

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

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THE WILL OF THE HIERARCHY
IN THE WORLD G. S. ARUNDALE

CHINA CHANGES A. F. KNUDSEN

HOW THE MANU USED JAPAN
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H. P. BLAVATSKY DEVELOPS
HER WILL JOSEPHINE RANSOM

REFLECTIONS ON THE SECRET
DOCTRINE G. S. ARUNDALE

THE FAITH OF THE ARTIST
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OCCULT INVESTIGATIONS
C. JINARAJADASA

THE BEAUTY OF PLANETARY
INFLUENCES ESME SWAINSON

THE WORLD'S DIRE NEED FOR A SCIENTIST
MANIFESTO BHAGAVAN DAS

The Inner Government of the World

Behind all that we call "powers" in this world are the superhuman Rulers, the superhuman Teachers, the superhuman Powers—intellectual, mental emotional, passional, material—that play their part in the building up of the world. Those are at the back of all the great religions. Those are They whom all nations have recognized. They are sometimes called, as in India, Rishis; sometimes they are called Sages; sometimes Prophets of the highest range. And They are ever at work to bring human wills into consonance with the divine by helping them, by inspiring them, by holding before them mighty ideals. They are the true Rulers and the true Teachers; They the real Powers that guide our world in evolution.

ANNIE BESANT

THE THEOSOPHIST

(With which is incorporated LUCIFER)

A MAGAZINE OF BROTHERHOOD, THE ETERNAL WISDOM, AND OCCULT RESEARCH

Editor: George S. Arundale

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

A Different Point of View

I think the outstanding characteristic of the Adept, perhaps, as compared with ourselves, is that He looks upon everything from an absolutely different point of view. There is nothing in Him whatever of the thought of self, nothing of a thought or feeling for self, and His only motive is the motive of helping forward evolution, of working in harmony with the Logos who directs that evolution.

C. W. LEADBEATER



On the Watch-Tower

BY THE EDITOR

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

The Lotus of Theosophy

WE talk so much about freedom in these days, so much about the urgent need for breaking all chains of enslavements, about being free to be, to think, to feel, to speak, to do, and yet—so often, when we free ourselves from one enslavement, or think we are so freeing ourselves, in fact we are but exchanging one enslavement for another, one tyranny for another. Becoming different, we allow ourselves to be caught in an illusion of freedom, for we cast off old shackles, or think we do, and do not yet perceive that new shackles are gathering round about us.

We do not yet realize that we must give our lives their own mean-

ing and their own values, and that we must discover these within, asleep as many of them may be, though the awakening may be facilitated through the intense living of an individuality outside us.

I have no doubt whatever that there is a Life outside which we cannot, nor do we, live. We are inherent in that Life. We are expressions of it. We cannot express that which is outside this Life, for the simple reason that it would be unnatural for us so to do, beyond our own nature itself. But within that Life we can express its infinite Rainbow of Sound, of Colour, of Form, and each one of us is magnificently unique, a One without a Second of identical expression.

I verily believe that there is a Universal Theosophy, an ultimate Science of the Divine Wisdom, outside which there is no religion, nor philosophy, nor science. But I verily believe no less that even the magnificent aspect of that Theosophy, which Theosophists of the modern world call Theosophy, and which finds description in what I call "classic Theosophical literature," is but one single petal of the vast Lotus of Theosophy which is the whole of the Goodness of the Majesty of God.

A Petal has been disclosed to us. We see how glorious it is, how perfect it is, and in it we perceive, by Divine Grace, the very whole of the Mystery Flower of which it is a shooting flame. Verily does it contain within itself the essence of the Lotus, the fragrance of the Lotus, the form of the Lotus—within it is the life of the Lotus. And to us, so rightly, it is the Lotus Flower of the Divine Wisdom of God.

And yet it is but a petal. And the Lotus of God, of Eternal Life, is myriad-petalled. Our very Universe itself is but a petal of a Cosmic Lotus, enfolding a Solar System, and the Solar System itself is but a petal. . . .

* * *

Heights to Conquer

We have had revealed to us a fragment of the Divine Wisdom, a form of it, an aspect of it. Within that very fragment are truths other than those with which we are comparatively familiar.

With what are we concerned? Is the revelation enough for us? Is it all for us? Is it perchance

all for the whole world? Is it a perfect, an ultimate, revelation?

We may well be deeply grateful for the revelation, as for any other revelation coming from any heights, be these the heights of a man or of a God.

But however splendid these heights may be seen to be, be they the heights of a faith, of a philosophy, of a science, of a person, the vision of their glory is but to cry out to us that there are heights within ourselves which we must climb, which we must challenge, which we must conquer.

"Seek ye the heights within you," declare these heights without. "Know yourselves to be plains, and valleys, and hills, and mountains, and ranges of mountains, of summits supreme, yea even hells which lift you up into your heavens . . . Know yourselves to be Moons and Suns and Stars, and all that is more even than these . . ." Thus tells you the Divine Wisdom, the Theosophy of all Theosophies, the Truth within all truths and within all so-called falsehoods too.

* * *

The Kingdom of the Self

Not a single word is uttered in Theosophy for which your acceptance is desired, far less demanded. Not a single idea is placed upon an altar that you may worship it. Nowhere are you asked so to spread Theosophy that others shall incline before it. Nowhere is there one single doctrine or dogma or form of orthodoxy in any true presentation of Theosophy.

You are not asked to believe, nor are you asked to accept. It is hoped you will study. And it is

eagerly wished that through such study you shall come to beautiful, inspiring, tremendous, conclusions about yourself, conclusions which ardently satisfy you from the point of view of the widest possible vision of your eternal Self, yet which stir in you nothing less than a Divine discontent with yourself as you are, and a laughing, happy, resistless determination to achieve that More of which, with the aid of a Theosophy, you have caught a stirring glimpse.

You yourself are a Theosophy. You are a world. You are a God. You are a Truth. The kingdom of yourself is round about you. It is yours. And all that any individual can do, any religion, any philosophy, any science, is to call your attention to your own essential kingship, to say to you: "You *can*," and to speed you on your way of self-discovery.

* * *

The Book of Books

For what purposes was *The Secret Doctrine* written, that Book of all books? To set before you descriptions which you must take as facts, at least believe, and make into a pack of cards with which to play a game of life, using them as a beginner might play the game of bridge, having carefully learned the rules, or perhaps observing them as an animal might perform tricks taught him by his trainer, having no knowledge of their real meaning?

The Secret Doctrine was written by Those who knew its statements to be true, but who did not want you to believe them to be true, but to find out for yourself whether they are true or not, and perchance

even to make of some of the statements use other than that to which they were put in the book itself.

Build your own lives with your own bricks and according to your own plans. Theosophy may tell you that such and such is the standard Plan, and that here and there are the best bricks to use. Maybe you yourself will in due course find that that Plan is indeed true, and that there is no other Plan. Maybe you yourself will in due course find that Theosophy knows where the best bricks are. You want the best bricks and the best Plan. Theosophy has them.

* * *

Building to a Plan

But maybe also the Plan, as at present set forth in Theosophy, is not complete, could not be complete, because it can be understood by us only in its incompleteness. Maybe, too, there are other bricks as well as those recommended. Personally, I believe that this is so. And I still more believe that there can be no Plan for any one of us which is not a Plan that he fashions out of his own living, and that there can be no bricks for any one of us that are not bricks of his own personal making.

Each one of us may look at the Plan revealed to us, and say how glorious it is. Each one of us may examine the bricks and delight in their obvious perfection. We may say that we know the Plan to be really ours, the bricks to be such as we wish we ourselves could fashion.

But if there be Divine élan in us, a deep and unquenchable longing to be architects and builders of our own Houses of Being, then

we shall look to see if we cannot make a glorious Plan of ourselves, and fashion bricks worthy to be its material substance.

And we shall seek everywhere for that which shall help us to plan, to make and to build. We shall seek in religions, in philosophies, in all the sciences and the arts, in all modes of living, among all races and nations.

* * *

The Heavenly City

We shall seek among those who claim that they have discovered their own plans and their own bricks, among those who declare that they have yet to find, among those who will tell us there is nothing to find, and among those who are so eager to find but cannot.

Everywhere we shall seek, but not to use in blindness, neither in authority, but that we may add to ourselves from other selves, and add to other selves from ourselves, whenever there is happy occasion so to do.

"In My Father's House are many mansions"—the innumerable mansions not built by human hands which each son of God in every kingdom of nature is fashioning, building, brick by brick, from the material of every kingdom of nature, and according to the Plan of Himself as Man with which He journeyed forth from Heaven on His way to His own individual God-head.

And I am sure that each mansion has its own different individuality with which it helps to form the Heavenly City.

* * *

Soldiers in the Fight

But I am not for a moment saying that we may not up to a certain point experiment with the plans and building material of others, especially of one whom we recognize as further on the evolutionary pathway. I think we may do much building with the aid of the plans and the bricks of others. But sooner or later the time must come when we shall in some measure at least refashion our structure to suit those needs of ours which we have at last discovered. Until we know ourselves, we shall need the help of those who have discovered themselves. When we have discovered ourselves, we shall fashion a "mansion" in the splendour of that uniqueness with which at last we have come face to face. But even then we shall be grateful for help, which, far from dictating to us, far from imposing authority upon us, far from making invidious comparisons between one form of the Science of Life and another, will be but as a surrounding light, lighting us on our way, and not deflecting our steps to another.

I yield to none in my reverence for those whom I have found to be wiser than myself—and how many there are—and in some small way I think I have the spirit of a soldier, eager to receive and to obey all directions from such wiser friends as these, concerning service beyond my power to understand. I do indeed believe that the authority of the wise is so often the very salvation of the ignorant. I know that life is a veritable battlefield, I hope a Kurukshetra, and I am proud and happy to recognize my Generals and to serve under them

as I hope I should a physical plane superior in a righteous war.



Expanding Freedom

On the other hand, I find naught of this incompatible with my freedom, and as I work year after year in The Theosophical Society and for Theosophy, I find my freedom becoming stronger and my individuality richer, even though more than ever I am

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

But I find also that the occasions are rare indeed for the hearing of the Word of the Master, and rarer still for the receiving of what is called an "order."

The Masters know far better than ourselves how vital is self-dependence, how essential is the spirit of self-reliance, how imperative it is that we should seek for ourselves and make our own discoveries of Life's worthwhileness.

They know so well how each one of us must know his own Truth. There may be occasions for constant guidance, as in the case of our Society in its infancy and very early youth. Such guidance They gave most richly. Even now They watch over a Movement which is above all else Theirs. But we have over sixty years of acquaintance with Theosophy, and a Society which is virile. Let Them see what we can do with Theosophy and with Their Society standing on our own feet, engaging in our own quests, discovering our own truths,

enriching the world with our wealth, not alone with Theirs.



A Body of Idealists

I wonder if I shall be misunderstood, or regarded as undermining morality, if I suggest that in dealing with people, in judging them in so far as we have any duty so to do, in trying to help them, we must concern ourselves less with character, primarily, and more with any elements of aspiration which we may be able to discover.

Wherever there is a good intention of any kind, or some slight tendency to uplift, a step is taken towards heaven, even though it may not be long before it dies away. There is no hell at all which is paved with good intentions. Good intentions belong to heaven, and eventually get people there, even if they have to dwell in a hell or two on the way. A good intention, an aspiration, is a silver lining to any cloud of whatever darkness.

We who are members of The Theosophical Society do not claim to be a large number of good people, but we do believe we are a group of idealists, some of us practical, some of us visionaries, some of us just idealists—trying to keep ideals alive amidst the confusions of ordinary everyday life in the outer world. One or another of us may in parts lead a life which the world as a whole might not altogether approve, we may have our weaknesses as everybody else has his. We do not concern ourselves with our fellow-members' weaknesses, with their sins of commission or of omission, with the kind of personal lives they may

lead, but with their sincere belief in Universal Brotherhood as evidenced by their acceptance of the First Object of The Society, and with their sympathetic appreciation of the principles involved in the Second and Third Objects of The Society.

* * *

Strong for the Right

Each member of The Society has a code for himself, perhaps many codes, but no member, I think, has a code, or a number of codes, for other people, which he demands they should follow, or consider themselves damned. We do not judge in the way in which most people judge, even though we so often lay ourselves open to judgment. We seek to be strong for that which we consider to be the Right, and do not hesitate to point out conditions which seem to us to involve the flouting of our Right. We do not, however, by one single link loosen the chain of friendship which binds us to all living creatures.

I, for example, have felt it my duty to condemn the policies of Italy and other countries. I have done so quite emphatically, but also I hope with due courtesy. But so far as I am concerned, my ties with Italy, with Italy's greatness, with the Italian people, with my Italian fellow-members of The Theosophical Society, remained absolutely unaffected. I feel the more close to Italy as I have seemed, in the eyes of some, to have rendered her a great disservice. I can only give of my very best to any person, to any creature, to any faith, to any nation, to any race.

The Mighty Purpose of God

If I have prejudices, I am not aware of the fact, for I have spent most of my life in an effort to transmute them. I may be an Englishman, I may be a Christian, I may be a time-reflection of my Ego—poor old gentleman. I may be an individual with a large number of personal idiosyncrasies. But the purpose of this particular incarnation has been to see God everywhere without any exception, and to know that God is working His mighty Purpose out in all creatures of all kingdoms of nature, in every faith, in every nation, in every race.

I have most strenuously sought to perceive the nature of this intricate purpose, and to see my own place in it as one among the innumerable millions who constitute God's armies.

* * *

"I Must Speak My Word"

I feel I have a note to sound, and I try to sound it. I am perfectly clear that mine is not the only note, nor do I for a moment imagine that it is the note which has for the time being to prevail. I do not even imagine that it is the right note. But I do believe that it is a note which needs sounding, and that it is my dharma to sound it. So I do sound it as truly and as penetratingly as I can. It is a service I feel I have to offer, even though it may be incontinently rejected.

I must give my warning to Italy, even at the risk of seeming impertinent, and, what is worse than impertinent, seeming destructive of that very brotherhood to which I

am dedicated. I must give my warning to Germany, to Russia, to Japan. I believe that influences are at work in all these countries which themselves are disruptive of brotherhood. I must say so. I must not keep my opinions to myself. I must voice them, in all humility, in all courtesy, in all deference.

In India I have frequent occasion to express my views on the political situation, and I do so without fear or favour. I do not insist that I am right, and that those who differ from me are utterly wrong. But I must speak my word as best I can, and leave the mighty Lords of Destiny to use it and all the other words which are spoken from innumerable hearts and heads to Their own great purposes, if so be that any word can be used.

* * *

"The Secret Doctrine"

I wish to draw very special attention to a very important contribution to the literature about H. P. Blavatsky, from the pen of my esteemed colleague Mrs. Josephine Ransom, which will appear in the May and June issues of this journal. The subject matter relates to the way in which *The Secret Doctrine* was written, and is elaborately documented, partly from earlier writings on the subject and partly from The Society's archives.

The monograph will appear as part of the Adyar Edition of H.P.B.'s monumental work, so that every student may have available to him the actual setting of the book as he studies the extraordinary wealth of its material. But I think it wise to publish it also in

THE THEOSOPHIST so that it may have an even wider circle of readers.

One particularly important point becomes very clear, namely that the third volume is not at all the spurious work that some want it to be because they happen to dislike Dr. Besant and presumably also Mr. G. R. S. Mead, but is in fact part and parcel of H.P.B.'s own writings for *The Secret Doctrine*. One would have thought that Theosophists at least would be above such petty denunciation. But since a few are not, it is well that the very definite authenticity of the third volume is established and its inclusion in any authoritative edition of *The Secret Doctrine* a matter of course.

I may add that I am taking the necessary steps to preserve to The Society the copyright in *The Secret Doctrine*, so that as far as possible the danger of unauthoritative editions, editions of which H. P. Blavatsky would have disapproved, may be guarded against, and the general public as well as Theosophist students may be sure that H. P. Blavatsky is scrupulously honoured in all reproductions of her works which have the imprimatur of Adyar.

* * *

The S. P. R. Report

I must very heartily congratulate Mrs. Hastings on a most excellent piece of work she is undertaking in defence of H. P. Blavatsky. She has formed a group called "The Friends of Madame Blavatsky" with the following objective :

The aim of The Friends of Madame Blavatsky is to bring pressure on the

Society for Psychical Research to withdraw their Report that denounced her as an impostor. The S.P.R. produced no evidence that she was an impostor. The case, if tried today on the basis of that Report, would be thrown out by any of our Law Judges, if, indeed, a single Public Prosecutor could be found to present it. We intend to stir the world-public until educated people in every country begin to demand that justice shall be done. When that Report is withdrawn, then we shall be satisfied—*because* every new attack on Madame Blavatsky is based on that Report and, once it is withdrawn, there will be no more attacks for the good reason that no editor or publisher would look at one. Thereafter, we can leave the fame of H.P.B. to make its own way with a fair field before it.

The registration fee for The Friends of Madame Blavatsky will be only one shilling, so as to permit of the widest possible membership, but Members will subscribe as much more as they are able. Members of already existing Groups may, if they please, send a collective list through some selected person, with names, addresses and subscriptions; cards of membership will be sent individually. Donations to any amount, none too small or too large, may be sent. We shall need money for this campaign; for the best public lecturers, hire of halls, printing and advertisements, etc. We are now looking about for a London

Headquarters, and meanwhile, names and fees should be sent to: Mrs. Hastings, 4 Bedford Row, Worthing, Sussex, England.

Mrs. Hastings very rightly says:

There has been sufficient welcome shown to the Defence by groups and persons entirely independent of any Theosophical organization to prove that the consciousness of an injustice done is widespread. Indeed, we have received sympathy from quarters that might have been supposed to be rather antagonistic to H.P.B. But there is nothing that the human conscience condemns so intuitively as an injustice, and when such injustice has been wilfully repeated and aggravated and the friends of the victim boycotted and silenced, whereas the enemies be allowed full voice—at length, the cycle of redressment comes around, and help flows in from all sides.

Members of The Theosophical Society have always defended Madame Blavatsky, but have not in fact thought it necessary to agitate for the withdrawal of a Report which has always stood as self-condemned, and to which credence is no longer given by any thinking person. However, Mrs. Hastings is undoubtedly undertaking a very laudable mission, and I wish her all success. I hope there may be many members of The Theosophical Society who will give her support.

“Mr. Hodgson fell quite easily a victim to false evidence.”—THE MASTER K.H. in *The Mahatma Letters*.

The Will of the Hierarchy in the World

BY GEORGE S. ARUNDALE

*What is Their will for China, for India, for Germany? The President surveys the world situation and traces the influence of the Inner Government in outer movements in the West and in the East. He stresses the need for courageous leadership in democratic countries.*¹

The International Situation

IT might be useful to endeavour to see in the world situation generally, a reflection, however faint, of the will of the Elder Brethren at work. It is very difficult for the average Theosophist to detach himself from his surroundings. Most Theosophists are still to be nurtured by their surroundings, and by their own individual circumstances in particular, so that with all their Theosophy and the opening which it offers to the inner life, they still remain in a very real sense children living in the outer world and do not put their Theosophy into effective practical use. The result is that very many Theosophists are still swayed by public opinion when they ought to direct, lead, and guide it. They are still swayed by the views and opinions

¹ This vital study of the work of the Hierarchy is given pride of place over the scheduled article promised for this issue on "The Inner Government at Work." The President's article has immediate and topical interest. It is the substance of a talk which he gave at Adyar.

of their friends and by the particular karmic circumstances in which they live. They think that those circumstances are for their convenience, instead of realizing that those circumstances are to be built into powers.

We have very specially to think of the national and international situations, and to try to avoid the judgments passed upon these situations by the average individual. It is very difficult to enter deeply into the will of the Elder Brethren, because Their will is so remote from ours and so inconceivably more wise, that we have not yet in our emotional and mental equipment the wherewithal to fathom that depth. So we tend to continue the superficialities of our ordinary everyday judgments. We have to remember one important fact, that *all that takes place is within the will and the intention of the Hierarchy*; it takes place not only with Their acquiescence but as part of Their intention, even though it may be in fact supremely anti-theosophical.

The German "Strain"

If, for example, we think of Germany, there it is comparatively easy to see the will of the Elder Brethren at work. Looking at it all from an outer standpoint, we may notice atrocities, persecutions, what seems to be an increasing narrowness at work, so that it is as if Germany were receding, instead of growing. But from the point of view of the Elder Brethren, there are far more circumstances to take into consideration than those with which we usually cope, or with which we may come into contact.

The State for a couple of hundreds of years has been the dominant note in most parts of the world. In some countries that dominance has not prevented the individual from having his comparatively free place within the State. That is characteristic, for example, of Britain, of France, of the United States, and of some of the Scandinavian countries. The liberty of the individual is sought to be harmonized with the strength of the State, so that while the State is perhaps in many ways a dominant note, it has in it as its strength the freedom of the individuals composing it. That is one stream of life.

But another stream of life is the German stream, and yet another is the Italian stream. The German stream is what is called the totalitarian State, that is to say a Race State and not a frontiered State. While Germany is not a race—in fact it is made up of a considerable number of elements, distinctly complex in nature, yet there is a desire on the part of the German leaders, in some measure influenced by the

Hierarchy, to specialize in what we have to call, for want of a better word, a German "strain." And in an intensification of a German strain, there are the inevitable atrocities and persecutions.

East and West

You cannot have an intervention of the Elder Brethren without a tremendous reaction. If any nation is moving in a certain direction under the will of the Hierarchy, there must be a very great reaction, and that reaction you will see everywhere. You notice it particularly in the East, because, as you will remember, Dr. Besant told us¹ the *Manu* of the Fifth Race had to have the co-operation of the *Manu* of the Fourth Race in trying to adjust the relationship between the West and the East. India was not available for that adjustment—she is not even now—and the country that was available was Japan. So Japan has been used by the Fifth Race *Manu*, with the co-operation of the *Manu* of the Fourth, for an emphasis on the East in order to adjust the emphasis of the West.

Now any such intervention on the part of such Personages must, as I said, produce reactions. That is one of the reasons why the average Theosophist does not much come into contact with the Masters, because so many weaknesses would be intensified, however much the qualities would be strengthened. The average individual does not realize that while on the one hand he would be most thankful for some notice from the Elder Brethren, if such notice is bestowed upon him

¹ *The Inner Government of the World*, by Annie Besant, p. 34, et seq.

the whole of him is vitalized, not just a small portion. So whatever he may receive will flow throughout the whole of his consciousness and vitalize the weaknesses as well as the strengths, and the question always is as to the power the individual has over his weaknesses. In ninety-nine cases out of a hundred, the average individual has not the power that will enable him to stand the strain of the intensification of the weakness, even with the intensification of the qualities and the blessing which the Masters will confer.

Renaissance in China

You find Japan still under the influence of the mighty contacts it received prior to the Russo-Japanese War, and there is this spirit of aggressiveness which you notice exemplified in its attack upon China. Not that the attack on China is without its value. It is obvious how terrible that attack is from one point of view, but it will probably be able to be utilized with all its atrocities and horrors by the Elder Brethren in stimulating the "China strain," just as the German strain is being stimulated at the present time. It is probable that there will be a renaissance in the real China, because such a renaissance is vitally needed for the resuscitation of the whole of the East.

The West is going too far. It has been time for long that the East should take its equal place. That is the will of the Elder Brethren, and that is why Dr. Besant spent the finest years of her life in the endeavour to vitalize India, the particular parish over

which she was placed in charge—the greatest Indian of all Indians.

The Real Germany

We, therefore, who are Theosophists have very specially the duty, so far as Germany is concerned, of endeavouring to understand the splendour of the German strain and endeavouring to emphasize it. The special splendour of the German strain from the point of view of the needs of the modern world lies in the spirit of adventure, of mysticism, and generally of what one might call *quest*. All her greatest philosophers have been more splendidly adventurous for the most part than the philosophers of any other country. Her musicians have come nearer to the eternal music, nearer to the music which is in heaven, than any other musicians throughout the world, except the Indian musician. But then, if I am rightly informed, the Indian musician must largely rely upon the great traditions which have come down from time immemorial, even though he may ring upon those great traditions the improvisations of his individual nature, which he does far more magnificently than is done in the West. In many ways Indian music is far in advance of western music, and there is a widespread spirit of originality which is non-existent in the West. But in Germany you have these venturings forth.

It is a matter of time if the experiment is to be successful at all. If only you can help to adjust this intensification of the Volk spirit, as it is called in Germany, if you can only adjust that to the Real, instead of suffering it to be

prostituted to the unreal, as it is at the present time, an immense service can be rendered to Germany. She has made great mistakes, because humanity is very often non-human—to be really human would be far more splendid. Yet at the same time we Theosophists can do much to show our appreciation of Germany by emphasizing what is the heart, the essence, the life's blood of the German strain, in so far as we can talk of a German strain at all.

The Jews

Of course there is the persecution of the Jews to be thought of. That was one of Germany's greatest mistakes. On the other hand that too can be utilized by the Elder Brethren; however much it may and should be emphatically deprecated by us, it can be used by the Elder Brethren. The Jews have not yet come into their own, and they have to be, if necessary, coerced. In the meantime they are being thrown out into the whole world, for what is Germany's loss is indeed the whole world's gain. The fact that so many of the finest Jews of Germany have found their home in the United States of America is distinctly significant. So one wants to look deeply into the German situation and see how the Elder Brethren will use what is there.

The Spirit Working in Russia

It is exactly the same with Russia. I am very strongly brought to book by the General Secretary of the Russian Section outside Russia for saying in the *International Year Book* all kinds of nice

things about Russia. It is my intention to make that book an appreciation of all countries irrespective of their Governments, irrespective of the mistakes they may make or the atrocities they may commit. While, of course, one sees to the full the evils of the Russian Government, as one sees the evils of the German Government, and as one could see equally the evils of the British or any other Government you can name, at the same time there is something at work in Russia far greater than any of these karmic adjustments which are taking place at the present time. One sees, as it were, a Russian strain quite evident.

I am hopeful myself that if we add the mysticism element in Russia to the mysticism element in Germany, and add both of these to the mysticism element in India, that then we may perceive the beginning of that counterpoise to the more material aspects of Science, which will become the beginning of man's being his own laboratory, instead of his having laboratories outside. He may go on with his outer laboratories and experiments, but Science, with the intensification of real mysticism, will begin to understand that everything a man can create, *that* he already is. For the finer investigations of Science he will have recourse not to the making of more delicate instruments—there must be a limit to that—but he will have recourse to himself as the eternal laboratory, out of which all things come, whether stars or planets or any kingdom of nature.

So one sees the Elder Brethren are gradually emphasizing certain

aspects in these countries for which a price has to be paid, but which are within the inevitable karma of the race or nation concerned.

Dictatorships

You hear much in the newspapers of what is called the Berlin-Rome axis, which is a very good phrase in a way—that axis between two capital cities around which revolves a certain policy. I do not think that we need have the slightest fear of such an axis, because Germany is essentially for a Race and Italy is essentially for a State, a Country. I do not believe that the race conception enters much into Italy, because she is self-contained, but a third of the German population at least reside outside Germany. I suppose there are about sixty millions in Germany, but the German strain is in about eighty millions of people. There is an idea of a totalitarian State outside the frontiers. I should think that an axis of that kind might very soon break.

Democracies

When you come to Britain, you really come to the United States and France as well. The Three to a large extent go together from one point of view. When I say "Britain," I mean the whole of the Empire, though the word "Commonwealth" is more pleasing to many. Here you have a real Democracy. In Germany and in Italy you have leadership, independent of, capable of riding rough-shod over, public opinion. That has its value, of course. Both Germany and Italy consider themselves essentially to be at war in the world. When there is war, there must

be generalship, and public opinion must be subordinated to the needs of the Fatherland.

Leadership

You have therefore that leadership very decisively. It is much more effective than any leadership we have in the United States or France or Britain. There is positive leadership, and our democratic countries are afraid of it. Germany and Italy can quickly bring things to the boiling point. We have to carry public opinion with us—they drag it after them, if there is any at all. With Great Britain, France, and the United States I should like to include also Holland and Belgium, but I was thinking of the Powers that tend to control the world's output of physical resources. There you have what we call democracy, and democracy is under a cloud at the present time, because we have no courageous leadership in the democratic field.

There was one once within the living memory of the younger among us in Britain—and that was Lloyd George. I have no hesitation in saying that he had a truer conception of the will of the Hierarchy than any other leader has had since Disraeli, who was an actual messenger of the Hierarchy with work to do. There is something about Lloyd George which makes you realize that unconsciously to himself, no doubt, he had in him the flair for true leadership, for inspiration, for taking up something which is *in extremis* and of giving it a tremendous revival. I am quite firmly convinced myself that Lloyd George won the War.

India Behind Time

We need that leadership, and we Theosophists have to see that we get it. That is our work. Similarly in India. India is not growing at her scheduled rate. One is, therefore, always on the lookout for those spurs and whips which shall hasten her on her real way. I am not oblivious of the fact that she has National Governments, nor that very good work is being done by those National Governments. What I do know is that the base, the essential foundations are not yet reached. India depends upon her essential, her living traditions, her great realities, which are ever flowing through the country, which either the people of a particular generation will or will not contact. Because you are an Indian, it does not mean that you are a true son of India, that you are imbued with the spirit of India. The spirit of India can dwell only in those who understand India's eternity. If only at the critical moment we had said, "We must build our education on the eternal foundations of this ancient land," and then had utilized anything in the way of self-supporting education as structure in the course of that building, we should be in a far better position than we are at the present time.

A New Awakening

I am waiting for the Indian to come forth who will reincarnate India's soul. I have always been hoping for one after another to stand up not as politicians but as

incarnating the soul of India as Dr. Besant incarnated it so perfectly. There was the truest Indian of us all. Because she was largely rejected by the Indian people, India must go through these trials and be awakened again. The National Consciousness is not very strong. It is much more provincial than national. But sooner or later India has to be awakened. The whole world cannot wait while India is playing about. The valves of the universal heart must be healthy and beat in unison. So far as you have opportunities to put them forth, you have to try to insist upon the fundamentals as Dr. Besant insisted upon them. You only have to read her books to know what you have to do, for she was the direct messenger of the Hierarchy.

The Stream of Progress

Perhaps I have said enough to suggest that there are deeper considerations that are evolving than those on the surface. Above all, remember that the judgment of public opinion is probably to a very large extent inaccurate, beside the point, and often inimical to the best interests, either of its own country or of the countries on which it passes its judgments. There is much which is going on at the present time with which you must come into contact and in which you can participate. Each one of you can participate in the stream appropriate to you and stem the tide of reaction and hasten the stream of progress.

China Changes

BY A. F. KNUDSEN

To the evolutionist the survival of China is a biological necessity. Japan is the instrument which is hastening China's "moral integration, political unification and mental articulation." When that is accomplished "the present incidence of Japan will die down." In what way may Theosophy help to restore equilibrium in East Asia?

China's Background

UNDOUBTEDLY the Revolution under Dr. Sun Yat Sen heralded the fact that China had begun to make the change that the world as a whole is now going through. That change is to bring an end to the starvation of the masses for the benefit of the few. The separation of any class prevents the growth of the whole Mass of Humanity; there must be no depressed class anywhere, for "the old order ceaseth."

One who knows China and the Chinese does not expect the inner urge or heart of China to change, for the national virtue is frugality, contentment, independence and diligence. On the whole the aim of the people is a clean social life; clear ideals of uprightness, of honour and of moral worth. The standard of womanly integrity and manly industry is in line with the ideals of the Noble Eight-fold Path of Gautama, with the mental and moral perspective of growth by reincarnation. This too is the stabilizer of the prehistoric Taoism, and the "Nine Dragons of Virtue" without which no man enters the inevitable Nirvana.

These backgrounds of the Chinese peoples make a natural blend of reliability and tenacity as a foundation that any western race might well envy. China is of the older race than the Aryan. She is the cream, the culmination, of the Fourth Root-Race. Under its Manu, the Lord Chen-chu-tze (or Chen-ru-se), the Fourth Root-Race has risen from the stage of the Patagonian or Bantu Negro through the Amerind, the Malay, the Turanian to "China." "Mongolian" is a fair term to designate collectively the type of inter-related humanity now in East Asia. It includes perforce the Japanese.

The future of East Asia, as the training-ground for all the great army of Egos that are now using, as tribesmen, all the semi-savage and semi-civilized lands, is thus of cosmic importance. China is the heart of this work. Here in China the Ego learns adjustment to the presence and the rights of others; their needs, ideas, temperaments, idiosyncracies, vagaries and credal stubbornness. China is fundamentally democratic. "Face" is but a way of standing for your

rights, your uniqueness, your equality, and acknowledging it in others. "Face-saving" is always mutual.

China is simple, not backward; naïve, not silly; tolerant, not weak, in her seemingly crude lower classes, in her social usages, superstitions, and traditional habits. When one has known them for sixty years, he finds them as fine and lovable a set of men as there is in the world. At first sight they are certainly not European, but only the European regrets this fact and its obvious stubbornness.

Four Great Civilizations

There are four racial Units now in the field. Each has a great past and a promise for the future. Man has just discovered that he is the future, and the Ego, the character, is the product. These four training-grounds for evolving Egos are: China for emotions; India for intellect; Europe for individual self-government and self-restraint; America (now only a nucleus however) will grow into the "New Race Type."¹ In this new race individual uniqueness will be an asset, the criterion of social worth.

Thus we see the survival of China is a biological and anthropological necessity—to the evolutionist. Unless wholly domineered, terrorized, exploited and trampled on by European violence, China will grow naturally into a great and new-old civilization. The seeds are there for the expert seedsman to recognize.

¹ See Capt. A. G. Pape's paper "Is there a New Race Type?" read before the Royal Society: also "The Mind of Primitive Man," by Prof. Boas of Columbia University, New York.

The present incidence of Japan will die down; what is left of Japan will take part in this future, for evolution is racial, not alone national. The greater includes the less.

East Asia's present efforts are thwarted by Japan in unadulterated selfishness and stupid cruelty, but China will survive, and all East Asia will go on her appointed way. Japan is surely the dose hastening China's moral integration, political unification, and mental articulation. Let Europe come to her senses and seek her integrity of soul, of culture, of moral worth. Both India and the United States of America seem to be busy enough setting things in order, self-consciously aware of a future finer Humanity.

These are four civilizations that, like four colleges of a university, will give each Ego the training which leads to the "perfecting of humanity." They are equal in value, being essential to the scheme as a whole; in each they are led by greater Egos who thereby make their own progress. From a tribal outlook men must now take the whole of mankind into account, for mutual benefit and success.

China's Awakening

China is now changing rapidly in every way; it is as if a new army of Egos has begun to incarnate there, or concentrate there. A clamour for change is heard everywhere—change in dress, in hats; a change in transport, roads and vehicles; in air-service, postal and telegraph speed and accuracy; in power, gas and steam and electricity.

So also the new national language is a vast improvement over the old "Mandarin." And superstitions, religions and education, even family and domestic and home affairs, freedom for the man, the woman and her child, are following suit. None of these are actually innovations, in principle. They are all expansions of their own old and time-tested principles in the science of social organization.

One great question remains—it cannot be answered in advance. That question is: Can the western Powers and western civilization in general, give China, and all Asia in fact, a chance to rebuild her own life in her own way, and as an expression of her own inspiration and in consonance with her own inimitable genius? For China knows her own needs and her own "Soul-Force." Can western commercialism be cured of its penchant for cannon as advertisement and salesmanship? Can the dozens of Church-Christianities refrain from harassing the Chinese mind with their illogical, un-philosophical and un-scientific creeds and quibbles?

A Sense of Balance

China needs bridges and chemistry and electricity, but Europe has no thought to offer in theology or in philosophy that was not first started in Asia. China cannot and will not stop changing. Would to God that Europe and America could face the inevitable change as intelligently, for these are changing too; it is a "changing world" this planet is, for changing is living. When katabolism and metabolism stop, we have a corpse to deal with. It is just possible that after the

misery, death, pestilence and famine that Europe is so ardently preparing for herself, some people will return to co-operation, human relationships and a respect for intelligence and reasonableness. China is distinctly pacifist, it is the West that has forced her to fight.

One of the great changes is China's republican effort. The decentralization of the past, where every province was autonomous in fact, has changed to a real collective security, stronger than a federation. Here we see again the new type of Chinese spirit; the youth of China today is very fine. Her working classes have ever been respectful of education, of culture, capacity and leadership. China has never had any respect for the ultra-rich, it manifests its sense of balance in the very large proportion of well-to-do families in every town. The family tie sees to it that no branch of the family is poorer than the whole.

Religious Confusion

China's Buddhism must change with the times. It is in as deep a rut as is the Church, but has also closed its eyes to its opportunities in this century. Buddhism is still the great factor in China and East Asia. Both the Mahayana and the Hinayana must check up their original tenets, and especially their psychology, and the rules, stages, names and sequences of their Yoga schools. They should also revise the lists of their Trinities of the creative Hierarchy, and differentiate between that and the Inner Government of the world, the Occult Hierarchy.

Going from temple to temple one sees how much China has lost of its true Yoga, how Gnana is confused with Raja Yoga, and how thin the links are with the Ancient Wisdom, the Brahma-Vidya of Gautama's day. So too the *destiny* is forgotten. Now Gautama-the-Wise (Buddha) is worshipped as GOD, as GOD the Father even, and the Trinity is confused in most temples with several subsequent Buddhas, who are placed as the Second or Third person of the Trinity. Even the present World-Teacher, the Lord Maitreya, who is also the Christ, is set aside for Gautama the Buddha, who passed away from human ken. HE left his tiara on the head of Maitreya, as Lord of Compassion and "Lord of the Religions of the World," and the Buddha-to-Be. He it is who now fosters and protects all "who call on the name of the LORD."

Both schools of Buddhism must reorganize and revalue the differences between Mantra Yoga, Mental Drill, Meditation, and the moral effort of "The Noble Eight-fold Path." Even abbots who admitted the moral effort as paramount in Yoga, ignored it in the routine of ritualistic observances. The place of the Buddhist Mass, the hundred and more rituals and ceremonies must be all revised and readjusted and the dead timber thrown out. The ancient clues and landmarks are still there. Because of the confusion, the Buddhist bikkhu or monk in China has no longer the high average of intelligence and culture that he should have. The man of culture and moral eminence is there, splendid and effective, but the Order, the

Bikkhu Sangha is hampered in every way by its own hordes of incompetents, who cannot even study intellectually what is "reality of experience" to those who really keep Buddhism alive.¹

Fundamentally Integral

The insistence on the Eight-fold Path and its ethical training is the remedy. At every point where a critic can injure the Buddhist scheme of evolution or its organization in East Asia, the ethics of Buddhism as the Way of Evolution is a sure defence. The failure of the Church to keep the Path of Holiness, and the cult of its opposite, the "salvation by faith, and faith alone" is the sad failure of the missionary effort in Asia today. One finds no moral backing to the *reasons* for being converted, and the Chinese mind has a great gift of "reasonableness." The convert in China is either afraid of his incapacity to understand or merges the new in the old stability, the natural law that makes Buddhism and Taoism so simple, and with Confucianism, so practical for the average man.

It is Confucius who shows one "how to be a gentleman with all men." As a guide to a successful human life in cosmic environment, no system has yet surpassed the Confucian "way of living." It is pure neighbourliness. In a remarkable way it holds good for the coolie and the peasant as well as for the banker, the priest or the official, the sinner or the saint.

No education, no conversion can make the sturdy reasonableness

¹ See *Truth and Tradition in Buddhism*, by Dr. Reichelt.

and purposefulness of the Chinese masses more stable, more ready for the karma of the common life. The proof of this is the safety of the tourist, the merchant, the teacher, in Inland China, or anywhere else in the East, in spite of exasperating uppishness and contempt for the people as a whole. To walk in on a civilization and culture such as the Chinese and declare "that they have no soul"¹ is proof enough of the above assertions. Sixty years of contact with East Asians gives one confidence in the fundamental integrity of their system.

China's Enemies

Christianity is now also a factor in China—it is not a cause nor a cure, it is hardly an essential factor in the future of China, nor of Japan. What is Europe today politically, economically, socially that it can point with pride to its achievements, especially in the last fifty years of industrialism? China's enemies are industrialism (capitalism is indigenous), sectarianism and sciolistic breeds of foreign manufacture.

The New Life Movement is making a healthy and clean China, leaving the heart of every man free to find his God at home. In no land is there as "rugged" an individualism as in China. The Vedantic discovery of Atman, the spirit of God in man, came to China as the Buddhist tenet of "the 'Buddha-Seed' in every man's heart," only to find the Tao (Spirit) already established as a fact of Nature. This Truth leaves every

¹ See advt. in *North China Daily*, May and June 1937.

human being self-respecting, democratic, enterprising, free, courageous. The God-given guardians must prevent the loss of that knowledge by westernization. China must maintain her old economic axiom: "Many well-to-do, no rich, and no starvelings"; i.e., no dole, no relief.

What China Cannot Understand

In appraising the value of any one sect of any religion in China, we should allow for the status of the Egos incarnating there from the previous and less developed races. Of course many do go, as Karma may direct, into the lowest strata of any of the other nations. But China is the culmination of a great series of sub-races dealing with the evolution of emotional self-control. China is emotional-minded and not purely intellectual. Her people have been ridiculed time and again for this deep concern for the emotional values, even by evolutionists. But it is the intellectual nations that today supply the scenes of gross cruelty and intolerant crushing of "dangerous thoughts."

Intelligence, reasonableness, simplicity and the value of the obvious is uppermost; the Chinese mind is always aware of its facts, but it will not always infer, deduce or conclude logically nor directly from those facts. For, to that mind, each fact has a value unseen by the European intellect. The "New Race" now budding will have values unknown to the mere intellect. It cannot blossom forth until the present craze for violence, and bloody wars against "ideologies" has passed, never to return. What China cannot

stand nor understand is the aggressiveness, fanatical greed for success, ruthless competition, in the make-up of the Westerner, whether he comes as merchant, missionary, explorer or tourist. Chinese success is so different; man should live a human life, enjoy a vast variety of things, have leisure to appraise his contacts. A bank account is not the measuring rod of a successfully spent life, it is an item. Life, being alive, "means experiencing a variety of contrasts, not merely invested capital."

A cultured Chinese man or woman is mellow, philosophizes on adventures in friendship, art, government, poetry, monastic meditation, etc. Where is the European counterpart of this? True, this is a better class man, but one meets many such in the "inner office."

The Sanity of Theosophy

The greatest contrast is in unemployment; in America it is unavoidable, in China it is an economic blunder. Choose!

Never before has the West had such wealth, and it causes famine. In Asia it is drought or flood that causes famine. Think!

Can Asia gain by adopting *in toto* the attitude of mind of the West, its psychology, science, its armaments, industrialism, financial claptrap; its religious sciolism, its un-thinking conceit?

In this welter of speed-mania and nauseating films, Theosophy is sanity itself. It gives first the perspective lacking in both the material and the religious fields. It sees both fields as one, as complements. A change in the point of view alone can save the present civilization

from wrecking itself. Both Occident and Orient need it, but it has no hearing just now. After the collapse, yes; Spengler comes near being right. Europe cannot see far ahead, ninety days is the bankers' limit, so she will have proof of the fallacy that war is inevitable. America is dubious.

India and China really make up Asia—the North is too cold for meditation. There is a thread of respect for natural law in the minds of their peoples, there is natural law (science) in all her religions. Religion is never divorced from law, philosophy, fact and experience. The ability to face all facts reasonably still lives. The business mind and the religious mind are not divorced from the aim of Life. Neither secularism nor religiosity ever got a foothold in Asia to spoil the average mind.

So it is easy to find traces of Theosophy everywhere, in every sect or school of thought; for it is thought and not fanaticism. In my now 50-year old quest I have never found a Buddhist or a Hindu fanatic in a post of authority—certitude, yes; even unwavering assurance, but not fanaticism. Science and religion have it in the West, and greed, frantic, irascible greed, makes the triangle of forces complete.

Yes. Theosophy has already a real place in India; in China it has as good a chance, for the necessity is great and the spirit of change is there. Man is human, and Theosophy alone presents man as a totality, an integration of thought, word and deed—plus aspiration: man as a spirit functioning, but never "lost," in Space and Eternity.

How The Manu Used Japan

BY ANNIE BESANT

In a moment of peril, when it seemed as if the tide of western civilization would submerge the culture of the East, the Manu, finding that India was not ready to defend her ideals, and that China was untrained, assigned the duty to Japan. Dr. Besant's commentary, quoted from "The Inner Government of the World," shows how the Inner Rulers use even war to maintain equilibrium among the nations. Is there any deeper meaning in the present invasion of China than we read in the newspapers? Is the Manu again playing His planetary game of chess?

VAIVASVATA Manu is the Manu of the Fifth, or the great Aryan Root-Race, that Race which is sometimes spoken of as the "Sons of Manu," because there is this peculiarity about the work of Manu that the whole of the Root-Race takes origin in Him. He is literally the Father of His Race.

We do not know as much about the very early days of the Fourth Root-Race as we do about the early days of the Fifth. We only know of the great Being spoken of generally as the Manu of the Fourth Race, and as still charged with the care of the larger part of the population of the globe. He looks after those hundreds of millions of Asiatic peoples, of whom the chief are the Chinese and the Japanese, the Japanese comparatively small in number, but great in development and in power.

Japan Awakens

The Japanese caught hold of western ideas, sucked them dry,

and then threw them away again, having utilized all that was useful for themselves in those ideas, and every one that they accepted they stamped with their own mark, just as we might stamp coin made of gold from any mint. If we want to coin it we send it to the mint, and have it stamped with the image of our Nation. So the Japanese have done with western thought and organization. They, under the direction of their Manu, the impulse that He sent to them through their earthly rulers, sent all over the western world numbers of their cleverest men, sent them on a great mission to the West, to learn how they managed their affairs, how they organized, and how they worked. They travelled far and wide in the world, looked into the ways of all Nations, their industry, their education, their political institutions, and all other things that make up the outer life of a Nation, and then came back to Japan; and under the influence of

the West Japan even adopted European clothes, substituting these for their own beautiful garments.

I remember talking one day to the great English poet, Mr. Swinburne, and he said in his quaint drawling way: "There is only one thing that God on the Day of Judgment will never forgive the Japanese." I said in answer: "What is that, Mr. Swinburne?" because I knew he did not believe in the Day of Judgment and I rather wondered what he meant. Then he spoke of the Japanese adoption of the western dress. Swinburne was a great lover of beauty, and he disliked intensely this phase in the new Japanese civilization, for the people put aside their own beautiful men's and women's dress, and dressed in the fashion of Paris which made them ugly instead of beautiful. There was a truth in his quaint remark, because persistence in that would have denationalized the Japanese, and they would have no longer struck their own note in the chord of the music of the world. But they soon threw aside all that outside folly, and only utilized that which they had learnt in the West which was of value to them.

India's Peril

The Chinese having learnt less, being a people too self-contained, too shut off from the rest of the world, were not ready for the work then wanted, which was the saving of the eastern ideals. This was assigned to Japan, because India—which was the heart and home of eastern ideals, from whom the Japanese had learnt their eastern thought, their eastern beauty—was

then at the moment of her greatest peril, for she was in danger of becoming too westernized. At that time her young graduates were more proud of their knowledge of Spencer and Huxley than of the knowledge of their own maturer philosophers and scientists, and there was the danger that Indian religion, that sublime faith of Hinduism, given to the Root-Stock of the Aryan Race for the helping of the whole world, should be looked upon as childish babblings. When that moment came, it was the only moment that really threatened her true life. It was not menaced by the dangers through which she had passed. She had had many invasions, she had had partial conquests, she had had many foreigners coming within her borders; but she had conquered and assimilated them all, no matter how they came, or she cast them aside.

Losing Touch with Reality

We all know that the Greeks came and went away, but they left India richer for the traces of the art that they had imprinted on hers. The Musalmans came and conquered parts of India, but they were assimilated, and today are Indians by right of a thousand years of residence. None of these was a danger to India, for India was stronger than they. It was only when she began to be really westernized that the moment of her peril came; in the other cases she had taken advantage of her conquerors, had remained herself and added something from them to her own great National wealth. But in this case she was trying, as it were, unconsciously, to change her

very life, to take western ideals instead of eastern, to follow western customs instead of eastern, to look to western teachings instead of to eastern, in a word to denationalize herself, losing her hold on the treasures for which she was the trustee for humanity, instead of only taking from the West whatever was valuable in western thought and culture and incorporating it into her own system.

The Manu Steps In

In that hour of peril her Manu came to save her from that which would have made her cease to be as a Nation, she, the eldest of all living Nations. Just then Theosophy was sent to her, sent to make Hindus realize the value of eastern ideals, and that it was from the Hindus that the rest had learnt. This aroused resentment in many quarters, for it was said that Indians were being taught by western people that their religion was the greatest in the world, and that they were the teachers of religion and not learners of religion from the West.

In that moment of peril, our Manu could not find in the Indian people a people who could guard their own ideals from being submerged under the flowing tide of western civilization. So He turned to his brother Manu, who had the Chinese and the Japanese in His

charge, and because China was untrained, China was lacking in power and adaptability, the Manu of the Fourth Race turned to that smaller Nation, the Japanese, inspired them with His Life, stimulated them with His Power, and then flung them against the western Russian people and made them conquerors, in order that eastern ideals might be saved through them, and preserved for the future helping of the world.

We do not look on wars as we should. We look on them as due to one Nation coveting the land of another, one Nation desiring to dominate over another. But we need to look behind the outer governors to the Inner Governors of the world, the Rulers who balance the various developments in the world one against the other in order that nothing that is precious shall be lost, in order that every gain shall be preserved, and gradually East and West, North and South, shall all contribute to the perfect humanity of the days that are yet unborn, and make that mighty Federation of the World, of which the poor League of Nations is a beginning in the ideal world, but which shall yet be realized in the world of men, and become the Great Peace with the blessing of the Supreme upon it. So the Fourth Race Manu did that piece of work for the Fifth Race.

The Teutonic Race: A Prophecy

BY ANNIE BESANT

From a lecture on "The Future of Germany," which Dr. Besant delivered in Berlin in 1927, unfolding her vision of a Teutonic World Power.

NOW what is the future of Germany—the mother of the Teutonic race? I cannot tell how it will appear to you, I can only tell you what is coming in the near future. It may take long, if it is opposed. It may come quickly, if it is welcomed, and that is, that there will be a great Federation of all the Teutonic peoples; a great defensive Federation, beginning probably with treaties that they will make no war on each other, and then linking themselves together into one great World Power, welcomed because it will serve humanity, not resisted because it tries to conquer and subdue by military force. And, friends, if you will permit me to say one word here as to the great war that desolated Europe, it was not the German Nation that was conquered; it was militarism in Germany. . . . All that was destroyed in that war was the idea that an Empire was to be an Em-

pire of Force, instead of a Commonwealth of Free Nations, joined together for love and mutual service. And I believe that Germany, Britain with her Dominions including India, and also the United States of America, will all join together in one great defensive alliance—with of course Austria, who is German, and probably Scandinavia—a great alliance of industry, of thought, of science, of philosophy, of all that makes Nations really great, and in which your own Nation has been so high, so supreme. For what is really the greatness of Germany? Not her armies, but her philosophers, her scientists, her great thinkers, her poets, her great art, her magnificent music. While Germany has these, how can the world do without her, how can the world let her pass away? (From THE THEOSOPHIST, June 1935, pp. 228-229.)

BEGIN WITH EUROPE

Why should not war be outlawed between European Nations? American States do not now fight which each other. People have grown into one Nation made out of all the different Nations of Europe. Why should we not teach here in our schools and practise in our manhood and womanhood that ideal of the United States of Europe, which would put an end to war from one end of this continent to another? For, after all, our interests are the same. The more we can spread common interests, the less danger will there be of War.—ANNIE BESANT, speaking in London, 1927.

The World's Dire Need

for

A SCIENTIST MANIFESTO

BY DR. BHAGAVAN DAS

(Member of the Indian Legislative Assembly)

Scientists of the World, Unite!
Humanity has everything to lose if you don't,
And everything to gain if you do.

Save Mankind!

SEVENTY-SIX delegates of universities, learned societies, associations, institutes, and academies, of the four continents, Asia, Europe, Africa, America, brought congratulations and good wishes to the Allahabad University, at its Golden Jubilee Convocation, on 13th December 1937. A humble servant of humanity had the great pleasure of seeing the delegates and hearing the messages. An idea, which had occurred to him often since 1919, arose in his mind strongly on this occasion, on witnessing the living proof of benevolent sympathy between these great educational institutions.

A fortnight later, on 28th December 1937, at the Convocation of the Benares University, he had the pleasure of seeing some famous scientists of Europe, who had come to India to attend the Indian Science Congress at Calcutta in January 1938, and of hearing lectures by four of them. The

idea recurred more strongly. It is this:

Disarmament Conferences, held by the militarists and diplomatists, have failed ignominiously and tragically. So has the World Economic Conference held by the capitalists and economists. *The Scientists should come now to the rescue of Mankind.*

If the Universities of all the countries of the world make common cause; if they hold a *Conference of Representative Scientists* of all countries, as they can, for Science knows no geographical or political boundaries; if they unanimously and strongly appeal to all the militarists of all countries, without distinction and exception, to stay their disastrous course; and if they unitedly think out, and place before the world, the best means of converting the Destroying Satan of Militarism back again into the Protecting Archangel of Humanism; if the Universities and Scientists do this, then there is a last and very great hope that the imminent Hell

of Armageddon may be averted, and Humanity achieve the Heaven of Salvation and Peace and Prosperity.

The Approaching Horror

Let the Chancellors, Vice-Chancellors, Presidents, Principals, Governing Bodies, Professors, and all the Scientists, of all the world, leaders in the concrete physical, biological, psychological, sociological, and also the abstract mathematical and metaphysical sciences, resolutely band themselves together, in a great *League of Humanity*, without distinction of creed, caste, colour, nation, race, or sex, with the one steady unwavering aim of achieving Peace on Earth and Goodwill among Men, and *think out and provide the world with a Technique for making such Peace practicable.*

The dire peril of the human world is visible to all. The highest-placed statesmen, men at the very helm of the affairs of the most powerful nations, burdened with the greatest responsibility for the welfare of their countries, are repeatedly giving utterance to their sense of the Approaching Horror, and are making frantic efforts to stave it off, or at least keep it at bay. But, because of the radically wrong spirit of nationalism instead of Internationalism, of territorial patriotism instead of Humanism, which inspires and drives them all, those very efforts are bringing that Horror nearer, instead of pushing it farther away.

A Crushing Burden

The military experts of the United States of America recently

made a survey, and reported that the standing armies and reserves of the Great Powers totalled fifty-five million men, and the estimated annual expenditure thereon, for the year 1937, was twenty-five hundred or even three thousand million pounds.

It is obvious that the enormous burden of this vast mis-employment of men and money, in preparing for the infernal work of mutual slaughter and of butchery of innocent civil populations, including women and children—this crushing economic burden, and this soul-disintegrating moral corruption by ever-growing mutual hate and fear, cannot be sustained by the nations much longer. *There must be Disarmament, either by mutual agreement, or by mutual slaughter, before very long.*

If the Disarmament can be brought about by mutual agreement, and the men and money are wisely and well employed, under the guidance of self-denying philanthropic scientists, instead of being misemployed as they are now under the direction of self-seeking misanthropic capitalists and militarists, in one *world-wide organization for peace and prosperity*, instead of many nation-wide organizations for war and misery, the whole of the earth's surface could be made to bloom and blossom and fruit as one vast farm, orchard, park. Otherwise, if Disarmament takes place by mutual slaughter, then the probability is, as these statesmen themselves have been saying over and over again, that *Civilization will perish, and Mankind once more reel back into the beast, for long ages.*

Poisoning the World's Blood Stream

Those most virulent of all possible toxins, lust and hate, greed and fear, pride and jealousy, which, in the individual, become transformed, by excess, into eroto-mania and cido-mania, avaritio-mania and phobo-mania, megalomania and zelo-mania, appear in national masses, as sensualism and militarism, capitalism and terrorism, imperialism and nationalism. These are running riot in the mental, moral, physical, blood and tissues of all the nations today, in varying degrees. They are disordering, they are making in-sane, the *Psyche* as well as the *Physique* of all mankind. They were not purged, but made more virulent, by the Great War, and the subsequent Treaties. They are again, at the moment, venting themselves in two terrible open sores, one in the West, in Spain, the other in the East, in China.

All the Great Powers, every one knows, despite diplomatic phrases about non-intervention, are helping or hindering, directly or indirectly, the one or the other of the active belligerents.

A War of Ideas

These two wars, as also every one knows, while outwardly waged by human beings, with the help of weapons created by physical science, are, inwardly and fundamentally, being fought *between two main Ideas*, both assuming varying and even interchanging shapes; of Imperialism, Militarism, Capitalism, *Fascism*, Nazism, on the one hand; and of Super-Capitalism, State-Socialism, Socialism, *Com-*

munism, Bolshevism, on the other. The two have several features in common; so much so that one feels that if they could only shed extremism in respect of certain other and vital features, they could unite, could merge into one, and become means of promoting human happiness instead of misery. Indeed, both, as also the parent Idea of *Democratism*, out of which both may be said to have bifurcated, have done very great things for their own peoples; while they have all, also, equally indubitably, inflicted great and widespread cruelties and committed extensive crimes.

As it is, nationalist policies and diplomacies are making strange combinations, and the international chess-board shows such new moves and arrangements, and at such short intervals, that it becomes difficult sometimes for laymen to make out even which pieces belong to which side. Thus, in Spain, the Fascists and Nazis seem to be on one side, the Communists on the other, and the Democratists to be helping or hindering both; while in China, the Communists are openly helping China against Japan, and the Fascists and Nazis (notwithstanding pacts with Japan), as well as the Democratists, seem to be all more or less against Japan, for various reasons, though, by profession, Japan is also Democratist, like Britain.

Scientists Have Spiritual Power

Every great human movement has, necessarily, some sort of a philosophy of life behind it, conscious or sub-conscious, good or bad, sound or erroneous. Practice is inevitably connected with theory,

instinctive or deliberate. The French Revolution is said to have found its philosophers in Voltaire, Montesquieu, Rousseau, and the Encyclopaedists; the greater Russian Revolution, in Bakunin, Marx, Engels, Lenin, and others. Capitalist Individualism is said to find support in Bentham, Spencer, Darwin, Wallace, and Mill. Fascism and Communism both are reported to trace their spiritual ancestry back to the German philosopher Hegel, in different ways; and they are now warring against each other with the implacable hate of step-brothers. On the present occasion, we must not endeavour to apportion blame or praise; but it is unavoidable to say, for our purpose, that all those Nations, all those Powers, without exception or distinction, which have been, are now, or think of, exploiting, subjugating, enslaving, oppressing, any weaker populations, nations, races, or classes—all such *are to blame*, in the degree in which they are thus treating the weaker.

Now, it is obvious that the philosophies behind the gigantic movements, and also the science-created weapons with which they fight, are within the purview, nay, are the main concern, are even the creation, of the men of thought and science; in fact, it has been said openly and repeatedly, by western writers, that the last World War was much more a war of scientists than of soldiers; and such men, today, are almost all congregated in the Universities and various Learned and Scientific Institutes. *A very great responsibility, a very urgent and high duty, therefore rests upon them; and an equally great power and authority belongs to them, if*

they would only awaken to it, recognize it, assume it, and determine to wield it. They are the educators of mankind. They constitute the "spiritual power" today. They should guide the "temporal power" everywhere, instead of allowing themselves to be misguided, exploited, prostituted by it. They can resolve and declare that they will cease to discover, invent, teach, if the politicians and the soldiers do not cease to misuse the precious knowledge. Education is the root; Civilization is the fruit. As is the one, good or bad, such is the other. Science should compel the Sword to protect; not the Sword, Science to destroy. If Science flings away Spirituality, and clings to Materiality alone, then it makes easy, nay, inevitable, its own prostitution and ultimate destruction by the Sword, as seems imminent now.

The Root Cause of Conflict

The Universities of today are the successors of the temple-towns, the cathedral-cities, the mosque-capitals, of the medieval ages. The custodians of the latter degenerated and lost their authority. The members of the former, the custodians of science, should make themselves fully regenerate, by adding Spiritual Science to Material Science, and constitute themselves into the new and greatest World-Church, the Guardian of Humanity, and create and guide the new and greatest World-State, the great Joint Family of All Humanity.

Most of the leading scientists, in all branches of science, have realized, and are now teaching, that science is for life; not life for

science; that life, mind, consciousness, is more and other and greater than Matter; that *the divorce of Science from Humanist Morality and Spirituality is the one cause of the present horrible condition of the mutual relations of the nations and of the classes or sections within each nation.*

Not only Science, but also Art and Literature, Law and Religion and Philosophy, all are for the amelioration and service of Life; not Life for these. The scientist is more and greater than his science; the artist than his art; the author than his book. What is the good of expending marvellous genius and wonderful industry in measuring the distances of the stars, calculating the weight and ascertaining the chemical composition of suns and moons and planets, expounding the mysterious properties of numbers, discovering new metals and gases and forces, extorting the most closely hidden secrets of Nature from earth and water, fire and air and sky, exploring the endless wonders of the Infinite and the infinitesimal with telescope and microscope, reconstructing thousands of years of utterly forgotten history with the help of stray archeological finds, inventing aeroplanes and submarines and radio-audition and tele-vision and ever more and more powerful explosives and "rays"—if all these are to be utilized for mutual vast mass murder by human beings? "How shall it profit a man if he gain the whole world but lose his own soul"? It were far better not to discover and invent such things at all; or, in any case, to keep them close secrets in the custody of the pure and the philanthropic.

Such was the ancient tradition of India.

Science Must Be Constructive

The ancient injunction is: "Science (Vidyā) came to the man of wisdom, the man of knowledge and purity, and said to him: Guard me as a sacred trust; give me not to the wicked and sinful, but only to the pure of heart and large of mind; so only shall I be strong to nourish mankind; otherwise I shall only destroy thee and thy pupils and thy people." If such close guarding of scientific discoveries is not possible now, then it is all the more necessary to remember, that *it is not enough to make miraculous discoveries in physical science*, or write learned books on other departments of knowledge, and publish them broadcast. *It is necessary to guide and govern all such labours and publications, by the unifying, illuminating, beneficent purpose of promoting world-wide Human Welfare in well-thought-out and well-defined and broadcast ways*, so that there may be every inducement to human beings to use the discoveries righteously and not wrongfully.

If Science does not do this, it is not constructive but destructive Science, and will ultimately destroy its custodian and itself. Those who create Frankenstein monsters are eaten up by them in the end. The foremost Scientists of the West are realizing this, and are publicly deploring that "Science has outrun Morals."

One of the foremost biologists of the day says: "*The enormous advance gained by the science of inanimate matter over that of living*

things is one of the greatest catastrophes ever suffered by Humanity. The environment which science and technology have succeeded in developing for man does not suit him, because it has been constructed at random, without regard for his true self. . . . Science follows no plan. It develops at random. . . . It is not at all actuated by a desire to improve the state of human beings. . . . Modern civilization finds itself in a difficult position because it does not suit us. It has been erected without any knowledge of our real nature. . . . We are the victims of the backwardness of the sciences of life over those of matter. . . . The only possible remedy for this evil is a much more profound knowledge of ourselves. The Science of Man has become the most necessary of all the Sciences." (Alexis Carrel, *Man, the Unknown*, pp. 34-39; edn. of 1937).

Degenerate Days

The ancient Indian tradition was express, that all knowledge should subserve "the purpose of promoting human happiness here and hereafter," in clearly recognized ways; and that the chief of all the sciences was "the Science of the Self," "the Science of Man," philosophy-psychology, *Atma-vidyā*, which coordinated all the sciences of matter as subordinate, and assigned to each its proper place and value in the service of the Scheme or Plan of individuo-social human life. This ancient Indian scheme of individuo-social organization of the Human Race was expressly based upon the facts and laws of human nature, as manifesting differently in successive periods of the single life, and

in different temperaments and vocational aptitudes in the collective life. Most unfortunately, the Philosophy-psychology, and the application of it to the conducting of human affairs, have both become perverted from their true meaning and observance, for many centuries now, in India, because of the general degeneration of character; and the result has been the manifold enslavement of the people, religious and educational, economic and political, social and industrial.

It is for the *Universities to redeem* that great fall and failure, and re-elevate the character of the people, by the force of their own good example and wise precept.

Much was expected from western modern science, after its battle against, and victory over, the similarly degenerated Church of the West. But, again most unfortunately, that Science too *went astray in a most vital respect.*

Prostitution of Science

Its greatest theoretic discovery is claimed to be that of *Evolution by the law of the "struggle for existence."* A *half-truth*, and therefore not quite true for even the vegetable and animal kingdoms, it is *very untrue for the human kingdom.* The result of accepting it as the whole truth, and obeying it, consciously and unconsciously, has been *the competitive hatred* that we feel all around us, among us, everywhere, *pervading the whole atmosphere of human life.* This half-truth of the "struggle for existence," emphasized and approved by Science, as if it were the whole truth; accepted by all as the only

true philosophy of life; and followed in all human affairs diligently, from the smallest to the largest scale, individual and national, is ever intensifying that hatred and discord, in family, farm, factory, school, college, court, office, transport, all professions whatsoever, and international relations, which necessarily explodes from time to time in *vast wars*. It has brought about *the prostitution of Science to the service of the Sword and the Purse, for the Misery of Humanity*, where those two should have obeyed and served Science reverently for the Welfare of Mankind. *It is driving Mankind*, in East and West alike now, *towards Avernus, and will plunge them into it*, together with all Science and all Scientists, and all the indubitable wonders and glories of modern western civilization which they have built up, as well as all the equally indubitable cruelties, vices, crimes, of the underground, diplomatic, exploitative, and "Night" side of its life, and all its ruthless treatment of weaker populations—*unless the Scientists resolve to act before it is too late*. Kropotkin endeavoured to turn the attention of scientists, to the greater half of the truth, namely, *Mutual Aid* for existence, in his book of that name, but in vain.

Most Urgent Problem—

How to check this advancing Horror; how prevent another and far worse Armageddon; how ensure World Peace; how bring about world-wide Disarmament by Mutual Agreement; how neutralize and deaden those deadliest, most powerful, most destructive explosives,

the evil human passions of whole nations—this has, therefore, become the greatest, the acutest, the most urgent problem of the day?

The Scientists who discover the effective solution of this problem will have made the greatest and most beneficent discovery of all the ages, and will win the veneration, nay, the worship, of all Mankind. The Universities, and the greatest, most thoughtful, most philanthropic, Scientists of the time, should bend all their energies to this greatest of all tasks, putting aside all others till this is successfully accomplished.

Humanity is in imminent danger of dying from mutual hatred, born of lack of equitable distribution of sufficient bread—Bread Spiritual as well as bread material; born of lack of adjustment between individual needs and social needs. Man cannot live by material bread alone; his whole being craves and cries out for genuine Spiritual Bread too. Also, man is neither merely "individual," nor merely "social"; he is both; the requirements of both "Individualism" and "Socialism" are ineradicably inherent in each person; hence the unavoidable need for rational adjustment and satisfaction of both.

The Universities should supply "Spiritual" Bread directly to all Mankind; and should point out, to all, the practical way in which a sufficiency of "material" bread can be supplied to each person.

False Religion is, no doubt, "opiate for the people," as the Socialists say; but True Religion is the very Elixir of Life. So long as human beings fear death and pain, so long will they inevitably

need the consolation of such True Religion.

A Correct Technique

The new Russia seems to be discovering that fact freshly, and recognizing it suitably. Let that True Religion be re-discovered and taught by selfless Scientists now, since the professional priests have lost it. The most thoughtful Scientists of the West are coming to believe in the essential fact at the heart of this True Religion, namely, the fact of the All-pervading Spirit, the Anima Mundi, the Collective Intelligence, the Supra-Conscious, the Universal Mind, "in which all things live and move and have their being, and which lives and moves and has Its Being in all things," the Mystery which has created and runs this Universe, from inconceivably small atoms to unimaginably large star-systems. *The Great Design*, recently published, is a symposium by fifteen leading scientists of international fame, belonging to different branches of science, in which they all confess their faith in the Spiritual Intelligence which reigns and rules over the world of matter.

By deep research into the Nature of this Supreme Universal Spirit, this Universal Mind, as manifesting in the *individual* mind and spirit, will be discovered the components of the healthy Spiritual Bread which Humanity needs, in the first place. In the second place, by the due application of the laws and facts of Psychology and Physiology, of human mind and human body, there will also be discovered the just way, the *Correct Technique*, to make an *equitable*

distribution of the world's work and wages, of necessities and comforts and luxuries, of labour and leisure and pleasure; the right way which alone can neutralize the deadly explosives of human jealousies and hatreds; the Correct Technique of a satisfactory, complete, and comprehensive Individual-Social Organization of Humanity, which will reconcile all the demands of Individualism as well as Socialism, by giving to each human instinct and appetite, selfish and unselfish, (and both are inherent in human nature), and also to each temperament and vocational aptitude with its special requirements, its due, and not more than due; the Technique which will make practicable and ensure the service of "Each for All and All for Each."

The Manu's Scheme

There is one such systematic Scheme of Socio-individual Organization already in existence, as indicated before. It is made up of four subordinate, interlinked, interdependent organizations, Educational, Political (or Protective or Defensive or Executive), Economic, and Industrial. It was framed by the ancient thinkers of India, who had discovered the greater, nobler, and for Humanity the far more useful complementary half-truth and fact of Human Evolution in accordance with the great "Law of Alliance for Existence," in contradistinction to the animal half-truth of Evolution by "Struggle for Existence"; that law of alliance, nay of self-denial, of which every good family is patent example, and the mother in each family most pre-eminently. That Scheme is

the only one attempted, and even actually worked, in the known history of mankind, until the year 1917; except perhaps another which was operated in the vanished kingdom of Peru, between the twelfth and the fifteenth centuries A.D. But it has obviously degenerated utterly, and become a curse instead of a blessing. Yet it is creaking along somehow, even after three, or four, or perhaps even five thousand years of fair and foul weather and all sorts of storms and stresses; perhaps because it still has some elements of truth left in it. But if it has become effete and even harmful, all the more necessary is it that a new one should be thought out by the Scientists.

Russia's Experiments

The vast Russian experiment, now in progress, is the second effort of mankind in the same direction; but, while it has achieved marvels, it has also committed many serious and cruel mistakes, is still undergoing great internal tribulations, and is correcting its errors by what looks very like a reversion, in many respects, to the right middle courses, between impossibly equalitarian communism and criminally inequitable capitalism, such as are advocated by so-called Reformism. The leading scientists and thinkers of Russia, as much as those of Germany and Italy, as well as of France, Britain, U.S.A., and also of Spain, China, and Japan, and other countries, should most certainly and insistently be invited to share in the deliberations of a great *Congress of Representatives of all branches of Science*, branches of the one tree of the

Science of Life, for the mitigating, and then the healthy finishing, of the travail-agony of all Mankind, *for the formulation of a new and complete Scheme of Social Structure*, (of course not rigid, by any means, but allowing ample room for national variations in details, *within* the limits of great and firm general principles); for the ushering in of a true Millennium of a worldwide International Alliance and Co-operation for Existence, in place of struggle and competition; for the bringing to birth of the Federation of the World, the Organization of World-Peace and World-Prosperity.

The Real Autocracy

The men and women who combine in themselves Science and Learning, as well as Philanthropy and Self-Denial, are the only true possessors of Wisdom, in all countries, in all races. *Wisdom is Science plus Philanthropy*. Neither Knowledge however great, nor Philanthropy however deep, constitutes Wisdom by itself. The universities and learned bodies of the world should be, and presumably are, staffed and conducted by such men and women of wisdom. In them should reign, if anywhere, from them should radiate, if from anywhere, philanthropic benevolence and also knowledge of the way to bring happiness to humanity. They have therefore the right, the duty, and the moral force, the power, the authority, and the responsibility, to advise and guide the human world. The Scientists have created the marvels of Modern Civilization; they must save it from annihilation; otherwise, the

dreadful sin will be theirs, as much as the splendid merit is now.

They should teach to the world the best Way to Peace by means of the best form of Social Organization, in accordance with the Law of Alliance for Existence (governing and regulating the working of the inferior law of struggle, and utilizing it as subordinate and servant) —the way which would satisfy all the appetites, needs, requirements of all temperaments, sexes, ages, within the limits of reason and mutual justness. Indeed it is obvious that if every one cared only a little more for others than for himself, all would be happy; whereas, where every one cares more for himself and as against all others, all must be unhappy. But a proper Technique is indispensable, as to *how to care* a little more for others and a little less for oneself, systematically, in the political, economic,

and industrial spheres, and *how to educate all accordingly and suitably.*

Show Us the Way!

Marx and Engels cried: "Workers of the World, Unite! for you have nothing to lose but your chains." But they did not say that the uniting should be like that of head, arms, trunk, and legs, like that of knowledge, action, desire, and plasmic vitality, like that of the nervous, muscular, glandulo-vascular, and skeletal systems, in a single psycho-physical organism, a human individual. The result is only vaster discord. Therefore, Humanity now cries:

"SCIENTISTS OF THE WORLD, UNITE! AND SHOW US THE RIGHT WAY; FOR HUMANITY HAS EVERYTHING TO LOSE, IT PERISHES IF YOU DON'T; AND IF YOU DO, IT IS SAVED, IT LIVES, IT FINDS PEACE AND HAPPINESS FOR ALL."

EDITORIAL NOTE: The President of The Theosophical Society requests that all General Secretaries of Sections and all F.T.S. will help to the best of their ability in the widest possible circulation of this Appeal, in their Section journals and among scientists within their acquaintance. All editors of periodicals in all countries, and scientific journals in especial, are particularly besought to reproduce it in full, in the original English, or in versions in the languages of their journals.

New Light on H. P. Blavatsky

III. H. P. B. DEVELOPS HER WILL

BY JOSEPHINE RANSOM

H. P. Blavatsky performed phenomenal acts by sheer will-power. This she intensified under direction of the Adepts, and she exercised it, in producing the "magnificent and deathless" literature of Theosophy. This concludes the article in our February issue, tracing H. P. Blavatsky's descent from the Dolgourouki dynasty of Russia, and continued in the March number depicting her extraordinary and little known gifts as an organizer.

Conscious Mediumship

WE all know the many stories that are told of the phenomena produced by H. P. Blavatsky, but we are not so familiar with her explanations of the methods which were employed in producing such phenomena.

The nature of the operator must be considered, and of H. P. Blavatsky's character much can be learnt from the many accounts which exist, though they are still far too scattered and need further collating. She declared that even as a child she was already powerfully and fearlessly "mediumistic." It is fairly easy to trace her growth from this "unconscious mediumship" to the stage where she said in 1866: "Now I shall never be subject to external influences." Her strength of will had been tested not only by phenomena, but in her many travels and adventures, when her courage and determination were strained to the uttermost. She had on these travels learned many

a lesson in magic and occultism—success in both being dependent on the exercise of a one-pointed will.

One incident on her return to Russia, in 1858, showed how far she had gone in this direction. Amidst a roomful of relatives, friends and visitors, she caused a small table to remain immovable. She explained that it was: (1) Through the exercise of her own will directing the magnetic currents so that the pressure on the table became such that no physical force could move it; (2) Through the action of those beings with whom she was in constant communication, and who, although unseen, were able to hold the table against all opposition.

H. P. B.'s sister Vera, Mme de Jelihowsky, makes an illuminating statement with regard to what were the unseen beings she controlled. "Let it be clearly understood, . . . that H. P. B. has never pretended to be able to control *real spirits*, i.e., the spiritual monads, but only elementals; as also to be able

to keep at bay the *shells* of the dead."¹

Visions at Seances

It was really this discernment between the nature-denizens (elementals) of the etheric, astral and mental worlds, and the etheric, astral and kâmarûpic (lower mental) discarded "shells" of human beings, as clearly distinct from their spiritual Egos, which caused so much misunderstanding of H.P.B.'s explanations about what it is that communicates through séances.

Though H.P.B. went to Chittenden mainly to meet Col. Olcott in the interests of her future work, yet she went also to continue, under the Master's tuition, her own education in occultism. She saw for herself the normal wise protection that gross physical senses provide for the majority of mankind against the incursions of the "shells" or "ghosts" of those whose souls have long since discarded them. These "shells" preserved "their semi-material shadows at the expense of the hundreds of visitors that came and went as well as of the mediums."²

H.P.B. said that under the guidance of her Master she saw "that (1) those apparitions which were genuine were produced by the "ghosts" of those who had lived and died within a certain area of those mountains; (2) those who had died far away were less entire, a mixture of real shadow and of that which lingered in the personal aura of the visitor for whom it

purported to come; and (3) the purely fictitious ones, or, as I call them, the reflections of the genuine ghosts or shadows of the deceased personality. To explain myself more clearly, it was not the spooks that assimilated the medium . . . but the medium who assimilated unconsciously to himself the pictures of the dead relatives and friends from the aura of the sitters. . . . These simulacra of men and women are made up wholly of terrestrial passions, vices and worldly thoughts, of the residuum of the personality that was; for these are only such dregs that could not follow the liberated soul and spirit, and are left for a second death in the terrestrial atmosphere, that can be seen by the average medium and the public."³

"The Day Will Come"

This period at the Eddy farm enlarged H.P.B.'s own scope and power of dealing with such phenomena. She threw out the pictures she made on the medium's astral body, for she knew for herself "that only in my dreams and personal visions . . . I was brought into direct contact with my own . . . relatives and friends, those between whom and myself there had been a strong mutual *spiritual* love. . . . For certain psychomagnetic reasons . . . the *shells* of those spirits who loved us best will not, with a very few exceptions, approach us. . . . They have us with them in Devachan, that state of bliss in which the *monads* are surrounded by all those, and that which they have loved—objects of

¹ *Incidents in the Life of Madame Blavatsky*, by A. P. Sinnett, 1886.

² *Incidents*, pp. 177-8.

³ H.P.B.'s letters to her sister Madame Jelihowsky, 1877; *Incidents*, pp. 178-9.

spiritual aspirations as well as human entities. . . ."

These shells, she explained, are not drawn to such relatives and friends, but rather to those with whom their terrestrial affinities are the strongest . . . and that it is "we the living who are drawn towards the spirits—but that the latter can never, even though they would, descend to us, or rather into our sphere."¹ They have lost the means of communication. Their interests are centred elsewhere.

H.P.B. used the conditions available to cause the *appearance* of people whom she had known—a great effort of will. She then herself gave publicity to the event, and declared that she had *compelled* the appearances, which were *not* true Spirits, and that she was *not* a medium through whom they had manifested. This drew upon her that attention, scepticism and abuse, which did not again cease—has not ceased even yet—though she did prophesy: "The day will come when posterity will learn to know me better."

An even greater exercise of her will was in the case of the mediums Mr. and Mrs. Holmes, who were convicted of fraud. But there were elements of genuineness in their work. Through this, at the Master's request, she tried to rescue and rehabilitate them. Col. Olcott arranged a séance for them under test conditions, when H.P.B., "helped by Master M. and *his power*, brought out the faces of John King and Katie King in the astral light, and produced the phenomena of materialization." It was a severe and

exhausting effort, for the appearances were *real*.

Through the years that followed, H.P.B. constantly exercised her will upon the production of phenomena small and great, and the mere recital of their number and frequency would be impressive.

Precipitated Letters

For a number of years "precipitated" letters from the Masters were a source of wonderment to all who received them and of scepticism to the world looking on. In 1886 H.P.B. wrote about the effort of will involved in their production. Her descriptions are vivid, and show how carefully trained must be the person who is to carry out the operation, not only in receiving letters from the Master but in sending them on. She explained:

"To send on a letter two or three processes are used: (1) To put the envelope sealed on my forehead, and then, warning the Master to be ready for a communication, have the contents reflected by my brain carried off to His perception by the *current formed* by Him. This, if the letter is in a language I know; otherwise, if in an unknown tongue; (2) to unseal it, read it *physically* with my eyes, without understanding even the words, and *that which my eyes see* is carried off to Master's perception and reflected in it in His *own* language, after which, to be sure, no mistake is made. I have to burn the letter with a stone I have (matches and common fire would never do), and the ashes caught by the current become more minute than atoms would be, and are

¹ *Incidents*, pp. 132-3.

rematerialized at any distance where Master was."¹

But she was weary of this kind of exercise of force and will and the constant charge of fraud and imposture, even from some who had benefited most from her efforts on their behalf. She said :

"It is my *heart's desire to be rid forever* of any phenomena but my own mental and personal communication with Masters. I shall no more have anything to do whatever with letters or phenomenal occurrences. . . ." Then she finished with a glad cry: "I AM FREE. Master has *just promised me this blessing!*"²

The Writing of Masterpieces

The use of this great will-power took another form in later years, though H.P.B. still caused small phenomena to happen. This new form was her intense application to the work in hand at the cost of health and everything else, and especially in the preparation of *The Secret Doctrine*, when she lived all the time so close to the death of the body, ready to slip away from it if her Master but gave the word.

From the time she left India in March 1885 to the time she went, in 1887, to live in London, she was a figure of great loneliness, battling which disease, anxiety over the attacks upon her, which no one would really take up on her behalf, and writing *The Secret Doctrine* by hand with tireless drudgery. Fortunately Countess Wachtmeister was directed to her and for months patiently copied

The Secret Doctrine manuscript to send to India.

There were several ways in which her attention had to be concentrated on the work in hand. She explained :

"Master finds it too difficult for me to be looking consciously into the astral light for my S.D. and so, it is now about a fortnight, I am made to see all I have to as though in my dream. I see large and long rolls of paper on which things are written and I recollect them. Thus all the Patriarchs from Adam to Noah were given to me to see—parallel with the Rishis; and in the middle between them, the meaning of their symbols—or personifications."³ The great panorama of thousands of years was unfolded before her eyes and she had "*facts* for 20 vols. like Isis; it is the language, the cleverness for compiling them that I lack."⁴

Sometimes she wrote a page twelve times, and when Countess Wachtmeister asked how it was she made mistakes in setting down what was given her, she said so much energy had to go in building a wall of protection in keeping out the many adverse thoughts and currents directed against her. For that was the time of the publishing of the S. P. R. Report. After creating this protection, she made, in her own words, "a sort of vacuum in the air before me, and fix my sight and my will upon it, and soon scene after scene passes before me like the successive pictures of a diorama, or if I need a reference or information from some

¹ *The Path*, March 1893, p. 384.

² *Ibid.*, p. 385.

³ *Letters of H. P. Blavatsky to A. P. Sinnett*, p. 194.

⁴ *Ibid.*, p. 195.

book, I fix my mind intently, and the astral counterpart of the book appears, and from it I take what I need. The more perfectly my mind is freed from distractions and mortifications, the more energy and intentness it possesses, the more easily I can do this; but today, after all the vexations I have undergone . . . I could not concentrate properly, and each time I tried I got the quotations all wrong. Master

says it is right now, so let us go in and have some tea."¹

During the rest of the few years left to her, H.P.B. put the force of her resistless will into the production of magnificent and deathless literature, and into the promotion of the growth of "The Cause" whose success she so ardently desired.

¹ *Reminiscences of H.P.B.*, by Countess Wachtmeister, pp. 32-3.

HE IS RISEN

A tiny leaf of grass
Has triumphed o'er its prison
Of death-dunged earth:
Hosanna! He is risen!
Gloria in excelsis!

A little grub
Has conquered the tight gloom
Of his hard chrysalis:
Christ rises from the tomb.
Gloria in excelsis!

The august sun
Moves northward till he balances the night
With day; hangs solstice-poised:
God's Son has vanquished death—Himself the light!
Gloria in excelsis!

A faithful heart
That serves in little, unaccounted ways
God and the Neighbour, breaks that it may sing:
Christ's risen splendours blaze.
Gloria in excelsis!

GERTRUDE FARWELL

Reflections

on

"The Secret Doctrine"

BY GEORGE S. ARUNDALE

The President writes in praise of "The Secret Doctrine," the work which, more than any other, in the English tongue at least, reveals the Plan and Purpose of the Universe. This article is an appropriate prelude to the coming publication by the Adyar Press of a new and inexpensive edition of "The Secret Doctrine" in six volumes.

Fundamental Principles of Existence

THE dominant value of *The Secret Doctrine* seems to me to be:

1. It sets forth in non-rigid, non-dogmatic statements certain fundamental principles of existence which are at the root of all religions, philosophies, sciences, however old.

It does not claim to be revelation. It denies that it is a new religion. It is not a new truth which is being given out for the first time. But it is certainly a transmission from above, and not a groping or a discovery from below.

H. P. Blavatsky writes in the Preface: ". . . she now transmits that which she has received . . ." and finely adds: ". . . as to those who may reject her testimony . . . they will be as right in their way in denying, as she is right in hers in affirming, since they look at Truth from two entirely different

standpoints . . . how can a western scholar accept on hearsay that which he knows nothing about?"

2. These fundamental principles are largely obscure even to the eager reader, endowed though he may be with the pomp and circumstance of modern wisdom. Thus he must perforce discover for himself at every stage of his study. There is not a single statement in *The Secret Doctrine* which can be swallowed as it is. Each statement remains largely unintelligible until and unless it has been discovered by the student for himself.

3. Hence *The Secret Doctrine* is a challenge to effort, and never an imposition of authority. Every page is a call to a voyage of discovery, and only he who sets out upon his travels can hope to begin to understand *The Secret Doctrine*. It is a book which demands action, freedom from domination by conventional thinking, freedom from prejudices of all kinds, freedom

from the limitations imposed by the forms in which science, religion, philosophy, are for the time being expressed, freedom from the restrictions of the present stage of evolutionary advancement. It demands an adventurous spirit, the pioneer spirit, a spirit of indifference to the persecution of the small-minded. It demands the spirit of one who has left behind him all attachment to numbers, to crowds, to orthodoxies, and seeks beyond all these the companionship of the few and the compelling call of the unknown.

Intimations from the Larger Consciousness

4. *The Secret Doctrine* is in special measure an intimation of the universal larger consciousness. On every page the larger consciousness of each one of us is knocking at the door of our respective smaller consciousnesses, summoning us to awaken to the majestic splendours round about us, which each page in a measure depicts. It sparkles with shafts of light designed to pierce our darkness with their illuminative power, so that we may see our various ways more clearly. And one of the distinctive features of the book is its appeal to all sorts and conditions of students. It is a mine of jewels, whence some will draw diamonds, some emeralds, others rubies, others sapphires.

In other words, *The Secret Doctrine* sets its readers thinking for themselves. It is a vade-mecum for the larger consciousness in each one of us, and this is one of the reasons why so many have no use for it—their larger consciousnesses are asleep and are in no condition to awaken.

It is thus far less important to read *The Secret Doctrine*, and far more important to *sense* it. I would venture to doubt if H. P. Blavatsky herself always knew what she was writing, or at least understood many of the implications of the words she wrote. I doubt too if she would be prepared to say that she could always convey her meaning. Surely she could not, considering the immense limitations of language which is comparatively young, and, in the case of western languages, more or less on a level with the particular stage the world has for the moment reached. She must inevitably be at times obscure.

But there is no book in the whole of our Theosophical literature which gives us so strong an urge to journey onwards on our way of discovery than *The Secret Doctrine*; and in a subtle but most compelling manner it makes clear to us the fact that the journey is immensely worthwhile, and the end—perhaps there is no end—glorious beyond compare.

The Secret Doctrine is like a lighthouse far away, sending forth beams of light into the darkness. We see the light, and it inspires us to tread the way. But we must ourselves move. We cannot go to sleep in the light and expect to wake up in the lighthouse. The lighthouse is our higher self. *The Secret Doctrine* is the light. We are the travellers.

Himalayan Splendours

What are to me the supremely arresting intimations of *The Secret Doctrine*?

1. The spirit of mountains which scintillates from every page.

Reading *The Secret Doctrine*, we know we are in the midst of Himalayan splendours! We perceive overwhelming heights and distances round about us, of structure and substance altogether incomprehensible to us, yet strangely akin. We have the sense of being infinitely small. Yet the infinitely great around us is, we somehow perceive, ours, and the inevitable extension of ourselves. *The Secret Doctrine* summons us to associate this knowledge, conjured from the future by the magic of H. P. Blavatsky, with our everyday lives, so as to realize that even in this humdrum world we live in fact amidst these Himalayan wonders, and that the splendid lies about us for our grasping.

The Secret Doctrine takes us out of time and gives us at least a fleeting sense of Eternity. It takes us out of Maya—so clearly defined in its pages—into the Real of which Maya is the shadow. We begin at last to perceive something of the tremendous scale on which existence is built. We may not know where we are. We may not understand what we are told. But there are intimations subtler than knowledge, than teaching; and these *The Secret Doctrine* conveys.

2. Its extraordinary capacity of conveying a sense of Purpose *in excelsis*, in apotheosis. *The Secret Doctrine* overwhelms us with PURPOSE. We feel ourselves helpless in its grip until we all of a sudden realize that we are part and parcel of that Purpose. The sense of Purpose is aroused in us, and we proceed more purposefully, and therefore more powerfully, on our way.

3. The intimation, on page after page, of the immanence of the Infinite in the Finite. Whenever there is reference to the infinitely small, there is almost certain to be a statement that it is a universe in miniature and a God to be. There is nothing, however small, in which does not live a seed of infinitude destined to become a flower of unexampled beauty.

4. The insistence that Hierarchy, Law, Order, are everywhere and at all times triumphant. Neither the universe nor any part of it at any time gets out of hand.

5. The apparent absence of any Final End, but the presence of many temporary ends to give the sense of crowning to some individual piece of work: with the resultant stimulation to continue to work in order to achieve further conquests.

6. The fascinating swing of the pendulum of evolution between the most emphatic personality and the most aloof impersonality. There is supreme scope for personality, yet an extraordinary sense of refuge in an all-powerful impersonality. The ultimate safety of personality is seen to be in its perfect enfoldment in impersonality. The "I" is mighty, but the "not-I" is mightier still.

Where is the book, throughout the whole range of literature, which, from the very beginning, plunges us into regions so far uncharted by humanity as a whole, and on every page discloses features of strange, incomprehensible, yet compelling interest, which somewhere in ourselves we vaguely feel to be intimations of Reality, even though beyond the comprehension and acceptance of our minds? Works

of science are beginning to open their last chapters to dreams and metaphysical speculations by no means dissimilar from the plumbings of *The Secret Doctrine*; and in some cases an undercurrent of the Oversoul scintillates as a silver thread throughout the book. But *The Secret Doctrine* boldly proclaims its concern with the eternal ultimates, by no means unmindful of the scorn and derision it must needs meet, and in innumerable permutations and combinations sets forth these ultimates in chapter after chapter, and in volume after volume.

A Plan of the Universe

The motif of the Secret Doctrine—I am not alluding to the book—is set forth from the very beginning. In the Preface we are told that its teachings "do not belong to the Hindu, the Zoroastrian, the Chaldean, or the Egyptian religion, nor to Buddhism, Islam or Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized."

In the Proem it is declared that the Secret Doctrine establishes three fundamental propositions:

1. An Omnipresent, Eternal, Boundless and immutable PRINCIPLE, on which all speculation is impossible . . . The One Absolute Reality which antecedes all manifested, conditioned Being . . . It is "Be-ness" rather than Being . . . This Be-ness is symbolized in the Secret Doctrine under two aspects. On the one hand,

absolute Abstract Space . . . On the other, absolute Abstract Motion . . . symbolized by finite intelligence as the theological Trinity . . .

2. The Eternity of the Universe *in toto* as a boundless plane; periodically "the playground of numberless Universes incessantly manifesting and disappearing" . . .
3. The fundamental identity of all Souls with the Universal Oversoul, the latter being itself an aspect of the unknown Root; and the obligatory pilgrimage for every soul—a spark of the former—through the Cycle of Incarnation, or Necessity, in accordance with Cyclic and Karmic Law, during the whole term.

And then we are brought face to face with those marvellous Stanzas of Dzyan, themselves but the actually feeble representation of the veritable Plan of the Universe itself. Now it seems to me that there is only one way in which we can enter even in the most fragmentary way into the spirit of the Stanzas. Let the words engage the attention and be a focus for concentration. But we must not stop short at the words to entangle ourselves in an effort of intellectual comprehension. The brain does not exist in this outer world of ours which can grasp the extent of the declaration of the Stanzas. We must leave the words behind, and the mind behind, and seek to interpret the particular Stanza with which we may be concerned in terms of movement, of sound, of picture. Each Stanza represents tremendous action and power. It symbolizes, reflects, such action and power. We must try to penetrate through to the power and the action, and sense its rhythm, its planning.

A Book of Magic

In this connection I desire to draw attention to a very remarkable power of *The Secret Doctrine* which makes it a veritable Book of Magic to those in whom the spirit of magic dwells, who have in them that mode of vibration on which the book itself is designed.

I suppose it will be granted that we know much more out of the body than in it, and that down here we are hedged about by many ignorances which do not exist elsewhere.

Anyone who has a certain amount of remembered consciousness in the physical brain knows how elusive are the experiences encountered on the other side of sleep, and how difficult it is to shepherd—the word is really very apt—an experience through the sea of oblivion separating the physical from inner planes into the waking memory of ordinary everyday life.

It is difficult to bring down the fine into the gross. The fine represents the crudity of the gross, its stifling heaviness. It is like a highly cultured and refined person being asked to take up his abode in a slum.

But if, in the slum, some intimation of refinement can somehow be caused to penetrate, then both the slum will awaken into the beginnings of finer living, and into the slum will begin to be attracted finer forces which find that the sordidness and heaviness are gradually dissipating.

The Secret Doctrine is an intimation down here on the physical plane of the refinements within. It tends by its own nature to awaken in the lower worlds the spirit of the

higher; and, above all, it helps to bring back to us the memory of much that we know elsewhere. I would dare to say that there are scores of statements made in *The Secret Doctrine* which, down here, mean nothing to us at all, but which somewhere we know to be true, for we have experienced their truth for ourselves. When we come across such statements in *The Secret Doctrine*, a vibration is set up which makes an uninterrupted channel between the truth we know elsewhere and our physical plane consciousness, and down that channel flows the truth itself.

My own reading of *The Secret Doctrine* abundantly bears out this suggestion. To read page after page of the book is to read much that is entirely unfamiliar and incomprehensible. But here and there I come across old friends, and thrill to some declaration which I know to be true, but which either I have been entirely unable to formulate, or which I have not been able to bring through on to the physical plane. On page after page I meet old friends, records of mutual experiences, and I am sure that all who read the book must enjoy the same delight.

I might perhaps indicate to you certain passages which express facts of which I am fully cognizant on some other plane of consciousness, which I know, the knowledge of which may in a measure be present in the waking consciousness, but which is immensely clarified by reason of its setting forth in no uncertain terms on the physical plane itself. It is a case of a truth without knocking at the door of a truth within in a somewhat somnolent

condition—somnolent because it has so much impenetrability against which to contend, so much dull inertia to overcome.

The Pole of Wisdom approaches the Pole of Ignorance, contact is made, and Light appears.

The Challenge of Prometheus

I should like to suggest to you that reading *The Secret Doctrine* is like living in a foreign country and all of a sudden finding an individual who speaks the language of one's birthplace or home. It is with a shock of surprised delight that one feels as if a long lost brother were met after a long absence.

This was exactly the experience of Dr. Besant when, for the first time in this life, on reading *The Secret Doctrine* she encountered the language she had known from long ago, and the Truths, for which she has so often lived and fought and died. Her consciousness burst the bonds of its imprisonment in this particular incarnation—an imprisonment so magnificently endured and utilized, and in *The Secret Doctrine* she found the key to those problems of injustice, of wrong and of the futility of prevailing doctrine and dogma both in religion and in science, in the midst of which she towered, nobly rejecting a blind and lifeless acquiescence, a rebel against ignorance, catastrophically restless for Truth.

I am reminded of a similar restlessness in the case of Byron and of Shelley, and I would like to quote to you a description of their rebel spirit given in Sir Arthur Quiller-Couch's *Studies in Literature*:

To take hold of Genesis and shake it, as Byron and Shelley did in an age (with difficulty conceivable by us) when even to venture a doubt that the Universe came into being in six days of twenty-four hours by the clock was to evoke every curse of the orthodox, is an act of intellectual courage, and remains that in despite of Goethe and his dictum that "the moment Byron begins to reflect he is a child." It may be simple: but it is, or was, a thought; and to utter and maintain it, against the England of Byron's day, required a mind very high above childishness: nay a mind that had some measure of the Titanic: for, be the thought itself simple, the challenge is the grand challenge of Prometheus.

The Flame Becomes a Fire

In her *Autobiography* Dr. Besant writes:

As I turned over page after page the interest became absorbing; but how familiar it seemed; how my mind leapt forward to presage the conclusions, how natural it was, how coherent, how subtle, and yet how intelligible. I was dazzled, blinded by the light in which disjointed facts were seen as parts of a mighty whole, and all my puzzles, riddles, problems, seemed to disappear. The effect was partly illusory in one sense, in that they all had to be slowly unravelled later, the brain gradually assimilating that which the swift intuition had grasped as truth. But the light had been seen, and in that flash of illumination I knew that the weary search was over and the very Truth was found.

In lesser degree, so should *The Secret Doctrine* be to every Theosophist, for it discloses amidst the frustrations of utterly inadequate language some aspects of that universal and eternal Fire of which

each one of us is a Spark in the process of being fanned by evolution into becoming a Flame and in due course a Fire. Dr. Besant knew much about the very Fire itself. Life after life she had sought. Life after life she had drawn nearer and nearer; and in a measure she knew. Even the earlier part of her recent life revealed in no uncertain degree the presence of that knowledge, though its meaning and power for the time being lay latent. But when she read *The Secret Doctrine* she remembered once more all that she had known about the Fire and of its splendid Truths.

We too are sparks of that Fire, and we too have in our own smaller ways learned somewhat of its nature. This is not our first acquaintance with Theosophy. This is not our first acquaintance with the truths *The Secret Doctrine* unfolds. We are meeting old friends. And I venture to believe that if a Theosophist approaches *The Secret Doctrine* in the spirit of expecting to meet old friend after old friend in page after page he will be most happily surprised and will once again journey forth on the Adventure of adventures—finding joy and peace on his way.

A New Technique

I am also deeply impressed by the fact that a new technique is employed—a technique which depends upon intuitional and higher knowledge and not upon the lower.

The scientist is circumscribed by that which a manufactured machine is able to contact and handle, by his efforts from below, by ex-

clusive concern with what he calls the material world. He may theorize with regard to matters beyond physical plane handling, but the whole of his superstructure in the long run rests upon an entirely physical foundation.

His deductions must needs be in a large measure unreliable because he is trying to deduce the more from the less, and he has no experience of any "more" upon which to rest any conclusions. It is as if he were trying to deduce the man from the child when he has never had any experience whatever of what a man is. What kind of deductions should we make as to the nature of a man had we no experience whatever of any man? I think we should go utterly wrong, for although it is said that the child is father of the man, the man is in nine cases out of ten an entirely unrecognizable offspring.

The Secret Doctrine, on the other hand, releases knowledge from above, so that from the more is deduced the less—an entirely different proposition. It may be said, of course, that the average individual has no means of testing the truth of such intimations from the larger consciousness. But neither has the average individual any means of testing the validity of the conclusions and experiments of the scientist.

To this the answer is that we can, if we like to take the trouble, follow the pathway of the scientist and perform his experiments for ourselves. So can we follow the pathway of the occultist and perform his experiments for ourselves. In the smallest possible way I have begun on these lines myself, and

every step I take confirms one or another of the statements given in *The Secret Doctrine*. I do not mean for a moment that I feel I can contact the details of the immense range disclosed in this remarkable book. But here and there I come across a statement the truth of which I know for myself. I conclude, therefore, that in all probability I shall find many more, though it may be also that in certain cases I shall not be able to reach the same conclusion—no doubt on account of my own far smaller powers.

Magna Est Veritas

I can at least, from my own experience, controvert the allegations contained in Mr. Sinnett's pamphlet entitled *The Vicissitudes of Theosophy*, written in 1907, in the course of which he writes of "the frequent passages which later experience has discredited." Mr. Sinnett's depre-

ciation of *The Secret Doctrine* synchronized in this pamphlet with his observation that Dr. Besant's nomination for the Presidentship of The Theosophical Society was "the result of occult activities distinctly antagonistic to the true welfare of the movement."

It is probably not too much to say that the subsequent history of our Society is an emphatic refutation of Mr. Sinnett's contention so far as regards our late great President.

As for *The Secret Doctrine*, the most recent reviews bear testimony to the gradually increasing respect which this wonderful production is gaining in non-Theosophical circles as ignorance gradually recedes before truth. Mr. Sinnett would be surprised to read some of the recent comments on *The Secret Doctrine*, not by glamoured Theosophists but by hard-boiled reviewers in the outer world.

THE GREATEST ART

Occultism is the science of life, the art of living.—
Lucifer, I, 7.

The Faith of the Artist

BY J. H. COUSINS

An Address to the Madras Congress of the World Fellowship of Faiths in March, anticipating the time when religion shall take its place as the supreme creative art.

I

A Spiritual Dynamic

“NOW faith is the substance of things hoped for, the evidence of things not seen,” said Paul the Apostle in his Epistle to the Hebrews (XI, 1); and a marginal note indicates the pliability of the translation by giving the words “ground or confidence” as alternatives for “substance.” The faith of the artist, therefore, according to this long accepted definition of faith, is the ground or confidence of the things he hopes for in his artistic achievements.

In another Epistle, that to the Romans (VIII, 24, 25), the same Apostle lets us deeper into his thought in the assertion that “we are saved by hope”—the hope of which faith is the substance; and he expresses the spiritual dynamic of hope, its perpetual pull on the aspiration of humanity towards something beyond the horizon of immediate attainment, in the assertion that “hope that is attained is not hope”—which is the same thing as saying that when you have satisfied your hunger you have lost the spur of being hungry.

These definitions are quoted here not only as utterances of accepted scriptural authority, but as notable

expressions of demonstrable truth. They are not true simply because they are in the Bible, as Frederick Robertson said of another statement in one of his immortal sermons, but are in the Bible because they are true. Apart from their value in religious exposition, they are excellent psychology. They bring into psychological unity the inward and outward directions of one phase of the human psyche: faith, the inner assurance, the substantial experiential ground, of hope; hope, the outward and visible movement toward a desired end which is only truly attained when it is the point of departure for “an end that aye recedes,” as George Meredith chants in his “Hymn to Colour.”

Faith and Hope Together

In every action of life, small or great, faith and hope are as inextricably blended as are the forward and apparently backward motions seen simultaneously in the upper and lower halves of a moving wheel. We move towards a desired end by means of co-ordinated activities that take their separate and conjoint capabilities for granted: that ink will continue to flow,

and paper to retain colour, and language to mean something, and the mind to shape and order thought. These—and other matters like the retention of its more or less horizontal position by a table, and of solidity by the earth—enter into the dynamic hope that the writer of this article is exercising in the direction of building out of symbols placed on paper an invisible edifice of thought; and not one edifice only, but many replicas in minds that share the writer's hope, and rest their hope on the faith-ground that sight will continue to see, and understanding to understand. Our activities are our hopes incarnate. We assume the validity and continuity of a score of Mysteries by faith, by the assurance distilled from a myriad forgotten experiences. Faith and hope are the subjective and objective directions of the intuition.

But hope is not exhausted in action. It is redemptive in its effect. "For we are saved by hope," wrote the Apostle; and by this salvation he meant any or all of the interpretations of the salvaging processes on which a million million sermons have been preached—ultimate and never-ending felicity in heaven; escape from the damning results of sin; deliverance of the soul from the bondage of the body. The last implies an entity of spiritual quality that has become enslaved by its material appurtenances, but that can, by appropriate means, struggle back to its native liberty.

A Way to Liberation

True action, action that is deliberate, action carried forward through hope by faith, has within

itself the power of distilling experience that will enable the real self of the individual to attain liberation. Now this is precisely the power that the wisdom of India recognized as inherent in the highest form of human action, that is, creative expression; for it is set down in the scripture of Hindu art known as the *Vishnudharmottaram* that one of the functions of a work of art is to enable the observer to attain liberation (*moksha*), the liberation of the inner self from the allurements and enslavements of its external capacities and their characteristic desires.

Behind the liberating work of art—the artist's realized hope based on his faith—stands the artist without whom it could not exist. But it is necessary to consider what an artist is in reality in order to understand the faith of the artist—the ground or substance of his action, not his creed, religious or aesthetical.

In the general mind, out of which dictionaries are compiled, an artist is a practitioner of any fine art. If that were all, then the painters of certain pictures, and the writers of certain books, and the producers of certain talking-pictures, should be canonized as liberators of their fellows from the bondage of their lower selves. But they are not so canonized, despite the large areas of newspapers devoted to them, for last night's "stars" will be forgotten in the light of the stars of next week: they are forgotten because the senses to which they appeal are not gifted with continuity or memory; these capacities belong to the spirit; and it is only spiritual achievement that can count on longevity.

The True Artist Is Reverent

To be a practitioner of an art is not necessarily to be an artist, any more than to practice thinking is to be a philosopher, or to practice speech is to be a poet. A secondary dictionary definition—"one who makes his craft a fine art"—is in fact the primary characteristic of the artist: an individual who, whatever be the medium of expression of his hope, makes it the means of his own salvation, and, of necessity, of the salvation of others; that is, puts upon the gross exterior act the fine-art quality of ennobling, purifying, and liberating beauty.

This is the type of art which the wise one of old had in mind as a means to liberation. But it implied the expression of an equal beauty in the artist himself; and that quality was sought to be evoked, fixed, expanded, in his own nature by an attitude of reverence to his work, and of aspiration towards the highest which called for the disciplining of the lower powers of his endowment.

The reverence here spoken of is no sentimental solemnity regarded as the proper attitude towards a theological conception. Commendable as that attitude may be, it is inadequate. The artist's reverence arises out of the realization, through the practice of his creative calling, of the colossal weight of significance that rests as lightly as the breast feathers of a dove on the most insignificant of acts; the realization of the abysmal depths of experience that justify themselves by supporting the minute perfection of an instant's illumination or inspiration, as the vast ocean supports

the momentary perfection of the microscopic foraminifera; the realization, also, that the terms "largeness" and "smallness" are false in so far as they suggest separateness, for the ultimate realization of the creative artist is that his faith, which is another term for illumination through experience, and his hope, which is a synonym for his creative activity, are not philosophical or theological abstractions, but his nominally distinctive participation in the Light that is behind all darkness and all lights, and in the Life that animates all lives.

II

In Touch with the Universe

The faith of the artist, whom the modern spectacle of lost faith confronts, is that creative art is now the only possible restorer of lost faith; not a revival of dogmatic religion, since science would appear to cut the theological ground from under the feet of the man-in-the-street; not science, or philosophy, for no partial reflection of reality either through observation or contemplation alone can take the place of the living experience of inner illumination and outer realization. But creative activity in the arts, and inclusively in the art of poetry, puts the whole nature of the artist in vital touch with the wholeness of the universal life.

How far the non-artistic mind can recede from the wholeness of true and worthy life is seen in a statement made in an article in a London magazine some short time ago by one of the industrial leaders of England. His reading of the significance of human history is

this: "From the dawn of history, all human conflict and effort can be traced to a desire for greater real or implied riches that would provide greater comfort in the shape of better food, better clothes, more easily cultivated land, or more easily obtained sensual satisfaction." The argument is that this is the whole history of mankind, and the implication is that it is the kind of history man should go on making.

Sir James Jeans, seeking with imagination among cosmic mechanics for clues to the meaning of life by a wider and deeper study than that of the externals of history, has said in his book, *The Mysterious Universe*, that "the laws which nature obeys are less suggestive of those which a machine obeys in its motion than of those which a musician obeys in writing a fugue or a poet in composing a sonnet."

Life Is Movement

The mechanistic or non-artistic view of life, whose recent passing the astronomer notes, arose from an inadequate response to life on the part of those who formulated it; a response of science that was rigidly scientific, therefore on the way to error instead of truth; for the full significance of the sphere of truth cannot be encompassed by any mere line upon its surface, however accurate it may be as in science, or logical as in philosophy. Religion might have a better show in front of science and philosophy (that is, rationalist philosophy), had it not allowed the same inadequacy to drive it into disagreements. Religious disagreement, however emotionally it is expressed, is mental in origin; that is, it arises out of reactions

that become fixations in consciousness, and establishes and elaborates itself through the peculiar habit of humanity of identifying statements or personifications of truth with truth itself. No artist, least of all the Cosmic Musician-Poet of Jeans, can look upon any of his "creations" as his last word. He lives in his next word, or the word after the next. His musical or verbal phrase is only made intelligible through the phrase that follows it, as it itself was made intelligible through the phrase that preceded it—and so on backwards, and so on forwards.

But the movement of life, the movement that makes fixity the great heresy, is not merely linear: figured as music, it has both harmony and harmonic overtones and undertones; figured as poetry it has these too, but it has them as the codes of ideas, as signals of an understanding and communication beyond the range of music, as music is emotionally beyond the range of poetry; with such a code, poetry is of special service to humanity at its present point in the cosmic utterance.

Freedom in Religion

Happily for religion, it has had the capacity—not under inspiration of intellectual statement but of imagination directed towards living embodiments of reality—of moving individuals to poetry; and it is this poetry that can, if given full opportunity, save religion. The poetry of the Bible is universally recognized. The recognition, however, is not always due to a recognition of its intrinsic value. Poetry is largely regarded by "practical" individuals as "only

poetry," as an irresponsible, demi-official, play of imagination or sentiment, intellectually negligible, useful for enjoyment but not for serious consideration, much less for application in the affairs of life. But human life that separates itself from its original poetry, separates itself from a primordial function of the universal life—creative expression—and becomes unpoetical, that is, disorderly, unbeautiful, self-destructive. It is in creative expression that life fulfils itself in the present and transmits itself to the future. The efforts of statesmen to find intellectual formulae on which to pivot national and international action are destined by their own nature to futility. They are blood-kindred to the literalism that, applied by pro-religionists of the dogmatic kind to their beliefs, has imprisoned, starved and depraved them, and, applied from outside, by unimaginative science or rationalism, has caricatured and outcast religion.

The redemptive hope, whereof the Apostle spake, lies in the emergence of an increasing number of artistically sensitive individuals to whom the poetry of scripture will signal its reality to their own reality, and evoke the creative collaboration that is the essential condition of life. When the scriptures of the world are treated imaginatively, not historically (though their historical content cannot be ignored), interpretatively, not doctrinally (though the mental formulation of reactions to reality cannot be displaced while language persists); when they are released from the chains of literalism into the freedom of poetry: the self-improver-

ishing and mutually destructive separations and exclusivenesses which have made religion powerless in the face of world-wide negation of its tenets, will disappear—for imagination and interpretation are, like faith and hope, the two sides of one process: imagination moves from infinite essentials into finite locations; interpretation renders the finite and apparently separate back into its essential and infinite unity.

The Supreme Creative Art

Yet, if this be a vain hope; if the disintegrative elements that human limitation has injected into religion are destined to carry on their processes of dry-rot to ultimate disintegration, they to whom poetry has revealed its reality may maintain composure in the assurance that if all the scriptures of the world were burnt or lost, the essential truth of life, which is the essential truth of religion, could be restored from the vision and utterance of the poets, the great experiencers and expressors. It is not enough to live life: any bivalve or vertebrate can do so. The experience of living, such as the great poets have known it, can only attain the dignity and nobility of real Life when it becomes creatively artistic, deliberately and continually; can only attain the opulence of "life more abundant" on which a real civilization can be founded, when it becomes the hope-expression of the faith-inspiration.

There is a word of admonition to art itself, if it is not to falsify the faith of the artist. Art, any art, will deny itself the felicity and potency of inspiration so long as it

cuts itself off from the ascensive effort of spiritual aspiration, as much of the art of the recent past in the western world has done. And there is a word of great hope for religion—that it has within itself, in the inspiration of its poetry and ideal personality, the possibility

of taking its place as the supreme creative art, and of imposing upon the stuff of life the pattern and beauty and significance of man's most uncompromising dreams and labours towards a perfection whose realization is the aim of his faith and the inspiration of his hope.

THE SACRIFICE

The Sacrifice ? Not within the judgment hall
 Nor yet upon the tree near old Jerusalem
 Was the Master's Sacrifice.
 The Creeds have blinded mankind's eyes
 To truth and fact.
 The Master's crucifixion was not sacrifice
 But Liberation.
 This is the Sacrifice :
 To break away from the Parent-Substance
 The Light, the Warmth, the Ecstasy—
 And take the plunge into the world of three dimensions
 And become submerged in the hard shell of earthly selfishness ;
 To struggle and suffer and wallow
 In the slime of earth vibrations
 Until our very suffering
 Causes the shell to soften—
 And through it we glimpse the Light of Ages
 Shining down into our prison.
 Lifting up our mental hands,
 We break the shell and come out and up,
 Back into the Parent-Substance,
 The Warmth, the Ecstasy.
 The crucifixion Sacrifice ? Nay !
 It was Liberation !
 Gladly He left His prison when He cried
 IT IS FINISHED !

LILA L. SCHULTZ

Occult Investigations

BY C. JINARAJADASA

Throwing further sidelights on the methods of occult research, Mr. Jinarajadasa gives us glimpses into Atlantis, discusses a controverted passage in the Apostles' Creed, and depicts Dr. Besant's readings of the akashic records, past and future. Continued from our March issue.

The Engineers of Atlantis

SOON after Dr. Besant became a member of the London Lodge group, discussions took place with regard to the migrations of various races of the past. In connection with this, both she and Bishop Leadbeater investigated certain periods of Atlantean civilization. In order to understand the development of root-races, Bishop Leadbeater investigated the past shape of the earth, and after consulting the maps and globes kept in the Occult Museum of the Adepts, drew the maps of Lemuria and Atlantis which are in the book written by Mr. W. Scott-Elliot under the title: *The Story of Atlantis*. It was considered more effective for publicity that the maps should not be announced as due to clairvoyance. Mr. Scott-Elliot merely says, "It has been the privilege of the writer to be allowed to obtain copies—more or less complete—of four of these." I regret that when the original drawings were passed on to him, no copies were kept. I recall how years later Bishop Leadbeater expressed great regret that he could not recover a particular map which he drew, of a system of locks for

canals, used by Atlantean engineers, as he considered that the Atlanteans had a novel idea not known to engineers today. It was too tiresome a task to do the work over again.

Christian Origins

A striking research by the two investigators was into the origins of Christianity. This was done at the request of Mr. G. R. S. Mead. Mr. Mead had dedicated himself to the subject of Gnosticism, and this meant understanding its origins and its relations to the early Christian communities scattered in Palestine and round Alexandria.

The investigations were made during the years 1897-8, one evening a week at the then Headquarters in London, 19 Avenue Road. I was at Cambridge at this time, but during vacations I was present on a few occasions. Dr. Besant assisted when she was in England, but most of the work was done by Bishop Leadbeater. Mr. Mead took very full notes.

In the course of these investigations, the lives and work of many Gnostic and a few Jewish leaders were examined and recorded, including the principal personalities

round the Christ during His mission, and the disciples who carried on the work afterwards, as also St. John of *Revelation*, who was not "the disciple whom Jesus loved" but another, a Jewish revolutionary with much psychism which gave him astral visions. The journey of the young Jesus to Egypt, the teachers with whom He came into contact, and other fascinating bits of history were all unravelled bit by bit. The life stories of Valentinus, Ammonius Saccas, Iamblichus and others, and of Aedesius, who was Mr. Mead, were investigated.

A remarkable investigation was that made into the early Christian manuscripts of the Gospels. Here and there Bishop Leadbeater, whose Greek was slight, carefully spelt out word by word at Mr. Mead's request various extracts which seemed to illuminate the problem. I regret greatly that no copy was made of Mr. Mead's record of the investigations. A few years before his death I wrote to him offering him £100 for his transcription or for a copy, but I received no reply.

It is from these investigations that Mr. Mead began to obtain a coherent idea of the events in the early centuries of Christianity and Gnosticism. From these investigations he then wrote his remarkable work *Fragments of a Faith Forgotten*, which placed in an intelligible scheme the religious events of those centuries. The investigations were undertaken for his benefit, as he was doing an extremely valuable work with his contribution to the story of Gnosticism, but he was utterly at a loss, with the

ordinary historical material, to understand the relation of various events recorded. The confusion was so vast that he begged for light, and so the clairvoyant research was undertaken.

The Birth of Jesus

It was also after these investigations that he wrote his book: *Did Jesus Live 100 B.C.?* This remarkable statement, that the true date of Jesus is one century earlier than that given in Christian chronology, was first made by the Master K.H. in 1883. A series of articles, which gave the English version of a French manuscript of Eliphas Levi, appeared in *THE THEOSOPHIST*. Many special foot-notes were appended as the articles were published. These foot-notes were signed E.O. which signified "Eminent Occultist," a term given to the Master in the early correspondence with Mr. Sinnett, and used by Him for the foot-notes, instead of the better known K.H. If we had now the original manuscript as it was on H.P.B.'s desk before it went to the printer, we should find the foot-notes in blue pencil. One paper of Eliphas Levi was not published in *THE THEOSOPHIST*, though it had the E.O. foot-notes. All the papers were issued in 1883 as a pamphlet. In one paper in the pamphlet Eliphas Levi said: "Jesus, like all great Hierophants, had a public and a secret doctrine." To this E.O. added the foot-note: "But he preached it a century before his birth.—E.O."

Pontius Pilate

If Jesus was born 100 B.C., what of the story of his having been

crucified under Pontius Pilate? It is an historical fact that there was a Pontius Pilate who was a Roman Governor, who was in Judea at the time stated in the accepted story of Jesus. This mystery was elucidated by the deciphering of certain Greek texts which gave the original form of the Apostles' Creed. The Greek text was spelt out word by word. The word *Maria* was originally *Maia*, the Greek word meaning "mother," referring to the descent of the Divine Life into matter, which gave birth to manifestation. In the phrase in the Creed, *Jesus Christ*, ΙΗΣΟΥΝΧΡΙΣΤΟΝ, iēsounkhriston, was found in two variants, ΙΗΤΡΟΝΑΡΙΣΤΟΝ, iētronariston, meaning "the chiefest healer (or deliverer)" and ΙΕΡΟΝΑΡΙΣΤΟΝ, ieronariston, meaning "the most holy one." The words *Pontius Pilate*, in the phrase in the Creed, "suffered under Pontius Pilate," are in Greek ΠΟΝΤΙΟΥΠΙΛΑΤΟΥ, pontiou pilātou; but investigation revealed that the earliest manuscripts had instead ΠΟΝΤΟΥΠΙΛΑΗΤΟΥ, pontou pilētou, which would read "endured the dense sea," describing the descent of the Divine Life into the sea of matter at manifestation. The words "iētron" or "ieron" became changed to "iēsoun," and the word "pontos," sea, into "pontios," the Roman name *Pontius*, by the addition of the i, called iota. The change of pilētou, *condensed*, to pilātou, *Pilate*, needs no explanation, as the long ē was often pronounced as long ā in dialect forms. It is easy to understand how the errors were made, if the copyist did not know Greek and copied by eye, as Sinhalese copyists in Ceylon today copy

Pali texts without knowing Pali. Once a word is copied wrongly, and the error is not detected, an explanation has to be made to fit the error. A formula which described the descent of the Divine Life into matter became, by an understandable error in transcription, a point in history in the life of Jesus.

Veracity of the Clairvoyant Record

All this was of course extraordinary and seemingly incredible, but Mr. Mead understood the significance of the clairvoyant record. Once thus convinced of the earlier date, he found that there was enough evidence which could be put together to make a book. *Did Jesus Live 100 B.C.?*, which brings together a mass of striking statements in early writers, throwing doubt on the accepted date, was the result.

Later on Mr. Mead dissociated himself completely from the work of Dr. Besant and Bishop Leadbeater, and probably in the end he lost all faith in the veracity of the investigations. But in 1900, when he was engaged in writing the works referred to, his faith was clear and precise, for he has thus put himself on record in *The Vahan*, the magazine of the English Section, for April 1900:

"Speaking for myself, I have had the opportunity of testing many statements of friends who can read the occult records; in hundreds of cases I have checked their statements with regard to dates and facts, where facts and dates were previously unknown on this plane both to my informants and myself. I have,

therefore, confidence in accepting their statements with regard to this subject as a reasonable hypothesis which I may be able to verify by research."

Francis Bacon

I recall being present at one of these investigations when in some way Francis Bacon's work came to be examined. Knowing who Bacon is today—one of the Adepts—Bishop Leadbeater felt that to investigate Bacon's affairs clairvoyantly was like a piece of impertinence. But he did note that Bacon wrote the plays that pass as Shakespeare's. What particularly drew my attention at the time was not that fact, which was fairly obvious to me upon the examination of the evidence, but rather something else which Bishop Leadbeater noted on higher planes. If Bacon is Shakespeare, and also if several other works passing under the names of other authors are also from Bacon's brain, then there must have been a terrific creative energy in Bacon at the time. Bishop Leadbeater said that, as he watched, it was as if some wonderful ray from a great creative centre on the inner planes had converged upon Bacon, so that he threw off one thing after another in the way of plays, poems, philosophical theses, etc., without any particular effort. This little glimpse into the creative consciousness behind everything was far more fascinating to me than the solution of the Bacon-Shakespeare problem.

Vision of a Master

Another joint work in occult research by Dr. Besant and Bishop Leadbeater was done in 1896. One

weekend in early summer, they went to Box Hill, in Surrey, accompanied by Mr. Bertram Keightley. The investigations were on the life of the Mental Plane and Devachan. The work was not completed when they returned to London, and during the course of several afternoon walks to Hampstead Heath the investigations were continued. The result was the manual, *The Devachanic Plane*, which Bishop Leadbeater wrote from the material of the joint investigations.

At this time occurred a striking incident which Dr. Besant narrated later to a few of her intimate circle. One morning on awakening, she recalled vividly how that night she had been taken by her Master and presented to a Great One, who spoke to her a few gracious words. She recalled Him vividly, how He seemed to be the embodiment of all possible power and yet spoke to her so graciously. During the afternoon walk she narrated the incident to her colleague, and remarking that she could hardly believe such a privilege could have been hers, said, "I wonder if it is only a dream!" That night she was called again to the presence of the Great One. On this occasion, He gave her certain instructions as to her work, and just as He dismissed her said, "I hope this time you will not think me only a dream!" Dr. Besant told us how instantly she felt overwhelmed with shame, that she should have ever doubted that she had been in His Presence.

It is in these investigations of the Mental Plane that I find the only record of what is termed in the book the "Great Waves." They are described in the manual.

When the special Great Wave came, Dr. Besant desired to know where it would lead, and she said, "Let's plunge in." Her colleague's response was, "I wonder whether that isn't rash, but if you are going, I'll come along." They were just about to plunge into the Wave when from far away suddenly the Master K.H. interfered and barred their way. He explained later that if they had so plunged into the Great Wave, they would very quickly have lost consciousness during its upward sweep, and when they returned to consciousness, it might possibly have been on the star Sirius!

The Akashic Record

I shall always remember the next investigations because of the interesting setting. After much inquiry, a lonely farm in Sussex, Lewis Park Farm, near Nutley, was found which had some rooms to let. This little farm was fairly isolated, the nearest village being three miles away. The road was a lonely one, and in front of the farm was the Common, which was a part of Ashdown Forest. A party consisting of Dr. Besant, Bishop Leadbeater, Mr. Bertram Keightley, myself and my cat Ji, went down on the afternoon of Saturday, August 23rd. By Saturday evening we had installed ourselves, and on Sunday morning the two investigators went on to the Common with rugs and cushions, with Mr. Keightley and myself to take notes. As a matter of fact, Mr. Keightley did very little in the way of record, and I had to do my best in an abbreviated longhand to record their conversation. As the two were watching what they saw clair-

voyantly, they were continually conversing and comparing notes.

One interesting part of their work was when they tried to understand certain complicated happenings from the standpoint of two planes. The Akāshic record is contacted on the Higher Mental Plane. Bishop Leadbeater, with his very cautious and scientific temperament, could not sometimes easily see the general trend of things. Then Dr. Besant would transfer her consciousness to the Buddhic Plane. From there she would get a kind of aeroplane view and understand with flashes of intuition the significance of it all. She would then give her opinion, while he would try to apply it to what he saw, to see if the explanation fitted the facts, both conversing all the time.

On the Moon Chain

One slight incident at the time made a profound impression upon me. They were watching the first appearance on earth of the first-class Pitris direct from their Pralaya on the Moon Chain. (These Pitris, therefore, have not been on either Mars and Mercury on the 1st, 2nd and 3rd rounds, nor on Mars on this 4th round). The investigators watched the first incarnation on earth of the Master M., who has "First Ray" attributes. In that first incarnation on our globe, he became promptly the chief of the savages among whom He was incarnated. As the investigators were watching the Master when He was a baby lying on the ground, there happened something which startled them—the Master *as He is now*, with His consciousness as the Adept, looked at them *through*

the eyes of the baby of six hundred thousand years ago. For He was following what they did. No wonder they were startled! This seems completely to abolish time, and particularly to enable an individual today to live, if he wants to, in the past, but with the consciousness of the present. I did not recollect this incident consciously when later I propounded the idea of changing the past, which I mention in my little books, *In His Name* and *Flowers and Gardens*.

The investigations were done on Sunday and Monday, morning and afternoon. We returned to town on Tuesday.

These investigations are to me some of the most valuable, because they give glimpses of that mysterious occult truth which underlies what is said about *Māyā*, or cosmic illusion. Our modern Theosophical training leads us to see everything from an objective standpoint, i.e., in terms of matter, however subtle, and from below, as is the case with modern science. We proceed from the form to the life, and then, now and again, through the life into consciousness. But there is another approach, where everything is known in terms of consciousness, particularly the consciousness of the Logos. In other words, to see the cosmic process as He sees it gives inevitably a new set of values. Glimpses of this are revealed in the investigations. I published the record in *THE THEOSOPHIST*.¹⁵

Pictures of the Future

After Bishop Leadbeater returned to Adyar in 1909, a remarkable series of investigations was made

¹⁵ *The Theosophist*, August 1911.

which brought forth the volume, *Man: Whence, How and Whither*. The book contains material written by both Dr. Besant and Bishop Leadbeater. I was not present in India, but I heard about the investigations from the two amanuenses, Don Fabrizio Ruspoli and Mrs. A. van Hook. The investigators lay down on the verandah on the river side of the President's rooms, and under a mosquito net. Don Fabrizio knew shorthand, and I think Mrs. van Hook also knew it to some extent. The investigations must have taken several weeks, but unfortunately the shorthand transcript was not kept after the book was written. We had not then developed the "archives sense," for nobody calculated on the fuss that has later been made with charges of various kinds of mutilation of the earlier teachings. Dr. Besant wrote out the investigations in her swift and dramatic way into certain chapters in the book, but if we had the stenographic record, I expect we should find many informative bits which to her did not seem of much importance.

In the latter part of this work is the description of the founding of the Sixth Root Race. In this investigation she took no part. Bishop Leadbeater describes in his introduction how it all happened, and how as he tried to describe the way the consciousness of Devas works, the great Deva, who is the guardian of Adyar, offered to help with an explanation, and showed then certain pictures of the future.

Dr. Besant's Foreknowledge

Soon after 1913, when Dr. Besant began to be immersed in her Indian

political work, she found that keeping her brain open to the higher sensitiveness which goes with clairvoyance, clairaudience, etc., was producing a pressure on it which might presently result in serious damage to the brain. As she had been given as a special task the political work for India, and as at all costs that had to be done, she renounced her continuation of consciousness into the invisible, and shut the door on her clairvoyant faculties. But not completely, for along her line of magic she knew how, when it was necessary that she should remember what happened on the other side, to make a special arrangement, so that when she returned from the invisible her brain would be open to the record. When she returned she recollected what had happened, and wrote down the orders given to her with regard to her Indian work. She used then to communicate with her colleague who was in Sydney, for usually he too was present with her when the orders were given, and so he was able to corroborate and give his version of what took place.

I recall vividly what happened on Sunday, 15th August 1915. When she opened her door before tea time at 3 o'clock, she came out on to "the roof" where I was waiting, and called me to one side. She then told me where she had been called, and how that there she had been shown certain pictures of coming events. She mentioned that she was shown in pictures certain coming events of the War and the final victory of the Allies, which was therefore foreordained. She asked me not to mention that fact or to make any reference to that final-

ity of the War. From her memorandum which I have, it seems to have been a part of the original plan of the Great Hierarchy that the Allies should have marched to Berlin and signed peace there. I have inquired in various places why the Allies did not do so, because that seems once to have been the idea of some of them, though they gave it up later. If this original plan had been carried out, perhaps certain of the complications which have since arisen might have been prevented or modified. Bishop Leadbeater, who too had been present when the pictures of the future were shown, corroborated from Sydney what she remembered on awakening.

The Campaign in India

It was this foreknowledge by Dr. Besant of the victory of Britain and the Allies that made her go straight ahead with her political campaign of Home Rule for India, even though the British Empire was at war. I recall that Lord Willingdon, then Governor of Bombay, was quite bitter that Dr. Besant should not realize how all the Provincial Governors and their administrations were striving every nerve to assist Britain in the War, and that it was not fair on her part to make the situation in India more difficult for them with her political agitation. But Dr. Besant did not swerve, for two reasons: first, that the victory of the Allies was assured, so there was no need for her to waste much energy on that work, though as a matter of fact she gave her help in recruiting, and threw in her weight with her pen to show that the cause of the

Allies was the cause of righteousness; and secondly, because Britain was lavish in her thanks to the Dominions such as Australia and Canada, and was pledging herself to give them more power in Imperial affairs, and utterly ignored India and her sacrifices. Dr. Besant did not intend to let India lose her rights in the matter of Imperial affairs by default.

Of course she received much abuse because of her work for India at this time when the Empire was straining every nerve. I recall that when she visited Australia in 1922, one of our group heard an Australian say as she went to the ferry, "That's the woman who worked to help the Germans win the war."

The Visit to Taormina

Another occasion when she and Bishop Leadbeater received occult orders was in Benares, on January 12, 1912. We—the two leaders, Krishnaji and his brother, George Arundale and myself—were staying at Shānti Kunj, Dr. Besant's home. That morning, soon after eleven, after breakfast, we observed that the two went to their rooms and closed their doors. (In Benares, in winter, doors are left open in the mornings to let the air warmed by the sun enter in.) We never asked questions, though it was curious. About half-past twelve the doors were opened, and Dr. Besant called us into her room, where we found Bishop Leadbeater. We all sat down on the big "chowki."

She then told us that they had that morning received a "call" from their Masters to report at once,

and so they had lain down and left their bodies. First they went to the homes of the two Masters, and then with Them to the great occult centre whose name is whispered with awe. There they received orders regarding the preparation of Krishnaji and myself to be presented for the Second Initiation on the full moon of Chaitra following. The question to be discussed by us was how to carry out the orders.

Dr. Besant would have liked some place in India, like Kashmir; but Krishnaji's father had fallen under dark influences, and had turned against Dr. Besant and all her plans for Krishnaji and his brother, and was about to file a suit. Any moment there might be serious interference if Krishnaji remained in India. After long discussion, it was decided that Bishop Leadbeater should select a place in Sicily, because he and I had been in Taormina in 1907, and he knew much about the island, and was enthusiastic about its beauty.

When occult orders are received, action has to be swift. Dwarkanath Telang was let into the secret, and he at once took charge of the necessary arrangements. Bishop Leadbeater and he left that same night,—it was about 4 a.m. of next day—for the Bombay mail at Mughal Sarai. Bishop Leadbeater sailed from Bombay on the 15th. When the Theosophical compound at Benares that morning woke to the fact that he had left, the partisans of Krishnaji's father promptly started the rumour that Bishop Leadbeater had *fled* secretly to avoid arrest!

(To be continued)

The Beauty of Planetary Influences

BY ESME SWAINSON

How the forces of creative beauty flow through the artist, taking Gustav Holst as an example, and interpreting his horoscope.

The Astrologer's Vision

WE astrologers claim a vision at a different angle as compared with students of other phases of the Divine Wisdom; for we perforce, by the very nature of our study, have to gaze at the play of the creative forces beyond the confines of our Mother Earth, and try to judge impartially the weaving cycles of the starry forces. We have to become impersonal and try to live in the Eternal Now, watching the whole plan of the Creative Hierarchies, and yet trying to learn the details of the plan, when we focus on some particular part.

The more we study the divine plan for all creation, as we are able to trace it through the Science and Art of Astrology, the more amazed we are at being a part of such a stupendous whole, and yet being able to understand something of its workings.

Here, on this planet, in physical manifestation, we must work in time and space, and we cannot comprehend the perfection in all the facets of the diamond of truth and beauty at once.

The laws of the plan for the perfection of man are sevenfold, under

the rays, or seven sacred planets; and the twelve-fold influences of the Creative Hierarchies, reflected for us in the twelve-fold division of the Earth's Zodiac.

Beauty is everywhere in the universe, but creative beauty is the prerogative of the artist, and nowhere are more clearly displayed the influences of the planetary forces than in the work of the artist. We, being potentially divine, are one with the creative forces of the universe; as to the artist, the god within is literally a consuming fire, and must be given expression to, or it will destroy the form.

Creative Beauty Flows

Creative beauty, as expressed by the artist, must sweep through him via the intuitional mind, being, as I believe, a buddhic expression of life. The artist, throughout the ages, has had it as his privilege to be the transmitter of the buddhic quality through creative beauty. Unless the artist can be the instrument through which beauty flows, his work will never be really great.

Keats it was who said that poetry, if thought about, was not poetry. I wish to stress this point,

because when the influences of the elements are concerned, from an astrological point of view, it will be seen that some souls are artists with the channel clear for the creative urge, and others are trying to perfect the form first before the fire of creation is strong enough to sweep all before it.

We can only express beauty down here in terms of the instrument we use on the physical plane, that is in terms of the qualities of our emotional, mental, and physical bodies. We are much more hampered by our physical vehicles than we are sometimes aware of. For example, an artist, with a fixed type of brain, especially earth or water, will produce a heavier and more ponderous type of beauty; excel perhaps in dignity, but not in delicacy of detail, whereas the mutable will lack strength and excel in delicate colours or modes of word expression.

In great art, the inner urge will be strong enough to overcome the difficulties of the outer form, yet the qualities of the instrument show in the work.

Genius Is Conditioned

Let us take an interesting example of how the birth plan of life and the creative effort work in just this way.

Gustav Holst as a musician had certain great moments, but he failed to carry his art beyond a certain point. He had inspiration and ideas, but he was too careful, too worried about the correct details, to let the divine afflatus carry him away, as he might have done. The sign Virgo, in which his Sun and Mercury were placed, is the sign of the

craftsman and critic, and the tendency to aim for the perfection of detail on the physical plane is craft work rather than pure art. When the divine urge to create flows, the physical brain of the artist is hardly conscious how the work is produced, though he will have trained his hand and brain by detailed practice beforehand.

It is necessary to do much preliminary mental and physical work to prepare for the outpouring, but at the time beauty flows from the higher levels, the concrete mind has little to do with it. Holst, as a musician, is interesting to the astrologer because he has attempted to express planetary beauty in terms of music; his "Planets" are worth examination, they express his work through his birth map pattern.

Flowing Measures

We might attempt to translate the processes of the planetary powers into terms that can be noted in the qualities of the works of all creative beauty. The attempt could be extended into all lines of thought, even to certain words following these correspondences.

I have already suggested that the nature of the creative work of any artist is conditioned by the qualities of the planetary forces and the Zodiac influences which are their mode of expression in any given life. So that it is possible, when contacting their work, to obtain a very good impression of the influences under which they are born.

We are familiar with the correspondences of colour, sound, metal, or jewel attributed to the planets. Astrological experience confirms

much of this, as does also chemical research.

As well as their creative sound and colour, there is also a form side, a flowing measure, that can be translated into a glyph. This glyph is more easily recognized in sculpture, design, painting and music, than in other forms of art. These can be recorded as follows:

MARS. In perfection this is regular, a swing coming back to a central poise, as represented by the



horizontal line;¹ this gives us our march rhythm, energy passing into physical action. Mars rhythm, imperfectly used, irregular points, but still that return. Mars traditionally has always been associated with sharp points.

VENUS. The opposite of Mars; represents smooth flowing forms, rounding off the corners of life;



hence the semicircular form, upper and lower semicircles, the higher intuition with the corresponding pool or mirror at the emotional level. The unbalanced form depicts



consciousness focussed at the emotional level, with only occasional flights into the intuitional.

SATURN. The square has long been associated with Saturn, especially through the sign Capricorn,

¹ The horizontal line in the diagrams represents the level of everyday awareness.



so that the heavy tread and sure foundation are well described by this glyph. An equal and regular form, and in this case the poise line is the horizontal.

MERCURY. Partakes of the sharpness of Mars. The glyph is not so



easy to depict, that is to put it into one dimension, but this perhaps suggests it.

JUPITER. Is inclusive, flowing, more like Venus; having a rounded form rather than pointed, a con-



tinuous spiral. Perhaps this is the best way of depicting it, though the glyph should be perpendicular, not horizontal.

URANUS. Sometimes called the higher octave of Mercury, brings in another dimension to the other



vibrations inside Saturn. Again this is difficult to express in one dimension, but the symbol of the thunderbolt is akin; one might call it a directed Mercury.

NEPTUNE. Taken as a higher octave of Venus, expresses curves



and flows harmoniously, a completed mystic form like Venus.

I have not suggested a glyph for the Sun, or the Moon, as these were not dealt with in the planets; the Sun is too inclusive to be expressed otherwise than by the old symbol of the circle, and the Moon by the semicircle.

The Music of the Spheres

In the musical presentation of the planets, Mars shows only the martial and destructive side of the planetary force, the one, alas, man so often uses!

Mercury shows the lighter side, the insectivity of a summer day, and not much of the dignity of the messenger of the Gods.

Jupiter is definitely the jovial God in his mood of entertainer, but if one has listened to Mercury first, one is aware of him as a visitor to Jupiter's court.

Saturn is extremely descriptive of the hand of fate and the burden of life, but ascending his bridge to the mountain-top beyond.

Venus expresses the garden of Libra rather than the mysteries of Isis; its colour represents the pearly greys and smoke blues, rather than the true intense blue which we associate with Venus.

Uranus is described as the Magician, and this is correct for one side of this planet.

Neptune is often considered the best of the seven, and in music does represent the mystic search, in fact so much is this so, that if played continuously while one is

meditating, it might well extend the consciousness temporarily.

Holst, His Horoscope

Holst was born on 21 September 1874, time not known, but he probably had Cancer as his rising sign. He was well known as a conductor for his capacity for taking pains to perfect every phase; an excellent teacher, but apt to worry about the details. The Sun in Virgo shows the root motive of the life, and these aspects are quite in keeping. Mercury and Jupiter in Libra, sometimes called the garden of the Zodiac, where one is permitted to enjoy oneself. The aspects allow for this, so no wonder Mercury is present at the feast. Venus could not be expected to shine in her true beauty, as she is in the sign of Mars, and badly aspected. The position of Uranus in Leo tends to extreme dramatic rendering.

Every man is known by his works, and the kind of beauty he produces for the world, like his walk, his voice, and general habits, shows to the eye that can see, to the ear that can hear, what he is, and what attributes he is using. The finish of his work may show lack of experience in that particular production of beauty, but the colour or the rhythm or melody will betray how he is using the planetary forces, and how far he wisely uses the gifts of the gods, or, to put it in another way, how skilled a player he is in the planetary symphony.

Clairvoyant Diagnosis

BY PHOEBE D. PAYNE

The Scientific Method

FOR those familiar with the Theosophical point of view regarding human evolution it should not be difficult to realize that individual experience is recorded inevitably in the aura. Past experience remains as a record to which each new present experience adds some fresh contribution, and these marks or indications of experience, which every human being carries about with him recorded within the compass of the human aura, make possible the type of clairvoyant diagnosis which I am discussing in this article.

This type of diagnosis is quite different from the methods of the past, still familiar to us in the form of negative mediumship, in which the clairvoyant receives a message from some entity outside himself and claims authority for his communications on the basis of this contact. From the Theosophical point of view of human evolution, the practice of this form of clairvoyance is not desirable, because it shifts responsibility from oneself and makes one dependent upon another. It also produces certain deteriorating effects upon the etheric body, and upon the co-ordination of the various bodies with one another, which it may take many lives to eradicate.

The kind of clairvoyance with which I am dealing is of a differ-

ent order. It is the positive use of the psychic faculty under the direction of one's own self-consciousness. We all possess the elements of psychic faculty in various forms and in various stages of development, and in the course of many lives we shall each have to discover how to use these powers in a perfectly rational way. They are like any other capacity in being the result of past experience in other lives and needing to be trained for use by hard work and repeated effort. In clairvoyant research, for instance, one must be content to use the same patient methods as the scientist, making the same observation again and again under varying conditions in order to arrive at any reasonable degree of accuracy.

Types of Clairvoyance

For purposes of diagnosis, several different forms of clairvoyance may be employed. One is the type known as X-ray sight, which gives the capacity to penetrate dense physical matter and so to see clearly the condition of organs and tissues lying within the body. This needs a trained power of concentration to ensure that the focus of sight shall be held steady as long as is necessary to observe the particular condition under examination.

Another form of sight gives the power to magnify objects, so that

a small portion of the body, such as a piece of the lung, may by an act of will be enlarged to any size that is required in order to examine it in detail.

Then there is the question of the different levels at which observations may be made—etheric, emotional and mental, each with its own sub-divisions. Here also training is necessary to enable one to recognize the level at which one is looking, and still more to be able to focus on a particular level at will. Much confusion may arise through failure to make this distinction, and many apparent contradictions between the observations of different clairvoyants may be due to the fact that they have been working at different levels.

The position is exactly analogous to that of amateurs trying to use a microscope. Each in turn may look at the same drop of water, but one, focussing at the lowest level, will see an amoeba slowly making its way across the slide; another, having unconsciously shifted the focus to the centre of the drop, will solemnly declare that it contains no amoeba but many darting infusoria, while a third, looking at the top layer, will see only floating scum. Just so will the reports of different psychics appear to contradict one another and yet each be equally correct.

The Etheric Range

Many clairvoyants are able to see the etheric body under normal conditions as a cloud of rapidly moving silvery mist, but to the majority astral sight comes far more readily than etheric, because at our present stage of evolution we are

still very much at the mercy of those emotional impacts from without, or from our own unconscious, upon which so much astral clairvoyance depends. Etheric sight, on the other hand, responds to mental control, and remains very rudimentary until the mind is sufficiently developed to use it consciously as an instrument of investigation. Hence the apparent paradox that many clairvoyants can describe astral phenomena in great detail and yet miss altogether the elaborate structures of the etheric range.

To those who can focus at the lower level, the etheric body appears as four distinct types of radiation, each of which is aligned to a different aspect of the individual's consciousness. It interpenetrates the whole of the physical body, but is most clearly seen in its outer or auric portion, which in health radiates out at right angles from the darker, dense physical matrix. On the surface of this etheric structure are certain focal points, having the appearance of whirling vortices—these we know as *chakras*, and they play an important part in health and disease. Each of these centres forms a link between the higher bodies—in which mental and emotional experiences are registered—and the physical organism. Each is located near one of the chief ganglia of the sympathetic nervous system, and adjacent to them are the endocrine glands, and though the connection is not obvious, there seems to be no doubt that a disturbance of the chakram always affects the action of the gland lying in that area.

The chakram itself may be likened to the bell of a flower, from

which a stalk runs back through the body to the etheric counterpart of the spine, passing through on its way and profoundly influencing the autonomic nerve-plexus to which it corresponds.

The Relation of the Psyche to the Etheric

The mental and emotional bodies, with which, as I have said, these chakras form a link, are again visible in their outlying portions as auric emanations extending beyond that of the etheric level. In the highly developed person the mental and emotional strata can be clearly distinguished, but in the majority, whose minds and emotions are still very much entangled, a corresponding confusion appears in their auras. It is at these levels that all mento-emotional conditions studied by modern psychologists are registered, and can be read like a chart by one who has learned to interpret their indications.

The quality, texture and structure of the mental and emotional auras are an index to the general character of their owner's thought and feeling, but are altered at once by such things as psychic shock, mental or emotional strain, fear or anxiety, as well as by the opposite conditions of happiness, tranquillity and security.

It is again through the chakras, which have their correspondences at these higher levels, that the effect is produced, each chakram responding to a special mento-emotional state by either retarding or stimulating the flow of vitality in its own area. The solar plexus chakram, for instance, is specially sensitive to psychic shock, while anxiety will

contract the heart chakram, and frustration inhibit the freedom of the throat chakram, and all these changes will inevitably reproduce themselves at the etheric level and finally in the dense physical body.

Apart from such simple psychological disturbances, the more complicated but well recognized forms of maladjustment such as obsessional mania, dissociation, paranoia, schizophrenia, etc., all establish their compulsive pattern in the subtle material of the mento-emotional aura. So the obsessional type of individual creates at this level a form or picture which he is unwilling or unable to let go, and which automatically "haunts" his aura, so that he sees nothing except through its shadow, and is actually possessed by his own ghost.

The schizoid patient, on the other hand, has a curious cleavage in the aura, not always in the same position, but always as though the mento-emotional material were pulled in opposite directions, causing a split or break according to the degree of split-mindedness. So each variety of psychological disease makes a definite mark and creates a distinctive mode of auric behaviour, which after considerable experience becomes easily recognizable.

Diagnosis of Disease

In ordinary medical work routine observations must be made. First the bony structure must be examined to see if there is any displacement or deterioration, especially in the spine. Many obscure physical difficulties may be traced to spinal conditions that can be adjusted by osteopathic treatment. The general

condition of the tissues must also be considered, any unhealthy state showing clearly in the etheric counterpart. When the body is starved, the etheric looks grey and thin in texture, in congestion it becomes thick and heavy, while under constant strain it is pulled and stretched like worn elastic. In the same way a poisoned condition, either local or general, will show itself by a heavy sluggishness in the flow of etheric vitality.

Local foci of disease, such as inflamed tonsils and ulcers are easily discernible because the surrounding etheric matter lies in a stagnant pool, more or less congested according to the acuteness of the infection; and the same applies to any organ whose function is disturbed, the condition being often recognizable at the etheric level before any physical trouble has appeared.

As I have said before, a condition of psychological disease will also be indicated in the aura at its appropriate level, but in this case the signs are more complicated, and a good deal of experience is necessary before they can be read correctly. Such a condition is bound sooner or later to register itself also in the etheric, and may often be the cause of a subtle disorder of the physical nervous system which is real, though not necessarily of an organic nature.

The True Vision

Sometimes the chief difficulty is a block or check in the flow of psychic energy from the higher self. Intense ambition can shut off egoic

life, as well as fear of doing wrong, or any other form of over-concentration on the interest of the personality. This in itself produces the effect of a block in a pipe, and limits the amount of energy available both psychically and physically. These conditions frequently need expert psychological treatment before the real root of the trouble can be touched, but honesty and sincerity will go a long way towards releasing the tension.

To sum up: the human aura is actually an elaborate chart upon which all the characteristics of the individual are delineated, but to learn to read this chart clairvoyantly with any degree of accuracy demands constant hard work and careful observations repeated over and over again. The hit-or-miss method of clairvoyance is very misleading and likely to do more harm than good.

It is always open to the Theosophical student to use his own power of clear vision, whatever form it may take: that is to say, if he possesses no actual psychic faculty he may yet, by clear perception and sensitive feeling, train himself to make and register observations of himself and others as well as he is able, and so to develop gradually that interior perception which is true vision.

Clairvoyant diagnosis can be of great use in discovering the obscure causes of disease and difficulties, but it must be approached with a great deal of common sense and its findings judged with the best possible discrimination.

Culture of East and West

BY BETSAN COATS

Theosophists may make the world conscious of the Spirit of Art, convince the world that the cultures of East and West are complementary, and by understanding both build mutual reverence, individuality and co-operative purpose.

The Truth Behind Art

ONE of the most outstanding characteristics of Theosophy is the stress that its teaching lays upon the Inner Life in general. The Inner Life of man—of trees, of animals, of crowds, of countries, of everything. Among other inner lives, Theosophy has much to tell about the Inner Life of art and culture. Here, I believe, lies the chief message of Theosophy to the cultural world.

Most people do not judge art and culture by their atmosphere. They judge by the ability of the artist to impress his medium with the idea inspiring his work. Whether the idea is a beautiful one or not, they do not care. In this way artists and authors, sometimes complete masters of their particular art, are in no wise a power for good because the life behind their work is impure.

The public are unaware that there is *life* behind culture and science. It has never occurred to many people that pictures, statues, books, dances, architecture, are all focuses of spiritual power and as such can be used for good or evil. They look at a picture; if they like

its shape and colour, they think it is a nice picture, they do not try to feel its message, to sense its atmosphere. In this way some countries develop false branches to their tree of culture, branches which produce poisonous fruits, which feed the emotions of their consumers with undesirable food.

It seems to me that *this*, among other ignorances of the public, is one that Theosophy should attack. It is not necessary to be an artist to put oneself in tune with a picture and see if the taste the picture leaves in one's mouth is nice or nasty, figuratively speaking. If it is nasty, discard the picture, however wonderful its shape and colour and decorative value. In fact the more masterly these are, the more dangerous and potent the picture's influence for evil. Of course it is not necessary for every work of art to be pregnant with spiritual meaning of the highest order, so long as it has its own true beauty.

Can we, as Theosophists, bring the truths of Theosophy to bear upon this point and draw attention to the atmosphere behind Art, and suggest the desirability of appreciating only that which is true in

spirit as well as in line, so that gradually each national culture may grow in full strength and beauty along truthful lines?

Science and Truth

The same truth lies behind science as behind art. The scientist who seeks to invent a more dangerous weapon of war, who seeks by means of vivisection and other ghastly means to bring about unnatural results, is a traitor to the wisdom and beauty of true science, just as the artist is who gives form to undesirable emotions and depicts hideous, cruel or impure scenes.

Art has the power to lead the emotions astray, and science the power to mislead the mind, just as art and science have also the power to inspire the mind and emotions to the most wonderful and splendid heights.

It is for us Theosophists to make the world conscious of the atmosphere, the spirit of its art. We must each start, as always, with ourselves. We must ask ourselves if *we* really can discriminate between true and false culture, not with the eye of a critic appraising technique and capacity, but with the intuition we all hope to develop some time, if we do not already possess it.

In this way we shall ourselves become really cultured, and shall be able to feel and understand the culture of any nation. If we judge only the outer shell with our five rigid senses, brought up in strong national tradition and prejudice, how can we hope to love and understand another country's culture? It is a foreign language to us, and we spend our time trying

to translate it into ours. In this way we shall never appreciate a foreign culture truly, as we shall never be able to touch the spirit behind it. Theosophy with its first Object can help to make understanding easier.

East and West Complementary

I believe that the cultures of the East and the West are complementary, not opposite. The East, as it has always been, is symbolical of the spiritual evolution, of the Ego, the eternal spirit, which goes on from age to age. Eastern culture, although possessing the flashing variety of spiritual light, also possesses a serenity and unchangingness. Eastern culture is very rich and rare, and it changes very little as time passes, because the material world with the East is secondary to the spiritual; whereas the culture of the West symbolizes the evolution of matter: it incarnates in personality after personality.

The great urge of fashion which seems to have existed in the West since time immemorial serves to build many and extremely varied personalities, very often of great beauty. Fashion affects the whole art, architecture, customs and life of the West, and builds forms in which the western spirit can incarnate. In the West culture dies only to be born again in a fresh body, with a fresh age and fresh ideals of beauty, all brought about by fashion and quite often radically different from those of the last age. Each period carries with it an atmosphere which affects the whole of the life, thought, action and morals of the people, because they

are easily influenced by material things and in most cases give greater importance to the material than to the spiritual.

The Unchanging East

In the East it is different—there is no change. There should be no change, only there should be an ever-growing capacity to understand Eastern and particularly Indian culture among Indians. Indian women have, I suppose, worn saris for thousands of years; they must go on wearing them, because saris belong to their culture more than any other garment. The greatest danger to Eastern culture is its gradual permeation by the scum of western crudities, and the wrong replacing of the beautiful traditions of Eastern culture by machine-made ugliness, brought about partly by the incapacity of Westerners to feel the importance of an unwesternized East and of the impressionability of Easterners in allowing themselves to be too easily influenced into being untrue to themselves and their great heritage.

How dreadful it would be if India succumbed to fashion, just as it would be impossible and undesirable to stem its tide in the West! Of course I am not talking of fashion's absurdities or of its superficialities, of the slavery of many people to its least whim, but of its deep surging wave which produces wonderful art and culture, telling this history of the country as it could be told in no other way.

The Method of the West

In the same way Eastern science is of a spiritual nature; it is the science of spiritual life, the knowledge of the occult laws which affect every particle of the universe. It works from above downwards, whereas Western science is the reverse. Its dharma is to prove with endless effort and floundering, by physical means, all the truths which eastern occult science has always known about the spiritual universe. On its groping way towards the completion of its gigantic task western science develops the material world to an extraordinary extent in the form of aeroplanes and other mechanical inventions; for western science to try to prove spiritual truths by its methods would be like a bird trying to fly with wet wings, extremely laboriously.

With the help of Theosophy's deep understanding of the inner life of culture, we should try even more to dovetail Eastern and Western culture and science by understanding and reverencing the mission of each, by breaking down the remaining barriers of ridicule and contempt which come from ignorance, and by building in their stead mutual reverence, individuality and co-operative purpose, which are the ironrulers of peace.

Let us follow in Shakespeare's thought, saying to the spirit of our various national cultures: "Above all, to thine own Self be true, and it must follow as the night the day, thou canst not then be false to any man."

Son of England

BY HELEN VEALE

Alice Barnham pursues her reflections on life, faith and friendship, specially her devotion to Francis Bacon, and on his literary work, the secret of his royal birth, and his romance with Marguerite of Navarre.

VI. Written this Eleventh Day of June, in the Year A. D. 1605

ANOTHER year hath passed, but I have nothing of great purport to add to this my book. Three months ago, Margaret bore a fine boy-babe, to the delight of Tom and my father, and indeed of us all, even Aunt Prue, who so worshippeth the precious pair, mother and child, that she hath scant time left to watch o'er me, a neglect which contenteth me well. Sometimes I go walking by the river, taking my old nurse, Martha, with me for decorum's sake, or to the Tower, to see the lions and bears, though I feel sorry for those wild creatures confined in narrow cages. If I even chafe for greater freedom than I enjoy, what must be their longing? Old Martha makes me pull my hood well over my face on these excursions, and I wear my sober cloak of grey. So far none hath accosted me rudely, but my aunt would have me never stir forth but in her or Brother Tom's company, or riding in the coach that taketh us to church on Sunday.

My thoughts are ever much with my noble friend, Master Bacon,

and his life secret. He seemeth to have thrown off the shadow cast on him by the late Queen's death in stubborn preservation of her secret, and my father saith his rapier wit enlighteneth the dullest debate in the Commons, where my father now representeth the City. Master Thring, his secretary, shareth his duties now with other twain, one pen being insufficient to record those teeming fancies and weighty reflections. It is a marvel how he findeth time for these literary labours among his many occupations, and indeed they seem to be of a somewhat mysterious nature, for Master Thring getteth much fussed and confused when I question him about them. He is no older than my brother Tom, and would fain sometimes play the gallant with me, but I like him not overmuch, except when he talks to me of his master, to whom he hath a proper devotion. I teased him one day, that now he was no longer Master Bacon's sole scribe, and that I would coax one of the other twain to take my help in transcribing fairly the pages of rough notes on which they labour. True the script is outlandish and strange, an invention of Master Bacon, he

saith, for the greater speed in writing to dictation ; but I would learn to decipher it, as soon as they, or mayhap sooner. But Master Thring said, somewhat too loftily, methought, "Such high matters, Mistress, are not pretty toys for a lady's amusement. We all who serve the Master may not betray his confidence."

"But I too have his confidence," I retorted somewhat foolishly, "and perchance in matters more parlous than are committed to thy keeping!"

He smiled disarmingly, and said, "Nay, Alice, be not wroth with me, for I know somewhat of that too, and would not wrong thy discretion. By my troth I'd trust thee now with any secret of mine own, though my very head were imperilled."

"It would seem, Friend Edmund," I answered lightly, "that this is a Bluebeard's chamber that I seek to enter, where verily it were my own head that would be in peril! For my part, you may keep your masculine mysteries inviolate, and your head as firm on your shoulders as God hath made it!"

"And that is none too firm!" he retorted, following me as I turned to leave him. "In faith, sweet Alice, thou dost unsteady both my head and heart, nor would I have it otherwise!"

I ran from him outright, for I would not have his wooing go beyond a game; but I fear he is in earnest, and that my honoured father favours his suit to me, knowing him to come of a worthy and honourable family. But he will not press me yet, despite Aunt Prue, who thinketh me full of age to marry,

and for myself, I remain of a mind to hold myself at the service of my dear Master, whose name I have so oft confessed to this book that he gave me. At least the gold with which my father purposeth to endow me will be of use to him, for he is oft in straits for lack of it, and I can care for no other husband.

As for the literary secret, methinks I can guess part of it, but I will not confide my guess even to these pages, because he hath not entrusted it to me, so perchance I am disloyal even to turn it over in my thoughts.

Master Bacon hath now a room in our house, where two of his secretaries work and to which he cometh daily. He calleth it Prince Henry's Room, for he purposeth there to bring the Prince into acquaintance with his future subjects, especially of the City rather than of the court. He hath drawn Tom and his friends already into a sort of fellowship, to surround and protect His Highness when he chooseth to shed his royal dignity, and go abroad as a commoner. Haply the King consenteth the more easily for that he hath had occasion already to borrow money from my father.

VII. Written this Eleventh Day of June, in the Year 1606.

Today I have completed my sixteenth year, and am indeed grown-up, being taller by a full head than Margaret or my Aunt.

Reviewing the year, I find it to have been full of interest, if not devoid of anxiety. This old house hath been lightened by the presence of the babe, now beginning to prattle, ruler of all our hearts. Little Richard, named after my father, is

a sturdy boy, and seldom crieth, as indeed he hath little cause. Meg hopeth, in six months' time, to give him a little sister, but for my part I would as soon that it should be another boy, to aid when he groweth up those great schemes of Master Francis for England's good; a girl can do sadly little!

The Prince's Room—and using that name I mean, in my heart, a greater than the princeling Henry—is now in my special care, for serving-wenches are careless in disturbing papers and books. I dust and air it daily, setting fresh flowers in bowls, for Master Francis dearly loveth sweet scents, that come and go upon the air, as he saith. He hath taught me too how they should be arranged, flowers only that have an affinity being placed together, for his sympathy is so wide as to extend even to plants. He hath not time now to come daily, but whenever he cometh, the young gather round him to share his discourse, and I am not left out, except when there is a meeting for some Mystery, from which my sex excludeth me. At times I would I were a man, but he hath told me that a woman's part is full as fine, if worthily played. The body, he saith, is but a player's mask, which the soul puts on for a life; but in other lives it hath worn a different mode, and will do so again. That seemeth to me a fine thought, bearing the very stamp of truth, but Aunt Prue will have none of it, being shocked that I lend ear to what she calleth heathen and unchristian talk. It maketh me smile that my aunt should condemn one so much wiser than herself, or any of us, for that matter.

Master Shakespeare and his friends never come here now. Methinks they are disappointed that Master Francis did nothing to claim his rights some years ago, and now that they look to no material benefits from his accession, they seek more congenial company in the taverns.

Last November near brought a great disaster, when a foreigner called Guy Fawkes, a papist, came near to blow up with gunpowder the whole assembly of Parliament. All London was stirred, and they say that effigies of Guy Fawkes were burnt on bonfires all over England, in joy at his detection and hatred of all papists. How much his punishment must have been the greater for this ill-will, wafted to him from all parts, and yet perchance he thought himself to be giving his life for a good cause. 'Tis puzzling how ideals do clash, and how oft there appeareth right on both sides. But I ever feel anxious now when my father and Master Francis are at the Parliament House in Westminster, fearing that another such plot may succeed.

I heard Master Francis say on this matter to my father that it was a portent that conspirers now aimed at the Parliament, rather than the King's person. "Things are fast changing, Friend Barnett," he said, "and we may see more changes yet. King James doth dangerously provoke his Commons. 'Tis through no fault of mine that I am not more wholly on the royal side in these matters, but in truth this Constitution of ours is an organism of delicate growth, needing skilful handling. Royal prerogative

and liberty of the subject are so intertwined that injury to the one doth hurt the other. I hope never to see a dictator of the Commons over-riding the King's Grace, but it may well hap, not to the welfare of our England."

Lady Anne Bacon nowadays lieth much enfeebled, scarce leaving her room. I oft go to sit with her, and we talk mostly of Master Francis, whom she loveth full as much as her own son, Master Anthony.

One day she told me of his early love, the cause why he hath never married. When he was but sixteen, but already having finished his course at Cambridge and entered the profession of law, the Queen had him sent to France, in the train of Sir Amyas Paulet, her ambassador. Belike her reason was that she was shamed to look on him, for he had just learned his true parentage from her own lips, in a fit of anger.

Lady Anne said that she remembered his coming to her room, pale and trembling, asking her if it were indeed true that he was the bastard son of Leicester by Her Grace. That tale would the Lady Anne not confirm, so she comforted him with the truth, for such comfort as that could give, and herself went forthwith to the Queen, courageously to confess her avowal, though expecting to be struck down.

But Elizabeth's fury had spent itself, and haply she respected the Lady Anne the more for standing up to her on behalf of her foster son. It seemeth sure that then she purposed not long to keep the secret, so cared not greatly that she had betrayed herself before her

first intention. So Francis was admonished to guard his lips for the present, as he valued his life and his royal mother's favour, and sent abroad, out of reach of the babblers whose gossip had provoked the scene.

But that the secret was known to many seemeth evident, for at the French court he was allowed privileges more befitting prince than commoner, and he soon was deeply in love with fair Marguerite of Valois, who looked kindly in return on him. Marguerite's husband, Henry of Navarre, was known to be unfaithful to her, and there would have been no difficulty over getting the marriage dissolved, as since hath been done, if Elizabeth had consented to avow her son. But his passionate appeals to Her Grace were denied. She had just learned of Leicester's marriage to the widowed Countess of Essex, foster-mother of his son Robert, and was outraged that he had so wearied of long waiting for the honourable place she destined for him. To salve her pride and flouted dignity she must now uphold at all costs the fiction of virginity, and men soon learnt that it was treason to hint aught against it. Sir Nicholas Bacon having just then died, seventeen years ago, Francis had been summoned back to London, to struggle for a living by the law, and to receive but cold looks from Her Majesty, though he had crossed her will in nothing.

I asked the Lady Anne if Queen Marguerite had been worthy of love and faithful to him in her heart, and she said, "No, far from it! She was much older than he, already versed in guile, and knew

not how to value so noble and pure a heart as he laid at her feet. Francis ever made excuses for her, but she hath seared his heart against matrimony."

My dear friend and master hath given me this birthday a marvelous treasure, no less than a copy of his great work on *The Advancement of Learning*, which was published last year. I mean to read in it daily, though there is much that I cannot understand. It is like listening to his talk, and my thoughts are uplifted above small worries and spites when I thus enter his world.

VIII. Written the Eleventh Day of June, in the Year 1607

Yet another year hath passed, making me seventeen, and I am tall and strong, having quite outgrown my delicacy. My days are filled part with study, reading Latin, a little Greek and more French, part with tending my flowers in the garden and picking posies for the house, part with housekeeping cares which I share with Aunt Prue, and part with my music, in which I take much delight. I have now a harpsichord as well as my lute, to which I sing, and oft Meg will join me, with Master Rawley and Edmund Thring, in roundelays and catches which the Master specially liketh. My father chideth me that I seek not more the company of City dames, wives and daughters of our neighbours, but I tell him that I have company enough in Meg and her babes, for now she hath a second, little Allie, my god-daughter and pet, when I can borrow her awhile. Her body seemeth compact of rose petals, so

fragrantly pure, flushed with tender life.

Truth to tell, I like not overmuch our nearest neighbour, Mistress Thorne, a widow who much affecteth the society of my father, methinks hoping to afford him consolation for the loss of my dear mother. Sometimes I think he seeth through her design as I do, but at other times I have misgivings. He is a man yet in the prime of life, as Aunt Prue warneth me, and perchance it is for my sake only that he forbearth to take another life companion. She saith I should the more haste to relieve him by consenting to be given in marriage, but I feel sure he would not want to lose me, and I will try to serve his wishes when I know them, though I hope they do not lean to Mistress Thorne.

Master Bacon hath now been made Solicitor-General, and given the title of Baronet by the King, so I should call him Sir Francis, though I have grown to think of him as the Master, as his scribes ever name him. I think King James hath had new cause to fear the revival of old rumours, that might disturb the present settlement, if Sir Francis chose. I heard him say to my father, "Much foul water hath been stirred of late by this suit that hath been brought by Sir Robert Dudley, claiming legitimacy rights as son of Leicester. The documents he bringeth as evidence are so dangerous, as touching other sides of the Earl's life and other claims on his marital allegiance, that the case was incontinently transferred by Royal order to the Star Chamber, there to be suppressed and all documents placed under the Royal

Seal. Meanwhile His Grace turns awhile from his favourites to bestow unwonted smiles and favours on poor me. If James but knew how little he hath to fear from me now, how far I am from envy! But it suiteth me well to keep him guessing forsooth, and I have taken pains to con the language of flattery that pleaseth him, though oft are barbs concealed under the flowers of speech, had he wit to descry them."

I have been wondering much of late about religion, and whether I really could say that I loved God. I have tried very hard to feel devotion, especially just after I was confirmed, but Master Westcott's sermons on Sundays only make

me sleepy, and of the Bible given me by my dear mother, I like only certain portions to read, not nearly all. Parts of the Old Testament seem to me not like the Word of God, at least not of the God whom I want to worship. So I cannot be a Christian, it would seem. But they who followed Christ sixteen hundred years ago must have seen Him as a godlike man, misunderstood and rejected by even the religious people of that day. I see Sir Francis today as somewhat in the same position, Christlike returning good for evil to his enemies, wide in charity and understanding. Do I wrong to take him for my living Master, representing to me God's Truth? I can do no other.

(To be continued)

"THIS IS MY HAND"

This is my hand ; it has recorded speech
that I who know so little faintly hear :
this is my hand : oh, never shall I reach
to gratitude to friends I hold so dear !

I give you then the love of one who is
too simple to bestow what cannot be
given in words. . . . O spoken mysteries,
I cannot speak to you infinity !

Accept me as I am, for poets respond
to those who love them ; they are stars whose light
is greatest when it points to the Beyond,
to the creative glory of the Night. . . .

Innumerable stars ! O master-men,
how greatly you inspire my words again !

FLORA MACDONALD

My Friendship for You

MY DEAR BROTHER,

IN this world, as in all other worlds, as we sow, so must we reap, and I fear that from time to time you have sown unwisely, for much suffering is now round about you and about those who are dear to you. There will be many to arraign you, many who will desert you, many who will seek your ruin and desolation. There will be those who must seek to require you to undo the wrongs you may have done.

There will be those who, while understanding you, must needs condemn you, as there will be those who will misunderstand you and seek to injure you on the very basis of such misunderstanding.

Even I, who am constantly your true friend, may have to find myself in opposition to you, for the sake of the duty I may owe to others and to the work.

Yet even if I have to fight you, as has in fact been my unfortunate lot not so very long ago, you should never think that my friendship is dimmed by one iota of its strength. On the contrary, since you need friendship in your troubles far more than you ever needed it in your prosperity, I am happy to be more than ever a friend to you, so that I stand by you in your adversity as I have been happy in your success.

The more any one is in darkness, the more does he need the light of friendship. How else shall he find the way out? When the weather

is fair, so-called friends abound. But when the weather is foul, there is utter loneliness. No, not utter loneliness, for no one is ever without a single true friend when the storms of adversity break over him. But there is a loneliness which is either a loneliness of repentance or of rebellion and self-justification.

I hope that you feel you have cause to regret, if there be, as surely there must, cause at all, for true regret is the forerunner of restitution in so far as there is occasion for restitution. We must needs commit wrong, for we all are ignorant. But there are very few of us who are not wise enough to seek to right our wrong as we perceive it.

I hope you see where you have done wrong, and that you will be intent upon righting it.

But true friendship is utterly unconcerned either with right-doing or wrong-doing, even though it rejoices where there is right and is sad where there is wrong.

My friendship for you grows the more you need it, as I hope, if you have friendship for me, that friendship would grow the more I might need it. And remember that I do need it, for friendship is the heart of life.

I often think how little friendship there is in the world, how people are for ever finding fault one with another especially behind each other's back, how hard and unforgiving people are, how cold and un-understanding justice is,

how little mercy there is just when it is most needed, how destructively critical so many of us are, how abominably mischievous gossip is and how universal—how little we conform to the great precepts and examples of Those whom we think we revere.

I think too of that terrible advice well-intentioned people often give: "You must have nothing to do with So-and-so. He is a wicked man. She is an unprincipled woman." So it has come to this, that we may have friendship only with the respectable and with those who are supposed to be right-living.

To my mind true friendship has nothing whatever to do with the kind of person a friend is. It can have no artificiality about it. It cannot ever depend upon what a person does, or how he behaves, or whether he is honest or dishonest, pure or impure, selfish or unselfish, in agreement with you or in utter disagreement with you, your enemy or your comrade. And it has nothing whatever to do with his attitude towards you. He may dislike you, hate you, injure you, scheme against you, defame you, ill-treat you, blacken your character in any way. Still, if once you have become his friend, so will you remain for ever, though he may trample your friendship underfoot.

There is nothing wonderful in all this, nothing heroic, and nothing

which ought to be unusual in any way. Friendship is like this. This it is that makes friendship the heart of life. This it is that makes friendship the very real shadow of the Love of God.

Please think that I have this friendship for you, and for others too of course, and that it is a friendship which is happy to give, just to go on giving, and would shrink from any return as from a debasement of friendship into a commercial transaction, or a bargain-hunting.

Probably I can do nothing for you in any material way. Probably I cannot help you as you might want to be helped, if you at all would care to be helped by me. Possibly I might feel I must even stand against you, seemingly to be your enemy rather than your friend. But I am your friend and shall always be your friend, thinking of you and talking about you with affection and understanding. What others may think or do or say is their business. My business with you is friendship, and I think that in this respect I am a good business man.

Very faithfully yours,

George S. Amundale

P.S.: You see perhaps that friendship does not require two people to bring it into being.

Notes and Comments

WORLD WAR: IS IT THE WILL OF GOD?

MAY I have leave to write on Sir Robert Kotze's article under the above heading in the October THEOSOPHIST? It is of the utmost importance that the Christ ideal should be recognized as a fact and not as a practical impossibility.

Take the following extract from Sir Robert Kotze's article: "It has been said the Masters do not desire war. There is, however, no evidence that they do or do not." It is generally accepted that from a high moral point of view one does not ask his fellow man to do any act which he would not do himself. For instance, a man cannot ask his neighbour to steal on his behalf and himself remain guiltless. Therefore, if a man desires war, he desires to fight (to kill) his fellow-man. Is a Master ready to kill another Master? Imagine Jesus the Christ desiring to fight (to kill) and being disappointed maybe at not having the opportunity.

Sir Robert Kotze says: "It is not the Will of God, so we are told, that men should steal, lie or otherwise transgress the moral code. Yet He permits it, perhaps even wills it. . . ." If this is so, let us hasten to scrap the Ten Commandments, let us efface the teachings of the Christ, the Buddha and all whom we spiritually venerate.

Further, we read: "Such an evil is war, the fighting to the death of man with man, nation with nation." Why call it evil if the Masters may desire it? Are we now to accept the idea that the Masters may desire evil? Further, "It seems to be the will of God that they [the individual and the nation] shall continue to fight."

Some twenty-three years ago an elderly lady in emotional outburst brought in the Deity's name in connection with the Great War. I immediately asked what He had to do with it. He did not manufacture any of the armaments of war, nor did He use them. The same answer applies today. The inventors of all the instruments of war, and their users, are men (mankind). Please excuse the Deity and do not drag in His name to save man's face. Let me quote four lines taken from a poem I recently wrote:

But yet again by force some strive to
rule,
They use as pawns their brethren in
the strife
And even call on God to aid their cause,
The Deity must bow to man-made laws.

Further, "Who amongst us will arrogate to himself the claim to be able to judge whether he has outgrown war, whether the nations have outgrown it, whether the time is ripe for universal peace?" Why use the word "arrogate"? Surely an individual must judge for himself. Who else shall judge for

him? The recruiting sergeant, or maybe the directors of a munition firm?

Regarding nations, they are but a collection of men, and a man should surely be captain of his own soul, he cannot command the thoughts or motives that direct the actions of another.

The time may be just as ripe for universal peace as universal war. To man alone the choice remains. Why bring in Karma? Wars and all killings are mainly brought about by man's greed, selfishness, lack of true thought and the lust both sensual and for killing, and he easily makes an excuse to put this into practice.

As to the "conscientious objector"—a term which I personally never use—this part of the article demands the most careful answering. It has appeared in similar guise both in Theosophical literature and on Theosophical platforms, at least in the form of answers to questions.

Sir Robert Kotze speaks of "the injunction to Arjuna on the field of battle to do his duty and fight." Maybe it was—maybe it was not his duty. For argument's sake, if we allow that it was, what does it prove? At most the fact that under certain conditions a highly evolved man (or soul) was justified in taking up arms and fighting.

If we do not treat this as an exceptional incident, we have Krishna or Arjuna versus the Christ, Buddha, Moses and a host of others, and we must choose, and we can only expect to choose rightly when we can raise our consciousness to its highest level in balanced moments of impersonal contemplation.

To Sir Robert Kotze, the call to duty seems the supreme and inclusive command. Let us hope that the pursuit of this imperious command may in time bring about a change in consciousness.

If it is not in the scheme of things that any great nation should be extinguished by an aggressive enemy, that nation will probably prevent such extinction by a defensive war; but even if it should be relatively correct for such a nation to resist by force of arms, will Sir Robert Kotze not allow so much as a single individual to become involved? Does he not see that by this attitude of thought he would banish the Christ from our land if He lived in our day? Yet we condemn this attitude taken 2,000 years ago.

Further, once war has broken out, the individual "has no choice." Are we then to accept the attitude of mind as being correct, that we are merely pawns in the game and that the man has no individual conscience?

Read Ibsen's *Enemy of the People*, where it is stated that "the majority is always wrong," and "the greatest man is he who stands most alone."

Take Shakespeare, "Unto thine own self be true and. . . thou can'st not then be false to any man."

Why has the conscientious objector only "a case if he is sure that he has attained to the status of a disciple or a saint, and even then he may not escape from the common duty"? Surely one does not need to claim kinship to either disciples, saints or other exalted beings just because he has a rooted

objection both morally and aesthetically to killing his fellow man: surely he is no superman for agreeing with the ethics of the Christ's teaching, the Buddha's enlightenment and the Ten Commandments.

Further, as to the Christ's utterances, "which appear to have been intended for the guidance of the disciple," Sir Robert Kotze observes: "For the common man the goal is set too high; it is an ideal towards which he may strive, but cannot yet attain." Personally, I do not consider Sir Robert Kotze a common man, in spite of his title. Neither do I consider myself other than a thinking man, neither exalted nor common.

As regards the goal being "set too high," this is not so. Admittedly it is difficult, but the command would not have been given if it were not possible of fulfilment, and the goal will certainly never be realized until we try, and do not endeavour to prevent those who are willing to try, but rather to encourage them.

As for "his duty to himself" which does not yet permit the common man "to follow the course which he should ultimately follow when he is nearing the peak of human development": The reverse is true. Man's duty to himself, quoted above from Shakespeare, is correct. No one can act more truly to his fellow man than by being true to himself, and that means his Higher Self.

I trust some high-minded Theosophists will shed illumination on this subject. Truth stands above all religions and societies, and those who would perceive it must have an open mind, a pure heart, high

ideals, balanced judgment and, above all, an impersonal outlook. If anyone wishes for the truth about this matter let him read Mr. Krishnamurti's articles, though it is not in his shadow that I take refuge.

We are so ready to condemn, and rightly condemn, the persecution of the Christ, and the distance of time, combined with the ideas and assertions of the multitude, gives us conviction; yet two thousand years of evolution has done little to change our thought. We (speaking for the vast majority) will not allow one to think as the Master taught. Surely as we look around the world, we see relatively so little of altruistic thought that we should rather seek to encourage it. Whenever we speak or write, let it be as highly as man has yet achieved.

PHILIP LACE

Blacon, Chester,
England.

THE MOTTO OF THE THEOSOPHICAL SOCIETY

As to the motto of The Theosophical Society, on which the President writes in the February THEOSOPHIST: Grammatically, it makes no difference in Sanskrit whether it begins with Satyāt or Nāsti. . . . I agree with Dr. Arundale that "Religion" is not a proper translation of "Dharma." The nearest Sanskrit word to Religion is "mata," meaning opinion, school of thought, etc. "Dharma" has many meanings, but is not perhaps so very untranslatable. Here it means only duty or virtue. "There is no virtue (or duty) greater than truth" seems the

correct translation. Satya (truth) includes the idea of sincerity, straightforwardness, and accuracy also. "Dharma" here does not mean right or righteousness (its general meaning), but duty or, better, virtue.

D. SRINIVASA IYENGAR

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I gladly respond to the President's invitation to discuss the present wording of The Society's motto. There is so much of richness in the present familiar wording that one would hesitate to change it, lest some value were lost. Words, through changing usage, often lose their etymological moorings, and one has in accepting translations of scriptures to be alert to new meanings. Yet, at the same time, one recognizes that certain words retain cherished and quite distinguishable meanings in particular verses and shlokas. The Bible, for example, retains many words whose present meanings are different, even opposite to the original. But such words can most happily be kept in their old setting where there is no likelihood of their particular meaning being forgotten. In our motto, the word "religion" emphasizes an important phase of our work; in some respects it denotes all our work, but it would be equally true to declare that there is no science higher than truth, no politics higher, no social scheme of human betterment higher. But we should need to be sure that we were using such words in a recognizable and not in a narrow sense. One of our aims is to emphasize that while there are many religions, there is only one Religion. In our

motto, the word "religion" can be taken to mean both Religion and religion; and certainly in the midst of warring sects it is a wondrous proclamation the motto makes. Were we to change the word to Righteousness, an understanding public might be expected to see it in its proper sense, but I fear there is so much of mild piety associated with the word that in some quarters it even arouses derision. In the sense of Rightness, it has a rich, religious connotation, but is it, after all, a better or more expressive word than Religion—which is a word known in some variant to almost every language? Incidentally, why should we be concerned with having our motto an exact translation of the family motto of the Maharajas of Benares? It is sufficient that it has been adapted, but the motto of The Theosophical Society is of course one that stands on its own merits.

SIDNEY RANSOM

A WORLD CALENDAR

In the precise form in which it is presented in the December (1937) THEOSOPHIST, the World Calendar favours, to some extent, the inhabitants of the southern hemisphere, in that the annual extra day, which may be widely observed as a holiday, placed between December and January, will be in the southern Summer, and the leap year day in the Winter. The reverse will be the case for the northern hemisphere.

An equalizing modification, to place the annual extra day at the autumnal equinox, and the other

at the vernal equinox, should be considered, as it would treat both hemispheres alike.

But the point at issue is obviously at which part of the year an extra day's holiday will benefit the greatest number of people, taking into account that the day is likely to be without remuneration for many workers.

G. REILLY

Luton, Beds.,
England.

TREATMENT OF HEALERS

May I, through your columns, draw the attention of F.T.S. to a particular piece of inconsiderateness, which is common enough to warrant some comment.

There are in our ranks a number of healers, of various kinds, who practise their art professionally, and earn their living by it, although not qualified with medical degrees. Yet, in spite of the fact that their work is their living, it constantly happens, at Congresses and Conventions, and even during their holidays, that they are called on for "a few minutes talk," or even sent for to go long distances, to

advise somebody who is ill—frequently a person who is well off, and who has consulted with many medical men without success. Yet it is the rarest exception that any remuneration is so much as offered for the work done: it does not seem to occur to the sufferer that he is taking from the healer's stock-in-trade exactly as if he were taking goods from a merchant, and that he is entitled to a fee. This attitude is all the more unjust, as in most cases the man or woman with a degree is more or less immune; but the "lay" healer, like the doctor, can scarcely refuse his help, whether or not he is paid for his work. And the way of the "layman" is often much harder than that of a doctor, where earning a living is concerned.

I feel sure that if you will give publicity to this letter, any reader will realize the force of what I say. And I feel all the more justified in bringing it forward as I am myself one of those who are largely exempt from such inconsiderate and unbrotherly behaviour, by virtue of the fact that I can sign myself:

"M.D."

Our Duty is to keep alive in man his spiritual intuitions.—H. P. BLAVATSKY.

The Adventure of the Mind

New Frontiers of the Mind: The Story of the Duke Experiments, by J. B. Rhine. Farrar & Rinehart, New York. Net \$2.50.

The Urgent Problem

"Behind seven years of patient work by a number of people, work of which this book is the essential story, lies a question very simple to phrase but extremely hard to answer: As human beings, what are we? What is our place in nature? . . .

"The mind is still a mystery. Among the men and women most qualified to speak of its fundamental character there is little general agreement. As long as this holds true, the rest of us are in the dark about what and where we are in the universe of reality. For it is by what we are mentally, even more than by what we are bodily, that we identify and regulate ourselves.

"I am driven to believe that the most urgent problem of our disillusioned and floundering society is to find out more about what we are, in order to discover what we can do about the situation in which we exist today. . . . If the recognized and the usual in our search have so far failed us, it is time to turn, in the matter of our method, to the *unrecognized* and the *unusual*. In the history of more than one branch of research a long unrecognized phenomenon has turned out to be the key to a

great discovery. The stone which a hasty science rejected has sometimes become the cornerstone of its later structure."

So does Dr. Rhine introduce his progress report upon the investigations made by Duke University of the problem as to whether anything enters the mind by a route other than the recognized senses.

The Challenge of Materialism

"From Experiences to Experiments" is the heading of a chapter in which he reviews many authentic stories of "hunches," mind-readings, warnings and other manifestations of the power of the mind to penetrate beyond the bounds of the mechanical and sensory world. Dr. Rhine surveys also a half-century of scientific research whose results failed to gain credence.

Dr. Rhine's work at Duke University was inaugurated under the encouragement of Professor William McDougall, and in the early stages with the co-operation of Dr. Lundholm and Dr. Zener, in order that a great University might impersonally and impartially investigate the field of clairvoyance and telepathy and other phenomena of "Extra-Sensory Perception." Dr. Rhine reveals his inmost motive for undertaking this line of research:

Dissatisfied with the orthodox religious belief which had at one time impelled me toward the ministry, and dissatisfied, except as a last resort, with

a materialistic philosophy, I was obviously ready to investigate any challenging fact that might hold possibilities of a new insight into human personality and its relations to the universe.

This same interest and curiosity had for a time led me into a broad, restless search along the entire frontier of science and philosophy. I had watched hopefully the efforts of such religious leaders as Shailer Mathews to bring all modern science to the aid of religion. They aimed, with the help of religious-minded scientists, to impress us all so deeply with the great mystery of science itself that we would feel religious about it. This left me cold.

The mysterious capacities claimed for the mind by people engaged in psychic research promised something, at least. The mysteries of the atom or of a distant star could not, at best, have much import for those feelings which once had been religious. But the common claims of psychic research enthusiasts are the very substance of most religious belief, stripped, of course, of theological trappings. The primitives and ancients evidently had relied greatly on the strange occurrences that today would be called psychic in forming their concepts of man, his spiritual make-up, and his powers over nature. I wondered if we were throwing away too much in outgrowing these old beliefs. If some people believed such things were happening today, there was certainly a challenge in looking into them.

Scientific Tests

Dr. Rhine brought to his work a sympathetic understanding of human nature which insured the success of his experiments. Though rigidly adhering to the scientific mode of approach, he carefully studied those conditions in which

the human personality can most easily record its extra-sensory perceptions. He learned early that confidence, enthusiasm, and a real desire to co-operate brought the positive results he desired from those he was testing, while on the other hand fear, distrust, fatigue and the clinging to the ordinary sensory processes interfered with these subtle perceptive faculties of the mind, and narcotic drugs entirely inhibited them.

His methods of testing, described in his previous book, *Extra-Sensory Perception*, was the use of a set of five different cards in a pack of twenty-five with simple symbols thereon—a red cross, three blue wavy lines, a yellow circle, a green five-pointed star, a white square. His most promising subjects under varying conditions—which included screening, distance tests through synchronized watches, etc.—were able to “guess” these cards, sometimes before touching, sometimes straight down a pack, sometimes by open and sometimes by concealed matching, with high enough averages to preclude all possibility of chance. In several instances a perfect score was made.

Telepathic tests were also made, bringing to light the fact which Theosophical investigators have also noted, that telepathy and clairvoyance, while not identical faculties of the mind, yet are closely linked. Dr. Rhine concludes: “The differentiating characteristic is simply that different orders of things are perceived: in the case of telepathy, a thought; in the case of clairvoyance, a symbol on a card.” This he regards as a working hypothesis.

The author regrets "the predominance of insecure method and of unverified speculation and assumption in psychology today," and the depressing tendency "in modern psychology to coagulate into a multitude of small schools, each created and stimulated by strong leadership."

That this "E.S.P." or newly discovered perceptive faculty is a "sixth" sense Dr. Rhine doubts. Nor does he believe in the theory of transmission through physical radiation, even of Cosmic Rays, because the fact that distance improved the faculties in several instances, and in most cases the reception was not localized, is, he feels, proof that clairvoyance and telepathy are truly "extra-sensory."

Another point noted was that the "E. S. P." did not grow greater with practice, but seemed an innate faculty which only required the release from sensory inhibitions to manifest itself. There seemed a slight added advantage in the case of telepathy where sender and receiver were of opposite sexes. Though the blind tested better than average, Dr. Rhine does not attach undue importance to these tests, believing that other factors might have influenced the results. Children also take the tests as games and are found to be clairvoyant.

Survival of Personality

While not desiring prematurely to investigate the vital problem of immortality, the author believes that "what we have so far found in the ESP research would be at least favourable to the *possibility* of survival of personality after

death," for "only if minds in general—normal minds—possess these capacities of extra-sensory perception could they possibly exist without the senses and without the sensory organs."

As to "getting out of time," the author is still very tentative in the suggestion: "When we stop to think that time and space go inseparably together in every known, measurable event in nature, that we even speak in science of our 'space-time continuum,' it looks as if ESP should be as free of limitation by time as it is by space. To be *in* a spatial system is to be in a temporal system as well. To be *out* of a spatial system, it appears logical to suppose, would entail being out of a temporal system." Tests are being made on precognition and retrocognition, and this is one of the principal aims of future research.

A Vision of the Real

Dr. Rhine concludes with a vision into universal vistas free of time and space:

If precognition should occur, it would raise more questions of the profoundest sort about the nature of the universe than I should care to contemplate. Again, then, let us say with that great contributor to both science and its methods, Sir Isaac Newton, "Let hypothesis alone until the facts require them." I, for one, cannot let these great challenging problems alone, but I reaffirm here my belief in sharp restraint of speculation beyond the range of experimental test. Even a prudent and restrained logical glimpse beyond ESP itself reveals one great problem beyond another, like giant peaks that silently challenge ascent. I should not want to name

these master problems that lie so far beyond, for they may not be realities. No matter. The lure is there. If from these future adventures we attain an evidential eminence from which still further frontiers of the mind of man are visible, who would prefer to have stood with Balboa on a peak in Darien for that initial sight of a new ocean, or even on the bow of the *Santa Maria* for the first happy glimpse of the outlines of a new world!

What seems of most value in the work done in Duke University is not the mere establishing of the fact that clairvoyance and telepathy are realities, not even the popularization of their investigation by scientific circles. The research so far

reported tells but the abc of various extra-sensory perceptions whose whole alphabet has been charted by great seers such as C. W. Leadbeater and Annie Besant, who also pursued the scientific method of investigation. Rather the vital thing that is being born in Duke University, and through its enthusiasm in psychological research circles, is the venturesome spirit which is casting away the moorings of the less real, the limitations of the physical senses, even the anchors of space and time, and is boldly setting sail for the unknown distant shores of the land of the Real. Every Theosophist will gladly wish it *bon voyage!*

“ JASON ”

UNDERSTANDING

The wheeling cycles of the Stars
Spin through the azure sky,
The Dance of Life flies ever on—
They write man's destiny.
What are the gates of Life and Death?
What is the Goal of Man?
The brilliant stars point out the way
To understand the Plan.

There is a time to sow or reap,
To hesitate or forward leap.
To venture all upon one throw,
Or wait, till Destiny can show
The distant peak.
Fate is our tangling of the thread,
Spun on the loom of time.
Destiny, that pattern of the Soul,
The God in us, Divine.

ESME SWAINSON

THE INTERNATIONAL THEOSOPHICAL YEAR BOOK 1938

THE International Theosophical Year Book for 1938 is sent out by the President as an authentic and carefully prepared record of the world-wide activities of The Theosophical Society. Here we have, so to speak, an airplane view of the many phases of The Society's work, and the picture which it gives, ramifying into nearly sixty countries, is one of which every Lodge and every member may be justly proud.

The Year Book gives precise information as to the fundamentals of Theosophy, the history of The Society in all countries, national surveys, a comprehensive review of its multifarious activities, and biographies.

The value of this Year Book is by no means restricted to Theosophists. It is a book to which the inquiring public—men of affairs, educationists, newspapermen—may advantageously refer. Based as it is on understanding, and published with the deliberate intention of cultivating goodwill among all countries, the Year Book has within our knowledge proved both a revelation and an inspiration to public men.

To Theosophists the Year Book is not just a record of statistics, a book to be relegated to the reference section or the top shelf of a library; its reading matter is vitally

interesting; it is well informed and up to date. There should, of course, be a copy in every Lodge, readily accessible, but every member also should have a personal copy of his own. There are many occasions on which Theosophists will find that the Year Book gives a most ready answer to an inquirer's question.

The publishers request all Lodge Secretaries to help in circulating the remaining copies of the 1938 issue still available. Lodge Secretaries or Book Stall Managers are asked to secure orders from members and remit to the Theosophical Publishing House, Adyar, at the earliest opportunity. The price to individual members is 4s. 4d., \$1.25, Rs. 2-14, postfree.

The President urges "that every Section and every Lodge of our Society should help in all possible ways to give the Year Book a wide circulation."

THE BESANT SPIRIT

New India pursues its dynamic way. The February issues outline the new National Movement formed at the 1937 Convention, Adyar, to keep alive the Besant spirit in the national life of India. Dr. Arundale comments on the Congress pledge of independence, and original points of view are stated on some of the enactments of the Madras Congress Government.

Book Reviews

THE GNOSIS IN CHRISTIANITY

The Gnosis or Ancient Wisdom in the Christian Scriptures, or The Wisdom in a Mystery. By William Kingsland. Allen and Unwin, Ltd., London.

William Kingsland was in close touch with H. P. Blavatsky, whom he honoured as his teacher. He was a man of erudition and a lover and student of the Ancient Wisdom. How deep was his understanding of it is seen in this interpretation of the Gnosis in the Bible. He writes, he says in the Introduction, mainly for those out of touch with current or sacerdotal forms, but who have nevertheless some clear apprehension that behind forms "lies a deep spiritual truth."

Like many another student, he laments the rejection of the apocryphal Scriptures, rejected in the sense of not being worthy to be included in the Canon of Scripture. The original meaning of the Greek word *apokryphos* was that of "a work which contained a secret knowledge too excellent to be communicated to ordinary mortals." Only those Scriptures were selected as canonical which conformed to "an already formulated theology."

"The real fact, therefore, is not that Gnosticism was a 'heresy,' a departure from the true 'Christianity,' but precisely the opposite, i.e. that Christianity in its dogmatic and ecclesiastical development was a travesty of the original Gnostic teachings." Indeed, "many of the Gnostics claimed to be the true Christians, and it was not until about the middle of the second century that the Christian Gnostics began to be definitely considered as heretics."

The author shows that the Gnosis lies at the root of all allegories, Christian included, which were in living contact with the eternal stream of Life. And as part of the Gnosis, he reaffirms the grand conception of Man's destiny as belonging to

a Cosmic process of outgoing and return with accumulating knowledge gained by his long pilgrimage.

The burning question among scholars now is: "How did the Church rise out of the great Gnostic movement, how did the dynamic ideas of the Gnosis become crystallized into dogmas?" H. P. Blavatsky showed how this happened, as far back as 1877, in *Isis Unveiled*. In his own answer to this question, Mr. Kingsland applies his knowledge of Theosophy, both to the Genesis narrative and to the New Testament scriptures. To every lover of true Christianity it is rather thrilling to see Christian allegories stand out in such dignity and beauty of meaning, to see revealed in them the living Gnosis, or Theosophy. Their main purpose is to urge the individual to bring to birth in himself the Cosmic Christ principle, his divine heritage. We see in this book how rich is real Christian instruction as to how this shall be done, not in one life, but in the course of the ages as they roll on their appointed way.—J.R.

THE SOCIAL FABRIC

Sociology: A Brief Outline. By Kewal Motwani, M.A., Ph.D. Ganesh & Co., Madras.

This concise but comprehensive approach to the science of sociology is actually an introduction to the author's larger book *Manu: A Study in Hindu Social Theory*. Thoroughly dissatisfied with sociology, he discusses the fundamentals in which it needs "to reorient itself in order to justify its claim of being a complete social science." Dr. Motwani's complaint against the sociologist is that the latter touches only the outer fringes of life, and does not touch the centre: he is afraid of "furthering the frontiers of his science to aid in the task of social reconstruction." The author invests his work with vital enthusiasm, hoping

that his treatment of the science may aid in rejuvenating it.

In the chapter entitled "Cultural Approach" Dr. Motwani makes a challenging statement, which is all the more significant coming from an Indian: "Mahatma Gandhi's insistence on hand industries in India is the dying flame of the general protest of the East against the onslaught of the industrialism of the West. But India can no more keep machinery beyond her borders than she can hold back the Indian ocean with the house-wife's mop-stick! India's destiny lies in the intelligent utilization of machine-power and preservation of her ideals. A seemingly insignificant trait or new invention may upset the entire social fabric in the course of time. A group must adjust itself to change or it will break. Diffusion of culture traits from one region to another is a constant phenomenon."

Dr. Motwani has a flair for introducing Manu to the West, and this Introduction will be no less welcome than its predecessor. The book embraces an ample bibliography in every department of sociology.—J.L.D.

THE ADYAR LIBRARY

The Editors of *Brahmavidya*, the Adyar Library Bulletin, whose February number begins a second volume, have every reason to feel satisfied with its progress during the first year. It came to life with fifty years' growth of the Library transfused into it, and it has already won a recognized position among Oriental journals. The Editors have given full notes on some very important manuscripts in the Adyar Library; they have published portions of several important works, and one (*Melarāgamālikā*) has been issued in full. This year they are beginning a new work, namely, the *Samavedasamhita*, with two pre-Sayana commentaries, neither of which has hitherto been published. The Adyar Library has one of the best collections of Sanskrit manuscripts in the world, and some rare works have recently been acquired in the field of Vedic literature and philosophy. A descriptive catalogue of manuscripts in the Library is being prepared.

The Editors of *Brahmavidya* offer several pertinent suggestions. Great scope exists, they say, for improvement in the organization of Oriental libraries; many do not lend manuscripts outside the Library, and facilities for supplying photographic copies of manuscripts are not available, which causes inconvenience to scholars. It is suggested that the All-India Library Conference or the Oriental Conference should take up this matter. Furthermore, the International Congress of Orientalists should be invited to hold one of their sessions in India; this matter is recommended to the governing body of the All-India Oriental Conference, whose President, Prof. F. W. Thomas, is intimately connected also with the Oriental Congress; he recently toured India and attended the Oriental Conference held at Trivandrum.

A feature of the February issue is the address which Col. Olcott, President-Founder of The Theosophical Society, delivered at the opening of the Adyar Library on 28th December 1886—a virile speech, well informed as to the philosophical movement of his time; the President-Founder was convinced that the outcome of modern biological research would be the verification of the esoteric philosophy.

Brahmavidya, The Adyar Library Bulletin, The Adyar Library, Madras, India: Per annum, oversea subscription: Rs. 9, sh. 12, \$ 3; India and Ceylon: Rs. 6.

THEOSOPHY IN BRAILLE

I would make a strong appeal for help to the Margaret Dudley Braille Lodge, London, which publishes a quarterly journal called *The Light-Bringer* and renders Theosophical and other books into Braille. The books transcribed during 1937 include *You and Freedom and Friendship*, books by Geoffrey Hodson, Cyril Scott, Algernon Blackwood, and other writers—a total of thirty-seven volumes transcribed by six active Brailleists. During the year the Lodge Secretary wrote four hundred letters in Braille, and received approximately the same number. "Some of these are technical, asking for an explanation of some Theosophical problem, simple or abstruse as the case may be, but the great majority,

when once the Braille Secretary has obtained the confidence of his correspondents, are of a personal nature. The sightless person is often much puzzled by the problem of life and his own limitation, and the knowledge which the Ancient Wisdom can give has brought peace of mind to many a sufferer."

The work of the Braille Lodge is world-wide. For some time past it has been hampered because donations have almost ceased. The printing of *The Light-Bringer*, 100 copies per month, is the greatest expense. I hope that those generous Theosophists who appreciate the value of Braille books and journals to the blind will donate freely to the splendid work of this Lodge. The Honorary Secretary is Miss Phyllis W. Hayter, The Margaret Morris Movement Ltd., 31 Cromwell Road, London, S.W. 7.—G.S.A.

THE STORY OF EVOLUTION

Prof. J. Emile Marcault has communicated an interesting comment on the review of *The Evolution of Man*, which appeared in the February THEOSOPHIST. The reviewer (Mrs. Ransom) challenged the phrase "Psychology of Evolution," which is the heading of Part I of the book: "We are here confounded by a question: why 'psychology' of Evolution? 'Psychology' does not seem to be an exact word to fit the case. . . . One is inclined to think that Dr. Besant's recommendation to think of consciousness as 'unfolding' whilst evolution proceeds is a nearer conception of the facts."

Prof. Marcault writes: "I have read with much interest your review of the little book on Human Evolution and I agree with your reserves as to the use of words. The reason why I used evolution and psychology as I did was that I wanted the lectures on which the book is based to be intended for scientists, to show them how Theosophy could illumine the evolution they know and the psychology they know, and so I used evolution and psychology in their own sense. The lectures were not meant for Theosophists, nor to expound Theosophical teachings on either evolution or psychology. On the other hand, my

description of evolution dealt not with physiological facts but with psychological facts, which I indicated by the phrase 'psychology of evolution'."

NOTES ON JOURNALS

The March issue of *The Theosophical World* reveals the President thinking aloud on the world's problems in the light of Theosophy. We see him illuminating the major departments of life—education, science, religion, art, politics, industry—and indicating the fundamental principles governing each. He gives a good lead to every thinking Theosophist. Miss Helen Veale discourses on the horoscope of The Theosophical Society and its present President. This issue is a splendid news budget gathered the world over.

What dynamism and constructive imagination there is in *The Young Theosophist!* The journal has been rejuvenated with a new shape, artistic layout, and coloured cover design. The Editors are reinforced by new General Secretaries of the World Federation, who bring life and power into the movement, which is radiating from these pages. In the March issue, Dr. Arundale sets Young Theosophists some work to do for Theosophy and The Society, and Mr. Davidge challenges Youth on various points.

PSYCHIC OCCURRENCES

Another book on psychical experiences is being prepared by Mr. Sylvan Muldoon, author of *Astral Projections*, which was reviewed in these columns. Now Mr. Muldoon is making a census of out-of-the-body experiences, he has already several hundred narratives in hand, and he invites other accounts to complete his "massive volume." Contributors who do not wish their names to appear in the printed census will be designated by pseudonyms. Fortunately he has found a Maecenas to publish the book, which will be distributed free to all who ask for it before August 1938. Address: Sylvan Muldoon, Census of Projections Editor, Muldoon Building, Darlington, Wisconsin, U.S.A.

A Theosophical Forum

WHY THIS SUFFERING ?

QUESTION 64: (1) *How can the Ego feel the effects of evil Karma, and thus learn the lesson, when It is the essence of bliss and responds only to the finest qualities of the personality?* (2) *Again, I understand that physical pain is the karma of past acts of cruelty. If karma is not punishment, why do some people, to whom cruelty in any form is repellent, continue to suffer agonizing pain, in some cases for many years?* (3) *Why is there individual suffering in the animal world when the consciousness is a group consciousness?*

ANSWER: From the standpoint of the Ego there is no pain or failure, only wisdom learnt and gained. There are two statements by Masters of the Wisdom which exemplify this. The Master Hilarion once said that the quality of endurance showed the influence of the Ego, as the personality by itself was incapable of it. "Endurance is the central sign of Spirit." And in a letter to Mr. Sinnett the Master K. H. spoke of the "bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage."

As to your second question; I would quote: "God doth not suffer a man to be tempted (i.e. tested) beyond what he is able." In our ignorant and undeveloped past we have all done many cruel and selfish deeds. If the reaction

from these came back at once it would crush an undeveloped soul, hence those high Intelligences called in the East the Lords of Karma keep it away from a man, sometimes for many lives, until he reaches a point where, instead of being crushed by it, he is, like gold, tried in the furnace. This is why the good and true often seem to suffer so undeservedly, whilst the unthinking and careless "flourish like the green bay tree." Hence, too, in the last lives upon earth—those of a pupil beginning the last, narrow, difficult road to Adeptship—all his outstanding debts to nature's inescapable law of unity and love must be quickly paid, so that those lives are often full of tremendous, rapidly developing sorrows and problems. Hence too, a man should not invoke this added burden if he feels he has not sufficient courage and strength to grapple with it.

About animal suffering—I cannot give you so clear an answer. I once heard Dr. Annie Besant say that the answer was among the deepest secrets of occultism. But here are two indications: 1. It may be that the lower-developed animal consciousness is not so aware of suffering as is man's (though I would not say this to a cruel person). 2. In past evolutions, certain Divine Sparks were unable to make use of their

personalities owing to unthinkable wickedness. This meant the severing of the connection, and the commencement of a new series of incarnations by the Ego later on. Something of that evil is still retained in the vibrational capacity of the "permanent atom" (the focus point which enables successive physical bodies to be formed), and, passing again through the various kingdoms of Nature, may sometimes find temporary habitation in the body of some poor tortured beast.

Nevertheless, this does not excuse the karma of those who ill-treat him, and the animal itself receives a period of happy release in the psychical world after death, on the conclusion of which his bitter experience is shared by the group-soul of his species. This is the origin of most wild animals' instinctive fear of man. They learnt that: it was not there originally. In some untouched spots in the world they have it yet to learn. I remember being greatly impressed by an account of the first expedition to the South Pole. The penguins had never seen man and did not run away, the sailors thinking it great fun to knock them over. The second expedition found a different state of affairs. The group-soul of the penguins had learnt its lesson!—C.M.C.

STILL FINER SENSES

QUESTION 65: *What are the sixth and seventh senses?*

ANSWER: Usually described as clairvoyance and clairaudience, these must, however, be clearly distinguished from what passes as clairvoyance in ordinary language today. The sixth and seventh senses are related to the pituitary and pineal glands of the physical brain. These two new senses are, strictly speaking, not due till the fifth and sixth Rounds respectively, though in the current fifth and the sixth Root Races of our world occupation they appear to be tentatively tried out in embryo, so to speak. With the present five senses thoroughly controlled and co-ordinated and "merged into one sense" (*Voice of the Silence*), the astral and mental planes will presumably be open to conscious and controlled contact.—E.L.G.

THE PHYSICAL ELEMENTAL

QUESTION 66: *Is the physical elemental dual?*

ANSWER: The elemental of the physical vehicle is of the 3rd Elemental Kingdom, now functioning largely through physical-etheric material. It is therefore dominantly astro-etheric. As such, it includes the dim physical consciousness ensouling cells and organs, and is therefore at the turning-point from the downward arc to the upward. In this sense the physical elemental may be said to be dual—but that means only that it has its life and form aspects.—E.L.G.

Who's Who In This Issue

ARUNDALE, George S.: President of The Theosophical Society.

BESANT, Annie: The greatest woman of her time, perhaps of all time. Past President of The Theosophical Society.

KNUDSEN, A. F.: Presidential Agent for East Asia, resident at Shanghai.

BHAGAVAN DAS: M.A., D. Litt.; Member of the Indian Legislative Assembly, Delhi; has been active in public affairs for forty years and has written many philosophical works.

RANSOM, Josephine: Active author and organizer; now editing the Adyar Edition of *The Secret Doctrine*.

JINARAJADASA, C.: Voluminous writer and lecturer; past Vice-President of The Theosophical Society; now on tour in South American Republics.

SWAINSON, Esmé: British lecturer, specializing in astrology.

VEALE, Helen: Educationist, head of a Girls' School, Madras; Theosophical writer and active Lodge worker.

PAYNE, Phoebe D.: Clairvoyant investigator and author.

COATS, Betsan: active in international Young Theosophist work, specializing in art and culture.

FARWELL, Gertrude: American F.T.S. and writer.

SCHULTZ, Rev. Lila L.: The author of the poem "Sacrifice" writes: "While I am just a novice, I too, am 'Theosophy.' I find that it answers the riddle of life. And to a Theosophist friend I owe undying gratitude, as through her I have had access to the most wonderful Theosophical library." Permission for publication of this poem was asked by Literary Publications for an Anthology to be published in March, called "Outstanding American Poets."

COMING FEATURES IN THE THEOSOPHIST

THE HISTORY OF "THE SECRET DOCTRINE." Josephine Ransom.

THE LADDER OF ARHATSHIP. A. J. Hamerster.

INDUSTRIAL UNREST IN THE UNITED STATES. L. David Houser.

WHENCE THE INTUITION? E. L. Gardner.
CRIMINOLOGY: A NEW APPROACH TO BROTHERHOOD. Kewal Motwani.

EDUCATION, D'ORIENT ET D'OCCIDENT. Francis Brunel.

THE BLAZING TORCH. John Coats.

SPECIAL ISSUES

JUNE: THE MARCH OF SCIENCE.

JULY: SCOTTISH EXHIBITION NUMBER.

OUTSTANDING ARTICLES IN RECENT ISSUES

FEBRUARY

THE REALITY OF THE MASTERS:

Our Elder Brothers.

H. S. Olcott Meets His Master.

The Regent of India.

The Adept of the Roses.

H. P. Blavatsky's Guardian.

The Voice of Truth.

Experiments with Kundalini.

THEOSOPHY AND WORLD PROBLEMS. Hirendranath Datta.

THEOSOPHY AND CULTURE. C. Jinarajadasa.

NEW LIGHT ON H. P. BLAVATSKY. Josephine Ransom.

THE SPIRIT OF ART. George S. Arundale.

MARCH

THE MASTERS LIVE: LITERARY EVIDENCE.

Visions of the Mystics.

Mysteries in Poetry.

Modern Views of the Superman.

VISTAS OPENING IN THEOSOPHY. George S. Arundale.

H. P. BLAVATSKY AS ORGANIZER. Josephine Ransom.

THE MODERN MIND AND THE THEOSOPHICAL SOCIETY. Adelaide Gardner.

THE APOTHEOSIS OF YOGA. George S. Arundale.

OCCULT INVESTIGATIONS. C. Jinarajadasa.
FORERUNNERS OF THE NEW AGE: RUTHERFORD. J. L. Davidge.

FORMS OF BEQUEST AND WILL

FOR INDIA

SHORT FORM OF BEQUEST

I give and bequeath absolutely to The Theosophical Society of Adyar, Madras :

(a) Rs.....

or

*(b) Property movable or immovable

and I direct that the receipt of The Theosophical Society shall be a sufficient discharge for the said legacy.

* Property movable or immovable must be described sufficiently to clearly identify the same.

SIMPLE FORM OF WILL

I, $\frac{\text{(testator)}}{\text{(testatrix)}}$ of

hereby revoke all former Wills made by me and make this my last Will

I appoint as my $\frac{\text{Executor(s)}}{\text{Executrix}}$

..... of

I make the following bequests :

I give and bequeath absolutely to The Theosophical Society of Adyar, Madras :

(a) Rs.....

or

*(b) Property movable or immovable

and I direct that the receipt of The Theosophical Society shall be a sufficient discharge for the said legacy.

I give and bequeath all the rest and residue of my property to.....

..... of

IN WITNESS WHEREOF I have hereunto set my hand this.....day of19.....

Signed by the above-named $\frac{\text{(testator)}}{\text{(testatrix)}}$

..... as his/her last Will in the joint presence of himself/herself and us (at least two witness-

es) who at his/her request and in the presence of each other have hereunto signed our names as witnesses.

(Signature of the Testator/Testatrix)

(Signature of at least two witnesses)

* Property movable or immovable must be described sufficiently to clearly identify the same.

N. B.—Certain countries have also certain special provisions. As regards British India, bequests by persons other than Hindus, Mussalmans, Buddhists, Sikhs, Jainas to religious or charitable uses are governed by Section 118 of the Indian Succession Act which reads as follows :

Section 118: "No man having a nephew or niece or any nearer relative shall have power to bequeath any property to religious or charitable uses, except by a Will executed not less than twelve months before his death, and deposited within six months from its execution in some place provided by law for the safe custody of the Wills of living persons."

FOR OTHER COUNTRIES

Form for Bequest in favour of The Theosophical Society by persons residing outside India. General Secretaries are requested to give it the widest possible circulation in their Section journals after finding out if the Form is legal and suitable according to the laws of their respective countries.

FORM FOR BEQUEST

"I give absolutely to The Theosophical Society of Adyar, Madras (India) free of duty $\frac{\text{£}}{\text{₹}}$ and/or

(property to be described clearly.....

.....and I direct that the receipt of the President or other proper officer for the time being of the said Society shall be a sufficient discharge for the same."

Note.—This should be one of the clauses in a properly drawn-up Will.

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

INTERNATIONAL DIRECTORY

INTERNATIONAL HEADQUARTERS:

Adyar, Madras, India

President: George S. Arundale
 Vice-President: Hirendra Nath Datta
 Treasurer: N. Sri Ram
 Recording Secretary: G. Srinivasa Murthi

NATIONAL SOCIETIES

General Secretaries and National Journals:

Argentina: Señor Raul A. Wyngaard, Calle José Ingenieros No. 1424, Rosario, *Kuntur*.

Australia: Mr. R. G. Litchfield, 29 Blich Street, Sydney, N.S.W., *Theosophy in Australia*.

Austria: Herr Fritz Schleifer—Theresianumgasse 12, Vienna IV, *Theosophische Nachrichten*.

Belgium: Monsieur Gaston Polak—51 Rue du Commerce, Brussels, *L'Action Théosophique*.

Brazil: Señor Aleixo Alves de Souza—Rua de Rosario N. 149, Rio de Janeiro, *O Theosophista*.

Bulgaria: Monsieur Nikola Trifonov—Drin, No. 3 Sofia Cen., *Orfei*.

Burma: Mr. N. A. Naganathan—102, Forty-ninth Street, East Rangoon, *The Message of Theosophy*.

Canada: Mr. Albert E. S. Smythe—33 Forest Avenue, Hamilton, Ontario, *The Canadian Theosophist*.

Central America: Señora Lydia Fernandez Jimenez—P. O. Box 797, San José, Costa Rica, *Virya*.

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