

# THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

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BRITAIN'S WARS AND WEAKNESSES

GEORGE S. ARUNDALE

## HIERARCHY

The whole Kosmos is guided, controlled and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give them one name or another, whether we call them Dhyān Chohans or Angels—are "Messengers," in the sense only that they are agents of Karmic and Cosmic Laws.—H.P.B.

I have recently laid so much stress on our urgent duty to give to the Hierarchy the co-operation for which that Hierarchy is asking, it being the first time in the history of evolution that They can attain their object, without destroying the whole civilization as They did in Atlantis, and on a smaller scale in Rome.—A.B.

# THE THEOSOPHIST

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## THE SACRED WAY

From the beginning of the history of The Theosophical Society every great Theosophist, and every leader of our movement, has declared his direct knowledge of and contact with the Masters, and his dedication to Their service in the movements in which he is appointed to work.

There must ever be those who know the Masters face to face. There must ever be a proportion of our membership treading the Sacred Way in the Esoteric School founded by H. P. Blavatsky, so that the narrow Way to the Masters may, in comparative safety, be available to those members in whom the spirit moves to set their feet upon it.—G. S. A.



## On the Watch-Tower

BY THE EDITOR

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

### BRITAIN'S WARS AND WEAKNESSES

IF there were a world war in progress in which Britain was immediately involved, she would be transformed, as she was transformed during the war of 1914-1918. The sacrifices of her men and women were in her great traditions.

Another kind of world war is on in the midst of the so-called peace, and Britain as a whole lives as if neither she nor the world had any cares. Yet she herself is in a state of civil war. The unemployment of over a million of her citizens is a civil war. These unemployed citizens are at war with their employed fellow-citizens. Unemployment is one of Britain's diseases. It is one of her weaknesses. It is

dragging her down into futility at home and abroad.

The unemployed are helpless. But Britain need not be helpless. Britain can stop unemployment. But most citizens do not want to stop unemployment. They have no will to stop it. And the Government is afraid to stop it, for it is afraid to lead lest Britain may not follow.

Britain is allowing her most precious coinage, her currency—her citizens—to be debased. By the amount of unemployment is each and every citizen of Britain worth less than he ought to be worth.

For the most part those who are unemployed are men and women well worthy of their British citizenship. But, being workless, they are

constantly sapping their own vitality and the vitality of Britain.

\* \* \*

### Unemployment Is Disease

Where there should be universal employment—healthy, honourable, happy—there is a large measure of unemployment, and unemployment is a breeding ground for disease, dishonour and unhappiness. How many of the million unhappy citizens in Britain are carriers of unhealthiness to the nation? How many of them find honour too expensive a luxury?

Unemployment is Wrong Employment, and Wrong Employment is pernicious anaemia in the blood of the State.

And even among the so-called employed, there may be that wrong employment which is no less evil than actual unemployment itself.

Where employment involves dishonour to the worker, it is wrong employment. Where the labour is sweated or underpaid, the worker is dishonoured, and still more disgraced is the employer. Where the labour involves cruelty to animals, the worker is dishonoured, and still more disgraced is the employer. Where employment involves the loss of self-respect to the worker, it is wrong employment, and the employer is disgraced.

And if the employer is disgraced, Britain is humiliated and becomes weak before the world. She becomes a house divided against herself. She is at war with herself.

\* \* \*

### The Prostitution of Leisure

If unemployment is war, so is the prostitution of leisure to selfish

ends. Time is often wasted when it should be cherished. Leisure also is often wasted when it should be cherished.

Leisure is necessary to health and to happiness. But it must be rightly used. It must be health-giving. It must be honourable and self-respecting. It must be happy and creative.

There is war in Britain between the right use of leisure and the wrong use of leisure. Where leisure is dishonouring either to those who provide it or to those who consume it, wrong is triumphing over righteousness, war is triumphing over peace.

Where leisure involves the satisfaction of passion and not of aspiration, it is wrong leisure. Where leisure involves ugliness of any kind, it is wrong leisure. Where leisure involves vulgarity, it is wrong leisure. Where leisure involves the exaltation of hatred and violence, it is wrong leisure.

All leisure must be beautifully employed, or it produces war. Let Britain look at her sports, at her theatres, at her picture-houses, at her places of amusement of all kinds. Let her decide where leisure and the spirit of re-creation are healthy, and where disease is being spread.

\* \* \*

### War on Animals

One of the most terrible of Britain's wars is the ceaseless war against animals. In this war Britain is indeed degraded. The killing of animals for food, the hunting of animals for sport, the slaughtering of animals for fashion, the vivisection of animals allegedly for

human health, the reckless disregard of animals when no longer fit for use, or used as beasts of burden—here indeed is war, and a war which must be abolished before there is any hope of the abolition of interhuman war.

If man cannot exercise his humanity towards those who are helpless before him, how shall he exercise his humanity towards his fellows who stand up to him.

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### War of Political Parties

Also there is war in the field of government, for political party wages stupid war against political party, and Britain is defeated as her citizens fight about her among themselves.

The dictators are imposing a unity upon their peoples from without. It will not last, and when it dies, anarchy will be the price the people will have to pay for their subservience.

It is the people who must freely enter into their own unities, and make them real and lasting because they come from the people's hearts, and not from a tyrant's will. Let the Voice of the people be free, neither stifled by force, nor twisted by cajolery.

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### War in Every Field

There is war, too, in the field of religion. Christian families in the House of Christ their Father quarrel among themselves for pride of place and sanctuary of Truth. How can the world be at peace when the sons and daughters of one family quarrel in bitterness about their heritage, thus dishonouring the very

name of the Christ by invoking Him to bless their unworthiness.

And there is war between the rich and the poor, between those who have and often will not share, and those who have not even that which is their barest due.

In the worlds of finance and of commerce there is grave war, for cooperation is at war with competition, and the false credit that is money is at war with the true credit that is character. Means are being treated as ends, as if the physical body were all in all, and in no wise servant of the soul. Money is the servant of Duty, as industry is the servant of Prosperity, as religion is the servant of Truth, as education is the servant of Happiness, as form is the servant of Beauty, as Law is the servant of Peace, as understanding is the servant of Brotherhood.

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### War in the Individual

Is there not war, too, within the very individual citizen himself—war between his duties and his rights? In the case of many individuals, rights, but not righteousness, win the battle and promote more war. In the case of some, duty is happiness—peace thus gaining a victory more renowned than any triumph of those rights which are so often wrong.

And this war within the individual himself is often, too, a war between his hopes and his despairs, his weaknesses and his strength, his courage and his fear. How little understanding is there yet of the Christ's most significant words: "Ye are Gods."

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### Britain's Mighty Opportunity

But as against these forces on the side of war, there are the forces which make for righteousness and peace. Permeating the life of Britain is that strength which God built into her in her beginning, and which His messengers in her heroes, saints, geniuses and martyrs renewed from time to time as she moved on her predestined way. What is the nature of that strength? It is fourfold:

1. The strength of steady growth into Freedom.
2. The strength of the sanctity of Law and Order.
3. The strength of Justice and Fairplay.
4. The strength of Courage and Enterprise.

Such is the strength at her disposal even now, amidst all the wars and the weaknesses. Such is her mighty opportunity today as the whole world cries out for humanity.

Britain is the greatest Empire-Commonwealth in the world. She has almost unimaginable powers to help to heal the world. She has the magic wherewith to join the East and West together in comradeship and noble purpose. She has in her hands to share with her brother nations the jewels of Justice, Freedom, Vision.

\* \* \*

### Wrongs to be Redressed

But within the Commonwealth itself there is war. India is at war with Britain. Ireland is at war with Britain. These wars must cease, for until they do so cease the Commonwealth will continue

to be weak among the nations of the world and remain despised.

And between the Commonwealth and the rest of the world, is there not war?

Where there are wrongs crying aloud to be redressed and this Home of Righteousness remains deaf, there is war, and the Home is desecrated, to be abandoned by the just and the free if it is not purged of its degradation.

Better Britain and the Commonwealth disappear fighting for the right than that a wrong go unredressed because leaders in high places are afraid to be true to God's strength in Britain—a strength vivified for the greater service by Britain's consecration to world service in the Commonwealth of East and West. But Britain and the Commonwealth will not disappear, for the time has come for the people to speak, to be heard and to command.

Wherever there is ugliness, there is war.

Wherever there is selfishness, there is war.

Wherever there is cruelty, there is war.

Wherever there is ignorance, there is war.

Wherever there is violence, there is war.

Wherever there is desecration, there is war.

Wherever there is persecution, there is war.

Where, then, is there not war?

Therefore is it that the more peaceful a nation is, the more she should be on guard for war. God Himself makes righteous war upon His creatures for their deliverance. Sometimes must righteous nations make war upon nations for the



deliverance of their peoples, and for the preservation of Honour, Justice and Freedom as the right of one and of all.

Non-intervention, non-interference, may be sometimes a crime against peace, happiness, prosperity.

\* \* \*

### YOUR DHARMA—AND MINE

I think it should always be most carefully borne in mind that the Yoga of one is by no means necessarily the Yoga of another. There is a tendency among us all to think we are right in demanding that other people shall adopt our Yogas, our pathways to union with the perfect Life.

We often demand that our fellow-members shall turn from their Theosophies to ours, from their interpretations of truth to our interpretations, when it may well be that both interpretations are valuable to the Masters' work, to the promotion of happiness in the world.

In *The Theosophical World* for March I published a letter from a member arraigning my Campaigns and the mode of their propagation. The arraignment was vehement, but members are entitled to their opinions as to what is and what is not good for Theosophy and The Theosophical Society, and they are entitled to be heard no less than I am entitled to be heard. I was happy, therefore, to publish that letter, although it showed me up in a somewhat unpleasant light.

In the same way, but duelling somewhat differently, Madame Kamensky has strong objection to my mode of treating with Russia, especially in *The International Year Book*. She regards Russia as an

immensely dangerous menace to the world, and as an abode of the dark forces.

I agree with her on this point within certain limits. Russia is a menace to the world, and does attract dark forces. But I am not prepared to say that there is nothing good in Russia, that her people have little to commend them and that her government has done no good thing.

\* \* \*

### Good in Every Country

In fact, there is hardly a single country which is not in some way a menace to the world. There is hardly a single country which has no room for dark forces. Is there any country? And for the purposes of *The International Year Book* I desire that from cover to cover there shall be nothing but good written of every country, and I find good even in Russia!

But my point is that it is quite possible for two, and more than two, distinct points of view to subsist with regard to all matters. And who shall say that one point of view is right and all the others wrong?

The difficulty with us ignorant people is that once we are seized of the righteousness of a certain point of view we instantly decide that it is righteous for everybody, and we feel ourselves impelled to be busy about trying to put other people right, in whatever manner we choose to employ—dignified insistence, fanatical denunciation, persecution, contempt, ridicule, self-appreciatory gossip, hatred.

I think this narrow outlook is necessary for people at a certain level of evolution, and maybe we

ourselves are still hovering about that particular level. But the real Theosophist needs to grow increasingly poised among many apparently clashing points of view, and to be able to see them even as different colours in a rainbow of truth.

\* \* \*

### Mutual Deference

For example, I am quite prepared to agree either that Madame Kamensky is more right than I, or is as right. I am concerned with performing as best I can my own dharma as I see it, and this consists in dealing with Russia in the way in which I am dealing with it.

Of course, I may be wrong. Well may it be that I am seeing my dharma wrongly. But so may it be with Madame Kamensky, who herself is performing as best she can her own dharma.

And since we are left to our own intuitions as regards the propriety of our actions and attitudes, it is well that each of us should express his convictions, leaving to those around him a choice, if they want a choice, between one conviction and the other.

Why should not the two points of view, opposed as each seems to be to the other, have more or less equal publicity, and why should not each be expressed with courtesy and deference to the other? I am sure that this is Madame Kamensky's attitude, and I know it is mine.

It is the same with the views of a friend, whom I have, of course, made anonymous, regarding my Campaigns. If he thinks them or the mode of their expression injurious to The Society, he surely is entitled to say so. I make him

say so, even though the letter was not intended for publication. I am anxious that every member should feel he has the liberty of the press as I happen to have it, being the editor of two Theosophical journals.

\* \* \*

### The Real Brotherhood

I insist most strongly that within The Theosophical Society there is no Congregation of the Index, whereby books and opinions are judged as to their conformity with a standard of orthodoxy. There is no standard of orthodoxy in The Society, any more than there is a standard of morals. Opinions must be free.

But I insist no less strongly that in expressing opinions Theosophists should observe the canons of humility and graciousness. They may well speak strongly, write strongly, and declare that the opinions they hold are the only channels through which righteousness may descend upon the world. But they certainly should add that splendid phrase from the Christian Liturgy—"so far as human frailty allows me to judge." And they should express themselves deferentially and courteously.

The moment we deem ourselves to be the exclusive repositories of Truth, with a capital "T", and of Righteousness, with a capital "R", we have fallen into that pit of pride into which so many of us fall from time to time, and out of which we find it so difficult to extricate ourselves. Pride is the virtue-weakness which dogs our footsteps up to the very threshold of the human kingdom's summit, and few

of us indeed there are who do not wallow in it constantly, in its weakness aspect.

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### The Saving Grace

True indeed it is that we must learn to be our Law unto ourselves. But we must be careful how we seek to be our Law to others.

True indeed it is that we must fight for that which we conceive to be the Right. In all right ways we must exalt the Right we see. But the saving grace of all righteous fighting is a recognition that there is Right other than the Right we see. I may be perfectly convinced that an individual or a nation is working on utterly "wrong" lines, and it may well be my duty to call attention to the "wrong." But as I call attention to it, I must be very busy about trying to see its other side of "right," bearing it in mind even though it may not be expedient to draw attention to it, seeing that the side which is "wrong" is so very much in overwhelming evidence.

But I think an essential element in all such activities is the utmost impersonality, though I do not feel able to say entire impersonality, and concentration on actions, not on persons.

On the whole, though there are of course exceptions, I think persons ought to be left out of account, since, again with exceptions, most of us are doing the best we can. And any wrong we may actually be doing is likely to be a wrong which we are by no means consciously doing, while it must be remembered that for a wrong of which we may be accused, and pos-

sibly rightly accused, there may be a large amount of counterbalancing right.

While A is telling B how cruel it is to eat meat, B might possibly be well justified in telling A how cruel it is to be so narrow-minded towards those who do not agree with him, or B might tell A how distressed he is to see him using leather articles of all kinds. It is far too often six of one and half a dozen of another for anyone of us to be sure that he is superior to somebody else. A has his faults. B has his. Is there much to choose between the range of either series of faults?

So it comes to this, that each one of us must perform his own Yoga or Dharma to the best of his ability, and in so doing he has not only the right but the duty to cry aloud the values of his modes of living. He may well urge their superiority—for himself, and he may well also ask others to see if such modes may not be superior for them also. We need fanatics in the world. We need those who are dreamers of dreams. We need enthusiasts. We need champions of causes, and soldiers in forlorn hopes. We need those who will battle with the world. We need those who will fight alone, and go down into defeat with all the colours flying. We need those who will challenge us and our ways, and even if they challenge in a spirit of superiority, it is better they should thus challenge than not challenge at all. We all need challenging, so that we may ever be dynamic.

But all fighting, all challenging, all fanaticism, all championing,

must be well done, finely done, greatly done, nobly done, generously done, graciously done, respectfully done, *or it is not done!*

Ever as we thus act we must say to ourselves—my Dharma may not be that of another.

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## A NEW OUTPOURING

LONDON, June 15

Dr. Arundale has sailed for America, farewelled at the station by an enthusiastic group of friends and members. His visit to England, though so short, has brought vivid life and stimulus to the Section. Mrs. Arundale's talk on India, the two lectures by the President on Yoga, and their continual presence among us, have left increased vitality and a stimulus to deeper application of our Theosophical teachings. Letters continue to come in from members who were present at Convention expressing their appreciation of the contacts that were made and the sense of increased vitality. The most usual comment is:

"It is like the old days of the great Conventions when Dr. Besant was with us."

Actually it is something other than a return to old times. It is a new outpouring that is taking place, a new aspect of Theosophy that is being presented, as vigorous in its way as the old, but with other characteristics. It is warm, friendly, independent, a stimulus to creative individuality. None who have lived through these vivid days can be unaware of the effect that the President of The Theosophical Society has upon the Sections which he visits.

ADELAIDE GARDNER,  
General Secretary.

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## EUROPEAN CONGRESS AT ZAGREB

A significant gathering will be the Congress of Theosophist workers—the fifteenth Annual Congress of the European Federation of National Societies—to be held at Zagreb, Yugoslavia, August 25-30. About one hundred members are expected from all parts of the world. The peace of Europe was the dominant thought of the Copenhagen Congress in 1937, and the same high note of unity as was then struck needs to be sounded even more vibrantly today, in the midst of Powers armed to the teeth, and on the verge of war.

An observer has noted how the workers' meeting at Huizen in May synchronized with the release of the tension engendered by the Czechoslovakian crisis. Who knows what potent influence for peace may be spread over Europe from Zagreb?

The President and Shrimati Rukmini Devi conclude their American tour this month, and after five days at Olcott leave New York on August 17 by the *Normandie* for Cherbourg. Thence to Zagreb. Dr. Arundale will preside over the Congress "unless something unusual happens."—J.L.D.

# The Inner Government at Work

BY J. L. DAVIDGE

Is there any more wonderful and inspiring thought than that the KING OF THE WORLD is the Supreme Director of Evolution on this planet, and that His Hierarchy work with Him to put His evolutionary purposes into effect?

## The World's Real History

THERE is direction in all evolution. If Theosophists would apply their knowledge of Theosophy to many periods in the world's history, they would see how intimately the Inner Government of the world is in touch with the evolutionary process, and how it has at its disposal a myriad varieties of messengers to help the world on its way. The work of these messengers is the world's real history.

Especially in the last quarter of every century the Higher Authorities send great releases of spiritual power, though this aspect is more clearly envisaged when we think of the Releasers of the great religions, and others who modify or in other ways extend Their message. In all its aspects, however, the evolutionary drama is unfolding—the outer development directed by the Manu, and the Bodhisattva directing the changes in the inner life.

Besides the inspiration which members of the Hierarchy known as Masters give to men and women in the arts and sciences,<sup>1</sup> we find many of them taking active part in politics. In fact, the whole of the

political game is inspired by Them, and They use those who They see have the faculty of working for the political good, whether voluntarily or involuntarily. This fact is illustrated in *The Lives of Alcyone*, where we see those who are now Masters forwarding the Plan, though they were then unconscious of working with it. Much more potent is the effect where the agent understands the Plan, and consciously forwards it, all the time steadily exerting an upward pressure. In the world's press we find members of the Brotherhood writing; they challenge and lead public opinion in Parliament; we see them standing behind the heads of the great States, and in other key positions, all putting into effect the Will of the KING as far as they are able to interpret it. One has only to read *The Great Illusion*, or *Headway*, or *THE THEOSOPHIST*, to find a wealth of ideas inspired by the Masters. The Brotherhood is behind all movements which are making for the world's peace and solidarity.

## World Movements

Kings and Presidents and Dictators—the Nations' Rulers—are

<sup>1</sup> Treated in *THE THEOSOPHIST*, March 1938.

for the most part so preoccupied with their own national affairs that we should hardly expect them to be responsible for the world-scale movements which we see developing around us. However seemingly impotent the League of Nations may be at the present moment, its foundation was obviously due to inspiration from the Prince of Peace Himself. Everybody knows that the conception of a United States of Europe issued from the mind of Dr. Besant simultaneously with Aristide Briand, or even before him. No statesman has more strenuously stood for unity between India and Great Britain and claimed a place for India within the Indo-British Commonwealth than Dr. Besant herself. It was she who gave us the vision of a Teutonic World Power in which Germany, Britain with her Dominions including India, and the United States of America will join together in a great defensive and cultural alliance. And the Latin-American Federation appears to have behind it higher influences than the merely commercial and defensive interests of the nations which are federating.

This is no occasion to review the historical development of individual nations to show the working of the Law of Karma. This has been intensively done by Dr. Besant, Mr. Sinnett, and other Theosophical writers, notably in respect to the civil war in Spain; England's leap forward to world dominion after she had freed her slaves; the rise of the democratic power in France which precipitated the Revolution, and a similar reaction against monarchical tyranny in Russia.

### Instruments

To what extent Hitler and Mussolini and Stalin are carrying out the will of the Logos it is no easy matter to determine. The material efficiency which they are evolving may never fully offset the spiritual loss of freedom and fine cultural values which are inevitable under dictatorships. The inference from history is that since there is a soul of goodness in things evil, the Elder Brethren will distil it out, turning atrocities and persecutions and exploitations of weaker races to ultimate good, though by less ruthless methods greater good might have been achieved.

Inspiration is conceded to poets and philosophers, but it is much less readily recognized in political crises. Consider Mr. Lloyd George who, as Prime Minister of Great Britain, did more than any other living man to win the war for the Allies. The fiery dynamism with which he swung England along the path to victory; the vision of victory which was ever alluring him; his magnificent public addresses during the War, which read like integral portions of a great cosmic epic—such great conceptions were, by analogy before and after, utterly beyond the reach of the normal Prime Minister, and after the War he declined to the ordinary routine of political life.

G. B. Shaw has said of Woodrow Wilson that he was "a great man standing for a great idea." Quite plainly Wilson with his fourteen points was used to lead the world's reconstruction after the War.

Mr. Joseph Chamberlain, a fine character linked to England and

English politics, suddenly became a great statesman and did a magnificent work for the Empire. His work showed outstanding wisdom in preventing tariff clashes between the English colonies and in strengthening the bonds with the Motherland. Then he was incapacitated by rheumatism, and his personal karma intervened.

Whether we think of these great people as members of the Hierarchy or not does not matter. The fact is that they forward the Plan. We recall Lord Baden Powell and his work among Boy Scouts—Junior Theosophists—all the world over, but we do not stop to wonder whether he is a messenger of the Hierarchy. The fact is all too manifest.

Further back in history we find several episodes demonstrating conclusively that higher influences were brought to bear on national crises. Hunyadi Janos, called the "scourge of the Turks," surrendered in battle, but he counteracted and prevented the spread of Turkish power in Europe. What appeared to be an unpardonable default on the part of the Count Ferdinand de Hompesch, head of the noble order of the Knights of St. John, in surrendering Malta to the French in 1798 was followed by the French surrendering the island to Britain and giving her the key to the Mediterranean, and the short route to India—the eastern bulwark of the Empire. It was Disraeli, an advanced occultist, who kept the route open to Britain by secretly buying up the majority of the shares in the Suez Canal and bringing it under British control.

### "Providential Agencies"

The guiding hand is no less overt in the new world: In the May THEOSOPHIST we traced it in the American crisis of 1775-6, leading to America's independence. Washington acknowledged the help of an Angel who unrolled before his eyes the future destiny of the United States, and while still a British General he co-operated man to man with the Adept who was responsible, probably under still higher direction, for the founding of the American nation.

In Abraham Lincoln was afforded another sign of the truth of Washington's declaration that the onward progress of the United States is ever characterized by the intervention of some "providential agency."<sup>1</sup>

### Elizabeth Defies Her Ministers

Go back to the sixteenth century: What Higher Authority was it that flooded with inspiration the golden age of Elizabeth? What spiritual intelligence guided the Queen, a girl of 25, suddenly transported from the love affairs of her youth, to rule a Kingdom? Three hundred years later statesmen who differed from Queen Victoria lived to avow that they might more wisely have taken her advice, but in Elizabeth's day it was the Ministers who gave the advice and the Queen who disregarded it. So debased was the currency that there was not a single honest coin in circulation from one end of the realm to the other, and trade and industry were demoralized. Yet, forcing her Ministers to face the economic problem, the urgency of

<sup>1</sup> See Appendix to this article.

which she alone perceived, she restored the currency on her own initiative and laid the foundations of future prosperity.

When in 1560 the Council, with one exception, concurred in the view that any effort to drive the French out of Scotland would invite the open hostility of France, Elizabeth disregarded their advice and sent a fleet to the Forth, and the French ships which put out from Dieppe were wrecked by a gale. We all know what happened when the English ships met the Spaniards, their splendid fighting qualities being reinforced by the usual gales which in greater measure than the broadsides of Hawkins dispersed and finally destroyed the mighty Armada. Roundly criticised for her "culpable apathy" in the equipment of the fleet, when the emergency actually arose the Queen was ready, and the result was the salvation of England from the direst peril it had incurred since the reign of King Alfred.

What power was it that prompted Joan of Arc to push back the English? The Hierarchy saw that it was not for the welfare of Europe that French culture should pass away. With her own single right arm Joan could not have driven the English from the walls of Orleans, but as the channel of some great intelligence in the background we are able to appreciate both her supernormal faculties and her extraordinary military genius. Then her own karma manifested and she was burnt at the stake.

### Modern Experiments

Within recent memory is the auspicious and successful experi-

ment which was made in Australia about eight years ago to swing this young nation back from the precipice over which she threatened to fall, back into the path of financial stability and national honour. It was a member of the Hierarchy, sent to Australia at this critical juncture in her history, who aroused a fire of national patriotism which swept through the Commonwealth, from East to West, back and forth, burning up the dross and leaving the country politically fresh and clean.

Occultists state that at all costs Ireland must not be permitted to break away from the British Empire. We have been told that "the Irish Deva, who has been in charge for thousands of years of Ireland's destinies, has his instructions from the KING OF THE WORLD that whatever happens Ireland must be kept an integral part of the British Empire." Does it not seem as though the latest Anglo-Irish agreement and Mr. de Valera's vision of a United Ireland within his lifetime had forestalled a breakaway. The destiny of Ireland, as Mr. Jinarajadasa discerns it, is to "produce leaders for the British Commonwealth of Nations, statesmen, poets, singers, artists—Irish men and women who shall lead the British Empire." In view of such a destiny, is it surprising that all plans for Ireland's independence have so far gone to pieces?

These are but a few instances, yet typical, of national destinies in the making. Many of the statements in this article are utterly unproven, and perhaps to many unprovable. But they suggest that from the standpoint of the occultist



it is possible to read history afresh, to get a new understanding of the world's political field and of the part which the Inner Government are playing to fulfill the world's destiny.

In a later article we will discuss the constant interest of the Adepts in Indian affairs. We know from Dr. Besant's writings that the great HEAD OF THE HIERARCHY Himself directly intervened and gave her instructions for her "Wake Up, India!" campaign.

### Appendix

#### KINGS AND QUEENS—AND SPIRITUALISTS<sup>1</sup>

Spiritualistic aid to living rulers points to another phase of inspiration. Not only did Mr. Gladstone, three times Prime Minister under Queen Victoria; Lord Brougham, a younger contemporary of Gladstone who became Lord Chancellor; and John Bright, temperance and tariff reformer—not only did these eminent statesmen show a real and friendly interest in Spiritualism, but Queen Victoria herself invoked the aid of mediums to bring through messages from people in the inner worlds, particularly the Prince Consort soon after he had passed over.

The Queen's early investigations were made through the mediumship of Mr. R. J. Lees, and at one of his seances the Prince Consort sent messages, expressing a desire that they should be conveyed to his

widowed Queen. So convincing were these messages that the Queen requested two gentlemen from the Court to attend a seance—but under assumed names. When, however, the medium became entranced he immediately walked across the room to where the two noblemen were sitting, and to their consternation addressed them by their correct names; the Prince Consort then intimated through the sensitive that he desired to send a written message of evidential significance to the Queen. A message in automatic writing was subsequently entrusted to the two noblemen, in the exact handwriting of the Prince Consort, with a perfect facsimile of his signature appended. Mr. Lees was thereupon invited to Windsor Castle, where he conducted several seances, and later another medium conducted many more. Through these inspired channels Queen Victoria conferred with the Prince Consort and received important directions concerning affairs of State. Furthermore she was so convinced of his constant presence that in her private apartments at the palace she reserved a vacant chair for him to occupy.

Dr. Hereward Carrington, an authority on materializations, relates that Josephine, the beautiful and talented wife of Napoleon, was psychically endowed, and after her death used to visit Napoleon at St. Helena; during periods of meditation he was conscious of her presence. On one occasion they carried on a conversation in which she told him of his impending death.

Spiritual guidance in outer affairs was perhaps never more strikingly

<sup>1</sup> This Appendix was originally written for the Advance Australia News Service.

manifest than when Abraham Lincoln at the most arduous crisis of the American Civil War was sustained by unseen help. Miss Nettie Colborn, a young trance medium, went to Washington—Sir Arthur Conan Doyle tells the story in *Our American Adventure*—to get a furlough for her brother, a soldier who was ill. Mrs. Lincoln had heard of the powers of Miss Colborn and asked the President to confirm them. Miss Colborn was asked to the White House. "Upon the entrance of the President she was at once entranced, and spoke for an hour in a wonderful and commanding way. Those present declared that they lost sight of the timid girl in the majesty of the utterance and seemed to realize that some strange masculine spirit-force was giving speech to almost divine commands. The spirit-orders were to issue instantly the Proc-

lamation on Slavery, and so give moral elevation to the war. Lincoln was much impressed, and said the message was more important than perhaps anyone present could understand. A later communication urged him to go in person to visit the Federal camps, where the soldiers were much discouraged. The effect of these two messages coming at a time of such danger to the Republic was so great," Conan Doyle says, "that it is not too much to say that the words of a medium went far to preserve the State."

It would appear that the words were those of some great personage using the medium as a mouthpiece, probably a member of the Inner Government who guide the destinies of the modern world as surely as the Powers behind the scenes guided the ancient peoples through the Cumean Sybil or the Oracles of Delphi and Dodona.—J.L.D.

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## A SCHOOL OF APPRENTICESHIP

The Esoteric School of Theosophy is one of H.P.B.'s greater activities under the direction of the Masters, especially of the Master Morya, in order that individuals might be prepared for discipleship, for apprenticeship to the Inner Government of the world.—G.S.A.

# The New Race in South America

BY C. JINARAJADASA

The seventh subrace type, which in centuries to come will spread over South America, has already appeared in Brazil. Mr. Jinarajadasa has seen it in Rio and other places. He is urging the Brazilians to accept Theosophy, so that they may understand God's plan for Brazil, for Brazil "has a special role to play in the development of all South America." Notably in the idealistic and spiritual qualities of the New Race. What follows is an address to Theosophists which he gave at a welcome reception at Rio on April 19th. The original address was in Portuguese.

## A Vision of the Future

I THANK you cordially for the words of welcome with which you have greeted me. I have looked forward to being with you again, and I rejoice that at last, after four years, my desire has been realized.

This is my third visit to Brazil. You know that India is far away, and that it costs much to travel from India to Brazil. Why have I gone to the discomfort and expense of such a long journey?

First, because my duty is to expound the philosophical ideas of Theosophy to all in every land who are seeking truth; for that, my karma gives me my work in many lands. But, secondly, because Brazil has a special role to play in the development of all South America, and Brazil cannot play her role well until Theosophy is accepted as the only philosophy of life by the leaders of the nation in education, literature, politics and business.

The importance of Brazil does not lie merely in her size as the largest country in South America in area and population. A country like Argentina, with her great energy and rapidity of development, can well rival Brazil in most departments of life. Argentina, with her Spanish idiom, common to all South and Central America, except Brazil, can surely exercise a greater influence than Brazil. That is the appearance as noted by the ordinary observer.

But I am not an ordinary observer; I follow a vision given me by my Teachers. They have shown me something of the future, and it is because of that vision that I have devoted so much time to Brazil. Among foreigners, I believe I am one of the very few who see a great future still for the Latin race, especially in the field of culture; this great future depends very largely on the right development of the many nations in South and Central America and the Antilles. In this

splendid destiny Brazil has a great role to play; Brazil can be the leader, if she cares to accept the privilege and the glory; but she must also accept the supreme responsibility for that future.

The future of Brazil depends on a right understanding of the nature of God and man and the State. As a young people, you feel much energy of growth; you are naturally sceptical of the wisdom of the past. You desire to make your own experiments, and carve out for yourself the road to travel in order to realize the greatness of your nation.

Since I was here last, four years ago, you have two new written Constitutions for the State; that itself is a sign that you are not sure of your road, and that you have an open mind for experiments. Your idealism is not going to be limited to words and phrases. In your latest experiment, you have created the "Estado Novo" (the New State).

I need not analyse what is meant by the phrase "Estado Novo." I have read your new Constitution. As a matter of fact, everywhere nations are hammering out an Estado Novo; we are doing that in India. Anyone whose eyes are open cannot help seeing that the "Estado Velho" (the Old State) has to go, and that an Estado Novo must take its place. And this must happen in every country.

### The Work of Theosophists in Brazil

But it is in the attempt to create the "New State" that Theosophists have a crucial role to play. You cannot make a success of the "New State" unless you have the

"Homem Novo" (the New Man) as the unit of the State. If the mentality and the emotional nature, if the tastes, amusements and ambitions of the individual citizen are still the same, that is, the same as those of the "Homem Velho" (the Old Man), no number of constitutions and laws are going to make a success of the New State.

It is in this task of creating the New Man that the Theosophists have a very especial role. I am quite certain that, among all the many types of reformers in the world today, we Theosophists are the only reconstructors who understand the true meaning of the two phrases, the "New State" and the "New Man." Why are we Theosophists so especially distinguished? Because of our philosophy. It is not new; Plato proclaimed it long ago. Some aspects of our philosophy are found in India, others in Egypt, Greece, Palestine and China. Modern Theosophy is only a re-statement, to the modern world, of very old truths professed by teachers and reformers of long ago.

Theosophy proclaims that, first, God exists. But He is not a static God who resides in Heaven only. He resides on earth, and, especially, He is all the time very active. He has the hardest of all tasks, that of creating in every nation and people the New State and the New Man. All our dreams of perfection, of each individual, of our nation, of the world as a whole, are His dreams. Our dreams of reform are only broken reflections of God's great dream of a perfect world peopled by perfect souls.

Secondly, God exists in us men and women. It is this old truth

that Theosophy emphasizes in a special manner. Each of us is made not only "in the image of God" as He himself said—you will recall His words in Genesis, "Let us make man in our image"—but we are also made of His substance and nature. I want to recall to your minds an incident in Palestine. Christ proclaimed that He was God; such an assertion on the part of a man (remember that the Jews did not accept Him) to share the Divinity of God seemed utter blasphemy. So, Christ was severely denounced. Do you know what was His reply? It was to remind the Jews that the teaching that man was fundamentally divine was a very old teaching of their old prophets. So He quoted to them the words of one of the Psalms, which of course they accepted as a part of their sacred teachings. The words supposed to be spoken by God through one of the prophets are: "I said, Ye are Gods, and all of you children of the Most High." When Theosophists speak of the Divinity resident in every man, woman and child, they are reuttering a very old teaching.

The third great truth which Theosophy proclaims is that man must help God in His plans to create the Perfect World and the Perfect Humanity. Our salvation consists, not in escaping "hell," but in entering upon Heaven, *even now*. And we enter into God's Heaven as we co-operate with Him. Heaven means to be with God; that you were told when you were children. But God is here, upon earth, in every dream of purifying the world, of bringing peace and joy into the hearts of all mankind.

Dream with God, work with Him, sacrifice your dreams of personal salvation to help to save all mankind, and you will then know something of the beauty and splendour of Heaven.

### God's Plan for South America

Now, God has a plan for South America. It is because of that plan that He brought you, or your parents, or grandparents, from Europe here to the many countries of South America. Having brought you here, He is slowly creating a new race. He is mixing, for instance in Brazil, the white, the black and the red races, to produce a new type. The new variant of the Aryan Race, which we Theosophists call the "seventh subrace" will appear in the course of centuries all over South America; it is already beginning to appear in Brazil. Ten years ago I saw the new type in a child here and there in Rio. Four years ago, in Paranagua, I saw a girl who had something in her face, but only in her face, of this new type. I cannot describe it to you, because the type is so new.

But more important than the physical type are the mentality and emotional attributes of the new race. And it is here that Brazil can give the lead to all South America. You have, from Portugal, a great tradition of culture. You have already in Brazil added to it. You have, especially in Brazil, a beautiful tradition, which I hope you will never forget—a tradition begun when your patriots founded your Republic. It is the tradition of Brotherhood. All born in Brazil, whether white or black, are Brazilians and therefore your brothers.

In addition, you love beauty. Here in Rio, you crave beautiful buildings, parks, music. You are not satisfied with big industries and bank accounts. You want poetry also; and romance. All this aesthetic element in your temperament is predisposing you to take the lead in the new era to come in South America—the era of Intuition.

The greatest achievements in science, in art, in material development, in the future will be due far more to the processes of the intuition than to those of the mind. The "New Man" will be distinguished by his intuition.

Now, intuition unites; it is full of tenderness and brotherhood. Make your Brazilian nation intuitive, and then Brazil will lead all South America to an era of peace and brotherhood.

### "Share Our Dream"

That is the task of our Theosophists. If we Theosophists aspire to be perfect in our characters, if we study all kinds of profound subjects, it is not to escape an eternal damnation or to develop occult powers and be superior to other men, but only in order to understand God's plan and to work with Him.

For the third time, I have come to Brazil to tell the Theosophists of Brazil: "Find out God's Plan for Brazil; create 'God's party' in art, literature, religion, business and politics." For there is a "God's

Party" in every department of human activity, for which He is asking volunteers.

We Theosophists are the volunteers of God to create His "United States of the World,"<sup>1</sup> where there will be many religions but one God, many races but one Humanity.

In every country in the world, we Theosophists are working. They said of old, "Laborare est orare." We are praying to God all the time to *give* us new eyes to see one Humanity instead of many rival peoples; we are praying to Him to give us the eyes to see His beauty in every leaf and flower, in every field and mountain, in the sea, in the faces of the children. We pray to Him to make us heroes, to work and work, and never to despair that soon His will will be done upon earth as it is in Heaven.

Our Theosophy is a great philosophy; it is also a great science and a most exquisite art. But in a supreme manner, Theosophy is a great dream, full of tenderness and beauty, a dream of one God who is also one Humanity, a God who is a Great Architect with a plan for the Perfect Palace of Mankind, a God whose love moves the Sun and all the stars. Join us, and share our dream. I think then you will discover something of the peace and joy for which your heart longs.

<sup>1</sup>The official designation of Brazil is "The United States of Brazil," and the motto on her flag is "Order and Progress."

# Problems of Anthropology

BY E. W. PRESTON

## III THE ASCENT OF MAN AND THE POPULATION PROBLEM

According to Miss Preston the pressure of population on our Earth is not the tragic problem that science "once expected it might become." Why? She gives reasons based on knowledge of the Divine Plan as Occultism discloses it. The climax of this article, and of this series, is a graphic picture of the later races of mankind reaching the crest of the evolutionary wave, and the more advanced egos "splashing over" to the next globe—Mercury.

### The Ascent of Man

WE have traced the establishment of man's physical body and have outlined what is commonly called the descent of Man. Man may be said to have passed the lowest point of the evolutionary arc, and to be perhaps a third up the ascending curve. As race has succeeded race his physical body has become increasingly able to express his consciousness. For example, in examining the facial muscles of the three great races—we find that in the Black Race (Negro) these muscles are almost entirely undifferentiated; instead of a graded smile or laugh, we have at once a broad grin.

The strong muscles of the face of the Fourth Race peoples—North American Indian and Chinese for example—give a stolid effect of strength, repose and control, while in the face of the man of the White Race we find many small muscles which assist him to express a great variety of emotions. One elaborate muscle is said to be able to repre-

sent twenty-one different emotions ranging from contempt to joy. "There is the muscle of surprise that lifts the eyebrows, the muscle of frowning that gives vertical wrinkles, and the snarling muscle that raises the corners of the mouth and nostrils."<sup>1</sup>

Man's deepest descent into matter was completed by the production of this co-ordinated responsive body. For a long time the Indo-European race has combined skill, strength and sensitiveness. That the deepest point is passed is shown by our modern *self-conscious* working to perfect that body by gymnastics, "keep fit" classes, and all such movements towards health and beauty.

It would seem therefore that any further development will deal mainly with changes of consciousness and of the subtler bodies, both of individuals and of the nations to which they belong. The existence of such changes and the need for their study is recognized by

<sup>1</sup> *The Races of Man*, pp. 38, 39.

science. Dr. Haddon says: "The important changes that are taking place in all social organizations would be better understood and more wisely directed if we had sufficient knowledge of their psychological causes"; and further: "It should always be borne in mind that . . . in the past communities have had to make for themselves such adjustments as would ensure a system that worked with as little friction as possible, and it is this living mechanism which is now receiving the attention of many ethnologists."<sup>1</sup>

### Psychological Levels

Theosophy places the emphasis on that "living mechanism" and has a definite contribution to make to "the knowledge of the psychological causes" behind these changes.

Professor Marcault has shown that the successive subraces can be correlated with successive levels of consciousness, and that each race, like each individual, must pass through certain psychological stages.<sup>2</sup>

There is evidence also that man's conquest of the superphysical worlds has now begun. Such conquest must be contemporary with the development of a finer and more subtle body. This change was predicted by Madame Blavatsky when she wrote: "The sixth (race) will be rapidly growing out of its bonds of matter and even of flesh."<sup>3</sup> Granted that this is in

the distant future, and that it is not helpful to our argument to exaggerate the progress being made, yet it is significant to note the fact that "extra-sensory perception" is receiving serious study by medical science, and that at the British Association meeting of 1936 it was suggested that some individuals do exercise telepathy.

Just what is the function of the group telepathy which exhibits itself in nations, the present writer does not feel competent to discuss. Science is already talking of "a human ecology distinguished by its holistic outlook and technique."<sup>4</sup>

### Steps to World Unity

There is a kind of telepathy among peoples of a given nation. Sometimes a nation is moved by a desire for power or by racial pride. Sometimes by an urge to national individualization, usually under the stress of some sort of suffering, as in Spain and in China. Sometimes the nation is stirred by personal relationships such as love for a leader or king. Beyond question the various emotional crises of 1936-37 brought about a change in the consciousness of the British Empire. In each case we see the nation concerned emerging eventually into that fuller self-consciousness and self-awareness which may be a necessary step to its full participation in a World League, in a League which shall be a Commonwealth of all the nations of the earth. This national individualization is the first step towards world unity.

We may perhaps venture to particularize thus—CHINA, a fourth race nation, and SPAIN, the purest of

<sup>1</sup> *The March of Science*, 1937, p. 79.

<sup>2</sup> See *The Evolution of Man* by J. E. Marcault and I. A. Hawliczek. New and revised edition, 1937, price 1/6.

<sup>3</sup> *The Secret Doctrine*, II, 465.

<sup>4</sup> *The March of Science*, p. 80.



the fourth subrace nations, are in the stage of realization of individuality. In China the unit is no longer the family, but the nation. This is brought about by the stress of outside pressure and war, and is centred in one man, General Chiang-Kai-Shek. SPAIN avoided the issue by taking no part in the Great War. She is now finding herself as an entity, one cannot yet say a unity, as she has not done for some hundreds of years.

ITALY found her experience in national pride and desire for power, and the successful conquest of Abyssinia has added something previously lacking in the Italian psychology.

GERMANY finds expression in a demand for racial purity directed chiefly against the Jews. A curious repetition of the cry raised by the Jews themselves when they claimed to be a chosen people away back at the beginning of the Aryan Race.

FRANCE is still influenced by fear and the predominance of the Alpine Race in her peasantry.

HOLLAND, the SCANDINAVIAN countries and AMERICA are content to remain neutral and to attend to their own internal affairs.

RUSSIA has not yet emerged as a stable unity, though she is on the way. That she is ready to look outwards is evidenced by the recent polar flights and exploration.

THE BRITISH EMPIRE, chiefly through emotions, on the whole of a better type—they include grief, love and brotherhood—has recently become further consolidated. Moreover, the Empire has recognized its responsibilities not only within

its borders but to the rest of the world. It may be said that the Empire is content because it has all it wants. That may be true, but the British could easily make an excuse to fight for more if they wished. It is likely that the Empire is at its peak as regards size. Its further development will be internal. That such internal changes are taking place is shown by the establishment of the Indian Constitution 1937, and the conclusion of an agreement with the Wazirs, which includes "Roads of Peace." The Empire is united by a Crown, possibly because it is necessary to have in the world a representative of THE GREAT KING.

Of recent years the British Empire has often been accused of hesitation, a vacillating policy, a lack of prompt action. It may be that that hesitation springs from the fact that the Empire is feeling after a new attitude. Its leaders have made tentative, if premature efforts at such things as disarmament, and are supporting non-intervention. They have tried to settle affairs in Palestine without resorting to drastic measures.

The British people have something which few other nations appear to have, a sense that they are their "brother's keeper," that they have a responsibility to their fellow-men; that they cannot stand aside within a barbed wire fence of self-satisfaction, but must go out into the Roadside and help.

This is, I believe, the second step on the way to world unity. When America, Holland, Switzerland and the Scandinavian countries, in fact all the Nordic subraces

come out from their isolation and join the British Empire in accepting active responsibility, financial and physical, for their fellow-men, then the Commonwealth of the World will be much nearer. Theosophists in each nation should recognize the stage which has been reached and be channels to assist the Will of THE GREAT KING in the carrying out of the Plan for the world's evolution.

### The World's Tempo

Observe the increased tempo of modern life. The changes are obvious: motor roads which pass through African jungles or into the interior of China; note the effect of air communications and the radio on national and international development. Some aspects of these changes in their relation to the coming of the new (sixth) subrace type have been well dealt with by Mr. I. A. Hawliczek in a recent book.<sup>1</sup>

In addition we might instance the return of architecture to the use of the curve instead of the entirely rectangular style prevalent a short time ago.<sup>2</sup> This is mainly due to the use of new kinds of material. Steel and concrete are no longer the only structural materials. Glass and the new high temperature alloys are used for many purposes, as well as the synthetic plastics.

In commercial manufacture the change is so rapid that adjustment is difficult. One invention is scarcely put on the market before it is superseded by something better.

<sup>1</sup> *Mankind Today and Tomorrow*, 1937, price 9d.

<sup>2</sup> See *The Frozen Fountain*, by Claude Bragdon.

Not only is the change rapid, but we are becoming conscious of it. Such conscious realization is shown in literature, as R. A. Scott-James has well pointed out in a recent article on "Books and the Time Spirit."<sup>3</sup> He says: "What I particularly want to call attention to now is, not only the extraordinary rapidity with which things are changing around us, but the consciousness of this rapidity of change, a sort of time-consciousness which I suggest strikes a distinctive note in modern literature. . . . One would have expected that it would have appeared in the Victorian age, but only here and there did this time-consciousness become clear, e.g. in Matthew Arnold, Thomas Hardy and Samuel Butler in English, and Ibsen in Norwegian literature.

"But it was not till the time of H. G. Wells, say some thirty years ago, that writers began to insist on their readers taking note of the transitional character of modern civilization both in its inner and outer forms. Change has been the actual theme of novels such as those of Arnold Bennett, Galsworthy and Virginia Woolf.<sup>4</sup> Today the pace in literary fashion is as fast as the pace in scientific invention. A new literary generation now appears once every six or seven years, or perhaps every four or five years. . . . This very quickness of change requires constant mental adjustment to new conditions and new thoughts. One gets the curious impression that actually new types of mind are emerging every year or two with a new kind of sensibility, a

<sup>3</sup> *The Listener*, 26 May 1937.

<sup>4</sup> Note also *Time and the Conways*, by J. B. Priestley, Sept. 1937.

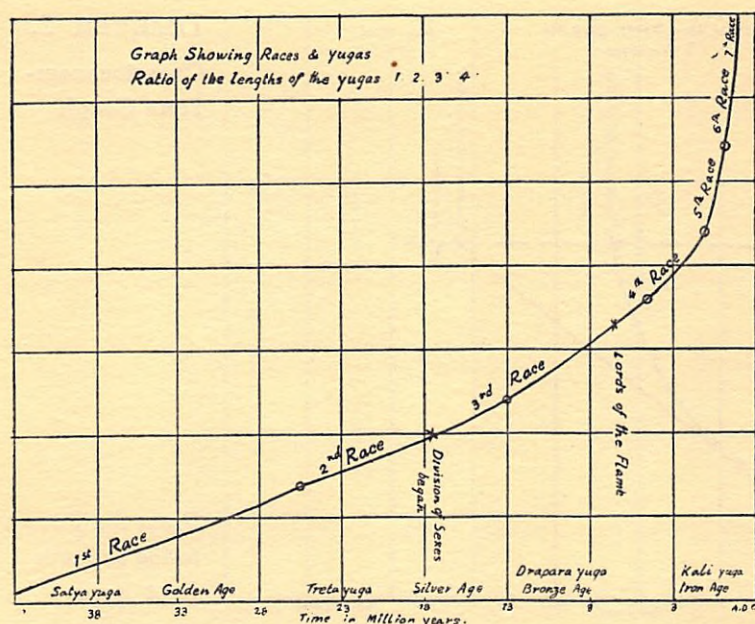


DIAGRAM 1.  
Graph Showing  
Yugas and Races

new sort of faculty for perceiving, a new incipient wisdom which is to transform the world.”

### Occult Indications

We could hardly ask for a clearer statement of the indications of a new race, a new kind of consciousness which Theosophic history and psychology lead us to expect. We must take care that among Theosophists new types of mind, a new literary generation, emerges every decade. We must seek, further, to recognize and cultivate that incipient wisdom.

Theosophic history does indicate a certain increase in the tempo of the races and subraces. The accompanying diagrams, first published in 1931,<sup>1</sup> are based on the dates given in Theosophical literature, and

show the approximate duration of the races. The ratio of the yugas—4, 3, 2, 1—also indicates this increase in velocity, just as Dr. Besant pointed out long ago that after a certain point spiritual growth takes place not in arithmetical but rather in geometrical progression. Since the publication of these graphs, however, I have come to the conclusion that though correct as far as they go, yet they are incorrect in certain of their implications and they do not go far enough. The true curve is somewhat different, as we shall see. We must, however, first discuss another problem.

## THE PROBLEM OF POPULATION

### Scientific Statements

This subject of population is occupying the minds of many thinkers today.

<sup>1</sup> *The Earth and Its Cycles*, by E. W. Preston, pp. 137, 138.

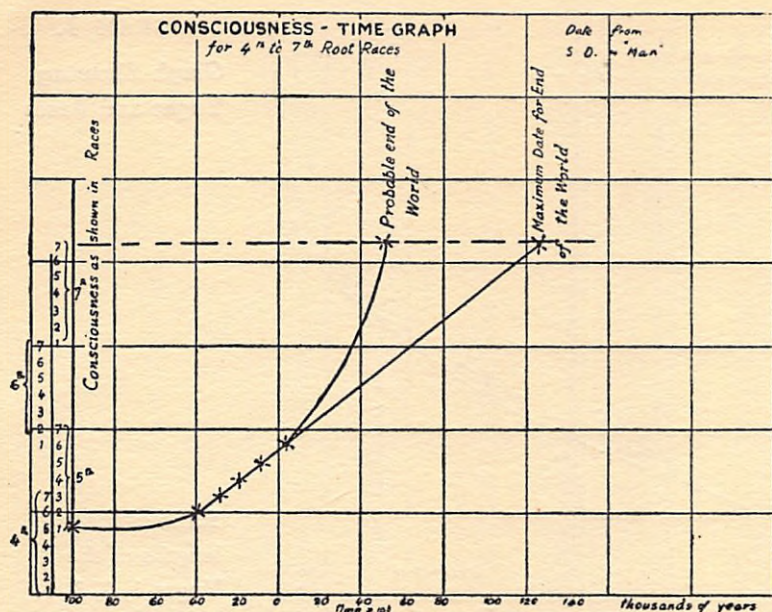


DIAGRAM 2.  
Consciousness-  
Time Graph

From the Fourth  
to the Seventh  
Root Races

"Problems connected with the dynamics of population are receiving increasing attention. . . Such problems are very intricate and have a far-reaching significance."<sup>1</sup>

The total population of our globe is now estimated at about two thousand million,<sup>2</sup> over half of which are in Asia. Dr. Kuczynski<sup>3</sup> points out that the outstanding fact in the population of the world today is the great increase in the number of the white race; during the last 150 years the number of whites has increased to about five times what it was in 1770. This increase is due not to a rise in fertility but to a decrease in mortality. What is called the net

reproduction rate depends on the ratio between these two factors. Recently it has been realized that in most European countries the ratio is below 1, the most important exception being Russia. Owing to the high mortality the ratio is probably not much above 1 in India and China, while in Japan it is known that the fertility has decreased in recent years. These facts and our knowledge of past history indicate that the maximum total population of the earth has probably been reached.

### Occult Statements

The occult records would seem to confirm the idea that we have reached the maximum population for this globe. The last "ship-loads" of egos reached the earth about 75,000 B.C.<sup>4</sup> The door is practically shut for individualization,

<sup>1</sup> *The March of Science*, p. 81.

<sup>2</sup> *Nature*, 14 November 1936.

<sup>3</sup> Dr. Kuczynski is on the staff of the London School of Economics. The above statements are taken from his article in *The Listener*, March 1937.

<sup>4</sup> *Man: Whence, How and Whither*.

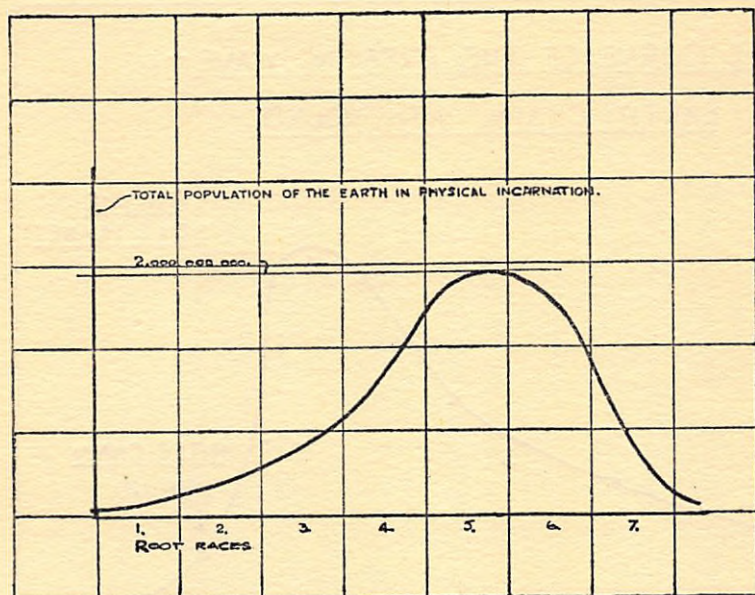


DIAGRAM 3.

Population  
Race Graph

and most average Egos will have found suitable conditions in which to incarnate.

The above diagram (3) is based on a study of occult statements chiefly taken from *Man: Whence, How and Whither*.

We are told that Races One and Two contained a comparatively small number of egos connected with our evolution, and that the bodies they inhabited were hardly physical at all. In the Third Race there was a steady increase in the number of egos and a rapid densification. At the end of this Third Race and when the Fourth Race was established, there was a rapid increase in population, culminating during the Fifth Race period. By now the number of egos actually in physical incarnation might be expected to have reached a maximum. All sorts of environments and conditions are available, and the average time in

and out of incarnation may be fairly balanced.

After this present period, the total population should decrease. We know that the lowest Races, the combined Third and Fourth, are dying out. The fall in the birthrate in Japan (the last subdivision of the Fourth) indicates that the limit of incarnation in the Fourth Root Race is being reached. Since we are only in the Fourth Round, however, we should expect the Fourth Race to endure through most if not all of the remainder of the World Period.

The increase in the White (Fifth) Race was to be expected, as this race established itself, especially as its fourth and fifth subraces raised their civilizations, in Europe. The student might give further attention to Russia and Spanish America.

It is to be hoped that the Fifth Root Race will provide the stable conditions in which the Sixth and

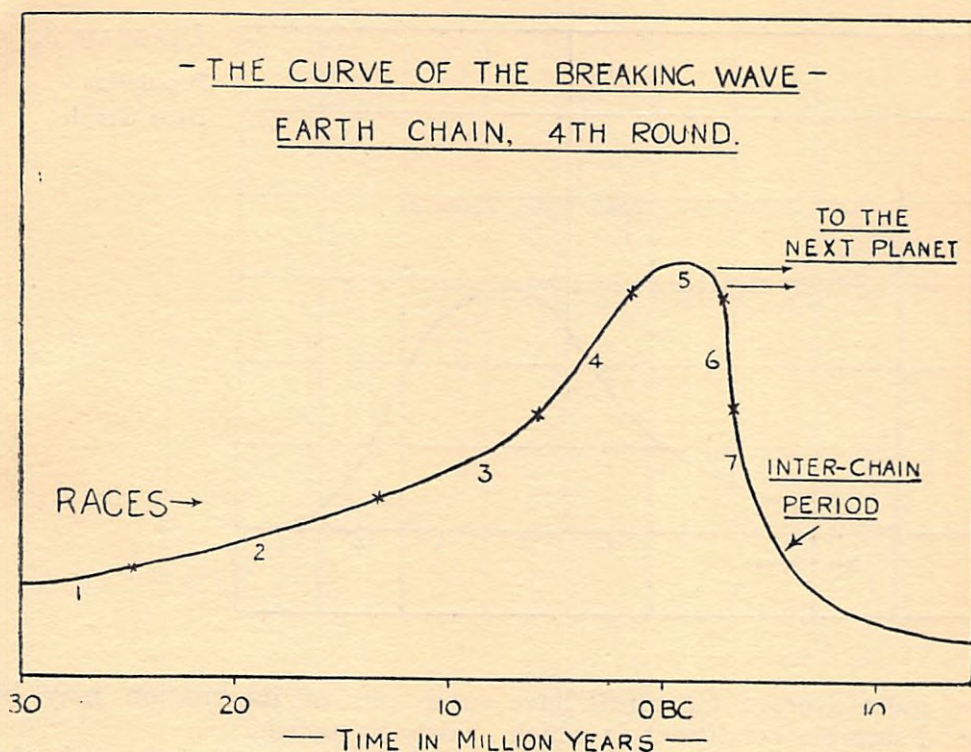


DIAGRAM 4. CURVE OF THE BREAKING WAVE

Seventh Races, rehearsals only for future Rounds, will be formed. As we have said, these races will "grow out of their bonds of flesh," returning on a higher level to the conditions of Races One and Two. Hence the population in physical incarnation will tend to decrease. Other causes tending to this decrease are the passing away of undeveloped egos into the Inter-Round Pralaya, the increase in the proportion of time spent out of incarnation by the more advanced individuals, and the transference of the very advanced types to other spheres of activity.

Some of this is expressed in diagram 3.

If the above is a true analysis of the situation, we have some hope

that the pressure of increased population will not be the tragic problem that science once expected it might become. On the other hand, we can see the importance especially to the White Races of physical fitness, of slum clearance, good housing conditions and the right use of leisure. We need all these ameliorations to give the right environment for the egos coming into the more advanced races. These egos need not only reasonable comfort, but mental stimulus, and this may explain the present crowding into the towns, though the radio and rapid and easy communication are already counteracting this movement to some extent.

Population, then, adjusts itself according to the laws inspired by

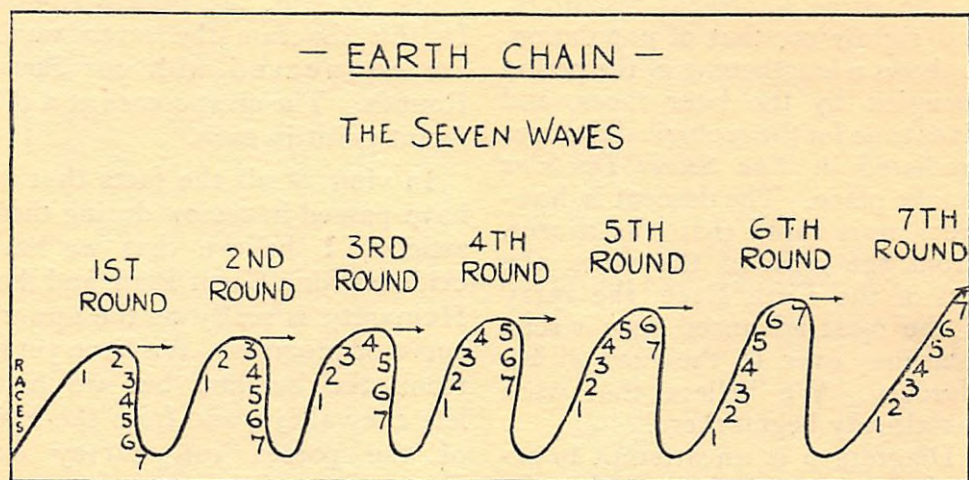


DIAGRAM 5. THE SEVEN WAVES

The numbers on the curves represent the Root Races on Earth in each successive Round or Wave. The arrows show the life in each Round "spraying over" to the next planet. In the 7th Round the whole life passes on.

the Manus. T. H. Marshall speaks of "something fundamental" at work, a fundamental "motive behind the limitation of the family."<sup>1</sup> He does not attempt to define or explain that motive.

Theosophists may point to a succession of causes, all inspired by a Divine Will and carrying out a Divine Plan. The first means for limitation of population was natural catastrophes. This was supplemented by war. Today warfare plays its part, but in the White Races conscious birth control is now the largest factor. In fact, the Manu always finds a way to mould and limit his peoples.

Such considerations as these have led me to the modification of the Race-Time graphs. The general idea of speeding up is true, and

this holds up to a certain point. But there is evidence that the curve is not asymptotic, but wave-like. Rather a curious but beautiful curve, which I have called "the curve of the breaking wave." (Diagram 4). It depicts the rate of growth or development of the Races in Time.

It is sufficient to picture the slow rise of the Atlantic swell and the white curl of the rising crest with the spray borne onward by the wind. In front is the dark hollow and steep descent as the wave gathers itself before its fall, and then the irresistible advance up the beach to its appointed place and level. In reality it is the breaking of the Wave of Time on the sands of Eternity, and the vision of it is an awe-inspiring yet beautiful experience.

<sup>1</sup> *The Listener*, 24 March 1937.

The curve somewhat resembles, and rightly so, that of population. It shows a lengthening of the period occupied by the later races, and gives time for the geological changes predicted in *The Secret Doctrine* to take place. The descent is, however, more rapid than the ascent. From the crest of the wave, the end of the Fifth Race, the spray of the most advanced egos is seen splashing over to the next globe, Mercury. We believe that work has already begun there.

Diagram 5 is an attempt to extend the principle indicated in the

single wave of the Fourth Round. In this diagram the seven waves are connected with our Seven Rounds. The crest comes at a different point in each.

In view of all the facts that we have passed in review during these articles, I believe that we have evidence for a Great Plan, and that Humanity is really on the upward curve of progress. We have yet to reach the heights, but we have left the valleys, and from the level of the passes can survey our Everest.

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## LIVING WITNESSES

The Masters Themselves refuse to be made dogmas or acid tests of loyalty and rectitude. They categorically refuse to allow Their authority to be invoked. They ask for no recognition. They do not ask for belief in Themselves as Persons, though I imagine They hope that for Theosophy's sake They may be regarded in principle as living witnesses to the future that awaits all growing life.—G.S.A.



# Does the Gita Justify War?

BY LESTER SMITH

DURING the Great War of 1914-1918 a large number of Theosophists in England found themselves on the horns of a dilemma. As good citizens and patriots they were naturally inclined to side with their country and support the war. Yet on the other hand were arrayed the command of the Christ to "love your enemies," the pacifism of the Lord Buddha, who taught absolute non-resistance, and the Theosophic teachings as to the One Life. Which of these two conflicting lines of duty were they to follow?

In this extremity, many turned to the story of the *Bhagavad Gita*, and, thinking they saw in it a justification of warfare, threw over the teaching of the Buddha and the Christ, and joined their countrymen in the prosecution of the war. Theosophical magazine articles and Lodge lectures of this period showed a most un-Theosophical outlook. I still have an article written by a Theosophical writer referring to "torturing murder by fiends in German shape," of whom the writer remarks: "We may make our minds quite easy as regards their ultimate fate—on the ghastly submerged levels of the astral world."

When the war concluded and the war-hatred gradually died down, The Theosophical Society returned once more to its pacific outlook. It was with great regret therefore, that I read in the October number

of THE THEOSOPHIST an article by Sir Robert Kotze, in which that war-time view is again expressed. He would justify fighting by reference to "the firm injunction to Arjuna on the field of battle to do his duty and fight." As to the duty of the pacifist, he says: "Even if the war is in his opinion unjust, he should have done what he could to avoid it before it was decided upon, but once it has broken out, he has no choice."

Should we ever be faced with another war, and the problem of war resistance arise among Theosophists it is evident that the same arguments will be used that we heard in 1914, and fighting will be justified on the ground of the teaching of one single book, notwithstanding the undoubted fact that all the best scriptures of the world teach the doctrine of pacifism and non-resistance.

I would go further, and claim that even the *Gita* teaches the same, would we but patiently examine its pages. It would be well for every Theosophist to study carefully this beautiful little gem of Hindu literature, for I believe they will find that, so far from justifying war, it teaches the ancient doctrine of the Oneness of Life. Although the early portion seems to proclaim the soldier's duty to fight, as we continue our study we are led further and further from the battlefield, are taught a higher and nobler

philosophy, until the high-water mark of the book is reached in the sublime declaration :

He who knows himself in everything and everything in himself will not injure himself by himself.

The *Bhagavad Gita* is a modern gem in an ancient setting. It is one of the later additions to the Mahabharata, the great Hindu epic which describes the Kuru-Panchala wars of 1250 B.C. Scholars are agreed on this point, and the internal evidence is strong, for this *Gita* teaches doctrines which were much later in development than the date of the main narrative. The exact time of its composition is unknown, but we may place it in the Buddhist period, for it seems to have been written with the idea of defending and preserving the Hindu faith from being engulfed by the rapid spread of Buddhism.

But how was the author to ensure the insertion of his work within the pages of the older writing? The following suggestion has been made, and seems very probable. In the reign of King Ashoka a terrible war took place, in which this warrior King overwhelmed the Kalingas, a hitherto independent race, with great slaughter. As we read in the Rock Edicts, the King was sorry for the defeated people :

His Majesty feels remorse on account of the conquest of the Kalingas, because, during the subjugation of a previously unconquered country, slaughter, death, and taking away captive of the people necessarily occur, whereat His Majesty feels profound sorrow and regret.

King Ashoka had become a Buddhist, embracing its pacifist philosophy and sending out missionaries

to propagate its doctrines. It will easily be understood that this was not pleasing to the warrior caste, or to the more conservative elements of the nation, who held to the religion of their fathers. Here surely was the opportunity of the writer of the *Gita*, and here we see evidence of his genius. The *Mahabharata* being written in the heroic form, the story of a Great War, it was clearly essential that any addition to it must also take this form. If, therefore, he could make his writing to appear as an incident in the main narrative, it would fit naturally in its place. And by upholding the doctrines of the older faith, it would be pleasing to those who regretted the spread of the new religion. Moreover, if it could be written seemingly to support the warlike spirit, notwithstanding its real teaching of the Oneness of Life, it would also have the approval of the strong warrior caste, the Kshattriyas, who were feeling that their heroic traditions were being attacked by the new faith with its teaching of non-resistance, its command to lay aside the cudgel and the sword.

A literary subterfuge of this nature may rightly be considered immoral by the present day Anglo-Saxon, but earlier ages were not so critical. The many interpolations in ancient books, the number of sacred writings by unknown authors who wrote in the name of some ancient hero or scribe, all witness to the fact that the end was often considered to be more important than the means. And those who reject this suggested explanation will find it very difficult otherwise to account for the inconsistency

between the warlike commands of the first two discourses, and the pacific teaching that is given in the remainder of the book. Actually the inconsistency is not so great as it may seem, if we consider the early portion as giving the common ethic of the soldier class, while the Yoga teachings which follow are for more advanced individuals. In fact, half way through the second discourse we have an indication that the author is giving two different ethics, for he makes Krishna to say :

Thus far I speak unto thee  
As from the Sankhya—unspiritually—  
Hear now the deeper teaching of  
the Yog,  
Which holding, understanding, thou  
shalt burst  
Thy Karmabandh, the bondage of  
wrought deeds.

When we compare these two conflicting ethics, we can be in no doubt whatever as to which the Theosophist should follow. The arguments put into the mouth of the Lord Krishna in the earlier part of the Second Discourse are on so low a plane, that we might be listening to an old army colonel discouraging his men from desertion :

Men will recount thy perpetual dishonour, the generals will think thee fled from the battle from fear, and thou wilt be lightly held. Many unseemly words will be spoken by thine enemies, slandering thy strength ; what more painful than that ? Slain, thou wilt obtain honour ; victorious, thou wilt enjoy the earth. Therefore, stand up, ready to fight.

But as we read on, we are insensibly drawn away from the

battlefield, up to higher levels of life and thought. Describing the virtues of him who would practise this higher life, we read :

By this sign is he known,  
Being of equal grace to comrades,  
friends,  
Chance-comers, strangers, lovers,  
enemies,  
Aliens and kinsmen ; loving all  
alike,  
Evil or good.

This is the very antithesis of fighting ; it is the very teaching of the Christ, to love our enemies. In Book Eleven, we have a similar passage :

Who doeth all for Me ; who findeth  
Me  
In all ; adoreth always ; loveth all  
Which I have made, and Me, for  
Love's sole end,  
That man, Arjuna, unto Me doth  
wend.

How different is this from the earlier command to slay ! The man who "loveth all which I have made" could never stick a bayonet into his brother man. And the next discourse gives the same lofty teaching :

He who beareth no ill-will to any being,  
friendly and compassionate, without  
attachment and egoism, balanced in  
pleasure and pain, and forgiving, he  
is dear to me.

We are getting far away from the battlefield now. The warlike hosts are apparently still waiting for Arjuna to lead them, but we hear nothing further of them and their doings. Here and there, throughout the book, the author feels compelled occasionally to use warlike terms to keep up the heroic fiction with which he started. Several times he

drags in the command to fight, but one shudders at the anachronism, feeling instinctively that it is out of keeping with the purity of the spiritual teaching. He begins to use these terms in a symbolic sense, just as the Christian sings: "Fight the good fight." Thus he winds up the Third Discourse:

Thus knowing that which is higher than the understanding, and restraining self by Self, O you of mighty arms! destroy this unmanageable enemy in the shape of desire.

And the Fourth Discourse, after some very beautiful teaching, closes with a similar symbol, reminding us of St. Paul's advice to "take the helmet of salvation and the sword of the spirit." It runs thus:

Therefore, O descendant of Bharata! destroy, with the sword of knowledge, these misgivings of yours which fill your mind and which are produced from ignorance. Engage in devotion. Arise!

Throughout the book, in one passage after another, we are taught the virtue of "harmlessness"; we are heeded "to injure nothing that lives." The act of "destroying another" is condemned as being "of darkness." Could any Theosophist be a soldier in the face of this?

The evil-doer who boasts, "I have slain this enemy, and others also will I slay," is denounced, and his fate is thus described: "They fall downwards into a foul hell." On the other hand, in a beautiful passage in the Sixteenth Discourse, are these words:

Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living

beings. . . . These are his who is born with the divine properties.

And a few verses further on, Arjuna is numbered among these high ones, for he is told: "Grieve not, thou art born with divine properties, O Pandava." How can we possibly harmonize this with the previous command to him to slay his enemies? Could any being with these divine properties lead his army to the slaughter? Nay, rather does the following describe him:

Having laid aside egoism, violence, arrogance, desire, wrath, covetousness, selfless and peaceful—he is fit to become the Eternal.

We hear nothing further about the battle. At the end of the work, Arjuna is made to say, "Destroyed is my delusion." What are we to conclude? Can anyone possibly imagine that after listening to those beautiful and inspiring injunctions to peacefulness, harmlessness, and compassion to all living beings, he seized his sword, flung himself into the battle, and proceeded with the devilish work of slaughter? A thousand times, No! Rather would he wish to stay on that exalted plane to which the Divine Teacher had raised him. And surely the wish of the unknown writer of this incomparable work was to inspire all men to abjure war and rise to that lofty plane. For as he tells us in the Thirteenth Discourse: "He who knows himself in everything and everything in himself, will not injure himself by himself."<sup>1</sup>

<sup>1</sup> [The date of the *Bhagavad Gita* is a matter of dispute among

the pundits. According to Dr. Besant, the composer of the *Mahabharata*—of which the *Gita* is one of the brightest jewels—was the sage Vyasa, the founder and over-soul of Hinduism, and he probably lived on the White Island in the Gobi Sea and taught the Vedanta to the Aryans in their original home. In that vicinity the race flourished for thirty thousand years down to

45,000 B.C. The date of the *Gita* we cannot determine precisely. As to its teaching, that is by no means exclusive; it embraces both Sankhya and Vedanta philosophies, a teaching for the warrior and a teaching for the yogi (often interchangeable terms), but to every man his own dharma, and on the principle of relativity a line of conduct for every man at his particular stage of development.—ASSOC. ED.]

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## THE LOGOS IN EVOLUTION

The great Hierarchy embodies the Divine Will in Evolution. According to each Individual's rank therein, so is the Plan of the Logos known and apprehended by Him, and carried out as fully as lies within His powers in the particular department of the Work where He belongs.—CLARA M. CODD.

# Theosophy and Journalism

BY S. L. BENSUSAN

As a journalist who has upheld the great traditions of his profession for nearly half a century, Mr. Bensusan urges Theosophists to offer quiet, steady opposition to papers which spread ill-will and mislead the popular taste, and to encourage the few papers which follow truth, anticipating the time when the principles of Theosophy will "permeate the public mind through organs of public opinion."

**I**T is almost impossible to envisage the change in the present order that might result from prompt adoption of Theosophical principles by the world's Press. Think just for a moment of great daily newspapers animated by a belief in the brotherhood of man, a brotherhood that ignores all distinction of religion, race and colour. Envisage, if you can, a world Press to which white, brown, black and yellow men are the sons of one Father, to which the faith of Christian, Jew, Muhammadan, Buddhist and Hindu stand for rays of the white light of Truth. Consider a world in which papers were concerned with the discovery of the laws that shape men's lives through countless incarnations, rather than with the discoveries that enable death, destruction and desolation to be spread among mankind and the stateliest monuments of its latter-day civilization.

At present, papers thrive on their triple appeal to ill-will, to the unexpected and to the sensational. Roughly speaking, the majority of the great English papers are pro-Fascist, some mildly, others truculently; the minority support democracy, some following the beaten

track of Labour, a few pursuing the rough road that leads to Communism. They have certain features in common; they are agreed in attributing the worst intentions to their opponents, and they believe in a propaganda indifferent to the claims of truth.

## The Power of Propaganda

One of the modern masters of this means of persuasion has stated quite frankly that it is possible to make people believe that black is white and falsehood is truth, if only the effort be made seriously and cleverly enough. Then again, in all the newspaper centres of the world today, the race is to the swift and the battle to the strong; policies are devised by individuals or groups to bring about certain desired ends. Not one reader in ten realizes the extent to which propaganda works through the Press for aims that have no connection with ideals or altruism.

A Government supports its foreign, economic and social policies through the Press; the people at the head of affairs bind the newspaper proprietors by means of rewards. The directors of publicity

in this country<sup>1</sup> will be found in the House of Lords, or, at least, they have every right to be found there if they so desire. Here, as in Paris, Berlin, Rome and in countries of less significance, they are playing the temporal game, working honestly, shrewdly, brilliantly, or in none of these fashions, for the hour, the day and the year. For the morrow in which, whether they understand or ignore it, they have a part to play, they take no thought. To oppose a country, a group of countries, a policy or a party is their perennial programme. Speaking with millions of tongues, many more than the ancients gave to Rumour, they select, and in some cases manipulate, the news that will support their views, vigorously excluding any facts however unassailable that may weaken their case. And the man in the street, who is outgrowing but has not yet outgrown the fantastic belief that because statements are printed they must be true, acquires a definite prejudice against those who do not share the views of a proprietor whose official outlook is often the price paid for promotion.

### The Power of the Advertiser

The writer remembers a conversation with a powerful and good-hearted journalist in a time of crisis nearly forty years ago. "What you are writing nowadays is helping to make war inevitable." "Well, well, we've got to stir things to keep up circulation," was the reply. The stir was made, so was the war, and that paper's attitude was a contributory cause.

<sup>1</sup> England.

Again, in the conditions under which papers are produced, it is clear that the wealthy advertiser is potent in arresting reforms. Within certain definite limits he controls the Press. Public meetings, parliamentary debates or statements that touch his interests can be minimized, ignored or suppressed. With a few exceptions the Press seeks to give its public what that public desires, and presumes that the taste of its audience is as low as the most illiterate news editor can conceive.

### Separation the Goal

Look at the world's papers today, and you will see at once that separation is the keynote of all utterances. For the sake of the keen competition of able men, diversity must be stressed, and save in times of national crisis there must be no unity. Yet it is in a peacetime unity of belief and aspiration that the world will gain liberation, will learn that love alone can cast out the hatreds that may yet reduce our civilization to ruin.

Every great reform came to birth in the mind of one man. Christ, Confucius, Gautama the Buddha, Muhammad were once without a following. Today Theosophy numbers its adherents by the thousand, and they are setting a good example by avoiding hatred, harsh criticism, hasty speech. They stress the salient fact that if mankind will live in peace and goodwill, the Earth Mother is rich enough even today to provide all her children with the necessities of life. They point out that if Science will seek to serve the powers of good rather than the forces of evil, the varied fertility

upon which we depend, the enterprise that can add to the comfort of all, can be multiplied, bringing us health, peace and length of days.

### Can We Help ?

If Theosophists will take the broad view, and they can advance no excuse for adopting any other, they can slowly but surely work through the mass of blind and prejudiced opinion, no matter what the colour, as yeast works in dough.

Who will may have this light,

Who has it, sees.

To journalism as a force that seeks to spread extreme views, to degrade or mislead the popular taste, to encourage separation, to deny the oneness of all life, to magnify the personality, Theosophists must continue to offer a quiet, steady opposition. They must keep always in their minds the ideal paper that seeks to serve humanity and knows all mankind for brethren, and labour to bring such a force on to the plane of manifestation. There can be no more useful task, or so it seems to one who has served nearly all the leading papers and reviews of London through five-and-forty years.

The rank and file of men and women immersed in an unending struggle for life have no inclination to think out the great problems of the world for themselves. If opinion can be presented to them in a form that takes their idiosyncracies into consideration they will adopt it.

### The Power of Custom

I well remember asking an old countryman why he voted in a certain way. "I don't take no heed o' these things myself," he replied,

"but me father always voted so." It seemed a silly reason enough until the reflection came that the most of us do the same. Our upbringing, the opinions of our friends, a reluctance to differ from those round us, the loud voice of our daily paper, all these forces control our lives far more effectively than we are prepared to admit. Some countries have dictators who rule all citizens with a rod of iron, suppressing opinion, endeavouring to mould thought; in other countries with a democratic Government citizens tend to obey the ruling of the printed word, however tainted the source. We cannot change the tendency, but we can help to change the appeal of that word.

There are just a few papers that have never bowed the knee to Baal and will follow truth through a morass of calumny and misrepresentation. Theosophists can strengthen their appeal by active assistance to these, or they can help negatively by refraining from the support of papers that preach hatred, strife and separation.

I should like to see a progressive paper that would present the Theosophical viewpoint to its readers and enable them to see for themselves that with its acceptance they bring the far-off "divine event" nearer to suffering humanity. Such a paper may come if we will seek to bring it to birth, but the hour has not yet struck. We cannot help believing that in the fullness of time the principles of Theosophy will permeate the public mind through organs of public opinion, but it is a terrible thought that another cataclysm may be the condition precedent.



## The Stanzas of Dzyan

(From *The Secret Doctrine*, I, 63-65)

### STANZA VI

1. By the power of the Mother of Mercy and Knowledge, Kwan-Yin—the Triple of Kwan-Shai-Yin, residing in Kwan-Yin-Tien—Fohat, the Breath of the Progeny, the Son of the Sons, having called forth, from the lower Abyss, the Illusive Form of Sien-Tchan and the Seven Elements.

2. The Swift and the Radiant One produces the seven Laya Centres, against which none will prevail to the Great Day "Be With Us"; and seats the Universe on these Eternal Foundations, surrounding Sien-Tchan with the Elementary Germs.

3. Of the Seven—first One manifested, Six concealed; Two manifested, Five concealed; Three manifested, Four concealed; Four produced, Three hidden; Four and One Tsan revealed, Two and One-Half concealed; Six to be manifested, One laid aside. Lastly, Seven Small Wheels revolving; one giving birth to the other.

4. He builds them in the likeness of older Wheels, placing them on the Imperishable Centres.

How does Fohat build them? He collects the Fiery-Dust. He makes Balls of Fire, runs through them, and round them, infusing life thereinto, then sets them into motion; some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them. Thus acts Fohat from one Twilight to the other during Seven Eternities.

5. At the Fourth, the Sons are told to create their Images. One-Third refuses. Two obey.

The Curse is pronounced. They will be born in the Fourth, suffer and cause suffering. This is the First War.

6. The Older Wheels rotated downward and upward. . . . The Mother's Spawn filled the whole. There were Battles fought between the Creators and the Destroyers, and Battles fought for Space; the Seed appearing and reappearing continuously.

7. Make thy calculations, O Lanoo, if thou wouldst learn the correct age of thy Small Wheel. Its Fourth Spoke is our Mother. Reach the Fourth Fruit of the Fourth Path of Knowledge that leads to Nirvana, and thou shalt comprehend, for thou shalt see. . . .

(See Commentary next page)

# A Simple Approach to "The Secret Doctrine"

BY JOSEPHINE RANSOM

Mrs. Ransom, a deep student of *The Secret Doctrine*, makes in this series of articles a brief digest of H. P. Blavatsky's commentaries on the Stanzas of Dyzan, the archaic book in which the origins of the Cosmos are occultly depicted. Of this "archaic narrative, dark, confused, almost incomprehensible," Madame Blavatsky wrote at the end of the Stanzas: "An attempt will now be made to throw light into this darkness, to make sense out of this apparent nonsense."<sup>1</sup>

WE left off where Cosmogony gave way to the study of "our Solar System in general." Eleven Stanzas dealing with the interim period are omitted in *The Secret Doctrine*, but an indication is given that they explain that after the "first cosmic and atomic differentiations," the eternal Law of everything to be unfolded in this Universe was on "a sevenfold principle." Every Chain of Worlds is the reincarnation of a previous one, "their spiritual principles only living in their progeny as a survival of themselves." Each globe of a Planetary Chain, "before finally *dying out*, sends all its energy and principles into a neutral centre of

latent force, a *laya* centre, and thereby informs a new nucleus of undifferentiated substance or matter, i.e. calls it into activity or gives it life." (I,179).

## Ascending States

Our Earth has to live through seven Rounds, like all others. "During the first three it forms and consolidates; during the fourth it settles and hardens; during the last three, it gradually returns to its first ethereal form: it is spiritualized, so to say." (I,183). Its Humanity develops fully only in the Fourth Round, having passed through all the forms and kingdoms during the First Round, and through all the human shapes during the two following. In the three Rounds to come Humanity will be ever tending to reassume its primeval form, that of a Dhyān Chohan Host. "Man tends to become a God and then—*God*, like every other atom in the Universe." (I,183).

<sup>1</sup> These articles are resumed from THE THEOSOPHIST, March 1937, where Mrs. Ransom, elucidating Stanza Four, depicted the Logos laying the foundations of the Universe, and the agents of the Law fulfilling its eternal purposes. The 1937 series brought us to Verse Four of Stanza Six. Here we begin with Verse Five. The text of the Stanza is given on page 405.

This instruction about the significance and destiny of the atom is important to keep in mind. It is repeated many times that the cycle is from atom to God. Atoms are the starting-point of the long pilgrimage, through unbelievably long periods of time, to the condition of the perfected Monad. The problem of the Fiery Lives is, perhaps, the same. They are these "atoms" in a state of sheer initial Life-force. They inweave into the Elements and infinitely later unweave from them as Monads.

Another thing to follow is the insistence that Monads in their progress towards full Godhead are not really Man—Monad and Man are co-workers for a mutual purpose. The Monad is self-born of God; Man is a set of principles which are worked out for definite reasons in conjunction with the personality, and these two together make the "human being" who is under the direction of the Monad.

The seven Root Races of the Earth pursue the double line of physical and moral evolution. Some, a few, of the human race develop ahead of the average to such an extent that they bring into play the qualities of the next Round. It is suggested that Confucius and Plato were Fifth Rounders, developing Mind to the full; and the Buddha and the early Shankarāchārya Sixth Rounders, developing Buddhi (intuition) to the full. (I,185).

With regard to the passage of the Monads, it is said that the globes of the Moon Chain do not "die" until the Monads of the last one pass into the Nirvāna (bliss-pause) that awaits them between the two Chains. The first

class from the Moon Chain incarnate and attain the human state in the first Earth Chain Round. Their function is to pass through the whole triple cycle of the mineral, vegetable and animal kingdoms, in their most ethereal, filmy and rudimentary forms, in order to clothe themselves in and assimilate the nature of the newly formed Chain. Later on, at the beginning of the human stage of the Fourth Round, when operating on this Globe, they "ooze out" their astral doubles, from the ape-like forms which they had evolved in the Third Round. This subtle, finer form served Nature as the model round which she built physical man.

Monads of Class Two reach the incipient human stage in the Second Round, and so on, up to the middle of the Fourth Round, when the human stage is fully developed and the "door" into the human closes, for the number of Monads in this human stage is complete; the last human Monad incarnated before the beginning of the Fifth Root Race. Those too far behind this stage will reach it only at the close of the Seventh Round. But they will be the Humanity of a future higher Chain and thus receive their karmic compensation.

All these groups are called "men," not because they resembled the men of today externally, either in form or nature, but because they were "thinking entities," and in respect of spirituality and intellection were "gods." Monads do not *become* men, because they neither progress nor develop, nor are they affected by the changes of state they pass through. A Monad is an "indestructible star of divine

light and fire, thrown down to our Earth, as a plank of salvation for the Personalities in which it indwells. . . . The evolution of the *external* form, or body, round the *astral*, is produced by the terrestrial forces, just as in the case of the lower kingdoms, but the evolution of the *internal*, or real, *Man* is purely spiritual . . . It is a journey of the 'Pilgrim-Soul' through various *states* of not only matter, but of self-consciousness and self-perception, or of *perception* from *ap-perception*." (I,198).

We see, then, *three* inextricably interwoven schemes of evolution in our System: (1) The Monadic, or Spiritual, concerned with the growth and development into still higher phases of activity of the Monad; (2) The Intellectual, represented by the Agnishvatta Pitris (Solar Deva ancestors), the givers of intelligence and consciousness to man; (3) The Physical, represented by the Chhāyas (astral doubles) of the Lunar Pitris (moon-ancestors) round which Nature has concreted the present physical body (I,204). These intellectual and physical phases are worked out in detail in Vol. II.

### A Critical Stage

*Stanza VI, 5.* The Stanzas now pick up another part of the story at the Fourth Round in the Fourth, or Atlantean, Race, when human "intellectuality" was at its highest point of civilization and knowledge. Then a strange crisis occurred in the physiologico-spiritual adjustment of the Races which caused humanity to branch off "into two diametrically opposite paths: the *Right-* and the *Left-*hand

Paths of Knowledge or Vidyā." The seeds thus sown sprouted during the early period of the Fifth Race. The Monads, "Holy Youths," the Gods, refused to multiply and create species after their likeness. They considered the forms then available unfit for them, so they refused to enter into and use the astral images of their inferiors. Selfishness prevailed. "They fell under the eye of the Karmic Lipikas" (Recorders).

All this time many "Wars" went on, many struggles of adjustment, spiritual, cosmical and astronomical, but chiefly that of the mystery of evolution of man, as he is now. The purity of the Monad, Spirit, is inherent, not acquired. These "pure Essences" "claimed and enforced their right of independent judgment and will, the right of free agency and responsibility." But each Monad, to become the highest Dhyān Chohan, must attain through its Ego "full self-consciousness as a human, i.e. conscious, being, which is synthesized for us in Man." (I, 215). It is the co-ordination of the interests of these, including the physical, often conflicting interests, which causes so much confusion, so strange and complicated an interplay of forces. There is a struggle for life in the worlds above as well as on our own planet here below. (I,224).

### World upon World

*Stanza VI, 6.* Here we return to Cosmogony. The globes of the earlier Rounds disappeared and reappeared on the same centre. The old material, after being disintegrated, is used for building new forms. An interesting diagram is

given on I,221, showing the seven planes of Cosmic Consciousness. These correspond to the seven *states* of consciousness in man, but the three higher planes are inaccessible to the human intellect as developed at present. Of the globes of our Chain, two are given on the fourth Cosmic Plane, two on the fifth, two on the sixth, and three, one of which is our Earth, on the seventh. The fourth Plane is called the archetypal—that is, where the World is made as a first model, to be followed and improved upon by the Worlds which succeed it physically.

*Stanza VI, 7.* The seven fundamental transformations of the constituent particles of matter of the globes of our Chain are given as follows: 1, *homogeneous*; 2, *aeriform and radiant*—gaseous; 3, *curdlike* (nebulous); 4, *atomic, ethereal*—beginning of motion, hence of differentiation; 5, *germinal, fiery*—differentiated, but composed of the *germs* only of the Elements in their earliest states, seven when completely developed on our earth; 6, *four-fold, vapoury*—the future Earth; 7, *cold*—and depending on the Sun for life and light.

### The One Initiator

Comprehension of these things, it is said, will be for those who reach the fruit of the Arhat stage of Initiation. The organization of the great School of Initiation is explained as follows:

There is a "Wondrous Being," who descended from a "high region" and is called "*the Initiator*," the "Nameless One who has so many names." He is the "GREAT SACRIFICE," for he sits at the THRESHOLD of LIGHT and looks

into it from within the Circle of Darkness, which he will not cross, nor does he quit his post, till the last day of the Life-Cycle. Though he, the Solitary Watcher, has nothing to learn from Earth or its Heaven, he remains at his self-chosen post because the lonely Pilgrims on their journey back to their Home are never sure to the last moment of not losing their way in this limitless desert of Illusion and Matter called Earth-Life (cosmic). He would fain show the way to that freedom and Light, from which he is a voluntary exile, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion, though few may profit from his sacrifice.

He was the *First*, a stupendous Unity, the Seed of all the other "Sons of Wisdom." He has remained to this day the Seed of Divine Knowledge, the One and the Supreme. "He changes form, yet ever remains the same." During the infancy of the Third Race, while it was still in a state of purity, its psychic and physical intellect being dormant and consciousness still undeveloped, its spiritual conceptions were quite unconnected with its physical surroundings. *Divine* man dwelt in his animal—though externally human—form. This Third Race is called collectively the "Sons of Passive Yoga," i.e. it was produced unconsciously by the Second Race, which was intellectually inactive. But a portion of the Third Race was already animated with the divine spark of spiritual, superior intelligence.

This portion *was*, so to speak, the One Initiator, the First. By a "second spiritual effort" other

Sons of Kriyāshakti were produced, a group of semi-divine and semi-human Beings. They were born of Spiritual Will and the natural divine power in *man*, a child of pure spirit unalloyed with any tincture of earthly element, who drew its intelligence direct from above, and its physical frame alone was of time and life. They, the Sons, are "set apart" for certain purposes, and in them are said to have incarnated the highest Dhyānis (Lords of Mind) from previous Manvantaras to form the nursery for future human Adepts on this Earth and during the present Cycle.

The great Being, the One, who is like a "mighty organism," is the *Tree* from which all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, and others, have branched off. As objective Man, the "Heavenly Man," he is the mysterious Personage of whom all Occultists hear or know. Under the direct, silent guidance of this Mahā-Guru (Great Teacher) all other less divine Teachers and Instructors of Mankind became the

guides of infant Humanity, giving it the first notions of all the arts and sciences and of spiritual knowledge. The pupils of these incarnated Rishis and Devas of the Third Root Race handed on this knowledge as best they could. These pupils constitute the four grades of Initiation: 1, Srotāpanna (entered the stream); 2, Sakridāgāmin (once-returning); 3, Anāgāmin (not-returning); 4, Arhan (the Venerable). The Four Paths to Nirvāna, in this our Fourth Round, bear the same appellations.

Then there is the Adept himself, the *initiated* Candidate for yet higher mysteries who becomes a pupil to a yet higher Initiate. Some have accomplished this, but these higher grades will only be fully developed at the end of this Root Race and in the Sixth and Seventh Races. The Arhats of the Fire-Mist of the Seventh Ring will be but one remove from the "Root-Base" of their Hierarchy, who has yet another name meaning—"the Ever-Living-Human-Banyan." (I, 227, 233).

(Next chapter begins Stanza VII)

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## SERVE THE WORLD

The man who waits to obtain Adeptship before he serves the world will never be an Adept.—ANNIE BESANT.

# Whence the Intuition ?

BY E. L. GARDNER

Likening the higher mind to a lens which focuses the inner light, the light of wisdom, on the screen of the lower mind, and registers it in memory. That flash of light is the Intuition.

THE intuition, or inner teaching, as a source of information and knowledge is so frequently referred to in speech and literature that an understanding of what is really meant or implied by the term is worth pursuing.

## Intuition and Instinct

Intuition is usually accepted as being of a higher quality than instinct, though in many respects similar in nature. The word "instinct" is applied in general to the animal kingdom, and means an in-born, quite unconscious, subjective prompting to physical action, whereas the word "intuition" is reserved for humanity, being of a mental or an emotional order and working at the conscious level. The intuition *may* also arise unconsciously, though it *can* be consciously invoked, registering then as a conscious thought which need not be acted upon unless the individual chooses to act.

Instinct prompts to an immediately correct action in a physical need; the intuition to a correct understanding of a mental problem, and it may or may not have a physical consequence. But registering in the mind, whence does it arise?

An avenue of approach to the field of human consciousness is obviously open occasionally from some inner or higher realm, and the question is: Can we discover and cultivate access to this realm to a more efficient degree? The avenue appears to be related to, or directly connected with, the mind.

## Correspondences

The relation of our sense-organs to the principles of man, as given in the ancient philosophy of the East, supplies some information of valuable promise. The general law of correspondences given in that ancient teaching may help us here, for the intuition is clearly due to the functioning of some human faculty allied to, or corresponding to, the physical senses. In these correspondences the sense of touch is said to be related to the wisdom, the intuitional, principle. Sight is said to correspond to mentality. Taste and smell are also given as connected respectively with the emotional nature and the physical. The implication is that in an intimate and vital way and in the precise and concrete form possible only in our clean-cut physical material, the senses and sense-organs represent certain of the less defined

and subtler properties of our human constitution.

The wisdom principle, the source of the intuition, is very appropriately represented by the sense of touch, for this is a diffused unlocalized sense, and one which functions over the whole surface of the body. The division of the mind into a "higher" and a "lower" is also appropriately and very strikingly reproduced in the anatomy of the eye, for the leading features in man's organ of vision are the lens and the retina. The terms "higher" and "lower" in this relationship too are apt, for the lens collects and focuses rays of light, and the retina provides the screen on which the focused light may fall and be registered.

### Visual Mechanism

The light thus temporarily photographed on the retina is conveyed by the optic nerve to the brain, and thence on to the receptive mind—there to be instantaneously extended into the three-dimensional view, with which now we are all familiar. It is difficult for us to realize the long process which lies behind that instantaneous mental picture. It is built up of myriads of contacts in the lower kingdoms and earlier lives, for its present speed and accuracy are wholly conditioned by our past experience.

In the visual mechanism, in this concrete copy of the mental principle, we have an illuminating view of the function and mechanism of the human mind. The lens of the eye corresponds to the higher mind because, we may reasonably infer, the function of the higher mind is

to collect and focus the light of that spiritual plane known as the bud-dhic or the plane of wisdom. The light thus focused can be registered on the retinal screen of the lower mind and seen there by human consciousness, for the lower mind alone of all material structures can arrest that inner light and hold it clearly enough to be read.

The concrete or lower mind can thus receive and register impressions conveyed to it from the outer physical world by the sense-organs, and can also, by training, receive and register impressions from an inner or higher source.

### Inner Vision

The study of the mechanism of the eye can also assist us to an understanding as to how this higher or inner vision may be acquired. The biologist traces the development of vision from the mineral kingdom onwards, for many mineral substances respond readily to sunlight as, for instance, in the photographic film. Through the plant kingdom this sensitiveness to light increases, but not till the animal kingdom is entered, with its facilities for locomotion, is the mechanism of the physical eye finally developed. Life demanded it and the organ was built, and not till then was light successfully linked to vision and known as "light" by the mind. The lens of the eye, by bringing a number of rays to a point, projects a clearly defined picture of light and shade on to the retina—and thus does the all-important light of the sun become ours as light because we make it so. It is for us to adopt the indications of this physical model and



develop the skill to use the dual-mind in a similar fashion.

Light and darkness as contrasts are terms often used to typify the widest extremes, and very little imaginative effort will convince one of the immense difference between walking in light and in darkness, using the terms literally or figuratively. Light is everywhere, and surrounds alike those who are blind and those who can see. He alone who has eyes can respond to it and use it; by vision he can move fearlessly, avoid obstacles and find and reach a desired destination.

### Focusing Lens

Just as the eye is built and developed as a physical mechanism to focus the light of the sun, so may the mental mechanism be developed in order to focus a higher octave of the solar light, namely the universally diffused principle of wisdom or buddhi, as it is called in the East. This higher counterpart of the light which is seen and used by the eye is a further solar emanation, and is related to an inner level of man's being, touched in consciousness, however, only through a clarified mind.

Let me illustrate the relation between this higher light and the mental lens. Our familiar sunlight provides us with an intimate example. If a convex lens such as an ordinary burning-glass is held horizontally in sunshine, then the light passing through the glass is all brought to a common centre a short distance beyond. The rays thus focused, if made to fall on a sheet of paper, appear as a brilliant point of light intensely hot, surrounded by a dark shadow. This circular

shadow is the area from which the light and heat rays have been deflected which are now gathered in the centre. Without the lens, the rays are diffused and scattered, comparatively weak: passing through the lens, the rays become a point of fiery brilliance.

The higher mind of man functions similarly as a focusing lens for the higher light. The brilliant centre of light resulting is man's individual life, his true self. But just as the brightest sunlight is utter darkness until it strikes a reflecting surface, so is the human life centre unaware, innocent, unconscious, until its light strikes a responsive medium. Such a medium is provided by the material bodies of the lower mind, the emotional nature and the physical nervous system, a group of interrelated forms which constitute the three-fold abode of a human being.

### Involution

These, the bodies of man, appropriate and step down so expertly the original living light that they reduce its intensely concentrated power to the tempo of their capacity. They also delude the "light" into identification with themselves. Though seemingly obstructive, by their very limitations and the friction resulting, they bestow the gift of awareness, consciousness, upon the living light within them. It is through the very friction involved in manifestation that a measure of self-consciousness is at last achieved, and man, as a self-directed being, comes into his own.

This process, called by the occultist involution, has taken many cycles and incarnations. On the

upward arc of evolution the forms fulfil their task of compelling concentration, and at length the focus of the higher light that has been so long clouded, the fountain head of human consciousness, is to some degree cleared of its veils, and may be known. When this is done, even though in part and temporarily only, the higher light can illumine the mental screen and function as—intuition.

### The Eye of the Mind

Wisdom, this higher octave of the solar life, however, remains unknown to man till the skill to use the true eye of the mind is acquired.

The physical eye is a gift of the gods, the elemental builders of the body; the mental eye is at the service of human consciousness when the emotions and the mind are controlled and clear. These latter conditions seem to be a necessary precedent to the direct functioning of the higher mind. They are themselves ensured only by deliberate effort. To secure the right conditions, such consciously directed effort is not aimed at acquiring something new, but at deleting from the emotional nature and the mind the effects of every source of personal agitation. To focus ordinary rays of light, it is not the light that has to be acquired, but a lens that

has to be prepared and cleared. Similarly with the mental lens, the effort demanded is to clear obstructions that cloud its focusing power.

### Buddhic Flash

Success in achieving this clarity may be only occasional and temporary, but given the conditions and some skill in clearing the way and using the inner light, then an illuminating intuition may be registered, bearing on the subject of interest to the student or artist. Such is the speed and content of the buddhic light that an intuition may be received as a flash in a moment of time, yet—as many an artist has testified—take long hours to unravel, clarify and secure itself in the limited but precise language of our physical symbols. When this happens, that which is called the higher mind functions as a lens, and the lower mind furnishes a receptive screen which arrests the inner light and registers it in memory.

The sun's familiar light and fire are around and about us and flood our world to the full. They are given freely. The higher octaves of light and fire, of wisdom and illumined thought, are also about us and around us, but their entry into human consciousness is through a door that must be opened by man within himself.

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## BEAUTY

The world is not painted, or adorned, but is from the beginning beautiful; and God has not made some beautiful things, but Beauty is the creator of the universe.—EMERSON.

# Causal Factors in Crime

BY KEWAL MOTWANI

Dr. Motwani, sociologist, lately returned to Adyar, surveys the field of criminology in the light of his world travels, particularly in America. In the new treatment of crime he finds an approach to Brotherhood.

**S**OCIETY is a congeries of processes and controls that keep a group of people knit together for purposes of ordered social life. Human beings and animals live in groups; they have a social life. There is no society in a heap of bricks. Social life among animals and insects is based on instinct; it is a purely biological phenomenon. But society on the human plane is based on intelligence, order, purpose, and is capable of telic change. Society is distinguished from community which has a spatial or geographical reference. Community may be a village, town, city, or the world. Society is something abstract, while community is concrete. Madras, as a whole, is a community; the myriads of invisible strands that keep the people organized in their social orbit constitute society. Society is social organization.

Smooth working of society means a certain amount of adjustment between its three component parts: (1) natural environments, organic and inorganic; (2) culture, consisting of folkways, mores, instruments, family, play, work, religion, art, government; (3) and man, with his biological and psychological endowments. The study of the processes that ultimately incarnate in a cer-

tain social configuration or pattern is known as Sociology, a subject very widely studied in European and American institutions, but not even known in India and Ceylon, which were the first to contribute Dharma-Shastra, the science of social relations, to the world.

There is a continual and mutual interaction and adjustment between these three factors. Nature determines the type of culture or social organization a community will have. Island nations, such as the United Kingdom and Japan, become maritime powers. Mountainous regions produce a hardy race of people, while deserts are known for nomads and shiftless groups. Farming people have an entirely different type of culture from those that have large supplies of mineral deposits. The Chinese has a liking for rice, while the Britisher prefers his beefsteak. The former flips his rice with a chopstick with accuracy of marksmanship, while the latter, when he has rice on his table, balances it on a fork. The Chinaman needs a bowl to hold his rice; the European finds a plate more convenient. The two have totally different types of culture: the one is agricultural, and the latter is technological.

Eskimos must use snow to build their houses. Those living in timber regions need not live in refrigerators. Combination of coal and iron gives birth to mechanical civilization. Joint family was possible under a rural or feudal order of life; industrialism disrupts family and compels people to resort to companionate marriage, contract and contraception, with divorce as its common feature. Man's government, religion, art, amusement, etc., all bear the impress of Nature's imperious demands. Man is a willing slave of Nature. He adjusts himself and his social organization to Nature's bounties or limitations.

### What Crime Is

Now, crime is a certain amount of disorganization or maladjustment between the above-mentioned three factors: climate, social organization, psychological equipment. This branch of study is known as Criminology. Every group of people, whether a primitive tribe in Africa or an advanced nation, fortifies itself and ensures its existence by a certain code of conduct which every member must accept. Any deviation or failure to comply must be visited with punishment. All anti-social conduct is crime.

The causes of crime should be sought for in the three component parts of the community which we have already mentioned. All maladjustment between these three factors breaks out in social disorganization when the crime wave begins to rise. Analyse the present-day social and political anarchy in the world, and we find this disharmony between the three factors

fundamental. Of course, a certain amount of maladjustment is bound to be while man is still struggling toward perfection. A complete adjustment would mean a heaven on earth, and that day is a long way off. We are concerned here with the working of these three causal factors and the resultant—crime.

### Climate

1. Let us begin with the environment. It affects man through food, climate, seasons and temperature. A South Indian can subsist on rice, but an Eskimo, living in the snow-bound region all the year round, must have chunks of whale meat. The Indian thrives on red and green pepper, drinks copious draughts of tea to coax the cooperation of his sluggish liver; the Eskimo needs no such adventitious aids to his digestive processes. In India, the Madrasi eats rice only; the Deccani combines wheat with rice, while for the Punjabi, living far north, wheat is the staple food. This difference is explained not on grounds of personal or group tastes; it is dictated by climatic conditions.

Different types of climate give birth to different species of crime. Crime in warmer countries is generally against person; in cold countries, it is against property. In the warm countries, it is an impulsive act; in the cold, as in Europe and America, it is a well laid out, scientifically executed, cold-blooded design. In warm countries a slight provocation may bring flashing knives into the open; in colder regions, it is the gun and the pistol that decide fates, but the aim is taken with a calm hand and steady nerve and planned ahead. France

changes its Ministries in summer, occasionally after a mild revolution and bloodshed.

A *Midsummer Night's Dream* is more than a poet's mere fantasy. People from colder countries, when coming into the tropics, usually suffer from nightmares for some time. Heavy alcoholism, meat-eating and sex crime flourish in cold countries, where wintry blasts freeze up man's physical and emotional energies and send him out in quest of thrills and adventure. A vegetarian country, such as India, is mild, has given birth to many prophets, philosophers and sages, has given shelter to the major religions of the world.

Boas maintains that children of European parents in the United States of America have higher statures than those of the same group born in Europe. Heat has a decided effect on our blood cells, therefore on our thinking and acting processes.

During high winds in one community in the United States of America, suicides, murders and misdemeanours increased to six times the normal. Dark, cloudy days are depressing, while sunny days evoke sunny smiles. Prof. Huntington of Yale concludes that seasonal variations in temperature, changes in temperature from day to day, and humidity, affect human energy considerably. Nature and man live in one vast embrace, and help and hinder each other in proportion to use of intelligence on the part of man.

A very large amount of crime, therefore, can be easily understood in terms of changes in thermometer.

Climate and crime have a close relationship.

### Culture

2. The second factor in our scheme is the social environment, the totality of the social organization, with all its instruments and institutions along which flows the life of the community. The major social institutions are education, economics, family, government, religion, arts and sciences, work, play, etc. Through these each member of the society gets, or should get, an opportunity to satisfy certain of his fundamental desires and interests through which society perpetuates itself. Education gives man an understanding and appreciation of the accumulated thought of the race and equips him to earn his livelihood. Marriage satisfies his sex impulse, and family life softens his assertive and aggressive nature; government gives him shelter and invites him to active citizenship; religion offers him deeper and spiritual values of life; science administers to his physical comfort; art gives him an opportunity for self-expression; play liberates his physical energies and teaches him the larger game of life.

This is a rough outline of the working, as it should be, of each of the major social institutions. These institutions must work in harmony or else disorder—technically, cultural lag—will result, ultimately ending in crime. Let us take a few examples. Science has brought about a change over the face of the earth. Everything we handle is a product of machinery. And yet how slowly mankind changes! There are countries, placed on the

highway of the world's cultural commerce, in which thousands of young men and women are made to drill through lessons in Latin, but they know next to nothing of their national language, their national heritage, or science enough to enable them to repair the electric lights at home. Poor citizenship, unemployment and anti-social conduct, all are organically related to each other.

In technologically advanced countries, each invention adds to unemployment; yet men continue to drudge for long hours. The academic economics of the last century of "rugged individualism"—based on false hypothesis of supply and demand—continue to poison the very foundations of social order throughout the world, leading to over-production and simultaneous destruction of the produce, tariff walls, depressions. Concentration of capital and inadequate distribution of wealth go hand in hand, giving rise to social conflict. "Economic injustice and social misbehaviour are often interchangeable terms in the story of group disorganization." Science and social conscience must keep even pace. The lag between the two is also responsible for much of the crime in the world.

Concentration of population in large cities is another cause of increase in anti-social behaviour. Life in a large city is not intimate. People "brush" each other and pass on. Large cities throughout the world are "dugouts" for crime. Wealth flaunts its fortune before the impotent poor; it excites envy. Cities give safe harbour to per-

petrators of crime, whose identity is lost in the crowd.

To no small extent, corrupt politics favour crime. High pressure groups, lobbyists and armament manufacturers know how to use governments for their own gains. The average individual feels himself to be an insignificant worm caught up in the tentacles of "vested interests." He feels a conscientious urge to take the law into his hands and rid the "vulgar rich" of some of his load. All the political and economic "isms" are born of this urge to put an end to economic injustice.

Religion has also failed to control the mass of mankind in its anti-social tendencies. The average layman is never able to distinguish between religion and church. Religion is on the defence today. The gulf between science and religion cannot be bridged by the theologian or the pastor in the pulpit. It needs prophets to accomplish the task. There are very few who "live" religion; the vast mass are satisfied with ritualism. Blessing of warships and guns by the Church is a common phenomenon in the West. In the East, we are a little more humane. We recite mantrams over buffaloes and goats that are ready for slaughter before the Goddess, and yet we pride ourselves on the non-dualistic philosophy of Shankara! The hypnotism of the spoken word lasts while we are close to the pulpit or near the idol in the temple. Outside the sacred precincts, the most devout can be the most devilish.

Turn to entertainment, and you will find that it encourages crime all the world over. Little is known

to the reader of the sports news or to the spectator of the games in the large stadiums as to the inside "racketeering" and box-office receipts. Racing whets the appetite for quick profits. Boxing, bull-fighting, wrestling, fox-chasing, these are matters of religion with us and to such an extent that any one of us may be shut out from a broadcasting station for telling the children to be kind to animals! Our thirst for blood in the stadium and the arena projects itself into our social life, and we wonder that life should be held so cheap by our fellowmen who take to crime.

Movies are the worst criminals in this respect. They glorify sex immoralities and other forms of crime and disregard for law, put virtue on the defence, and show it to be fighting a losing battle. The movie-makers "sell" their pictures to the public with unflinching, hypnotizing propaganda. Young men and women are allured by the daredevil stunts staged on the screen. Gangsters are bred in the cinemas and in the by-lanes of large cities.

It is somewhat along these lines that we can detect the germs of crime with which our social environment is saturated today. The individual feels almost invited to participate in crime and anti-social conduct. Is it any wonder that social disorganization is so widespread in the world?

### Psychology

3. The third set of causal factors in the social situation is the biological and psychological equipment of men and women. While the problem of transmission of mental traits to the offspring through the

germ-plasm has still to be solved by biologists and eugenists, we are fairly certain that tendencies *are* transmitted. A child born of alcoholic parents will have a certain craving for alcohol, but this, by careful upbringing, we may offset. Weak children, born of weak parents, are known to show greater tendencies to crime than those of normal people. Glands control human personality and its expression. Deficiency of pineal gland is known to produce subnormal mentality. Excessive supply of adrenals may produce aggressiveness; absence of iodine in the system leads to certain forms of cretinism. A large prostate gland causes sexual abnormality.

Now, this is not the same thing as Lombroso's doctrine of "instinctive" or "born" criminal. Professor Lombroso, the Italian criminologist, put forward the theory that a criminal type, recognizable by certain physical features, was predestined to the commission of crime. As we have already remarked, causes of crime lie in the natural and social environments as much as in man himself. But this theory of predestination to crime cuts the ground from under its feet. If an individual is predestined to crime, he is not responsible, since he has no freewill. Such an individual has a right to be treated as any other mentally defective individual. No criminologist worth his name today credits this physiognomical view of crime with significance. There is no single cause for crime. Lombroso isolated certain anatomical and physiological anomalies of criminals through investigation of hundreds of types and read crime

in them. He mistook the effect for the cause. The real genesis of crime lies in the combination of various factors. No one is born a criminal; every one has the potentialities of becoming a good citizen if he is given an opportunity by his community.

But man is much more than his biological tendencies, urges or instincts. He is an intelligent being, endowed with mind. Manu, the foremost sociologist the world has known, gives four fundamental social forces that put man into active touch with the life around him. These he calls kama, artha, dharma and moksha, which mean desire, action, thought, and desire for self-expression or self-fulfilment.

Professor W. I. Thomas, one of the leading sociologists of America, puts forward four "wishes" or urges, very much analogous to Manu's four social forces. These "wishes" are :

(1) Wish for new experience. A desire for something different, a craving for adventure into the unknown.

(2) Wish for response. The search for human contact and companionship. This arises from the fear of being alone. Solitary confinement is known to be the worst form of punishment, short of death. It cuts off a man from his kind.

(3) Wish for security. It may be security of employment, health, affection. It also means a certain sense of certainty or dependence on a higher power.

(4) Wish for recognition, for some status, some social standing in the group in which one may be living. No one likes to live by himself, a lonesome star in the firmament. Mankind spends a major portion of its energies on the rounds of social duties and social climbing.

This is the psychological equipment of man that puts him into active rapport with his fellow-men. Indeed, without this contact with humanity, man would remain but an articulate animal at best. History knows about twenty instances of socially disinherited, feral beings.

There is always an explosion whenever any of these human urges are interfered with. "Balked disposition," to use Professor Hobhouse's expression, is an impending social liability.

The reader will have seen that any disharmony between these three main factors must lead to crime. Crime is the result of a series of causes, not one cause. Before any one is adjudged a criminal, it is the duty of society to understand the man thoroughly, analyse the effects of climate, food, heredity, education, family upbringing, neighbourhood, playground influences, economic conditions, religious controls, etc. We must condemn with kindness and understanding, and "punish" with mercy. Not seldom, the so-called criminal has been flung into crime by a cruel conspiracy of circumstances.

(Dr. Motwani will also discuss : "The New Treatment of Crime" and "Juvenile Delinquency.")



# The Evolving World

BY THE ASSOCIATE EDITOR AND OTHERS

## INTERNATIONAL RELATIONSHIPS

THIS vivid editorial on the relations of two Great Powers appears in *Ubique* for February 1938, published at New Jersey, U.S.A. :

Some day the people of the United States, by persistent suspicion, shortsightedness and selfishness, will have lost their last friend. Not long after, they will have made one too many enemies. Soon thereafter, those enemies will look with too longing eyes upon the vast resources of this great domain; they will unite for the exploitation of those resources, and—we shall know what it is to fight with our backs against the wall, while droning planes drop murderous bombs on our cities, our schools and hospitals, and spread terror to the remotest part of our country. Then, when it is too late, our short-sighted politicians and their equally short-sighted constituents back home will wish that they had not allowed the dictators to beat the British Empire down into impotence; they will wish that they had been more ready to risk a little that righteous consideration for human values could have been maintained; they will pray to God to spare them from the consequences of their greed, their self-centredness, their folly—and the God of Justice will hear their pray-

er and send them—just what will teach them the lesson they most need to learn.

What a disgraceful spectacle we are treated to! The Secretary of State forced to cry out from the housetops that we have no alliance with Britain and never will have; that Hitler and Mussolini and Stalin and Hirohito and any other disciple of Al Capone or Tamerrane can do as they like for all we care, so long as they pay cash for what they buy from us! Is it any wonder that England, beset on every side, dare not stand too boldly for righteousness, for fear we shall not be led next time to back her financially and so be drawn into greater backing, but instead that we may join the yelping pack of her enemies? If the British Empire fails at this time, the blame will lie at our door, and the stern, unalterable Law of God—"Whatsoever a man soweth [or a nation], that shall he also reap"—that Law will bring about a worse conflict than any which the espousal of the cause of righteousness and freedom could ever bring to us.

In the days of our weakness, of our infancy, our two best friends were indeed the Atlantic and the Pacific Oceans. These have now shrunk to insignificance, and today our best friend is a humanity served in a spirit of brotherhood, our best defence is a strong stand for human

rights everywhere, our best weapon is the sword of the spirit of freedom, truth and right. Lay these aside, and we lay aside our destiny; we invite the fate of those who, favoured of the Gods, selfishly seek to monopolize those favours and ignore the welfare of their struggling fellowmen.

The sad part of it is, that we are so strong that just a determined word from us would be sufficient. If our President, through his Secretary of State, could, with the assurance of our people's backing, calmly inform the little Napoleons that, come what may, who strikes England strikes us; who invades a weaker nation invades us; whose plots against human freedom will be held accountable by us;—that one declaration would have more effect than laying the keels of a hundred battleships.

That declaration alone would at one stroke create a real League of Nations round which would rally all the democracies, all the smaller freedom-loving monarchies, and would bring about a drastic revision of the plans, policies and modes of action of the predatory cliques in power in the half-dozen steel-ringed despotisms where freedom, truth and right lie rotting in chains.

Let us have the battleships, by all means, and all the other implements of power which go to make up efficient armed might; but let us launch them as a power for human right and not as a defence for selfish, smug, self-righteous isolation. (William H. Pitkin).

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## A LESSON FOR INDIA

While Pandit Jawaharlal Nehru was broadcasting from Paris, urging the French people to support the movement for the independence of India "free from imperialist domination," an experienced representative of the Associated Press of America, Mr. James A. Mills, was warning India against any movement that would sever the British connection and leave India open to attack from the far East. While Mr. Mills is gratified to discover that the Indian people are more certain today than ever before of securing their "ultimate independence from the British"—whatever that may mean—he realizes the danger which threatens India "when democracies and free republics are being replaced by predatory powers and totalitarian regimes, and when open theft of other nations' territory is being practised on an international scale without let or hindrance." What would happen to India, he asks, if she were invaded? "Perhaps the same calamity that has come to peace-loving, unoffending China, would overwhelm India's millions, who have such an innate hatred of force, war and bloodshed."

Drawing on his experiences in Abyssinia and China, Mr. Mills remarks: "Since India would be unable to defend herself in the event of such an attack from one of the predatory powers, who would protect her? The obvious answer is 'England.' Mother England, I am sure, will not fail her eldest colonial daughter if she is trustful and places her fate in the hands of a country that, along with the

United States, France and other liberal nations, constitutes the chief bulwark against the world's present dictatorial regimes, which seek to extend their domains at the expense of the smaller, weaker nations, and which would annihilate what remains in the world of democracy, free institutions, racial equality and individual liberty.

"I am firmly convinced that the future peace and security of mankind rest in the hands of England and the other great free nations I have mentioned. Let India add the mighty voices of its four hundred million people to those of other peace-loving peoples everywhere in a grand crusade to restore the lost conscience and morality of the world and to save the human race from destroying itself by war. Only then can the Indian people be saved from the disaster that has overtaken China."

Mr. Mills' remarks are all the more worthy of respect, coming from an American observer. He has touched the vital spot in the Indo-British connection. Let us hope that his logic will convince Indian enthusiasts who are tempted to break the link too soon.

### RACIAL UNITY IN SOUTH AFRICA

What with the Kaffir who is a Lemurian, the Zulu who is an Atlantean, and the White who is an Aryan—the situation in South Africa is immensely complicated, and further complicated by the diverse European elements. Perhaps no one more than a Theosophist realizes the difficulty of

blending these various elements into a racial unity, unless it is General Smuts, who, with statesmanlike vision transcends all divisions of language and nationality. Addressing the University of Capetown as its Chancellor recently, General Smuts urged the desirability of weaving "a rich national pattern. We want," he said, "the variety of language and expression of outlook, traditions and ideals, which races can bring into the common pool to the enrichment of our national life. The various valuable strains and strands have to be woven together into the richer, more harmonious, pattern of the future."

The *Rand Daily Mail*, commenting on Gen. Smuts's dictum, finely says: "All races have their contribution to make to the common stock of wisdom, and in the very variety of our traditions and culture lies the material for a more splendid national life."

Amidst all the diversities, solidarity is the basis on which South Africans will build the nation of the future. Theosophy has set a practical example in uniting two Sections into one. Solidarity is necessary in Theosophy, for Brotherhood is in travail in South Africa, and those pioneers who are hewing out a way to reconciliation and unity are beset with difficulties. Brotherhood will, of course, win in the end, but the movement is inevitably slow and the process seemingly interminable. Yet, however arduous the way of the pioneer, it is the way of the conqueror—*per ardua ad astra*—the way of those who never know defeat. Miss Murchie, just passed over into the light, was such a type—a nation-builder

to the limit of her capacity, so are they all, all nation-builders who hold South Africa for its real Rulers, and for such high purposes as the KING of all Rulers shall ordain.

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## OUR ARYAN CRADLE

*Discovery* for June (p. 133) gives an account and photographs by Dr. Sven Hedin of the region in central Asia round the basin of the river Tarim and lake Lop-nor. This lake he calls the Wandering Lake. He speaks of the city of Lou-lan, once the capital of a kingdom. This city was situated not far west of the northernmost end of lake Lop-nor and experienced its last period of prosperity during the years A.D. 290-310. About A.D. 330 the lower part of the Tarim changed its course and formed a new lake, which was discovered in 1876. When the river and lake were diverted southward, Lou-lan became engulfed by the desert, deserted by its inhabitants and forgotten. In 1921 lake Lop-nor reappeared and the Tarim river returned to its old river bed.

This region is of special interest to Theosophists because of its connection with the home of the Fifth Root Race. (See maps by G. N. Drinkwater published in *THE THEOSOPHIST*<sup>1</sup>).

Sven Hedin may be, perhaps, a reincarnation of one of those early Aryans who lived beside the Gobi lake some 40,000 years ago. Today he speaks of how he has "for 37 years been dreaming of those regions and of the possibility of

<sup>1</sup> Also in Prof. Kanga's book *Where Theosophy and Science Meet.*—ED.

making them beneficial to humanity." He has "the vision of a great road from Shanghai to Boulogne," a new link of communication, a new means of cooperation between two races, two religions and two continents.—E.W.P.

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## BROTHERHOOD OF RELIGIONS

With religious hatred flaming unto death in many lands, the need becomes ever greater for the doctrine of brotherhood which is The Theosophical Society's cardinal principle. Encouraging is it therefore to chronicle the recent meeting of more than 6,000 Catholics, Protestants and Jews in New York City in defence of the great ideal of religious liberty and fraternity. Said Mr. La Guardia, Mayor of New York: "This call to men and women, regardless of race, creed or colour, is worthy of real support. I gladly give mine."

Charles S. Tuttle, president of the Greater New York Federation of Churches declared: "Brotherhood, in its political form, is the struggle to maintain in the world that form and substance of government whose leading object is to elevate the condition of men, to lift artificial weights from all shoulders, to clear the paths of laudable pursuits for all, and to afford all an unfettered start and a fair chance in the voyage of life.

"Brotherhood, in its social form, opposes as injurious to the communal life all tendencies which make for class hatred or discriminations because of race, creed or

colour. It holds that mankind cannot be elevated by degrading any portion of the human family."

How forcefully such statements bring to mind what the Master K. H. said more than fifty years ago, that The Theosophical Society is first of all a Universal Brotherhood, and that to accomplish its great mission "union and co-operation are indispensable." When 6,000 people of widely divergent religious beliefs gather harmoniously together for this purpose in one city alone, it is indeed proof that Theosophic ideas are permeating the world, though they may not be so labelled.

### TEMPLE TORTURE OF ANIMALS

There is a strong movement throughout the whole of India for the abolition of animal sacrifices in temple worship. Theosophists are in the forefront of the movement, so are very many influential Indians. The Government of India have been approached, but are powerless to intervene. The President of the S. P. C. A., Madras (Mr. Justice Mockett) recently addressed a letter to the Government of India pointing out that the Prevention of Cruelty to Animals (Amendment) Bill 1938 retains Section 11 of Act XI of 1890, namely: "Nothing in this Act shall render it an offence to kill any animal in a manner required by the religion or religious rites and usages of any race, sect, tribe or class."

Mr. Justice Mockett urged that this section of the 1890 Act should be so amended as to make torture

of animals under any circumstances penal. He pointed out that "however abhorrent these practices may be to the set of people who practise Ahimsa and to whom the very sight of blood is loathsome the Courts cannot grant relief. It is merely arguable that the Acts referred to are highly provocative and may lead to breaches of the peace."

The reply of the Government of India expressed regret that "Prevention of Cruelty to Animals is a provincial subject, not subject to legislation by the Indian legislature." The Government of India suggested the "advisability of addressing the local Governments in the matter and pressing for the introduction of the Bill prepared by your Society in Provincial Legislative Councils."

The Government of India are sympathetic towards the humanitarian movement, for their reply concludes: "At the same time, the Government of India consider that it would be helpful if your Society could exert its good offices with the members of the local legislatures to enlist their support."

The demoralizing effect of killing animal victims for ceremonial purposes is too obvious to need stressing. In May last at an Ootacamund temple, an animal sacrifice was performed by a community of workers, "with the maximum of cruelty"—as reported by the local S.P.C.A. inspector (*South of India Observer*, 4-6-38). Four buffaloes were sacrificed, one tortured beast receiving 123 knife cuts before it finally expired.

Until the total abolition of animal sacrifices is practicable, humanitarians are asking that religious ceremonies should be performed in

as humane a manner as possible, and that torture of the victims should be penalized. Here is work for Theosophists. Such a body as the Indian Section, over 4000 strong, might, with the cooperation of the S.P.C.A., so affect the provincial legislatures, that while temple cruelties were being minimized, their abolition would be only a matter of time.

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### REVISING DARWIN

Less widely accepted nowadays is the fallacy that man gradually evolved from the ape, that the line of evolution shows a "missing link." This is brought to mind by the recent death of an amusing chimpanzee, called "Jiggs," who appeared in cinemas, eating at table with the family and playing with children. A prominent columnist in America, Benjamin de Casseres, whose interesting comments appear daily in many newspapers, writes:

"Jiggs was not an ancestor of man. Man is the ancestor of Jiggs, for Jiggs and all his species are the vestiges of a degenerate species of man."

Mr. de Casseres does not quote his authority. We know that H. P. Blavatsky made the statement more than fifty years ago that the ape is a degenerate man. But do any of our readers know whether any scientific authority made it before H.P.B.'s time?

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### THE ETHER

While modern scientists have been "on" and "off" the ether, some maintaining that the ether

does exist, and some that it does not, the assertion of occultism is that ether is a reality in nature. In *The Secret Doctrine* (first published in 1888) the student will find more than one hundred references to it, its nature, its properties, its vibratory power, its place in the individual, and as a cosmic principle.

Many students of relativity declare that there is no place for ether in the modern conception of Nature. But some equally great scientists think contrariwise. Staunchest among those is Sir Oliver Lodge, who has never wavered in his adherence to the ether concept. But, then, Lodge has proved his intuitive perception and closeness to reality by his conviction of an etheric body and an after-death existence of the human personality.

The latest to confirm the reality of ether is Dr. Herbert E. Ives of the Bell Telephone Laboratories, New York, who described his experiments at a recent meeting of the National Academy of Sciences. His conclusion is that "ether is probably a sea of energy, stationary and filling all known space."

If Dr. Ives will now turn to *The Secret Doctrine* he may learn much more about ether!

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### THE TRAGEDY OF NATURE

If the whole of nature were recognized as an experimental station for the great Hierarchy, the theological difficulty which the Bishop of Ely attempted to answer recently would not arise. Dr. Heywood, alluding to the May frosts which damaged the fruit trees in some parts of his diocese, said: To many

people these late frosts present a perplexing problem. Nature through the untimely frosts appears to be destroying her own handiwork, and in doing so impoverishes a number of people.

People asked him, Why did God thus damage his own handiwork and strike a blow at His servants? Dr. Heywood replied:

Sometimes it seems to me that nature is wiser than man in what I might call preserving balance in her sphere. It must often happen that the weather which is not beneficial for one crop is the weather which suits another crop, and perhaps on the whole a fair balance is maintained.

But I have another thing to say. It seems clear to me that nature does not perfectly express the will of God. We have the authority of the Bible for believing that something has happened and continues to happen in sub-human nature which might not unfairly be compared to the Fall in our human nature.

Those who wish to pursue the subject would do well to read verses 18 to 23 of the 8th chapter of the Epistle to the Romans, in which St. Paul seems to suggest that not man only, but the whole creation needs redemption.

Discarnate rebellious spirits may have some temporary and limited power to exercise evil influences in the realm of nature as they apparently have in the realm of humanity.—*Daily Telegraph* (London), 14-6-38.

Dr. Heywood averred that in endorsing disbelief in angels and demons the members of the Doctrinal commission seemed to him to be showing "a certain lack of imagination and to be creating rather than solving problems."

Quite so!

## A SPIRITUALISTIC PHENOMENON

What is claimed to be the first photograph ever taken of an actual levitation is published in *The Daily Mirror* (London) of June 13. The picture shows an amateur medium, Mr. Colin Evans, levitated above the chair in which he had been sitting in the midst of a group of astonished people, mostly women. The picture was made possible by infra-red light which was controlled by a white cord seen in the medium's hand. *The Daily Mirror* cameraman was accompanied by a reporter who made notes during the seance.

The seance was held at the Conway Hall, Red Lion Square, London, by the Link Association of Home Circles. The newspapermen inspected the room before the seance and were perfectly satisfied that "there were no ropes, nor projections on which it would be possible to sling 'invisible' wires." The medium was visibly followed during the levitation by the luminous soles on his shoes (fixed with drawing-pins), though these "came off after the first levitation . . . Mr. Evans rose several times. Once he was dropped from the air 10ft. from his chair."

Infra-red photography seems to have the potential to revolutionize the science of spirit phenomena. Certainly it has given the experimenter a new and objective means of convincing the incredulous and skeptical masses of the reality of invisible forces.

# Reincarnation in the Modern Novel

BY F. KAY POULTON

HOW many who are now Theosophists were first set on the path of discovery by the persuasive poet, the novelist, the dramatist, rather than the more dogmatic lecturer, who preaches almost invariably to the already converted? The royalties that these authors receive for their work can bear no comparison with the debt we owe them for helping to answer our questions and those of our friends whose interest has only just begun to awaken. There is something so particularly personal and practical in the novel or play. Universal truths come closer to our everyday lives when seen in action instead of as abstract philosophy. And if a reader of fiction finds that he cannot yet accept the ideas discussed, he can dismiss them without a qualm as fanciful nonsense.

We are, perhaps, most of all under obligation to the novelists because, thanks to the variety of their technique and range, we can find something to suit all types of reader, whatever their level of experience. Reincarnation, for example, has formed either the main theme or the background for many novels in the last few years, and not only may a comprehensive picture be built up, if we see it from the many angles that have interested

different novelists, but readers of every variety of taste and mood are catered for.

The reader who has enjoyed romantic historical novels can count on A. E. W. Mason for a fine adventure story. In *Three Gentlemen* his connecting thread begins in Rome and Roman Britain as a passion for road-making, which in Elizabethan England turns to sea routes, and in the twentieth century finds air communications in radio. But these three stages in the lives of Attilius Scaurus and his group are linked with more than an external interest. There is development of individual characters, and reaction on each other and on environment and circumstances, so that the twentieth century Adrian and Sonia have rich backgrounds of memory and experience, though still but half conscious of their inheritance and their final goal.

Those whose special interest is in psychic awareness will find Elizabeth Goudge's *The Middle Window* very sensitive, revealing not only the outward physical beauty of the Scottish Highlands and their romantic associations with the '45 Rebellion, but also the inner reason for their powerful influence over responsive natures. Judith and Ian



Macdonald had mapped out a life devoted to building Utopia in Glen Suilag, when the tragedy of Culloden smashed their lives and hopes. But so powerful was their desire for union with each other and with their own Highland folk that they return in the twentieth century to fulfil happily their frustrated hopes of 1745.

H. K. Challoner's *Wheel of Rebirth* has been catalogued as fiction, but he claims in the prologue that it is the recollection of his own past lives. If treated first as fiction, to disarm debate, and recommended only to those who can face some horror—it includes episodes of black magic—it does illustrate clearly the operation of karmic laws and the payment of karmic debts. Some of the episodes are almost unbearably cruel and ugly, but there is a sense of overriding justice, and the epilogue is an inspiration.

E. G. Cousins in *Three Todays* hangs his three episodes on a cinematic string, and appeals to an audience tuned-in to film melodrama and that schoolgirl and schoolboy hero-worship on which our gossip writers trade when building up film star publicity. There is little attempt to show real evolution of character in the small group whose three incarnations are linked together by their interest in cinema—from the earliest shadow-pictures on a sunny wall in Egypt 862 B.C., via a primitive magic-lantern in Arthurian England in A.D. 538 down to 1938, where “the lid is lifted off Wardour Street,” as the publishers put it, revealing as crazy a kingdom as even Hollywood can boast. But frivolous as it is, still

it has the tincture of truth permeating it.<sup>1</sup>

These four stories must reach many readers who have never made any study of the occult, and some who have the barest notion of what reincarnation involves. But once they find this idea entertainingly linked with history, psychology, psychic experience and even the cinema, and their interest is aroused, they may search for themselves, to test the theory and find more evidence.

When we come to L. Adams Beck, there are so many windows opened to tremendous visions that the fact of reincarnation is seen in proportion as but one of the many wonders of reality. For to this gifted writer the supernormal powers of man are no vague fantastic dream; they are spoken of with the authority of one who has experienced them, and woven them into tales of great beauty and inspiration. Even the sceptic must admit, “If this is not true, it ought to be so.” Her *Garden of Vision* has little to say about reincarnation, but in the final chapter we are told that the central character, Ito, has known *satori*, and for him there will be no further rebirth. But in *The House of Fulfilment* we feel ourselves treading with the dramatis personae that perilous journey to the stars. This is almost literally true, as well as symbolically, for we are taken to the highest reaches of Tibet where the very music of the spheres vibrates. It is a book for artists, whatever their medium of expression, for the author rises to

<sup>1</sup> For another interpretation of this story, see “Occult Science in Fiction” under “Book Reviews” in this issue.—ED.

the source of inspiration, the bud-dhic plane, where language, colour, music are fused into one. These two novels are not for the beginner. In fact, if we were listing them we might even coin the slogan: "Fiction for the Informed."

If one were still unconvinced of the reality of reincarnation, and the possibility of advanced souls recalling their past lives, it would be difficult to know how to explain *Winged Pharaoh* by Joan Grant. Even the sceptic, who considered the events here described to be merely creations of imagination, still has to face the enigma: How did the author train her imagination to such a pitch, and where did she learn such timeless wisdom as she puts in the mouths of the king, the priest, and the artist in her story? How did she create such translucent beauty, and describe it with prose so musical and imagery so poetic? How could she see Egypt of the First Dynasty through the mind and heart of its Queen, and describe what even an Egyptologist would find indescribable? Page after page cries to be read aloud for the beauty of its language, its cadence and rhythm, and the depth of its wisdom. There is in

the temple a scribe, Thoth-terra-das, whose words to the daughter of Pharaoh might be addressed to all who have ever struggled to express ideas in fit language:

The Goddess of Truth in her celestial sphere walks naked in beauty, but when she comes to Earth she must disguise herself in words. There have been wise men who have seen her face, yet dressed her in plain tunics of coarse wool, hiding the silver beauty of her hands in falling sleeves of sober-coloured stuff. They should have spun for her fine linen robes, so that her radiance could shine forth on men as light shines through an alabaster lamp.

Though I am old and long have been a scribe, I have but heard her spoken of by priests; yet was their wisdom heavy on their tongue and could not show her image to my heart. They have the knowledge, I the net of words. If we could only share each other's skill, then would men see her rare beatitude and all would follow on the path she leads.

Remember that words may be the only link between many dwelling here on Earth and a perfection that they cannot see. So pray to Ptah to make you wise in words, so Truth may walk on Earth serenely crowned.

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## THE ADEPT

It is the Adept's purity, his equal love to all, his working with Nature, with Karma, with his "Inner God," that give him his power.—  
H. P. BLAVATSKY.

# Theosophy and Science— A Bridge Across

PROFESSOR'S KANGA'S NEW BOOK

*Where Theosophy and Science Meet : A Stimulus to Modern Thought.* A collective work, edited by Prof. D. D. Kanga. Part I. The Adyar Library Association, Adyar, Madras, 1938.

Prof. Kanga appropriately dedicates his new book to H. P. Blavatsky "as a loving and humble tribute on the occasion of the semi-centenary of the publication of *The Secret Doctrine*, 1888-1938." The synchronizing of this publication with the Adyar Edition of *The Secret Doctrine* is in itself significant, since Prof. Kanga's book appears against H. P. Blavatsky's mighty background, is in a measure her interpreter, and brings contemporary science into intelligent relation with her vast sweep of evolution from the primeval past into the infinitudes of the future.

Prof. Kanga's main purpose, however, is not merely to show where Theosophy and Science actually meet, but more that the book shall serve as a touchstone to the solution of the many complicated problems which face the modern world. This the book may very well do, because Theosophy reveals order, law and purpose in the universe about us, and any approximation on the part of science is bound to enlarge that vision of purpose for an ever-widening circle of thinking people. By synthetically arranging

the various chapters against a panorama of cosmic and human evolution, the Editor really does enable us to view many social problems—problems of government, education, medicine, law—in due perspective, and to discover correct solutions. These are foreshadowed in Part IV under the heading "Some Practical Applications."

In the first three parts of the book, the Editor gives us a conception of a descent from universals to particulars, and an ascent from the atom to man, and a further ascent from humanity to divinity, and the impact which the Divine Wisdom has the potentiality of making in every phase of the social organism.

All the contributors are eminent members of The Theosophical Society—among them the President—each one a specialist on a particular line, so that the book embodies some of the finest product of our Theosophical researchers and thinkers. The President, in his Foreword heartily commends it.

Brought up as a scientist in the orthodox schools, Prof. Kanga entertains "deep respect and veneration for the great scientists who have given us the new knowledge and a new orientation to scientific thought." Yet he is apt to be impatient of the scientific method,

to criticise it too sweepingly, for example in relation to work on atomic structure. His purpose is of course to stress—and he does so with cogent effect—the “occult method” of investigation, the method used by Dr. Besant and C. W. Leadbeater and by “seers and sages of the past.” “This method is not contradictory but supplementary to, or merely an extension of, the scientific method . . . in addition to scientific data it includes also data obtained by clairvoyant research . . . ; secondly, it collects its data by actually seeing the inner working of the phenomena and not only by the observation of their external behaviour as is done by science; and thirdly, it can survey a long stretch of time extending over tens of thousands of years . . .”

H. P. Blavatsky prophesied that science would never unveil the mystery of the universe until the investigator was able to “transcend the narrow limitations of science and transfer his consciousness into the region of Noumena and the sphere of Primal Causes. To effect this he must develop faculties which are . . . dormant.” Every President of The Theosophical Society down to G. S. Arundale has reiterated the same idea. Dr. Besant not only described the man of science of the ancient type who evolved himself into a laboratory, but she herself developed these yogic faculties and produced, in collaboration with C. W. Leadbeater, who was similarly gifted, a mass of occult literature ahead of contemporary science, which science today is treating with increasing respect.

In his chapter on Archeology Mr. Drinkwater says: “There are many modern facts and theories which would have appeared as startling to the scientists of the nineties as clairvoyant research appears to us. One has only to think of television, the transmutation of matter, and curved space. . . It is obvious that if extended powers of clairvoyance available for research are developed by even a few students, this too in the course of time will have a profound effect on human society and will open up stupendous possibilities.”

Professor Kanga carries this idea to its climax: “The immediate next phase in scientific research seems to be the phase in which scientists will collaborate, in their researches into borderland phenomena, with persons who have within themselves these subtler faculties developed, of penetrating the larger or the smaller worlds which are beyond the reach of the physical instruments.”

In his exuberant enthusiasm Prof. Kanga pictures the scientist collaborating with clairvoyant: “Then an immense sub-atomic world will open out to him.” But where is the living psychic who is able to explore this sub-atomic world? Since Dr. Besant and Bishop Leadbeater, who has developed these high powers? Such magnificently endowed researchers do not exist today, but they are still needed nevertheless.

The monographs in Part I present the profoundest truths of occultism in lucid and understandable terms. In the main, we think the book will be convincing, that it will bring to many readers a unifying

vision of the cosmos. It fills many gaps and bridges chasms in the scientific outlook and makes of each separate subject a coherent story, and of all these stories a splendid synthesis.

Whether discoursing on the harmonic process of nature, stressing the universal unity, assimilating planetary rounds and geologic eras, or picturing men of science nearing the secrets of the universe as they increase in knowledge of symbolism—as these various writers do—

the summation is that Theosophy and Science are meeting in understanding, throwing open doors to each other into the arcana of the infinite wisdom. We cannot have too many books of the kind.

This is all in praise of the book. In the other scale we would suggest that more ample recognition might well have been given in the chapter on Geology to *The Earth and Its Cycles* for detail obviously summarized from that excellent work.—J.L.D.

## SCHEME OF THE BOOK

### PART I: NATURE

#### From Macrocosm to Microcosm

INTRODUCTION. By the Editor.  
 THEOSOPHY AND MODERN SCIENCE :  
 SOME FUNDAMENTAL CONSIDERATIONS. By Dr. Pieter K. Roest.  
 FROM MACROCOSM TO MICROCOSM. By Fritz Kunz.  
 MAN AND THE UNIVERSE. By Gaston Polak.  
 GEOLOGY AND THE SECRET DOCTRINE COMPARED. By A. F. Knudsen.  
 ARCHEOLOGY. By G. Nevin Drinkwater.  
 THE MEANING OF SYMBOLS: A PSYCHOLOGICAL AND PHILOSOPHICAL SURVEY. By Marguerite Mertens-Stienon.  
 SCIENTIFIC CORROBORATIONS OF THEOSOPHY.  
 INDEX.

### PART II: MAN

#### From Atom to Man

MATTER AND THE ATOM. By Prof. G. Monod-Herzen.  
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### PART III: GOD

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 AND WHAT OF ART? By Claude Bragdon.  
 WHITHER SCIENCE? By Iwan A. Hawliczek.

The four parts are being issued at intervals of about two months.

# Son of England

BY HELEN VEALE

Alice Barnham returns to England and is married to Sir Francis Bacon.

## XIV. Written this Eleventh Day of June, in the Year 1613 A.D.

THIS my twenty-third birthday findeth me back in my father's house these seven months already, and accustomed to its changes. My dear father looketh well content, and that is cause enough for me to be so, though truly 'twas a little difficult at first, both for my stepmother and myself, to feel cordially disposed to each other; for she feeleth some jealousy of me for the place I hold in my father's heart, and I cannot quite like to see another in my own mother's place. But 'twill not be for long that I remain here, so no matter.

First for the matter that brought Sir Henry Wotton to England, the King seemeth still to hold some displeasure against him, and he goeth little to court. That irketh him little, for he constantly envieth the man who can lead a simple, honourable life, independent of court influences and factions. But he expecteth not yet to be spared return to Venice, little as he cares for it. He busyeth himself much with poetry, and is often at our house, foregathering with others in the Prince's Room.

And now for that which doth concern me more nearly, my heart's secret. At my first meeting with

Sir Francis on return from Venice, he greeted me with warm friendship, but methought his manner was more formal and ceremonious than of old, so that I told myself that it was time I awoke fully from that vain dream, and started to put in action the alternative plan I had formed for my life. So I broke my purpose of a school to my father and stepmother, finding vehement opposition from the one but support from the other. My father unwillingly consented to give me the portion that he had intended for my dowry, that I might procure a suitable house, and start soon, but on the evening following that decision, Sir Francis came in, and was straightway told of my obduracy, and asked to reason me out of it. He looked at me with something of his old tenderness for the child, and asked me to come with him into the garden, to the arbour where we had talked once before.

"Dear Alice," he began by asking, "Are we good friends enough to be able to speak quite openly, all that is in our hearts?"

"Truly, I hope and think so," I answered. "Naught at least that you say to me can possibly offend, or do aught but help me."

"Then," he went on, "tell me whether your resolution not to

marry, in which, I see, you have returned confirmed rather than shaken, hath aught to do with me and the affection you bear me. Nay, dear heart, thou needest not to answer, for I see it doth. Hath not the poet said, 'Crabbed age and youth cannot live together'? If I took advantage of thy sweet offer, would not thy father and friends have a right to reproach me?"

I felt then that I had to speak freely, and said, "You have been my constant thought since I was a child. Truly I have tried to consider marriage with another, but I cannot without doing him grievous wrong. But you, I know, stand in no need of me or any woman, and if you will but remain my friend, I can be happy and useful unmarried in the life I have chosen."

He said, "Perchance my need of thee is greater than thine of me, though we all can, if need be, stand alone in life! It would give me joy to have thee as my dear life-companion, sharer of my sorrows and hopes, mistress of my house and hostess at my board, but I could not make thee mother of my children. In my youth, when worldly ambition burned hot within me, and anger at its wanton frustration, I swore never to beget a lawful son, to inherit my bitter wrong. Since then, moreover, I have taken vows on me of a higher nature, which preclude me from such satisfactions. Dear Alice, thou shouldst be a mother, and look on me as another father to thee."

Strangely I felt no embarrassment, but spoke without need of thought. "If I cannot bear thy child, I will bear none other's, and it would be to me full happiness

to share somewhat of thy company and tend thy household needs. I would fain be thy disciple, if thou wilt let me." He looked much moved, and said, "There thou makest a claim that I have no right to deny, and indeed, sweet Alice, my love for thee will be no less tender than if thou hadst been the bride of my youth, rather more. Dear lady, let us seal the compact ere we seek thy father."

So it hath fallen out somewhat like my dream, but even better, methinks, for I would fain have my relationship to my dear Master, whom I have worshipped so long, somewhat different from that of wife to husband, though I knew not how that could be compassed.

It is settled that the marriage will take place quietly in the spring of next year, when Sir Francis is in London for the session of the new Parliament, as now he is called from town on Circuit duties. Methinks too he intendeth to give me yet time to repent my bargain!

#### XV. Written this Eleventh Day of June, in the Year 1614 A.D.

How great a change hath taken place in my life since last I writ in this book! It is like another world—a world into which I had some glimpses before, but now only fully enter—where Sir Francis by his very presence doth give warmth and enlightenment.

He was away some months at the end of last year, on circuit of justice, and having business to do for the King, connected with the elections for the new Parliament that met this year and sat but for a bare two months before dissolution. None regretted it, for "the

egg was addled," as Sir Francis said. He wrote me frequent letters in that absence, mainly charging me yet to weigh well what I contemplated doing in marrying him, and assuring me of his constant affection whether or not the bond between us became a stronger one. Edmund Thring, too, and my father and friends would fain have me change my mind, and ceased not to importune me. But they understood me not, how filled I was with happiness at my lot.

So we were married in April, during the session of that same ill-starred Parliament, and I came to York House, to occupy a spacious suite of rooms which he hath had new-decorated for me. The sweetest time of the day for me is the early morn, when he calleth me to walk with him in the garden, to attend the Levee of Our Lord the Sun's Majesty, he saith, and to bid flowers and birds a fair good-morrow. Then he speaketh freely of all that doth occupy his mind and heart, but later in the day so many throng about him for help and counsel that I deem it best to efface myself, doing my tasks about the house, or looking to the ease of his secretaries, of whom he useth six. He adviseth me, too, to pursue my scheme of a city school for girls, so that business doth occupy my time, with studies and music, during the hours of daylight. Evenings must oft be given to entertaining, and scarce a night we dine without company. It is no marvel, for truly, as Master Rawley saith, "His meals are refectations of the ear as well as of the stomach," and he himself ever beareth a notebook with him to the board, for

to record the witty sayings of his master—Apophthegmes, he calleth them.

Despite his manifold duties of Courts and Councils, my dear lord reserveth ever an hour for poor suitors, who throng his doorstep daily, and are seldom sent empty away. Even for rascally servants who rob him or betray his trust, he hath never-failing charity. "We all show ourselves such sorry knaves on occasion, Alice," he said to me, when I sought to warn him of some small dishonesty, "that I have no mind to punish a poor rogue who hath had small chances, by breed or upbringing, to learn the practice of virtue. In my public capacity I have to judge and punish; let me not usurp that function of God in my private life." So his heart and purse open to all.

I will end this year's Confession by transcription here of a poem he did lately give me, for indeed, as I have long suspected, his literary labours are largely in poetry, though he useth another name for the poems and plays he hath published. I have promised him not to reveal my guess as to that name, even to these pages, for within those works is contained, in an ingenious cipher, that secret which he hath resolved, for the honour of England, to preserve from this generation, howsoever to be discovered in the future. Even this sonnet, writ to me alone, may later appear in a printed collection, disinherited of its true author. But now is it all mine.

When in disgrace with fortune and men's  
eyes  
I all alone bewep my outcast state,



And trouble deaf heaven with my boot-  
less cries,  
And look upon myself and curse my  
fate,  
Wishing me like to one more rich in  
hope,  
Featured like him, like him with friends  
possess'd,  
Desiring this man's art and that man's  
scope,  
With that I most enjoy contented  
least ;  
Yet in these thoughts myself almost  
despising,  
Haply I think on thee, and then my  
state  
(Like to the lark at break of day  
arising  
From sullen earth) sings hymns at  
heaven's gate,  
For thy sweet love remembered  
such wealth brings  
That then I'd scorn to change my  
state with kings.

**XVI. Written this Eleventh Day  
of June, in the Year 1615 A.D.**

This is my twenty-fifth birthday, completing my quarter of a century of life. I oft wish I were twice as old, to be nearer in age to my dear lord and fitter to be his wife ; but he laugheth at my so saying, reasoning that were I now fifty, I should have been thirty-five when he first knew me, and he might not have fallen in love with a city dame of that age as with the maid of ten. "I have watched thy bud opening, sweetheart, and I want not thy flower of youth to fade untimely, to match my sere leaflessness, though thy autumn graces may prove full as lovely in their time."

It hath crossed my mind that perchance he would have me destroy this book, or at least tear some pages from it, did he know how openly I had written in it of the

secret that he hath taken such pains to hide within a cipher. Truly its lock would have been little safeguard had not my insignificance eluded curiosity. But I feel rarely loth to consult his wish in this, for indeed I fear lest the secret be hid too well and the truth never be known, which were pity. If I guard the book jealously in my lifetime, can it harm any if it be found and read after my death, by some who may be led by it to a truer appreciation of his nobility? I trow not, but I will ask Master Rawley his advice, for he knoweth all, and careth far more for his master's fame at present than doth Sir Francis himself. He is the eldest and the most responsible of the secretaries, and belongeth with Sir Francis to some secret fraternity, a kind of guild or mystery, to which the others are apprenticed. Sir Francis saith that its purpose is the diffusion of true wisdom and spirituality in the world, independently of any system of religion that now exists—a kind of universal religion perchance—and its higher brethren, or Illuminati, recognize each other by the use of symbols, and publish works written in the Latin language that bear not the names of their authors, but only these symbols for identification. I would like well to qualify myself for admittance to that Order, and he saith that perchance my sex may not debar me, but it exacts much devotion, and he would not have me enter from curiosity or from any personal love to himself. I cannot quite say yet that those feelings do not prompt me, so he telleth me to wait awhile. Methinks he readeth my heart better than I know myself, and I am content to

leave it in his hands, to invite me if and when he seeth fit.

I have now my school for girls, meeting daily in a house near-by. A widow lady, Mistress Newton, is in charge, and teacheth housewifery to some poor fatherless girls who have a home there. Other pupils come daily for instruction, from myself and certain tutors whom I employ for them. The girls are eager and happy, but few are yet allowed to come, as city parents little value education for their daughters. I have first to train some older girls to be the kind of teacher that I have in mind, and then we shall not lack pupils.

Sir Henry Wotton hath once more established himself in the favour of His Majesty, and will return to Venice early next year.

#### **XVII. Written this Eleventh Day of June, in the Year 1616 A.D.**

Another year hath flown on happy wings, for my life now doth fully content mind and heart. A small trouble of last year hath dispersed, in that Edmund Thring, who did avoid my company in sullen mood, is now again my good friend and frequent companion. He seemeth not inclined for marriage, though I have brought him together with nice girls of my acquaintance who would not have said him nay.

Sir Francis telleth me that Will Shakespeare, whom I have reason to remember well, hath lately died in his native town of Stratford. My lord is relieved that a source of mischievous gossip is removed, for he was a hard drinker, and incautious in drunken talk, though abundantly well-disposed, as he had reason, to Sir Francis.

This last month a most reverend and somewhat mysterious stranger hath lodged with us, to whom Sir Francis sheweth rare deference, himself serving his needs or asking me to do so, excluding servants from his chamber. I had seen him twice in Venice, in Sir Henry's company, and was told by the latter that he was a great sage, who liked not his name to be used, and who lived in great retirement.

"None of us knoweth where he dwells," Sir Henry said, "but he cometh of himself when there is need of him."

This Venetian Sage is not of aged appearance, but indeed of manly strength and beautiful aspect, giving an impression of both youth and age at once, as one who hath the secret of eternal youth. He seemeth to be high in authority in that occult order which I would fain have joined, for Sir Francis one day took me to him, to tell my wish. He looked on me with great kindness and power, so that I shrank under his gaze, and said at last, "Dear Lady, the time hath not yet come for thee to make the great experiment, but it is not far off, perchance in thy next birth. Meanwhile thou dost well to knit close the links that bind thee to our Brother here, who can and assuredly will help thee to thy consummation. While he is with thee, devote thyself wholly to him, and thou canst serve him in much. There will yet be time, after his presence is removed, to discharge other debts of nature. Fear and doubt naught, my child, for thou art highly blest." By instinct I bent my knee to him, and felt his hands on my head in

benediction, that swept through me in a warmth almost overpowering.

Since Sir Robert Cecil died, Sir Francis hath had more offices conferred on him, as those of Attorney and Solicitor-General, and King James oft asketh his advice, though usually to discard it for that of the Duke of Buckingham, his last favourite and Prince Charles' boon companion. The King's daughter Elizabeth, a fair princess whom all love, hath lately been married to the Elector Palatine, a German Protestant Prince. For his son he favoureth a Spanish bride, though he is warned that such a match would be ill liked in England, where we love not Spaniards. The Spanish Court too doth not welcome his overtures, but His Majesty thinketh his diplomacy able to reconcile all opposites, and will listen to naught.

My niece and god-daughter, Alice, doth now attend my school, and proveth an apt pupil. I oft go to my father's house in Holborn, no great distance, and Meg and my Step-mother oft visit me here with their children. Though somewhat envying my estate, they pity my loneliness, and I, for my part, pity them for the narrow lives they lead, in domestic circles. Truly it is well that we are not all alike in our tastes! I own that, when I search my heart, I find some relief there that I am not called wholly to renounce the world, for it seemeth fair to me. I seem to know that great trials and sorrows in life await those who attempt what the Venetian Sage called "the great experiment," to test their fitness for the receipt of marvellous powers, and that failure in these tests might put one back so far

that 'twere better not to have made the attempt. So feeling myself not of wholly heroic mould, I am content to serve in humbler sort.

#### XVIII. Written this Eleventh Day of June, in the Year 1617 A.D.

This anniversary doth find us at St. Alban's, where Sir Francis hath his country house. He liketh well to repair hither whenever the courts close, as now for Whitsuntide, to breathe the sweeter air, and see how his garden fareth. He hath here too a workshop fitted up for experiments in science, and a specially built round turret chamber on the roof, for observing the heavens through one of Signor Galileo's telescopes.

Amid all his great cares and labours, my dear lord never forgetteth my birthday, and this morning, beside a costly jewel for gift were flowers gathered by his own hands, to grace my place at the board. I ventured this morning to ask him if he still cherished the memory of Queen Marguerite, and he laughed in answering, "Nay, Alice, thou needst not be jealous of that memory. 'Tis now forty years since I first loved her, with a boy's passionate devotion, and now at last I am quite cured. Her sweet image hath been effaced in my heart by one more dear, though differently prized."

The King hath lately let Sir Walter Raleigh out of the Tower, where he hath so long languished, on consideration of his going in search of the golden city, El Dorado, which he claimeth to have means of finding in Guiana, on the Orinoco River. Sir Francis feareth he hath scant prospect of success,

for he hath the King's instructions by no means, on peril of his life, to come in any conflict with the Spanish authorities, though all that coast is in fact kept under their jealous surveillance. But poor Sir Walter will promise even the impossible to obtain his freedom, and belike may be betrayed even by His Majesty himself, in his fear of offending Spain, should Gondomar gain wind of the project.

Sir Francis telleth me that letters came of late to the King from Sir Thomas Roe, envoy to the Moghul court in far-off India. He writeth of the great splendours surrounding the Emperor Jehangir, a somewhat worthless prince, unlike his mighty father Akbar. His clever wife, named Nurjahan, keepeth in her hands the threads of State guidance. Sir Thomas is troubled that he cannot persuade them that the Christian faith is intended by God for the whole world, their own being mere fables and gross superstition. Their answer, Sir Francis saith, sheweth them more reasonable and enlightened than their would-be enlightener! "We pretend not," they replied, "that our law is of universal application. God intended it only for us. We do not even say that yours is a false religion; it may be adapted to your wants and circumstances, God having, no doubt, appointed many ways of going to Heaven." Sir Thomas professeth to have found this answer "amusing"! His own attitude methinks fitter to provoke mirth!

**XIX. Written this Eleventh Day of June, in the Year 1618 A.D.**

My dear lord is now Keeper of the Great Seal, an office to which he

was first named in his childhood by Queen Elizabeth, who once delighted to call him her little Lord Keeper.

He is now full anxious over the war that hath broken out in Bohemia, the throne of which was accepted by Frederic, the Elector Palatine, husband of our Princess Elizabeth. They say that Frederic would never have accepted the offer had he not been fully assured of the support of King James, who liked well the thought of his daughter being a queen; yet, now that Austria taketh it in ill part, as was to be expected since the Bohemian throne hath long been at their disposal, His Majesty feareth to offend Spanish sympathies, and giveth no help. It angereth Sir Francis sorely that England should play so sorry a part as a mere obsequious suitor to Spain, whose pride she so humbled of late under another sovereign! Moreover, he seeth great danger for Europe in this war, that arrayeth Protestant against Catholic, democracy against autocracy, to the mutual destruction of what is good in both, and to the back-setting of civilization in the world. His advice to the King was not to encourage the Elector Frederic in his ambitions, for he saw the cause of Protestantism in Germany not yet strong enough to try conclusions with the Empire and Spain together. But as usual his advice went unheeded, and the King still trusteth to his diplomacy to be able to make things smooth for his distressed daughter and her husband.

The true ruler of the State today is the Duke of Buckingham, whom

the King affectionately styleth "Steenie," the friend and mentor of Prince Charles. His Grace of Buckingham is well disposed to Sir Francis, who is thereby the rather brought into odium with the City and Commons, being judged to have more responsibility for the present misrule than he really hath. So his enemies wax the stronger, and ever bide their time, he saith, to bring about his overthrow. But he goeth his way unperturbed, himself an enemy to none, but to corruption and injustice everywhere, however strongly it may be entrenched and powerfully supported.

**XX. Written this Eleventh Day of June, in the Year 1619 A.D.**

Early this year Sir Francis was appointed Lord Chancellor, and also took the title of Baron of Verulam, so all now, as well as I, call him "My lord." He telleth me to look on it merely as a turn of the Wheel of Fortune, and indeed the more to prepare for its declination, now that he reacheth its zenith.

I try to prove worthy of his teachings, and to hold these honours lightly, and indeed I care for them more on his account than for their reflections on myself, for I still love not courtly ceremonies. I asked my lord one day why he chose the name of Verulam for his new title, and he told me that the ancient Roman town of Verulamium, as well as the later S. Alban's, hath a place in memories that go back further than this present life. I asked him further if he remembered all his past lives, and he said it was part of his occult training in that Fraternity of which I wot, to recover some such memo-

ries, especially of such lives as are bearing fruits in the present, for the Higher Mysteries in all ages have bidden men to know themselves, and that meaneth more than the knowledge of the personality, true mask only of the Actor within. He said, moreover, with his sudden sweet smile, "Thou too, my lady dear, hast come into my life not for the first time, and though old memories sleep within thy soul, till the time be ripe for their recall, they have urged thee instinctively to claim thy place by my side in this fateful incarnation."

Poor Sir Walter Raleigh returned late last year from his ill-starred attempt to find El Dorado, and hath been sacrificed, as my dear lord did foresee, to Spanish rancour, the long-deferred sentence of death for treason being at length executed. Had he been a less honourable gentleman, he might have repaired to one of England's new colonies in North America, safe from King James; but he had given his word, and would not break faith.

My Lord telleth me that the war in Bohemia goeth ill, the Queen and her children being fugitives, and Frederic like to lose his own Palatinate in addition to Bohemia. Yet King James doeth nothing, and Prince Charles, led by his friend Buckingham, planneth a mad escape, no less than going in disguise to Spain, to woo his bride in person. My Lord hath done his best to dissuade the King from giving his consent, but in vain.

**XXI. Written this Eleventh Day of June, in the Year 1620 A.D.**

Another decade of my life has passed, and all standeth yet well

with my dear lord's fortunes, though he telleth me it may not be for long. In addition to his other titles, he is now Viscount of St. Albans, but his income remaineth small for the demands made on it, for his charities are prodigious and his generosity royal.

The King hath been constrained at last, for want of money, to issue writs for election of a new Parliament, and it is like to meet in grim humour, for dissatisfaction with the King's policy groweth apace in the country.

Since last year, my lord hath had another secretary living here, Master Ben Jonson, who is himself a poet and dramatist. He is a man of rare learning, and seemeth much devoted to my dear lord Francis. The latter can spare

little time now for writing, or dictating to scribes, but they all have plenty to do, deciphering notes, translating into Latin works that have appeared in English, and preparing new editions of works that have hitherto been anonymous, or going by sundry names. My lord saith he careth not how soon his enemies may contrive to compass his loss of high dignities, for he longeth to be able to give himself solely to letters.

We hear that Prince Charles and His Grace of Buckingham have not yet reached Spain, but are lingering in Paris, where the Duke is getting involved already in discreditable scandals. They travel incognito, as English merchants, but in this pretence they are but humoured, all knowing their identity.

(To be concluded)

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## BACONIAN AUTHORSHIP

This story, resumed from our May issue, was not interrupted because of opposition to the Baconian authorship of the Shakespeare plays. The Editors accept the Baconian authorship, both on the internal evidence of the plays and on the *ipse dixit* of more than one occultist who has known that Bacon wrote not only the Bacon and Shakespeare works, but also a mass of literature of the Elizabethan period under other names, and that he set the style as chief editor of the Authorised Version of The Bible of 1611.—ASSOC. ED.

The last chapter of "Son of England" will culminate in Bacon's so-called death, actually his retirement from public life.

# Notes and Comments

## THE MOTTO OF THE THEOSOPHICAL SOCIETY

“WITH some diffidence,” writes “An Antipodean,” “I would suggest that the notable saying *sattyanastiparodharma* may well be brooded over in connection with the last adhyaya of *Srimad Bhagavadgita*, where we find the thought-demanding teaching about duty. From the general statement of the Great Law in shlokas 41 to 46 we pass to the particular statement of shloka 47: ‘Better is one’s own duty (dharma) though destitute of merit than the well-executed duty (dharma) of another’; and when the wisdom of, indeed the necessity of following one’s own road to the Height has been sufficiently emphasized, suddenly we get the splendid inspiration of shloka 49, with its assurance of eventual ‘freedom from obligation,’ the Great Law having done its work, and led man past the realm in which it governs all things into Reality, into Truth. Shlokas 50-56 help us to grasp, however dimly, the splendour of that attainment, and then comes the personal adjuration, and the assurance—assurance shrewdly needed again and yet again in these worlds of maya—that despite delusions the end *must* be attained; for so, putting the case another way, the monad, the true self of man, has planned. At shloka 64 the Lord with exquisite urgency repeats the personal adjuration, the appeal

reaching its climax in shloka 66: ‘Abandoning all dharmas, come to me alone for shelter.’ *Abandoning all dharmas*, for ‘no dharma,’ be it the noblest of them all, ‘is higher than Reality, than Truth.’ To me, that has ever been the real significance of the saying chosen by the Founders—surely under inspiration of Those they served—as The Society’s watchword.”

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### H. P. BLAVATSKY

From “Marsyas” (New Zealand): Bishop Leadbeater’s talk on H. P. Blavatsky in the May THEOSOPHIST is very timely, with its included message to the Australian brethren from her great self (p. 132). The idea that she was the instigator of the “shakes” (I forget when I heard that first, probably shortly after his speech in Sydney) tickled me deliciously; I had known of her drastic treatment of her disciples long before, and Bishop Leadbeater spoke of it personally in Dunedin Lodge in 1905; it seemed, then, quite in keeping with her character as instructor, while it enlarged her office in connection with the Movement (our section of it, The Theosophical Society proper) tremendously, and showed her real greatness even more plainly than before—only the capable could possibly be entrusted with such a bit of work. You may recall Mead’s witness to her Greatness in an old *Theosophical Review*; he knew,

even as did C. W. Leadbeater, and others who had lived in close association with her.

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### THE BASQUES

"Angelo Fernan" writes from Manila: "The case of the Basques in Spain is a supreme example of short-sightedness on the part of General Franco and his followers in trying to subdue and if possible to exterminate this race. It is an impossible thing for him to do, for the Basques are not confined to the territory known as the 'Provincias Vascongadas' alone, but are spread over the world. Mr. Lloyd George has intimated that the Basques are the cream of the Anglo-Saxon race, and are so advanced, physically, morally and spiritually, that they may be considered as a small band of pioneers in the vanguard of civilization. Their culture, their natural refinement, even in the lower strata of their population, is so remarkable as to attract the attention of every outsider who visits that region of Spain and observes their ways and habits. It would be better for the world if Franco and his followers left the Basques alone and allowed them peacefully to contribute their share in the building of the future civilization."

[The Basques are an ancient and peculiar people, who, amid the revolutions of empire and the progress of civilization, seem to have lived unchanged on the two slopes of the Pyrenees mountains. They number less than a million. From the remotest times the Basques have remained unsubdued in their

mountain homes, and neither Carthaginian, Roman, Gothic, Saracen, French, nor Spanish domination has been able to efface their distinctive characteristics, to corrupt the purity of their race, or to modify their peculiar usages. Their language has no affinities with the other languages of Europe, but H. P. Blavatsky points to a "mysterious" affinity between their tongue and that of the Dravidian races of India. She finds Atlantean affinities between the Basques, the Guanches of the Canary Islands and the aborigines of America.—ASSOC. ED.]

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### ANIMALS AND SUFFERING

From "N.Z.": Apropos of the note on animal suffering in the April THEOSOPHIST, about wild animals in untouched spots being devoid of fear, I recall a long, long ago line, "Tame with excess of wildness," which signifies the very thing. Truly amazing, to such as observe closely, is the swiftness with which group-soul lessons are learned and passed to new "individuals" as one is forced to call them. The point seems to have been overlooked that as animals come into close touch with man they begin to individualize, begin to move towards individualization is perhaps a truer way to put it, and that brings suffering; the swifter the movement the greater the pangs. I have seen some swift growths, heavily paid for; it seems inevitable in our corner of the cosmos that the choice lies between slowness of progress and ease, swiftness and hardship, suffering of one kind or another.



Again, the point about animals seeming to be in pain yet possibly not feeling it as we do: even Fourth Race man, the remnants of him today, suffer far less physical pain than we of the Fifth Race, and hence their seeming savagery, in punishments, etc., in indifference to others' (apparent) suffering. Physical suffering depends on the more and more delicate development of the nerve-tracts. A sabre-cut (or equivalent) that would kill or maim for life one of us, and mean weeks or months of sick-pay, may be got over in a fortnight by Fourth-Race folk. The Russo-Turkish war taught us something in this field. Cases would come in of Turks almost (to our thinking) cut to pieces; in next to no time they would be larking about the hospital grounds, to the amazement of medical men and nurses.

It is when animals get into close touch with man that they begin to feel pain with some approach to acuteness. I recall a tale of two animals, one of which had apparently, to our eyes, half killed the other, presently eating from the same dish side by side quite contentedly. Animals trapped, too, will gnaw off a leg at a joint, if so doing will free them, and make off. A horse belonging to my wife's people was gored by a till then friendly bull. He made no fuss, but just came down to the house

to tell us something was wrong, putting his head in at the door. We threw him, sowed up his wound—a big triangular flap letting us see right into his interior—put a light bandage over the wound to keep away flies, and in a very short time he was as bright as ever; he was only stiff for a few days. There was no indication of pain that any of us could see, though that does not mean there was none, but just that whatever sense of pain there was was not overwhelming, leading to whinnying, rolling, impatient movement, or the like. The karma behind the terrible slaughter of animals for food, etc., in our day is indeed a mystery quite impenetrable by us outsiders, ponder we never so.

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### GENIUS AND REIN- CARNATION

William Brewster Ely is only five years old and was in kindergarten a few months ago, but he has developed so unique a power of creative painting that his father took some of his work to the painting class of Columbia University, New York. The little fellow was given a preliminary membership in the class for one month. Then he was regularly matriculated into the class. Does anything but reincarnation satisfactorily explain such genius?

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### IN HONOURED MEMORY

H. S. OLCOTT: 2nd August 1832—17th February 1907.

H. P. BLAVATSKY: 12th August 1831—8th May 1891.

# Adyar Publications

## NEW FEATURES OF "THE SECRET DOCTRINE"

THE fourth volume of *The Secret Doctrine*—Adyar Edition, 1938—is off the press, and the fifth is ready for the binder. The sixth volume will comprise the Index. Many students have been helping the Editor, Mrs. Ransom: Miss Watkin of the Adyar Library with original volumes from which H. P. Blavatsky made her quotations; some of these books have H.P.B.'s marginal notes. Many quotations have thus been checked and verified. Then the pandits of the Adyar Library have assisted with Sanskrit words and meanings. The Vice-President (Mr. Hirendranath Datta) has helped with notes on Hindu religion and philosophy, in which he is deeply versed. Dr. Srinivasa Murti is a never-failing fount of erudition. Over in London Miss Preston has supplied some of the scientific references and notes, specially prepared for this edition. Hebrew texts have been verified by Theosophists in several countries.

This takes no account of the many workers and volunteers at Adyar who have loyally supported Mrs. Ransom and made the early production of this edition possible, among them Miss Amery, who has borne the heavy burden of the proof-reading; Mr. Rohit Mehta on the Index, and Mrs. Peterson, who has compiled the Glossary. Mrs. Ransom has stated that all the workers, herself included, have been inspired by gratitude to H.P.B. "for this priceless exposition of the Divine Wisdom," and in the second place by the "enthusiasm and constant encouragement of the President." Of H.P.B. she admits: "We have been conscious of her help, her thought, and her interest in this new edition." Knowing what we do of H.P.B. and her enthusiasm for Theosophy, the surprising thing would be to discover that she was not watching over this latest and greatest edition of her great work.

Following are further points in addition to those abovementioned :

(1) The Adyar Edition is in six handy volumes, more conveniently portable than the old volumes. The new size is Royal 8vo.

(2) A new modern type, Granby Light. This will please all readers.

(3) A new Index, carefully revised by a band of students.

(4) "Additional Notes" prepared by several students.

(5) A Glossary compiled from original sources.

(6) A short biography of H. P. Blavatsky.

(7) Special article: "How *The Secret Doctrine* Was Written."

Those who purchase this new edition will discover the immense amount of work involved in its production. There is no harm in reminding them that all the workers have gladly helped to make it a magnificent tribute to H. P. Blavatsky.

\* \* \*

It was a great idea which prompted the T.P.H. to reduce the size of new editions of the old books to crown octavo. Most of Dr. Besant's books were published in this handy size. In the same size comes Mr. Jinarajadasa's *First Principles of Theosophy*, a splendid introduction to the Divine Science, showing the whole range of God's Plan which is Evolution in all kingdoms of nature and in all worlds visible and invisible. The new edition has been revised by the author and has new blocks and diagrams. It is a decided improvement on previous editions.

\* \* \*

The *Autobiography of Annie Besant* is being published by the T.P.H. in demy octavo. It will be an inexpensive reprint of the original edition published in London. The President is writing a Foreword, and who but he should write it, seeing that he was her close collaborator and confidant for over thirty years! Other

biographical detail is being added, from the time when the Autobiography ended.

\* \* \*

A good seller is *A Short History of The Theosophical Society*. Orders may be sent in now for fulfilment in the autumn. Hundreds of Section magazines and papers and innumerable documents have been scrutinized to obtain a record of facts. Mrs. Ransom has documentary evidence for every statement made. The *Short History* is the quickest way to gain authentic knowledge of The Theosophical Society.

The author has herself played a leading part in much that has taken place during the last thirty years. She has edited several Theosophical journals, and has toured all five continents.

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Orders may be placed with the T. P. H. for the 1939 Year Book Supplement to be filled when the book comes from the press on November 1st. This Supplement will consist of 80 pages of reading matter, and will preserve in shorter form the main features of the larger book: Calendars, Great Theosophical Days, Convention Dates, the President's Policy for 1939, Events of 1938, National Surveys, Who's Who, the Advance Guard, International Directories. This issue is actually a continuation of the 1938 Year Book, and yet entirely independent of it. All the essential information concerning The Theosophical Society is made easily available to everybody, and the National Summaries of every country are intended not only to give information but to help to build up international understanding.

THE THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS

## Book Reviews

### OCCULT SCIENCE IN FICTION

*Three Todays*, by E. G. Cousins. Methuen, London, 7/6.

A reincarnation story of three lives as experienced by a group of people in Egypt, 862 B.C.; Arthurian England, A.D. 538, and the cinematograph world of today.

Besides the personal thread of the individuals and their relationship with each other continuing and developing through all the lives, there is a similar development of the pursuits they are engaged in; a clever development with a note of high principle coupled with the personal colouring, but the last life in modern times has one noticeable difference in the quality of this.

Both early lives are linked with the Hidden Mysteries of the period—in Egypt in connection with the temple worship from inside as well as outside, and the use of shadowgraph pictures as an aid to attract to the Temple those of the outer world who knew nothing of the real simplicity of the skill; and in Arthurian England with the early understanding of the reflec-

ting lens as used by Merlin and his successors. That is to say that in both these periods we have the use of Science that was *for the period* Occult Science.

In the last episode, that note of the possibility of investigating science to a still further occult limit is curiously missing. Clever technical skill is applied—the reincarnation of earlier skills and meeting with the same attempted frustration, but the atmosphere of an inner hidden science—immature and imperfect as the understanding of it may have been in those early lives—is entirely absent in the last life, giving to one reader at least a sense of incompleteness and “flop” as far as this aspect is concerned. The curious but unconscious suggestion that the modern world has nothing left to learn—that science holds nothing more to be known of “hidden” truths—does not chime in with the rest of the book.

A very readable and interesting novel nevertheless, with a wider development and more embracing inclusion than is usual of the reincarnating potentialities in a group of people.—E.F.P.

### THEOSOPHY WATERED DOWN

*Horizons of Immortality: A Quest for Reality.* By E. Palmstierna. (Constable, London, 10/-).

Erik Palmstierna places before his readers an intensely human document, the fruit of collaboration between himself and a friend in the "beyond." As "A Quest for Reality" we may well regard it. The book is intended to bring hope and guidance to the bewildered souls of a modern world. The value of the messages is that they are not just parrot-repetition of other books, but first-hand experience, and though they hold nothing vital for any serious student, a new presentation is always worthwhile. The chief assertion made is that regarding personal immortality, but how far the modern world is impressed with messages because they come from "departed spirits" is doubtful. Most of the statements would have carried as much weight without reference to spiritualistic claims. So much of what they tell is an open book these days. And a student of Theosophical books might well regard these communications as watered-down Theosophy. But they have their use for a certain type of people. The thoughts on Time and Eternity are quite up-to-date, which suggests that the departed could offer our mathematicians and physicists some useful signposts.—S.R.

### INDIAN SONGS

*The Mela-Rāga-Mālikā* of Mahā-Vaidya Nātha Śivan. Edited and introduced by Paṇḍit S. Subrahmaṇya Śāstrī, F.T.S. *The Adyar Library Bulletin.*

This valuable contribution to musical understanding opens with a short biographical sketch of Mahā-Vaidya-Nātha Śivan, one of South India's immortal composers.

Then follows an introduction in which the Editor explains the simple and scientific method by which the six great pattern rāgas or scale modes—Kanakāṅgī, Hanumattoḍī, Māyāmālava-gaula, Kharahara-

priya, Dhīras'amkarābharāṇam, and Calanāṇā, with pure or simple Madhyama (western Fa) become the first thirty-six rāgas of the Melakartā system. Repeated with prati or raised Madhyama (western Fa-sharp) thirty-six more rāgas are born, making in all seventy-two.

For the sake of western readers, the editor might have stated that in his first chart the twelve svaras or tones given are approximated by the twelve chromatic tones of western instruments, particularly as played, for example, on the violin, where it has been observed that the "just" or harmonic intonation is followed rather than the tempered scale used on the piano for the sake of modulation.

The Western reader will follow the book easily who understands that Sa=Do, ri=Re-flat; Ri=Re; R'i=Re-sharp; ga=Mi-double-flat; ga=Mi-flat; Ga=Mi; ma=Fa and Ma=Fa-sharp; Pa=Sol; dha=La-flat; Dha=La; D'ha=La-sharp; n,i=Ti-double-flat; ni=Ti flat and Ni=Ti. "=" means in this case *approximates*, especially when reference is made to a fixed instrument like the piano. Also the western reader should not attach a definite pitch like "C," for example, to Sa any more than he would to Do, both of which are movable at the convenience of the musician.

Following the introduction is the exquisitely beautiful *Mela-rāga-mālikā*, a song in which a few lines of plaintive or lilting melody are written in each of the seventy-two rāgas. Sanskrit and English text is given for each of the svaras or tones, as well as the text of the song which weaves in the name of the rāga. Time values are shown in a most simple way by the hyphen, each(-)indicating a beat. Half-time is shown within quotation-marks. Bars mark the end of the single rhythmic impulse, double bars the complete rhythmic pattern. Svaras of the higher octave are printed in italics and those of the lower octave in antique types. With the above clue, the western as well as Indian reader could gain some idea of the haunting loveliness of these songs.—"JASON."

# Who's Who In This Issue

The following writers appear in this issue who have not recently been represented.

Lester SMITH: English Theosophist and student. Dr. E. Lester Smith, scientist and joint author of *The Field of Occult Chemistry* is his son.

S. L. BENSUSAN: Well known English journalist. Author of many works of prose, verse, drama, including *Annals of Manchester* (1936). Formerly Editor of *The Theosophical Review* and other journals.

E. L. GARDNER: Author of numerous Theosophical works, including *The Web of the Universe* (1936). Head of Stamford House, Theosophical Community Centre, Wimbledon Common, London.

K. L. MOTWANI: Sociologist, formerly Professor of Political Science in two Indian Universities; has written a fine monograph on *Manu: A Study in Hindu Social Theory*.

## COMING FEATURES IN THE THEOSOPHIST

GAUTAMA BUDDHA: HIS LIFE AND TEACHING. K. S. Chandrasekhara Aiyer.

H.P.B.—"PONTIFEX MAXIMUS." C. Jinarajadasa.

WELSH WORDS AND DRUIDIC TRADITION. D. Jeffrey Williams.

THE NEW TREATMENT OF CRIME. Kewal Motwani.

THE INNER GOVERNMENT AT WORK: INDIA. J. L. Davidge.

THE DEVIL IN THE ZODIAC. Keith Percy.

## OUTSTANDING ARTICLES IN RECENT ISSUES

### JUNE

THEOSOPHY AND THE MARCH OF SCIENCE. George S. Arundale.

THE EXPANDING UNIVERSE. W. T. Pugh. SCIENCE AND THE MAHATMA LETTERS. G. Nevin Drinkwater.

A FOURTH STATE OF MATTER. Gerard Reilly.

BIOLOGY AND REINCARNATION. H. Muirson Blake.

MAN AND THE ANTHROPOIDS. E. W. Preston.

THE FUTURE OF SCIENCE. E. Lester Smith. PROBLEMS OF EVOLUTIONARY SCIENCE. Corona G. Trew.

HOW "THE SECRET DOCTRINE" WAS WRITTEN. Josephine Ransom.

### JULY

WHO ARE THE SCOTS? A. G. Pape.

SCOTTISH NATIONALISM. A. L. Henry.

IONA, AND THE SCOTTISH KINGS. Isabelle M. Pagan.

THE MYSTIC ATMOSPHERE OF SCOTLAND. Bessie A. Forbes.

A STRONGHOLD OF THEOSOPHY. Christopher Gale.

OCCULTISM IN SIR WALTER SCOTT. Annie Macdonald Clark.

HIGHLAND SECOND SIGHT. G. Nelson Stewart.

BROTHERHOOD AS TAUGHT BY ROBERT BURNS. W. D. Fisher.

THE CLARSACH. Christian Murray Fisher.

## ZAGREB CONGRESS

The principal engagements at the Zagreb Congress of the European Federation of National Societies are as follows:

### AUGUST:

- 25 (Thursday): Opening Address by the President.
- 26 (Friday): "Symbolic Yoga"—Address by the President.
- 27 (Saturday): "Symbolic Yoga"—Address by the President.
- 28 (Sunday): Miss Phoebe Payne on "Psychic Faculties."  
Mr. I. Polak on "Dogma and Truth."
- 29 (Monday): Excursion to Plitvice.
- 30 (Tuesday): Theosophical Order of Service meeting.  
Excursion to Castel d'Ozallj.

## THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

### FREEDOM OF THOUGHT

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

## INTERNATIONAL DIRECTORY

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Adyar, Madras, India

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**Ceylon** : Dr. T. Nallainathan—81 Madampitya, Road, Mutwal, Colombo, *The Ceylon Theosophical News*.  
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**Colombia** : Senor Don Guillermo Vengoechea U—Apartado Postal No. 539, Bogota.  
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**Czechoslovakia** : Pan (Mr.) Vaclav Cimr—Praha, Sporilov 1114.  
**Denmark** : Herr Ch. Bonde Jensen—Dharma, Fredensvang pr Aarhus, *Theosophia*.  
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**Finland** : Herr A. Rankka—Yrjönkatu 1. C., Helsinki, *Teosofi*.  
**France** : Prof. J. Emile Marcault—4 Square Rapp, Paris VII, *Bulletin Théosophique*.  
**Greece** : Monsieur Cimon Prinaris—Homer Street No. 20, Athens, *Theosophikon Deltion*.  
**Hungary** : Miss Flora Selevér—Lipthay-utca 9, Budapest II, *Teozófia*.  
**Iceland** : Herr Gretar Fells—Ingolfsstr. 22, Reykjavik, *Gangleri*.

**India** : Mr. G. N. Gokhale—The Theosophical Society, Benares City, *The Indian Theosophist*.  
**Ireland** : Mr. T. Kennedy—14 South Frederick Street, Dublin, *Theosophy in Ireland*.  
**Italy** : Avv. Tullio Castellani—Cas. Post 1019, Genoa, Italy, *Il Bollettino*.  
**Mexico** : Dr. David R. Cervera—28A Calle Iturbide, Mexico, D.F., *El Mexico Teosofico*.  
**Netherlands** : Den Heer J. Kruisheer—156 Tolstraat, Amsterdam, *Theosophia*.  
**Netherlands Indies** : Den Heer A. J. H. van Leeuwen—Kweekschool Goenoeng Sariè, Lembang, Bandoeng, Java. *Theosofie in Ned.-Indie*.  
**New Zealand** : Mr. William Crawford—371 Queen Street, Auckland, *Theosophy in New Zealand*.  
**Norway** : Fru Dagny Zadig—Bakkegt. 23II, inng. Munkedamsven, Oslo, *Norsk Teosofisk Tidsskrift*.  
**Philippine Islands** : Mr. J. M. Espina—P. O. Box 3012, Manila, P.I., *The Lotus*.  
**Poland** : Madame Stefanja Siewierska—Krucza 23, m. 11, Warsaw, *Buletyn Miesieczny Polskiego Towarzystwa Teosoficznego*.  
**Portugal** : Madame J. S. Lefèvre—Rua Passos Manuel, 20, Lisbon, *Osiris*.  
**Puerto Rico** : Señor A. J. Plard—P.O. Box 3, San Juan, *Heraldo Teosofico*.  
**Rumania** : Madame Eugenia Vasilescu—Ed. Elisabeta 91 bis, Bucharest I, *Buletinul Teosofic*.  
**Russia** : Dr. Anna Kamensky—2 Rue Cherbuliez, Geneva, *Vestnik*. (The Lodges are outside Russia).  
**Scotland** : Mrs. Jean Allan,—28 Great King Street, Edinburgh, *Theosophical News and Notes*.  
**South Africa** : Dr. W. A. Humphrey, Markham's Buildings, Capetown, *The Link*. (Editor, Miss Turner, Box 47, Pretoria.)  
**Spain** : Señor L. Garcia Lorenzana—Avenida de la Libertad, Conquero, Huelva, *Boletin Mensual*.  
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**Switzerland** : Monsieur Georges Tripet—1 Avenue Théodore Flournoy, Eaux Vives, Geneva, *Bulletin Théosophique Suisse*.  
**United States of America** : Mr. Sidney A. Cook—Olcott, Wheaton, Illinois, *The American Theosophist*.  
**Uruguay** : Sra. Julia de La Gamma—Casilla Correo 595, Montevideo, *Boletin de la Sociedad Teosofica en el Uruguay*.  
**Wales** : Mr. Peter Freeman—3 Rectory Road, Penarth, *Theosophical News and Notes*.  
**Yugoslavia** : Gospojica Jelisava Vavra—Mesnicka Ulica 7/III 1, Zagreb, *Teosofija*.

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SELF-REALIZATION THROUGH YOGA AND  
 MYSTICISM

T. P. H.

ADYAR

MADRAS

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## Keep up-to-date

There are still some copies left of that valuable and informative 1938 Edition of the INTERNATIONAL THEOSOPHICAL YEAR BOOK (Rs.2-14; 4s./4d.; \$1.25 post-free). Much of the information is historical, and will always be of interest; yet, such is the continuous growth of The Society that new and worthwhile information accumulates. This year, instead of issuing a complete YEAR BOOK, we are issuing a SUPPLEMENT, of 80 pages (Re.1-4; 2s./2d.; \$0.55). This SUPPLEMENT will keep you up-to-date. Every Lodge, at least, should have a copy.

### Advance Notice

A welcome reprint will be Dr. Besant's AUTOBIOGRAPHY. This has long been out of print, but a new edition (including some hitherto unpublished photographs) will be issued at an early date.

T. P. H.

Adyar,

Madras,

India



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