



# THE THEOSOPHIST

ADYAR

JULY 1939

## THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

### FREEDOM OF THOUGHT

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

# THE THEOSOPHIST

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

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THE THEOSOPHICAL PUBLISHING HOUSE  
ADYAR MADRAS INDIA

(Price: See cover page iii)

## THE LORD BUDDHA

What are the lessons to be derived from the life and teachings of this heroic Prince of Kapilavastu ?

Lessons of gratitude and benevolence. Lessons of tolerance for the clashing opinions of men who live and move and have their being, think and aspire, only in the material world. The lesson of a common tie of brotherhood among all men. Lessons of manly self-reliance, of equanimity in breasting whatsoever of good or ill may happen. Lessons of the meanness of the rewards, the pettiness of the misfortunes of a shifting world of illusions. Lessons of the necessity for avoiding every species of evil thought and word, and for doing, speaking and thinking everything that is good, and for the bringing of the mind into subjection so that these may be accomplished without selfish motive or vanity. Lessons of self-purification and communion, by which the illusiveness of externals and the value of internals are understood.

H. S. OLCOTT



## ON THE WATCH-TOWER

BY THE EDITOR.

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

### "WORK MATTERS MORE!"

IT is useful sometimes to go over again the ground one has been covering in connection with the work. Ever since we returned to Adyar in November 1938, there has seemed to be so hectic a rush, with so many activities tumbling on the top of one another, that for my own part I have lived as in a dream. It has been, of course, a very intense dream, not the dream of unreality, but rather the dream of a very deep reality.

I find that much of the time from November onwards was oc-

cupied, first, in preparation for the International Convention which was to take place at Benares in December; and second, to concert a plan to give Adyar an opportunity to draw from the great well of life an increasing measure of vitality.

### THE ADYAR 1939 PLAN

We evolved an Adyar 1939 Plan, to begin in the following January, which has turned out to be a very great success. Almost every resident at Adyar has allied himself to one or another of a number of

activities, so that groups of residents were formed for the following purposes :

To assist in the spread of Theosophical literature, both books and periodicals ;

To aid the Adyar Library ;

To stimulate interest in the gathering of Archives ;

To plan a more intimate contact between Adyar and every Section throughout the world, and a special group to organize a more intimate relationship between Adyar and every Lodge in India ;

To establish through a " Friends of Adyar Group " a very real and positive Adyar outside Adyar ;

To assist the Publicity Officer in planning the Campaigns ;

To establish the Besant Theosophical School and the Olcott Memorial School on a firm financial foundation, and to give all possible help to the International Arts Centre ;

To strengthen the Young Theosophists ;

To help Adyar itself through a Service Group, a Plants and Animals Group, a Social Group, and an S.O.S. Group, and to help Adyar's poorer residents through Welfare Work and Village Groups ;

To build through a Vigilance Group on a very small scale a little guardian wall against tyranny, oppression, persecution, violence, and the war spirit, everywhere.

This has resulted in a very definite strengthening of Adyar. Adyar has been alive during the last few months as not often before,

and most residents have found congenial interests to which to devote unsuspected energies.

It has always been declared that Adyar is the very heart of both The Theosophical Society and the Theosophical Movement, and that upon the life of Adyar in no small measure must depend the life of The Society and the larger movement outside it.

In Mrs. Laura Chase this particular activity found an admirable organizer, and her various Meetings-cum-Refreshments were found to be very pleasant meeting-places for the exchange of ideas and for the planning of new activities.

#### THE BENARES CONVENTION

A large party of us travelled up to Benares in a special carriage, and most of us rejoiced in the cold weather, and no less in the admirable arrangements which the Convention authorities had made for the smooth running of the Convention.

#### OUR EDUCATIONAL WORK

The highlight of the Convention was the decision to restart a Theosophical School at Benares in the compound of the Indian Section Headquarters. An appeal for money met with the most encouraging response, and July will mark the re-inauguration of the northern counter-part of the Besant Theosophical School at Adyar.

I am thoroughly convinced that every Section should have in contemplation the establishment, as near to its Headquarters as possible, of a school which should be largely residential. It may not be possible actually to start such a school under the conditions which may be prevailing in any particular country, but I do not hesitate to say that a Theosophical school in any country is a priceless asset, both to the country itself and to the virility of the Section concerned. Every nation has urgent need of Theosophical citizens, though these may not necessarily be members of The Theosophical Society. And still more every country has urgent need of truly Theosophical leadership, of a leadership which is Theosophical in fact, even though by no means necessarily in name. I am very thankful that in India we have our Theosophical educational institutions in Madanapalle and Adyar (South India), in Benares (North India), and in a number of other places.

I have by no means lost sight of the immense importance of a Theosophical World University. The thought of such an institution is constantly present in my mind, and I have the vision of this University with its Headquarters at Adyar, giving priceless service for the Headquarters of The International Society, with centres in very many parts of the world, and with

a constant exchange of pupils and of teachers. I cannot conceive of any greater service to be rendered to Theosophy and to The Theosophical Society than the existence of an educational system through school, college, university and the post-university period, in which the Science of Theosophy is applied in every detail to the unfoldment of the individual.

We have very excellent foundations for this work in Theosophical educational literature, which has by no means received the recognition it very richly deserves. I am perfectly clear that in Dr. Besant's contributions to this literature are to be found the essential principles of real education, and I believe that the time will come when this will be recognized, and her contributions treated with the great respect they deserve.

Unfortunately, there is not nearly enough active appreciation of the importance of this aspect of our Theosophical work; and I regret to say that the Theosophical School at Adyar, established at her express wish, and winning, as it has done, the very definite approval of the Government of Madras, is in a precarious financial situation. It would be a reverse of a major kind were this school to have to cease. I am determined it shall not cease, and at the time of writing this Watch-Tower I am engaged in planning a great drive for seven lakhs of

rupees (approximately £54,000) to establish the Besant Theosophical School, the truest international memorial she could possibly have, on a basis which shall ensure its continuance for ever, even if there may be no funds to expand it into the university which I most sincerely hope it will one day be. I need hardly say that I shall be most thankful for any contribution, large or small, to this international memorial to our beloved President-Mother.

We need at least seven lakhs in order to have no anxiety as to the future of the School. In this connection I should like to say that the School has been receiving most helpful assistance from the International Arts Centre, of which the President is S'rīmati Rukmini Devi. Indeed, while this Centre has a world-wide scope, it has established an invaluable connection with the School, guiding and inspiring the arts and the crafts, and the general tone of culture throughout the institution. This Centre may well be identified with the National Memorial to Dr. Besant in the shape of the actual Theosophical School itself. My plan to obtain added support for the School involves, therefore, adequately substantial help to the International Arts Centre itself.

But returning to our International Convention, it passed off splendidly, as I think all our In-

ternational Conventions do. We are always a very happy band of brethren, and while during the whole duration of the Convention each day seems to be more strenuous than the day before, we are all of us happy in the ceaseless movement, even though from one point of view we may be glad when it is over.

#### THE MANU SPIRIT

I find that, on January 1st, I spoke for the first time, and in Benares, as was fitting, of the very great importance of stressing the spirit of the Manu in the great reconstruction which is taking place in every department of Indian life.

As is well known, Dr. Bhagavan Das, a very old colleague of Dr. Besant, is the great authority on all that appertains to the Lord Vaivasvata Manu's great scheme of Aryan civilization. I had the great pleasure of a number of talks with him and with our International Vice-President, Mr. Hirendra Nath Datta, who is also very learned, and it seemed perfectly clear that the spirit of the Manu might well form the basis of a renaissance of Dr. Besant's wonderful work in India.

#### THE BESANT SPIRIT

The Theosophical Publishing House, in order to help in this work, has published three volumes



entitled *The Besant Spirit*, the first dealing with the ideals of Dr. Besant applied to many of life's problems, the second with principles of education, and the third with the broad foundations on which she based her Indian political policy. I have written a personal and intimate introduction to each volume, and the body of each book consists of the *Besant Spirit* itself, of course a humble reflection of the *Manu Spirit* in the three great departments of life :

Religion  
Education  
World Polity

These little books are proving very useful and have a most satisfactory sale.

A fourth is being prepared embodying Dr. Besant's great Presidential Address to the Indian National Congress at Calcutta in 1917. This Address is as topical today as ever it was.

#### A CONTEMPLATED TOUR OF SOUTH INDIA

I had hoped to make a tour of Southern India, setting forth, as best I could, the *Besant Spirit* as applied to the needs of modern Indian life. But while man is often proposing, God is still more often disposing otherwise, and this tour is still in abeyance, though we hope to undertake it in the near future. It was hoped, too, that S'ri-

mati Rukmini Devi might have begun her tour of Hindu classical dance-recitals, the effect of which, I am very sure, would be to emphasize in no uncertain manner the immense importance to the renaissance of India of a revival of her arts and culture. Unfortunately, this tour, too, had to be postponed but will be undertaken as soon as possible.

#### "THE LOTUS FIRE"

One of my first activities, on returning to Adyar, was to speak at the South Indian Educational Conference. Then came the long period of preparing my new book, *The Lotus Fire: a Study in Symbolic Yoga*, for the press. In this preparation I was helped by a number of very efficient friends, so that it was possible to produce a few first copies on May 3, the day of the Vaisākh Festival.

#### "A GUARDIAN WALL OF WILL"

But while this work was going on, it was constantly being brought home to me that the persecution of the Jews in Germany and in Austria, and of other peoples elsewhere, especially of the Chinese by Japan, needed very much more attention than I had hitherto been giving to it. Naturally, I began to spend much more time over this, especially when freed during the night from the immediate preoccupations connected with my personal responsibilities

on the physical plane. In this connection, I published, especially for the more restricted public of our Theosophical Society, a booklet entitled *A Guardian Wall of Will*. This little book embodies my own personal methods of work on the other side, but is found to be useful in helping others to discover their own technique. Ever since, I have been both day and night trying to do what I can to help the terrible distress into which the victims of violence have been plunged, and there is a little group of workers helping me in this respect. I hope and believe that, in every Section of our Society throughout the world, there are little groups of workers doing what they can on this or on the other side of sleep to help our persecuted brethren.

#### RESTORING H.P.B.'S ROOM

In order, as it were, to provide a more adequate setting for this kind of work, and generally form a centre for the deeper activities of our Headquarters buildings, as such, I have had the room of H.P. Blavatsky restored, as far as possible, to its original condition, placing in the room as much of her furniture as happens to be available. I feel sure that this has helped to make the Headquarters a channel more susceptible to the life which should flow through it, and this in turn should considerably help the work.

Already, an added influence from H.P.B. seems to pervade the Centre.

#### OUR JOURNALS

After a certain amount of experimenting with *THE THEOSOPHIST* and *The Theosophical World*, the idea having been once that the two should be merged, we came to the conclusion that they should be separate but that the cover of *THE THEOSOPHIST* and its general arrangement might be much improved. The result is as you now see *THE THEOSOPHIST* from June onwards, and *The Theosophical Worker*, as it is now called, with the three interlinked circles, symbolic of the power of The Society to draw the world together. The sub-editing of these two journals is in the very capable hands of Mrs. Dinshaw, who is nothing if not thorough.

#### LIAISON OFFICERS

I have always been very greatly intent on the drawing closer together of the Sections and their Headquarters here at Adyar. The Liaison Officer scheme, which has been going on throughout the past year, is now being revised. A letter has been sent to every General Secretary asking for the nomination of a Liaison Officer to represent his Section and his country here at Adyar. I have sent a list of our residents and asked each General Secretary to choose the

individual who seemed most convenient. I have had replies from many of them but by no means from all.

Some day, of course, each Section will send its own Liaison Officer to live at Adyar for the year. I think funds will some day be found for this most important work. In the meantime we have to do the best we can with those who are available here.

#### A BI-MONTHLY LETTER TO GENERAL SECRETARIES

In order to help this closer connection, a Bi-monthly Letter is sent from Headquarters to every General Secretary, giving a homely account of what is going on in Adyar.

#### AN OPEN LETTER TO LODGES

Another piece of work, which I have reason to believe has been much appreciated, has been the sending week by week, with the generous financial help of a group of friends, of an Open Letter from myself to every single Lodge throughout the world. The General Secretaries have very kindly interposed no objection to my writing to the Lodges direct, and I have already received a number of letters appreciative of this particular service.

The ten letters will be issued in booklet-form by the Theosophical Publishing House at Adyar, and I

hope this booklet will have a satisfactory sale.

It has yet to be decided if it is worth while to institute in the Autumn a regular monthly series of letters.

#### THE AUTOBIOGRAPHY OF DR. BESANT

*The Secret Doctrine* having been most satisfactorily launched—it is winning appreciation and subscriptions from all over the world—we are now engaging on the production of a new edition of Dr. Besant's extraordinary *Autobiography*. Through the gracious courtesy of Messrs. Ernest Benn, Ltd., we are able both to reprint this *Autobiography* in a cheap edition and also to issue an Edition de Luxe. Special paper has been procured for the printing, but the type will be that of *The Secret Doctrine*, so much approved as this has been. I open with a comparatively lengthy introduction giving a general outline of her life, with much emphasis on its psychological side. Then comes the *Autobiography* itself, with a number of most interesting pictures in addition to those which have already appeared. Then comes a very fine piece of work from Miss Prest in the shape of a continuation of the *Autobiography* itself until Dr. Besant's passing. This *Autobiography* consists, almost exclusively, of printed utterances from

Dr. Besant's pen year by year, and often month by month, in comment upon the various events as they happened. I feel sure that this particular feature will be of very great interest to many readers throughout the world. Needless to say, the book will be produced as artistically as possible. I do not know what the price will be, but we are hoping that it may be possible to issue it on October the First of this year.

#### A BIOGRAPHY OF DR. BESANT

Arising out of this we are planning a full Biography, and I have just written a circular letter to every General Secretary asking him to collect and send to me all available material in the shape of letters, copies of articles which may have appeared in Section journals, and other information of all kinds. I am hoping that perhaps late in 1940 this book may be available, but so very much depends upon the time at my disposal to write the Biography and upon the availability of the necessary material. Miss Prest is collaborating with me in this work.

#### OTHER NEW BOOKS

At intervals I have been adumbrating two new books—the first to be entitled *The Mystery of Music*, and the second *The New Psychology of the Individuality*. I have circulated among those who may be

interested a plan for the latter. As for the former, it is still simmering, and I very much doubt whether it will reach any further stage, for the more I think about this book, the less I feel competent with regard to the writing of it.

We are also planning a series of books from the many fascinating, as yet unrevealed, stories in the Archives. Mr. Davidge will undertake this work upon his return to Adyar in the Autumn.

#### THE EASTER CONFERENCE AT ADYAR

A very fine Conference at Easter was devoted to different phases of the Besant Spirit. One splendid meeting was when some of her older comrades told of what her spirit had meant to them. Truly it seemed as if she brooded over the whole of the Conference.

#### THE NEW INDIA LEAGUE

Particularly I must mention the establishment of the New India League, a conference with regard to which was held during this same Easter Conference at Adyar. The Objects of this League are :

1. To work for a completely free India, remaining as an equal partner, by her own consent, in an Indo-British Commonwealth of Free Nations, .

2. To work for a Constitution which shall be self-determined according to her own genius and requirements, which shall be truly democratic but shall seek to place the wise and the

competent in positions of power and authority, and which shall have the Indian village as the basis of its political structure.

3. To work for the evolution of an economic system based on the application to the nation and the people of the family-idea, and the principle: "From each according to his capacity; to each according to his need."

4. To work for a truly National education to the end that the newer generation may be economically capable, patriotic and free in every aspect of its individuality.

5. To work for the revival of Indian arts and crafts in the fields of education and industry, and give the utmost encouragement to purely Indian industries both in villages and cities.

#### IMMEDIATE OBJECTIVES

1. To bring about a real solidarity between the different communities of India.

2. To establish a greatest common measure of unity among all political parties for such joint action as may be agreed upon.

3. To work for an early convening of a representative National Convention to frame a National Constitution.

4. To work for the education of public opinion by periodical gatherings for study and discussion, by public meetings or holding of Provincial and All-India Conferences, by organizing public agitations on specific issues, by newspaper articles and correspondence, and by such other legitimate means as may from time to time seem desirable.

Already two or three leaflets have been written for The League, and a young Theosophist of very great promise, Mr. Rohit Mehta, has been appointed as its Organizing Secretary. He is at the present moment travelling in Southern India, and is getting good results. Eventually he will tour throughout the country. I am hoping that in due course this League will form the nucleus of a strong movement throughout India to work for Dr. Besant's political principles, putting in the forefront of its programme those political activities on which she laid the greatest stress.

#### TO THE UNKNOWN MEMBERS

An interesting event a few weeks ago at Adyar was the unveiling on White Lotus Day of a tablet to the Unknown Members of The Theosophical Society with the inscription as given in the Watch-Tower for January, page 260*d*. The tablet is enshrined in a garden close to Headquarters, which once was a lawn-tennis court. I hope it may constantly remind all who pass through Adyar of the importance we attach to the strength which unknown members throughout the world are steadily giving to Theosophy and to The Theosophical Society.

#### GOODWILL DAY

On May 18, we alone, I am afraid, at all events in this part of

India, celebrated Goodwill Day—a day originally established by the children of Wales. When I was in Australia I set it going there, but it seems much more difficult to set it going here in India. But we are thankful to the All-India Broadcasting Station, the Madras division, for giving us some time to commemorate Goodwill Day on the air, and also to those representatives of various faiths who met with us here in Adyar, each bringing a message of goodwill.

#### THE HINDUSTAN SCOUTS

Another very important activity has been my work in connection with the Hindustan Scout Association, the great national Scout movement for India. I am the Commissioner for the Presidency of Madras, and I have spent much time in trying to organize a Scout and Girl Guide movement in this Presidency on substantially Indian lines, as Dr. Besant herself would have wished. Unfortunately, it has not yet been possible to convince the Madras Government as to the urgent need for financial assistance from the lack of which the Madras Presidency Branch of the Association suffers. But on the principle of "Nothing venture, nothing win," I have not hesitated to plunge into the task of supplying our Madras activities with the necessary funds. Here again a few friends have loaned to me the necessary money,

so that we are free at least for one year. What we shall do afterwards remains to be seen, but sufficient unto the day is the money thereof; and I have the utmost confidence that provision will be made for all good and essential work, as I conceive this Scout work to be.

It is very unfortunate that we have no connection any more with the movement of Lord Baden-Powell. I still regard him as one of the greatest men in the world and as one of the greatest protectors of youth throughout the world. It was very painful that reports came to India, which he did not at all adequately contradict, regarding a derogatory conversation between him and a number of reporters in London. India felt the slight more than one might have thought possible, with the result that the Indian Scout Movement, in greater part, broke away from the Baden-Powell Movement and established itself in India on a national and independent basis. From one point of view this was all to the good, for Indian Scouting and Girl Guiding must be national before anything else. On the other hand we must never forget the international implications of the Scout Movement, and I am in hopes that some day there may be one great International Brotherhood of Scouts, and that in it the name of Lord Baden-Powell may be exalted once more.

I most earnestly wished, with all my other work, that another Provincial Commissioner might have been found. But nobody else seems for the time being available. So I have to carry on.

#### "CONSCIENCE"

A particularly interesting experiment was started not long ago in the issue of a new fortnightly journal called *Conscience*, edited by what I have called an anonymous group of consciences. The response to the issue of this journal has been very encouraging, and I think I may say quite definitely that it will soon be paying its way. Of course, we are in the first stages of its issuing, but as we issue, so do we learn; and I hope that before very long we shall have our journal just as we should like it, and with a subscription list just as we should like to have it.

The whole point about this new journal is that while it expresses the consciences of its Editorial Board, it does not in the least degree suggest that these consciences are the last word in *Conscience*. On the contrary *Conscience* expresses *Conscience* in order to stimulate *Conscience*. However different other consciences may be from its own, the Editorial Board invites differences of opinion from its subscribers, provided, of course, these differences are expressed within a reasonably short compass. It is not

one conscience alone that is needed, but innumerable consciences—each honest, each emphatic, each respectful of other consciences, each chivalrous. One of the readers of *Conscience* wrote saying that he did not want to have anything to do with an individual who could express such a conscience as happened to be expressed in a particular paragraph. Evidently such a reader must be in fear of being contaminated by the honesty of someone from whom he radically differs. No one should ever fear contamination from the sincerity of someone else. Sincerity always begets sincerity, however different the other sincerity may be.

What we want from our readers is: "I do not agree with you," "I respect you," "The following is an expression of my honest difference, with all respect to you."

I shall be very grateful if *Conscience* is brought to the notice of as many friends as possible, but I want to say again that it is not intended to convert anyone to its own particular opinion. It believes that there is immense need for the expression of honest chivalrous consciences. It expresses its own and it hopes to be able to stimulate similar expressions in others, doubtless along entirely different, and often opposed, lines. I think that many of us have to learn to differ respectfully, instead of antagonistically. We have yet to learn that

another's honesty is in all probability quite as good as our own.

#### CO-OPERATION FOR WORLD PEACE

A special appeal to religious authorities to co-operate in the work for peace has been sent far and wide. It is meeting with considerable response in India from the heads of Temples and Mosques. Perhaps it will do some good. I have also sent out a special invocation to "The Powers of Love," which I may perhaps reproduce here :

#### O POWERS OF LOVE

We pledge to You our faithfulness, knowing that only Love can redeem the world.

We invoke Your Blessing upon all who strive to serve You.

We invoke Your Blessing upon all who are enduring cruelty, that they may discover their enfoldment in Your Love even in their misery.

We invoke Your Blessing upon all who are inflicting cruelty, that they may be moved to return to You and serve You.

This invocation is being widely used, and has been translated into a number of languages.

#### THE VISIT OF MME. MONTESSORI

One of the special activities which is now occupying my attention, and that of the small committee which

I have established to deal with it, is the visit of Mme. Montessori to India. Last year, when we were in Holland, I extended to her a very cordial invitation to give some of her genius to the helping of India. Lacerated as she has been, both in person and in fortune, by the Italian and Spanish situations, she herself has been taking more and more interest in India and her problems. And when I invited her to come, she most heartily agreed on condition that she should have the necessary time to study the Indian educational situation, for, as she truly said, her methods must adapt themselves to the needs of different types of children throughout the world.

It has been settled that she shall arrive in Adyar about the beginning of October and settle down to a course of examining the younger children as to the modifications which her methods may need in respect to them, and in holding a diploma training course for teachers. Our Montessori Committee has written far and wide throughout India, advertising her coming, intimating the holding of this training course, and inquiring as to the lectures which universities and other public bodies might be eager for her to deliver. The response has been extraordinary, especially with regard to applications for admission to the training course, and, if all goes well, Mme.



Montessori's visit should be memorable in the annals of Indian education. The other day I had a letter from Mr. Gandhi in the course of which he expressed his very great interest in her coming, feeling that she might be able to give considerable help.

Thanks to the generosity of a few friends, I have been able to guarantee her passage out to India and back to Europe again, together with that of any friends she may wish to accompany her. I believe that her adopted son, Mr. Montessori, will be with her. The Principal of the Besant Theosophical School will meet her in Bombay and will conduct her to Adyar where she will be established in Mr. Schwarz' beautiful bungalow, Olcott Gardens. The Training Course will be held in the grounds of the Besant Theosophical School, and we shall probably have to make accommodation for at least 200 students. Of course, all the profits from her visit to India will, with the exception of the actual expenses of travelling and living, go to Mme. Montessori herself. This is the least we can do to give honour to one of the greatest women of our age. I believe that her visit will be very profitable, alike from the educational and from the purely financial standpoint, and I hope, therefore, that I shall be able to repay the loan my friends have made to me. I need hardly say that The Theosophical Society

and the Besant Theosophical School are much honoured by the fact that she begins her Indian educational work here at Adyar.

#### THEOSOPHY IS THE NEXT STEP CAMPAIGN

Our Publicity Office has been very busy with the preparation of the "Theosophy is the Next Step" campaign. Admirable work has been done with regard to it, and the preliminary prospectus has been much appreciated. A number of pamphlets on various subjects have been contributed by members of The Society in various parts of the world and I myself have ventured to offer a couple of pamphlets, one dealing with Suffering and the other with Happiness.

#### THE ROOF TALKS

Apart from these special pieces of work there have been the weekly roof talks on Friday—these being in continuation of the great roof talks that used to be held by Dr. Besant and Bishop Leadbeater. They are so called, but they are not held on any roof at all except it be part of the roof of the Headquarters Hall. It is a partly closed-in veranda just outside the President's rooms, H.P.B.'s old quarters, and is adjacent to the Shrine-room.

#### OTHER ACTIVITIES

Then there have been the usual Esoteric School meetings on

Sundays, which I have been taking on behalf of Mr. Jinarājādāsa, who has been away on a long and wonderful tour.

There has been the constant general business of The Theosophical Society which, I can assure you, is by no means inconsiderable. And in addition there are always constant messages to be sent out to Annual Conventions, Federations, and to the public generally in various organizations of all kinds in India and abroad; there are occasional requests for articles for books and important journals; and though I do not accept invitations to preside at many functions, there are occasions, especially those in the life of the villages adjacent, when one feels one must help in the opening of a school, a well, etc.

I might just add that in addition to being a President of The Theosophical Society and ex-officio Chairman of its Executive Committee, I am the President of the Besant Educational Trust, Chairman of the Olcott Memorial School, and until quite recently Chairman

of the Besant Theosophical School. I am also a patron or officer of some sort in many movements throughout the country.

I ought, as well, to include my work as successor to our President-Mother in her Masonic duties which also occupies me to a certain extent.

#### THE TRIANGLE OF MAIN OBJECTIVES

I need hardly say that, amidst all these activities, my main objective has been

*Honour to Theosophy and to The Theosophical Society.*

In this life, at least, I can have no other purpose to my living. As I wrote in the last of my Open Letters, there is a triangle of my being with the Masters at the apex and Theosophy and The Theosophical Society as the two angles at the base; and the triangle is equilateral.

In these three I live and move and have my being, and there is not a single activity in which I participate which is without positive relation to all three of them.

George S. Arundale

## DAWN IN THE OJAI

High up against the still, clear pools of night,  
Set with a thousand stars, like ripples' points,  
The mountains loom, mysteriously dark.

Darker and darker the tall mountains seem  
As skies grow bright and brighter still, until  
The stars are lost in radiance, and light  
Floods down upon the hills that now are seen,  
Tawny as lions, crouching with mighty flanks  
Upthrust against the blue.

Far down in fertile fields the groves are warmed,  
And send perfume of orange blossoms up  
Like censers, mingling with the crystal flutes  
Of birds in welcome to the Sun, their Lord.

Against the rim of Topa-Topa's height  
Light walks in colour, and the Mountain wears  
A robe of purple, bisque and blues.  
Light floods the vale, light burns upon the heights,  
Flashes in green and yellow, rose and that  
Deep depth of blue that haunts the core of flames.  
In quiet gardens light sings in colour,  
From the vibrant C of crimson roses,  
Casting their jewelled petals on the grass,  
To the morning glory's fairy trumpets  
Blowing G sharp to those that hear.

So into the soul Light floods from Ojai,  
Downpouring, flaming, filling every heart,  
That's lifted like a cup, with longing and with thirst.  
Light from the burnished wings of the mighty Angel  
Who guards the pass to Happy Valley's still, green bowl ;  
Light from the Lord of Day, the Sun, whose special shrine  
Seems to be in that hidden vale of Destiny ;  
Light from the shining Heart of Him who sojourns there,  
Radiant Lamp for all the world, to those who know.

Dawn breaks in Ojai even now, from thence it pours  
Slow creeping, to the farthest ends of weary Earth.  
It draws its pilgrims one by one to kindle each  
His little wick at the Great Flame, and bear away  
A sacred spark, that in its turn shall kindle Light  
And ever more Light, till thought is lost in splendour  
That veils what words may not contain !

Dawn over Ojai !

RAQUEL MARSHALL

# THE BEST AND NOT THE BEST

BY C. JINARAJADASA

A brief address to Young Theosophists in Paris, April 1939.

MY hair is white now; but there was a time when I was young like you. Lately, I have tried to examine the ideas which I had when young, to see if there was anything interesting in them for you. I think there is, and it is this.

## DISCOVERING THE BEST

As I look back, I had always an eagerness when young to find out what was the best. There was in me a conscious search to find the best thing—in literature, in poetry, in art, and so on. I could not myself find the best thing at once; what I did was to ask certain people in whose judgment I had trust.

For instance, I came to Paris for the first time forty years ago. I stayed then with my friends the Blechs, as I am staying today with Madame Zelma Blech. I had studied French, and could read it, but my conversation was slight. Now, I was interested in the literature of France, which has a great reputation. As a stranger, I knew little of it; but I wanted to know what was the best French literature. So, one day I asked my friends: "Who are the best French novelists?" The Blech family then gave

me a list of some twenty of the best novels at that time, forty years ago. I have that list still. I mention this incident only to make clear my thought of what I mean by seeking the best.

It was in the same way that the time came when I asked the question: "Who are the best painters?" It is of course difficult to define the term "best" in painting. But fortunately for myself, at this time I discovered Ruskin. As I read his lectures on art, I felt intuitively that he was telling me what were the criteria in art with which to find for oneself what is the "best" in the painters of Italy.

About this time, there came to help me the greatest teacher of all time as to what is "the best." It was Plato. When Plato revealed to me the archetype, then I knew that the best—in every department of art, of poetry, of religion, in fact in *everything*—is what reveals the archetype.

## THE NOT-BEST

I suppose I have brought from my past lives this eagerness to know the best. Starting my cultural life with what I may call an instinct for

the best, I have tried to learn what is the best and where it is to be found. If one has an eagerness to know the best, and is humble enough to accept certain teachers as good guides, then there grows in one little by little an intuition as to the best. You may not be able to tell at once what is the best; but your intuition can tell you the next most vital fact—what is *not* the best.

For you who are young, it is of course beautiful if you can find what is the best. That is not very easy. But there is that other thing which you can all find, without such great difficulty, which is, to know what is *not* the best. If somehow, and somewhere within you, there is an inward reaction of repugnance or withdrawal which tells you: "That is not the best, though it is masquerading as the best," then you have discovered one of the most valuable truths in life. It is not easy to describe this truth; some call it "perfect taste."

The moment you have discovered this "perfect taste," then you will not believe or do what others believe or do. You will first ask of yourself the question: "*Ought* I to believe, *ought* I to do?" From the moment you have developed an intuition of what is the best, everything in your life is affected. It affects your taste in clothes, your language, your gestures, your preference in the poetry and novels which you read, and

the pictures with which you surround yourself, and the music which appeals to you. You do not then follow anyone else's fashion; you follow your own fashion. You create your own fashion, and you do it consciously.

#### THE QUICKEST WAY

This is what I have tried to do. I have been wonderfully inspired by Annie Besant and C. W. Leadbeater in some aspects of my life. In my devotion to the work of helping mankind, I have been inspired by them. But I do not derive from them my love of Dante and Beethoven and Wagner, nor my love of the painters of Italy, who are called the "primitives," like Giotto, Fra Angelico and Luini. Neither of the two leaders talked to me of Plato. I discovered him myself. But I discovered Ruskin with the help of Bishop Leadbeater, for he presented me with twenty-five volumes of Ruskin.

I should like you all to know that there *is* "the best." And I should like you each to seek that best. You will do that quickest by being your truest self. In each of you is the instinct for the best. That is the greatest truth which all the religions, philosophies and arts have to tell you.

#### DO NOT PLAY WITH MUD

But take care that you do not spoil or damage your instinct for

the best. It is easy to do that. If you follow other people's ideas thoughtlessly, because it is the fashion, you are in danger of spoiling your taste. You can be either like a child, who when he can play in a tank of clean water, is attracted by its cleanness, or like another child who seeing some mud near by is attracted by the mud, and not by the clean water. I beg of you—*Do not play with mud.* You may think you can wash it off quickly; but there are kinds of mud which will not wash off; it has to wear off gradually and the process takes years. Believe me, I am not preaching to you. I am sharing with you my painful experiences. Do not spoil your natural sense of perfect taste just because you may become unpopular with others of your own age because you insist on being different from them.

Finally, knowing what is the best is not a matter of the intellectual power of your brain. It may comfort some of you to be told that I was very poor at passing examinations. In one examination I failed twice, though I passed it the third time. Yet all the same I had an instinct for the best somewhere deep within me. From one aspect, all my years from youth to today

have been a conscious attempt to discover the best and to be inspired by it.

So, once again, seek the best, and be on especial guard against that clinging mud which masquerades as pure white sand.

Once Bernard Shaw said very wittily: "Youth is a wonderful thing, but it is wasted on the young." It is the same idea which comes in the well-known French adage: "If youth but knew, if age but could." So often young men and women do not know what is *the best*, and therefore as they enter into life with zest, their standard of enjoyment is not in perfect taste. The result is that they easily become bored with the pleasures which they have selected, and then go from one amusement to another. They become slaves of excitement and change. When they grow old, then they say, "Oh, if only I had known when I was young."

To select the best in life whether one is young or old is the way to contentment in the heart and in the mind. But if a youth has the intuition to select the best when he is still young, then indeed life is a splendid adventure, for he lives like a God and round him he sees only Godlike things.

Nothing makes the soul so pure, so religious, as the endeavour to create something perfect; for God is Perfection, and whoever strives for perfection strives for something God-like.

MICHAEL ANGELO

# THE DOCTRINE OF THE SOUL AND REINCARNATION IN THE EARLY CHRISTIAN CHURCH OF ALEXANDRIA

BY THE REV. HAROLD O. BOON

THE Christian Gospel, being based on testimony of an experience that men have had with Jesus, requires a traditional teaching to new-comers seeking to become members of the Church.

## THE FIRST THREE CENTURIES

Even in the first century, especially among the Jews of the Dispersion and their Gentile friends, the statement and defence of the Gospel called for teachers eloquent and skilled in the appeal to the Scriptures. Apollos of Alexandria is the type (*Acts*, 18 : 24), and it is after his teaching in Ephesus and Corinth that we find Paul giving the office of the teacher a recognized place in the Church (*1 Cor.*, 12 : 28).

When the Church had been firmly established throughout the Roman Empire and a greater number of cultured men sought instruction in its doctrine, such instruction called for teachers who combined learning in the science and philosophy of the time with enthusiasm and eloquence in the preaching of the Gospel.

By the beginning of the third century, the Christian Churches in the great cities were furnishing a more systematic instruction to those of their catechumens and members who were able to receive it, a presentation of "the faith once for all delivered to the saints" (*Jude*, 1 : 3), to which was added a comparison with the teachings of the philosophers and a reasoned explanation and defence of the Christian doctrines.

The catechetical schools of Antioch and lesser places have left their mark in history, but it was inevitable that in Alexandria, for centuries the world-centre of an international Hellenic culture, the task of interpreting Christian teaching to the intellectual world of the time should be most urgent.

In particular, the doctrine of the resurrection of the body had been the subject of controversy within the Church itself. Witness S. Paul's refutation of literalism in *1 Cor.*, 15, the familiar burial lesson. One of the editorial alterations in S. John's Gospel which prepared it

for a wider circulation and use in the churches is to be seen where in the passage "He that heareth my word . . . is passed out of death into life . . . the dead shall hear the voice of the Son of God and they that hear shall live" (*John*, 5 : 24, 25), has added to it "all that are in the tombs shall hear his voice, and shall come forth," etc., (5 : 28, 29). The contrast here, as between verses 26 and 27, is evident enough to anyone who reads with understanding.

How then was this doctrine interpreted by those who taught the catechumens and those of the baptized who sought a better understanding of the Christian dogma in that great centre of learning? With what teachings of the philosophers was it compared? To answer these questions is the purpose of this paper. To that end, let us examine what has come down to us of the teaching of the leaders of the catechetical school of Alexandria in the days of its greatest fame, the closing years of the second century and the early part of the third.

### THREE GREAT MEN

Alexandria had able men in those days—Pantaenus, Clement, Origen.

Pantaenus was a prodigious writer, although none of his writings has survived, except a few brief quotations. He had been a

great traveller and had journeyed as far as India. How much he may have influenced his successors in the school we cannot say. We only know that he made a wonderful impression by his teaching and his personality on Clement, who himself, having wandered far and wide in search of a teacher, was wholly satisfied by him. The remnants of his writing, however, are of no help to us in our search.

Clement, an Athenian of broad culture, who succeeded Pantaenus, was head of the school until the year 203.

Clement is said to have taught the transmigration of souls (metempsychosis) in his lost work *Hypotyposes*, according to Photius (quoted by Duchesne, *Early History of the Christian Church*, vol. 3, p. 244). As far as his extant works are concerned, it does not appear to have played a vital part in his philosophy. The most we can say, in view of what here follows about Origen, his successor, is that it was an element in systems of thought which, in the circles in which he moved, were largely acceptable and in their entirety respected.

Of Origen, we know more. The sixth book of Eusebius' *Ecclesiastical History* is given almost entirely to his life. Eusebius had acquired a great number of letters written by and to Origen and other information derived from his friends. We have not space here



to tell the story of his life or to describe his attractive personality. Enough to say that he was a great teacher and an amazingly industrious writer, author of 6000 books—books were not large in those days—according to Epiphanius (*Haer.*, LXIV, 63), Jerome's figure is less than a third of these (*Adv. Rufinus*, 11:22); that we owe to him a masterly apology for Christianity, meeting the attacks and questioning of the Hellenic world of his time, which had been represented by as keen a controversialist (Celsus) as Voltaire; that Origen's Biblical studies lay back of the great manuscripts on which all the modern versions are based; that he worked fruitfully in the field of the reconciliation of the Church's tradition and faith with the philosophy and learning of his time. His work and that of his comrades paved the way for the acceptance of Christianity as the imperial religion in the next century.

Harnack, the greatest of Church historians, says of him: "Orthodox Theology of all creeds has never yet advanced beyond the circle first mapped out by his mind" (*History of Dogma*, II, 334).

The opinions of Origen are of interest not only as the doctrines of one of the boldest and profoundest of thinkers and the most lucid writer among the Neo-Platonists, but because as a religious leader his speculations were concerned with

questions which men are ever propounding. We are here to consider his teachings as to the soul of man and the continuance of life after death.

Origen regards the psychical nature of man as twofold, spirit (Greek *νοῦς*, nous) and soul (Greek *Ψυχή*, Psuche). (*De Prin.*, 1:6.; also 2:2). The spirit or intellect is the eternal ego participating in the divine nature; the soul is an impure or fallen state of, or expression of the nous; thus his distinction does not destroy the unity of the ego. The soul will eventually become purified and restored to the state of a nous; thus at the end only differing from what it was at the beginning by having gained for itself, co-operating with God's Power, the state which God had freely given it at its creation. It would seem that in Origen's mind this fall of the soul necessarily followed from its nature as much as its ultimate restoration; that this whole process was natural to it. I infer this from his failure to speak of the soul's fall as though it were a calamity or failure. It is true that he believed that at a particular time some spirits became souls, some did not, but then it must be remembered that he believed in the probability of there being other worlds, other cycles of purifying experience than that in which we live. On this whole subject see especially Chapters 4, 5, 6 of the

first book of *De Principiis*. I am not here concerned with the many interesting corollaries which Origen deduced from this theory, the support which he found for it in Scripture, both Old and New, or its Platonic origin, but with its result.

#### ORIGEN'S GREATEST CONTRIBUTION

To Origen, therefore, must be given the credit for harmonizing Christian thought with a view of man's nature which has been the source of all Christian mystical theology so far as that theology has been theoretical, *i.e.*, speculative. The later speculations of the mystics were not drawn from Origen's teachings, but they may all be traced back ultimately to Neo-Platonic sources through the Pseudo-Dionysius, the writer so generally revered by the medieval mystics, and the possibility of blending Neo-Platonic with Christian theology is due to the influence on that theology of the man who wrote *De Principiis*. It is because a man who believed in the inherent Divinity of every man was the most important builder of Christian theology (see above) that in the later centuries it has been again possible to unite that theology with a mystical view of man's nature.

Origen's own mysticism deserves our attention here, for his teachings on this subject form one of the most interesting developments in the

Alexandrian school. Clement uses a great number of mystical expressions, but always figuratively and loosely. He was a rhetorician rather than a mystic, but for Origen mysticism represents a real pursuit leading to a genuine experience. This we should readily infer from his philosophy of religion given in *De Principiis* and his treatise on "Prayer," but his mystical faith is not a reasoned one, as it never can be; it came to him through the experience of his own soul within itself and with the world, and his philosophic comments came afterwards. It was his from childhood and made him a boy different from other children, and was continually strengthened by outer influences: his father, a scholar, saint and martyr; Clement; Neo-Platonism; the influence of the events of his own life, all of which tended to confirm him in the attitude of regarding the next world as of more value than this—he had little temptation to lead a luxurious and worldly life—and by his own rich religious experience.

In his commentary on *John*, Origen gives his most definite statement of mystical doctrine, where he enumerates the steps by which the Christian becomes united to God through Christ. "In *John*, 30:11, 19 there are *epinoiai* of believers corresponding to those of Christ. He is first the slave, then the disciple, a little child, the child,

the brother of Jesus, the Son of God" (Bigg, *Christian Platonists of Alexandria*, p. 211). The destiny of every man is to become perfected in the likeness of God (*De Principiis*, 3:6:1). The possibility of a man here on earth reaching a perfect life "filled with the Holy Spirit" is declared in his discussion of John the Baptist (Com. on *John*, 2:24, 25 and cf. Com. on *Matthew*, 12:30). Origen gives his conviction that men while still on earth may have direct communication with God when he speaks of "Men who, by the Spirit, see God, and know His words addressed to His saints, and His Presence which He vouchsafes to them, appearing to them at chosen times for their advancement" (Com. on *John*, 10:3).

#### ORIGEN AND PLATO

If by Platonic thought we mean a type of thought which was in sympathy with Plato, but not necessarily derived from him, wherever found, Origen's whole interpretation of life is in such large part Platonic, in fact but a harmony of Platonic thought with Christianity, that we are led to query how far did Origen go in his agreement with Plato. With his tripartite division of Man's nature, involving pre-existence, a divine origin, a *nous* descended from the heavenly regions, did he also follow Plato, who in several of his Dialogues,

and notably in *Phaedo* and in the myth at the end of his masterpiece, *The Republic*, taught the repeated incarnations of the permanent form of a human being in successive lives upon earth?

This side of Platonism would have seemed, did seem, to less profound Christian minds, inconsistent with the revealed doctrines. It is significant that one of the ideas attributed to Origen around which there was much controversy after his death between the Origenists and those who regarded them as heretical was just this question of the return to earth-life. These controversies distressed Egypt especially during the fifth century, and the council, known as the Second Council of Constantinople, regarded by the Orthodox East and the Roman Church as the Fifth Ecumenical Council, A. D. 553, was concerned especially with the Origenistic errors. One of the decrees of the Synod condemns the teaching of the pre-existence of the soul and of its return.

In face of the fact that the Church as a whole was not ready to countenance such a teaching, we must ask: Is Origen's obscurity here, as against his usual lucidity, due to his own difficulty in making the step from pre-existence to re-incarnation, or is it rather due to confusion in his extant writings, the result of editorial amendment in the interests of "orthodoxy,"

not an unheard of proceeding in Church history?

It should be remembered that the *De Principiis* is preserved for the most part only in the Latin version of Rufinus, a very free translation, in fact a rewriting of the book, as we learn from a comparison with it of the few portions of the book which are extant in Greek. The Latin translator himself tells us in his prologue that he had followed the example of the great S. Jerome who, in his translation of some seventy of Origen's *Homilies*, and "a considerable number also of his writings *On the Apostles* in which a good many 'stumbling-blocks' are found in the original Greek, so smoothed and corrected them in his translation that a Latin reader would meet with nothing which could appear discordant with our belief."

In Book 2, Chapters 8 and 9 of his *De Principiis*, Origen gives a sketch of his doctrine as to the nature and origin of the soul, as follows: "a substance *φαντάστικη* (*phantastike*) and *ὀρμητική* (*hormetike*)," which may be rendered into Latin, although not so appropriately, *sensibilis et mobilis*, capable of feeling and movement, (so Rufinus). S. Jerome gives a more accurate translation of the Greek, which is *imaginativa et impulsiva*, that is, representative and motor faculties. There are, thus, souls in all living things.

#### GOD CREATED UNDERSTANDINGS

As to their origin, deeming it unreasonable to ascribe to God the direct creation of souls with all their imperfections and inequality, Origen believed that God created "understandings" which by neglecting the good became imperfect souls. Since "those things which are holy are named fire, and light, and fervent, while those of an opposite nature are said to be cold . . . perhaps *ψυχή* (*psuche*) may be derived from *ψύχεσθαι* (*psuchesthai*)," and "be so termed from growing cold out of a better and more divine condition, and be thence derived, because it seems to have cooled from that natural and divine warmth, and therefore has been placed in its present position and called by its present name." "From all which this appears to be made out, that the understanding, falling away from its status and dignity, was made or named soul; and that if repaired or corrected, it returns to the condition of the understanding." "The understanding (*νοῦς*, *nous*) somehow, then, has become a soul, and the soul, being restored, becomes an understanding. The understanding falling away, was made a soul, and the soul, again, when furnished with virtues, will become an understanding." (This last quotation is from a Latin translation of Origen in Jerome's *Epistle to Avitus*.)

All this, however, is not laid down dogmatically, but is inferred from a consideration of the diversity of conditions under which men live. Origen's treatment of this problem of human inequality is as thorough as one could desire. He calls to mind the birth of some as barbarians, of others as Greeks, of savage and mild, slaves and masters, sound and infirm—ending: "And why should I repeat and enumerate all the horrors of human misery, from which some have been free, and in which others have been involved, when each one can weigh and consider them for himself?" And he declares the problem to be stated by certain Gnostics: "Briefly, if the Creator God wants neither the will to undertake nor the power to complete a good and perfect work, what reason can there be that, in the creation of rational natures, *i.e.*, of beings of whose existence He Himself is the cause, He should make some of higher rank, and others of second, or third, or of many lower and inferior degrees? . . . Nay, this very circumstance—especially that one man is born among the Hebrews, with whom he finds instruction in the divine law; another among the Greeks, themselves also wise, and men of no small learning; and then another amongst the Ethiopians, who are accustomed to feed on human flesh; or amongst the Scythians, with whom parricide is an act sanctioned by law; or

amongst the people of Taurus, where strangers are offered in sacrifice—is a ground of strong objection. Their argument accordingly is this: If there be this great diversity of circumstances, and this diverse and varying condition by birth, in which the faculty of free-will has no scope (for no one chooses for himself either where, or with whom, or in what condition he is born); if, then, this is not caused by the difference in this nature of souls, *i.e.*, that a soul of an evil nature is destined for a wicked nation, and a good soul for a righteous nation, what other conclusion remains than that these things must be supposed to be regulated by accident and chance? And if that be admitted, then it will be no longer believed that the world was made by God, or administered by His providence, and as a consequence, a judgment of God upon the deeds of each individual will appear a thing not to be looked for."

Origen does not profess to know "what is clearly the truth of things" in this matter—that is the privilege of the Divine Word alone, that is, the problem of human inequality and misery is insoluble on the human level—but he is determined to make such answer as his abilities will enable him.

#### GOD GAVE FREEDOM OF WILL

"God, the Creator of all things, is good, and just, and all-powerful.

When He in the beginning created those beings which He desired to create, *i.e.*, rational natures, He had no other reason for creating them than on account of Himself, *i.e.*, His own goodness. As He Himself, then, was the cause of the existence of those things which were to be created, in whom there was neither any variation or change, nor want of power, He created all whom He made equal and alike, because there was in Himself no reason for producing variety and diversity." "But since those rational natures, which we have said above were made in the beginning, were created when they did not previously exist, in consequence of this very fact of their non-existence and commencement of being, are they necessarily changeable and mutable; since whatever power was in their substance was not in it by nature, but was the result of the goodness of their Maker. What they are, therefore, is neither their own nor endures for ever, but is bestowed by God. For it did not always exist; and everything which is a gift may also be taken away and disappear. And a reason for removal will consist in the movements of souls not being conducted according to right and propriety."

For the nature of these "understandings" included "the power of free and voluntary action," which the Creator had granted them that "the good that was in them might

become their own, being preserved by the exertion of their own will." "This freedom of will incited each one either to progress by imitation of God, or reduced him to failure through negligence." "Slothfulness, and a dislike of labour in preserving what is good, and an aversion to and a neglect of better things, furnished the beginning of a departure from goodness."

Hence the diversity among rational creatures is not the result of accident, nor directly determined by the will of the Creator, but is caused by the freedom of the individual will. "For God must be believed to do and order all things and at all times according to His judgment." The righteousness of the Creator is thus seen more clearly when each one is said to "have the causes of his diversity in himself, and antecedent to his bodily birth." The circumstances in which men are placed by birth are distributed to each "according to the deserts of his previous life." (Compare also Bk. 1, ch. 7, sec. 4).

This of course only raises the question: What did Origen mean by a man's previous life? It is clear that he believed that men begin this life with deserts owing to previous conduct. Was that conduct in a body or bodies like the present? If not, how could it deserve reward or punishment in such a body?

*(To be concluded)*

# ENGLAND'S DHARMA: A SYMPOSIUM

## I. ENGLAND'S DHARMA: RELIGION

BY THE RT. REV. F. W. PIGOTT, M.A. (OXON.)

OF nations as of individuals it is true that there are, as the Apostle Paul says, "diversities of gifts," "differences of administration," and "diversities of operations." To one nation it is given to be practical, to another emotional, to another intellectual; some excel as musicians but lack a sense of humour, some produce a succession of great artists, others poets, others philosophers, others again theologians and religious teachers. Broadly speaking, the East may be said to be mystical and the West practical, yet the East has practical people such as the Japanese, and the West has, in the Irish and Russian, people with a flair for religion. As in all nature, there is much overlapping, yet certain characteristics are distinctly marked in the various races of the world. And these several racial characteristics indicate, we must suppose, what in Theosophy is called the Dharma of the different races.

### A PRACTICAL PEOPLE

What is the chief characteristic of the English as distinct from the Scottish and the Welsh? It is not

difficult to discover. They are very definitely a practical people, though not always meticulously precise. They get things done though often it is only by muddling through. They are a ruling race, born to rule; so truly are they this that they rule almost instinctively without worrying overmuch and without much self-consciousness. They do not take themselves too seriously; in fact they laugh at everything and every one, and most of all at themselves; they even laugh at God, though not irreverently, and they rather expect God not to mind being laughed at, but to laugh at and with them, and not to expect too much of them in the way of the practice of religion. They are not as a whole a religious race in the ordinary sense of the word, and they know it. That is not their *dharma*. They are mental and practical rather than spiritual and emotional. And this accounts for their somewhat cold and severe exterior, so noticeable when one returns to England after a visit abroad.

Yet they are not altogether without religion. They are mostly

God-shy in the sense that they do not care to talk about God in ordinary conversation, and such private devotional exercises as some of them practise are not only not performed "to be seen of men," but are performed with such secrecy as to suggest that to be seen of anyone, except in the proper place (in church or chapel) and at proper times (during religious services or family or institutional prayers), is the very last thing that they desire. They are not pious in this sense, and enthusiasm, especially in religious matters, they still abhor as their forbears did in the eighteenth century.

#### THEY ARE NOT IMPIOUS

But they are certainly not impious. They believe strongly in a rough and ready sort of justice. The upper classes especially have a keen sense of what they call fair play, a quality which they caught rather than were taught at the public schools. These public schools, like so much in the English life and institutions, are a paradox. They were founded, almost all of them, as charity schools for the poorer people, but they have become the close preserves of the well-to-do; some of them, like Winchester, are for pedigree boys only. But though these schools have usurped the birthright of the people they have really been valuable in inculcating and fostering the "public-school

spirit" of manliness, chivalry, courage, "playing the game," decency of life, and so forth, and this form of religion, so far as it can be described as religion, has filtered through to the middle and so-called lower classes.

John Galsworthy, the novelist, was not far out when he stated, through one of his characters, that the religion of the English upper classes was not really Christianity but Confucianism, that is, ancestor worship and a sense of fair play. And Sir Oliver Lodge uttered what would now be considered a commonplace, though at the time it startled quite a number of people, when he made the remark that the educated English people are not now worrying about their sins. They certainly are not, nor are the people of any of our clearly defined social classes.

Again it has to be noted in considering this question that there is a strange inconsistency about the English character. They are really kind at heart. They loathe cruelty whether to man or beast in the grosser forms. They do not persecute Jews or any other people. Yet the ruling classes seem to go on generation after generation in complete disregard of the very real and sometimes terrible sufferings of the poor. Similarly, people of all classes are not really cruel to animals; they are indeed usually tender to their horses, their dogs, cats and



pets; yet they seem to be quite untouched by the sense of pity for the fox and the stag which they delight to hunt, or for the smaller beasts and birds which they love to kill, not only for food but even for sport. This is due to callousness, not to deliberate cruelty. They are not full-grown. They are growing up, but have still a long way to go.

#### HIGH STANDARD OF GOODNESS

On the whole, then, it may be said that though their religion is rarely capable of rising to the heights of Christ's complete sacrifice of Himself, or of responding to His precept to the rich young man :

"Go, sell that thou hast, and give to the poor . . . and come, follow me," yet the English may fairly be called Christian in some sense; in the sense, namely, that though their idea of God is very vague, perhaps rightly so, yet they do think He is good and they seek, not wholly unsuccessfully, to live up to a fairly high standard of personal goodness.

Their dharma is more to keep the ring, to secure freedom of worship and the practice of religion for all who wish to practise it in whatever form, and to stamp out any sort of religious persecution, rather than to be in any true sense deeply religious as a race.

## II. ENGLAND'S DHARMA IN SCIENCE

BY CORONA TREW

[There is] a conviction on the part of many, and knowledge by a few, that there must be somewhere a philosophical and religious system which shall be scientific and not merely speculation.

What we have to do is to seek to obtain *knowledge* of all the laws of nature and to diffuse it: to encourage the study of those laws least understood by modern people, the so-called occult sciences, based on the true knowledge of nature instead of as at present, on superstitious belief based on blind faith and authority.

H. P. BLAVATSKY, *The Key to Theosophy*

ONE of the great contributions that the wisdom of the East can offer to the developing science of the West is the concept of an interior spiritual order based on right relationship. This reigns in the sphere of organized human activity as well as in the life of the

individual human being. Science in the West has long recognized natural law and order as governing all physical forms and organisms. Effects follow causes, reactions are the result of actions, and all phenomena can be explained provided the interacting factors that produce

them can be understood. It has left entirely to the philosophies and religions of the East, however, the exposition of a similar law of spiritual causality to which all phases of human life and activity, individual and social, may be aligned. Thus the East has given us the laws of spiritual evolution—the constitution of man, karma, rebirth, dharma—which form the true bases for individual conduct and right social organization. It is this concept of an inner spiritual law and order knitting the whole universe into one related fabric that supplies the true basis for collective living, and makes possible an acceptance of social adaptation even on the part of highly individual personalities.

#### A DUAL PURPOSE

An understanding of the right relation of these two factors—interior spiritual law and the individual's need for liberty of action—is essential for the future progress of western science. It is an understanding of precisely this relationship that the eastern concept of dharma supplies. The Law of Dharma, determined by certain inner values, governs those activities which any one individual or group of individuals is destined to carry out in relation to his environment. It is an expression of the individual or group in terms of action, and may be stated scientifically as the functional purpose of that indi-

vidual or group. It involves both right perception and right action. One must perceive that which one is to achieve, and then carry out that function into action. This infers that every individual or group of individuals can be allotted a legitimate sphere of activity in the organism as a whole. Thus, eastern philosophy, like Greek philosophy with which it has much in common, sees an inter-relatedness between the social group and the individual, and does not subordinate either to the other, as do so many western philosophies and creeds. The scientist's dharma is to apprehend the physical universe around him, and perceiving its right relationships to mould and adapt it to further the needs of developing humanity. Disinterested discovery and applied invention and creation both are within his sphere so that the pursuit of truth in natural order and the mastery of the realm of natural phenomena form the dual purpose of the man of science.

#### AN ESSENTIAL POINT

Within this wide general purpose we may consider what is the essential direction in which the dharma of the scientist, and particularly the English scientist, should be leading him in the immediate present. It is, however, difficult to say that such and such is the dharma for the scientist in any particular country, since science, more

than most of man's ordinary activities, is international ; yet there is perhaps one essential point in which what follows is of especial application to England. First and foremost we may say that the dharma of the scientist, one that urgently needs to be fulfilled at the present day, is to recognize the inner or spiritual laws of evolution and so to bridge the wide gap which exists in the West between philosophy, religion and science. This may well be the especial dharma of the English scientist, for in a peculiar sense England possesses, in the close economic and political union with the East that her relationship to India involves, the possibility of restoring the balance between the inner philosophy and religious idealism of the East and the objective clear-cut science of the West.

#### FROM REVOLT TO READJUSTMENT

Western science is essentially empirical and experimental in its approach, only accepting as known laws those concepts that are rigorously and fully supported by experimental test. Revelation and authority are deeply suspect, and even self-consistent systems of mental philosophy are considered of little use unless supported by the acid test of experiment. It is important to realize that this attitude is not inherent in the concept of science as such, which may be de-

finied as knowledge based on observation and experience. It has arisen through the long struggle between science and the accepted religious views of the periods in which modern science has developed. Religion and science, especially in England, have been in deep conflict in the past, and it was only by a complete repudiation of the principles of dogmatic revelation and authoritative teaching that science has been able to search unhindered for the truth of natural law and to develop its clear-cut and objective experimental technique. If the true dharma of science is to be fulfilled, this reaction away from the revealed and authoritarian needs to be recognized for what it is—a revolt that was necessary because of the conditions of a given period and not an inherent denial of the inner teaching. The need for a re-introduction of a consideration of the spiritual or interior laws of evolution is great, as is seen by the rapid growth today of national movements based on pseudo- or half-time philosophies and ideologies, resulting from the confusion produced by the decay of religion as a vital force in life. Dr. Besant has said :

Where the Divine is put aside, the growth of no nation can be understood, and where the hidden Deity in man is ignored, no real grasp can be gained of philosophy or religion or of civilization.

If then it be the dharma of the scientist to re-establish the laws of

spiritual evolution, can we find any indication of how this may be achieved by a reasonable extension of the present scientific method? A suggestion as to how this might be attained was supplied by H. P. Blavatsky in *The Key to Theosophy* where she says, speaking of the work of those who have investigated some of the inner laws of evolution :

All that was not corroborated by unanimous and collective experience was rejected, while that only was recorded as established truth which, in various ages, under different climes, and throughout an untold series of incessant observations was found to agree and receive constantly further corroboration. The methods used by our scholars and students of the psycho-spiritual sciences do not differ from those of the students of the natural and physical sciences. Only our fields of research are on two different planes, and our instruments are made by no human hands, for which reason perchance they are only the more reliable.

Thus the same methods may be applied in both fields, provided it is recognized that the domain of occult science lies at a more interior and subjective level than that of ordinary physical science, and that suitable instruments must be developed for the exploration of this field. To take the first point, the concept of levels of experience has already passed well over the scientific horizon, for modern discoveries today are leading scientists deep into regions

beyond the apprehension of our ordinary, limited, physical senses. Professor Birkhoff, as president of the American Association for the Advancement of Science, speaking in December 1938, said :

Our universe presents antipodal aspects—the objective and the subjective, the impersonal and the personal . . . we are able to discern a kind of nature-mind spectrum; for there appears a roughly given hierarchy of five ascending levels—mathematical, physical, biological, psychological and social. Each level has its appropriate special language . . . If we choose to select one of these as somehow more real than the others a great distortion arises in our point of view.

Thus by the application of the methods of pure science some scientists have been convinced of the existence of the inner levels of the universe, each with its appropriate laws and concepts.

#### INTUITION FOR RESEARCH

The other and perhaps more important practical need is that of developing the faculties or instruments necessary for exact and undistorted examination of the inner worlds. Here again, many of our finest men of science—Sir James Jeans, Sir Arthur Eddington and others—through the profundity of their investigations into the nature of the physical universe, have developed within themselves an intuitive perception which, being used

as an instrument of research, has led them to believe in an ultimate creative purpose in evolution. Through the use of intuitive methods they have passed beyond the purely mental framework of science and have perceived in some measure nature's deeper, underlying laws. They then translate what they have seen into terms that the scientific mind of today can accept. It is this method of apprehension by direct interior experience that Madame Blavatsky refers to in the passage quoted above—the development of the "interior organ" as it is termed in the East, or rather more loosely in the West, the Intuition.

Spiritual apprehension or the kind of awareness of real values, which are neither objects in space and time, nor universals of thought, is called intuition. There is the controlling power of reality in intuitive apprehension quite as much as in perceptual acts or reflective thought. The objects of intuition are recognized and not created by us. They are not produced by the act of apprehension itself.<sup>1</sup>

It is necessary that scientists should do all they can to develop this new instrument of research, for only through it can they develop the dharma of science by uncovering the inner laws of life. A beginning in the use of the new methods may be seen in the psychological laboratories of the West where students are being taught to observe and reflect upon that which takes place within the human psyche, thus developing introspection as an instrument of research. Statistical methods of viewing results are then applied to check and correlate the findings of individual investigations in a way which is similar to that suggested by Madame Blavatsky as used in occult research. Thus science already has in its hands the means of developing an interior human organ as the instrument of intuitive research, which will render objective the inner worlds and "pierce through the conceptual context of knowledge to the living reality under it" (Radhakrishnan).

<sup>1</sup> S. Radhakrishnan in "The Spirit of Man," an essay in *Contemporary Indian Philosophy*.

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Theosophy includes under "science" investigations into super-physical worlds. Its methods are the same: investigation by observation of objective phenomena, reasoning on observation, framing of hypotheses, discovery of invariable sequences (*i.e.*, of natural laws), repeated experiments to verify deductions, and formulation of results. It uses the senses for observation, but the senses intensified—super-senses, in fact—responding to vibrations of matter finer than that which affects the physical senses.

ANNIE BESANT

### III. ENGLAND'S DHARMA IN RELATION TO ART

BY KAY POULTON

“PETER Thoene,” a well-known German art critic, says :

The development of art cannot be conceived as a self-sufficient process taking place outside social reality. The question is not whither Art, but whither Humanity ?

Here he expresses the feeling of those who see with spiritual dismay the reaction and intolerance that are crippling and even outlawing Germany's experimental artists of the twentieth century, and attempting to turn back the hands of the evolutionary clock. England, on the other hand, thanks perhaps to her national habit of watching the more disruptive experiments of her neighbours and then absorbing whatever can be valuably assimilated, has now so extended her range of artistic adventure that she holds an authoritative position in music, painting and sculpture, literature, and, most recently of all, ballet. Parallel with this rapid *volte-face* from nineteenth-century banality, there is also revealed an equally healthy awakening of social conscience, due very largely to the pioneer work of English novelists and dramatists.

#### LITERATURE : PROSE

Kipling, nineteenth-century apostle of Imperialism, has yielded

place to Shaw, the satirical propagandist, and Wells, enemy of the *status quo*. Galsworthy, too, has challenged the smug complaisance of middle-class morality, and he, Maugham, Bennett and Walpole, have provided future historians with so complete a picture of the social scene that their successors will be forced to search for new subjects and a new style of expression. Priestley, with Dickensian gusto, is following a new trail into a fourth-dimensional world, while still keeping reassuring contact with firm Yorkshire soil, if only by radio.

#### POETRY

But though prose writers are more apt to concentrate on psychological problems, many of the poets of today are greatly concerned with new forms. Ford Madox Ford speaks of the new poetry as “a dynamic *rendering*” rather than *comment*. Sounds expressed directly and not by simile and metaphor demand newly coined words ; the stripping away of ornament and conjecture leads to staccato phrasing, new rhythms, new accents, as fundamentally simplified and terse as the new sculpture. The Celtic poets, however, are more preoccupied in exploring the devic world, revealing beauties and powers in

nature not hitherto suspected by the less clairvoyant Saxon or Teuton.

#### AMATEUR THEATRE

A socially significant change has taken place in the world of the theatre, though there is as yet little evidence of revolution in form. A vast network of closely linked amateur groups is definitely a post-War development. Unlike pre-War amateurs, whose chief object was self-expression, many of these groups achieve real co-operative effort, cultivate local talent and encourage folk drama. While some express particular political views and some specialize in religious drama, all, by contributing to National Festivals, recognize their place in a corporate whole.

#### BRITISH BALLET

In the professional theatre there has been one important advance—the foundation at Sadlers Wells of an English Ballet, by Ninette de Valois and her collaborators. Partly as a result of limitations imposed on her in earlier experiments at the Cambridge Festival Theatre, and the Abbey Theatre, Dublin, where she worked with actors not used to movement in the ballet sense, Ninette de Valois has developed a "theatre" sense, as Fokine did before her, a sense not to be acquired academically. She has revealed also what is so rare in truly creative artists, the ability to teach and to

collaborate harmoniously with the many who contribute to ballet—the composer, painter, sculptor, lighting-expert and the dancer. One day, perhaps, the poet will find his way into this co-operative group, and we shall achieve a new dance-drama, as Maurice Browne foreshadowed during the War, when experimenting in America with Greek chorus and silhouette movement attuned to rhythmic verse.

#### MUSIC

In the world of music there is a breaking-down of rigid adherence to scale and chord, a discovery of new uses for instruments, a fresh and more sensitive approach to the fundamental laws of vibration and harmony. In choral work we find both romantic Delius and revolutionary Walton experimenting with a more fluid merging of voice and instrument. Walton also, and Arthur Bliss, Constant Lambert and the essentially and pre-eminently English Vaughan Williams have all found in ballet new opportunities for expression. There is a continuous extension of musical experience.

#### PAINTING

The experiments of the pre-War French artists, and the less well-known German attempts to enlarge the range of experience and describe it in fresh terms, have stimulated British painters to put nineteenth-century realism and

emotional sentimentality behind them. The deliberate extension of consciousness is reflected in a more astrally sensitive use of colour, a far wider range of subject, often completely abstract, and a new preoccupation with geometric pattern.

In the last five years the "teaching" of art in London's elementary schools has been revolutionized. Actually, instead of being "taught," children are encouraged to express themselves in whatever form appeals to them. The resulting psychological release has astonished the teacher, and unconsciously brought rare happiness and healing in its wake, as well as revealing a remarkable amount of hidden talent.

#### COMMERCIAL ART

Perhaps it is a relic of puritanism, but the British have been apt to neglect the abstract and stress the utilitarian aspects even of art. A great deal of artistic talent and energy is directed into the channels of frankly commercial art, and the poster and display advertisement have been revolutionized. Teachers of dancing, too, adapt ballet exercises to form the basis of "Fitness" classes—another mushroom growth encouraged by the present-day enthusiasm for physical fitness at all costs.

#### SCULPTURE

Those very limitations which restrict the sculptor—his intractable

material requiring ceaseless patience as well as physical strength and skilled assurance—have taught him to reconsider the whole evolution of sculpture from the earliest primitive to the pioneer work of Epstein, that giant of transition, who reveals two natures and two styles, one the "romantic" modeler for bronze in the Rodin tradition, the other the "modern" sculptor of stone. New-Age sculptors delve deeper into consciousness, create more profoundly, in simpler terms, with universal significance, advancing towards the basic forms of the Platonic solids (*e.g.*, Barbara Hepworth's contribution to the recent International Exhibition in London at the Whitechapel Art Gallery—a sphere and cylinder in carved wood, entitled "Two Forms").

#### NEW-WORLD TRENDS

From this bird's eye view of present-day English art we may discover the gradual emergence of three significant New-World trends: first the development of a mento-emotional, rather than a purely emotional response to outside impressions; secondly, an attempt by artists in all fields to take part with philosophers and scientists in an exploration of a fourth-dimensional world, and the creation of a new language to describe its colours, shapes, rhythms and sounds; and thirdly, an enhanced sense of social



oneness and corporate responsibility.

This last aspect is clearly brought out in R. H. Wilenski's *Meaning of Modern Sculpture*, in which he defines culture as "a form of service to a society by its most conscious and articulate section; a mental attitude determining values, evolved by the keenest brains and most courageous spirits in all fields." He considers the pre-eminent feature of the culture of our own age to be a marked disposition to study first principles and laws, and in his opinion the keenest intellects in all fields today start with the assumption that the world must be visualized as one organism, that all men must work together for a common goal, and that man obtains strength to control civilization only through contact with the universal characters and principles of life.

Not only do artists increasingly recognize their integral share in the social pattern, but the man-in-the-street, hitherto dismissed in England as hopelessly Philistine and ignorant of art in any form, begins to seize hungrily his new opportunities to understand the artist and his message intelligently and sympathetically. Lectures on the appreciation of music, literature and drama attract more and more adult students, and what is more important, creative opportunities are seized to practise the arts as well as studying them in the abstract.

The radio has made millions conscious for the first time of first-class music and poetry. Art in England is no longer the particular perquisite of the specialist connoisseur and wealthy dilettante.

#### ENGLAND'S DHARMA

Pain, one of the great challengers, forced the English during the War to break down some of their isolationist habits, both in personal and national psychology. It smashed social barriers and the crystallized forms of outworn creeds and political systems. And since so many priests and politicians lazily relied on the easy stagnant form rather than the dynamic life within, it was inevitable they should find themselves discredited, losing prestige, out of touch with the bewildered, anchorless, pain-wracked wreckage of the War. Isolated individuals who defied the majority-machine and touched realities, such men as Dick Sheppard and Anthony Eden, for instance, aroused new hope and met with an enthusiastic emotional response. But isolated individuals, however dynamic, defying a group-machine, are sooner or later broken in spirit or outvoted on policy; and individualist dictatorship, after all, cuts across the whole fabric of democracy.

May not the artist of the twentieth-century find this present moment his greatest opportunity and responsibility since the Renaissance

to swing into social leadership? The artist's technique—an active, awakened intuition, searching always for fundamental laws and concepts, and an assured skill in reproducing whatever archetypal forms may thus be discovered—gives him the authority to direct thought, emotion and activity.

England now has an unequalled chance to offer shelter and a healing friendship and encouragement to those artists who are refugee-victims of intolerance elsewhere; and this encouragement must also be given more and more generously to her own artists, who may be her priests of the future. They, of all her citizens, are most fitted to form a living link between the age-old wis-

dom of the Orient and the physical and emotional vitality of the West. The language of art is universal and timeless; it can recognize no barriers of race, creed or ideology. But beside its illuminating, unifying power, it has great dynamic force; and it is this revitalizing, re-energizing power that is so desperately needed today by a sick world in the very throes of new birth.

Will England realize in time that her Dharma is to guard the living flame through this last phase of Europe's dark age; and that though Form may be shattered, it will be rebuilt in truer patterns if the Life within has been allowed to do its dynamic regenerating work?

#### IV. ENGLAND'S DHARMA AS REGARDS THE BRITISH EMPIRE

BY KATHLEEN FISK

THE British Empire holds a unique and most responsible position in the world today because of the different countries, races, creeds and forms of government which it incorporates. During the past four hundred years, in the building up of our Empire, we have realized (after some rather unfortunate experiences) that to maintain peace and co-operation it was necessary to allow various countries to be self-governing within the Empire, or, as I would pre-

fer to call it, the British Commonwealth of Nations.

With regard to India, the problem is more complicated owing to the different castes and creeds and the extent of the Indian Empire; (also I have not sufficient knowledge of the subject to give a considered opinion). On the face of it, as our present form of government for India does not appear to have been too successful, it does seem that self-government for India within the Empire, might not be

so disastrous as some of our politicians would suppose.

#### THE NEXT STEP IN THE PLAN

The experience that Britain has acquired through the various parts of the Empire in both East and West, should prove invaluable in the world today and enable her to play a leading part in working for and with the Plan.

The question we are dealing with implies our belief in a Plan for nations as well as individuals. All nations today are not at the same stage of evolution, and, however much we deplore the actions of the leaders of the totalitarian States, we must admit (in perfect fairness) that some of our Imperial History does not make pleasant reading, or, as I heard it aptly put the other day, "in the past we have been very good poachers and now we are very good game-keepers." We have gained our experience through our contacts with other peoples, and other nations may have to acquire experience in a similar way.

Today we are living in a period of adjustment, we see on all sides a breaking down of old forms and a building up of new. The place of the British Empire is to be a pioneer in this rebuilding—of not merely a Commonwealth of States within the Empire, but of a World Federation of States.

Our attempts at founding nations on a racial and geographical

basis are crumbling before our eyes. In Europe the peoples are such a mixture of Scandinavian, Teutonic and Latin races that to attempt to found a nation on a pure racial basis must be a farce. Attempts to define nations or rather their borders geographically have always caused controversy and frequent wars. Artificial boundaries have never been satisfactory, and today, with new and more speedy means of transport and aerial warfare, natural boundaries are no longer much real protection.

#### WORLD FEDERATION OF STATES

All this seems to point to the fact that the day of intense nationalism and imperialism is over, and that the birth of a World Federation of States is the next step in the Plan. Britain's dharma is to take the lead in this direction, and our Society in its first principle (with a slight alteration) shows the way: "To form a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour."

A part of the machinery is already at hand in the League of Nations, for I believe the ideal behind the League is in accordance with the Plan. The League on its old footing lacked the wider vision and aimed at maintaining the *status quo* as settled by the Treaty of Versailles. Without going into the question of the many injustices

of the treaty, any attempt to maintain the *status quo* for the nations of the world would be bound to fail in the end, for nations like individuals evolve and require new conditions, and it should be possible for this adjustment to take place without plunging the world into war.

England's dharma, I think, is to work for a World Federation of States, and her Empire gives a good nucleus with which to start. This idea of a federation of states has been carried out successfully in two countries, The United States and Switzerland; so why should not a World Federation be equal-

ly successful, especially as on all sides barriers of distance and language are disappearing?

This work of rebuilding has to be done not in the old possessive, national and imperialistic spirit, but for the good of humanity. The two ideas are different, the first is political, the second spiritual, for Brotherhood is divine, and the truly spiritual man has no sense of possession. In this way, I believe, a World Federation of States would evolve based on the Utopian idea of "each working for the good of all"—a federation in which the words *foreigner* and *heathen* would be unknown.

## SECURITY

What is security? The house, the lands,  
The wealth, the rare possessions of this earth?  
"Yes!" cries the heedless heart, caught in its bands  
Of foolishness, "these are the things of worth."  
"No!" laugh the satisfied, "we have our goal,  
Our charitable thoughts and righteous ways.  
Leave earth's belongings and protect the soul,  
Follow, believe, and blest shall be your days!"

What is security? The tender friend,  
The close-knit loves that time will tear apart?  
"Yes!" cry the sick at soul, "till joy shall end  
And separation break my weeping heart."  
"No," say the wise, "the clarity we find  
In troubled waters must eternal be.  
Ours is the harmony of heart and mind;  
We seek no longer for security."

MENELLA STREET

# SPIRITUAL INTEGRATION

BY CLARA M. CODD

EVERYWHERE men of vision are proclaiming the need for leadership. That which is longed after in the world is also needed in The Theosophical Society. I remember Dr. Annie Besant telling us that we lacked initiative, and that this want of development showed that we were not yet ripe enough for the Master to draw us nearer. C. W. Leadbeater put the same thing in different words. "If you do not mind my saying so," he once said to us in Sydney, "there is not enough in you yet. It is not want of goodness that keeps most of you as yet from the Master's feet. Most of you are very kindly, well-meaning people. But there is not enough to you for the Master to do much with you as yet."

In my own small way, I have noticed the same thing all over the world. Where a spiritual movement flourishes—a Lodge of The Theosophical Society—it is because of the character and capacity of its leaders. Where it fails, the membership is without largeness of vision or depth of insight. A Master of the Wisdom, writing to Mr. Sinnett, said: "It is our experience that the success or otherwise of a branch depends upon its President and Secretary."

## THE INTEGRATING FACTOR

Wherein lies the secret of greatness, semi-greatness, or even fine character? I suggest that it comes from the plane of being upon which the integrating factor of our lives remains. To have that strongly integrating centre somewhere is a primal necessity for the production of a purposeful, orderly and successful life. Without it a man is like a rudderless ship, at the mercy of the lightest breath amongst the surging thought and emotion currents which surround and press in upon him, in extreme cases even producing such a complete disintegration of the personality as to lead to certain forms of insanity. Here lies the difference between a strong person and a weak one, a trustworthy character and one well-meaning but wobbly. The second category are never leaders for long: the first are leaders inevitably.

The integrating factor may be upon many levels, making the strong but vicious man, or the noble and dependable one. It is like the golden thread of Ariadne, guiding Perseus through the winding caverns of the Minotaur. Too many are without such a guiding thread today, far

too many. Hence the increase in nervous instability.

I knew a famous doctor in Australia who had almost miraculous success in curing insanity, especially that so-called incurable form schizophrenia, which may be described as the mind falling to pieces. He was a deeply religious man, and attributed his success to his ability to guide a mind, lost to all sense of a guiding purpose in life, back to a true centre, whence a cure resulted. A well-known Hungarian psychiatrist, Dr. Francis Volgyesi, says very similar things in his book, *A Message to the Neurotic World*. He claims that self-discipline, essentially spiritual in nature, is a necessity for all, and that *some rational forms of Yoga training will save a man from mental disintegration*.

I can bear out these statements by the observation of yet another medical man, a personal friend, who gave up his fashionable nursing-home during the Great War to the use of wounded soldiers, many of them suffering from "shell shock." Of these last he said to me one day: "What the poor fellows want is a real religion, and by that I mean a noble and satisfying philosophy of life."

And now Dr. Alexis Carrel, in his famous best-seller, *Man, the Unknown*, says just the same. "Man integrates himself by meditation, just as by action." Medita-

tion and service, deep thought and purposeful action, these are what the soul needs for growth—the primal necessities for a healthy human life. The one is centripetal, the other centrifugal. Action without much thinking tends to become a scattered and weakened power. Thinking without corresponding action will make a man intuned and remote from life. Goethe put it well. Genius, he said, is best nurtured in silence, character in the hurly-burly of the world.

All great characters have a deep integrating centre. This lends power and character to all they say or do. In the words of Dr. Carrel again: "Moral beauty is an exceptional and very striking phenomenon. He who has contemplated it but once never forgets its aspect." To such a man the words apply: "Thy soul was like a star and dwelt apart."

Dr. Besant had that supreme power. It will be interesting to quote of her the words of Count Hermann Keyserling, in his *Travel Diary*:

As regards Annie Besant, I am certain of one thing: she rules her personality from a centre which to my knowledge has been reached by very few people. She is gifted, but not as much as her work leads one to expect. She owes her importance to the depth from which she directs her faculties.

The integrating factor, whatever it may be in a man's life, determines his character, sphere of

influence and power. A man without it, or with a very feeble and vacillating one, is a lost and bewildered being, at the mercy of surrounding influences, never knowing his own mind or his own ideals, ever striving vicariously to achieve some semblance of that integration which he subconsciously knows will alone make him happy or useful in life by dependence upon the will or thought of another. This, alas, defeats its own ends, for when difficulties and uncertainties arrive, as they must, then he is again bewildered, and in case of failure blames those whose advice he followed.

The centralizing idea may be created at different levels of consciousness. It may be only the intention to succeed in business, or even merely to have what is called "a good time," or it may be a "high vaulting ambition" in art, politics, or one's own profession. Sometimes, and this is the happiest ordinary way, it may be the love of another person, who thus becomes the centre of one's life.

These lower ambitions, if I may so name them, come from a centralizing force upon either the physical, emotional, or lower mental plane of our being. They keep a man "together," so to say, and all have their extremely useful functions in the development of the ordinary man. These states really correspond to the well known four states

of mind of Vācaspati—the butterfly, the emotional, the idea-ruled and the idea-possessing. From the last two alone, says the sage, can a Yogi be formed. The idea-ruled makes the fanatic; the idea-possessing, the enlightened and wise man. The idea-possessing acts, perhaps unconsciously, from the higher mental plane, showing activity in the causal body.

#### THE BUDDHIC LEVEL

Such a man might truly be called "spiritual." But true wisdom always means influences from the Buddhic level, the fruitage of love and thought in the past. The man who acts from the Buddhic level is not only a secret and tremendous power, but truly in every way the salvation of his as yet weaker brethren. Other men do not know the source of the impression he makes on them. They are only dimly aware that the springs of his being are rooted in another world than their own. To some the sensing of this fact proves an immense inspiration; to others it is a cause of dissatisfaction and dislike.

Spiritual integration means that the centralizing factor lies beyond the concrete mind. It has to be translated into that mind by means of a symbol or image, generally of a religious nature. In genius it may well be of an artistic or intuitive kind. The supreme factor is the intuitive perception of Unity, the

sense of an overmastering spiritual purpose in life, of a One without a second who is everywhere, and of whose Life and Purpose the man feels himself to be the agent, however feeble and imperfect. Bernard Shaw once described the religious impulse in just those terms. The religious man, he wrote, is one who conceives himself to be the agent of a higher power with whom it is his happiness and true being to associate himself. In S. Paul's words: "Not I, but Christ in me."

That intuition may translate itself in the brain-mind in two main ways, the impersonal and the personal. These form the two main roads in mystic experience, and are recognized by both eastern and western knowers of the Way. One may feel that the central core of one's being is the Divine Life viewed more or less in impersonal terms; or that one is a devotee of that same immortal Life shining through a great Personality who has become one with it, as our Lord Christ, or a Master of the Wisdom. The second is the more usual method, perhaps because it is nearer and dearer to the humanity in us.

One of the greatest examples of this was Dr. Besant. Once a great friend of hers said to me that Annie Besant was the most devoted person she had ever met, devoted to her Master as to God. She embodied the ancient Indian teaching: "Regard the Guru as God."

The signs of such spiritual integration have been observed and recorded in all Scriptures. The Christian Scriptures enumerate them as the fruits of the Spirit, which are said to be love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Patanjali in some of his Sūtras describes the immemorial qualities which the would-be Yogi must cultivate, and says that when the quality of *ahimsā* (harmlessness) is really achieved, fear and hate die in that man's presence. When truth is really gained, the words and actions of such a man become full of power. When all desire to possess for one's self has left us, all things will come to our feet. Did not the Christ say that the man who sought first the kingdom of God and His righteousness had all else added to him, if necessary?

#### OUR SUPREME NEED

I submit that this is our supreme need in our work today. It is *not* on the intellectual plane. It is not merely intellectually seen. That which is only intellectually seen, and not lived or felt, can become a false prophet indeed, a veritable wolf in sheep's clothing. Did not H. P. Blavatsky tell us that the intellectual nature, unlit by the light of the spirit, was the real devil in man? It can lend its organizing power to the impulses of the animal nature in man. By itself it can



be hard and cruel, but if it tends upwards, it will form that imaginary bridge towards the immortal Self, created by purified thought, the *antahkarana*. Without that saving light, at the best it imprisons a man, shutting out all avenues of true intuition.

Our ordinary thinking must be more or less in images. Even our highest ideals thus embody themselves. But these mental images are only tiny skylights in our mental prisons, through which something of the universal truth and glory may shine. We should always look *through* those windows, not *at* them, beyond, beyond, trying to awaken the light of the intuition by which alone can God be seen. It does not really matter what shape those windows are, or whether they are like those of any other person. To stop short at our mental images is to run the risk of finally distorting and deforming even our ideas of the Master and of God.

Whatever spiritual intuition we have is like the golden thread which Ariadne gave to Perseus. Hold fast to that inner conception, however far away and feeble it may seem. It is the dim star of our being, but steadily as we watch and worship, its light will grow stronger until at last it will become the infinite Light. As long as we hold fast to that golden thread, even in darkness, we can never be lost. Wrote Blake :

I give you the end of a golden string,  
Only wind it into a ball,  
It will lead you in at Heaven's gate,  
Built in Jerusalem's Wall.

But we must watch and worship. This means patient, thorough, unselfish, dedicated living through many years.

Those who have done this are now the backbone of the Masters' work everywhere, truly the keepers of the work entrusted to us as Theosophists by the Guardians of the Race. In some their outer qualifications are not noteworthy, but their inner life has made them powers, centres of radiance, and of a communicable life which binds and inspires. Such an attitude, unwearying, steadfast, is not to be gained in a day. It is the fruit of many years of patient, loving, humble, thorough endeavour in understanding and living. When there is such a soul in a Lodge, it can never fail. If a Theosophical Lodge, or any other spiritual movement, goes out of existence, or loses its inspiration and life, it is because none of its members are thus spiritually integrated. This is far more important than any cleverness or efficiency of organization or presentation.

#### LIVING FOR THE HIGHEST

How shall we gain this attitude, and make ourselves leaders in the true sense of the term ?

By endeavouring always to relate ourselves to that Highest, to live

for Him and for His world. Then shall grow up in us an endless, undying, hopeful patience.

Have patience, candidate, as one who fears no failure, courts no success. . . . Fix thy soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the unknown.

What shall we make the integrating factor in our lives, the centre round which are gathered what Ruysbroek called the "scattered powers of the soul"? This will depend upon temperament and the stage of growth. All the disintegrating forces of life, described by Patanjali as pain, grief, despair, restlessness, etc., are also overcome, he says, by the one-pointing and uplifting of the life forces. This may be done "by steady aspiration and devotion to an ideal," or by cultivating the habits of friendliness and compassion and a philosophic attitude towards happiness and misery in one's self, and towards virtue and vice respectively. Or again, by contemplating Those who are free from desire—the infinitely compelling image of the Christ or a Master of the Wisdom. For that which we continually contemplate we grow into the likeness of. Yet again, it may be achieved by meditation upon that which is dearest to the heart. Love, self-forgetting, wholly and unselfishly given, is ever a potent means to purify and uplift the soul.

What are we doing thus but following the advice given so often by the late Bishop Leadbeater, to put our little selves out of the centre of our personal lives, and to put the Master, or God, or Humanity, or some Beloved there instead? When that is really achieved, the auric radiations turn steadily outwards, and render the soul exceedingly sensitive to the soul-need of others. Such a person may well become "clairvoyant to the atmosphere of souls," knowing intuitively their needs and troubles. The occultist has all the time in the world for the troubles of other men, because he has none for his own. Rudyard Kipling has put the same thought in lovely words:

Teach me to need no aid from men,  
That I may help such men as need.

It will be seen that this power is gained in the market-place of life, however much the insight so to learn and act is gained through deep thought. That immense patience, that unwearying devotion also enable us to truly learn of and to deal with the events of life. There are two things a spiritually integrated personality does: one is to learn of life, and the other is to serve men. He is able to learn of life better than most men by virtue of his withdrawal from it, by the placing of his centre of consciousness beyond and above its ordinary cares and preoccupations.

That does not mean that he abandons usual duties. He often fulfils them more perfectly than other men.

Follow the wheel of life, follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasure as to pain. Step out of sunlight into shade, to make more room for others. Self-knowledge is of loving deeds the child.

The knowledge of the Self is built upon the substructure of the love and understanding of men. Therefore the spiritually integrated studies first and foremost the hearts of men, not only ideas.

Study the hearts of men, that you may know what is that world in which you live, and of which you will to be a part. Regard the constantly changing and moving life which surrounds you, for it is formed by the hearts of men : and as you learn to understand their constitution and meaning you will by degrees be able to read the larger word of life.

#### **A CHANNEL OF BLESSING**

Thus becoming wise, he is able finally to transcend himself, to recognize his higher immortal Self, the Warrior within, and to take his orders in the battle of life. Thus does he become a channel of blessing and power. Then so great is his steadiness that no change can

alter him, no different movements, no different leaders disturb him. Theosophists flock in and out of The Theosophical Society when their integrating centres are outside the eternal realms. When the centre is firmly established within, they have no desire to leave the Great Work.

Not yet spiritually integrated, we lack poise and dignity, we care too much what others think of us, our thoughts of the Master tend to drop to our levels, instead of being insensibly and continually carried towards His. Spiritually integrated, we are centres of peace, depth and inspiration. This because the soul's head is held high. The touch of spiritual intuition makes us vividly aware of true Brotherhood, not the brotherhood of a common levelling down, but that of a wise and tender upliftment of each from where he is. To the wise man the child-soul and the sage are equally brothers, though his contact with either is quite different.

This is indeed the pearl of great price whose possession renders a man apart from common need, and thus so gloriously able to give to others. And because he so surely holds the Ariadne's thread of spiritual insight, his whole self gradually becomes simplified and full of power ; being single, it grows full of light.

# SOME SPECULATIONS ON THE HIDDEN SIDE OF HISTORY

BY HELEN VEALE

*(Concluded from p. 227)*

## CHAPTER III SCENE-SHIFTING OF THE FIFTEENTH CENTURY

FIFTEENTH Century English History is at first mainly concerned with wars. In France, English pride was humiliated, after the triumphs of Agincourt and the French acceptance of the claims of Henry V and his son, by the valour and prowess of Joan the Maid, whose faith in her spiritual guidance made her invincible. So France was saved by this simple peasant, in whom was the true virtue of her country far more than in that country's nobility, who requited her with a black ingratitude almost unprecedented, justly to be punished in due time by the Nemesis of the Revolution.

The English, whipped back to pursue their own proper purposes in their own island, soon fell into the dynastic Wars of the Roses, a kind of Kuruksetra, in which the great knightly families weakened each other, almost to exhaustion, to leave the stage free for a social readjustment, and the rise of a

popular monarchy, based on the co-operation of Crown and Commons. The Tudor monarchs were to be despotic, but their despotism was to be dependent on popular favour, as they were to rely on no armies for the enforcement of their will over their subjects, but rather on Acts of Parliament, a power that would easily be turned against their successors, when they failed to inspire trust.

The social ferment of which the Lollards were the main agents was at work all through the century, labour freeing itself in the country from the claims of feudal landholders, and in the towns from the medieval guilds, which also had outlived their usefulness. Wat Tyler's and other rebellions marked the people's resentment at Parliamentary efforts to force them back into serfdom.

The middle and last half of the century saw greater and more spectacular changes, affecting continental Europe more at first, but soon spreading to England where its field had been prepared. The

greatest was the taking of Constantinople by the Turks, who had long been held off with difficulty from eastern Christendom. The immediate effects were that Greek scholars fled from the conquerors into Italy, to find protection there in the courts of enlightened despots, already afire with the new zeal for knowledge; and secondly that the eastern Mediterranean became "unhealthy" for Christian shipping, so that adventurers were stimulated to make voyages of discovery, following in the wake of Prince Henry of Portugal down the coasts of Africa, eventually to round the Cape and open a new route to India and China, or making use of the newly released Pagan traditions of the shape of the earth, and sailing across the unknown western ocean, to discover America. So the visible boundaries of the earth expanded to keep pace with the widening horizons of thought, and men seem to have attained the freedom of new worlds in more ways than one.

Leaving aside the work of Vasco da Gama, Columbus and the Cabots, to follow rather the progress of the New Learning, the most significant figure is that of Leonardo da Vinci, about whom it has recently been said that "he had the greatest mind in the records of the human race, barring Shakespeare and perhaps Roger Bacon." His note-books have re-

cently been published, increasing our amazement at the versatility of his genius, as artist, mathematician, natural philosopher and inventor. Again, to quote an appreciation of him by Sir John Squire: "Had he done nothing but paint, he would have been regarded as the greatest of painters. Had he done nothing but draw he would have had the reputation of the greatest of draughtsmen, excelling even Dürer in superb facility. But that is only the beginning of him." To find him sketching, in most intimate detail, the complicated mechanism of a flying machine he had designed, one of many, is a shock to the average credulity, and a proof, to those who can accept it, that we have among us in critical times Supermen and their pupils, to whom ordinary standards do not apply.

Another Adept who had honoured Italy by taking birth there early in the century was the mysterious Cardinal de Cusa, son of a poor boatman, but of such extraordinary mental powers as to enjoy the reverent affection of several Popes, though he had not entirely escaped persecution by the Church through entering Holy orders. On his death in 1464, he is held in some occult circles to have immediately slipped into the form of Copernicus, whose teachings he had certainly anticipated. At this time, Popes were often friends of learning, even to the neglect of piety, as reforming

critics were to complain; but the Holy Office of the Inquisition, founded to check heresy, was tightening its grip on the Church, suspicious of all Greek learning as of Pagan origin.

The New Learning soon spread to Paris and Oxford, finding considerable freedom for its development in Oxford and in Cambridge. It became customary to send young men of sufficient means to study in Italy, as part of their education, and William Caxton's printing-press, set up in Westminster in 1476, under the very shadow of the venerable Abbey, shows the liberality of the attitude of the leading English churchmen. The gentle scholar Colet was founding a great school in London, and men who loved their Church while seeing her faults were planning reforms which might have saved her from disruption, had she been able to restrain her bigots, and avoid her political entanglements.

An interesting figure who had roamed through central Europe just before this time was Christian Rosenkreutz, about whom great traditions were later to accumulate. During the early fifteenth century he remained in the background, founding secret brotherhoods in touch with Egyptian and other mysteries. Possibly he directed the establishment of a printing-press at Cologne, where Caxton first learnt its use. He is said to have

been a reincarnation of the same great Adept who had lived in England as Roger Bacon in the thirteenth century.

#### CHAPTER IV

#### THE SIXTEENTH CENTURY

The sun of the new day of culture in Europe had now risen high in the sky, and medievalism, for good or ill, was of the past. In England at first a young King was favouring the men of learning, royal societies were founded for the pursuit of science and medicine, and Sir Thomas More and others could invite to take refuge with them the great Dutch scholar Erasmus, to save him from being muzzled by Church authority. Erasmus was nominally a faithful son of the Church, had entered Holy orders, as so many others seem to have done, more for protection in his studies than from any sense of a spiritual vocation, but his allegiance was to Truth alone, and he would fearlessly express his disagreement with some Catholic interpretations of it, though wanting no schism.

His friend Sir Thomas More was a man of greater spirituality and equal powers of intellect, again a Superman, an English Socrates, as he has been called, perhaps the compliment being greater to Socrates than to More. The situation for religious reform within the Church deteriorated when Luther in Germany was backed by powerful

political supporters in resisting the sale of Indulgences, and the Protestant movement took birth and grew, fed by the Church's intolerance of the New Learning as well as by the ambitions of various German states to free themselves of allegiance to the Empire, still called Holy and Roman, despite Guelf and Ghibelline squabbles. Henry VIII first sided with the Pope, but in his anger at not being given a divorce from his first wife as soon as he asked it, he listened to other counsellors than Sir Thomas More, broke off the Roman connection though never going to the full length of Protestantism, and savagely sacrificed his former Chancellor and favoured friend, because the latter refused approbation of his action. So Sir Thomas went to the block, leaving behind him the aroma of a perfect life. His book *Utopia*, written in Latin, was printed in Flanders, no English translation appearing till much later.

His influence removed, the Reformation proceeded apace, guided by unscrupulous politicians and place-seekers. Monasteries were dissolved, with all orders owning allegiance to Rome, and their wealth swept into the royal coffers, except for a small proportion used for establishing schools and colleges. Parliament fully approved and co-operated, for public favour had set steadily against Monks and Clergy

in England for two centuries or more, and the measure was overdue, though its method and immediate cause were often unjust.

Through the succeeding reigns of Edward VI and Mary, the pendulum was to swing from extreme Protestantism to extreme Catholicism again, excesses in both directions producing revulsion of popular sentiment. Elizabeth at last gave the nation what it wanted in a self-sufficient, state-controlled Church, full of anomalies and inconsistencies which have never ceased to occupy the logical and argumentative, but fairly well expressing the national genius for a workable compromise.

That national genius at the time was less bent on religion than on poetry, drama and adventure, and great men crowded the stage of Elizabethan England, making it indeed a golden age. Nevertheless, one figure towers above his fellows to their belittlement, that of Shakespeare, the one incomparable poet and dramatist. But in all the full records of that by-no-means dumb age, we find the personality of the greatest of English poets meagrely outlined, and far from agreeing with his own self-revelation in his works. So we need feel no surprise when told, on evidence that seems conclusive to the open-minded, that the actor-manager Shakespeare only lent his name to the plays acted in his theatre, the real

author finding it convenient to remain unknown, being indeed the brilliant statesman, philosopher and scientist known as Francis Bacon, another Superman. No wonder that Bacon cared little for his name, for he had a right to a yet more dignified one, if his royal mother, Elizabeth, could have sacrificed her pride sufficiently to have acknowledged him as the offspring of a secret marriage with Leicester. To please the great Queen there was a conspiracy of silence, for which England was to suffer severely, having missed her chance of an Adept King on her throne. Unfortunately for most people's peace of mind, conviction as to the real authorship of the Shakespeare plays leads on to a strong presumption that other illustrious works also were from the same pen, and again we have to recognize that ordinary standards do not apply to such as these.

During this century Spain was being given her chance of world empire, and was failing to prove worthy of it, in her cruelty to the natives of her conquered territories in the New World. In the name of humanity as well as religion she was being challenged by England, who as a Protestant champion was to humiliate and thwart her.

In the Roman Catholic Church some reforms had been effected, and the great Jesuit Order founded by Loyola, to counteract the ref-

ormation and strengthen defences. Protestants on the other hand became weaker by division in their ranks, Calvinists opposing Lutherans. Scotland had been won over to the Presbyterian form of Calvinism by John Knox, whereas Ireland remained firm in allegiance to Rome, so a perpetual thorn in England's side, and a menace to her safety.

In France, bitterness between Catholics and reforming Huguenots was great, culminating in the horrors of the massacre of S. Bartholomew's Day, a black deed to signalize a holy day! Later Henry of Navarre became king, and protected Huguenots, though himself nominally giving his submission to Rome, for, like his friend Elizabeth of England, he was quite ready to subordinate personal religion to expediency, or possible state necessity. Only in the Netherlands was the struggle between Protestants and Catholics largely disinterested and pure, and the Dutch, fighting against Spain for religious freedom to follow their consciences, were inevitably successful, after heroic suffering had proved them and brought a blessing on their land.

Paracelsus and his pupil Van Helmont were wandering through Germany, France and the Low Countries during the century, links with occult circles and the White Lodge.



## CHAPTER V THE SEVENTEENTH CENTURY

In England this was a century of reaction and anti-climax, for, through the weakness of her Queen and some of her most trusted counsellors, a great opportunity had been wantonly cast aside in the choice of her heir and successor. With a third-rate king on the throne, alien to English traditions and himself ruled by unworthy favourites, even Sir Francis Bacon could do little to avert the disasters that naturally followed, disagreements between Parliament and King leading to Civil War and a temporary Dictatorship, and the setting up in Europe of a precedent of ruthlessness in political revolution, to be followed later in France and elsewhere.

Was Oliver Cromwell too an agent of the Inner Government of the world? Probably, for he had on him all the signs of their power, and remarkable purity of motive. Besides, Adept help is seldom or never given to one side only in a momentous struggle, for both have right on their side which deserves and gets its due opportunity. So it had been the dharma of Arjuna to fight against Bhīṣma, earlier still Rāma against Rāvaṇa, and in the Greek classical wars, Gods invariably took part on both sides. So England tried her arbitrary but saintly Protector—prototype of many subsequent

ones to this day—and soon sighed for freedom again, to go her own normally sinful way. To the regret of the poet Milton and others of his way of thinking, but to England's general satisfaction, saints had to make way in government for the sinners of the Restoration in 1660, and it required another and more moderate Revolution in 1688 to recover lost ground in the struggle for constitutional liberty.

Meanwhile Bacon's work in that sphere of knowledge which he had "taken as his kingdom" when denied the other, had not been wasted, and the foundations of modern science that he had laid were strengthened and built upon, Sir Isaac Newton being outstandingly the agent. He is called by Madame Blavatsky, in *The Secret Doctrine*, "one of the most spiritual-minded and religious men of his day," and shewn by her to have been far nearer to the truth in his exposition of the forces of gravity than his followers, who dogmatized where he had expressed doubts, and changed the course of scientific progress towards materialism. In Germany too the course of Natural Philosophy had been quietly progressive since the time of Kepler, who seems to have been another messenger, sent to unveil to the modern age some former secrets of the Mysteries.

Otherwise Germany was ravaged in this century by the Thirty Years'

War, fought with a callous and calculated brutality which was unprecedented, but was not to be unfollowed, for, karmically, wrong must beget wrong, and regions which have witnessed and become inured to violence and cruelty will be naturally chosen as a fit theatre for their further representations, though the parts will be reversed, the wronged in the previous drama being incarnated in the wrongers of the succeeding one. If this were better understood, could not the thought-power and will of philanthropists be used to purge the atmosphere of Central Europe from the floating germs of violence that so often bring epidemics? The German atmosphere needs disinfecting, for her own good as much as the world's, and though the spirit of violence will still find expression as long as it exists in human hearts, it will be robbed of much of its present crudity and power.

In Italy the Inquisition was all-powerful. Giordano Bruno, a Messenger of Light, was burnt early in the century, and Galileo later persecuted. The latter was of less tough fibre than Bruno, and saved himself by recanting.

#### CHAPTER VI

#### THE EIGHTEENTH AND NINETEENTH CENTURIES

These centuries are marked in England for the great expansion of her world trade and empire, the practical application of new scienti-

fic knowledge to the invention of machines that would revolutionize industry, and its ruthless exploitation by capitalists for the building up of private fortunes. During the preceding centuries throughout Europe the bonds of religion had dangerously loosened; chivalry towards the weak was almost despised as too unbusinesslike to succeed in a world of which the motto had become, "Every man for himself." The eighteenth century especially was one of low standards and great political corruption. Agents and messengers of the unseen guardians of the world wandered obscurely about Europe, objects of derision except in the small circles of the illuminated. In England and Scotland speculative Freemasonry was revived and extended, Lodges being formed all over France and Germany.

The rapid rise of the new kingdom of Prussia was a danger to the older Catholic Empire of the Hapsburgs, and France was able to take advantage of the weakness of Austria and Spain, to become the leading power in Europe. England's rivalry with France in America and India led her into taking part also in the European wars, the main results of which were that France was crippled financially, that Prussia rose to recognition as a first-class power, that Austria, Russia and Prussia joined in an unscrupulous partition of defenceless Poland; and

that England lost her American colonies by her overbearing manner of taxing them to pay for wars largely fought on their behalf.

It must be admitted that in this tangle of diplomatic scheming and war adventure, no power played a highly honourable part, and it is evident that England had again lost a great opportunity, when her government refused Burke's counsel to conciliate the disaffected colonies, before they were stung to revolt. How much stronger would the English-speaking peoples have been today if the American States had remained in their federation!

The same great Adept who had been known as Francis Bacon in England in the preceding century, appeared in courtly circles and among Masonic Lodges of France, Italy and Austria, as the Count S. Germain, trying to avert or soften the Nemesis which was to fall on the governing classes of France during the Revolution. . . . His advice and warnings were disregarded by poor Marie Antoinette and the circle that surrounded her, and he had to step aside, for none can be saved against their will. So this great movement for the regeneration of France, and through her of Europe, only partially succeeded, and that at a heavier cost of suffering than had been necessary. Cagliostro and Père Joseph were also active figures in the background before 1789 released

the avalanche. Anyhow, in this Revolution and in the preceding Declaration of American Independence, man's claims to liberty and fraternity found a public recognition never before given them, and a new form of Republicanism took shape, as a variant to the English type of Democracy. This had a better chance of success in the U.S.A. than in France, where revolutionary violence was inevitably succeeded by the dictatorship of Napoleon, an agent too of powerful forces, but not of the White Lodge. In America worked great men who were under the guidance of Adepts, if not actually led by one. Washington, Jefferson, Franklin and Paine set things going on the right lines for an ideal state, but that experiment too could not wholly succeed with the imperfect human material available for its citizens, and these soon refused equal justice and even humane treatment to the original inhabitants of the land, and yet more to the imported African slaves.

The nineteenth century at first consisted of alternating periods of revolution and reaction in Europe, but the long struggle against Napoleon had brought out again the heroic element in the English, and this found expression in noble literature, poetry and prose, full of inspiration and lofty ideals for the uplift of humanity. There too philanthropic men and women started

movements for ameliorating the lot of the poor—victims of the Industrial Revolution and of modern capitalism. Socialism started among the intellectual middle class, not primarily among the oppressed and down-trodden. The social emancipation and higher education of women too proceeded apace, quickening all reforms with new streams of life.

Probably the most significant event of the century, from the inner standpoint, is the founding of The Theosophical Society, in America, England and India, at the end of the century, for this was to change the thought-currents of the world more rapidly and completely than they had ever been changed before. On the verge of a World War to which national passions and greed had led them, and of protracted miseries of an unprecedented nature which must follow, people were in urgent need of the clear Light of Wisdom, of an expression of Truth which would appeal irresistibly to every awakened intuition, and would harmonize conflicting ideals of art and religion. So Madame Blavatsky was sent to the West.

#### CHAPTER VII THE DAYS WE LIVE IN

Mankind today is "reaping the whirlwind" that he has sowed, in centuries of rapacity and wanton cruelty. But we are not left without light in the darkness, without

clear directions where relief may be sought. This world-crisis, even more than former ones, is a great opportunity, for the expression and final clearing up of wrongs, sores in the body politic, and for re-adjustment of life to the eternal laws of righteousness, for nations as well as for individuals.

After the great work done, in the last quarter of the nineteenth century, by Madame Blavatsky and Colonel Olcott, in undermining the materialism of science and reaffirming the natural laws of reincarnation and karma with their endless implications, Annie Besant could follow with her practical applications of Theosophy to every problem, social, religious and even political. Regardless of opprobrium, she never hesitated to give the message of Those who sent her, to reveal Their plan for the world's good, if the world will accept Their guidance. But our will is left free, and can choose the lesser good, or even the descent into the abyss of a temporary destruction of the civilization of which we have been so proud.

In the light that Theosophy sheds on History, it seems clear that we have to refuse further to compromise with wrongs to international integrity and honour, to raise our individual voices in our respective nations fearlessly to demand the strengthening of the League of Nations, and whatsoever other

organization is based on Brotherhood. England must be urged to move more swiftly and potently on the path which she is somewhat lamely following, and to satisfy India's just claims, so that the great Indian branch of the Aryan race may join whole-heartedly in a federation of free and self-governing nations, that will need to relinquish no rights save that of wronging each other. The Dictatorship Axis for world domination has been joined by Japan; it is the more essential that the Democracy Axis for world liberty be supported by India. Democracy too needs revision in the light of its many failures to satisfy modern needs. We have got to evolve a better method than an indiscriminate ballot-box for

electing our rulers and legislators, and it seems likely that we have to learn some lessons from the Dictator-ruled countries, especially in the direction of the simplification of bureaucratic machinery, which puts too much check on action. We must find out men and women who can be trusted with power, and then not interfere with their use of it unduly or too often. Above all, we have to make the world a happier and cleaner place for its poorest children in all countries. We must come back to the old Aryan ideals of the Manu, who made the King personally responsible for the happiness of the meanest of his subjects. So, and only so, may our world be saved.

### AT TWILIGHT

I wandered through a leafy wood  
As day was growing old,  
I saw the sunset light the sky,  
And turn the world to gold.

Then, as I stood in silence there,  
Bathed in the golden light,  
Its beauty touched my heart and soul,  
I sang for sheer delight.

My song the woodlands echo'd through,  
I felt my soul spring free  
To merge with all of Nature there,  
With sun, and bird, and tree.

The magic of the moment passed,  
Homeward I took my way;  
Yet, still I have the memory  
Of that rare and wondrous day.

GRACE M. CASTLETON

# THE AZURE HOUR

An artistic gift presented to Mr. C. Jinarājadāsa by the Young Theosophists of Habana, Cuba. The language of the little drama was Spanish, in verse form.

(A Young Theosophist finds himself in a lonely place at twilight, and he imagines that he sees the august figures of four distinguished leaders of The Theosophical Society.)

*Young Theosophist speaks*: No noise, not a sound, not an echo, in this deep moment full of expectancy. All is grey; not a glimmer in the sky, nor a murmur in the deep sea. An infinite solemn peace wrapped all things in its ineffable embrace, like some mysterious shroud. The evening was as an exquisite poem.

What was happening yonder? Silent and alone, thoughtful, I stood before the mystery with a grave face, my gaze lost in the distant vanishing horizon.

I knew naught. I was hoping. I was waiting. Then from the bosom of the shadows, swiftly there appeared and came before me four white figures.

Thou comest alone, O beloved Teacher, slow and majestic thou comest to me, and with a gentle gesture thou hast placed on my shoulder thy hand of an angel. Thou the redeemer, blessed Blavatsky. Thou the Founder, with

heart of the Titan, and soul of the martyr.

She gazed at me with her eyes of the Sphinx, enigmatical, deep and serene, and she addressed me with far-away words such as one hears in dreams.

*H.P.B. speaks*: In the midst of the gay revelry of Imperial Russia, my attentive ears heard the cry of suffering humanity, and I longed to liberate her from her prison of pain, and I went forth seeking the truth unveiled.

In my search, tenaciously I wandered over the whole world, to Greece, to Africa, wrenching from the Sphinx its profound secrets, until I came to India, the mysterious, the ancient, and climbed to the heart of the majestic Himālayas. I planted my feet within the sacred precincts, I deciphered the mysteries which the cycles have hidden. And, O Light! at the end of my hazardous adventure, thou didst place in my hand thy blessed gift. I raised up thy torch and still resounds my cry: "*Humanity! thou canst become free. Thou hast the truth.*" (*H. P. B. retires.*)

*Young Theosophist speaks*: Another august figure approaches me

solemnly, his forehead serene and stamped with calm, and in his eyes shines the strength of the heroes.

*H. S. O. speaks*: In long remote times, in arcane regions, in fiery letters there was decreed the coming together of two brother-souls. I united my voice to the cry of the wonderful teacher when she gave her message to the world: "*Humanity, Awake!*" and together we beheld covering the whole horizon the Divine Emblem which, with its eternal light, irradiates in flashes of iridescence the human race. The fire of love, it was born in my breast. The sun of liberty, it shone in my mind. I defied adversity with strength and serenity. I was the warrior, I was the warrior faithful unto death. (*H. S. O. retires*).

*Young Theosophist speaks*: Amongst the diaphanous shades of the sleeping evening, another figure emerged, white and ethereal; its shining aureole sent forth a thousand rays, through the transparent veil of gathering darkness.

His words went forth like a mystical incense, and the night became still, and my soul opened, listening in silence, to the divine harmony, as before a sacrament.

*C.W.L. speaks*: Like some venturesome sailor going to starry regions, I penetrated into the regions of māyāvic shades, and I heard the sweet song of the ethereal nymphs. I understood the language of the dainty sylphs, the cries of the lovely

undines. I gazed on the treasures of the hostile gnomes. I revealed the mystery of ritual and of symbol, showing in forms of simple lovely adoration, which neither a God nor a man can sully, the exquisite theme of Christianity. (*C.W.L. retires*.)

*Young Theosophist speaks*: And then approached the fourth figure with a resolute and martial air, and on her lips a smile hovered, and in her eyes there shone the ideal.

*A. B. speaks*: The rays of starlight, the divine ideal, captured me, and my unconquered soul, dwelling in regions of thought, opened the windows of Eternity, and I proclaimed to man the nature of the great firmament. I proclaimed the great message of love and liberty. With the tenderness of a mother I welcomed my brothers, and I gave the gift that lay in my hands. From the midst of the world's clamour they still hear my voice proclaiming how even in the most secret places of the human heart exists in potentiality the fullness of God. (*A. B. retires*).

*Young Theosophist speaks*: O Blessed Messengers of the Divine Masters, though you have gone, yet you have left us a bond which links those of yesterday and those of today, a pilgrim of India, who wanders over the earth, the bringer of the message of truth and love. . . .

(A rosy finger cleaves the dark; the lips are silent, a star fades out. The azure hour has gone.)

## THE ADVENTURE OF NIGHT

MANY there are who sing of the Day, but some there are who sing of the Night.

The Adventure of Day is that of the forth-rushing Self into expression, and truly then is life an adventure of shining, creative activity.

But "Watchman, what of the Night?" There lies the Supreme Adventure of Life—the Adventure of Return, the Adventure of Home-Coming.

The Day is the time when we precipitate forth in the white heat of dynamic discords the products of brain and hand.

The Night is the magic time, be it the dark of a single Day, a Moon, a Solar Year, an Incarnation, or the Great Pilgrimage, when at Sunset-time, one joyously drops the weightier vehicles and ventures forth into the land of the Unknown—that land which yet seems, in some mysterious way, the very Well-known.

The Day is the time of Consolidation, but at Night the accretions of prejudice and crystallized thought are dissolved in the *Aqua Regia* of Truth. At night the distilled perfumed elixir of life, *Amṛta*, scents the air.

In the Night we do not cling to form. We do not assert. We ask our questions of life and then rest content in the asking, knowing any answer can be but partial. We are content to seek, knowing the seeking is more than the finding. We know that the cloak of invisibility hides the most beautiful of the Gods, who dare not show themselves to man save wrapped in shades of Night. We live in the near-at-hand bliss of the Supreme Adventure—the Adventure of the King of Night, the Lord of Death. We are not driven to His portals like children with threat of whip. We enter the realm of Our Lord gladly at the mid-point of life, when the road winds homeward.

Forth as an arrow, shot we from the bow of the Self at the beginning of the cycle of expression which took us to the portals of birth. Forth now the arrow-Self shoots out into the Night, back again to its Source, the bow of the personal self bending wide that it may speed swiftly to its mark.

Our way home may lie through the blacknesses, miseries, anguishes, and even sins of our soul's past. With the spirit of adventure we plunge into the depths, knowing them for shadows in which lies concealed the Secret of the Ages. Wherever there has been night in the soul, we adventure into it bravely with a serene poise of true orientation. Home we will go, and all aids our return.

But what are words to tell of this Adventure of the Night, the Wordless?

Only the fragrance of the jasmine flower hints of its loveliness, and the deep indigo-violet of the tropical sky is the promise of its fulfilment.

"Watchman, what of the Night?"

JASON



# THE NIGHT BELL

Another Case from the Casebook of an Invisible Helper—Music Explorations on the Other Side of Sleep<sup>1</sup>

I HAVE been talking to Michael during the night about some ideas of music, and while I was not willing to intrude these conversations upon him on the physical plane, it so happened that he wrote me a note about his musical contemplations which emboldened me to open the doors.

We have been trying to delve into the essential fundamentals of music. There seem to be two: First, the universal fundamental which includes all other fundamentals, the essential and fundamental rhythm of life as we have it in this particular universe and world; second, the fundamental of the individual himself, which, of course, is a derivative from the universal fundamental.

As regards the universal fundamental, this is obviously very difficult to achieve, to realize. It is so cosmic, and in a sense so absolute, that our individual relativities are too confined to be able to contact it.

It would seem, therefore, that we must begin with the individual fundamental, on the basis of which not only can we build our own great architectural design, fulfilling

our individualities, fulfilling our lives, but also, through this shadow of the fundamental substance, move in the direction of unifying ourselves with the substance itself.

I therefore asked Michael if he would not seek out, even if only as a temporary hypothesis, a *pro tem.* fundamental note of his own individuality, as it is to be perceived in this particular incarnation. Later on we may try to discover his Monadic fundamental, apart from what we may call his present personality fundamental. But if, for the time being, we discover the latter, or rather *he* discovers it, a tremendous vista will open out before him, as he straightaway perceived.

Let us assume that he has discovered a temporary fundamental note. Of course, it may be the actual fundamental note. But we do not want to be too sure lest we thereby allow ourselves to dwell within too narrow and inaccurate restrictions. The fundamental note being sounded in Michael's present mode of self-expression, we have to see what happens next. Obviously, it vibrates in two directions—as a piston-rod vibrates upwards and downwards, and as a pendulum may swing from East

<sup>1</sup> A stenographic report of a conversation between the President and a young musician.

to West and from West to East. There is, therefore, what I can only call a booming vibration, and we have to project the fundamental note into its vibratory measures.

This twofold vibration in some way seems to establish a globe in sound, so that we have, as set forth in *The Lotus Fire*, a kind of Cross within a Circle-Globe, and I am beginning to wonder whether the fundamental note is not in fact composed of the seven great symbols referred to in my book, of which the vertical and horizontal Lines, the Cross and the Circle-Globe are first to be seen. I did not trouble Michael with the question as to the vertical Line of the Circle-Globe preceding, as it does in my book, the appearance of the horizontal Line.

Having accomplished this—we perceive that the discovery of the fundamental note is a continuing act of meditation in terms of sound—we then proceed to unfold the vibrations into one or more sequences of notes. There is probably a fundamental sequence of notes—a booming sequence of notes [the President illustrated this by a booming sequence of his own]. In these regions of the fundamental, it is what I must call, for want of any better term, a drum-motif that prevails. It is a drum-motif which is essentially sound, even though we may use the somewhat inappropriate word “drum.”

Having projected the essential and fundamental note into its North and South and East and West vibratory movements—this is difficult to do outside of the inner planes—and having made a further extension into one or more sequences of notes, we may then begin to build a theme.

The theme will depend upon the mood in which Michael happens to be for the moment. If he has a dominating mood, this mood will probably prevail. If he has changing moods, then the mode of building will depend upon the particular mood in which he finds himself at the time. It is, however, wise to control one's mood, and to try to rise above the mood into a specific motif which will disclose the soul in its heights, which will lift the lower consciousness into the heights, for the soul is already there.

Both Michael and I were able to experiment with very great ease on the inner planes. We must try to reproduce the experiment on the physical plane. In any case, only as he begins from his individuality will he be able to produce unique music, or will he be able to lead himself from his individuality towards the universality in which, of course, he, like the rest of us, lives and moves and has his being.

It is quite clear that there is abundant occasion for the use of the imagination, for we found in experimenting that we could

produce more effective music as the nature of our surroundings contributed thereto. For example, starting from Michael's individual note, we could, on a mountain, evolve one kind of music. In a splendid tree we could evolve another kind of music. In a city teeming with activity, still another kind of music. In fact, ringing the changes on our surroundings, we could the better produce variations on the Michaelian theme. On the inner planes one can go from one place to another with the greatest ease. On the physical plane God has given us the imagination wherewith to achieve more or less the same result, so that, with the help of the imagination as a magic carpet, Michael can travel from place to place and produce music after music.

I ought to have said before, probably, that the discovery of the fundamental note of the individual in large measure depends upon being able to dwell in close proximity to fundamental notes already being expressed. I suggested to Michael that if he would meditate by the sea or in some other place where a fundamental note of nature is being expressed, he could the more easily arouse his own fundamental note, if he has not aroused it already. In any case by listening to the fundamental note of the sea or of a grove of trees, or of an individual tree, his own funda-

mental note will become purified and intensified. And from time to time, as there may be a tendency to diverge from the fundamental, there should be an adjustment to a fundamental note already being expressed. Indeed, from time to time it is necessary to tune oneself in to fundamentality in order to adjust oneself to one's own. So often is it inevitable that we get out of tune. We must tune ourselves to that which is never out of tune.

If, for example, you have chosen a particular note *pro tem.* to be more or less fundamental, then you must try to see what is its North and South and East and West, which is very difficult to produce here. At least try to see what is the local content of it, and then try to get into a swing of the eternal, reproduced in terms of our own particular time [striking three contiguous tones]. This may be the content of it. You have to go a little beyond it one side or another. Then progress it up and down [striking a fundamental chord sequence]. Now, when you can get something which satisfies you, compose a piece of music on the theme of your note with this sequence going on all the time. You can have any melody you like. That is the beginning of composing yourself in terms of music.

You have to get your note first. Then you get its immediate

unfoldment. Then you get the drum. It may be a rolling. It must be an unfoldment of note Number One.

If you read an appropriate piece of poetry, something majestic, it would help you. Take the sacred word and pronounce it, not according to the books but in the tone of your own individuality. I myself am always in the lower octaves, because they are to me the essential octaves. We begin with the Cosmic Drums [taking a sequence which ended on 4-sharp]. This is for me the beginning of waves of music into infinitude, but each person must have his own.

Always when I am in this mood, I sway to and fro. The physical body itself sways in a pendulum mood.

*Michael*: If there is a key you always like to play in, would that mark your fundamental note?

*The President*: That might mark only a liking of the fingers for a certain position.

*Michael*: If you listen to the note of the sea or the trees, must you listen at all with your physical ears?

*The President*: These are the last you listen with. Yet the physical note is the physical incarnation of the sea, as is the note of the wind and the trees. Just as you are the physical incarnation of your Self, so is the note of the sea its physical incarnation, but it has more in it than that. Try to get

into a wave and hear its component parts.

*Michael*: I think it is easier for me to hear a whole melody than a single note. If I listen to wind and trees, I can hear a melody, even a symphonic orchestra.

*The President*: But there is a fundamental note even in a symphony. The thing is to get into the roots, the fundamental depths of yourself.

Have you ever tried musicalizing emotions, aspiration, a tremendous sense of uplift, reverence? Take, for example, *S. Paul* by Myers—"Whoso has felt the spirit of the highest." Dr. Besant in her latest and last years was never tired of reciting that magnificent stanza. If someone could speak it, and there could be an accompaniment as if as an echo. There is a magnificent rhythm in that poem, it is mountainous. You want to start with mountains. You can come down afterwards to the placidity of the valleys. I should not visualize any connection between words and music but rather between the idea behind the words and the music—it will be these that will synchronize. The first note is that of the "one who had entered into the spirit of the highest." There you have a tremendous up-pouring of force. Then the utter devotion and loyalty in such a one who "cannot confound nor doubt him nor deny." There you have the uplift of the establishment

of the individual and the complete, unassailable certainty. First the sense of moving up to the mountain tops, then the sense of being there unassailable. Then the clash—"Yea, with one voice, O World, though thou deniest, Stand thou on that side, for on this am I." You have a tremendous clash, but emerging out of the clash the individual standing perfectly firm. Then you get a light motif. "Rather the earth shall doubt. . ." You have beautiful little liquid rushes from the sod. Then even though you are hurled down, stricken down, still you remain there because "I have known." This would be a very good test. When one has heard the music of the Gandharvas, it is very difficult to get anything down here which is quite right. I am not a musician. I just grope about. But for you, begin with mountainous music. Then you can always descend to the plains when you feel inclined. Your first great work must be the music of the mountains. Wagner never forgot the mountains, however much he may have descended into the hills or the plains.

If with the aid of the ladder of the great musicians, with whom you are so familiar, you can climb up into the great heaven of music, as they have climbed up, each in his own individual way, then, just as these greater ones, like Beethoven, Wagner, Chopin, have extracted

from the heaven of music their own particular jewels, so can you climb up into the heaven of music and extract your jewels. Wagner brought down his jewel in his own way. Beethoven brought down his jewel in his own way. These greater ones have brought down as in a flash, or step by step, their jewels on to our physical plane. They have then unfolded what they have received—split the jewel into operas, songs, symphonies and other modes of expression. You can do exactly the same. It is a matter largely of meditation. You can probably say to me better than I could say to you: "This is the jewel that Wagner brought down essentially. He has permuted and combined it into all his music, but there is the jewel. I can play to you what is fundamental in all his works." The same could be done with Beethoven. I am sure, Michael, you can climb into this musical heaven. One extraordinarily helpful thing is to go into a resonant room which will throw back upon you your key-note. It is extraordinarily inspiring.

*Michael*: I can easily imagine music to the rhythm of an electric pump.

*The President*: Very good. Try to compose Adyar. What is Adyar in terms of the Banyan tree? the sea theme? the Casuarina grove theme? the very Shrine-room itself?

# LEAVES FROM THE ARCHIVES

## XIII. Sir Edwin Arnold

SIR EDWIN ARNOLD (1832-1904) is known to Theosophists nowadays chiefly for his beautiful poem, *The Light of Asia* (1879), describing the principal events and essential teachings of the Buddha's life in rarely radiant language and imagery. Few now know perhaps that besides this little epic, he has published many other poems to witness of his love for the Motherland—*The Book of Good Counsels* (*Hitopadesa*) 1861, *The Indian Song of Songs* (*Gītā Govinda*) 1875, *Indian Idylls* (*Mahābhārata*) 1883, *The Song Celestial* (*Bhagavad Gītā*) 1885.

In *The Secret Doctrine* H.P.B. writes regarding him: "The sensitive poetic temperament is sometimes so far transported beyond the bounds of ordinary sense as to get glimpses into what has been impressed on the Astral Light. In the *Light of Asia* there are two passages that might make an Initiate of the first degree think that Mr. [he was created a K.C.I.E. in 1888] Edwin Arnold had been initiated himself in the Himālayan *āshrams*, but this is not so" (III, 213 ; Adyar ed., V, 218). I like these enigmatic utterances of H.P.B., which only indicate but do not reveal. This one makes

us read and re-read the poem to try our intuition to find those two passages!

In *The Mahatma Letters* (pp. 104, 116) there are two quotations from it by the Master K.H. One is from Book VIII, on the fact that

. . . . the Soul of things is sweet,  
The Heart of Being is celestial Rest,  
which fact He had "personally realized," and therefore felt the deeper its contrast with the busy life He has to lead in this world, "night and day, morning, noon, and evening," without any allowance "in the shape of a little spare time."

The other is from Book VI about the light of *Sammā-Sambuddha*, the state of the Perfect Enlightened One, who saw by that

. . . . light which shines beyond our mortal ken,  
The line of all his lives in all the worlds.

Are these the two passages alluded to by H.P.B.? To the latter she refers expressly elsewhere in *The Secret Doctrine* (III, 431 ; Adyar ed., V, 412): "*Sammā Sambuddha*, the state during which an Adept sees the long series of his past births, and lives through all his previous incarnations in this

and the other worlds." If I remember rightly, every Initiate passes through a similar experience on a smaller scale.

However, let us pass on from H.P.B. to H.S.O., the President-Founder of The Theosophical Society, and his relations with Sir Edwin Arnold and *The Light of Asia*. He made the author's acquaintance in April 1884 while in London. In his *Old Diary Leaves* (2nd ed. III, 97, 159) the incident is thus described by the Colonel: "At Mrs. Tennant's house I met Sir Edwin Arnold, was invited to lunch with him, and he gave me the valuable present of some pages of the original manuscript of *The Light of Asia*, . . . which are now treasured in the Adyar Library. It was from that original that I read when we celebrated, at Adyar, the first anniversary of the death of our dear H.P.B., in compliance with the terms of her Will."

That yearly celebration on May 8, known as "White Lotus Day," and the custom of reading something from *The Light of Asia*, and from other books—her own *The Voice of the Silence*, and the *Bhagavad Gītā*, in Dr. Besant's translation, or in the original Sanskrit, as it is done here in India—is still universally observed.

The Colonel's personal diaries show that the first meeting with Edwin Arnold, then not yet knighted, took place on the 30th of April,

and the lunch with the presentation of the MS. pages on the 1st of July next. This is also proved by the MS. itself which is now preserved in the Museum at Adyar. It consists of a sheet of four pages, the first beginning with the line towards the end of Book VI of the poem, describing the coming of the Dawn after the Vaisākh full moon, when perfect enlightenment came to the Lord :

Lo! the Dawn  
Sprang with Buddh's victory! lo! the  
East, etc.

The second page begins with the line, 35 lines lower down :

An unknown peace. The slayer hid  
his knife.

The third page begins 39 lines further on with the words :

Beneath the Tree, and lifting high his  
voice.

It also carries the book to its end, leaving the fourth page blank.<sup>1</sup> At the bottom of the page was written with a finer pen :

First draught of the passage (p.  
178) of my "Light of Asia." Presented  
to my friend Col. Olcott.

July 1, 1884  
Edwin Arnold.

The reference to p. 178 is probably to the first edition, or to the one in vogue in 1884. That the MS. was indeed a first draft is shown by the many corrections as well as by the textual differences

<sup>1</sup> Extracts from this part of the poem were reprinted in the last May number of THE THEOSOPHIST, p. 106.

from the printed text as we know it now. For an example I repeat here the last verses, taken from the *Dhammapada* (153-4) with which Book VI closes.

Many a House of Life  
Hath held me, seeking ever him who wrought  
These prisons of the senses, sorrow-fraught,  
Sore was my ceaseless strife.

But now,  
Thou Builder of the Tabernacle! Thou  
I know thee! never shalt thou build  
These walls of pain [again  
Nor raise the roof-tree of deceit, nor lay  
Fresh rafters on the clay.

Broken thy house is and this ridge-pole  
Delusion fashioned it. [split.  
But I pass thence, Deliverance to attain.

The first four words of the last line, in the printed text, read: "Safe pass I thence."

Five years later, Sir Edwin Arnold, knighted the year before, wrote another MS. which is preserved in the Archives. This time it is a translation of the first chapter of the *Dhammapada* (vv. 1-20, except v. 17). In contrast with the much corrected *Light of Asia* MS., this is a clean copy, without any corrections except a few pencil ones in the handwriting of C. W. Leadbeater. The MS. consists of seven loose sheets, written on one side,

each containing three four-lined stanzas or verses, except the first with only two, and the last sheet with only one verse. The last sheet also bears the date and signature: "May 14th, 1889. Edwin Arnold." And the first sheet has the heading: "*Dhammapada. Chapter I.*" The translation was made for *The Buddhist*, edited by C. W. Leadbeater in Colombo, and it appeared in its issue of 12 July 1889, from where it was reprinted in *The Theosophist*, March 1917, pp. 654-656.

For the intrinsic value of the poem, I again reproduce it here, however not according to the already printed text, but strictly following the original MS. The principal differences between the two versions will be pointed out in the footnotes. The numbering of the verses is added by me, as is verse 17, from Woodward's translation. The part, outside the square brackets, of the footnote to verse 9 is in the original MS. which is entirely written in the same handwriting as the author's unpublished poem, *The Prayer: an Indian Story*, printed in facsimile and transcript by J. B. Lindon in *The American Theosophist*, October 1913, pp. 18-27.

A. J. H.



## DHAMMAPADA

## CHAPTER I

- (1) Thought in the mind hath made us. What we are  
By thought was wrought and built. If a man's mind  
Hath evil thoughts, pain comes on him as comes  
The wheel the ox behind.
- (2) All which we are is what we thought and willed ;  
Our thoughts shape us, and frame. If one endure  
In purity of thought, joy follows him  
As his own shadow,—sure.
- (3) "He hath defamed me, wronged me, injured me,  
Abased me, beaten me !" If one will ' keep  
Thoughts like these angry words within his breast,  
Hatreds will never sleep.
- (4) "He hath defamed me, wronged me, injured me,  
Abased me, beaten me !" If one shall send  
Such angry words away for pardoning thoughts,  
Hatreds will have an end.
- (5) For, never anywhere, at any time,  
Did hatred cease by hatred. Always 'tis  
By Love that Hatred ceases—only Love—;  
The ancient Law is this.
- (6) The many, who are foolish, have forgot,  
Or never knew, how mortal wrongs pass by :  
But they who know and who remember, let  
Transient quarrels die.
- (7) Whoso abides, looking for joy, unschooled,  
Gluttonous, weak, in idle luxuries,  
Māra<sup>2</sup> will overthrow him as fierce winds  
Level short-rooted trees.
- (8) Whoso abides, disowning joys, controlled,  
Temperate, faithful, strong, shunning all ill,  
Māra shall no more overthrow that man  
Than the wind doth a hill.
- (9) Whoso *Kāshyā* wears—the yellow Robe—  
Being *anis-Kashyā*,<sup>3</sup> not sin-free,  
Nor heeding Truth and Governance,—unfit  
To wear that dress is he.

<sup>1</sup> Changed into "should."

<sup>2</sup> The God of Death, also the Evil One, the Tempter.

<sup>3</sup> There is a play here upon the words *Kashyā*, "the yellow Buddhist garb," and *Kashyā* "impurity." [In verse 9, "anis" has been corrected into "anish."]

- (10) But Whoso, being *nish-Kashyā*, pure,  
Clean from offence, doth still in virtues dwell,  
Regarding temperance and truth, that man  
Weareth *Kāshyā* well.
- (11) Whoso imagines truth in the untrue,  
And in the true finds untruth—he expires  
Never attaining knowledge. Life is waste—  
He follows vain desires.
- (12) Whoso discerns in truth the true ; and sees  
The false in falseness, with unblinded eye,  
He shall attain to knowledge : Life with such  
Aims well before it die.
- (13, 14) As rain breaks through an ill-thatched roof, so break  
Passions through minds that holy thoughts despise ;  
As rain runs from a perfect thatch, so run  
Passions from off the wise.<sup>1</sup>
- (15) The evil-doer mourneth in this world,  
And mourneth in the world to come : in both  
He grieveth. When he sees fruits of his deeds,  
To see he will be loath.
- (16) The righteous man rejoiceth in this world  
And in the world to come : in both he takes  
Pleasure. When he shall see fruits of his works,  
The good sight gladness makes.
- [(17) Here he suffers, suffers after :  
Doubly suffer evil-doers :  
Thoughts of ill-deeds torture, much more  
Torture when they enter hell.]
- (18) Glad is he living, glad in dying, glad  
Having once died : glad always, glad to know  
What good things<sup>2</sup> he hath done, glad to foresee  
More good where he shall go.
- (19) The lawless man, who—not obeying Law—  
Leaf after leaf recites, and line by line,  
No buddhist<sup>3</sup> is he, but a foolish herd  
Who counts another's kine.
- (20) The law-obeying, loving one, who knows  
Only one verse of Dharma, but hath ceased  
From envy, hatred, malice, foolishness,  
He is the Buddhist Priest !

May 14th, 1889.

EDWIN ARNOLD

<sup>1</sup> In verse 13, "thoughts," was changed into its singular.

<sup>2</sup> Corrected into "deeds."

<sup>3</sup> The initial letter of the word "buddhist" is replaced by a capital.

# THE PROGRESSIVE FOUNDING OF THE THEOSOPHICAL SOCIETY

BY J. L. DAVIDGE

THE question is whether The Theosophical Society was born on October 30 or on November 17. For sixty years the founding of The Society has been celebrated on November 17th, the date of the President-Founder's Inaugural Address delivered in the Mott Memorial Hall, New York, in 1875. Yet there has come to Adyar<sup>1</sup> a leaflet entitled *By-laws of the Lanka<sup>2</sup> Theosophical Society*, and published in August 1880, definitely representing The Theosophical Society as having been "founded at New York, America, on the 30th of October 1875." Is there any valid reason for this discrepancy?

In 1880 Colonel Olcott, H. P. Blavatsky and a group from Bombay spent over eight weeks in Ceylon—from May 17 to July 13—and in this time formed a Buddhist Section of The Theosophical Society and held a convention to plan an immediate practical campaign for Buddhist propaganda. This revival of Buddhism was one of the most effective campaigns in the President-Founder's career, and the

Buddhist faith has ever since maintained its supremacy in the Island. Among the Lodges, or local societies, which he organized was the "Lanka Theosophical Society," a non-Buddhist branch "composed of free-thinkers bent on studying Occultism," as he records in his Diary (which is in the Adyar archives). The branch was formed on the 17th of June 1880, and its officers were, as the entry runs: President, Edward Perera; Vice-President, John Perera; Secretary and Treasurer, Mr. Leembruggen.

Earlier on the same day the President-Founder records in his Diary having at Widyodaya College "initiated Sumangala, Balatgama and other priests"; Sumangala was the Buddhist High Priest of Ceylon, a very learned man, who co-operated whole-heartedly with Colonel Olcott in reviving Buddhism in the Orient.

Now the By-laws of the Lanka Theosophical Society are dated August 1880, and the Colonel and his party left Ceylon in July of that year. Is it safe to assume that he helped to prepare the By-laws, or at least approved them?

<sup>1</sup> By courtesy of Mr. Jinarājadāsa.

<sup>2</sup> The ancient name for Ceylon.

We are challenged as to whether at this time he recognized the 30th of October 1875 as the actual date of The Society's foundation. Remember that he and H. P. Blavatsky had arrived in India only the year before—1879—landing at Bombay on the 16th of February, and making Bombay their base until the removal to Adyar in 1882.

#### BEFORE 1875

The question of The Society's "progressive founding" takes us back to the attempts to found it immediately ante-dating 1875. Several "shots" were made—and failed!<sup>1</sup> What the Masters wanted in a time of scientific materialism and scepticism was a society through which the occult philosophy could be spread among the people of the West. For some years H. P. Blavatsky had been purposely trained for this work, visiting occult schools in many countries, and in the later sixties studying in Tibet, and in 1870 her Master sent her out to revive interest in the ancient truths, though with no precise directions as to how she should begin the work.

No occultist more than H. P. B. has acknowledged so frankly that he or she was definitely working "under orders" from her Master, "the sole creator of my inner Self," as she speaks in homage to Him, "which but for His calling it out,

<sup>1</sup> A "Society of Universal Brotherhood" was formed in the sixties by a South Indian Yogi. See Appendix to this article, "A Yogi's Prophecy."

awakening it from its slumber, would never have come to conscious being—not in this life, at all events." Colonel Olcott also, and succeeding Presidents, have borne witness that the Masters who sponsored The Theosophical Society have never failed to watch over it and work for it, though less publicity is given to Their movements today than in its early years. "Today They are guiding The Society. Today They are able to use many of its members," Dr. Arundale has declared.

#### THE FIRST ATTEMPTS

The first attempt was made at Cairo in 1870 to found a spiritual society upon the basis of phenomena, most of which H.P.B. was able to perform by her control over invisible forces. But this attempt failed.

In 1873, while in Paris, making a living by appearing on the concert platform—H.P.B. was a brilliant pianist—she received peremptory orders to go to New York and await instructions. In 1874 she was directed to the Eddy Homestead at Chittenden, Vermont, where phenomena were being performed. Her advent introduced a remarkable series of materializations of Russian and Tartar spirits, which could not have been fraudulently imitated by the mediums. Colonel Olcott was already there investigating the phenomena on behalf of

the New York *Daily Graphic*, and there she met him on October 14th.

It is at this point that H.P.B. begins her precious Scrapbooks, thirty-one of which are preserved in the Adyar archives, with this dramatic entry :

“The curtain is raised—H.S.O.’s acquaintance on October 14, 1874, with H.P.B. at Chittenden. H. S. Olcott is a Rabid Spiritualist and H. P. Blavatsky is an Occultist—one who laughs at the supposed agency of Spirits!” To this, in a parenthesis, the Colonel playfully adds in a pencil note : “but all the same she tries to be one herself.”

Below this “curtain-raiser” is pasted a press-cutting from an article which Colonel Olcott wrote for his paper on H.P.B.’s arrival at the scene of the “ghost-stories,” as they were being called :

The arrival of a Russian lady of distinguished birth and rare educational and natural endowments, on the 14th October . . . was an important event in the history of the Chittenden manifestations. This lady—the Countess Helen de Blavatsky—has led a most eventful life, travelling in most of the lands of the Orient, searching for antiquities at the base of the Pyramids, and pushing with an armed escort far into the interior of Africa. The adventures she has encountered, the strange people she has seen, the perils by sea and land she has passed through, would make one of the most romantic stories ever told by a biographer. In the whole course of my experience I have never met so

interesting and, if I may say it without offence, eccentric a character. As I am about to describe some of the spirit-forms that appeared to her in my presence at the Eddy Homestead, and am depending upon her for a translation of most of the languages they spoke, it is important that I should say a few words concerning her social position by way of preface. The lady has been so obliging as to comply with my request to be furnished with some account of herself and cheerfully submitted to my inspecting documentary proofs of her identity.

H.P.B. has cut off the rest of the article, and ends the paragraph with a row of dots and the laconic comment : “etc., etc. ! flapdoodle.”

Fortunately the Colonel has preserved the remainder of the article in *People from the Other World*, his story of the Eddy manifestations.

This book and the controversy which it raised in the press brought to both the Colonel and Madame Blavatsky great publicity, but a vast amount of hostility also. Notwithstanding certain fraudulent practices in Spiritualism, which they denounced, they were endeavouring to convince a distrustful public of the truth behind the phenomena. As the controversy deepened, H. P. B. found herself facing a sceptical world virtually single-handed, because the Colonel was still but a chela in the esoteric philosophy. But the popular brand of Spiritualism proved to be not

the most effective channel through which to present the Ancient Wisdom to the modern world, and a change was due.

In an "important note" in her own script (pasted in the Scrapbook) H.P.B. wrote that she had been sent from Paris "on purpose to America to *prove* the phenomena and their reality and show the fallacy of the spiritualistic theory of 'Spirits.' But how could I do it best? I did not want people at large to know that I could *produce the same thing at will*. I had ORDERS to the contrary, and yet, I had to keep alive the reality, the genuineness and *possibility* of such phenomena in the hearts of those who from Materialists had turned Spiritualists and now, owing to the exposure of several mediums fell back, again, returning to their scepticism . . . The world is not yet prepared to understand the philosophy of Occult Sciences. . .

"Let them abuse and revile me. Let some call me a *Medium* and a Spiritualist, and others an *impostor*. The day will come when posterity will learn to know me better.

"Oh poor, foolish, credulous wicked world!"

She concluded the letter with the following injunction:

"M.: brings orders to form a Society—a secret Society like the Rosicrucian Lodge. He promises to help. H.P.B."

#### THE MIRACLE CLUB

The Miracle Club was the third effort, organized at the behest of the Luxor Lodge through Tuitit Bey, an Initiate under the Master Serapis, the Adept in Spiritualism who was behind the two earlier movements. It was intended to reach the masses through the illuminates. "Ordered to begin telling the public the truth about the phenomena and their mediums," H.P.B. notes in the Scrapbook, under a news-cutting from *The Spiritual Scientist*, 27 May 1875, announcing the formation of Colonel Olcott's Miracle Club. It was desired that this Club should be composed of "men of such standing and scientific and other attainments as shall afford to the public a perfect guarantee of any conclusions they may reach."

An important factor in this plan was E. Gerry Brown, editor of *The Spiritual Scientist*, a man of independent spirit, who was to publish the results of the Club's investigations, besides articles by H.P.B. and translations from the Russian of accounts of séances held at S. Petersburg. In all this work the guiding hand of the Master Serapis is still visible. In several letters from the Master to Colonel Olcott in 1875, specific directions are given to bring Brown into closer relation to their plans. The Master wrote: "This cause in your country depends entirely on the closest unity

between you three—our Lodge's chosen triad. . . ."

But the unity was not sustained. Both the medium, David Dana, and the editor, Gerry Brown, failed the Lodge and its two messengers. H.P.B., in a marginal note, writes (Scrapbook, I, 30): "The editor and *medium*, Gerry Brown, has thanked us for our help. Between Col. Olcott and myself, H.P.B., we have spent over 1000 dollars given him to pay the debts and support his paper. Six months later he became our *mortal* enemy because only we declared our unbelief in Spirits. O grateful mankind! H.P.B."

Brown dropped completely out of the movement. H.P.B. adds in a note on a document in the Scrapbook (p. 29): "The man might have become a Power, he preferred to remain an Ass. *De gustibus non disputandum est.*"

H.P.B. at this time was writing down the early pages of *Isis Unveiled*—some sheets she wrote "by order," but what it was she did not know, and the manuscript was put away for a time; also she was trying to create a nucleus of students who were needed for the Master's work.

#### A MASTER'S DIRECTION

Then came a direction which she records in the Scrapbook: "Orders received from India direct to establish a philosophico-religious Society

and choose a name for it—also to choose Olcott. July 1875."

Note that the direction this time came from India and that the Society was to be "philosophico-religious." From this fourth effort emerged The Theosophical Society, sponsored not by the Egyptian Brotherhood, but by the Masters (Chohans as they are today) Morya and Koothoomi. Evidently Spiritualism as a line of impact on the world was not strong enough, but Theosophy has taken deep root and is spreading like a banyan over the world.

#### THE T.S. IS BORN

The stages of the actual birth of The Theosophical Society are not a whit less interesting than the impulses from behind the scenes which led up to it. I believe there is material enough in the archives at Adyar to make story after story away and beyond the *Golden Book*, the *Short History*, even *Old Diary Leaves*, and all extant histories of our movement. Take a single instance. In *Old Diary Leaves* (I, 114) Colonel Olcott associates the originating idea of The Theosophical Society with 7 September 1875, seventy days before the inauguration. Yet in the Scrapbook (p. 55) H.P.B. indites a marginal note in ink: "That evening the first idea of the Theosophical Society was discussed," referring to a report by the Rev. Dr. Wiggin in *The Liberal*

*Christian* for 4 September 1875, of a gathering of more or less distinguished people who met at H.P.B.'s rooms in Irving Place, New York. The date of the meeting is not given, but if the journal quoted were a monthly, that would throw the date of the meeting and the first open discussion of our Society back into August.

After making vivid personal notes on those present, Dr. Wiggin gives us the following pen-picture :

The centre of the group was Madame de Blavatsky, who is certainly a most original and interesting woman to meet. Madame speaks English with a strong accent, but with remarkable fluency and accuracy . . . She wears the military jewel described by Colonel Olcott—brought, as is averred, from her father's Russian tomb to her through a spirit who talked Russian, in presence of the Eddys . . . She is perhaps forty years old, strong built, brusque and generous appearing.<sup>1</sup>

The date which the Colonel gives, September 7, as that on which The Society was actually conceived (having no Diary record of the meeting reported by Dr. Wiggin) was the occasion of a meeting at which Mr. G. H. Felt, a brilliant engineer, delivered a lecture on "The Lost Canon of Proportion of the Egyptians, Greeks and Romans," in which, besides reading the secret of the geometrical problems of pro-

portion from temple hieroglyphics in Egypt, Mr. Felt told how he had deciphered magical formularies by which he had succeeded in evoking elementals. It occurred to Colonel Olcott, so the latter writes, that it would be "a good thing to form a society for this kind of study," and he passed a note to that effect to H.P.B.; she nodded assent, and at his suggestion "it was unanimously agreed that the society should be formed."<sup>2</sup>

#### THE FOUNDERS AND FORMERS OR INSTITUTORS

The group met again next day, September 8, and resolved "that a society be formed for the study and elucidation of Occultism, the Cabala, etc." Colonel Olcott was voted to the chair, and Mr. W. Q. Judge was appointed secretary. Those who handed in their names as members of the new society—the first sixteen "formers," as the Colonel calls them, to distinguish them from the two Founders, himself and H.P.B.,<sup>3</sup> (she called them "institutors")—were: Col. Olcott, Madame H. P. Blavatsky, Chas. Sotheran, Dr. Chas. E. Simmons, H. D. Monachesi, C. C. Massey, W. L. Alden, G. H. Felt, D. E. de

<sup>2</sup> *Old Diary Leaves*, I, 18.

<sup>1</sup> Colonel Olcott adds a note in blue pencil: "For a much better account see a quotation on p. 296 of E. H. Britten's *Nineteenth Century Miracles*, London, 1833."

<sup>3</sup> Colonel Olcott claims that The Society's "stable foundation was a result of hard work and self-sacrifice, of years, and during a part of that time H.P.B. and I worked quite alone in the trenches, laying the strong foundation. Our colleagues either went out entirely, or became listless, or were prevented by force of circumstances from devoting their time and efforts to the work." (*Old Diary Leaves*, I, 122).



Lara, Dr. W. Britten, Mrs. E. H. Britten, Henry J. Newton, John Storer Cobb, J. Hyslop, W. Q. Judge, H. M. Stevens. All these were present save one.<sup>1</sup> Little they dreamed, except perhaps the Founders—and they certainly did, they have said so—of the mighty world movement which was to evolve from their small nucleus!

A committee of three was appointed to draft a Constitution and By-laws and report at the next meeting on September 13.

On September 13 the committee presented the Preamble and By-laws. The name of The Theosophical Society was adopted because, it was agreed, it “both expressed the esoteric truth they wished to convey and covered the ground of Mr. Felt’s methods of occult research.” At this meeting Mr. Felt further described his discoveries in Egyptian magic.

Ten days later H.P.B. dealt with magic in *The Spiritual Scientist*, affirming the existence of a white and black magic, and that magic had existed throughout prehistoric ages.

The first meeting of The Theosophical Society under this name was called by Colonel Olcott, President *pro tem.*, for October 16, at 8 p.m., at No. 206 West 38th Street, in the spacious apartments of Mrs. Emma Hardinge Britten, Spiritualist orator for forty years

and historian of the Spiritualist movement.<sup>2</sup> At this meeting the By-laws were ordered to be printed.

Then began a new friendship which was prolific of good work—while it lasted. H.P.B. went to Ithaca as the guest of Prof. and Mrs. Corson, and became heavily engaged in writing for the press and preparing material for *Isis Unveiled*. Prof. Corson not only helped H.P.B. on the literary side, but he showed the deepest interest in her access to occult sources of information, verifying quotations which she made from inaccessible books which she read in the astral light.

H. P. B. returned to New York for the meeting of The Theosophical Society called for October 30. It was held in the Mott Memorial Hall, 64 Madison Avenue.<sup>3</sup> At this meeting the By-laws were finally adopted, but with the proviso that the Preamble should be revised by H. S. Olcott, C. Sotheran and J. S. Cobb, and published as the Preamble of The Society.<sup>4</sup>

#### THE FIRST OFFICERS

The permanent officers were then elected as follows:

- President, Colonel H. S. Olcott.
- Vice-Presidents, Dr. S. Pancoast and G. H. Felt.
- Corresponding Secretary, Madame H. P. Blavatsky.

<sup>2</sup> See *Nineteenth Century Miracles*.

<sup>3</sup> A few doors only from the recently purchased headquarters in 47th Street, New York, into which H. P. B. and the Colonel moved presently, and there remained until they left for India in 1879.

<sup>4</sup> *Old Diary Leaves*, I, 135.

<sup>1</sup> *Old Diary Leaves*, I, 121.

Recording Secretary, John Storer Cobb.

Treasurer, Henry J. Newton.

Librarian, Charles Sotheran.

Councillors, Rev. J. H. Wiggin,

R. B. Westbrook, LL.D., Mrs.

Emma Hardinge Britten, C. E.

Simmons, M.D., Herbert D.

Monachesi.

Counsel to the Society, William

Q. Judge.

### THE FIRST PUBLICATION

The Preamble and By-laws constituted the first printed publication of The Theosophical Society—a four-page pamphlet (a copy of which is in the Scrapbook) with the seal<sup>1</sup> on the cover, and on the inside pages the first list of officers (given above) and the Preamble and By-laws. The finished Preamble begins:

The title of the Theosophical Society explains the objects and desires of its founders: they "seek to obtain knowledge of the nature and attributes of the Supreme Power, and of the higher spirits *by the aid of physical processes.*" In other words, they hope, that by going deeper than modern science has hitherto done, into the esoteric philosophies of ancient times, they may be enabled to obtain, for themselves and other investigators, proofs of the existence of an "Unseen Universe," the nature of its inhabitants, if such there be, and the laws which

<sup>1</sup> The design of the seal was determined at this early stage. It is an adaptation of a private seal which H.P.B. was using in 1875. (See *Golden Book*, p. 19, fig. 16). The motto of the Maharajah of Benares, "There is no religion higher than Truth," was added in 1880.

govern them and their relations with mankind.

Whatever may be the private opinions of its members, the Society has no dogmas to enforce, no creed to disseminate. It is formed neither as a Spiritualistic schism, nor to serve as the foe or friend of any sectarian or philosophic body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propagation. In considering the qualifications of applicants for membership, it knows neither race, sex, colour, country nor creed. . . .

Simply stated, the objects of The Society were "to collect and diffuse a knowledge of the laws which govern the universe." The brotherhood principle implicitly expressed in the last sentence of the Preamble paragraph above quoted soon became the vitalizing power of The Society, and has since remained its dominating object.<sup>2</sup>

Whatever confusion has arisen as to the actual date of The Society's birth is due not to the President-Founder's narrative in *Old Diary Leaves*, but to the dating of the By-laws October 30. The Colonel emphasizes the date by pencilling on the margin of the Preamble in the Scrapbook: "The child is born! Hosannah!" The Society was indeed their child—the Founders' child—and there is little to wonder that he took the earliest possible opportunity—the tentative constitution—to announce its arrival.

<sup>2</sup> *Short History*, p. 82.

His last note on the October 30 meeting reads (*Old Diary Leaves*, I, 135): "The meeting then adjourned over to the 17th November, when the perfected Preamble would be reported, the President-elect would deliver his Inaugural Address, and the Society be thus fully constituted."

According to schedule the November 17 meeting proceeded. Colonel Olcott goes on immediately to say—and it is cogent in this context to repeat his historic words:

"On the evening designated, the Society met in its own hired room; the minutes of the previous meeting were read and approved; the President's Inaugural Address was delivered and ordered printed; upon Mr. Newton's motion, thanks were voted to the President; and the Society, now constitutionally organized, adjourned over to the 15th December.

"Thus the Theosophical Society, first conceived of on the 8th<sup>1</sup> September and constitutionally perfected on the 17th November 1875, after a gestatory period of seventy days, came into being and started on its marvellous career of altruistic endeavour *per angusta ad augusta*."

And as if to straighten out some already noted confusion between the two dates, he comments: "Inadvertently, in our first published document, the *Preamble and By-*

*laws of the Theosophical Society*, the 30th October was given as the date of organization, whereas, as seen above, it should properly have been November 17, 1875.

"The foregoing narrative of the origin and birth of the Society is very prosaic and lacks all the sensational and imaginative features which have sometimes been ascribed to the event. It has, however, the merit of being historically exact; for, as I am writing history and not romance, I have stuck to the evidences of our certificated records and can prove every point."

Mr. Jinarājadāsa says that Colonel Olcott fixed on November 17 as the official birthday "from 1881 onwards," but I find that he adopted the 17th November as early as 1879, at the very first public celebration of the founding. (There is no record of an annual celebration from 1876 to 1878). At the fourth anniversary held at Bombay, 29th November 1879, the Colonel said in his Presidential Address:

"On the evening of the 17th day of November 1875, I had the honour of delivering, in the city of New York, my inaugural address as President of the Theosophical Society. That was the first regular meeting of this body, and here in my hand I hold the printed notice sent to the members to attend the same."

Whether given "inadvertently" or not, the October 30 date must

<sup>1</sup> Should be the 7th (*Old Diary Leaves*, I, 115), or even earlier (see *ante*).

be regarded as correct. On 30 October 1875, The Theosophical Society was organized, the by-laws were adopted, the officers were elected, and Colonel H. S. Olcott was *ipso facto* President. Then why should he choose November 17 as the birth date? Mr. Jinarāja-dāsa suggests<sup>1</sup> that he was following the precedent of the United States of America, where, the Presidential election is held in November, though the President does not deliver his

<sup>1</sup> *Golden Book*, pp. 20-21.

Inaugural Address until the following March when he assumes office.

Thus the real inauguration for Colonel Olcott was November 17th, the date of his Inaugural Address. And so it has remained.

We have quoted his correction of the "inadvertence," which gave the date of organization as October 30. It would seem that the inadvertence was perpetuated in the By-laws of the Lanka Theosophical Society, mentioned at the beginning of this article.

### APPENDIX: A YOGI'S PROPHECY

What appears to have been a forerunner of The Theosophical Society in India was the Samarasa Veda Sammarga Sangham, founded in 1867 by Ramalingam Swami, a famous South Indian Yogi, to spread the principle of Universal Brotherhood and propagate the true doctrine of the Vedas. The lofty ethics of his teachings were not popular, mostly because he preached against caste, saying that the distinction between races and castes would eventually cease and Universal Brotherhood would be accepted. Towards the end of his life Ramalingam Yogi made the following astonishing prophecy, and made it repeatedly:

You are not yet ready to become members of this Society of Universal Brotherhood. The real members of that Brotherhood are living far away, towards the north of India. You do not listen to me. Yet the time is not far off when

persons from Russia, America<sup>1</sup> and other foreign lands will come to India and preach to you this same doctrine of Universal Brotherhood. Then only will you know and appreciate the grand truths that I am vainly trying to make you accept. You will soon find that the Brothers who live in the Far North will work a great many wonders in India, and thus confer incalculable benefits upon this our country.

These facts are recorded in *Hints on Esoteric Theosophy*<sup>2</sup> by Pandit Velayudam, a pupil of Ramalingam and Tamil Professor of the Presidency College, Madras, who adds the note:

This prophecy has, in my opinion, just been literally fulfilled. The

<sup>1</sup> Russia and America, both countries, were always named.

<sup>2</sup> Edited by A. O. Hume, 1882. A rare book.

fact that the Mahatmas in the North exist is no new idea to us Hindus; and the strange fact that the advent of Madame Blavatsky and Colonel Olcott from Russia and America was foretold several years before they came to India is an incontrovertible proof that my Guru was in communication with those Mahatmas under whose direction the Theosophical Society was subsequently founded.

H.P. Blavatsky comments on these remarks of Pandit Velayudam :

This is one of those cases of previous foretelling of a coming event, which is least of all open to suspicion of bad faith. The honourable character of the witness, the wide publicity of his Guru's announcements, and the impossibility that he could have got from public rumour, or the journals of the day, any intimation that the Theosophical Society would operate in India—all these conspire to support the inference that Ramalingam Yogi was verily in the counsels of Those who ordered us to found the Society. In March 1873 we were directed to proceed from Russia to Paris.

In June we were told to proceed to the United States, where we arrived July 6th. This was the very time when Ramalingam was most forcibly prefiguring the events which should happen. In October 1874 we received an intimation to go to Chittenden, Vermont, where, at the famous homestead of the Eddy family, Colonel Olcott was engaged in making his investigations—now so celebrated in the annals of Spiritualism—of the so-called “materialization of spirits.” November 1875 the Theosophical Society was founded, and it was not until 1878 that the correspondence began with friends in India which resulted in the transfer of the Society's Headquarters to Bombay in February 1879.<sup>1</sup>

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*Note.*—Ramalingam Yogi died, or rather “disappeared,” in 1874, at Vadalur, near Chidambaram, his birthplace. At Vadalur he built a dharmasala, or mission house, where the poor were given and are still given, food and shelter free. He is credited with occult powers which enabled him to perform what are called miracles, quenching fire, turning water into oil, changing carnivorous people into vegetarians. His *Tiru Arutpa* (“Path of Light”) is among the masterpieces of Tamil literature.

<sup>1</sup> *Op. cit.*

# THE MOON AND PLANT LIFE

BY S. L. BENSUSAN

I WRITE from my country home at the end of February. Full moon lies five days ahead of us, the gardener has just finished pruning the fruit trees and now the business of sowing vegetables is about to begin. One afternoon will be given to rhododendron planting in the wood, setting out branches from bushes that have made a growth on the ground level. Where these branches, owing to their rest on the earth, have developed fibres in plenty, we hope that they will root themselves on soil that has been enriched for more than half a century by relays of leaf mould. Apart from this break, all the time and attention will be given to the vegetables that fruit above the ground—peas, beans, cabbages and cauliflowers: roots do not matter so much, there are plenty of old countrymen who say that the waning of the moon is as good for root-vegetables as the waxing period is for the others; they may be right.

How comes it that perfectly sane garden-lovers with a lifetime of experience behind them, pay so much regard to what their friends are apt to call "old wives' tales"? What is there to account for an inner sense of satisfaction and belief? I think

it is first because lunar planting goes a long way to justify itself, and partly because we are glad to recognize the influence of the Heavenly Bodies without any regard for the disrepute into which they have fallen. Truth has the habit of persisting, of being rediscovered, and it would be easy to show that regard for the moon's phases was being shown far and wide, centuries before Dr. Rudolf Steiner published the results of his investigations, and before two gifted women, Frau Kolisko and Dr. Vreede, studied the question in the light of a forgotten science. The work is still going on, and I hear of a book that will be published this year by a man who has made careful studies of the effect of moon-periods on pollination.

On all sides it is possible to trace the beginnings of a movement towards considered sowing, and, side by side with them, clean growing, that is to say, the closing of orchards, gardens and glass-houses to the deadly mineral sprays and washes that are so vainly held to be aids to the commercial grower, though in the long run they may well prove to be his worst enemy. The growth of clean food in accordance with the laws of nature!

What countryman could respond to a higher aim than that? May he not feel that he is doing the world's most important work?

#### THE NEW OUTLOOK

I did not know how interest in the new outlook had grown until I wrote a paper on the subject recently, in the *Observer*, London's great Sunday newspaper. Letters reached me from many widely separated parts of the world. A government official who looks after horticulture in the tropics and is now home on leave, wrote to say that the people in the very primitive lands under his control or direction had a traditional belief in the theories set out, though they had no written records to justify or help him to investigate. He proposed to make a series of controlled experiments as soon as he returns to duty in the late summer. Several people wrote to tell of the country "superstitions" they had encountered, many stressed the value of the days just before full moon, for all save root-vegetable planting; on this point the evidence tends to be confusing. A further point of interest is that the transplanting of trees in days immediately preceding full moon, has been accomplished very successfully, wherever the tree has been replanted in the same aspect as before; there is matter for investigation here, for the forces that operate to maintain

the life and vigour and enable the tree to survive the shock of transplantation, are not tangible things. They are part of the many influences, perhaps etheric in this instance, that we incline to deny because they will not fall within the compass of an amateur definition. It is reasonable to believe that we and the world we misuse so terribly, are part of a vast system directed by an Intelligence far beyond our feeble powers of comprehension. Surely, if at this stage of our development we can catch any clue, however slender, to the circumambient mystery, we shall do well to follow it so far and so fearlessly as we can.

Apparently, moon power is a potent factor in growth, though it is well to remember that Dr. Steiner thought this power was conveyed through rain. We know the effect of the moon upon the unhappy folk called lunatics, who take their name from their involuntary response to the moon's phases. Some of us, the writer is one, have had friends who, while to all outward semblance normal, though not, perhaps, quite balanced, became excitable and unreliable when the moon was at the full. Fear of the moon is not uncommon among neurotic folk and animals too.

#### THE LIGHTER SIDE

Turn to a lighter side and you will find belief in the effect of the

moon upon man's daily affairs. I remember talking to an old countryman who was fattening a pig. He looked at her in the sty to which he had brought me. "I'll kill her time the moon's gone most a fortnight," he said. "If I kep' her over that time, she'd waste." I asked him why. "Everything wastes, time the moon lay on her back," he declared with intense conviction.

There was another elderly man in a neighbouring county with whom I stayed sometimes to gossip, and I found him planting very busily on a fine March morning. He paused for a moment, to straighten his back, as we say. "I've got to get all this piece sown by the end of the week," he said. "You mean before full moon?" I queried, and he stared.

"Who taught you that?" I asked him.

"Me father," he replied, in the vernacular, "a master-gardener ever anybody see."

"And who taught him?" I enquired.

"His father," he replied, "time I was young, folk took notice o' th' moon, just like th' rabbits an' the rats do."

He referred here to the practice of rats and rabbits to leave overcrowded quarters by night when the moon is at the full; but this is clearly another matter altogether and I only mention it as an exam-

ple of the fashion in which the moon enters into the countryman's field of observation. He knows at least that the moon has its influence on domestic animals, on wild life, on fruit and on flowers, while his sophisticated town cousin passes all these things by.

#### A COLLECTION OF RECORDS

When we turn to the garden and the farm, a collection of records is available to establish the importance of the Moon factor. Frau Kolisko's series, including both fruit and flowers, is of amazing interest and its publication led to South American growers sending startling details of the effect of lunar planting on maize and cocos palm. Maize must appeal most to the South American growers, but for the English gardener she has collected results of the growth of various kinds of *brassicæ*, tomatoes, radishes, beetroot, carrots, kohlrabi and pot-herbs. Her conclusion with regard to roots was that "new moon" plants tend to woodiness, and that if "full moon" effects were too strong, the root crop would tend to rot. Here at once one sees the need for further and prolonged experiment, and it is satisfactory to learn that such experiments are still in the making. While the few who have sufficient development to contact the etheric and astral planes, can add very considerably to knowledge and can even guide their brethren whose equipment is



smaller, the rank and file of us can perform solid service by planting on waning and waxing moon, and transplanting in accordance with the indications given, and checking and recording results. They can also serve a singularly useful purpose by making a comparison of results of planting at what for convenience may be called right times and wrong times, on different soil, *i.e.*, on soil that has been subjected to treatment with mineral dressings and soil that has been preserved from such contamination and has had its natural forces preserved by compost.

On my own land, where I use nothing but vegetable compost with farmyard manure, there is every reason to say that moon planting answers to the theories; but Frau Kolisko in her experiments discovered that growth was not so satisfactory on mineralized land as it was on clean soil. It would be very interesting to learn whether development is retarded by minerals, or whether plants show any signs of deterioration; Mrs. Miret's experiments tend in this direction. Against clean cultivation immense vested interests are arrayed and progress must be slow. I am content to be the laughing-stock of those who know that the popular way is always the right way; but I was encouraged when the head of an Agricultural College came to see me last year and said:

"When I came here first I made up my mind that you could never raise crops on the sand and gravel of your upland here. How have you managed to get such good results?" I explained and he was definitely interested—*experto crede*.

It is a very dangerous thing to commercialize food-production over-much. The primary relation between God and man is bound up in the capacity of Mother Earth to support the children on her bosom. It is well that we should study every aspect of this question, remembering Dr. Steiner's warning to the effect that "the day may come when mankind will starve in the midst of plenty."

#### TWO FACTS ESTABLISHED

There is evidence from many quarters that efforts are being made by some of those who possess what is sometimes called extra-sensory perception, to come nearer to the forces that affect the health of the earth and the growth of the food by which we live. Today, so far as one can see, the tangible results, *i.e.*, those that can reach the intelligent but unsophisticated layman, go to reveal two facts. The first is that lunar periods have a very definite effect upon growth rate and development; secondly, that the mating of the vegetable with the mineral is detrimental to the former and reacts disadvantageously upon man as well. Witness the crop of new diseases in man

and beast that have followed in the wake of "get rich quick" farming. Against these scanty results we can set the fact that research is a matter of the past few years, and that already responsible people in charge of food-production are watching the situation with interest not free from anxiety. Recently, at the Farmer's Club in London, a speaker touched the fringe of the subject before an audience of hard-headed men who have a thoroughly conservative aversion from new ideas.

One hears, on many sides, of men and women who in the ordering of their own private gardens and orchards, grow clean food and follow the lunar periods carefully, and are equally careful to refrain from discussing their own beliefs lest they incur the ridicule of their friends. Even today, to admit a belief in any force that has not been weighed in the balance of the scientists and won acceptance, is to risk the label of "crank" or "faddist." In this connection I like to recall an incident at a London dinner-table many years ago.

#### A DIGRESSION

My hostess, who administered a considerable estate in the country, on behalf of her son, a minor, took great interest in her tenants, and was saying how she was troubled by their belief in what she called "superstition." "Only the other day," she remarked, "I learned

that the mother of quite a large family of young children, found them suffering from whooping-cough. She kept them from school and was trying a remedy prescribed by the person they call the Wise Woman. She had told the mother to get a couple of nuts of garlic, cut them in thin slices and make all her children put them inside their socks."

There was a fairly general laugh and then one of the guests, a very wise, grey-haired, Harley-St. specialist, said: "One moment. I must tell you that it was an admirable prescription. If I had young children suffering from whooping-cough, I would prescribe garlic, though not perhaps in that form."

He went on to quote two old writers, one being the poet Horace, who said that garlic was only fit for the worst criminals; and the other an old English herbalist, who declared that if he had to set out the virtues of garlic, words and space would fail him—and then proceeded to deal with them in detail. He may have agreed with the wise Culpeper, who wrote: "Let it be taken inwardly with great moderation; outwardly you may make more hold with it." I gathered that the speaker's sympathies were with the second opinion rather than the first, though he admitted that he would rather put garlic in his socks than in his mouth.

But this is a digression. . .

# THEOSOPHY IS THE NEXT STEP . . .

## IS IT FOR SCIENCE ?

**T**HEOSOPHY presents a general theory that the reality of existence is not on the physical plane, but is the core of the invisible forces that moulds the outward aspects of visible and tangible things. Modern thought in physics moves definitely in this direction, but Theosophy, with its elaborate and ordered schemes of the planes of nature, and of the bodies or vehicles of man, presents hypotheses far beyond the present findings of science, which are likely to suggest lines of research only if they are accepted as worthy of examination.

Although Theosophy has undoubtedly something to offer to science and may seem to us to be the next step for science, we can scarcely be surprised if science fails to value occult theories quite as highly as we do ourselves. Science is busy with its own affairs and will not turn aside into unfamiliar paths unless they are not too far removed from ideas and methods already known,—the next step?—and seem to promise definite results.

The human mind cannot easily bridge a big chasm in understanding, but it can make long journeys with short steps. There are many phenomena that we recognize and utilize but do not fully understand—electricity, for instance. These are island-ideas separated from the mainland of the mind, which can be said to understand any subject only when a causeway of dry land extends between, upon which

the pedestrian mind may plant short steps of proven facts, to connect the isolated fact of experience to the mind, or to permit the mind to expand and take possession of the new territory.

It is no use for the occultist to present science with such isolated facts without the causeway of proof. Science is too busy enlarging the whole coastline of research to look up and see the separated islands of occult theory which Theosophy can see, but which cannot yet be connected up by any demonstration acceptable to science. Although a few eminent scientists have dealt with occultism and have fearlessly published their results, and directed attention to the scientific records of the ancients, these have received no serious attention from the body of organized science. These scientists have rather lost caste with their fellows than gained respect for knowledge too far from the familiar and safe to be trusted.

Theosophy, whether as occultism or religion, is the application of the same experimental methods as those used in objective science to realms of nature not usually or easily perceptible to man by means of his senses and instruments. But although there is an extensive literature of experimental knowledge derived from ancient writings and modern clairvoyant research, the statements of fact found therein are not readily verifiable. We may know (or believe) that visible effects of invisible causes actually do come about, but because of the lack of

certainty about the invisible causes, and the time often elapsing between cause and effect, the mind of the physical scientist trained to look for visible effects from visible causes within a few hours does not easily adapt itself to the conditions of the occult sciences, where results may be long delayed, and where conditions, so subtle as to be unrecognized as essential, may be lacking when a repeat experiment is attempted.

The biological sciences, like psychology and healing, are probably in the best position to accept and consider the theories of occultism because in these fields it is admitted that results may develop slowly. But in the physical sciences, although the planes of nature may be a good ground for hypotheses, and although we may suspect that science has contacted these invisible realms obscurely in its cosmic rays, their particles and its heavy-side layers, occultism has not yet developed any certain knowledge on such points, still less has it any stock of test experiments repeatable at will.

It may be that the quanta of light and the electron, exhibiting both particulate and wave properties, may be explicable by the occult statement that the atom of one plane appears as a force on a lower plane, but we are not in any position to demonstrate this. It therefore seems that Theosophy is not the next step in the physical sciences, and will not be until these deficiencies shall have been overcome. With regard to repeatable demonstrations, it is a fact that spiritualism is in a better position than the more philosophical Theosophy.

There is room for some serious work for a group of students to collect all the

published scientific results which have any bearing upon the occult planes of nature and to study them speculatively and intuitionally, and, if possible, mathematically and with the aid of clairvoyants. But the probability is that no great results will be obtained without long continued efforts. And certainly no approach to science should be made until results have been obtained that fulfil the condition that they can be demonstrated at will under good conditions.

We cannot expect science, busy with its own theories, to grope amongst the obscurities of our literature for references to those states of matter to help in its investigations. We must translate our literature into a language—preferably of experimental results, or, maybe, mathematics—which the scientist will find intelligible and interesting. (This is, perhaps, one of the most important lines of work of the Theosophical Research Centre, and one in which a good beginning has been made in the publications of that young and energetic body of earnest students.)

To sum up, we may conclude that while Theosophy can be the next step in the life-sciences, wherein we have some well qualified workers who are demonstrating results, it is premature to offer anything yet in the purely physical sciences. With a very few notable exceptions the knowledge of modern science, especially physics, by the average member of The Theosophical Society (and therefore by The Society as a whole) is comparatively small, so The Society is not in a position to approach the portals of science as an equal.

GERARD REILLY

# NOTES AND COMMENTS

## WHAT WOULD I DO IF I LIVED MY LIFE AGAIN?

THE following is Dr. Arundale's contribution to a series of articles, by prominent persons of India, appearing under the above title in *The Illustrated Weekly of India*, Bombay :

What would I do if I lived my life again? Well, knowing the truth of reincarnation, I know that I shall live again, although not this life over again—at least, I hope not. For what is the use of being just a gramophone record and not a very good record at that?

But I am not allowed flights of fancy into the future—much more interesting though these would be, and profitable. What would I do if I had to begin all over again, and could to some extent be the master of my fate?

Well, I should try to be born in India, for one can be much more Aryan in India than anywhere else, even though Herr Hitler does not seem to realize the fact. One can be much more civilized in India than in any other country in the world, except perhaps China.

But my difficulty would be the family into which to be born. It must be a very cultured family, a very Indian family, whether Hindu or Mussalman—preferably Hindu, for I must positively be a vegetarian. I am not particular about the caste, so long as the family is reasonably well-to-do, and religious in the noblest sense of the word—no rigidity, no narrowness, but

steeped in the great traditions of the faith to which the family belongs.

I must be educated at home, not in any of the utterly futile schools and colleges which in these days thwart so much the renaissance of India's soul. So in my family there must be fine people to educate me in the true spirit of education—to find my happiness in helping others, in learning how to create beautiful things with my hands and to sing and to play an instrument, in the study of a great classic language and of the arts and sciences, in knowing the science of my Self, that I am an immortal soul wending my own way to my glory and helping other immortal souls to wend their ways to their glories. To find my happiness, too, in simple living, in gracious living, in cultured living, in patriotic living, for I must love my India passionately.

I shall then hope my family will be well-to-do enough to enable me to devote myself to the service of my Motherland, and it need not be so very well-to-do to enable me so to do, for I shall be a devotee of the simple life, and little enough will be enough.

I shall then try to help all who are poor and weak, all who lead difficult lives, and all the animal-citizens of the Motherland, for I shall know that India's true freedom and her power to use it rightly absolutely depend upon the well-being of all her citizens—human and sub-human.

I shall not want to be a speaker, for there are far too many already, nor even

a writer. I shall want to be a worker who travels through the length and breadth of India summoning all to be proud of their great heritage and to live as Indians should.

I must know Samskr̥t or Arabic. I must know Hindustani. I must know my mother-tongue—I think I should rather like to be born in a warrior class of the Kshattriya type, whether Hindu or Mussalman, and I must fight for India, even fight the Indians themselves for India where I find that Indians are un-Indian.

[I must have the sense, too, to oppose the idea of India's isolation—I must have no fear of public opinion—or independence. India must, of course, be free, self-governed. But she has in these days the marvellous opportunity of joining with a number of nations to form a great Commonwealth of the East and West for the sake of world peace and world prosperity.]

As I so work, I must gather round me young men and women—I shall not marry, I shall have no time—to work with me and afterwards. I shall want to die at a ripe old age—so that I may have time to be a great source of inspiration to the younger generations which are coming after me—in my Āsrama somewhere near the Himālayas.

I shall then die honoured by those whose honour is worth having, and regretted by none, for it will be felt that I have lived well and that my spirit will live after me. G. S. A.

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## REFERRING TO THE MASTERS

Those who desire information concerning the role of the Masters M. and K.H. as religious functionaries, will find definite references in the following letters :

In Letter 61, *Letters from the Masters of the Wisdom*, 2nd Series, there is a letter to Mohini M. Chatterjee where he is instructed to translate the letter received into Bengali and forward it. In that letter the Master K.H. says : "I am forbidden by the rules of my Order to correspond with women." This is one of the rules of a Buddhist monk, and therefore He mentions that a letter sent to Him by a Bengali lady could not be received by Him though evidently He knew of its contents, for He promises protection to her and her husband. Those interested can read the full letter in the work quoted above.

The reference to the Master M. is brief. In Letter No. 80 in the same work, there is a brief note from the Master to Mr. W. H. Terry of Melbourne. This letter is signed :

Yours,

M.:

(mis)named the "Illustrious" by Mr. Sinnett, tho' I be but a poor Tibetan *Fakir*.

The word *Fakir* as used in North India is used solely for a "holy man," one who has definitely accepted certain vows of the religious life.

C. JINARĀJADĀSA

## BOOK REVIEWS

*The Mind-Changers*, by E. Douglas Hume. With a Foreword by H. R. H. Prince Christopher of Greece, and an Introduction by George Arliss. London, 1939. Pp. 341. Price 8/6 net.

Some of us, the ultra-moderns, are wont to look back upon the Victorian age as somewhat of a dark age, the medieval period of modern times, so to say. But such a judgment can only be passed when total ignorance blinds the eyes to what was thought and wrought by the "Great Victorians," of whom the Queen was so eminent a leader, not only in the field of practical politics, as the Ruler who made of her country a great Empire, but also in the field of humanistic thought, as, for example, shown by her pronouncement, on which the teachings of the book in review are based, that "no civilization can be called complete that does not include the proper treatment of animals."

And it is not a book of ideas only, it is a living book of people and their deeds as well, some with a direct relation to our younger brothers of the air, and the earth, and the waters, some without such, or with only a slight and remote, connection with the main subject. The book further shows how the thoughts and actions of these Great Victorians gradually changed the mind of the times—wherefore the title of the book—and so did ring in the truly modern times, of which we are too often unduly proud.

Queen Victoria's pronouncement or appeal for proper treatment of animals made in 1840, and her further activities in support of prevention of cruelty to them, were quite in a line with that other appeal for Universal Brotherhood, based on the unity of all life, made by those two Great Victorians who, thirty-five years later, became the founders of The Theosophical Society. And it is gratifying to see that this proclamation of the Oneness of all Life by Theosophy—a strange and unacceptable thought as it still seemed in early as well as later Victorian days, because of Christian Theism as opposed to Hindu Pantheism—nowadays has become a common property of the spirit of the age, proclaimed unblushingly and most naturally by not only the best philosophers and scientists, but by great artists and philanthropists as well. As a specimen I may give George Arliss's words in his "Introduction" to the book:

The following pages show the influence of the poets, philosophers, and scientists in the realization of the Oneness of Life and consequent brotherhood not only of mankind, but of all things created.

I would that, somehow or other, we might incorporate our kinship with our younger brothers into the First Object of our Society. On the ground of the principles of our Theosophical Science it belongs there. To limit the brotherhood idea to our humanity alone is taking away from the universality of our conceptions and strivings.

It is through our education in kindness for animals that we may learn to strengthen and deepen in kindness towards our fellow human beings, and so also gradually make war depart from amongst us. It is to such end, as a step in the education of mankind along the way of love and compassion, of truth and harmlessness (*ahimsā*), that I consider the book may help every earnest seeker after a greater, broader, more embracing truth than man's own self, and selfish ends.

As a more personal note about the author I may, I think, reveal that he "knew Colonel Olcott well, and was only prevented by his death from staying with him at Adyar." And the lines in his book which he has devoted to the President-Founder, emanating as they do from a non-Theosophist—so at least I presume—are on the whole worthy of the memory of the "Grand Old Man." It is a pity only that the Colonel's name has been consistently misspelt in the book. I quote the paragraph in full, with the Colonel's name rectified:

Among my own memories of a certain voyage through tropical seas, there stands out among those on board a large American, then over eighty, broken in health by illness and an accident, and on his way to die at Adyar.

This fatal voyage was made in November 1906. Colonel Olcott had previously caught a cold in Paris, and had on top of that a bad fall on board ship while crossing from New York to Genoa. He never entirely recovered from the shocks these accidents gave his system. Arrived at Adyar on 11th November, he lingered weakly on till he finally passed away on February 17th of the

next year. To continue with the author's story:

This bearded American would divulge nothing about his early distinguished history; but cared only to tell of his preaching of Buddhism to Indians and of how he had cured the sick by the laying on of his hands. He was interested to let all know that he had been a king five times over; although, next to his incarnation as the Emperor Asoka, he seemed to be most proud of his incarnation as Dundonald. With his stately air and dignified beard, Colonel Olcott certainly made an excellent representation of Asoka, the great Indian ruler, so ardent in practising and spreading the teachings of Gautama, and who, in his benefactions for the sick, did not forget to include hospitals for animals.

I am sure that the writer is wrong about the Dundonald incarnation. Meant is of course the British Admiral Sir William Cochrane, tenth Earl of Dundonald, who lived from 1775 to 1860, and therefore could not have been Colonel Olcott, who was born twenty-eight years before his death. In *The Lives of Alcyone* (II, 732) the Earl is known as quite another character, Deneb, while the Colonel is Ulysses.

There are moreover some weaknesses in the Earl's moral character, incompatible with the personality of either Asoka, or Henry Steel Olcott. It is true that the British Admiral was a very able and daring soldier, but his constant fault-finding with his superiors, and his doubtful speculations on the Stock Exchange, besides his ruthlessness, are traits of character which are entirely absent in the Indian King and the Theosophical President. Of his "inhuman" ruthlessness the following proof is well worth repeating, for the lesson it teaches:

During the Crimean War (1854-55) he revived his "secret war plan" for the



total destruction of an enemy's fleet, and offered to conduct in person an attack on Sevastopol and destroy it in a few hours without loss to the attacking force. This plan, the details of which have never been divulged, he had proposed so far back as 1811, and the committee which was then appointed to consider it reported on it as effective but inhuman" (*Enc. Britt.*, 11th ed., VIII, 677).

The consciences of the governments seem much less plagued with such humanitarian scruples nowadays! Instead of for the good, the moral progress of the nations seems to be heading for the bad and worse, till a similar catastrophe befall them as was the fate of the Atlantides. It seems only too true what H.P.B. said, that "Western civilization seems to develop military butchers rather than Buddhas" (*Lucifer*, October 1888, p. 91).

Finally, I should like to express my wonder if the author is by any chance related to A. O. Hume, the "Father of the National Congress" as he is sometimes called in India, and one of the early correspondents of the Master K. H., about whose interesting ancestorship I contributed a note in *THE THEOSOPHIST*, February 1937, p. 470.

A. J. H.

*Essentialism*, by A. E. Reed. 7 Park Lane, London W. 1. 1938. Pp. 479. Price 5sh. net.

In every way a remarkable book; in its initial anonymity, speedily broken by adverse press-criticism; in its outward make-up and style of printing, bringing essentialism to the brink of sensationalism; in its style of writing, short, pithy, paragraphic, and therefore strikingly suggestive but also apparently dogmatic though not intolerant; finally

in its underlying idealism and mysticism, giving to its practical materialism the right background and perspective.

I should very much like to quote many striking observations from the pages where this deeper undercurrent comes to the surface, but space permits me only one example. Here is something about "*the perfect physical state* of man, rhythmic with unbroken harmony of mind—before that state is attained disease of Body, dis-ease of Mind, and the disturbed vibrations of man's Psychic Being must be overcome and extinguished—in that state the physical organs will have become so rarefied, so purified, so refined that disintegration will be impossible—parting of the physical from the psychical will be at WILL, and will take the form of dematerialization and rematerialization at WILL—in the day of coming evolution the flesh will be destructible or indestructible, at the personal will of the inhabitant—the superfine evolution of the 'saviours' have shown this to be to them an ordinary procedure—*all* mortal beings must reach that state before unison with the Highest Forces can be in the *perfected* state of harmony—that schism of the Eternal Entity, which is MAN, will have the power to leave his physical body and traverse the spheres on veritable 'wings of light,' at *will*—to the eternal music of the stars he will encompass the cosmos, creating for himself other forms, other conditions, as in very truth he, and he *alone*, created the earth." Is it not extraordinarily remarkable and a sign of the times that such a visionary mystical philosophy should be made the basis of "a practical economic system

specifically designed to meet the problems of modern production, marketing, finance" ?

*Essentialism* is not only a book, or a philosophy, the writer strives to make it an organized movement, by its converted devotees, for the material and spiritual liberation of mankind in all the aspects of human activity. The scheme is too vast to be mentioned here in all its details. But the book is certainly worth reading and dipping into more deeply here and there.

A. J. H.

### ADYAR PUBLICATIONS

*Where Theosophy and Science Meet*, a Stimulus to Modern Thought. A collective work, edited by D.D. Kanga, I. E. S. (retired). Part III : God, from Humanity to Divinity. The Adyar Library Association, 1939. Demy 8vo, pp. xx+260. 25 illustrations. Price Rs. 2/4.

Three-fourths of the way, on which Professor Kanga set out three years ago, have now been traversed, and the goal is in view. Before the end of this year we may expect the completion of the great undertaking—a four-volume survey of the points of contact between the scientific aspect of Theosophy and the theosophic aspect of Science. It goes of course without saying that such a task nowadays can hardly be achieved by one man single-handed, if only for the fact that, like the body of Osiris in the Egyptian myth, science in these days has by the Typhon of specialization, become divided into a multitude of separate parts, the connections between which, even the mere marks of

their once having composed a living whole, have often got lost to sight. Aided, however, by an able and disinterested body of men and women, who placed the interests of truth above personal considerations, the Editor has been able to gather the parts, and practically finish this arduous task.

Of the different branches of Science and Theosophy, Geology, Archæology, Symbology, and Physics, Chemistry, Mathematics, Biology, Mineralogy, have been disposed of in the first two volumes, dealing with "Nature" and "Man" respectively. The present Part III having "God" for its subject, deals with Physiology, Mythology, Anthropology, Philosophy, Psychology, while the last volume will be devoted to some "practical applications" of both Science and Theosophy, such as Research-work, Medicine, Astrology, Law, Politics, Education, Art.

I have given this complete list of subjects so as to enable the reader to judge for himself the all-embracing scheme of the book, and thereby to convince him of the desirability for every serious student, who has more "universal" than "special" interests, to see that the complete set of four volumes appears on his bookshelves. The price of Rs. 2-4 per volume is indeed very low for what the book offers in outward make-up as well as in inner contents.

It is not for me to criticize the different contributions to this volume. That is specialists' work. But the names of the contributors—Dr. Brosse, Prof. Marcault, Miss Pinchin, Capt. Pape, Prof. Atreya, Dr. Bendit, S'rī Vishwanatha Keskar—besides the

Editor's watchful eye, are a sufficient guarantee of good work done in a good cause, as part of the Campaign for Understanding inaugurated by the President: understanding of the World we live in, understanding of the Supreme Cause from which it springs, understanding of our own Place in it and Way towards that Cause, understanding of some practical problems connected with that Place and Way.

I do not know if I am divulging a secret, but I feel it incumbent upon me as reviewer of this book to further state that the entire costs of the Series, which are not small, are borne by the Editor himself, and that whatever profit the sale of it may make goes to the Adyar Library Association. I therefore would fain enjoin on every one who financially is able to do so to support this laudable undertaking by buying more than one copy for distribution among friends, among public libraries, and among other similar institutions, which may thus contribute to the spread of universal understanding.

A. J. H.

*The New Humanity of Intuition*, by C. Jinarājādāsa, published by the Theosophical Publishing House, Adyar, Madras, India, 1938. Price: India Rs. 2-4; overseas 3s. 6d.

The fear of a great world war, more terrible and destructive than the War of 1914-1918, is with us. The threat to our great western civilization, built up mainly on the basis of the discoveries and inventions of science, is not yet past. But the basis of this civilization does not seem to be built on a solid rock. This scientific civilization carries

within it the germs of disintegration and destruction. Considering the crisis upon crisis through which the world has passed recently and is still passing, it seems to be on the verge of a terrific war which, if precipitated, would bring untold misery and suffering, and set back the hand of progress by centuries. What the underlying causes are of the present sad state of the world, how this state could be changed, and a better and happier world ushered in, is shown by the author in his own unique way in the book under review.

First is given a masterly survey of the present situation, going deep into the causes which have brought about the unenviable condition in which the world finds itself today; then Mr. Jinarājādāsa suggests a solution to remedy this unfortunate state of affairs, which is worth a serious thought by all who are interested in the welfare of humanity. After discussing the question from different points of view, scientific, economic, political, and illustrating his arguments with a number of telling examples and illuminating stories, the author like a far-seeing sage says that what is wanted to solve the most complicated problems confronting a panicky, fear-ridden humanity is not any more scientific discoveries and inventions, not any more economic and political institutions—there are already so many of them both and they have failed so far to help to bring about a solution—but what is wanted is a new type of men who would solve these problems in their own unique ways. This new type, the author calls "The New Humanity of Intuition" which is the title of the book

and also the title of its first chapter. The variety of viewpoints from which the central theme is discussed could be gauged from the titles of the chapters: (1) The New Humanity of Intuition; (2) Theosophy and the Destiny of Humanity; (3) Science and the Divine Mind; (4) The Principle of Beauty; (5) God's Agents—the Children; (6) The Religion and Philanthropy of Freemasonry; and (7) Theosophy and Culture.

There is a spirit of sweet reasonableness running through them all. The reader in a winning way is made to see for himself that man has passed through different stages of evolution corresponding to different levels of consciousness—physical, emotional, mental—and that the time has now arrived to pass beyond the mental stage to that of intuition. The most important point the author brings out, the new viewpoint which he desires to place before the world, is that intelligence which is the sole instrument used for discovery in science has been found to be inadequate to tackle some of the most difficult problems of the present day; that intelligence which was supposed to be absolute is not so in reality, and that there are other faculties in man beyond the mind, as, for instance, intuition which requires to be awakened if man wishes to see the birth of a New Era. The recognition of the intuition as an instrument of research for the discovery of truth is becoming more and more urgent. This does not mean that the method of intelligence used by the orthodox scientist is to be replaced by the new method. In the words of the author, "the method of intelligence is absolutely necessary, yet the report of

intelligence must be supplemented by the report of intuition." Ways and means are shown how this new faculty, which is the characteristic of the new type of humanity, can be awakened and developed. Both theoretical knowledge and practical instructions are beautifully blended together in each lecture-article, and as one reads one feels transported into a new world, refreshed and strengthened, anxious to mould one's life in the light of the new teachings given and to play one's rightful part in the drama of evolution.

D. D. K.

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 he sends out darts of fire which s~~etch~~ <sup>etch</sup> ~~burn~~ <sup>burn</sup>  
 & burn the skin <sup>of you</sup> ~~upon you~~ <sup>upon you</sup> with eyes you  
 looks at you with from his evil red eyes  
 with a menacing leer you cannot escape  
 from the embrace of his arms no clucking  
 fungus & he is slowly drowning you  
 into his embrace & your inability is  
 being slowly squeezed out of you you are limp

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the good angel slutches but his hands towards him he  
 says he'd create real he cannot harm you I am will protect you stand up  
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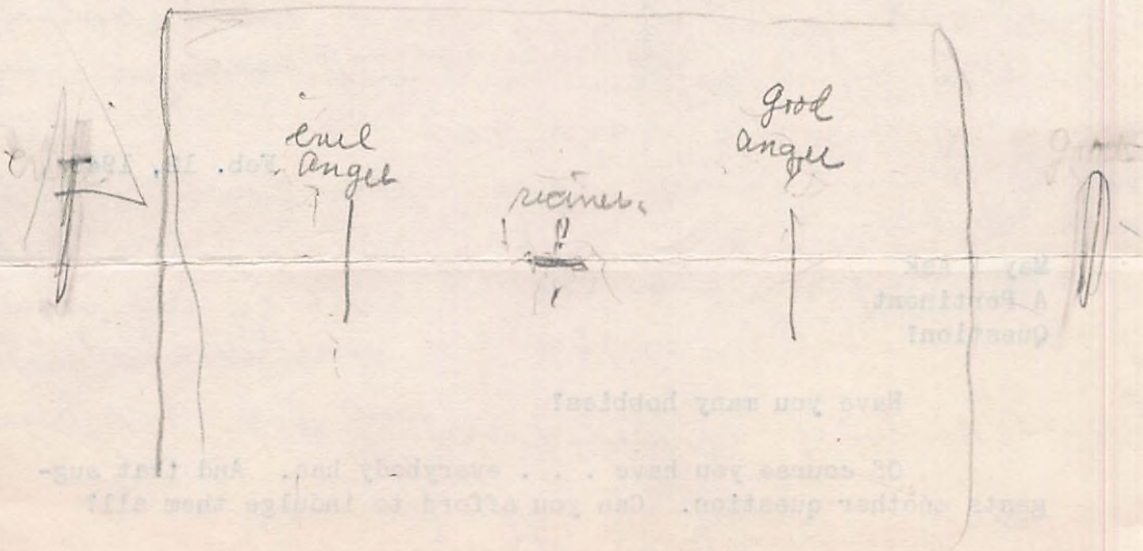
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the man turns his face to the angel of light he  
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 Oh & pushes & slugs out at  
 creature sends him back to  
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