts of group activities, and stress less "the individual effort under inspiration" of the Theosophical Order of Service as an abstract thing. Let us thrash this matter of the Order's organization out, not afraid of a Neutrality nettle—or anything else except our inherent inclination to be slack.

"PROPAGANDIST"

* * *

THE COUNT DE SAINT GERMAIN

The following note I sent to the editor of *St. Michael's News*, but wishing

to extend the "friendly challenge" to a larger public than is reached by that magazine, I have asked and obtained permission to publish it also in *THE THEOSOPHIST*, for anybody to take it up, who feels inclined to do so in the interests of truth.

Under the heading "More Light on the Parentage of Prince Rákoczi," in the last issue of *St. Michael's News* (p.74), some remarks of mine on this subject were published with some notes by Mme. de Ráthonyi, to which was appended the following *Sub-editor's Note*: "From these contributions it is apparent that authorities do not agree on the question of the Master the Prince's parentage." With all deference to the writer of this note, I regret to have to object to the use of the word "authorities". I am very sensitive on this point. I have not posed as an authority, neither in the above remarks, nor in the longer article in *THE THEOSOPHIST* (October-December). I have not asserted anything positively concerning the Count's parentage. In the latter article, meant as a serious historical study, not as a poetical phantasy, or a mystical vision, I expressly stated that I had only "to offer an *hypothesis*" (p.67), though based on historical documentary matter, exactly quoted, conscientiously translated, and minutely discussed. On the other hand, as I have indicated already in *THE THEOSOPHIST* (p.66, *sub. 1*), Madame de Ráthonyi positively asserts, without adducing any proof however, that the Count was the son of Francis Rákoczi I, that is to say that he was Francis II. But, in the words of Mr. Krishnamurti, I ask: *By What Authority* does she do so? By means of this note, I have therefore the pleasure of sending out to Madame de Ráthonyi the friendly challenge to clear our doubts,

(1) by disproving the truth of the Count's own assertions, reported to us by his contemporaries, that he was the son of Francis II, and not Francis II himself;

(2) by making good her assertion of his identity by documentary historical proof.

A. J. HAMERSTER

* * *

PSYCHO-ANALYSIS AND YOGA

In reply to Dr. Bendit's protest against my opinion on psycho-analysis, published in the December THEOSOPHIST, I shall accept his statement, just for the sake of argument, that psycho-analysis aims "at a complete and drastic re-education, which will set him (the individual) free" from "shibboleths, idols, nervous breakdowns and disgruntlements among our would-be yogis". I believe Dr. Bendit should stop here and not go further. But he claims that his psycho-analysis has no "connection with any body of doctrines, such as the Freudian," (and here let me remind the reader that my review was concerned with Miss Coster's book on Yoga and Psycho-Analysis of Dr. Freud's school); "but as the only term available for a technique of introspection designed to lead one to see the truth about oneself, and to liberate the egoic currents in the individual." My review referred to Miss Coster's book, and not to Dr. Bendit's "technique".

And suppose this "technique" was psycho-analysis. How does it stand in relation to Yoga? Will it help the individual to turn his energies from outward inwards, create a cosmos in his chaotic bodies, give him a foothold into the psychic anatomy of his being, make him a master of the hidden forces of his being and of Nature, win for him siddhis as a natural course of things, and make him a liberated soul? In plain language, is the freedom of the psycho-analyst the same as the *kaivalyam*, liberation, of Yoga? If yes, every psycho-analyst must be a manufacturer of Masters! And here Dr. Bendit and I agree to disagree.

K. L. M.

* * *

THE "ARTIFEX" ARTICLES

I

The articles by "Artifex" which have recently appeared in THE THEOSOPHIST, bearing as they do the evidence of hasty judgments based upon superficial and inaccurate information, are calculated to bring the Theosophical Society into disrepute with those who have an

extensive and accurate knowledge of the countries, individuals and events with which these articles deal with such self-assurance. This is a pity, if we value the standing of the Society in the world, because it lays Theosophy and Theosophists open to ridicule among the well-informed members of the public. Can nothing be done to prevent our members making themselves, and what is of more concern, the Society, ridiculous, by the irresponsible broadcasting of their views on matters with which it is painfully obvious they have but a slight acquaintance?

LEONARD C. SOPER

II

My dear Artifex,

Though I may not be acquainted with you physically (I may, of course, have met you in your peregrinations) I am intimately acquainted with you otherhow; there is hardly a phrase, a word, and there is certainly not one idea, in your Article I, in the August THEOSOPHIST, with which I am not in perfect sympathy.

D. W. M. BURN

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"THE POOR IN MIND"

Mr. J. W. Hamilton-Jones, in last month's issue, states: "For twenty years our printing presses have been kept busy pouring out a continual stream of psychic literature which only the poor in mind could swallow." I scarcely think that I shall be held to be guilty of sinful pride if I decline to be classed as "poor in mind," and yet during those twenty years I have found that psychic literature of extraordinary value, as an aspect of Truth which I could build into the synthesis which I have received from other Theosophical writings. Within the Society, there is perfect freedom not to believe *or to believe*. By a declaration of the General Council, Mr. Hamilton-Jones is guaranteed his "right of liberty of thought and expression thereof"; but is it "within the limits of courtesy and consideration for others" to label those who can believe what he cannot "poor in mind"?

C. JINARĀJADĀSA

ENTRE NOUS

"I BELIEVE THAT THE DEAD
STILL LIVE"

MAURICE Maeterlinck, under this caption, writes in the *Daily Express* (London):

When I think of my mother, my father, my two brothers, or of five or six friends who are dead, they seem to me still to be living. They are as definitely alive now as they were before their death. They are about me, and I do not need to touch them to know they are here. I have not the slightest doubt. I recognize them better than I would if they were alive. They do not change, they have lost their little faults, and are always smiling, as if they had just come back from the most beautiful of all countries.

The dead would not go away if we only wanted to keep them beside us, but they are afraid of troubling us. It is a strange experience to see a number of them round us. They do not seem to know one another any more. It is because they are living only for us.

When we reach a certain age, if we were to make it a habit to keep in touch with the dead they would be our best companions, the only ones whom we could trust and who have something to teach us. We would not want any others.

Instead of calling to them and loving them, we press them back into oblivion, and we are afraid of them. *They have become ghosts because we never call to them. They are timid because we mistrust them.*

They communicate with us by their presence. When they speak from the profoundest secret depth of our being, a warning, a reproach or a piece of advice comes up to our consciousness.

I have many times experienced this strange phenomenon: I think of a friend, perhaps a school chum whom I knew sixty years ago. I perceive that one of these persons is present. But after inquiry I learn always that he is dead.

Our life will change completely from the day we begin to associate with and understand our dead who are still with us. Count them carefully, forget no one; these constitute real riches in your life.

We are the cemeteries of our dead; but it is a lively, busy cemetery, like a fairy village in children's tales. The dead who live in us are always happier than we are. If we had no dead behind us, if all we owed to the dead, if all we thought dead did not still live in us, what would be left to us, and what would we be?

(Count Maurice Maeterlinck, author of *The Blue Bird* and other famous plays, is seventy-two. Though a Belgian, he now lives in the south of France. Maeterlinck's interests have ranged from boxing and bee-keeping to poetry and the stars.)

* * *

NICOLA COLANGELO

Reproducing under this heading a portrait of a middle-aged man, apparently a Southern European, a liberal-minded American journal (which we have not been able to identify) writes:

This unusual character claims to be a "Messiah," and a jury in Superior Court declared him guilty of being a fraud. He appealed. Soft spoken, mild-mannered, he says he is spiritually guided. Moses, Confucius, Buddha, claimed divine guidance, and were ridiculed by some, would you say who did not understand them.

Any human who reaches a higher plane of mental development, claiming wisdom, knowledge of spiritual truth, is apt to be misunderstood. That is history. Even the Master was misjudged and persecuted. The spirit that interpenetrates the human body, using the nervous system as telegraph wires for receiving and transmitting by means of the brain cells, is an ever-active principle leading to higher development, and increasing possibilities without limit. If mortals would seek to understand and use the dominion

bestowed upon them by the Creator they would understand the admonition: "These things shall you do and greater than these." There is a difference in spiritual and material thought. The unseen powers are greater and more helpful than the few which man applies to daily use, but he can rise from the sordid life by breaking the crystals of limitation, and soar to undreamed possibilities with which he is endowed. Oriental teaching is a science in ways that seem mystical and magical, but which are natural in their plane of development. Milton said: "The mind in its own place, and in itself can make a heaven of hell, a hell of heaven."

* * *

PROPHECY AND MATHEMATICS

Alan Leo was an astrologer *par excellence*, and we remember hearing him say that astrology was as exact a science as mathematics. It seemed to him to be just a matter of reading Nature's open book. So is prophecy equally exact (or inexact) according to a writer in a London journal, and there is much to be said for his argument, having regard to Past, Present and Future as the Eternal Now. He writes:

This is the secret of prophecy: The Unconscious in its blind all-knowingness flings up into consciousness a picture of what will be. This is a "presentiment," a "warning," a "prophecy".

It is nothing but the working of the law of causality. It is astronomical law working in the microcosm.

The Unconscious has experienced 1, 2, 3. It proceeds to show that 1 plus 1 equals 2, and that 2 plus 2 makes 4. Knowing what has been, it knows what will be.

A "warning" is a picture tossed into the conscious mind by the Great Blind Mathematician, the Unconscious, revealing what must inexorably happen in the future from lightning-like calculations based on the past.

Prophecy is a branch of mathematics. The fatality of things is absolute. Events are as rigid as eclipses and planetary law. Seers are gifted with the same power as born mathematical and musical prodigies—who are not real geniuses, but great mechanics. They are not creators, but rigid reasoners. A seer blueprints a house that does not yet exist. He is the forecaster of the Unconscious Mind, its tool, its servant.

But why the *Blind* mathematician?

* * *

AVIATION WAS AN OLD SPORT OF THE AZTECS

We are not dependent alone on the great Puranic epics of the Hindus, or upon clairvoyant investigation, for our knowledge that the Atlanteans carried the use of aeroplanes to a high pitch of excellence. The description of these "birds of war" given by Mr. W. Scott-Elliot in *The Story of Atlantis* is confirmed by Professor M. J. Tenenbaum, Polish Archæologist, who, after nine years of research in Mexico, reveals that

an Aztec ruler named Netzahualcoyotl was in the habit of gliding from the Mexican mountain heights down into the valleys. Moreover, the Aztec king founded a school of aviation for his people, who already worshipped the humming-birds and herons, and quite naturally turned to studying the technique of their deities in flight.

Professor Tenenbaum recently exhibited to a group of Spanish scientists at Seville

a stone engraving found in the Aztapotzalco excavations in Mexico on which is traced the design of an Aztec glider called "Crir". The "Crir" was described as "an ingenious appliance having wide-spreading wings, fabricated from storks' feathers".

The professor said he found pictures of goggles for Aztec airmen "not so very unlike those worn by aviators to-day". Instead of helmets, he added, the Aztecs wore high fur mufflers around the neck and covering the lower part of the face.

* * *

INDIAN YOGI'S TRANCE

From time to time Indian papers record a phenomenon such as the following, which lately took place in Hoshangabad :

A Naga Sadhu, Disciple of the Mahant of Kripalpuri, Juna Akhara, Benares, is demonstrating here a marvellous feat of nine days' Yogic Samadhi (trance). At the beginning of the current Navaratri festival, seven days ago, he sat down and allowed himself to be covered up to his breast with earth over which wheat seeds were sown. The crop now is about one foot high, and the Sadhu still sits motionless without any visible signs of life. He breaks Samadhi on Dasarah Day. Large crowds are assembling daily for his Darshan.

* * *

GHOSTLY DUEL SEEN BY ACTRESS

A ghostly re-enactment of an ancient combat beneath the ruined walls of a mosque, a man decapitated with a scimitar, the headless body rushing straight at a motor car, a pair of evil black hands descending to strangle her to death—these are the details of a horrifying experience which befell a Bombay stage artist on a lonely road outside Ahmedabad city, according to a story published in the *Evening News of India*, Bombay.

The correspondent says the artist concerned was driving alongside ancient Muslim tombs shortly before midnight, when she was astonished to see a white figure standing right in the middle of the road.

When she stopped her car and looked more closely, she found the figure was more than life-size and was transparent. Looking to the right she saw a fierce duel in progress, and suddenly one of the combatants swished off the head of

the other with a scimitar, and to her horror she saw the headless body, spouting blood, dash straight to her car. She screamed and fainted, and later she found herself and her car in a field a few yards away.

When she narrated the story to a German occultist, he promised to follow her the next night to the spot. When they reached the spot the occultist heard a loud laugh, and the next moment saw a pair of huge black hands descending over the back of the car. He stabbed them with a dagger and saved the artist who had fainted.

The artist is reported still to have blue marks round her neck.

* * *

MYSTERIOUS WARNING AT SEA

The following story appears in the November issue of the *Wide World*. It refers to a remarkable voyage in a 40-foot sailing-boat, Mr. Erling Tambs and his wife being the only occupants. In this fragile craft, named "Teddy," they cruised round the world, and spent about four years in visiting several continents and encountering innumerable adventures. The following incident occurred in the Bay of Biscay soon after leaving Le Havre in the early part of this adventurous voyage. It is described here in the exact words of Mr. Tambs:

I took the watch from two o'clock, and was sitting in the cabin, smoking my pipe, while my wife slept in her bunk. From time to time I would stick my head up from the companion-way and take a look out. There was nothing to be seen but scudding clouds, breaking seas, and now and then a glimpse of a waning moon.

In a sailing-vessel going her way at sea various noises blend to form a continuous, monotonous concert to which one gradually becomes accustomed. There is squeaking and creaking, knocking and rumbling, groaning and shrieking. Such

sounds contain no disturbing elements. One accepts them as natural—learns in time to distinguish and localize them. Eventually the medley grows soporific.

I must have dropped asleep on the bench when suddenly I awoke. *I had heard a "strange" noise—a knocking I could not locate.* However, being very tired, I must have slumbered again. Then, with a start, I was jerked into complete wakefulness. *Once more I heard that unfamiliar sound—a distinct knocking, three times repeated.* I listened, sitting bolt upright. *A third time I heard the knocking—insistent, warning, as if produced with a hard knuckle*—which seemed to issue from the companion-top.

Seized by an instinctive uneasiness, I rushed on deck. Heavens! What was that? There was a red light close ahead of the lee-bow, and under it the huge black hull of a big wind-jammer on the starboard tack!

Hard down the helm! Would "Teddy" come over? It was a tense

moment, for the great bulk of the barque was steadily drawing nearer, with the water shooting out through her scuppers and weather-ports. Then our forestaysail came aback, "Teddy" fell away, and we scraped clear.

The barque swept swiftly by. As she passed us I saw an officer standing by the poop-rail, and he called out to me quietly in French: "You have the good luck, Monsieur!"

I did not relate this episode to my wife until a year later. There must, I suppose, be some natural explanation of the mysterious warning that roused me in the very nick of time, but I have never been able to decide what it was.

Those who have read C. W. Leadbeater's invaluable book, *Invisible Helpers*, will find no difficulty in explaining how this warning was given.

J. L. D.

CENTENARIES OF 1935

SIR THOMAS MORE AND MARK TWAIN

AMONG the Centenaries of first interest to be celebrated this year is specially that of Sir Thomas More, a Utopian idealist and Chancellor of England under Henry VIII, who, we are privileged to know, is to-day an English Adept. In his *Utopia* one finds "the clearest of all expressions of a profound understanding of what we may truly call the mode of Occultism". He stood for high spiritual principles against his King, and forfeited his life, suffering execution on July 7, 1535. He went as grandly to his death as he had grandly lived.

The chief centenaries of the year are as follow:

May 26. The Venerable Bede, English monk and ecclesiastical historian, died 735.

July 6. Sir Thomas More, died 1535.

Nov. 30. Samuel L. Clemens, better known as "Mark Twain," American humourist, born 1835.

THE THEOSOPHICAL FIELD

EXTRACTS FROM A LETTER FROM MR. WARRINGTON

Steamship "Silver Palm," Somewhere in Mid-Pacific

SINCE leaving Adyar, Mrs. Warrington and I have visited twelve Lodges, where chiefly I held question meetings; I have also addressed five groups of students of high schools and universities, and once a group of Government officials and their friends.

Before this, however, we spent six weeks in Kalimpong by courtesy of our new Vice-President, who lent us his lovely hill home, "Himani," with generous hospitality. During our stay there we motored up to Darjeeling through the tea gardens, and afterwards drove up to Sikkim and on to Gangtok, its capital. This latter trip was brought about through the kind assistance of Rai Sahib Hari Prasad Pradhan, F. T. S., member of the Maharaja's Council of State. Here we witnessed the annual Tibetan dances as guests in the Maharaja's tent. We also had luncheon with him and a few other invited guests. His Highness's elder brother, known as the Rimpochey, permitted us to visit the royal temple, where we had the pleasure of discussing some points of mutual interest. Before leaving Gangtok our good friend the Rai Sahib arranged a meeting among his prominent friends before whom I spoke on Theosophy. Among those present was an old acquaintance of H. P. B.'s. We were also honoured by the presence of a Justice of the Supreme Court (if I remember the title correctly) and the General Secretary to the Maharaja, Mr. and Mrs. Duffey—so gratefully remembered by many who have visited that beautifully placed capital. When we were in Darjeeling I addressed the Lodge in its nice little hall. It is an earnest group, and I should think Darjeeling would be a favourable place for a vital Centre.

After leaving Kalimpong's delightful "Himani," we made a long leap to Delhi. There I spoke to the Lodge in the Theosophical College where it has its room. At Agra, our next stop, I met with the small Lodge and answered a few questions. Before parting, it was proposed that I should address the students of the University. This I did, there being about five hundred present. The questions asked were interesting and significant. Before leaving Agra, we paid two visits to the immortal Taj Mahal, one of them being at sunset when a golden sky provided a glorious and fitting background for that matchless object of loveliness.

Our next stop was Benares. Here we were met by the ever-helpful General Secretary, Panda Baijnath, and a group of his associates. We were entertained at Mrs. Besant's "Shanti Kunja," where her atmosphere is still felt as keenly, so it seemed, as when she was seen seated on her chowki working at the production of her deathless writings. Our reception at Headquarters was so spontaneous, so generous, and the invitations to meals by our good friends Mrs. Kitty Shiva Rao, Mr. and Mrs. Sanjiva Rao and Mr. and Mrs. Ronald Craig, were so cordial, that we deeply sensed what it means to come into a Centre of Brotherhood. There is nothing that can take its place. My first meeting was planned by a few members for answering questions about Krishnaji and his teachings. At this meeting I was interested to see the preponderance of youthful faces. What I said in reply to the questions was obviously relished by the young more than some of their elders. Also, by invitation of its Principal, Mrs. Sanjiva Rao, I addressed the Girls' High School. We called at the home of Dr. G. N. Chakravarti and Mr. Bertram Keightley. During the reception given to us just before our departure, we had the pleasure of a brief talk with Dr. Bhagavan Das, who had come in from his home some thirty miles distant to be present.

From Benares we went to Patna. Here we were entertained by Mr. R. K. Sharan, the energetic Secretary of the Bihar Theosophical Federation, at the fine home of a prominent Government official, a friend of his, who was out of town. There was a question meeting for members and their interested friends, and later I spoke to a large group of University students, who packed the hall and galleries. From Patna we visited Gaya, where we were entertained by the mother of our late friend, Mr. Yadunandan Prasad, and her delightful family. We were driven out to Buddha Gaya, and in the evening I spoke before a hall filled with High School students.

Our last stop in India was Calcutta, through which we had passed twice before, always to find our hospitable Vice-President meeting us in his nice big car. Here we were entertained, as once before, by the General Electric Company's Chief Engineer, our Mr. P. S. Jackson, who, and his service-loving wife, are always so generous in keeping almost open house for such wandering Theosophical creatures as ourselves. In Calcutta I gave a question meeting for members and friends.

From Calcutta a short sea voyage brought us to beautiful Rangoon, where we were entertained by Mr. and Mrs. Bilimoria in their attractive home in the University estate. Our last day, however, was spent at the home of Mr. U. Paw Tun, former Mayor of Rangoon. Mrs. Paw Tun was Miss Beth Jewett, a friend whom I had known for years at the Hollywood Krotona. A reception was given to us at the Theosophical Headquarters, on which occasion an address of welcome was read by the General Secretary, Mr. Naganathan, to which I made, I am afraid, not a short reply. The following evening was given to answering questions, and afterwards I visited and spoke to the Girls' Theosophical School (250) and then the Boys' School (500). Our impressions of the work in Rangoon were most favourable. The General Secretary is one of those practical mystics who manage to get the best things done with ease and success. He has many irons in the fire for Theosophy, not the least of which are the schools. It was a joy to look into the hundreds of bright faces and to meet the

fine corps of teachers. The financing of so important and large an activity, as also the Headquarters building which is all paid for, was no light undertaking. We can say without reserve that the work in Rangoon is very vital and promising; but one wonders if it may not be possible to draw the Burmese into it, for so far as we could see only Indians were in evidence, with here and there a white face or two.

After Rangoon we sailed for Belawan Deli, a port in Sumatra, for a brief stop. From Belawan Deli we proceeded to attractive Singapore, where there is a flourishing Lodge formed of many race types—mostly of young people. Here I spoke twice, the second time at the farewell tea given to us by the Lodge. Our entertainment was at the small, exclusive little hotel conducted by a very kind member, Mrs. Prior. It is called Temple House, and consists of an old Chinese Temple with many patios and the fascinating roofs in true Chinese architecture with ornate decorations in glazed tile in relief—a place of rare charm. The materials had all been brought from Peking at great cost. It is now for sale, and one would be happy if it could become the property of the Lodge as its headquarters. But the cost, alas! would be too great. There is much potential energy in this Lodge, some of the youthful members being full of energy and enthusiasm which augurs well.

After Singapore we visited, unexpectedly, a small port in the south of Sumatra, and then made our first port in Java—Batavia. There we were met by Mrs. Gonggrijp, Miss Lillie van Thiel, well known at Adyar, and Meynheer Mangalaar Meertens who was also there recently. We were driven at once to the admirable little Theosophical community, Blavatsky Park, where in the evening I spoke, replying almost solely during the evening to one question: "Tell us about Adyar". It had been planned by Mr. van Leeuwen, the General Secretary, that we should proceed the next day to several places, including Bandoeng where he resides. But unfortunately we had to forego this and proceed direct to Djocja instead, which is the nearest stop for the famed Borobudur, the reason being that our boat had reached Batavia a day late,

and was now going to depart from the other end of the island, Soerabaya, two days ahead of its published schedule, thus cutting our time for Java in half. We were very sorry thus to miss seeing Mr. van Leeuwen, whom we had anticipated meeting.

In Djocja we were entertained by Meynheer Tjessens Keiser and his charming wife in their large country home where, in the evening, the usual question meeting was held for the Lodge. The subject, like that in Batavia, was "Tell us about Adyar". We visited, of course, the wonderful Borobudur and also the Hindu temple ruins in another direction now being restored by the Government.

From Djocja we proceeded to Soerabaya accompanied by Miss van Thiel whom we joined on the train from Batavia. On arrival we were entertained by Mr. and Mrs. H. Surie, and I spoke at the Lodge rooms in the evening—for the third time by request in Java, on Adyar. The leadership here both of the Lodge and the collateral movements is largely in the enthusiastic hands of Mrs. Surie, who is a whole host in herself. Just across the street from her home there are two attractive buildings occupying adjoining lots, one a Co-Masonic Temple and the other a Liberal Catholic Church; the Lodge headquarters is situated nearer the heart of the city.

From Soerabaya we sailed for Manila, touching briefly at Macassar in the Celebes on the way. On nearing Manila we were caught in "the tail" of a rather vicious typhoon which kept us at sea longer than would otherwise have been necessary, resulting in two days' waiting and watching for our arrival by a large group of Philippine members. Some had come for hundreds of miles to give their welcome, and had to return before our belated arrival. Soon after our ship had dropped anchor, a launch-load of members came aboard to greet us with quantities of flowers. Someone said there must have been a "cart load" the day before. We just had time for a bath and a quick meal at the hotel before rushing off to the Lodge headquarters for the evening exercises given by way of welcome. There was a cordial

speech of welcome by Mr. Ismael S. Zapata, the National President of the new Philippine Section of the Society, to which I replied, and then followed brief expressions of welcome by the Presidents of the various Lodges. Then came a programme of Philippine dances, music, singing, etc., which ran well into the late evening, with finally a supper at the home of the President. On the afternoon of the next day, after a delightful luncheon with our old American friends, Mr. and Mrs. George Ragan, at Fort McKinley, I answered questions at the Lodge. After this we were driven to the quay, where a large group of our warm-hearted brethren wished us godspeed to our California home. There is a considerable sprinkling of young folk in the membership in the Philippines, and all are enthusiastic. Theosophy to them is a thing of life and not mere theory. I am hoping much from this new Section.

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SOUTH AFRICA

Life is stirring a little faster in the South African Section, stimulated by the visit of Mr. Geoffrey Hodson. It is nothing short of an heroic venture to face the geographical difficulties of meeting the 175 members of this Section ranging from Capetown and Durban in the south, to Salisbury, Rhodesia, in the north. So acute is the racial problem, furthermore, that Theosophical campaigning is a fight against heavy odds, and for that very reason all the more urgently needed. One important fact on which Mr. Hodson has insisted is that the Section must regard itself as a distributing agent for the truths of Theosophy, "that it is responsible for the knowledge of Theosophy being spread to the furthest reaches of South Africa". To this principle he gave practical effect by founding the South African Youth Movement, whose power and purpose is to offer effective assistance in the solution of civic, national and international problems. This band of youth, non-political and inter-denominational, has adopted as its motto "Brotherhood and Service"; and its ideals are citizenship, beauty, freedom and peace. Branches are active in all the big centres, and it lies supremely with this young association to promote racial unity

not only in South Africa but in the world at large, and in the words of its fourth object, "to replace cruelty by kindness and ugliness by beauty". Godspeed the youth of South Africa. The future lies with them, and peace in a land racially very much disturbed.

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CAMPAIGN IN COLUMBIA

Brother José B. Acuña is starting out on a trip to the Republic of Columbia as the representative of the General Secretary of the Theosophical Society in Central America. Columbia has not yet a Section of its own, and is for the moment attached to Central America, whose headquarters are at San José in Costa Rica. Brother Acuña is a Theosophical worker of very long standing, and he goes to Columbia to get into touch with the members of the various Lodges and see in what way they can be assisted when the conditions are appropriate to form a National Society. The present obstacles to immediate formation are the great distances between Lodges and the expensive travelling if members are to meet frequently. One Lodge has a broadcasting station. Mr. Jinarājadāsa was unable to visit Columbia, and suggested to the members that they should invite Senor Acuña, and they have done so.

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"MAKER OF MODERN KARACHI"

After thirteen years of service as head of the Municipality of Karachi, Mr. Jamshed Nusserwanji—whose Convention Lecture in 1931 on the Ideal Municipality was widely circulated in the Press—has "handed over" to a successor in office, and received a civic address extolling his Municipal achievements. For twelve years he was President of the Municipality, and the last year Mayor under the City of Karachi Municipal Act, 1933. His colleagues were unanimously with him in all the costly schemes which he initiated—drainage and water services, lighting and roadmaking, financial rehabilitation, co-operative housing and banking, relieving congested quarters and laying out a suburban town named after him—all first-class measures which have made Karachi perhaps the most modern town in India.

"Your name will go down as the Maker of Modern Karachi," states the address, praising his self-sacrifice, idealism and practical service. The address was presented on December 6th, 1934.

In reply Mr. Jamshed expressed extreme gratefulness to the Creator for the fulness and richness of his life. "Day after day the old and the new Municipal Offices grew as glorious temples, and the work became worship, automatic and conscious." In every joy and every sorrow the hand of Merciful God was visible. Mr. Jamshed said he would never forget the "beacon light" of one whom he always felt and knew was his teacher—Dr. Annie Besant.

It is largely due to Mr. Jamshed's devotion and organizing ability that the Theosophical Lodge at Karachi, like his city, is one of the most enterprising in the Indian Empire.

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SHADOW CONVENTIONS

[It will be remembered that I suggested the holding of what I called, for want of a better term, Shadow Conventions—shadows of the International Convention to be held at Adyar in December, so that there might be a number of small Conventions, perhaps consisting of just a handful of people only, to receive and distribute some of the joy and power which must surely flow through the great Convention itself. Here is a response to the request. I confess I do not like the word "Shadow". Perhaps someone will suggest to me a more dignified and a more inspiring name.—G. S. A.]

I. CALCUTTA

Members of the Bengal Theosophical Society who could not attend the Adyar Convention organized a Shadow Convention on the 26th and 27th December at Calcutta. There was a large attendance of members and the public.

On each day the proceedings commenced at 4.30 p.m., with the recitation of prayers and the Universal Prayer. Then a Question-and-Answer meeting was held, lasting till 5.30.

On December 26 Moulvi Rafiq Ahmed, B.L., presided, and Mr. Sukumar Mitra, M.A., a youth of our branch, delivered an

impressive public lecture on "Theosophy and World Problems," explaining the deadlock and the dilemma of modern civilization, with apt quotations from the writings of the President (Dr. Arundale), the Vice-President (Mr. Datta), Dean Inge, Poet Rabindranath and others. The chaos and disharmony in the field of education, politics and industry could, he said, only be ended by the spread of the Theosophical Society and the bringing in of a race of Rajarishis who would occupy the seats of power.

On December 27 Mr. Nagendra Nath Bose presided, and Mr. Jogendra Nath Mitra, M.A., B.L., delivered a public lecture on "The Message of Theosophy". The Society, he explained, was established when Materialism was undermining the truth of all religions and preaching agnosticism. The Society boldly proclaimed that man could know God direct. In dealing with the Three Objects, the lecturer laid stress mainly on the higher possibilities and latent capacities of men and the brotherhood of men. Right thinking, he said, was the basis of right activities, hence the Theosophical Society appealed to men of right thought and helped them to act rightly. The present turmoil in various fields he ascribed to the absence of the brotherhood feeling among men for which the Society stood primarily.

II. ALLAHABAD

A Shadow Convention was held by the members of the Theosophical Society, Allahabad, at Lukerganj, at 5 p.m., on Wednesday, December 26. Mr. Mahipat Ram Nagar, President of the Lukerganj Centre, was voted to the chair. The meeting was a great success, and it was attended by a fairly large gathering considering the fact that Allahabad is a city of long distances. The audience consisted of young and old members besides a few sympathizers as well.

Short speeches were made on the value and significance of Theosophical Conventions by Messrs. N. Ramanadhan, (Sub-Editor, Allahabad *Leader*), Mr. Moolraj Mehrotra (Lecturer, Allahabad University), and Mr. Satya Narain Choudhury of Patna. The first speaker referred to

the perfect organization and to the harmony and order that reigned during Conventions.

Mr. Mehrotra suggested that the Convention programme should not be too crowded, and that the Convention should be held on the lines of the annual gatherings of Science organizations in Europe and America, where experts read papers relating to their particular subjects. Here also there should be experts on astrology, astronomy, occultism and so on. Further, the establishment of libraries and museums should be encouraged for the development of human excellences.

Mr. Choudhury said that he attached much importance to the First Object of the Society. Brotherhood gave a breadth of outlook and depth of understanding only by coming in contact with peoples of various nationalities, and not by mere study of books or making researches in comparative religions, though they were good in their own way. The following resolution was then passed:

"That this meeting of the members of the Theosophical Society, Allahabad, held at Lukerganj, conveys to their beloved President their heartfelt greetings and assures him of their unswerving loyalty and unabating confidence in his leadership."

III. AHMEDABAD

Members of this Lodge who could not attend the Adyar Convention celebrated it here in the shape of a Shadow Convention on all the four Convention days. The inaugural lecture was delivered by Dr. Karel Hujel, Ph. D., a Czechoslovakian scholar and student of Indian antiquities, who hopes to make a stay of some three weeks at Adyar for study, at the Adyar Library, of the manuscripts relating to his special subject.

On the following two days, short lectures by each member of the Lodge were given, expressing deepest homage and indebtedness to Theosophy, the Theosophical Society, its Founders and its leaders. On the last day, an Adyar Convention lecture by the President (Dr. Arundale) was read out to the unbounded joy of all present.

THE DIAMOND JUBILEE YEAR

PLANNING FOR A GREAT CONVENTION

THIS is a great year for our Society. In 1875 the Society was founded. In 1925 we celebrated triumphantly at Adyar our Golden Jubilee. This year we celebrate our Diamond Jubilee. There is sure to be great rejoicing when, in 1950, we reach three-quarters of a century of life in the outer world; and some of us older members may be present to participate. But the great event after this Diamond Jubilee will be the Centenary in 1975—marking the completion of a hundred years of service of Those who brought the Society into being. The older among us will then be young and full of the most joyous eagerness. Those who to-day are young will then be old, but more than happy to feel that they may depart in peace, having seen their beloved Society's safety assured for yet another hundred years.

Let us in this sixtieth year help to release such power, such wisdom, such goodwill, as shall enable the Society to move onwards towards those greater heights destined for her ascending.

First, let us all remember with growing positiveness the object of the Society's existence—Truth and Brotherhood: Truth as set forth in that which we know as Theosophy, Brotherhood as understanding and goodwill.

Second, let us send forth the Truth with increasing power. Let us establish Brotherhood in increasing strength.

Third, let us utilize to the fullest possible extent the resources which have accumulated during these sixty years, so that in this Jubilee Year we may raise the Theosophical edifice to still nobler proportions.

WORK FOR 1935

This Diamond Jubilee Year is a time for the sowing of the seeds reaped from the harvest of the last sixty years. Let us sow far and wide, wisely and well.

If I may offer my own personal suggestions, I would recommend as follows:

1. That we render active homage to Theosophy on all special occasions of celebration.

Let us take our stand on pure Theosophy, by which I mean the Truths of Theosophy as we may individually understand them, entirely apart from their resolution in terms of a specific application.

Let us have clear in our minds the eternal Truths of Life as we are able to apprehend them.

Let us be aware of these Truths, declare these Truths, share these Truths—just as they are. They have been set forth often and often. I have recently set them forth myself as I understand them. Let each one of us set them forth in clear and definite language, according to his individual apperception.

2. Let Lodges, Federations, Sections, pay homage to these Truths at special gatherings, at Federation meetings, at Annual Conventions.

Let November 17th be celebrated with very special enthusiasm, inviting prominent persons to participate.

I should like to see, instead of the ordinary lecture, a special lecture on "The Eternal Truths of Theosophy" as the Annual Convention lecture, as the special Federation lecture, as the lecture in connection with the celebration of November 17th, as a special lecture for a Lodge meeting.

Every Lodge throughout the world should at least once during this year hold a special celebration and have a special lecture.

3. That every Section throughout the world make a very special effort to send one representative to Adyar for the Diamond Jubilee International Convention, to be held from December 26th to January 5th. I am very eager to have a fully representative General Council gathering, with every Section represented

by a member, not by some non-member of the Section.

Sooner or later, for its own sake, every Section must make contact with Adyar. No better time than the Diamond Jubilee Convention.

I should like to hear of members compelled to say: "I cannot go myself," and to add: "but here is a little to help someone who can go."

General Secretaries should come if at all possible. If impossible, then some distinguished member able to represent the Section in very adequate manner.

4. Let us all pay homage to Those who sent the Society into the outer world, gratefully remembering Them for Their priceless gifts—Theosophy and the Theosophical Society.

Let us all pay homage to those who have been the standard-bearers of our Movement during all these years, gratefully remembering them too for their great wisdom and for their selfless devotion to the Cause committed to their care in the outer world.

Let us all look forward joyously to the Future, determined to keep flying Flags which have never once been lowered.

5. Let us cause this Jubilee Year to be a year of GOODWILL among ourselves. We have had our differences. We have them. We interpret, we work, differently. But let us be finely, happily, unreservedly, together.

At Christmas-time Christians are exhorted to be friends once more, whatever they may have been before. Peace on earth and Goodwill. Let there be among us Peace and Goodwill. With these we can accomplish miracles. Without them we are but as the world itself.

Any member of our Society, any Theosophist, who does not feel that in his heart he can be a real friend to every other member of the Society, to every other Theosophist, is a Theosophist but in name. What matters infinitely more than teachings, than teachers, is the fact of the Universal Brotherhood of Life. To be a Theosophist is to know and live this fact.

THE 60TH CONVENTION

The Diamond Jubilee Convention will be a very unique affair indeed, but I am

not just at present able to disclose the feast of specially good things which will make the Convention memorable to all who attend it.

There will, of course, be special lectures on Theosophy. There will be special conferences, I hope, on the great religions from the point of view of the fundamental and original purpose of each. There will, I hope, be a special Educational Conference and a special Women's Conference. There will be some very special entertainments in the form of Indian plays and other demonstrations of Indian culture, under the direction of the Adyar Players and in the Theatre which is about to be built.

There will also be special courses of lectures by eminent Theosophists on various aspects of Theosophy, for members who are able to spend a month or so at Adyar after the Convention is over.

In *The Adyar News* you will be able to read of the plans for the Diamond Jubilee Convention as these unfold.

A special Theosophical Conference will be held in October in Benares at the Headquarters of the Indian Section. On November 17th there will be a great celebration of the 60th anniversary of our Society's foundation. This will also take place at Adyar, though, of course, there will be celebrations of this day in every Lodge and at every Headquarters throughout the world.

AND THEN, ON DECEMBER 26th, THE INTERNATIONAL DIAMOND JUBILEE CONVENTION WILL BEGIN AT ADYAR. IT WILL LAST AT LEAST UNTIL JANUARY 5th, AND SOME OF THE ACTIVITIES MAY BEGIN EVEN EARLIER THAN DECEMBER 26th, THOUGH NOT, OF COURSE, ANY OFFICIAL BUSINESS.

SOME HOPES FOR CONVENTION

1. We hope that the various greater Avenues on the Adyar Estate will bear appropriate names, by the time the Convention begins.

2. We hope that the more important trees and bushes and plants will bear their own individual names, by the time the Convention begins. It is as important that our delegates should be acquainted with their fellow-delegates from the vegetable kingdom as with their fellow-delegates from the human kingdom.

3. We hope that the Theatre, in part endowed by Mrs. Stead, may be at least partially erected, by the time the Convention begins. A very fine site has been selected, and it only remains to have a very fine building, especially if we could receive some more gifts for the purpose.

4. We hope that, under the guidance and direction of Mrs. Adair, a new feature may become part of the Convention, when it begins. It will be an Eastern Bazaar, but wild horses will not draw from me all that those two words mean in the mind of Mrs. Adair.

5. We hope that the Young Theosophists, who managed a Food Booth so excellently at the last Convention, will manage another on a larger scale, by the time the Convention begins. And we hope they will have a Booth near Headquarters as well as near the Bhojanasala. Many delegates complained that it was a very long way to go to the Bhojanasala in between meetings when they were faint for want of food.

6. We hope that there will be an International Convention of the Plant World in a special part of the Estate, under the Presidentship of Mr. Jinarājadāsa. Plants and flowers, and even weeds, are gathering here from all parts of the world, and we hope they will stay together at least for the Convention, so that delegates may see how international we are from the point of view of the vegetable kingdom.

7. We hope for a number of very important Conferences on the Essential Origins of the great Faiths. We are beginning to organize these, and for the moment nothing more can be said.

8. We hope that the International Convention lectures will be on subjects purely and definitely Theosophical—straight Theosophy, in fact; and we hope that some of our leading Theosophists may be present to deliver them.

9. We hope that "Shakuntala," the wonderful Indian play the Adyar Players hope to produce for the Convention, will be a landmark in Indian dramatic artistry. The Ajanta Frescoes produced by Shrimati Rukmini Arundale at the last Convention were unanimously praised as full of delicate beauty and Indian spirit.

10. We hope that the attendance of delegates will surpass all attendance-marks, past and future, except the attendance at the 50th anniversary; and that of the Centenary, when there will be 100,000 delegates present.

11. We hope that there will be a fine bust of Bishop Leadbeater to be by the side of that of his great colleague, by the time the Convention begins. It is too much at present to hope for a great statue of Dr. Besant in one of her great lecturing attitudes. The cost is beyond the contents of the emaciated purses of our members, just at present.

12. We hope—are we very daring?—that during the course of the Diamond Jubilee Convention the foundation-stone may be laid of a great building for the Adyar Library. Our present accommodation is already beginning to be too limited; and the 50th anniversary of the foundation of the Library would be a happy occasion for the laying of the foundation-stone of its reincarnation on a greater scale.

13. We hope there will be a representative Conference both on Education and for Women, during the course of the Diamond Jubilee Convention.

14. We hope that there may be some very special literature produced for sale at the Diamond Jubilee Convention.

15. We hope, but here the hope is not as robust as we should like, that every Section throughout the Society will be represented at the Diamond Jubilee Convention by a real honest-to-goodness member of the Section. What a meeting of the General Council we should have if every Section were thus represented! But. . .!

16. We hope that the Besant Memorial School, at present only with a few classes active, will be a full High School, by the time the Convention begins.

17. We hope that the Besant Scouting Centre will be nearer to its goal of a small Gilwell Park, by the time the Convention begins. Gilwell Park is the name of the great Scout Training Centre in England, to which Scouts come from all parts of the world for education in Scout-craft.

18. We hope that we shall be able to pay even greater attention to the conveniences of the delegates than heretofore,

and that the weather will attend in his or her finest garments, as she or he did at the last Convention.

More Hopes to follow!

And only ten months in which to materialize them!

APPOINTMENT OF AGENTS

Mrs. Josephine Ransom and Mr. Sidney Cook have been appointed official Agents for the Diamond Jubilee Convention for Europe and the United States of America respectively. Mr. Cook has been asked in addition to act for Southern America until a special Agent can be found for those countries.

The duties of these Agents is to receive names of intending visitors to the Diamond Jubilee Convention, and to facilitate in every possible way both the journeys of such visitors from their various points of departure to Adyar, and also to be intermediaries for the arrangement of the necessary accommodation of such visitors at Adyar itself.

It is hoped that Steamship and Railway Companies will give special concessions to visitors to the Diamond Jubilee Convention. A special officer is being detailed for this purpose in India.

Intending visitors should make all their arrangements through these official Agents, as by so doing they will probably add much to their conveniences, as well as take away not inconsiderably from the cost of the journey.

Visitors who write to Adyar direct will be referred to these Agents. Very early application is essential, as the accommodation at Adyar is necessarily limited.

There will be a special Theosophical Conference in Northern India, at Benares, in October, probably on the 5th and succeeding days. Visitors to the Diamond Jubilee Convention are invited to include Benares in their itinerary if possible. Benares is an historic place Theosophically, as well as otherwise, and between the Northern Conference and the International Convention at Adyar visitors could see a little of wonderful India: Agra, Allahabad,

and possibly some of the more northern places of ancient historic importance.

QUESTION-AND-ANSWER MEETING

We want that the important Question-and-Answer meeting which will be held in connection with the Diamond Jubilee Convention shall be as representative as possible of the questions, doubts, difficulties, which are most prevalent among the most thoughtful of our membership. There will be present at the Convention a number of erudite members of our Society who will be able to deal with these questions and doubts and difficulties. And, in addition, there is the whole Society to answer them.

I ask every member who has such questions, doubts and difficulties, to send them in to me without delay, of course in the briefest possible form. Preserving the anonymity of the questioner I shall circulate some of the most important of them among our greatest experts in various parts of the world, so that I may receive a number of answers from a number of different points of view. I shall ask that these answers be as concise as possible. Some of the questions I shall keep to be answered during the course of the meeting itself.

We shall thus have, I hope, a considerable number of really important questions, to which there will be a number of authoritative answers. Such questions and answers will be read at the meeting, and will be published in *THE THEOSOPHIST*.

Will General Secretaries and other officers kindly give wide publicity to the above, and arrange for questions to be sent to me at the earliest possible moment?

It may be desirable for Presidents of Lodges either to send to me questions which are constantly arising, even though nobody may for the moment be asking them; or it may be useful to hold a special meeting of the Lodge at which questions shall be received and definitely formulated, to be sent to me in due course.

Questions, doubts and difficulties may either be as to the policy of the Society, or as to methods of study, or as to some specific subject of study, or as to the attitude which should be observed in certain connections, or on any other matter

of general interest to our membership. Of course, questions will *not* be answered on purely personal matters.

But I hope for a really representative number of questions, etc., from all parts of the world. They may be sent in any language convenient to the sender. No names will be published.

THE DIAMOND JUBILEE YEAR BADGE

I invite artist members to send me in designs for a Badge commemorative of the great occasion of the Diamond Jubilee Year, which can be manufactured at a very reasonable cost, so that it may be used as the delegate's badge for those attending the Convention, with possibly some special distinguishing feature, and also be available for sale to members generally. These designs should be submitted at the earliest possible moment.

My own preference is for the double triangle, the upward-pointing triangle in gold and the downward-pointing triangle in blue. In the centre the number 60 in large figures. Then, in the top small triangle, the figures 1875, and in the bottom small triangle the figures 1975. On the right of the badge, as you look at it, in the upper triangle, the words NEW YORK. In the lower triangle the figures 1925. On the left of the badge, as you look at it, in the upper triangle the word ADYAR. In the lower triangle, the figures 1935.

The badge would thus be a solid affair, and if not too costly I should like it to be in metal. Cardboard is too prosaic.

But I am not an artist, and perhaps my idea is crude, and all the rest of the condemnatory adjectives of inartistry. But I would make bold to insist that the design must be simple and clear, conveying a message in a clear and emphatic manner.

Now may I ask artists and other competent designers to get to work without delay? I want the design as soon as possible, for it must be on sale by October at the latest.

There must, by the way, be a ring at the top so that a piece of ribbon may be used to hang it on dress or coat, or round the neck.

In the case of actual delegates to the Diamond Jubilee Convention my design

would be further embellished by some distinguishing mark.

THE DIAMOND JUBILEE YEAR AUSPICIOUS FOR JOINING THE SOCIETY

Persons who join the Theosophical Society in 1935 and in the earlier months of 1936 are specially fortunate. To become a member of a Movement on the occasion of one of its greater Festivals is of particularly happy augury for the future both of the individual concerned and of his or her family and friends.

I hope, therefore, that members of the Society will do their utmost to spread among their surroundings the great Truths of Theosophy, so that the opportunity to join may draw near to as many as possible.

We have no desire to engage in what is called a "Drive" for new members. We are not interested in having in the Society a quantity of members who have joined as the result of some intensive effort to add to our numbers. Ours is a spiritual Movement, and should be joined only as the result of a steady inner urge and never as the result of the solicitation of well-meaning but un-understanding friends. A passionate appeal to the public to join the Society is entirely out of place, and no less out of place would be private persuasion and personal influence. The only result of such activity is a most undesirable instability in our membership, so that at the approach of bad weather such members as join without due thought prove themselves to be untrustworthy sailors. Quick come generally means quick go—bad alike for the individual and for the Society.

On the other hand, to be a member is to matriculate as a student in the real University of Life. Therefore is it our duty to give as many as possible a knowledge of our Truths so that perchance, being ready for them, they may enter our ranks and move more swiftly onwards to the goal—some day taking their degrees and passing into higher regions of growth and study.

May I, therefore, ask every member of our Society who is seized with the honour

of its membership to take advantage of the favourable influences now connecting the Society with the world, and to do all in his power to bring Theosophy to the notice of some in his surroundings? Let the Truths be their own advocates. Let him not for a single moment try to persuade or in any other way influence. There are probably some in his vicinity who will be ready this year for Theosophy, even though they may not have been ready heretofore. Let us not allow the Diamond Jubilee Year to slip by without fully utilizing the special opportunity it offers each one of us.

Of our 30,000 membership, I am sure there must be at least 20,000 each of whom could have the privilege of helping to membership one individual ready this year to take the great step forward of joining the Theosophical Society.

How splendid it would be if by the end of the year our increase in membership reached the 50,000 mark, not by undignified drum-beating, but by allowing the marvellous music of Theosophy to find its own way into the hearts of men.

May I count upon every member who reads this note to be active to this end?

There is no greater joy than to help a friend to share with you the eternal wealth of Life.

THE FLAG OF THE THEOSOPHICAL SOCIETY

I want to fly at Headquarters the Flag of the Theosophical Society. But what is the Flag? I believe that Colonel Olcott designed a Buddhist Flag. Dr. Besant had a Home Rule for India Flag. The Indian National Congress has a Flag.

I should like to have a Flag for the Theosophical Society, and, speaking personally, I should like to have the great Seal of the Society as the centre. But of what colour shall the cloth be on which the Seal is to be printed or woven? I vote for gold; but probably some will vote for white.

I should very much like to have suggestions, though of course the General Council alone can decide upon the official Flag, if it approves at all the idea of having a Flag.

I invite designs in colour, and I am hoping that on December 26th, the day of the opening of the Diamond Jubilee Convention at Adyar, a great flagpole on the roof of the Headquarters will carry the Flag of the Theosophical Society. And I hope, too, that throughout the world the Flag of our Society will be flown on this occasion and on all other Festival Days of our Movement. BUT NEVER HALF-MAST!

THE DIAMOND JUBILEE CONVENTION TRAVELLING FUND

I am hoping that delegates from all parts of the world will be attending the Diamond Jubilee Convention at Adyar. But it is obvious that many members might be eager to come to whom the expense would be entirely prohibitive.

I therefore venture to ask members who are in a position to do so to subscribe to the above Fund so that from it I may be able to make grants to members whose presence would be very desirable.

I propose to make priority allocations to the travelling expenses of General Secretaries of Sections which are entirely unable to send any representative on their own account, owing to financial stringency. Where a General Secretary is unable to travel, then a grant might be made to an official representative appointed by the Section Council.

In Southern America and in parts of Europe there are Sections which cannot possibly afford to send a representative. I should very much like to make a grant from this Fund to make the impossible possible.

If any money remains over after these priority needs have been satisfied as far as is possible, then it might be left to my discretion to give help where it would seem most useful.

Subscribers are entitled to earmark their donation for any particular Section; and I would suggest that perhaps the Sections which are more well-to-do might take under their wings Sections which have been impoverished by the existing financial depression.

Donations may kindly be sent to the Treasurer, The Theosophical Society, Adyar, Madras, and marked "For the

Diamond Jubilee Convention Travelling Fund".

We have had, or should have had, a Silver Jubilee. We have had a Golden Jubilee. We are now having the Diamond Jubilee. These have all been great occasions. In 1950 we shall have the 75th Anniversary, which may possibly be called the Adyarium Jubilee. And then the CENTENARY! What a splendid response the then President will have for his Centenary Travelling Fund! You and I may possibly either be profiting from it or subscribing to it. In the meantime we have the opportunity of the Diamond Jubilee Fund. And especially, if you cannot yourself attend, please help a fellow-member to attend. The very smallest contributions will be welcome.

LETTER TO INDIAN LODGES¹

THE THEOSOPHICAL SOCIETY,

Adyar, Madras,

January 21st, 1935.

DEAR COLLEAGUE,

I have kindly been permitted by your General Secretary to address you direct on the subject of the activities in connection with the Diamond Jubilee Year of our Society.

I am very anxious that our Indian brethren specially shall throw themselves with energy and enthusiasm into making this memorable year a great success and an evident sign that the Theosophical Society has lost nothing of that virility which has characterized it for so many years.

We have first to think of the Theosophical Conference which will be held during Dusserah at the Headquarters of the Indian Section, Benares. I earnestly trust that brethren living in the more northern parts of India will attend this Conference in large numbers in honour of the Jubilee Year. The details of all arrangements in connection with this Conference are, of course, in the hands of Rai Bahadur Panda Baijnath. But a number of us, including Rukmini and myself, will attend. I am hoping that Mr. Jinarājadāsa will be able to be present; and

it is probable that many members from abroad who will be coming to the International Convention at Adyar will make a special point of coming earlier to India in order to be present at this Conference, which thus will itself be an International Convention in miniature. May I rely upon many members living in Northern India making a special point of attending this Conference, which, I suppose, will begin about the 5th of October? All enquiries in connection with the Conference must be addressed to the General Secretary.

Then there is the celebration of the Society's birthday, November 17th, which should, I feel sure you will agree, be on a scale of special impressiveness. As far as possible the whole day should be given to the celebration, and an opportunity should be afforded to the general public to participate in the proceedings. A suitable title for an appropriate address might be "60 Years of Theosophy". And the day should be remembered even if only three or four members are able to take part. Numbers have their value. But devotion and enthusiasm more than compensate for paucity of numbers. I hope that November 17th will be observed this year in an outstanding manner.

To be the keystone to it all, there will finally be the great International Diamond Jubilee Convention, beginning on December 26th at the latest and continuing until January 5th, and possibly beyond for all who are able to prolong their stay.

I am exceedingly anxious for the active co-operation of every Lodge in India to make this unique occasion a triumphant success. I request you if possible to arrange for at least one delegate to be officially present, and to begin from now to raise the necessary funds. Of course, the more who can be present the better. But I am asking that there shall be no Lodge in India without at least *one* representative. I am trying to obtain from the Railway Board a special railway concession for delegates attending the Convention. But I earnestly hope that every Lodge will make a very great effort to pay homage to Theosophy and to the Theosophical Society in this way on this 60th birthday of the Masters' Society. Delegates should

¹ Sent to the Secretary of every Lodge in the Indian Section.

reach Adyar by the 26th December at the latest and stay as long as they can. Please write to me, in reply to this request, that you will do your best to comply with it. I should like to be able to write to you all as soon as possible stating that the response to my request is all that I could desire. I feel sure that with a little effort the necessary funds can be raised.

I need hardly say that the programme for this International Diamond Jubilee Convention will be worthy of the occasion. The Blavatsky, Olcott, Besant and Leadbeater Lectures will be given by members from various parts of the world who are very specially qualified to address a large Theosophical gathering, and we shall probably add to the usual four lectures. Then there will be the Adyar Library 50th Anniversary lecture, and the Indian Section lecture, which I hope will be delivered by an Indian member of eminence in the Section. We further hope to have a number of Conferences on Fundamentals in the great religions of the world. And we also hope to

hold a special Educational and a special Women's Conference.

As a kind of continuation of the Convention, we hope to have a course of studies in Theosophy to be conducted by various authorities. The course will be a kind of Brahmavidya Ashrama in miniature.

At the last Convention, which all agree was so great a success, we were able nearly to double the attendance of delegates, since from the 500 of 1933 we rose to over 800. I am hoping for at least 1,500 delegates for the Diamond Jubilee Convention, and already a number of members from abroad are reserving accommodation. May I ask for the most hearty co-operation of your Lodge, for your very active support in making our "60 Years' Convention" as memorable in its way as the Jubilee Convention of 1925?

Upon the response of India much will depend, for we cannot expect a very large number of members to attend from abroad, as the distance and cost are so great. May I confidently rely upon India to do her part?

Faternally,

George S. Arundale

THOUGH Time shall pass us by, his hand shall touch us only to keep us ever young. For this is the power the Divine Wisdom gives to those that love her—to greet life in all time not as elders of the sunset, but as children of the dawn.

C. JINARĀJADĀSA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on November 17th, 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 or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought 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.

KEEP your minds open. Do not accept a new truth hurriedly and rush into it as some people do. If a new thing comes along that is serious, look at it calmly, give it a hearing, study it, use your reason, and then judge whether it is good or bad.

ANNIE BESANT

THE THEOSOPHIST

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

Annual Subscription *strictly payable in advance* :

India, Burma and Ceylon: Rs. 9, post free; single copies: Re. 1, post free. America: \$4.50, other countries: 18s., post free; single copies, America: \$0.50, other countries: 2s., post free.

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AGENTS :

India : Theosophical Publishing House, Adyar, Madras.

Europe—(a) *Great Britain* : Theosophical Publishing House, 68 Great Russell Street, London, W.C. 1, England.

(b) *Netherlands* : N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam.

Ameria : The Theosophical Press, Wheaton, Illinois, U.S.A.

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THE DIAMOND JUBILEE YEAR

OF

THE THEOSOPHICAL SOCIETY

1875—1935

LET US RESOLVE :

1. TO MAKE THEOSOPHY A MORE LIVING POWER IN OUR DAILY LIVES AND IN OUR UNDERSTANDING AND APPRECIATION OF OTHERS, ESPECIALLY OF THOSE WHOSE WAYS AND VIEWS ARE RADICALLY DIFFERENT FROM OUR OWN.

2. TO DEVOTE OURSELVES MORE KEENLY TO THE STUDY OF THE GREAT TRUTHS WE KNOW UNDER THE NAME OF THEOSOPHY.

3. TO EXPRESS OUR GRATITUDE TO THE SOCIETY FOR THE GREAT PRIVILEGE OF MEMBERSHIP BY BEING INEXHAUSTIBLE WELLS OF GOODWILL TO ALL OUR FELLOW-MEMBERS.

4. TO BE ACTIVE AND DIGNIFIED MESSENGERS OF THEOSOPHY IN OUR SURROUNDINGS.

5. TO ENDEAVOUR TO UNDERSTAND IN INCREASING MEASURE THE PROBLEMS OF THE WORLD AND TO APPLY THEOSOPHY TOWARDS THEIR SOLUTION.

6. TO MAKE A SPECIAL POINT OF TAKING PART IN THE DIAMOND JUBILEE YEAR CELEBRATIONS OF OUR LODGE, FEDERATION, SECTION, AND OF THE SOCIETY GENERALLY.

7. TO DO ALL IN OUR POWER TO GIVE THE YOUNG THE PRIVILEGE OF HAPPY AND INSPIRING ASSOCIATION BOTH WITH THEOSOPHY AND WITH THE THEOSOPHICAL SOCIETY.

AND LET THOSE OF US WHO CAN
EITHER OURSELVES ATTEND THE GREAT
INTERNATIONAL DIAMOND JUBILEE
CONVENTION OF THE THEOSOPHICAL SOCIETY
TO BE HELD AT ADYAR
FROM DECEMBER 26TH, 1935 TO JANUARY 5TH, 1936
OR HELP SOME OTHER MEMBER TO
HAVE THE JOY OF ATTENDING
AND TO TAKE HOME WITH HIM SOMETHING
OF THE BLESSING THE CONVENTION WILL BESTOW

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