

*Decreased
Susan Cole - J. Devson - Pleasanton*

THE THEOSOPHIST



PRINCIPAL CONTENTS:

THE SUPREME LESSON

By ANNIE BESANT

THEOSOPHY AND ART

By C. JINARĀJADĀSA

A WORLD SURVEY IN THE
LIGHT OF THEOSOPHY

By ARTIFEX

HUMANITY'S
ADOLESCENCE

By JULIA K. SOMMER



OCTOBER, 1934



THE THEOSOPHIST

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

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

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

Editor: GEORGE S. ARUNDALE

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

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DR. ANNIE BESANT

the 87th anniversary of whose birth falls on October 1, 1934 ; and the first anniversary
of her passing on September 20, 1934

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ON THE WATCH-TOWER

By THE EDITOR

Our Late Editor

NO one could write an October Watch-Tower without thinking of her who wrote innumerable Watch-Towers ever since 1907. Whatever else we read in THE THEOSOPHIST, we always turned first to the Watch-Tower to see what she had to say. The articles may have been good, but the Watch-Tower, as written by her, was even more than interesting. It seemed as if she were talking to us face to face and not as through a journal darkly. Her Watch-Tower was Annie Besant, not merely the voice, still less the pen.

And though we must expect in the case of our late President a crop of so-called biographies irritating in their stupidity, and sometimes revolting in their cruel ignorance, those of us who knew her well, from the earlier days of her aggressive onslaughts on behalf of weakness and distress right down to the last days of her patient waiting for release, know her as the worthy successor to Hypatia, Bruno and other pioneers of truth and freedom, and are left

cold by the efforts of inches to measure ells.

I have been asked why some of us do not undertake the writing of a really serious biography, since we alone have access to the material indispensable to the painting of any reasonable likeness. I agree that "Annie Besant: Warrior and Seer" ought to be written by someone who knows something both of the spirit of the warrior and of the seer, and who therefore is able to enter into the spirit of Annie Besant. But the task is herculean, and Herculeses are few and far between. However, I am sure the task ought to be attempted, and if any readers have interesting facts or documents in their possession bearing on Dr. Besant's life and work, I shall be much obliged if they will let me know.

"The Theosophist" * * *

I hope our readers will approve of the new dress in which our fifty-five-year-old journal now appears, and I specially hope that the reversion to a slight variant of the original cover will appeal to

those who recognize the value to be attached to traditions and to associations. We are reverting to the type of cover used by Dr. Besant in 1928, with regard to which she wrote in the June Watch-Tower :

Will the readers of THE THEOSOPHIST be as glad as I am to see the old cover back on our Magazine, improved, I think, by the colouring? Please like it, readers dear, for our H. P. B. is glad to see once more the old familiar Eastern palms, and the naughty little bit of prickly pear, looking rather surprised to find itself once more in its old place.

Apparently some of her readers did not like it, for we find her writing in the December issue of the same year :

I am told that some of our American readers do not like the revival of the old cover of THE THEOSOPHIST. Sorry, but H. P. B. likes it and, after all, he was one of the original Editors. It is a case of "Back to Blavatsky," in a very literal sense.

I hope that perhaps "A.B." is glad to see once more "the old familiar Eastern palms," though I am well aware that, from the standpoint of modern up-to-date journalism, we might have a cover with more subscriber-appeal. But when I think of what is up-to-date, I sometimes think that to be really up-to-date is by no means necessarily to be up to to-day's date. There may well be dates of yesterday far more really up-to-date than the date of to-day. And while we are certainly concerned with attracting subscribers, we are also concerned with being up-to-date in the real sense of the term—up to the best possible date. I think, in the case of the Theosophical Society, that the best dates we so far have achieved have been the Blavatsky-Olcott-Besant

dates, and our return to a Blavatsky-Besant cover is very up-to-date indeed.

* * *

Memorials to Dr. Besant

Two memorials to Dr. Besant which are already taking good shape are the Besant Memorial School and the Besant Scout Camp. The former has a brilliant staff of young men who serve on a subsistence allowance, and makes its bow with about sixty students on its rolls. It has its location on grounds and in buildings rented from the Theosophical Society, and a happier band, of young and less young, one could not wish to see. The class-rooms are either trees, or delightfully airy huts of thatched roofs and bamboo walls. The hostel is a veritable home presided over by Mrs. Nilakantha Sastri, Mrs. Arundale's mother, round whom may be seen, morning and evening, be vies of young people asking innumerable questions, hardly waiting for the replies, and demanding this, that and the other little service. There is regular medical attention, and in the afternoons teachers and students may be seen on the playing-grounds laughing and running in the throes of games and other forms of exercise. In the evenings there are stories of the lives and deeds of the great, stories from the Scriptures, talks on all kinds of subjects interesting to the young people. It is indeed a delightful place, and I hope Dr. Besant approves of our small beginning. I need hardly say we are in urgent need of funds.

The Besant Scout Camp is on grounds belonging to the Society,

lent originally by Dr. Besant and now continued by the present administration. A special troop of Scouts—the Vyasa Rovers—is in charge of the Camp, and equipment is gradually being provided from locally collected funds. We hope to make the Camp one of the best organized in southern India, and it will be available under certain conditions to Scouts and other organizations who desire to camp near the sea under the shadow of Adyar. Dr. Besant, you will remember, was Honorary Commissioner for India, and the recipient of the Silver Wolf Badge from Lord Baden-Powell himself.

The ensuing Convention will gain immensely from these two additions to our activities, and each will display before the delegates the nature of its work.

* * *

New Sections?

Surveying the Theosophical field, I find that there are many countries throughout the world not yet adequately organized for the Society. There are as yet no Sections in China, Egypt, Japan, Persia, Siam, Tibet, Abyssinia, Afghanistan, Esthonia, Lithuania, Latvia, Turkey, Russia, Luxemburg, Haiti, Jamaica, Columbia, Albania, Ecuador, Venezuela. In some of these countries there are individual Lodges. In Latvia there is a Lodge attached to the English Section. In Luxemburg there are two Lodges attached to the French Section. In Columbia there appear to be seven Lodges attached to the Theosophical Society in Central America. In China, Japan and Egypt there are a few Lodges attached to the International

Headquarters; and there was once a Section in Egypt. But each one of the countries mentioned needs Theosophical propaganda, though Russia has, I am told, definitely forbidden the Society.

We need a great International Propaganda Fund for the express purpose of breaking new ground, for most of our Sections are hard put to it in these days of financial difficulty to make their own ends meet. Adyar is busy retrenching wherever possible, and many important improvements to the estate have perforce to be held up for want of funds, as for example roads. There is nothing to be worried about, for in due course we shall pass out of this particular dipping down into the less pleasant forms of manifestation. But as far as possible Theosophical propaganda should not suffer, and the more Theosophy and the power of the Theosophical Society can permeate the world, the sooner we shall emerge from the condition of frustration in which for the moment we live and move and have a part of our being. I have the utopian hope that some day our Society may live upon a better system of finance than that which it has at present. I should like to see admission to membership free to all, with possibly a small subscription for membership of a Lodge. I should like to see each member settling for himself the amount he feels able to contribute to the Movement—part for the Section to which he belongs, part for Adyar, part for international work, part for the helping of movements which carry out in one way or in another the spirit of our work. And if to

these were added a part for the Lodge to which he may happen to belong, there would be no need for subscriptions in that particular direction.

I know that as against this it is said that people only value that for which they pay, and therefore there ought to be an entrance fee to the Society, and there ought to be subscription to a Lodge; and in any case that the Society, its Sections and its Lodges would indeed be in a bad way were they to have to rely upon self-imposed offerings. Still, I feel that the time will come when the Society will be able safely to depend upon the free-will offerings of its members, and gain from the change. And I am perfectly sure that the Society would not become unwieldy as a result of the larger membership. However, I recognize that all this is controversial, and I am only indulging in a little personal utopian dreaming.

* *

"Yessed into Destruction"

I have received from a friend a significant cutting from an American newspaper. It was sent in a most friendly fashion as a warning to me not to allow myself to be surrounded, and incidentally destroyed, by what the article calls "Yes-Men". I am taking the advice to heart, and I pass it on for the benefit of those whom it may concern:

Some scholar could write a fascinating treatise on the psychology of power. How much authority can be entrusted to a human being without wrecking his sense of proportion? How much poise can a mere mortal stand up under? What is the nature of the mental tragedy that has

transformed so many popular leaders into detested tyrants?

Young Nero was regarded as the hope of Rome. People said: "When that fine boy is on the throne everything will be all right." Yet it was only a little time before the atmosphere of supreme authority and unmitigated adulation poisoned him. Wherever he looked he saw men on their knees: a wave of his hand was sufficient to abolish the opposition of an individual or a city; every minute of the day he was told he was swell. The human mind could not bear it; he cracked.

Andrew Jackson was swept into the White House on a wave of popular revolt. He was the plain man fighting for the people against special privilege and wealth. Before he left the White House he had come to feel that anybody who disagreed with him was a foe to the Constitution and a traitor to the United States. Theodore Roosevelt, in his second term, had periods when anyone who dared to raise his voice in criticism was denounced as an enemy of the Republic.

William H. Seward had been told by all his friends and associates that he was the ablest man in the Republican Party, the only one who could save the Union. He never heard any other kind of talk. He came to believe it so thoroughly that, after Lincoln made him Secretary of State, he submitted a memorandum practically suggesting that Lincoln become a figure-head and leave the actual governing of the country to him. Lincoln spanked him kindly but firmly, and it is a testimony to Seward's greatness that he took the rebuke and never lost his head again. General McLellan, on the contrary, hailed by every one around him as the "young Napoleon," wrote to his wife that he and he alone could rescue the Nation from the weakness and mistakes of Lincoln. McLellan blew up and burst.

These paragraphs are inspired by the sobering thought that Franklin Roosevelt has now had conferred upon him greater power over the lives of more people than has ever been held by any human being in the history of the world. To his credit let it be said that there are as yet no signs of cracking. He smiles; he does not take himself too seriously nor believe all the

adoring phrases that are poured into his ears.

Nevertheless, it might be wise for him to guard himself by hanging on his office walls the pictures of some of these earlier idols who were yessed into destruction. The picture of Peel, English prime minister, would be a good one to add to the collection.

* * *

Adyar and Broadcasting

A friend has been good enough to offer Rs. 5,000 (£ 400, roughly) towards the establishment of an Adyar Short-Wave Broadcasting Station, to reach the whole world with Theosophic news and with addresses from our principal workers. I fully realize the immense value of such a Station, but there are difficulties in the way. We can begin a small experimental Station under licence from the Government of India; but its reach would be very limited, perhaps not more than the Presidency of Madras to start with. Of course this would be better than nothing at all; and we are hoping to begin experimental work in the course of a month or two. But a Station on the scale desired by our generous friend is a far more difficult proposition. However, we are determined to do what we can; and I hope to be able to write more about this later on. The Theosophical Broadcasting Station in Australia has been of such great benefit to the spreading of Theosophy throughout that continent, that one is encouraged to believe that a Short-Wave Station of sufficient power at Adyar, even though the language of transmission must needs be almost entirely English, would be of immense benefit to our work.

Of course, Lodges would have to possess short-wave receiving sets, but these need not be very expensive.

* * *

Our Visit to Bombay

The first stage of our lightning tour to America and Europe—a day's stay in Bombay—has been of the happiest augury for the remaining stages. A synonym for "Bombay" is "Hospitality" such as we have just found to overflowing measure. At the railway station a host of friends met us with a host of garlands, and the usual press photographs followed. My old friend and pupil, Mr. M. T. Vyas, then whisked us off to his splendid school where we usually stay when we are in Bombay, and treated us to all the good things with which Bombay hospitality is ever associated. Reporters and friends occupied most of the morning, and then we all went for what was to me a great surprise—a luncheon party given by Mr. and Mrs. Jamnadas Dwarkadas, to which came many of the principal figures in Bombay. The guests present included the Mayor of Bombay, the Vice-Chancellor of the Bombay University, Sardar Vallabhbhai Patel, the Editors of the principal Bombay newspapers, including *The Times of India*, *The Bombay Chronicle*, *The Bombay Sentinel*, and other papers, Dr. Deshmukh, Mr. K. F. Nariman, Mr. B. G. Horniman, and many others. In the most charming way Mr. Jamnadas proposed my health, to which I endeavoured to respond as best I could under the somewhat

overwhelming circumstances. I told my audience that I felt the luncheon party was in reality a tribute to Dr. Besant rather than to myself, who had so far done nothing to deserve so great an honour. I explained briefly the purpose of the Theosophical Society, and then said I hoped that at the end of my seven years' term of office, they might all think it worth while to hold another banquet, this time really in my honour for something I had actually done to deserve it.

At 6.30 p.m. came the addresses from the Bombay Theosophical Federation and from the Federation of Young Theosophists, as well as many greetings from various Lodges in the vicinity, and a number of telegrams from friends elsewhere, among which I was very happy to receive a greeting of good wishes from "Benares Theosophists" and from my old friends, Babu Ayodhya Das and Babu Kashi Nath Misra. The first address was enclosed in a gorgeous silver casket with a flaming eagle on the top, and as we were entering the hall the press photographers insisted on photographing Rukmini and myself standing behind it in proud possession—though it had not then actually been presented to us. The fine Blavatsky Hall at French Bridge was packed to overflowing, and I saw among the audience innumerable old friends, though I missed some whom I should have been very happy to see. Mr. F. J. Ginwalla, President of the Federation, read the address, after which came the address from the Young Theosophists, read by Mr. Jal Minocher-Homji, their

Secretary. Then came a number of felicitations from Lodges and individual members.

I found it difficult to reply, partly because I knew full well that I have to deserve all the kindnesses showered upon me, and partly because I was so very conscious of my beloved leader's presence while the meeting was going on. I did my best to tell my Bombay brethren how deeply I appreciated their generosity, and I told the Young Theosophists that upon them depended the future of the Society and that I would do all in my power to help them. These young people have had an uphill struggle, but they have courage, and I believe their Federation is definitely increasing in strength. I then spoke of "The Future of the Theosophical Society" as I envisaged it, of the importance of insisting on the Society's fundamental purposes, and of seeing to it that our foundations are strong to bear the great superstructure now nearly sixty years in the course of building.

After this great meeting was over, some of us retired to a small adjoining room to discuss plans of work. Great insistence was laid on the importance of propaganda to suit the needs and outlook of those among whom it might be carried on. I reminded the workers that next year would be the Diamond Jubilee of the Society, and that we must celebrate the great event by increased ardour in our splendid cause. Immediately the question was asked—should not the Diamond Jubilee Convention be held in Bombay, where

first Colonel Olcott and Madame H. P. Blavatsky came with the message of Theosophy to India. I could only reply that the question of the venue of the 1935 Convention would have to be settled by the duly appointed authorities. I made notes of a variety of points raised, and shall hope very much to profit from the little gathering.

And so to bed! But what a welcome Bombay gave us—the Bombay to which Dr. Besant knew she could always turn for support, and which now is prepared to extend the same generosity to her successor. Thank you, Bombay, for a great send-off.

At Genoa

After a somewhat troublesome voyage, alternating rough weather and heat, we reached Brindisi twenty-four hours late, and immediately entrained for Naples where, on August 7th, we embarked on the magnificent "Rex" for the United States. Touching at Genoa we had the very great happiness of greeting the new Italian General Secretary, Signor T. Castellani, and his wife. They had gathered quite a party of Italian brethren to meet us, including our old friends, Signora Boggiani and Signor Sulli, and we heard with very great pleasure of the plans Signor Castellani has for advancing the Theosophical movement in Italy. We were told of the regenerating influences at work throughout the country under the existing regime, and of the benevolent attitude of the Italian Government towards the Theosophical Society. It seems that

the demand in Italy is largely for guidance in living a truly spiritual life. The occult is less attractive to the general public than the spiritual or ethical; and speakers are specially welcome who go to the roots of character-building in its deepest sense. There is a sense of an awakening nation, and of the importance of character and discipline as the essential foundations for individuals who desire to contribute effectively to their nation's virility. We have promised to try to give at least a few hours to Genoa on our return to India so that we may be able to meet the groups of Theosophists, or at least their representatives, which are at work in various cities. We are asked to pay an extended visit to Italy in 1936, when Signor Castellani hopes to have our movement in good working order. It was delightful to see so much enthusiasm in the Italian General Secretary, and furthermore to know that he recognizes to the full the importance of youth in all our activities. He introduced to us two charming young Theosophists who are full of the spirit of service and of dedication to Theosophy. If there are many more like them in other parts of beautiful Italy, we shall not be long in hearing that the Italian Section is contributing markedly to Italy's regeneration. Personally, I felt very happy that on my own setting forth on the adventure of the Presidentship I should have as colleague so fine a man as Signor Castellani. Italy has been fortunate in her General Secretaries, and fortune evidently has not deserted her.

A Happy Correspondence

I suppose that many of our respective friends and supporters must have been thinking that Mr. Wood and I are, or have been, at daggers drawn. It is true, perhaps, that the recent election has provoked and produced certain circumstances which might have been better avoided. I wrote a little lament to which no doubt Mr. Wood would be willing to subscribe. But I am very happy to know both that our personal relations are all that such relations should be as between Theosophists, and further that Mr. Wood is generously willing to give me all possible help and support.

I wrote him a letter as soon as I knew that I had been elected, and he has been good enough to reply in very cordial terms, I may even say in affectionate terms. I should much like to publish the two letters, but cannot do so as I have not asked Mr. Wood's permission.

On one special point we are very emphatically agreed, and that is not to allow our respective supporters to paint the one to the other in antagonistic colours. "Do you know what Wood is saying?" "Do you know what Arundale is actually doing?" And if we are in the habit of believing much of what we hear we might imagine that Wood or Arundale, as the case may be, is engaged in all kinds of machiavellian intrigues and machinations against Arundale or Wood. Mr. Wood is going to give me all the support he conscientiously can, and I shall have the benefit of much co-operation along many

lines. Mr. Wood has made many valuable contributions to our movement and to the interpretation of our science; and I hope will make many more, some of which should find their way into THE THEOSOPHIST.

We surely need innumerable differences of opinion, as sharp as you like, within our Society, but we do not need and must not tolerate cliques and cabals, even though we should encourage movements to promote our respective convictions; and we have the Theosophical Order of Service expressly established for this kind of work.

I should like it to be very clear that THE THEOSOPHIST is always open for the exposition of Theosophical principles in the garbs of individual understanding, provided, of course, that those special courtesies which must ever characterize our movement are scrupulously observed. THE THEOSOPHIST should constantly be disseminating our members' discoveries as to the way in which Theosophy illumines the various ways of life; and the divergencies of interpretation, however sharp they may be, are all to the good. We need variety, or there will gradually be growing up an orthodoxy which may eventually kill the movement, or at least stultify it.

It was well, from many points of view, that there should have been more than one candidate for the office of President. By all means let the Society make its democratic choice. But our Theosophical democracy must be a long way ahead of the democracies of the outer world, and I think it is.

THE SUPREME LESSON¹

By ANNIE BESANT

WE have spent here many happy days, have learnt here many useful lessons, and I dare say that you have done what I myself have been doing: listening very carefully, observing very earnestly, the various hints that have been spoken through the mouth-piece of our Lord, in order that when we leave this place we may have imbibed enough of the spirit of that teaching to be able to carry it out in our own lives, and so to be sources of inspiration to our fellow-men. And of all those hints and suggestions to be worked out in the years that are before us, among the most valuable of those I think, as it is one of the deepest truths of life, is that lesson of our unity, that reality of the One Life in which we all are living and the realization that any attempt to separate us from each other will mean the separation, so far as we can make it necessary, from Himself as well. For we cannot put anyone outside Him; then we cannot put anyone outside ourselves.

It may be, on this His coming again, that those who are trying to be His disciples may have learnt that lesson a little better than those in a similar position did two thousand years ago. For we can read in the story of that life how the disciples quarrelled among themselves when He was away, as though He really could be away

from them or they outside His Consciousness. And in the lesson that He gave them when questioned as to which would be the greatest, there lay, not only the answer that he is greatest that doth serve, but also the more hidden meaning, that in service—full and devoted service—lies the reality of our own knowledge of Him and therefore of our knowing that we are one with all that lives. It would be unworthy of any one of us who may be here if, leaving Ommen, we left behind that, its supreme lesson. And we may remember that in those other days to which I referred, that lesson had not been learnt, and how St. Paul complained that among the Christian converts one said: I am of Paul; and another: I am of Apollos. In that way we can see that after He had left them physically they had not remembered His deepest and greatest lesson. Do not let any one of ourselves repeat that error when we go away from this place. Let us carry everywhere the feeling of brotherhood, the yet more glorious realization of our unity in Him. Let us keep our hearts wide open to every one who approaches us, learning anything they have to give, giving anything that we have to teach.

And one of the things that I think we should all remember is

¹ Report of a talk given at the final Camp Fire, Star Congress, Ommen, 1926.

that separation does not lie in difference of opinion, but in the breaking of the spirit of friendship and of comradeship. The more differences of opinion we have, the better I think it is both for us and for the world. Differences of opinion mean simply mental differences; they do not enter and make division in the spirit. Differences of opinion energize, but they only energize if they have free and full play in their diversity; for just as the songs of birds, however different, make by their very difference the woods more melodious, as they all harmonize together, though different in their notes, in their cadences, so may our differences of thought, of feeling even, help to make a richer melody in that garden of which our Head has spoken so beautifully and so often for our teaching here. If we love each other, trust each other, if we try to understand and

learn from difference instead of letting it divide us, then the Teacher now will not have the sorrow that He had in those older days, the sorrow of seeing His robe rent in twain by differences among His disciples.

Let us then, going from here, promise to Him that we will have no part in divisions that mar His work, carrying away with us the spirit of love, carrying to every country the message of peace. Let us so engage in service that we have no time for the selfish thoughts that render us divided, that we may learn from every one, and the more the more he differs from us. Let us realize that the one great response to Him that our Lord asks at our hands is that we live as brethren, and amid all the diversities of the world His disciples are one, one in love to each other, so shall they ever be one with Him.

DR. ANNIE BESANT

By GEORGE LUBEVITCH

IN living majesty empanoplied,
 She stands upon the threshold of the Gods.
 About her, roseate and aureate,
 Sapphire and silver,
 The glory of the ages beats and glows—
 A glory won upon dim battlefields
 When war was glory,
 On seats of might now less than memories,
 On mounts of suffering, in pits of shame;
 A glory won upon the fiery cross of martyrdom,
 And in the vanguard of the tide of truth!
 What need has she of State's regalia—
 Ermine or crown or courtly retinue?
 Upon her right and left a Shining Host assembles,
 And on her brow the King of Kings has placed
 His Mark Imperial.

ANNIE BESANT: PHYSICIAN OF SOULS

By ORLINE BARNETT MOORE

THE passing of Annie Besant marks the close of an era, not only in the world at large, but also in the Theosophical Society. Those who knew and loved her pause to think of many things: incidents in their dear association with her; little tricks of personality that endeared her by their charm; kindnesses to those in trouble; her superb courage; the clarity of her thought; the compassion of her heart; and her glorious warrior spirit, splendid in action. These qualities contributed to the era which she made; they will be needed still in the era which is to come. Annie Besant leaves to the Theosophical Society, to which she gave her life-blood, a heritage of courage and vision, and the tangible evidence of a splendid work which she built. What are we, who remain in the arena of active service, to do with the legacy which is ours and the trust which lies in our hands?

Many of us will remember a certain picture of Annie Besant with Krishnaji, one head so white and venerable, the other so dark and gleaming and young. The old head turns slightly to one side and a charming Irish smile illumines the face. There is a flash of humour in her eyes as she says:

But Krishnaji! All my life I have been a maker of crutches for people.

A maker of crutches! Annie Besant: a healer of souls rather.

Spiritually speaking, she has been a great physician; to be a great physician requires great qualities. There must be the quality which can see the need, can diagnose the trouble. Then there must be the quality which can select the means of cure. And lastly, there must be the wisdom that recognizes when the cure, or the crutch, is no longer needed. Crutches are emergency measures; Annie Besant was one who served the world's extremity. No true physician prescribes crutches as a permanent means of locomotion; no true teacher makes dogmas and props of his teachings. Annie Besant was ever the first to encourage her pupils to think for themselves, to discard all comforts and beliefs, to preserve always the integrity of their own individualities. But her life was spent in healing a world already crippled, a world which, before it could walk for itself, alone and free, had to be cured of its ills. Annie Besant's work has been, for more than fifty years, a work of compassionate helping, of healing, encouraging, building. A great servant of the Elder Brothers of humanity, she has been engaged in making the most of what forces were at her command, engaged in working within great limitation to lighten the human predicament.

In 1927, at Ommen, during one of Krishnaji's Camps, she spoke one morning on a heather-covered

hillside at the request of the teacher.

I am a disciple, [she said], of one of Those who retain the burden of the flesh in order to aid the younger brethren, of one of Those who took upon Himself to give the Theosophical Society to the world in order that those who cannot yet be set free may be guided toward their future liberation. *I intend to remain linked to the world until all my race shall pass the portals of liberation before me*; therefore I give all the power which I possess in order to help mankind, and I intend to continue to do so.

Sunshine filtered down between the pine boughs. There was a faint breeze. Deep silence fell over the listening crowd. A sense of expectancy, of utter stillness, possessed the hillside as though all Nature waited too. The voice deepened and vibrated, as Annie Besant's voice often did when deeply moved, or when speaking under great inspiration.

If my own liberation is to make me leave men there where they are, then I refuse that liberation until the moment when all have passed the portals of the Kingdom of Happiness.

Fire, vigour, courage, a sense of tremendous power and of unseen Presences. The listening crowd became tense.

But it is not thus, [continued the voice quietly]. But it is not thus. To be set free is to be more occupied with the work in the world, it is to receive new powers to enlighten it, to have new possibilities for the helping of men.

Those of us who had the great privilege of sitting under the soft Dutch pines and hearing that glorious voice pronounce that message will never forget the moment of its utterance. Looking back, now that the messenger is gone,

it seems a keynote to the thing Annie Besant would want us to do as we carry on. She would say to us, perhaps :

Listen to Krishnaji. Seek his realization. Try to understand. Ponder these things in your hearts. But know that to understand, you must live, and to live you must serve. Serve, my children, out of your own sincerity, not because someone has told you to serve. Bind up the wounds of the world, apply splints to broken members, lift weary heads; comfort sinking hearts. But never lose sight of the fact that these ministrations are temporary and palliative, that *to serve with wisdom, you must know for yourself, within yourself*. In proportion as you are wise, and have found the Divine Reality, will be the permanency of your help. Krishnaji can show you the way to know for yourself; I will lead you ever in the way of action. The one is for understanding; the other is a practical application to an immediate emergency.

One can imagine the General addressing thus his army; one can imagine the Physician instructing thus his helpers; one can imagine the Mother nurturing thus her children. Annie Besant was, indeed, according to her own word, a maker of crutches. But Annie Besant was also a destroyer of crutches. Her Society, the Masters' Society, the Theosophical Society, has its limitations as all organizations have, but the vision of our beloved, departed Chief would have us know how to transcend those limitations through understanding and through service, would have us know the wise use of crutches, which includes knowing when to throw aside their support. We do not throw the crutch away; we only cast aside its support for ourselves. Our neighbour may break his leg and wish to borrow

it. We must not pronounce it useless because we, ourselves, have learned to walk without its aid. We pass it to others, still lame. We care for it because it is a useful article in an emergency. For, "to be free is to be more occupied with the work in the world".

Aye, Annie Besant! we do not forget. We remember Krishnaji wandering the face of the globe to bring freedom to all people; we remember you, healing the ills of

a weary race that it may be fit to listen intelligently to the voice of the Teacher. Surely, it is not imagination when we hear you saying:

Reality, Truth, is not apart from 'the least of these, my children'. For Life is One. There is no Truth which includes not the humblest blade of grass.

There shall be no work for your beloved humanity throughout the years to come without the blessing of your presence.

If we only have purity, let us learn that purity purifies and is not soiled; purity helps and does not repel. The Spirit lives, as I have often told you, by giving and not by taking. The lower a person is, the more is our duty to uplift him. It is said of the Lord Buddha that, as He walked along one of our paths on earth, and saw a drunken man lying in the roadside, that man was dear to the Heart that was all love and tenderness for men. If you would come into "our world," cease your cruel and ignorant judgments of your fellow-men, cleanse your lips from unkind speech, and your heart from unkind judgment; realize that those who would serve the One must spread unity among the separated, that they must be centres of peace in the storm, centres of love amid hatred, centres of purity in the foul; and if you begin to realize the truth and then to live it, if knowing the truth, you do the truth, then you shall understand more and more of the teaching; for it is life, the life we live, which weighs in the balance of the Divine. "Come," if you will, "from your world into ours." But remember, you must leave behind you that which you may most prize on earth.

ANNIE BESANT in *The Real and the Unreal*

SOME LETTERS AND MEMORIES OF DR. ANNIE BESANT

By ADI K. SETT, F.R.G.S., F.R.S.A.

I WAS not introduced to the late Dr. Annie Besant in the conventional way; there lay the real charm of our romantic friendship. I did not personally meet Dr. Besant in the beginning of our friendship. She was a great personality who could do away with petty conventionalities. In the spring of 1919 I wrote a somewhat long and passionate eulogy to Annie Besant for her great and heroic services to India and for her many noble efforts to alleviate the sufferings of mankind. In due time I got a reply, written in her characteristic vein: forceful and terse. This is how our friendship began—an affectionate friendship which lasted till the day of her death.

After this letter we corresponded at regular intervals, though we did not meet personally for two years more. Every single letter that Dr. Besant wrote to me is written entirely by herself in her small, rounded, Irish handwriting, never typewritten or written through a secretary; even the envelopes are all addressed by the great lady. These letters are written from ocean liners and trains and from many parts of the world. When I recently went through the large collection of letters of Dr. Annie Besant, some of which are so affectionate and kind, showing her solicitude for my

welfare and happiness, once again the incidents and events of our friendship went before me in a kaleidoscopic cavalcade. I reproduce here Dr. Besant's first letter to me, written from her *New India* Office at Madras, dated the 17th March, 1919:

My dear Adi K. Sett, I send you a photograph and have signed it for you. I do hope that you will grow up into a good servant of the Motherland and will use well the liberty, that we, your elders, are striving to win. Be true, brave and strong as an Indian should be. May God bless you. Annie Besant.

Only Annie Besant could have written such a courageous and forceful letter to a lad of fourteen—I was that age at that time. The photograph mentioned here was the first one she sent me: a very beautiful studio portrait. I have many of her autographed photos and printed pictures in my collection.

In order that you, my readers, may appreciate this article better, I must shunt you back, for a while, to my own personal reminiscences regarding Dr. Besant, when I was a schoolboy. Due to her agitation for greater independence for India and the work she did for the Home Rule League of India, she was disliked in my home. I was forever championing Dr. Besant to my parents and family members,

and getting rebukes, scoffs and contempt in response. But in those days the very name of Annie Besant meant for me Glamour, Faith, Hope and Victory. I was full of her Autobiography, which I had read and re-read many times. I had to go through many painful scenes with my parents for being faithful to Dr. Besant, and a good many rows took place. Letters from her to me were intercepted, and I was cross-examined regarding them every time a letter unfortunately fell into my parents' hands. Then I begged Dr. Besant not to address the letters to our residence and gave her the address of a friend. Here is an interesting memory of Dr. Besant during this particular period of my early youth. One day a letter from her arrived while we were at lunch. As luck would have it, the letter came into my father's hands, who opened and read it, and an angry lecture followed. I was warned once more of the evils which would follow and of the pit into which I would fall if I kept in touch with those fighting against the British Crown. To impress me more strongly, my father tore the letter into fragments, and I was not allowed to read it. I was too heart-broken and sad even to remonstrate against this rather autocratic attitude of my father, and it was many days before I could get over the loss of a letter of Dr. Besant. Together with this letter there also arrived one from Tagore for me. It was merely the poet's autograph but that also was destroyed.

The following letter was written from a steamer, marked the

Indian Ocean, and dated the 18th December, 1919 :

My dear Adi, I shall be in Bombay when this reaches you, as we land on Friday and I shall then post it. I enclose the photo, signed. Thank you for sending yours. I am going to Benares and then to Amritsar and then expect to return to Bombay for a day or two. Perhaps you may come and see me then, if your father pleases. With good wishes for your future, Annie Besant.

The photo to which she refers is a small printed picture which I had sent her for her autograph. Needless to say, my parents did not allow me to have this much-desired interview with Dr. Besant.

The next year, in 1920, I wrote to Dr. Besant, requesting her to send me Captain Marryat's autograph. I thought she would have one in her possession as she had spent such a long time of her childhood and youth with the famous novelist's sister. I also begged her to send me Madame Blavatsky's autograph, if she had one to spare. To my requests she replied :

My childhood is very far away and Captain Marryat had died before I met his sister. Miss Marryat is long dead and I have no way of obtaining her brother's autograph. No one, I think, who has any letter of Madame Blavatsky's would care to cut off the signature.

I may here add that Dr. Besant sent me only one autograph for my big collection, and that was of the late Lala Lajpat Rai, which I pasted in my album.

In that year, that is in 1920, I sent to Dr. Besant for her birthday a pretty little swastika of mother o'pearl, gold and turquoise. My birthday being three days after

Dr. Besant's and as we were staying at Bangalore at that time, I asked her if she would come down from Madras to spend *my* birthday with me. I wonder now how I could have made such a preposterous proposal! Thanking me for my gift to her, she continues:

I send you all good wishes for your birthday. May you grow into a faithful servant of the Motherland and be of real use to her. The work that we old people are doing will give you young ones real power and you must use it for the benefitting of India and of the world. For India has a great work to do for the world that no other nation can do. I am a very hard-worked woman, my dear lad, and you should not expect me to travel up to Bangalore for your birthday. If young people with little to do, want to see old people with much to do, they must go to them and not expect the elders to go to themselves. Again wishing you all good things and a noble and useful career, I remain, sincerely yours, Annie Besant.

Soon after this I sent her a studio portrait of mine. She writes:

Thank you very much for your photo. I like to have it. You clearly show strength of will and should be able to serve the country. Sincerely yours, Annie Besant.

At this time I had written a small book of travels in South India. The book was to be illustrated with photographs. I was very keen to have it published. As we were at Bangalore at that time and as I was impressed with the work turned out by the Bangalore Printing Press, I entrusted them with the printing of this book. I wanted the entire proceeds of the book to go to the Jalianwala Bagh Memorial and it was dedicated, by special permission, to Dr. Annie Besant, "The Diamond of India," as I

called her in the dedication. I am proud and will always remain so of having dedicated my first attempt at authorship to Annie Besant, great and sainted lady, champion of the oppressed, and friend of the suffering. Dr. Besant honoured me by graciously consenting to write a Foreword for my book. But, alas! carried on by the impatience and impetuosity of youth, I worried her a great deal to hurry on with the Foreword. I may here mention that this little travel-book of mine is very juvenile. I had not allowed anyone to have a peep at it, for I had wanted it to be entirely my own work. In her letter to me of the 20th November, 1920, from Adyar, she writes to say that the Foreword for my book has been sent by registered post to the Bangalore Printing Press. Then she says:

You should not be so impatient. If you ask a very hard-worked person to do a thing for you, you have to be patient.

In a postscript to this letter she gives me detailed directions as to what selling-price I should fix for each copy of the book and what commission I should give to the booksellers for selling it for me. She writes in the Foreword:

This booklet is the first essay at authorship of the writer, a lad of sixteen. Its charm lies in its perfect naturalness, in the freshness of the boy's eager interest in all the things he sees and feels, and the kind of friendliness with which he expects his readers to sympathize with him, and to enjoy as he enjoys, to suffer as he suffers . . . a visitor might well take him for a guide and see through his eyes . . . A visitor, with this little book in his hands, would miss nothing worth seeing . . . This book is really pleasant to read and

is a most promising first effort. May the young author train himself diligently and do good work in the future.

A little before the publication of this book, I had written two short stories. I asked Dr. Besant whether she could publish them in the Literary Supplement of her paper, *New India*. She asked me to send my stories to her for perusal and consideration for publication. On the 28th November, 1920, Dr. Besant wrote to me a very long letter; it is her longest letter to me and is a frank criticism of my first short story. It is written from a train on a quarto size paper, very closely. She writes:

Your book on Ooty was pleasantly written because you knew what you were writing about and described it well. You have a talent for writing but will never become an author of value if you write about things you do not know; stories and novels require a knowledge of human nature and of the history of the countries and times in which the story is laid. I have gone through your story and it is obvious that you are ignorant of the conditions about which you are writing . . .

Now follows a very long and detailed criticism. Dr. Besant criticizes every page of my story in a meticulous way. Concluding this very long letter she writes:

I have taken the trouble to go through this because you show literary talent, and you must study hard if it is to be of any use in the world. When I was young, I was told by a famous novelist that I had a "fatal facility". He meant that I had an easy command of language and must take care not to cover want of knowledge with words. I took the hint and studied hard, and I have never written on matters of which I knew little. I pass on his warning to you. You will do well if you study hard . . .

A few days later Dr. Besant wrote to me:

I am glad you were good-humoured over my criticism of your story. I should not have written if I had not thought that you were worth finding fault with!

In the same letter she invites me to be her guest at the Theosophical Society's Headquarters at Adyar:

I have to go to Benares to the University Court. Could you come over here for a couple of days either December 19th to 21st or early in January? I should much like to see you. With good wishes, (Auntie) Annie Besant.

About this time I had asked her whether I could call her "auntie". She had said I could do so. From now onwards, all my letters to her were addressed as such and she signed, generally, as above.

Dr. Besant honoured me tremendously by inviting me to be her guest at Adyar, but due to the rigorous influence of my parents (during that period of my youth) I was not allowed to go to Adyar. Years later when I did visit Adyar, I spent a very interesting morning, seeing the principal sights of this wonderful little colony, God's own colony. However then Dr. Besant was away, but the Secretary of the Theosophical Society very kindly took me round, and showed me among other things the treasures of the Museum and the marvellous Adyar Library.

In February of 1921 I left for England to complete my education. Before making final preparations for the departure, I asked Dr. Besant's opinion regarding my intention of spending a few years in England to

complete my studies. On January 8th, 1921, she writes from Adyar :

My dear Adi, Your letter reached me when I was in the middle of numerous annual meetings. Hence delay in answering. I think you are too young to go to England alone; a strange country with different customs and ways is a dangerous place for a youth, unless he goes to responsible friends who can advise him. It is an advantage to have passed some exam. You speak of "real English education" but the Bar will not give you that. How are you thinking of gaining it? Where would you live while reading for the Bar? One way is to live with a tutor. All these things have to be arranged before you go. You ought not to start off for England without a definite plan and a guardian to look after you. Many lads going there without proper guardianship, have ruined their whole lives, making irremediable mistakes. Your mother is naturally anxious and she should consult some responsible person who knows England.

When proper arrangements had been made for my stay in England with friends, Dr. Besant wrote to me to say that she was pleased that all was satisfactorily arranged and that I would be all right in London if I stayed with friends. I left for England without being able yet to meet personally this great lady.

During that summer, Dr. Besant visited England. Soon after her arrival in London, I was delighted to receive a letter from her asking me to tea at her flat at Adelphi Terrace on June the 23rd. I of course accepted the invitation and this time no circumstances or persons prevented me from meeting her. It was a bright summer's day. So elated was I with the thought of at last meeting personally my "guru" that I almost skipped through the Strand on to 1 Robert Street, Adelphi Terrace,

the abode of savants. As many of us know, Sir James Barrie and George Bernard Shaw were Dr. Besant's neighbours in London.

I found a great deal of bustle in Dr. Besant's flat. Typists typed away in several rooms. There were visitors waiting in the ante-rooms. Dr. Besant's secretary was kept busy attending to every one and everything. For here dwelt a great and scintillating personality in the heart of the metropolis.

The secretary ushered me into Dr. Besant's little study which adjoined the drawing-room. Dr. Besant rose to welcome me with an expression of joy. She was dressed in a very long yellow robe and a long coat to match. The only ornament which she wore was a beautiful jade ring.

We sat alone for about half an hour in her study and talked of many things—my studies in London, future plans, my great ambition to be a writer of quality, my friends in London, my daily life there. I could clearly see that Dr. Besant had my happiness and welfare at heart and her solicitude for me was great. She gave me much motherly advice as to how I should live and what I should do in London. Regarding my writings and my book of travels, to which she had contributed the Foreword, she said: "You have undoubted talent as a writer. Work hard. Study hard and you will indeed succeed. Don't ever lose your courage". She showed me her engagement-book; I saw that every hour of her stay in London was mapped out and fully occupied. Showing me where she had written my name in this book,

she said to me: "I put your name down for an early date as I was so very anxious to meet you."

Patting me on the shoulder, she took me into the drawing-room, where a company of friends, her daughter and her secretaries awaited us and had assembled for tea, which was laid out on little tables. The only other man besides myself was a middle-aged Englishman, whose name I cannot remember. Dr. Besant's daughter very greatly impressed me by the loveliness of her deep blue eyes. Dr. Besant calls those eyes "glorious" in her Autobiography. I was placed on Dr. Besant's right hand and tea proceeded. The conversation during this little meal was most simple—current topics like the plays and books of the moment, the weather and so on. I was at that time experiencing my first impression of the great discomforts of a dreadful heat-wave in London. But Dr. Besant told me that the weather was cold for her, and as I could see she was dressed in winter clothing! Outside, on the pavement, a beggar was playing a flute. She listened attentively and she told us how much she admired the little piece. Eating a chocolate éclair, she complained that there was not enough cream! These simple and unaffected manners greatly charmed me. At the end of our tea, a lady visitor was announced. She was a titled lady. She said she was late as she had gone to book seats at a certain theatre, which she named, and begged to be excused for the delay. The tickets were for a revue. Smilingly, Dr. Besant asked the lady what was being shown there.

"A Shakespearean tragedy," she replied. This aroused general laughter. Before I left, Dr. Besant put her hands on my shoulders and gave me her blessing. I went home with a wonderful feeling of love, gratitude and happiness.

Replying to my letter of good wishes for her birthday, Dr. Annie Besant writes from Adyar, on the 6th October, 1921:

My dear Adi, Thank you for your affectionate letter and good wishes. I had your letter before I left England. If the winter should be cold in England, do not forget that you have an Indian body and Indian lungs and that sudden chills are dangerous. With kindest wishes, Annie Besant.

In the winter of that year, the Prince of Wales was touring through India. As many of us remember, terrible riots broke out in several Indian cities. They were meant as a strong protest against the Prince's visit to India. Dr. Besant writes about these riots in the letter which I now quote. This letter is perhaps the most interesting in my collection, as she also writes about the engagement, just then announced, of Princess Mary to Viscount Lascelles, now the Earl of Harewood. I had asked her what she thought of this royal engagement. The letter is from Madras and dated the 23rd December:

I expect some riots from all the violent talk . . . They are inevitable when law is flouted by the educated, for the hooligan and criminal population naturally follow suit in their own way.

I have not thought about Princess Mary's betrothal. But I think she will be happier with an English noble than with a German princeling. The German Courts were full of petty rules and restrictions and after all most of the

Continental Royal Houses have tumbled down.

The next year, 1922, acknowledging my gift for her birthday, she writes from Adyar :

Thank you for your gift and the nice handkerchiefs. I was very busy all day on the 1st with meetings and congratulations—seven of them. And giving away cloths. Then again on the 2nd. You don't see *New India*, I expect, so you do not get the news. I am glad you went to Norway and saw the fine scenery. But you will see nothing so grand as the Himalayas or so wonderful as Kashi and Ganga in the moonlight. I am sorry your little book does not go. Perhaps people do not care much about the descriptions of places. The thing that matters is that it shows you have the capacity to write. And one day you will do well. Meanwhile, work. With very kind wishes, Auntie Annie Besant.

The following letter dated the 10th May, 1923, is extremely interesting as it deals with Indian students in London who had arranged a Conference at the Indian students' Brotherhood there. I was asked to attend it and to participate in the deliberations, but I declined to do so. I will give excerpts from this letter :

I do not know if you are old enough to join the British Indian Union; you might call on the Lady Emily Lutyens, 13 Mansfield Street, London, W. 1, putting on your card, "Introduced by Dr. Besant," and she will tell you about it. You may meet people there who may be useful to you later, if you take part, as I hope you will, in public life hereafter. I enclose you a pamphlet which may interest you. It may be the beginning of a big constitutional struggle. I think you were wise in not attending the Conference; the majority of Indian students in London are not wise. I think students should study politics but not take an active part in them till they are out in the world. But they should love this

country and take active interest in all that concerns her and above all study her history.

Soon after receiving this letter from Dr. Besant, according to her wishes, I met Lady Emily Lutyens, whose kind friendship I was happy to have and that of her cultured and highly accomplished daughters, Miss Betty and Miss Mary Lutyens. During the London season of 1924, Lady Emily Lutyens gave an evening party at the Hotel Rembrandt in honour of Dr. Annie Besant and the Rt. Hon. V. S. Srinivasa Sastri. Both the guests of honour received a great ovation from the packed gathering. Mr. Sastri spoke first. After his short speech, Dr. Besant rose to address the gathering. She was helped on to a small, improvised platform. Her speech lasted for less than half an hour but she spoke with her usual great flow of language and natural lucidity. Contemporary critics declare that Annie Besant was the greatest woman speaker of the century. I can never forget the thrilling impression left on me after her speeches. She always electrified her audience, hypnotized her listeners with her great command of oratory. On this particular occasion she spoke of the struggles between the capitalists and their employees.

The death of Dr. Annie Besant has deprived India of a great and experienced warrior, a true and faithful champion. The world has lost a brilliant and historic personality. And I have lost a dear and sincere friend, one who kept watch over my welfare and happiness and whose wise counsel was always invaluable to me.

THEOSOPHY AND ART

By C. JINARĀJADĀSA

WHAT relation is there between Theosophy and Art? It is well known that Theosophy teaches Reincarnation, a law of cause and effect called Karma, the existence of perfected men called Masters of the Wisdom, and other similar tenets of philosophy. But what have such doctrines to do with art and artists?

The answer is simple: One of the many aims of Theosophists as they work is to make every one—every man, woman and child—artistic. The more a Theosophist studies his Theosophy and practises it, the more he realizes that his understanding of life is incomplete, without an understanding of the nature of art also.

I said that Theosophists are proposing to make every one artistic. This does not mean that we Theosophists are aiming to make every one a poet as great as Homer or Dante, or a painter like Botticelli, or a musician like Beethoven. That is not our aim, nor in fact is it possible. Great artists are geniuses, and a genius is a soul who is especially endowed with a sense of the creative power which is God, and which he has worked hard to develop by his work of many lives. Beethoven is not a sudden miracle of Nature; there are no miracles in Nature, but only results according to the laws set in motion. Millions of years ago,

Beethoven had a rudimentary sense for rhythm and melody, just as we find among some savages. Starting with that rudimentary gift, Beethoven worked life after life to develop his understanding of music. If in this life Beethoven towered head and shoulders above his contemporary musicians, and indeed above all other musicians since, it is because he had lived more lives on earth, and worked harder as a musician in his past lives, than did the others. So too is it with every great artist. Nature requires millions of years to make a genius, just as she required at least 3,000 years to make the giant cypress tress which exist in California.

Besides, the great artists have to commence their career endowed with a special sensibility, and then to develop it slowly life after life. Not all men have that sensibility; though fundamentally all men are equal, because they have the same Divine Nature within, men are different, because that Divine Nature manifests in different modes. Some souls start their careers with a rudimentary gift as clear thinkers, others with a tendency to devotion; some have a gift of leadership and possess an executive ability. But each type of soul has to develop himself life after life. Among the myriads of souls, not all of them are going to be artists.

But every soul, during the long course of his evolution to become perfect, needs to possess the artist's sensitiveness, in other words, to be artistic, just as he must become intellectual, and also be possessed of deep sympathies. But why should a soul need to be artistic in order to come to his salvation or perfection? Your religion does not teach you that when you come to the gate of Heaven, St. Peter will ask you: "Were you artistic on earth?" In fact, most of the religions, except Hinduism, see no relation between art and religion; and even in Hinduism, the relation between art and religion exists in one aspect of art only, in a form of art where you would least expect a spiritual possibility. It is the Dance.

You will perhaps have heard that Hinduism proclaims the manifestation of God as a Trinity; this Trinity is composed of Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer. Shiva is also the Regenerator. Now, there are many forms in which Shiva manifests, and so there are many kinds of statues of Shiva. But one famous kind of statue is Shiva who dances; it is an image of Shiva with one foot on the ground, while the other is in the air in a movement of the dance. For the Hindus say that the whole of creation is the Dance of Shiva, and that while Shiva dances the universe exists, and that when He ceases to dance the universe will enter into a quietude of sleep.

Somewhat similar too is the legend of Vishnu who appeared as the child Krishna. When the child grew to manhood, He was

beloved of all women, and on one moonlit night, in a garden in North India which they still show you, Krishna played on His flute and called His women devotees to Him, and all took part in a mystic dance. Every woman as she danced had as her partner Krishna Himself, and she thought He was hers alone. For Krishna multiplied Himself to be the partner of every one of His devotees in the sacred dance. For, as the devotees of Krishna tell you to-day, God appears in His fullness of tenderness and glory to every individual soul who seeks Him.

But except for these two exceptions which I have mentioned, religions to-day see no connection between art and religion. As you know, it was different in Greece. Of course there are many forms of art—painting, sculpture, religious song, and architecture—which are closely associated with the development of religion, as in the Middle Ages of Europe. But in the conception of the artists then, and of the priests especially, art was the handmaid of religion. That idea, however, subordinates art to religion, and therefore declares that art has no gospel of its own for mankind.

Now, if I were St. Peter at the gate of the Theosophical Heaven, I certainly would ask you: "Were you artistic?" And if your reply were to be: "I was a pious man, but I was not particularly artistic," my answer would be: "Go back to earth, and live a few more lives, and make yourself artistic, and then return." But why should I exact an artistic nature as one of

the qualifications to enter into the Theosophical Heaven?

Because the Theosophical Heaven is not merely a place of goodness and devotion. It is also a place where the Divine Mind manifests itself in fullness; it is such a Heaven as Plato dreamed of, when he postulated the Ultimate Reality as a triple embodiment of the Good, the True and the Beautiful. For in Heaven, not only is every virtue of goodness present, and every form of love and tenderness, but also every possible form of beauty, and every truth which the scientists have discovered, and others which they have yet to discover during the life of the universe.

If therefore, as you entered Heaven, you were merely pious and tender-hearted, but not intellectual or artistic, your understanding of life would be limited, and your evolution would be one-sided. For there is evolution in Heaven also; otherwise, Heaven would be a dull place, and its splendours cease to affect you after a while. If you are only good, you will know only the Goodness of God; but if you are to know God as the Divine Reason which directs the universe in all its intricate developments, you must have also a trained intellect. And if you are to understand that marvellous manifestation of God which manifests itself as Beauty everywhere—in the crystal, in the tiny flower, in the structure of the diatom, in the sea, in the waterfall, in the sunset, in the sonata, in the face of man, woman or child—you must possess the artist's sensitiveness to beauty. If, therefore,

you are to understand life in its fullest expression, your nature must respond to the manifestation of the Good by the virtue of goodness in you, to the manifestation of the True by the existence of an intellect which discerns truth, and to the manifestation of the Beautiful by your artistic sensitiveness.

Every philosopher, from Plato onwards, has tried to explain the nature of art. They know that man's capability to respond to beauty is a fundamental aspect of his character, and therefore no philosophy is complete which does not examine the nature of beauty. But this department of philosophy—the nature of beauty and of art—is one of the hardest to expound, specially in a lecture. Long treatises are required to lead you step by step in your understanding of what art is, fundamentally. I must therefore ask your patience, if for a while in my exposition, the topic is going to be difficult for all to follow. I will do my best to make it as simple for you as I can; you must forgive me, if I seem to be walking in the clouds, and I shall forgive you if your feet seem to be incapable of leaving the earth.

There is one problem which is ever before us, from the moment we are capable of thinking to the day we die. It is the problem of life. What is life? What will life give us, what will life take from us?—these are the questions which, consciously or unconsciously, we ask every day. None of us can be negative to life, not responding to life as it impinges on us from without. We must react to life, from moment to moment. Not to

react to life is the sign that death is near.

Men react to life in different ways. There are two fundamental ways of reaction; one is to react with the emotions, the other is to react with the mind. Let us examine first the reaction to life with the emotions. If you examine the majority of mankind, you will find that they are all the time thinking of life in terms of themselves. They term life "good" when it contributes to their well-being; they call life "bad" when it gives them discomfort. As in weighing anything, we have a standard of weight, a gramme, and in measuring, a standard of measure, a metre, so most men have their standard, and it is themselves. The "I"—its needs, its pleasures, its objection to pain—is the standard. The universe is divided into two halves by the two emotions, "I like" and "I hate". The whole universe is weighed in the balance of the emotions.

Such men cannot imagine that there is any other way of understanding life. If any thing or event does not call out from them either a response of pleasure or pain, that thing or event does not exist for them. Every star in the heavens is full of meaning to the astronomer, but for many men it is as if the stars did not exist at all, for the stars do not excite their emotions to pleasure or to displeasure.

This emotional reaction to life explains life for them, helping them to avoid what is painful, and to draw to themselves what is pleasant. Their lives would be pleasant if always they could attract only

what is pleasant, and keep at a distance what is painful. But unfortunately, the painful is so often stronger than their will to avoid it, that life becomes often a puzzle for them. Then they become angry or depressed.

Now, there is another way of reacting to life, and it is with the mind. The "I" is not here the standard of measurement. When there is a clap of thunder, your emotions may have a sense of fear; but your mind may be at the same time keenly inquisitive to find out how the discharge of electricity takes place, and how the sound-waves produce thunder. In the mental reaction to life, the personality is subordinated to a desire to understand, irrespective of the personality's likes or dislikes. The man of emotions looks upon life as if it were a cake from which he wants to cut for himself as large a slice as possible; the man of mind considers each fact of life as something which exists in Nature, unrelated to himself, and from which he can understand more of the laws of Nature, and guide his life thereby.

It is the impersonal reaction to life which has given us the great body of truths which we call science. There is no question that the mental reaction is a step in advance of the emotional reaction. Of course there are exceptions. Sometimes, when men are profoundly moved, they are capable of great heroism, while the men of thought may be balancing the question in their mind, and lose the opportunity to do a great deed. Under stress of emotion, men discover truths

as to life which escape the mind. to life in a fuller, wiser and more
 But, allowing for these exceptions, useful way than when the reaction
 the trained mind of man can react is only from the emotions.

(To be concluded)

INSPIRATION

THERE is a general inspiration which anyone may share, who strives to show out the Divine Life from which no son of man is excluded, for every son of man is son of God. Have you ever been drawn away for a moment into higher, more peaceful realm, where you have come across something of beauty, of art, of the wonders of science, of the grandeur of philosophy? Have you for a time lost sight of the pettinesses of earth, of trivial troubles, of small worries and annoyances, and felt yourself lifted into a calmer region, into a light that is not the light of common earth? Have you ever stood before some wondrous picture, wherein the palette of the painter has been taxed to light the canvas with all the hues of beauteous colour that art can give to human sight? Or have you seen, in some wondrous sculpture, the gracious living curves that the chisel has freed from the roughness of the marble? Or have you listened while the diviner spell of music has lifted you, step by step, till you seem to hear the Gandharvas singing, and almost the divine flute is being played and echoing in the lower world? Or have you stood on the mountain peak with the snows around you, and felt the grandeur of the unmoving Nature that shows out God as well as the human spirit? Ah, if you have known any of these peaceful spots in life's desert, then you know how all-pervading is inspiration; how wondrous the beauty and the power of God shown forth in man and in the world; then you know if you never knew it before, the truth of the great proclamation of Shri Krishna the Beloved: "Whatever is royal, good, beautiful and mighty, understand thou that to go forth from My splendour"; all is the reflection of that Tejas which is His and His alone. For as there is nought in the universe without His love and life, so there is no beauty that is not His beauty, that is not a ray of the illimitable splendour, one little beam from the unfailing source of life.

ANNIE BESANT in *The Avataras*

THE TWELFTH CONGRESS OF THE EUROPEAN FEDERATION

I MUCH regret that I have not so far been able to write of the splendid success of the Theosophical Congress at Barcelona. The General Secretary of the European Federation of National Societies reports that various delays occurred to prevent the issue in due time of the official report, and I myself only received it just as I was about to leave for the United States. However, a good report of the Congress by Mrs. Josephine Ransom appeared in *THE THEOSOPHIST* for June; also articles by "A Worker" and by Miss Irene Prest in our August number. Reports of or articles embodying Mr. Jinarājadāsa's lectures at the Congress have been printed in *THE THEOSOPHIST*; and T.P.H. is bringing out a book entitled *Life! More Life!* based on addresses given by Mr. Jinarājadāsa at the Congress. From all accounts the Congress was one of the most successful we have ever had in Europe, if not *the* most successful. The Spanish Section is most heartily to be congratulated on the work it has been able to achieve, and we have to thank, too, the Spanish Government for truly Latin hospitality.

In connection with the gracious hospitality of the Spanish Government, I have addressed the following letter to the Prime Minister, through the General Secretary for Spain:

THE THEOSOPHICAL SOCIETY,

THE PRESIDENT'S OFFICE,

Adyar, Madras, India.

August 5th, 1934,

TO HIS EXCELLENCY THE PRIME MINISTER,
Madrid.

MAY IT PLEASE YOUR EXCELLENCY

I have been informed by the officials who took part in the recent Congress of National Societies of the Theosophical Society that Your Excellency's Government was to no small extent responsible for the happiness our members experienced during their recent visit to Barcelona.

I am informed that Your Excellency's Government accorded the delegates the utmost courtesy and hospitality, and treated them to a display of some of the many beautiful aspects of Spanish culture. One and all are loud in their expressions of gratitude for the warmth of their welcome to Spain. It is, therefore, my very great pleasure to convey to Your Excellency and to Your Excellency's Government the very cordial thanks of the Theosophical Society for your many kindnesses, and to express the hope that our Congress at Barcelona has in some measure helped both to promote international goodwill, and also to be the intermediary to the Spanish people of our Society's deep interest in the well-being of a people who have made great history in the past, and will surely make history no less great in the future.

I hope it may be my own good fortune some day to visit your beautiful and historic land, and to pay in person to Your Excellency my grateful respects.

I have the honour to be
Your Excellency's most obedient servant,

GEORGE S. ARUNDALE,

*International President of
the Theosophical Society.*

Mr. Jinarājadāsa's lecture in Spanish (more than mentioned in the articles by Mrs. Ransom and "A Worker" and in the official report) must have profoundly moved his sympathetic audience, and I can well believe that he was able to present before them a veritable picture of the future Latin man. Spain is evidently Theosophically alert, and this means that she is on the threshold of her renaissance and of new service to the world through her own special genius. She has had a great past, a noble and a very cultured past, and the world needs all she has to give.

Doubtless the stage of transition is difficult, but she will come through it greatly, and the Latin soul will once again speak in its own unique voice.

To read the above-mentioned reports makes one envious of all who had the privilege to be present at one of the most important signs of the advent of a new era. I wonder when my own good Karma will give me the opportunity of visiting a land to which I have always been specially attracted, and to which my wife is particularly drawn by reason of her deep interest in Spanish music and dancing.

G. S. A.

I LONG to see in all Art a reaching out into a greater and wider and more idealistic world. I believe that the Key of true Art lies in that evolving faculty in man that will unfold in him the higher senses and open to him wider and more wondrous and more beautiful worlds . . . And so the Artist is the Priest of the Beautiful, as the Scientist is the Priest of the True, and as we look at them we see we are evolving and climbing higher and higher and becoming more and more divine, and that as we are building a nobler civilization and making a more beautiful society, we may look on those two great classes of human beings as forerunners of a more wonderful world . . . Then we can mount on their wings and find ourselves lifted by their power, so that we too shall evolve more rapidly, and the world become—more perfect I was going to say—a less imperfect vision of the King in His Beauty.

ANNIE BESANT in *Civilization's Deadlocks and the Keys*

OUR IMMEDIATE FUTURE

A TALK

By GEORGE S. ARUNDALE

WE have to organize, in the immediate future of this comparatively new dispensation, ways and means to emphasize certain essential aspects of our Society's foundations, and to proceed as scientifically as we can in the doing of it; and my own particular work, as far as I am able to envisage it, is to help in the building of the channels. There may be others who will have more to do with the pouring through these channels of the necessary life. There are, as you know, always builders of forms and transmitters of life, but while of course each one of us must be both a builder of forms and a transmitter of life, each one is dominantly one or the other, and as far as I am personally concerned, I suppose I have less to do in a measure with life, and more to do with forms. There is to surge through the Society in due course a tremendous outpouring of the essential life of the Society, not life as we have found it expressed in a large number of movements with which we are all of us familiar, but that essential life which can take shape in any movement, or is independent of all movements, is the foundation of them all. There will be later on—how much later on I do not know, it depends upon how the schedule

works out—other movements to be mothered by the Society, unofficially, of course, just as the Society has mothered movements in the immediate past; but in order that such movements may be effectively mothered we must once more lay stress upon the essential life of the Society, and everything that can be done to provide channels for that essential life has to be done during the next few years.

Now we must be very clear as to what is the essential life, what is the Greatest Common Measure of Theosophic life for every member of our Society. What is it that we all share? What is it that is known to us all wherever we may be or at whatever stage of evolution? I am bound to confess that I do not think we are as clear as we ought to be. To my mind the First Object comprises very much in a short sentence, so much that we may be in danger of missing much. What do we mean by Brotherhood? It may be the best word, the shortest word available to convey the idea or the ideal, but the idea and ideal behind the word "Brotherhood" is a very large one, very simple in fact, but quite definitely complex from the standpoint of practice. What do we really mean by Brotherhood as members of the Theosophical Society, practically

and constructively speaking: in other words, what is to be our relation one to another? We have to be very clear about that. We have only a vague idea of being brotherly, and it is so vague that in everyday life it becomes distinctly attenuated.

I have been thinking over the question of what is the meaning of Brotherhood, and to my mind it means a positive interest in each one of our fellow-members, a very positive interest, and that means a great deal. A positive interest in each one of our fellow-members, howsoever he may express himself; which means also, of course, from the standpoint of the Second and Third Objects, a very definite appreciation of each person where he is, at his particular stage of evolution, and in the expression which that particular stage of evolution imposes upon the individual. There must be no room for dislike in the Theosophical Society—it comes to that. When we dislike a person we do not know him. There is always something to like in everybody, and there is as much to like in everybody else as there is in ourselves. You know, all of you, how likeable you are. We are perfectly clear as to our own rectitude and honesty, that we are doing the best we can, and we are perfectly clear we ought to be appreciated for so doing, and if people disapprove or dislike us, it shows that they do not really know us, and that is perfectly true of course. I think if we could establish the principle that each person is as likeable—has as much in him to be liked—

as we have ourselves, it would make a great difference. There may be from the lower standpoint a sense of antagonism, but that is only the inevitable emphasis on differences. I have my temperament—So-and-so has his temperament—innumerable temperaments expressing themselves (from the standpoint of people who have not those temperaments) in very troublesome ways. Yet each person, whatsoever he is doing, is striving towards the real, and we have to realize that. He is expressing himself as best he can just as we are expressing ourselves as best we can. The average individual, unless he is suffering from some disease or dyspepsia, is satisfied with himself; he does not find any particular fault with himself; he is doing the best he can; every person is doing the best he can, only it may not be *our* kind of best. When we are on the lower rungs of the evolutionary ladder, we want everybody else to go our way. That is one of the expressions of the lower aspects of self-preservation. The more people there are exactly like us the more do we seem to gain strength. But as we proceed further on the ladder, we see that while there is a wealth of difference, that wealth must not give rise to war. We very often cause it to become war because we do not understand it. It is perfectly true that many people are very incomprehensible, very tiresome, and rub us up the wrong way, but then, of course, please remember that we rub other people up the wrong way just as they rub us up. It is six of one

and half a dozen of the other. There is no one in the world who is the absolute and complete and perfect standard of righteousness. Hence each person has his own standard, is his own standard, and while he may rub up others the wrong way, they will probably rub him up if he so chooses.

Now as Theosophists our business is to revel in differences, even though those differences are, because of our ignorance, uncongenial to us. We have to cease to allow them to become uncongenial to us. We must make the best of them, because so far as the Theosophical Society is concerned it is built up on the foundation of differences, on which we have to build up a superstructure of solidarity. We want differences, we need them, we need to be collectors of differences, and for that reason there is nothing that we can impose upon anybody as a dogma or doctrine, because then we refuse entry to certain differences. There can be no perfect solidarity without an infinite variety of differences upon which it rests. It is the whole spirit of the universe, it is the wealth of the unity of life, and we have to reflect that. For that reason we refuse admission to none who wish to join the Society. On the contrary, we must be willing to welcome those who are not as we may think ourselves to be—the heart of the Society—who perhaps would reject the idea of the Masters and the teachings of Theosophy. If they accept the spirit of Brotherhood we must hope that sooner or later they will

give respect and positive interest to others who hold views entirely different and divergent from their own. We ourselves must give constant and all reasonable freedom to those who hold views diametrically opposed to ours.

We must collect as many differences as we can, provided the spirit of Brotherhood is running as a silver thread through them all. If a person believes in Brotherhood, even though rigidly and narrowly along his own lines, if he has a conception of Brotherhood and accepts it, he is welcome, and we have to be infinitely careful that we do not in any way make difficulties for him. We must give him freedom just as we must have freedom for ourselves, and through that commingling of differences and freedoms very positive results will ensue. The nearer different people come to one another, the more they begin to realize their common origin. It is when they are far away from each other that they forget their common family. In time the spirit of unity will assert itself. There is a power of attraction which makes them in some unconscious way know themselves as the reflection of one indivisible life. So we must get all nationalities, all faiths, all opinions, within the Theosophical Society, and let them together influence each other for the good of each. That is to my mind the work that has to be done, and for that reason we shall, as it were, emphasize less any specific aspects of the life which for some good purpose have been emphasized before. We have to

do this, to be as open as we can, while at the same time keeping hold of that Theosophy which the Theosophical Society was brought into the world, to a large extent, to propagate. We want people at a certain stage of evolution to feel it is a natural thing to join the Society, because it is a Movement in which differences learn to be friendly one to another. It is very simple. We want a Theosophical Society in which people of innumerable different types learn to appreciate one another while going their respective ways. And if you say: "Is that all?" I reply: "Yes," and in one sense it is quite enough. What more is there? One thing more is the encouragement the Society gives to each individual not to be content to remain where he is, but to seek the greater knowledge which is outside his own knowledge. The Society is a Society of seekers for Truth, and membership of it not only teaches us to learn to be friendly to other people, positively, constructively friendly, but also to be discontented with what we have and to demand the greater knowledge beyond. Each member of the Society is encouraged to sum up his own wisdom and to be dissatisfied with it, knowing there is more without—or within, if you prefer.

What is the nature of the "more"? The Theosophical Society again steps in to say: "Here is a particular aspect of the Truth which we call Theosophy." Many have found it priceless. Many who have been supremely seekers of Truth have found this particular aspect of the Science Eternal of

priceless value. It has caused them to enter into a Kingdom of Freedom, Happiness, Peace and Power which they feel they could not have entered otherwise. In what we call Theosophy there is, as many have found, wondrous enlightenment. Examine it. See what you can make of it; probably you will find it will attract you because it does not speak with authority, it does not lay down the law, it presents a picture, acts as a kind of sign-post, and you will find that the way probably leads to beautiful landscapes. If not, there are other ways.

There are thus three facts which represent the essential foundations of the Theosophical Society:

1. Mutual friendship, understanding, tolerance.
2. The encouragement to desire to know more, and to realize that we can know more without the "more" being in any way defined or imposed upon us. There is more to know.
3. Suggestions in "Theosophy" as to what that "more" may possibly be.

If we can re-establish those three great principles—each person can work them out as he chooses—then there will be an inflow of life through those channels which will assume no doubt many shapes. I have not had the opportunity so far to try to penetrate into the future to the extent of realizing what are the next specific gifts of a special kind which some of our members will "mother". They have mothered Co-Masonry; they have mothered a new system of Education; they have mothered more than one of the great religions

during a period of renaissance. They have mothered the coming of Krishnaji into his world-mission. And if these specific streams of life have as it were gone away into the outer world—so much the better. These streams must now take care of themselves. They must not be dependent even upon those who mothered them. They must go on their own way.

This is a home-coming for the Theosophical Society. It has been going out into the world, through its members, doing all kinds of things, perhaps even becoming confused with many of those things, and now it is disentangling itself from them and is re-living in its own true strength. There have always been some members of the Theosophical Society who will say that Theosophy is this, that or the other. Such is a narrow conception, but there must be some of larger vision among us who will realize that the Society stands high above all specific manifestations. I might almost go as far as to say this, though I do not want to be misunderstood: Supposing there is one specific road to Truth, or two specific roads, or three or three thousand, yet the Theosophical Society does not stand for Truth as much as it stands for people who are on the way to Truth, for the search for Truth, for people doing their best to reach Truth wherever they are. It is not our business to label Truth to the world even though we have Theosophy at our disposal. On the other hand, it is our business to make people live in amity together, each seeking his own path. We

do not pretend to be the arbiter of Truth, nor the sole repository of Truth. Even in regard to Theosophy we say: "Take it or leave it, there it is." I think we have in fact the larger conception, which is that Truth is everywhere and in every one, and that each person, with all that he is, is a manifestation and aspect of Truth. He is unfolding within himself the Truth, whatsoever shape in unfoldment it may take. Therefore, we welcome all to our ranks, whithersoever they go, and even if they regard one particular form as the fundamental and exclusive manifestation of Truth.

"Do you accept the principle of kindness and goodwill towards others, and are you going to try to do your best to be brotherly towards them, not in a formal superior way but in a genuine equal way?" If they say: "Yes," welcome them for what they are into the Society, and when they are in our midst we must make them strong to pursue Truth more wisely, strong to see the truth in others more clearly. We can, if we are strong enough, prevent war. We can get rid of all depression that exists in the world—if we are strong enough!

Supposing the Society were very influential in every country, we could say: "We are not going to have war." We do not need to join the "No More War" movements. We ought to be a perfect guarantee to the world against war. But we are not yet sufficiently influential or whole-hearted. The depression has little to do with the financial situation, with the difficulties of unemployment. It

has to do with individual character, and I want to make it clear that the first stage towards removing depression is for the individual to change himself. The change must come first. We cannot begin at the end; we must begin at the beginning.

The Society is the centre, and its members are the foundation of the change that is needed. If every member of the Society will pull his membership-weight, all other changes will follow. Our Brotherhood is the life; we have it, and we must express it positively in our own Society, and as far as may be outside. That is why we want people different one from another, otherwise the Brotherhood is only partial. I feel strongly that the future of the world depends upon you and me who are members of the Society, not so much on our preaching but infinitely more on our practice. If we can learn to be Theosophists then we are on the high road to help the world out of its darkness.

As I have said in the September "Watch-Tower," I am hoping that, as the years pass, our International Conventions will one by one be characterized by little Parliaments taking place when the Convention proper is over, so that in the light of the Convention, in the strength and power of the Convention, we may have a Parliament dealing with

this, that or the other specific problem, and see what we can say about it in the light of the release of power which the Convention has generated. There might be a Parliament of Politics, of Economics, of Art, and so on, in which Theosophists from all over the world could participate, to which Theosophists could contribute their own specific outlook, and which they may leave enlightened. We want to exchange Truth; that is what the Society is intended to be—a Truth-Exchange; so that the wealth of others may enrich us and our wealth enrich them.

Our first Convention now, in 1934, will be largely a matter of an endeavour to see whither Theosophy and our Society will have to go—a Truth-Exchange once more. You see the enormously important part Adyar will play in all this. I have no time to deal with that now, but you can realize how immensely Adyar can and ought and must influence Conventions, Parliaments and the whole of the Society in the outer world. We are the heart, and the heart must strengthen, in every possible way, the body to be as wise and as great and as understanding, as direct and as positive, as it possibly can. That is why we have to bring to Adyar people who can pull their Theosophical weight—each in his own way.

SERVICE always pays better than selfishness, although sometimes it takes centuries for the people to see this.

HENRY FORD

THE TREE OF LIFE

By O. HARCOURT

THERE is hardly any great teacher who has not emphasized, in some form or other, that the Kingdom of God is within each individual human being. In the thought and systems of philosophy of all ages this lesson can also be discovered. But the clearest and most definite statement of this great idea was given us by the Christ in so many decided words: "The Kingdom of God is within you." When He said this, what did He mean?

In order to get away from the many superficial interpretations of this wonderful saying, and from the numberless conventional meanings that have been attached to it from time immemorial, we must put ourselves in the place of the disciples to whom the words were addressed, and think ourselves back in the time in which they lived, and examine the language in which the teaching of Jesus was given. And in order to better understand the inner meaning of this saying of the Christ, we must remember that our Lord was born, as regards His earthly body at any rate, a Jew, and that His teaching was given, not only in the language of the Israelites, but in the symbolical terms and imagery of the religion in which He was brought up, and which was perfectly familiar to His hearers, who were also for the most part Jews. For every Israelite

in those days, as now among the orthodox, was acquainted with the Kabbalah, that marvellous system of Theosophy which has been in existence among the Hebrew people for long ages—how long is not known. It is first mentioned in European literature in A.D. 930, and even then was spoken of as being already of great antiquity.

The word *Kabbalah* means to receive. It is also called by the Jews the *Achmah Massorah*, the Transmitted Truth, *Achmah* being the Hebrew for Truth, and *Massorah* that which is transmitted. This latter word comes from the same root as our word Messenger or Messiah, the Transmitter.

The Kabbalah has been the guiding star of Israel all through the ages. The wise men of this people were its Adepts, and their ancient kings its *Illuminati*.

When our Lord said: "The Kingdom of God is within you," He used for "Kingdom" the Hebrew words *Malkuth Shamaim*. *Shamaim* is a combination of the Hebrew for Fire—*Asch*—and that for Water—*Maim*. The term *Shamaim* is often used by the Israelites as a name of God, because it symbolizes the two creative elements, Fire and Water, and represents also the masculine and feminine, active and passive, positive and negative, aspects of Nature and Man.

Shem is Hebrew for a name; there is, therefore, in this word Shamaim a special reference to the supreme name of God, the Tetragrammaton or YOD HE VAU HE, which is only spoken once a year by the High Priest in the Synagogue. Each one of these letters which compose the Great Name is attributed to one of the four elements, Fire, Water, Air and Earth, of which the whole universe is fashioned.

Malkuth is the material universe, the kingdom of matter composed of these four elements. It is the manifestation of God in matter, Nature and humanity, the material aspect of the Creator, and the reflection of His Spirit in the world in which we live and in countless other worlds. In its sublimest aspect it is *Shekinah*, the shining Glory.

In order to grasp fully what the disciples of Jesus understood by His asseveration that the Kingdom of God is within, one must give time and thought to that greatest of all the symbols of the ancients, the Tree of Life, the focus round which ideas have been grouped for long ages, a pattern, as it were, for a whole school of symbolism. It has served as one of the sources from which the Gnostics, or Knowers, of the world have drawn their theories of life and of the universe, and it was the foundation of their teachings.

The Tree of Life is a diagrammatic presentation of an evolutionary scheme, both spiritual and material. It is mentioned in the second chapter of *Genesis* as though perfectly familiar to the Israelites even at that early

time. And in other religions a tree is to be found that has its origin in older tradition still. In India there is the myth of the tree called Kalpavriksham, whose fruit conferred immortality, and in Persia there is also a sacred tree possessing the same property. On Assyrian sculptures the Tree of Life is frequently to be seen, sometimes surrounded by royalty or by angels, all in attitudes of deep adoration.

The Scandinavians, too, have a Tree, and it occupies a large part of the Northern Sagas. It filled the whole world, which, of course, means that the evolutionary scheme which it symbolizes is that which rules the whole material kingdom. It had three big roots, which symbolize the Trinity, its highest branches towered above the whole of the visible universe, its leaves never withered, and on its boughs an eagle perched, just as the bird of Hermes dwelt on the Egyptian Tree of Life. Four stags, representing no doubt the four elements, which play so large a part in all religious esoteric systems, lived on the ground beneath the Tree. The Scandinavian Gods came daily to sit in council beneath the tree, passing to earth across the immense rainbow that was stretched between heaven and earth, and which was made of Fire, Water and Air. Of all the Gods, Thor alone never came to earth at all, for he symbolized the Deity, contact with whom the denizens of this world cannot make and live.

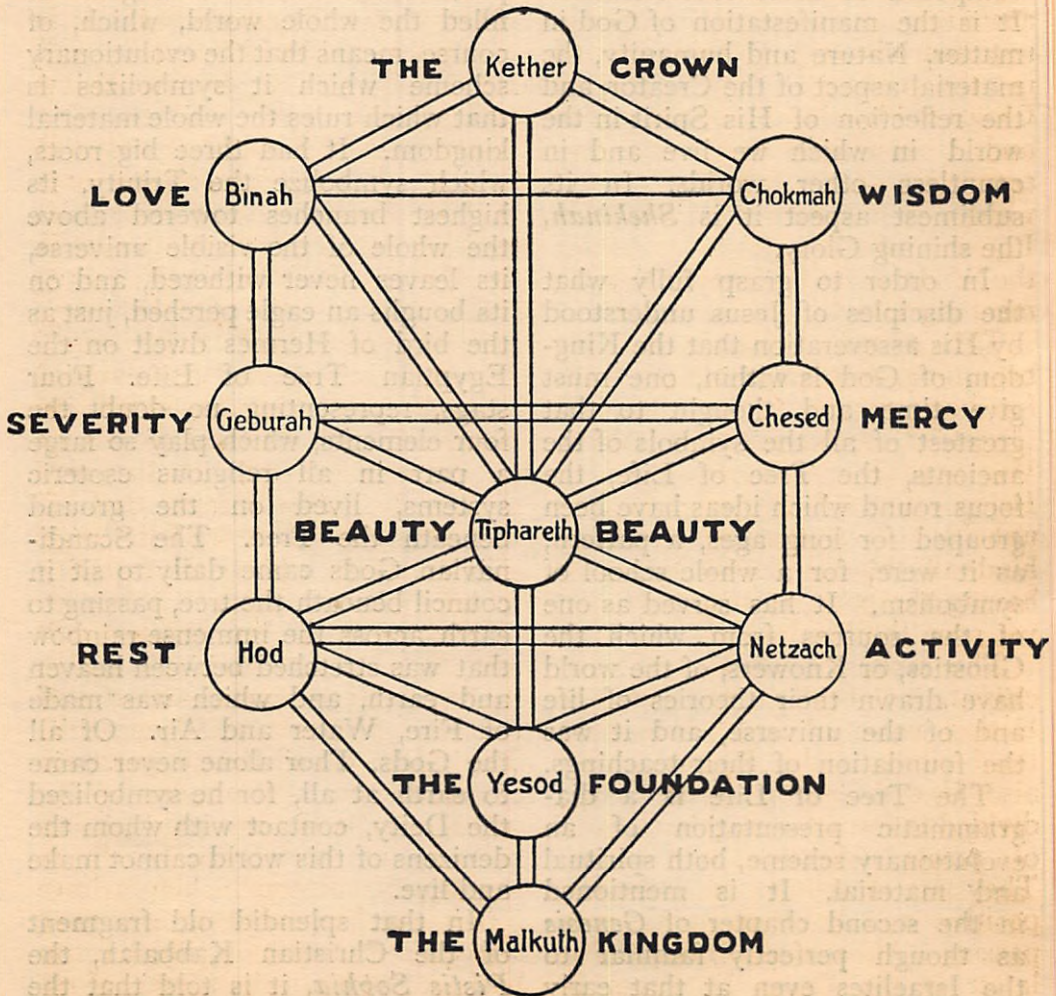
In that splendid old fragment of the Christian Kabbalah, the *Pistis Sophia*, it is told that the

Christ came down through the planes as He passed into incarnation, and that each time He traversed a plane He shed more and more of His Divine Nature; in order to be able to live on earth and endure the coarse vibrations of matter. That might also have been because those on this earth would not have been able to sustain the presence of His Mighty Personality.

This, then, is the time-honoured diagram of the Tree of Life. It is the greatest of the ancient

symbols, and has been in use for many long ages. It is said to have been used for instruction of the members of the early Christian Church, but has disappeared from modern religious teaching.

The diagram of the Tree of Life consists of ten circles in balanced disposition, joined together by "paths". Beside each circle is the English name of the particular Divine Emanation attributed to the circle, and within each one is its Hebrew name.



These ten circles represent aspects of Deity, and as they are not only outpouring, but indwelling also, they can equally well be regarded as emanations. These divisions of the Tree may, according to one of the Kabbalists, be called any one of the following: Principles; Substances; Potencies; Intelligent Worlds; Attributes; Spiritual Entities; Organs of the Deity.

The uppermost circle is the Crown, where is the source of all things mental and spiritual. It is the place of the Whorls, which, according to ancient tradition, initiated all that is to be found in the universe. Here in the Crown is Pure Spirit, the Unknown and Unknowable, the Great Incomprehensible Silence, around which is the Sea of Illimitable Power, called by the Kabbalists the Wilderness of Kadesh—*Kadesh* meaning Holy.

This primal Spirit is not the beginning, as it is sometimes called, for beginning is merely the first terrestrial appearance of being. We have here the substance of Being—that which supports and upholds. It is that which is behind all things, the circle not yet having the point at its centre—not yet even the First Logos.

The second circle is the primal output, or first emanation, the Father aspect of God, whereas the third circle is the Mother, called also Understanding. The Crown divided to form two mighty streams of power, Wisdom and Love. They are masculine and feminine, positive and negative, active and passive, Abba and Aima. The latter is the Great Darkness in

which all things come to life, the body of the sheltering Mother, Shekinah in its highest aspect.

From these two Powers arise two further Emanations, Mercy and Severity, called also Beneficence and Justice.

Every division of the Tree, except the lowest and last, is directly joined to the sixth and central circle, which is Truth and Beauty. Again here is Love, in an aspect that is becoming more comprehensible to humanity. Wisdom and Love, Severity and Mercy, all meet here to form the heart of the Tree, where the Life Force is gathered together and from whence it circulates incessantly.

Although the material universe is not directly joined to this central heart, it can never be entirely cut off from it, for it is the Cosmic Life, the Christ Spirit, the Light which lighteth every man that cometh into the world. Its chief symbol is the material Sun, to which can be added the hexagram and all other variations of the number six. It also represents the perfect man, that is, humanity arrived at the knowledge of its powers and at the capacity to use them.

The forces of the heart divide and form a new balance, Activity and Rest—again active and passive, positive and negative. The circle called Rest is passivity as contrasted with activity on the opposite side, the two representing balance in perfection, which is necessarily attained before the forces can be poured into the next circle, the Foundation, which is the basis, though not the source, of all

things that manifest on earth. Here is generation of animals and man, for it is the home of the ectoplasm, in which all that comes to birth is modelled. It is the astral plane, the first state experienced by man on his way upward after the death of the body. All these forces, those of the entire tree, pour into the last circle, the kingdom of matter and man, for the material kingdom is the objective towards which these Powers and Attributes of God are directed.

On the Tree are two pillars, not shown in the diagram. They are the Pillars of Jachin and Boaz, which names mean "the Lord will establish" and "the Lord in His strength". According to the meaning of each of the letters of these names (each letter of the Hebrew alphabet is a symbol of profound meaning), the interpretation would be: "By the Fire of His Holy Spirit God will establish Himself on earth," and: "By the Mighty Waters of His Creative Power is He strong." Here we have, of course, the balance of the Forces, masculine and feminine, Fire and Water.

There is a third pillar, which runs downward from the Crown through the central circle into the material kingdom, called the Pillar of Beneficence, attributed to Air, the element which unites the other two and coalesces with them.

To each of the ten divisions is attached one of the Great Archangels. Each has his talismanic symbol, which, drawn as they have been by famous adepts of the seventeenth century, are very remarkable objects.

According to the Kabbalah, the Archangels are thus arranged on the Tree:

To the Crown is attached Mettatron, the Angel of the Presence of God. He is supposed to be the discarnate spirit of Enoch.

Ratziel, in the circle of Wisdom, was the ruler of Adam or first man. By means of His creative whorls, God sends His influence into the firmament, thus bringing into manifestation the ideas which He emanates. This agrees with the ancient Chaldean oracles and rituals, which speak of the ideas of God being poured forth in whorls.

Tzaphquiel, in the third circle, was the ruler of Noah. These three, Mettatron, Ratziel and Tzaphquiel, are the three supreme Intelligences, by whose command all things are made, and whose orders are carried out by the remaining seven Archangels of the Tree. They are called the Divine Ideas.

Tzadquiel, the fourth Archangel, is the left hand of God, the ruler of Abraham, and the Temperer or Pacifier of Justice.

In the fifth circle is Khamael, called by some the Angel of Strength, Samael, for he was the ruler of Samson. He is the Punisher of Evil and the right hand of God, and the first former of the elements.

In the seventh circle we find Haniel, who presides over Victory, and Love of Righteousness.

Michael is the eighth Archangel, his name means the Praiser of God, and he is the giver of grace and glory.

In the ninth, called the Foundation, is the Angel Gabriel, the powerful of God, who passes the Divine Ideas into the astral world and commands the Angels of the twelve Zodiacal Signs. He was the Keeper of Joseph, Joshua and Daniel.

The Archangel of our world was considered by the Christian Kabbalists to be Jesus of Nazareth. They called Him Nephesh Ha Messiah, the Messenger of Earth, or the material world. According to the Jews, the Angel who presides over the earth element is Uriel or Auriel, which means Light.

These allegorical attributes convey exalted teaching. The Tree is a glyph of the state of man in incarnation in this world. We are intended to receive all these emanations and by means of them to raise ourselves to the plane of our highest Self, which dwells with God.

Below the Tree is the abode of evil, where lives the Great Dragon, which still survives in the symbolism of many African and Australian religions as a serpent which has to be slain. We ourselves possess it as St. George and the Dragon. In Hebrew symbolism it has two aspects, Leviathan and Behemoth. The former is the masculine Fire aspect, and typifies the passions of humanity, while Behemoth is the feminine emotional nature, when used to evil ends.

In the Divine Emanations there can be no inherent evil, but it can enter into them from without, with the exception of the three highest. The Crown and Wisdom and Love can never be tainted,

but we know that Severity can become cruelty, that Mercy can become weakness. Beauty is often invaded by evil, Activity and Rest can be turned into slave-driving and sloth. The Foundation, as the astral plane, is the home of spiritual evil, and our world, as we know, is the place where astral evil becomes manifest in deeds.

Just below the Supernals, as the three highest emanations are called, there is sometimes placed upon the Tree a smaller circle, Daath, which stands for Knowledge. It represents, in one sense, that knowledge which is the outcome of Divine Wisdom and Love, and in another sense, it is that knowledge which can lead us to the attainment of Cosmic Wisdom and Universal Love.

Attached to the circles are Hierarchies called Angelic Hosts. In the Crown are those who cry "Holy, Holy, Holy" round the Throne, the Chaioth Ha Kadesh, or Holy Living Ones. The Wisdom division contains the Host known as the Wheels, the first Creative Ideas beginning to manifest. The Mother circle conceals in primal darkness these primal ideas, for in darkness and in mystery are all things born. In the Severity circle are the Seraphim or Fire Angels, and in the Mercy division the Brilliant or Shining Ones hold sway.

The central division—always the most interesting—has the Kings, the Saviours of the universe. The Messianic number six prevails here, where the Hebrew names of all Angels and Hosts attributed to this circle add up to six, which

is also the number of the Sun, its principal symbol. The hexagram, therefore, is specially the symbol of Jesus of Nazareth, for the Christian Kabbalists put Him on the sixth division of the Tree in place of the Messiah of the Israelites.

The number seven is prominent in the seventh circle—Victory. Three is the number of the spirit, and four that of the material universe; the two in combination symbolize the victory of spirit over matter. The Angels here are the Sons of the Seraphim, the product of spiritual Fire.

In the eighth circle are the Sons of God, the Beni Elohim. The whole of the forces of the Tree pour their influence into the Foundation, where the Angels of the Elements are powerful to prepare the way for the material manifestation of the vegetable and animal kingdoms.

The Tree is also a glyph of the human body, as seen by the story of Nebuchadnezzar's image. Its head was of gold, its breast and arms of silver, its thighs of brass, its legs of iron, and its feet partly of iron and partly of clay. The head typified the Crown, the divine part of man, but the image became more and more material in its lower parts, till it ended in the dense matter of earth. The great stone which fell upon the feet of the image represented Wisdom, which is powerful to destroy materialism. In the Israelite doctrine Wisdom is often referred to as a stone; which explains the saying of the Christ: "Upon this rock (stone) will I found My Church."

In devotional books there are many references to the Tree upon which the Christ was crucified. The original meaning of this phrase is that He—and indeed all that live on earth—was nailed to the Tree of Life—crucified on the cross of matter. By placing a figure on the diagram of the Tree, we can see at once that each part of the Tree represents a portion of the human body. The head reaches to the Crown, the heart is at the level of the central circle, the arms are in Severity and Mercy, and the feet are in the material world. This is symbolic of the Jewish doctrine that our feet must be firmly planted in the material world in order that we should do our work there without shirking, but our arms should be outstretched to embrace the whole width of life, and one's heart sent out in love to all humanity.

As we could not receive the vibrations of the three highest circles and live, these divisions of the Tree are twice reflected before they reach the earth. The triangle formed by the three Supernals is reflected into the next three circles below, and the reversed triangle thus formed is again reflected into the triad of Activity, Rest and the Foundation, whence the collected forces are sent downwards into the world of matter, Malkuth.

The lines uniting the circles are the twenty-two paths of the Ancient Wisdom. By means of them the Divine Spirit descends by stages to earth, and by them we can attain to the Highest. The path leading from the Foundation to the central heart is the strait and narrow way, the path

of perfect balance, which must be traversed without looking to the right hand or the left, for the path immediately to the right is that of Death, and that of the left is that of the Devil. The teaching of balance is given an important place in the Kabbalah. The opposing Forces, physical and spiritual, are in their equilibrium Life and Immortality. Every great symbol contains this teaching. When Plato said that God geometrizes, he meant that all He creates is built upon a balanced figure. Modern science carries out this teaching, the atom is a balanced structure, the law of gravitation is balance, the law of relativity is balance.

Each group of occultists makes a cosmic scheme of its own. Astrology is a cosmic scheme, the Tree of Life is another.

The fifty Gates of Understanding on the Tree of Life are a matter of profound interest to the student. They differ from the paths in that they are evolutionary, leading from the lowest forms of matter up to the highest in God. They begin in Chaos—that is, in undifferentiated matter, and by means of the action of the elements become material substances, pass through organic life to the human stage, and mount through the angelic worlds to Pure Spirit. The highest Gate leads from Understanding to Wisdom, thus making union between the masculine and feminine forces, between Deity and Matter, between God's manifestation as Initiatory Power and His appearance as Shekinah, or feminine manifestation of His Glory in His material kingdom. All this is hidden in the numerical

value of the Gates, for the number ten is that of the masculine or Fire letter of the Tetragrammaton, YOD HE VAU HE, the four-lettered Name of God, and the number five is that of the feminine or Water letter. These multiplied with each other, or united or merged in one another, make fifty, the number of the Gates.

Even Moses, it is said, failed to pass through the last Gate leading to Supernal Wisdom, because he was separated from his wife, a statement which sounds absurd to a casual reader of the Kabbalah but which hides a profound mystery, that of the perfect balance between Fire and Water, masculine and feminine, active and passive, that is necessary to the development of the great prophet or seer. The separation alludes to some lack of adjustment on the part of the great leader. The Israelites maintained that the Messiah would be the only one to pass the fiftieth Gate, and the Christian Kabbalists held that the Christ passed this last test. In Him, therefore, the balance must have been absolutely perfect. Kabbalism, regarded by most people as an obsolete form of superstition, is an elaborate philosophy, and offers to its students a complete theory of the universe, both physical and spiritual. It is also a wonderful subject for meditation, for rousing our dormant powers to active participation in the mighty plans of God—the same God who inspired the Israelites of old.

As Plato said:

Spirit sustains all things, and permeating every portion of the universe, controls and mingles with its mighty frame.

THE DATE OF JESUS

BY THE REV. JOHN BARRON

IN the July, 1933 number of THE THEOSOPHIST, attention was called, under the heading of "The Century Gap," to two articles by Dr. Strömholm, of Upsala University, appearing in 1926 in *The Hibbert Journal* under the heading of "The Riddle of the New Testament," indicating that the time had come when there was good authority for placing the real date of the historic Jesus long prior to the procuratorship of Pilate, indeed four generations; and showing how two main sects had arisen, one believing that "Jesus was stoned" (the Stephanists), the other that "Jesus was crucified" (the Apostolics). That, in connection with these sects, a voluminous literature had accumulated from which "Mark" and other compilers obtained their material; that it was Mark, as the first compiler, who made the cardinal mistake of transforming "apostles" into "personal disciples" and comrades of the historical Jesus during his life-time; and that the intrusion of the name of a secular personage into the ancient Apostles' Creed "rests upon a perverted chronology". Dr. Strömholm in the article in July, 1933 THEOSOPHIST was cited as giving independent support to an approximation to the date named in *Esoteric Christianity* by Annie Besant.

These articles were supplemented in *The Hibbert Journal*,

(Vol. XXVI, January, 1928) by one headed "Mr. Loisy on Dr. Strömholm's Thesis," and another on "A Literary Examination of Mark," by Dr. Strömholm.

M. Loisy writes that Dr. Strömholm's thesis is not entirely new to him. He had already put forward in his course "at the Collège de France, and in the *Revue d'histoire et de littérature religieuse*," that the Epistles in their entirety, together with the Apocalypse, ignore the Gospels and even, in large measure, what we call "the evangelic tradition"; he goes on to say that the evangelic tradition was formed, in large part, on texts of the Old Testament interpreted in a Messianic sense, hence it follows that the Synoptic Gospels were not books of history. In his publications of recent years, M. Loisy has maintained that these Gospels are ritual catechisms related to the Christian initiation, as understood in the last quarter of the first century, and the first half of the second; their contents consist more of Christology, of the gnosis of salvation, than of history. John represents the usage of Asia; the Synoptics the usage which finally prevailed, though less ancient than the Asiatic. M. Loisy does not see eye to eye with Dr. Strömholm in the distinction he makes between *disciples* and *apostles*, although he sees clearly enough that the

name "apostle" is not used except in relation to the preachers of the resuscitated Jesus; and that in the present state of our knowledge, the Christian apostolate attaches itself directly to the activity of Jesus during his lifetime. M. Loisy mentions that he is at work on a book dealing with the origin of Christianity. Old readers of Theosophical magazines will recall work done in the exploration of Christian origins, and appreciate M. Loisy's reference to the paucity of material, when he says that "we need new discoveries in the field of primitive Christian literature".

We venture to refer to the new translation of the Four Gospels, with accompanying annotations and lectures by Professor Torrey of Yale University, U. S. A. (professor of Semitic languages), in which he emphasizes the fact that in the Greek Text we have only a translation from the Aramaic; what he says about the prior sources, from which Mark derived his material, corresponds in a measure to what Dr. Strömholm maintains.

In this later article Dr. Strömholm enters into a literary examination of Mark, which of course involves the other Gospels as derived from it, and contends that the cardinal mistake was the transformation of the "apostles," or preachers of the risen Christ, into personal "disciples" and comrades of the historical Jesus during his life-time.

The most important story of the Gospel, that of the Passion; Dr. Strömholm subjects to a minute analysis, in order to find

a clue for the reason why Mark introduced the apostles into his narrative. The rôle assigned to the apostles does them little credit. They disappear the moment Jesus falls into the hands of his captors, and Peter's denial indicates cowardice. "Such cold-hearted and dastardly behaviour is not of course impossible, but what does seem impossible is that the Christian tradition should have preserved, without any attempt at mitigation, a story so dishonourable to the leaders of the Church, and even represented as coming from those very leaders themselves." The writer of the thesis sifts out references to the apostles which are explicit from those which are vague and indefinite. The case of Judas stands aside and, apart from the function of traitor, is quite unintelligible.

In the voluminous manuscript which was before Mark, and out of the chaos of which he had to produce something like order, what were the earliest stories with which he had to deal? They were apparitional stories of much the same class as are occasionally recorded in the Old Testament, and these have been scattered through the Gospels. Dr. Strömholm analyses them as follows:

Apparitions connected with a mountain. Apparitions connected with a boat or ship. Apparitions connected with Jesus in company with his followers. These Mark found in the voluminous manuscript before him, no doubt noted down in a form so obscure and brief "that Mark readily mistook their meaning". "Himself a believer in the divine nature of Jesus, a

fact revealed by the whole character of the Gospel, Mark would naturally shape his story in accordance with that belief, but in so doing there was nothing to offend his literary conscience or that of his contemporaries." "In the apparition stories, and in the reference in them to a meal of which Jesus partook with the apostles, he thought he had evidence that these apostles were the companions and contemporaries of his earthly life."

Besides the Passion story, Mark also carefully copied from his source, (1) "collections of the reputed sayings and acts of Jesus, (2) apparition stories briefly recorded, and (3) some allegories". He frequently mixed material of one type with that of another type, his plan being "to present a narrative of the Divine Man walking the earth attended by the apostles as companions".

As said in the article of July, 1933, the two great sects of Christianity were the Stephanist and the Apostolic. Dr. Strömholm

believes that the bulk of the material used by Mark emanated from the Apostolics. Mark as an historian belonged to a type common enough in antiquity, scrupulously honest, if judged by the literary standards of the time. "He stands rather above than below those standards demanded in the matter of honesty."

With reference to the introduction of the name of Pontius Pilate into the creed, "a proceeding so out of harmony with the political interest of the Church," Dr. Strömholm "can only explain it by supposing that it was intended to meet the opposition of those who refused to accept the general view of the life of Jesus, contained in Mark's Gospel, with the exact dating it gives under Pontius Pilate".

So much for the conclusion of an independent investigator, and it may be that the time is not far off when the date given in *Esoteric Christianity* will be supported by still more convincing proof.

THE members of the Theosophical Society at large are free to profess whatever religion or philosophy they like, or none if they so prefer, provided they are in sympathy with and ready to carry out one or more of the three objects of the Association. The Society is a philanthropic and scientific body for the propagation of brotherhood on practical instead of theoretical lines. . . .

Every member must be either a philanthropist, or a scholar, a searcher into Aryan and other old literature, or a psychic student.

H. P. B. in *The Key to Theosophy*

A WORLD SURVEY IN THE LIGHT OF THEOSOPHY

By ARTIFEX

[The pseudonym "Artifex" hides the name of a well-known member of the Theosophical Society who has had many opportunities to study world conditions and to consider them from the point of view of the Theosophical way out. His views are entirely personal, and are not to be taken as those of the Society, which is not committed to any opinions. Comment on them will be very welcome, especially when the series is complete. I publish the views of "Artifex" as a contribution to Theosophy Applied, and recognizing their inevitably controversial nature. But THE THEOSOPHIST welcomes controversy which is constructive and impersonal.—ED.]

III. WANTED MEN AND WOMEN OF POWER

FROM the standpoint of the particular Theosophist who is writing these lines, Great Britain should be a splendid blend of East and West, with no favour to either, but with reciprocal advantages to both, so that in a spirit of mutual understanding, respect and comradeship, East and West go forward together, however differently, and ensure perpetual peace.

All this sounds to certain ears like a wild and dreamy vision, infinitely remote from all practical possibilities. And in some ways it is remote, because as yet there are no Men or Women of power to advocate it. There seem to be no great Leaders in Britain at the present time, or in any other part of the Empire for the matter of that. Those in power are doubtless doing their best, but it is not a great best. It is a best in which expediency and a number of other

narrow elements dominate. One had hopes of Sir Oswald Mosley. But the lack of originality and spirit in the borrowing of Italian ideas, and an apparently very narrow British outlook, cause wonder as to whether he is capable of standing up to an Empire and of helping to weld it into a co-operative whole. Have we in the British Fascists just a reaction, or really a movement forward? The point of having uniforms is fairly clear, even though they should never have been black, any more than the German Svastika should, in every representation, be actually putting back the hands of the clock of time instead of moving them in the right direction. These uniforms are embarrassing to the British Government (and are on principle against the interests of the State as a whole), but this is because the Government and people

are bankrupt of that for which the uniforms stand.

It is time for a MAN, for a Man who has the measure of the Empire's power and purpose, who possesses the magnetism to sway the mob and to endear himself passionately to a few, to pursue his chosen way no less in storm than in sunshine, to be ruthless towards all destroyers of ideals and breakers of law and order and peace, to exalt womanhood and culture and the arts, to stir the youth to righteous patriotism and chivalry, to be indifferent to obloquy, hatred and all other weapons of small-mindedness, and to be a Fire from the sparks of which the nations of the Empire become alight with fine purpose and flawless loyalty.

Such a Man Britain needs, India needs, Ireland needs, Australia, New Zealand, Canada, South Africa, need. Such a Man the Empire needs—be he English or Scotch, Welshman or Irishman, Indian or Australian, New Zealander or Canadian or South African. There is no race, nor nation, nor faith, nor class, nor caste, nor colour, nor sex, for One who is royal.

There is not a single problem facing any part of the Empire to-day which such a Man could not solve.

Mr. Stanley Baldwin has recently admitted that such a Man could accomplish very much, but he asks who will succeed a real Man. Are there often Men to follow Men? Mr. Baldwin is in a way right. Yet if a country desires Men, is prepared to cooperate with them in a spirit of

eagerness, to give greatness the right of way, not in a spirit of cringing subservience, then Men will come to her and serve her, and a Line of Men will shine through the pages of her history.

Unemployment—the problem of problems—continues not because it cannot be solved, because its solution depends upon forces beyond our control, but because we are not determined enough to solve it. We do not seem to realize that unemployment is the gravest of menaces to the solidarity of the State, that it is a crime against the State, a crime against citizenship, a crime against humanity. Money must be found to reduce unemployment to normal proportions, both through voluntary and through official sources. Unemployed men who are not willing to work—it being understood that as far as possible individual circumstances and aptitudes will be taken into consideration—must be forced to work, the alternative being deprivation of citizenship.

Be it remembered that unemployment is not in its origins just the effect of economic disturbance and an expression of a law of cycles. Unemployment is the direct result of wrong employment—be the wrong employment war, or sweating labour, or the killing of animals for sport or food, or the vulgarization of leisure, or any other forms of occupation whereby the individual becomes degraded and the community loses self-respect. The economic and other laws, which we are so fond of quoting as entirely explanatory of the

situation, only come into operation because we invoke them. Wrong employment brings into operation a law or laws whereby unemployment results. No amount of juggling with money, nor the setting in motion of artificial schemes, will drive unemployment away. The aftermath of wrong employment is unemployment, and the only radical cure for unemployment is right employment. The creation of work to absorb the unemployed may be a useful panacea, and may tide the country over a most dangerous period. While wrong employment is continued, unemployment must recur. There is plenty of right employment for every citizen, no matter how small the country or how large the population. But there is not enough wrong employment, and while we persist in wrong employment, even though we may not know that it is wrong, we are preparing for unemployment. In this period of unemployment it is more important to discover where our employment is wrong than how to create more employment, though the latter we may do as a palliative. The antidote to unemployment is right employment—honourable, self-respecting, co-operative.

A tremendous drive must surge through the country to rouse the nation to put an end to unemployment. But a Man must be at the back of the drive with his fire, his enthusiasm, his rectitude, his resistless determination. Pompous utterances in parliament, calculated assurances from ministers, the publication of figures which mean nothing to the average

individual—all these are child's play.

In the case of India, Britain must be guided, not by the "men on the spot," who loom so large in the public mind, nor by men who have retired from the spot, who are so fond of laying down not the law but a set of rigid prejudices nurtured through years of narrow living, *but by the voice of India herself.*

India needs a Man who will crystallize her needs in a great Bill of Rights, not a pale copy of modern democratic and political futilities, but a Bill embodying the very soul of Indian statecraft and polity. Such a Bill can be drafted, and India might be solidly arrayed behind it—had she a Man, or better still a Woman. Britain would never be so foolish, the Theosophist hopes she would not be allowed to be so foolish, as to reject the demands of an India vocal because led greatly, vocal to demand her own type of government, and free and equal status within this smaller League of Nations which at present we call the British Empire.

In the case of Ireland, there must be solidarity amidst diversity, and there is no reason why Ireland should become prosperous and happy until she solves her own internal problems. De Valera, Cosgrave O'Duffy and the statesmen of northern Ireland ought to be able to agree upon a policy which shall give to their great country full opportunity for self-expression, and enable her to take advantage of her membership of the Empire. It is about time that the constituent elements of the

Empire displayed the courage, the vision, and above all the adaptability, necessary to harmonize individual rights with imperial—duties. But we need Men to insist, to inspire, to show the way. We need a little less democracy and a little more leadership, a little less opportunism and a little more idealism. We need a little less conceit among our politicians, a little less infatuation for power, a little less recklessness of speech and of playing to the gallery, a little less party spirit and far more national spirit, and even more the spirit of Empire, not for aggression, conquest, imperium, but for those greater ideals of widely differing individualities within an all-penetrating solidarity which an empire is constituted to embody.

One great advantage lies with the Theosophist. He may, and should, yield to none in his wise devotion to the particular class for which he has been deemed fit—be it nation, race or faith. But it is impossible for him not to take a very comprehensive view of the way in which the various classes react one upon another, nor to fail to perceive that the true ideals and objectives of one class must inevitably lead in the same direction as those of any other class. He knows that there is but one life and one goal, and that however fundamental and irreconcilable the distinctions may appear in this outer world, they are in fact the servants of a common purpose, of one Will. He knows that while differences may, and in certain directions

undoubtedly will, retain their individual and, from one point of view, separative characteristics, nevertheless these very differences will in increasing measure be directed to the achievement of common ends.

The Theosophist, therefore, is ever at work trying to preserve the integrity of differing lessons which have to be learned in the various classes, and at the same time to emphasize the essential solidarity of life, its essential unity, its essential sameness of direction.

Furthermore, the Theosophist is well aware of the fact that the world is governed under immutable laws, and that these laws work through the agency of Individualities who have passed far beyond our present stage of evolution, and have achieved wondrous wisdom and power. The modes of government in the outer world are faint and feeble reflections of the real Government of the world. In the outer world there are kings or presidents or emperors. There are ministers and heads of departments. There is a whole system of administration. All this is an echo of the real Government—the government of Those who administer the laws of Nature and not the laws of men.

The Theosophist realizes further that in every detail the world is administered with superhuman perfection. The real Government of the world is complete in every part, and functions in absolute accord with the laws of Nature. Each faith, each nation, each race, has its representative and ruler in this real Government; and under

each of the latter there are innumerable lesser officers guiding and directing sub-divisions of nations, races and faiths. In fact, the whole world, inhabited or uninhabited, is plotted out for the purposes of this real administration. "Is there, then, no freedom?" it may be asked. Individual freedom is part and parcel of the very administration itself—a far truer freedom than any available under the freest form of government in the outer world. Yet the heart of this freedom is the will to grow and achieve, and this will is respected in the work of the real Government to prevent fleeting forms from indefinitely obstructing the eternal life. Such preventing is to be perceived in pain, in sorrow, in hardship, in war, in all the innumerable adversities which mankind takes so hardly but which in truth come as messengers of release, and of the love of God reverencing the will of life.

And if the Theosophist is asked how he knows all this, his reply is that he has seen it, has experienced it. But there can be no vicarious experience, so he cannot share it, any more than a scientist can share with the uninstructed the fruits of his study and research save as hypotheses or as reasonable theories. The scientist knows. The Theosophist knows. The world must examine.

But there is no knowledge more marvellous than that of this perfect Government, of which all outer governments are but dim shadows, and often distortions. And to come now and then into contact with some of its Members, to watch them at such work as it is possible

to understand, to see them guiding the footsteps of the world, and of every part of it, as mothers guide the first footsteps of their babes, to witness their perfect respect for individuality and freedom—all the time watchful to help, to protect, and mindful lest the eternal purpose of the inner life be weakened among the fleeting pleasures of the outer forms, to marvel how there is no forgetfulness of any mode of life in any kingdom of Nature: such experience, and only a fragment of it can be set forth in words, is to know God, to know that He is perfect Will, perfect Wisdom, and perfect Love, and that all is indeed well with this growing world, even though its growing pains are very hard to bear.

In considering the burning questions as to government, the Theosophist has thus the advantage of knowing of the nature of real government, and his efforts must needs be directed to insistence on such principles as shall be in harmony with the constitution and procedure of the only Government which is really effective. He knows something of the real, even though he may not at all be able to see how to show the way out from the unreal. It is something to know, even though it be for the time impossible to put the knowledge into practice.

The Theosophist, while he may assume a label for the sake of better service, cannot be a fanatical and uncompromising adherent of any particular school of political or economic adventure. On principle, though by no means necessarily in practice, he will believe in kingship and in government by the wise

—these as in some ways opposed to the prevailing forms of democracy, especially those forms which move in the direction of what is miscalled anarchy.

He is, however, by no means irreconcilably anti-democratic, for the procedure of the real Government itself has a very definite democratic flavour. He clearly perceives the value of the participation of every citizen in the government of the country. But he conceives that a government in the outer world, to be efficient, must include the democratic, the aristocratic and the autocratic forms of government, such as exist in the real Government of the world. Every participant in the real Government has both the right and the duty to give his considered judgment on all matters concerning such government. But there is wisdom above him to guard the governed from his inevitable ignorance, and above all lesser wisdom, however exalted, there is the supreme wisdom and power of the One who is KING.

In the world to-day the pendulum swings between different types of despotism, between the despotism as practised in Russia and that, let us say, practised in Italy. And between these two extremes we have innumerable other types of government—a modification of the Italian type here and of the Russian type there, with types here and there which are neither Russian nor Italian, as for example Britain.

The Theosophist is groping after some form of government which shall combine the qualities of every type.

It is clear that the party system is rapidly becoming discredited, that little faith is placed in the feverish professions of the various manoeuvrers for place and power, that the formation of governments is increasingly deemed to depend upon personal interests rather than on the welfare of the country, that there is a very dangerous tendency to hoodwink the ignorant through the reckless use, or rather abuse, of catchwords and shibboleths, which are blown out into fascinating bubbles only to be pricked in all ruthlessness when expediency dictates, that parliaments are by no means the bulwarks of the people's liberties that they are so often declared to be by those who have use for them, that however democratic the forms and appearances may be, there is in cold fact an underlying tyranny, be it of a bureaucracy, be it of the ministers, or of some cabal, whereby the so-called liberties of the people are in no small measure rendered null and void. A late Lord Chief Justice of England had some very trenchant observations to make on this last consideration.

Has the Theosophist anything to offer in all these connections? In all probability he will either take the situation as it is and make the best of the prevailing mode of government—agreeing that there is an ideal, but we had better concern ourselves with the actual—or he will try to suggest, even if only in vague outline, an alternative mode which, if brought in some measure into operation, will increase conformity with the real Government of the world.

(To be continued)

THE IDEAL GOVERNMENT

By ANNIE BESANT

[The whole question of government is so much in the air just now—I wish it were more on earth and less in the air—that the following note by Dr. Besant, striking at the very roots of all truly effective government, will be of interest. It reflects, of course, the ancient Indian bases of government, the truly Aryan model, to which sooner or later, even Western nations will conform.—Ed.]

DOES it not strike you as possible that you might build up a State in which all may have a voice, but the power of the voice should depend on the knowledge that lay behind it? I throw out to you a suggestion, as in a new country like this, perhaps something on these lines might be formulated, thus joining together some of the wisdom of the past with some of the experience of the present. Suppose you start, as the unit in your social and political life, with a town, a village. Make your unit what you like, but let it be small. Within that unit every man, every woman, of full age, should have a voice in its guidance, for, within a limited area, men quickly learn what is best for their interest, and every man's opinion, under these conditions, becomes of value. Thus the government of that small area would be elected by every citizen of full age, and would guide the affairs of that community. That still exists in some countries, but as a relic of the past.

In India they are beginning to revive the old system of village

councils, wherein the village elders rule the village, and the man of village experience decides village matters; the result is that village disputes which otherwise used to come into the law courts are, where these councils are re-established, decided by the men who know the people concerned, and can judge much more correctly than the stranger who comes amongst them, however anxious he may be to do justice. And these small communities, self-ruled, are carrying out the useful parts of the principles of democracy.

This should be the unit in a State where all men are regarded as brothers of a great national family. Then only those selected by the villages as the village councillors, and by the town as the town councillors, would elect the next higher council, rulers of a larger area of twenty villages or towns, or whatever section you like to make. There the knowledge demanded would be more, the education higher, the experience larger, and so you would build up, step by step, until the parliament of your nation would be composed only of men of experience, who had gone through

the drilling of the smaller councils, who had learnt how to deal with men and affairs, and your House of Representatives would be a gathering of men learned by experience in the business of government, practical rather than continually talking, and elected only by men who are already mature, and not by lads of twenty-one and upwards. And thus, step by step, building up a nation in this way, giving wider authority as knowledge grew, and as experience justified your choice, taking your members of the national parliament only from men who had done good work in their communities, finally you would come to the body dealing with international politics, the most difficult and delicate part of a nation's life. And you would not have a man elected by miners, and representing miners' interests, dealing with the difficulties of questions between Germany and England, but these would be in

the hands of men who had been trained, who knew both countries, who understood the spirit of both peoples. Such men would be able to look at things from the standpoint of these different nations and arbitrate finally. Then you would have a great council gathered round the King or Emperor, dealing with international affairs with the wisdom coming from experience, from travel, with knowledge of the questions, instead of dealing with them as you do to-day by men elected for local reasons, and reaching their position by local interests. You might unite all that is best in democracy with all that is most desirable in statesmanship and wisdom, and I cannot help thinking that out of the turmoil of modern politics, out of the many blunders made by untrained men, there will shortly evolve a method whereby the wisest shall rule, and those who are worthy of leadership shall be the leaders of nations.

THESE things shall be; a loftier race
 Than e'er the world hath known shall rise,
 With flame of Freedom in their souls,
 And light of knowledge in their eyes.
 They shall be gentle, brave and strong:
 To spill no drop of blood, but dare
 All that may plant man's lordship firm
 On earth and fire and sea and air.

J. R. LOWELL

HUMANITY'S ADOLESCENCE

By JULIA K. SOMMER

SINCE the middle of last century mankind has become accustomed to consider our universe, and in particular this globe of ours, as an evolutionary scheme in which that mysterious Something which we call Life manifests itself through successive gradations of form—from the microscopic one-celled organisms to the highly complex organizations of cells that is the human body; or, from the so-called inorganic, seemingly dead world, the mineral kingdom, to our own acutely sensitive kingdom in which the physical body is instantly responsive, through its specialized nervous system, to enviroing conditions. This whole scheme of graded expression of Life through more and more complex and specialized forms—however clear and intelligible this may sound as a definition of evolution—is not so simple in its actual manifestation. Instead of one grand system of evolution and progress, there appear to be, as Walter Lippman says,

innumerable systems, variously affecting each other, some linked, some in collision, but each in some fundamental aspect moving at its own pace and on its own terms. The disharmonies of this uneven evolution are the problems of mankind.

The truth of the last statement is most evident. Consider the race problem, due to differences in evolutionary status between the

racés, a very serious menace to the peace of nations in many parts of the world. Or, the differences in national development. When the historic migratory period of the Indo-European peoples ended, and the various sub-divisions had settled themselves in different districts of the European continent, some pushed forward rapidly in their development as nations, while others progressed much more slowly, as the Russian, for example. Religions, too, seem to exemplify separate stages of development, this being a cause of religious prejudices that divide mankind.

Finally, the tremendous differences in the evolutionary status of individuals is a most fruitful source of misunderstanding and disharmony, presenting a difficult problem in the art of living. Nowhere is that problem felt more keenly than in the educational world, particularly by the individual teacher in the schoolroom. Education in its primary root meaning is a leading forth, which may imply a drawing out of latency of power and capacities within the individual. And that Something within, which needs to be lured into objective expression, lies very deeply buried in many, and is much more patent in others or more easily expressed by them. Between these two extremes are all the stages of development to be found in mankind.

The educator's difficulty lies in the fact that different methods, and even seemingly different aims, are needed for varying stages of soul growth. The ultimate, all-inclusive goal remains the same for all, no matter what their soul status, *viz.*, to bring into objective expression the Divinity within. To accomplish this, diverse immediate aims call for differing types and methods of education, according to the needs of older and younger souls. The difference, in a general way, is comparable to that which obtains in the best of what in America we call progressive schools. More or less formal, academic training, which may be quite legitimate in the upper departments of an educational institution, is not imposed upon the elementary department, where free, though supervised, play and a school programme requiring much activity, physical and emotional, co-ordinating brain, the developing emotional self and the physical body, are the rule.

Unfortunately the American public school system, with its main emphasis on the mastery of the three R's and factual memorizing through book learning, was developed along these more formal lines for all children. America, swayed by its ideal of democracy—demanding equal opportunity for all—was undertaking, in offering public education to all its children, a task for which it had no recorded precedent as a guide. Hence it adopted the only method then recognized as a means towards becoming educated. In less than three generations of this experiment its results

were recognized by a few as wholly inadequate if democracy was to become a success. Voices crying out against this dry-as-dust, formal mode of training (it can hardly be called education) began to be heard during the closing decades of the nineteenth century and early in the present. But, little heeded at first by schoolmen generally, because they were regarded as too idealistic and impractical, these true educators continued their protests, and experimented, in putting their ideals into practice, with excellent results. Now a sick and weary world is beginning to realize their wisdom.

Dr. John Dewey called attention to the fact that we were not teaching our children how to think for themselves, a fundamental necessity in a true democracy; and that only through first-hand experience in doing and feeling would they learn how to use their minds in a thoughtful way, not merely repeating what others say and think. His very able protagonist, Dr. Wm. H. Kilpatrick, adds that the attitudes a child develops towards school and learning in general, towards work and play, towards parents, teachers, school-mates, while learning to read, write and figure, are of greater importance than these skills he is obliged to master, for these attitudes carry over into his adult life and affect his conduct there. Mrs. Marietta Johnson, of the Fairhope, Ala. School of Organic Education, stresses the prime need for a healthy organic development of the child before the age of ten, thus relegating the three R's into a minor place in her school

curriculum. The latter consists of a wealth of experience—through creative activity, play, story-telling, dramatics, music, dancing, observational expeditions into the natural (and man-made) environment—which lays the foundation for a truer understanding of life than the more formal training could possibly give.

These are but three of a number of educators who have long been working for educational reform. It is well to note the importance they give to doing and feeling. Although Dr. Dewey stresses the need for learning how to think, yet he insists it can only be done through first-hand experience of doing and feeling. I quote from his book, *Democracy and Education*, p. 163:

Mere activity does not constitute experience. . . . When an activity is continued *into* the undergoing of consequences, when the change made by action is reflected back into a change in us, the mere flux is loaded with significance. We learn something.

A rather significant expression—is it not?—of the educative function of Karma! In other words, an activity is no worth-while experience unless it is a doing-feeling-knowing type of activity. Dr. Kilpatrick's "attitudes"—what are they but emotional, feelings aroused during the learning process towards the various elements that make up the learner's environment and experience? The ideal elementary curriculum which Mrs. Johnson has proposed and put into practice—is it not surcharged with demands for the emotional expression, hence development, of the learner?

One of the most important contributions to this problem made in recent times is contained in a book by J. H. Denison, called *Emotions as the Basis of Civilization*. The author states in his preface:

Every successful civilization has owed its success to an elaborate system by which certain emotions were cultivated; it has met with disaster when its rulers have neglected or interfered with this system . . . a perfect co-ordination is necessary between the forms of government of the group and the emotions which are developed by its religion and customs.

In his chapter on "The Emotional Cultures of Democracy," Mr. Denison asserts:

Democracy has been too much regarded as a panacea for human ills. It was assumed that when autocratic government with all its abuses was removed, the people would be found thoroughly capable of governing themselves . . . Democracy is based on the assumption that men are intelligent, and that when the general good is shown them they will work together for it. But man is not yet governed by intelligence . . . his feelings and desires are still the controlling force. If he is to be successfully governed, it must still be done by educating and cultivating his emotions. When this is correctly done, we need no longer fear the failure of democracy.

The wisdom of these startling but thoughtful assertions is being vindicated by our present civilization's chaos. Many an educator, surveying the present situation, is now giving voice to a conviction that the schools, with their inadequate educational scheme, have played a large part in the general breakdown of our civilization. Consequently the need for a change in school objectives and methods is earnestly being considered.

To a Theosophist Mr. Denison's emphasis upon the need for emotional culture is particularly significant, for our teachings tell us that in the evolution of this globe, including its inhabitants, Nature is at that stage of its evolutionary progress when the element of feelings is being developed and elaborated, that being the fundamental urge that makes for human progress at the present time for the majority of mankind. True, in the human kingdom, moving forward (or ought one to say backward at present?) "at its own pace and on its own terms" as Lippman would say, the crest of the evolutionary wave is in a mental cycle and sub-cycle—peculiar to the Aryan Race and Teutonic sub-race. But, compared with the more universal keynote of Nature, their racial status is a minor note, the major urge being dominantly one of feeling. It is certainly most obvious, as Mr. Denison rightly points out, that the mass of mankind, with an exceedingly negligible number of exceptions, is still immersed in the task of interpreting life through the feeling aspect of consciousness.

The significance of this fact becomes still more charged with meaning to a Theosophical educator realizing that, in personality development, emotional unfoldment takes place during pre-adolescent and early adolescent years. It is during those years that the Ego is concerned with the integration of his new emotional mechanism with the physical body, in which process the wholesome development and proper co-ordina-

tion of the ductless glands, particularly those located in the trunk and neck, play a large part.

It is a well-known fact in educational psychology that most of the human instincts make their appearance in spontaneously generated behaviours during this emotional period. Those instinctive behaviours are the memories of racial habits formed when mankind was in its sub-human stages of development. The last to express itself is the sex instinct, or urge (a term preferred by certain modern psychologists), whose appearance closes the instinct period of development. Dr. Wm. McDougall, formerly of Harvard, now at Duke University, maintains that each instinct is charged with its own distinct feeling, a theory quite in harmony with observed facts, though the interpretation of those facts varies with different schools of psychology.

The educational implication of all this is plain—a child's pre-adolescent education should be such that he will have the freedom to express his instinctive behaviours (not being compelled through fear or other deterrent influence to repress or suppress them); and that he shall have such wise guidance that he will gradually gain self-mastery over these instinctive behaviours, so that the sub-human feelings that generate such behaviours will be sublimated into emotional states more worthily expressing a truly human stage of culture. The Herbartian cultural epoch theory would bear out these ideas, for as the stages of culture in the evolution of mankind repeat

themselves in the development of the personality, so the psychological implication is that, in order to educate a child properly, the aims and methods should agree with the racial stage of culture through which the child is progressing.

Hence the admirable suitability of an activity curriculum, with a minimum of emphasis on the three R's, such as Mrs. Johnson recommends for the elementary school child. The race as a whole has not developed in the past along the more formal academic lines, demanding a knowledge of reading, writing and arithmetic. Such learning was confined to the few. For the vast majority life meant manual labour and feelings, response to elemental urges, primitive desires. Out of the soil of such experience gradually grew, from the seed of Divinity which lies buried in each human heart, the understanding and aspirations commensurate with the soul growth of each.

But, there is still further evidence of the pre-adolescent and early adolescent stage of human culture through which we are now progressing. Statistical research in the measurement of the mentality of our children has developed a series of tests of intelligence, so-called, by means of which one may discover the mental calibre native to a child, *i.e.*, with which he was born. There are now tests for the three-year-old and for each succeeding year up to adolescence. Beyond that there are only two more—one for the average adult mind and one for the mentally superior adult. Significant, is it not, that they have not yet

developed tests for the later adolescent years and onward?

When the United States entered the Great War in 1917, intelligence testing was at the height of its initial enthusiasm. So the psychological researchers in that field were given an opportunity to test the men enlisted for war service. The mental ages revealed by these tests enabled war officials in charge of enlistment to place each man into his proper niche in the service. But, the statistics in the hands of the researchers, when properly classified and compared, gave results so astounding that an attempt has since been made to discredit their validity. They showed that 70% of the men had a mental age of 14 years or less, which means that the big majority of the men had the intelligence (if such it can be called) of the pre-adolescent or of one just entering that period. However humiliating this evidence may be to our Aryan egotism, it seems to be in harmony with the thesis of this article, *viz.*, that mankind as a whole, in its more universal evolutionary status, is entering or preparing to enter the adolescent stage of mental culture; and that it is therefore still predominantly influenced by the instinctive and emotional drive to action, and not by the mental.

Psychiatric research can also offer corroborative evidence, though possibly of a more indirect nature, to show the mental status of the major portion of mankind. Dr. Frankwood E. Williams, eminent psychiatrist of New York City and well known nationally, has written

a book on *Adolescence, Studies in Mental Hygiene*, in which he discusses the problems that confront a boy or girl passing through that most critical period of life. According to Dr. Williams' findings, two fundamental problems must be solved by the adolescent rightly in order to ensure a worthy adulthood. First, he must establish his independence from parental control, which means not only financial independence, but also freedom from paternal and maternal authority. Second, he must establish his hetero-sexuality, by which term the author intends to convey the idea of proper sex orientation. A discussion of these two problems is not germane to the subject of this article. They are mentioned here only to indicate that mankind seems to be grappling, as never before in recorded history, with these two problems.

Independence from paternal or patriarchal authority reveals itself in democracy, in socialism, or in any revolt of the people against their hereditary rulers. Socialism contains within it also the promise of mass freedom from the financial slavery of the so-called working classes in a capitalistic system. Indeed, the present depression in the economic and industrial world is recognized by some as the forerunner of the economic emancipation of the labouring classes. The overthrow of the patriarchal authority in government has been spreading over the globe since the last quarter of the eighteenth century; evidence of it may be traced back to the Reformation and even earlier. It

seems to be rapidly coming to a crisis in this century. During the years from 1910 to 1931 eight crowned heads were shorn of their power—in Portugal, China, Russia, Germany, Austro-Hungary, Turkey, Greece, Spain.

That some of these peoples are having a difficult time in governing themselves, because of internal or external obstacles, does not detract from the validity, in reality enhances the force, of our argument. At the present stage of mass intelligence, a social or political problem of such far-reaching importance is never solved without its concurrent difficulties. These are often engendered by the very trial-and-error method of solution, which alone is possible when the ability to think a problem through with calmness and dispassion is still a goal far distant, because of the present status of mental culture of the people as a whole. Even their leaders, chosen by the people, seldom are capable of such ability to think, though they may have more shrewdness.

The problem of sex relationship is also at an acute stage, at least in our Western civilization. Traditional sex norms and taboos are being ignored, the present conditions of sex relationship being exceedingly chaotic. But, this very chaos bears within it the possibility of a change for the better, a more wholesome, a truer sex orientation that will abolish, let us hope, the exploitation of either sex by the other. Such a consummation through wise education from infancy through adolescence is possible, and has been achieved by some. So much

depends upon the right emotional training, for we are dealing in this case with one of the most powerful of the instinctive urges. Hence the great need for developing true self-control over instinctive behaviours, and the cultivation of right ideals.

And finally, Dr. Williams devotes many pages of his book to a discussion of the general emotional immaturity of adults. He says:

The fact that men and women in high places, as well as the average run of men and women in their daily decisions and relationships to others, frequently reassert infantile and childish emotional

patterns, is an important fact and should be kept to the fore in discussion . . . The world is full of such.

This emotional immaturity among adults is partly due to our very inadequate educational procedures with children heretofore, and even now to a too large extent; but it is also in part inherent in the race. Nevertheless, humanity may the more speedily, and with less misery than it now has to endure, evolve through its period of race adolescence, if we adopt the right kind of education, one that will develop a more wholesome emotional life, and an integrated, Self-controlled personality.

"NATURISM"

WHAT we call "Nature" is a living organism which has a message for all creatures who live on the surface of the globe. Plants, animals, men, are all influenced by Nature. But we men have not realized yet how great an aid Nature can be to us, for our health and happiness.

When we understand that Nature has a message of life for us, we shall understand also that pure food, sunshine, the open air, the cleansing effects of water, a healthy body through exercise, all these reformed ways of living not only give us better health of body, but also greater power to the mind to understand, and to the heart to feel. "Naturism" is an attempt on our part to come nearer to Nature. On her part, "Nature" which is, as Goethe said, "the Garment of God," will release in us new faculties of body, mind, heart and intuition.

C. J.

THE YOGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

(Continued from p. 676 of Vol. LV, Part 2)

नाभिचक्रे कायव्यूहज्ञानम् ॥ २९ ॥

29. On the Navel-wheel, knowledge of the Build of the Body.

The Navel-wheel is the "Umbilical Cakra" showing ten undulations, alternately red and green in colour. This "Cakra" is the gastric centre in the Etheric Body of man. The green-coloured stream of Prāṇa-atoms proceeding from the "Splenic Cakra" passes through this "Cakra" to the abdominal organs, and carries on the functions of assimilation of food and elimination of waste products, in the human body. Hence, Samyama on this "Cakra" enables the Yogi to understand how the body is built up and maintained, without resort to dissection or vivisection, one of the most cruel practices indulged in by the modern scientist out of his inordinate greed for knowledge. The Umbilical Vortex is "the gateway" of emotions on the side of Hate. The stimulation of this "Cakra" generates vague astral impressions in the physical consciousness.

हृदये चित्तसंवित् ॥ ३० ॥

30. On the Heart, Mental Consciousness.

Samyama on the "Cardiac Cakra" shifts the Centre of

Consciousness to the Mental Body and puts the Yogi in touch with the contents of his own mind as well as of others. This "Samyama" also enables the Yogi to feel actually the pleasures and pains of other beings as his own. The "Cardiac Cakra" is a vortex of golden colour, presenting twelve undulations, situated on the surface of the Etheric Body, in front of the Heart. The yellow-coloured stream of Prāṇa-atoms proceeding from the "Splenic Cakra" enters the "Cardiac Cakra" and impels the heart. Thence it rushes up to the central secondary vortex of the "Coronal Cakra," and floods the upper parts of the brain. This stream of Prāṇa-atoms is technically known as the "Prāṇa" current. There is a sympathetic relation between the "Cardiac Cakra" and the Sun. The solar energy shooting out of the body in seven cones when the Gāyatri is uttered probably proceeds out of the "Cardiac Cakra," and stimulates the hearts of people in the neighbourhood.

कूर्मनाड्यां स्थैर्यम् ॥ ३१ ॥

31. On "Kūrmanāḍi," steadiness.

Kūrmanāḍi may probably be the "Cardiac Plexus" connected with the sympathetic nervous system in the human body.

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥ ३२ ॥

32. In the pharynx, freedom from hunger and thirst.

It seems highly probable that the thyroid gland must be meant here by Patañjali. It is a fact known to natural science that the thyroid gland in hibernating insects is of abnormal size. Or, it may be that the "Pharyngeal Cakra," which controls the peristalsis of the œsophagus or the gullet, is meant. The "Pharyngeal Cakra" is a vortex just in front of the throat, in the Etheric Body of man, exhibiting sixteen undulations gleaming like a lake lit by the rays of the moon. The blue-and-violet streams of Prāṇa-atoms flow into it from the "Splenic Cakra". The blue stream divides itself there into two streams—the light-blue and the dark-blue. Part of the light-blue stream remains in the "Pharyngeal Cakra," the other part proceeding to impel the medulla oblongata in which the Cardiac, the Respiratory and the Vocal centres are situated. The dark-blue stream passes up and distributes itself in the lower parts of the brain. The violet stream ascends and floods the outer fringe of the "Coronal Cakra" at the top of the head. This triple stream of Prāṇa-atoms is known as *Udāna*, the upgoing stream. The vivifying of the "Pharyngeal Cakra" promotes "Clairaudience" or divine hearing.

प्रवृत्त्यालोकन्यासात्सूक्ष्मव्यव-

हितविप्रकृष्टज्ञानम् ॥ ३३ ॥

33. From the employment (of the organ) of Clairvoyance,

knowledge of (things) minute, obscure or remote.

This wonderful organ of clear vision occupies a position in the Etheric Body of man opposite the point between the eyebrows. The organ consists of a tiny snake-like tendril of etheric matter which projects from the centre of the "Frontal Cakra" between the eyebrows, when the Yogi wants to exercise his higher vision. At the fore-end of this tendril is a "mouth," into which the Yogi fits an ultimate atom with all its seven sets of spirillæ completely opened and in full working order, which serves as an "eye" or "lens" which can be adjusted to any range and power, thus enabling the Yogi to observe the details of objects either large or small, near or far off—the atom vibrating with inconceivable rapidity between the object and the observer, transmitting the vibrations of the object into the consciousness of the Yogi. The corresponding organ in the Causal Body of man includes within itself the powers of all the sense-organs. The "Frontal Cakra" from the centre of which this tendril projects is a "whirl" half rose and half blue in colour, showing ninety-six tiny ripples or undulations. It is connected with the pituitary body in the brain, an organ which will in future form the link between the physical and the astral consciousness in man as evolution proceeds.

मूर्द्धज्योतिषि सिद्धदर्शनम् ॥ ३४ ॥

34. On the Light at the top of the head, glimpse of "the Attained" [Perfect Men].

This Light is of the central vortex of the "Coronal Cakra" at the top of the head, where the occipital, the parietal and the frontal bones of the cranium meet. The "Coronal Cakra" is "a whirl" showing nine hundred and sixty undulations reflecting all the prismatic colours though dominantly violet. It has a secondary vortex at its centre, of twelve undulations, shining with a white light tinged with gold. It is connected with the pituitary body in most people, but with the pineal gland in some. The pineal gland will develop into the organ of thought-transference in future generations of mankind, though at present it remains as the retreated remnant of the single eye which was in the middle of the forehead of the ancient hyperborean race. When the pineal gland is thrilled into activity by intense concentration, a sensation similar to the creeping of an ant within the brain will be felt. Thoughts may be transmitted from one pineal gland to another physically through the ether, as in wireless telegraphy, or mentally from one Mental Body to another through the Mental Plane and via the Astral Bodies.

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च

चित्तस्य परशरीरवेशः ॥ ३५ ॥

35. From the loosening of the causes of bondage (between the Physical Body and the Mind) and

from the knowledge of (leaving the Physical Body and) moving in the higher planes, (occurs) the entry of the Mind into another body.

The enlivening of the "Coronal Cakra" by the awakened "Kuṇḍalinī" enables the Yogi to leave and re-enter his Physical Body at will without any break in his consciousness. He can also enter into another body when the Karma of its owner no longer requires it; but this is a rare occurrence. He may also temporarily make use of the Physical Body of a living person who can step out of the body at will.

उदानजयाज्जलपंककण्टका-

दिष्वसङ्ग उत्क्रान्तिश्च ॥ ३६ ॥

36. From the conquest of Udāna [Upward-going Prāṇa],—non-contact with water, mud, thorns, etc., and levitation.

How gravity is overcome by the conquest of the upward-going Prāṇa is not clear. It must be due to the control of etheric currents.

समानजयात्प्रज्वलनम् ॥ ३७ ॥

37. From the conquest of Samāna [the equalizing Prāṇa], Effulgence.

Samāna is the Prāṇa-current which carries on the gastric functions of assimilation of food and elimination of waste products. (See Aphorism III, 29.) The mastery of "Samāna" brings about blooming health of the body.

(To be continued)

THE THREE VITAL HEALTHS

By G. S. A.

THERE are three vital healths upon which the virility both of individuals and nations depends. They are Physical Health, Emotional Health and Mental Health. Not one of them is independent of the rest. Each is dependent upon the other two for its own strength and purity, and all three together constitute the truly healthy individual and the truly healthy nation.

Upon what does physical health depend? Upon treating the physical body as friend and servant, and not as tyrant and master. The body is entitled to clean food, restful sleep and invigorating exercise. Clean food means palatable food, well-balanced food, enough but not too much nor too little food, painless food, food at regular intervals. By painless food I mean food which involves in its production a minimum of pain, whether to persons or to creatures. Flesh-food is pain-ridden, however much humanitarian killers, so-called, are used. When we eat flesh we eat pain, and lay within ourselves the foundations of unhealthiness. We cannot inflict pain without ourselves sharing it. Hence, when animals suffer because we kill them for food, we have to share the suffering sooner or later.

Restful sleep means enough but not too much sleep, sleep as far as possible taken in the open air with head to the north and feet to the

south, sleep into which a body slips easily being neither over-tired nor over-fed, sleep which is continuous and withdraws to leave the body keen and alert.

Invigorating exercise means exercise which strengthens each part of the body, so as to cause it to be a better channel both for the emotions and for the mind. There must be neither too much exercise nor too little, but exercise which gives life and enables the individual to use his body in all reasonable ways without being reminded of it by some defect in functioning. All exercises of the body must add to refinement and lessen grossness. Exercise must make the body more beautiful, in increasing degree the mirror of the soul.

Upon what does emotional health depend? Upon the unselfish nature of our feelings and emotions. No one is healthy who is selfish. No one is healthy who is miserly. No one is healthy whose feelings and emotions are often in a state of swirl, are frequently tinged by the red of irritability or of anger, or by the black of hatred. No one is healthy whose feelings and emotions are tinged by the grey of hopelessness and of despair. And as are the emotions, so is the body. Many diseases of the body are reflections of diseases of the feelings and of the emotions. Ills which are bred in the feelings often come out in

the body. Feelings and emotions must be steady, rhythmic, altruistic, co-operative, generous, understanding.

Upon what does mental health depend? Upon calmness of mind, depth of mind, cool judgment of mind, and upon a number of qualities with which the emotions are also concerned—freedom from selfish pride, freedom from prejudice, freedom from exaggeration. An unhealthy mind leads to unhealthy emotions and to an unhealthy body. Disease is dis-ease, be it in mind, emotions, or body itself. The body must be fed with healthy thoughts and feelings as well as with healthy food. And no less must mind and feelings be fed with healthy physical food—food which is clean, not unduly stimulating, building vitality rather than fat. Hence, a book on health should concern itself with healthy mind food, with healthy food for the emotions and feelings as well as with the ordinary physical food diet. A physical diet may be perfect in its constituent elements

and in its amount and times at which taken; but its value will largely be wasted unless the other elements of the individual are fed no less carefully and scientifically. A healthy body requires a healthy mind, no less than a healthy mind requires a healthy body.

As for national development, a nation is only an individual writ large, and that which is healthy for the individual is healthy for the nation. Patriotism is good food for the bodies which seek the well-being of the larger self in which they dwell; not aggressive patriotism, not a love of country which in reality is largely hatred for some other country, not a narrow patriotism from which there is no outlet for an international spirit. Religious tolerance is good food no less. And a spirit of civic service.

If the individual be right, the nation will be right; but until the individual is right, the nation cannot be right; until and unless the individual is healthy the nation cannot be healthy.

AN excess of light blinds the human eye.
 AN excess of noise ruins the ear.
 AN excess of condiments deadens the taste.

Tao Teh King



“WORK TOGETHER IN HARMONY”

“The first direct message from the Masters Themselves sent through me to the Society as a whole.”—COLONEL H. S. OLCOTT. (THE THEOSOPHIST, February, 1907, p. 388.)

LET those who believe in our existence, and that we are behind the Theosophical Movement, also that we shall continue to employ it as an agency for the uplifting of mankind, know, that we are sometimes forced to employ imperfect instruments (because of the lack of perfect ones) for our work; therefore cease from such turmoil and strife, and from causing such disturbance in the Unity of Brotherhood, and thus weakening its strength; but instead, work together in harmony, to fit yourselves to be useful instruments to aid us, instead of impeding our work. We who are behind the Theosophical Movement are powerless, sometimes, to prevent the checks and disturbances that must unavoidably arise, because of the Karma of individual members; but you can aid us much by refusing to take part in such disturbances, and by living true to the highest possible ideals of Theosophy. Should any event bring forth seeming injustice, have faith in the Law, that never fails to adjust matters. Cease rushing headlong into strife, or taking part in dissensions! Hold together in brotherly love, since you are part of the great Universal Self. Are you not striving against yourselves? Are not your brother's sins your own? Peace! Trust in us.

THE COUNT DE SAINT GERMAIN: WHO HE WAS

BY A. J. HAMERSTER

I. THE REIGNING HOUSE OF RÁKOCZI

THE following pages constitute an attempt to solve, along lines of strict historical research, and reasonable conjecture, the identity of the Count de Saint Germain, as well as to do away with all unwarranted and contradictory hypotheses in this respect. Among all the suppositions concerning the Count's parentage, none deserves to be followed up seriously by the historian, except the one that he was a hereditary Prince Rákoczi of Transylvania. It was the only one to which he himself laid claim, and for which there is at least some support. The others are all mere speculations, ill or well meant, without any direct or circumstantial proof. As to the Count being descended from the princely family of the Rákoczis, there are, so far as I know, some four or five different hypotheses current.

I. Some students in Hungary, I am told, hold him to be Prince Francis II Leopold (1676-1735). But there is not a scrap of evidence to be found in favour of this view. On the contrary, all that is known from history, and even from what purports to be the Count's own indications, goes directly against it, as we shall see hereafter.

II. The same may be said of his identification with either of the two historically known sons of the former, namely Joseph (1700-1738) and George (1701-1756). The latter was the opinion of Hezekiel,¹ the former of Oettinger.² And Mrs. Cooper-Oakley is also made responsible for it,³ erroneously however. She accepts hypothesis III.⁴

III. Besides Joseph and George, Francis II had a third son, not recognized by orthodox history, at any rate not as having attained to mature age. It is this son, on whom the identity of the Count can only be fastened, without coming in direct conflict with history. But here also, there are two different hypotheses, the one assuming that he is the son of a supposed first marriage of Francis II with a Thököly Princess; the other that he was indeed older than Joseph and George, but born of the same mother, namely the Princess Charlotte Amalia of Hesse Rheinfels. For the existence of the supposed first marriage with a Thököly Princess, there is not a shadow of proof, except the one single utterance, ascribed to the Count himself, which however, in my opinion, is based on a misunderstanding, as we shall in due course consider more closely.

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

The marriage with the Princess of Hesse Rheinfels, on the other hand, is an historical fact, as is the birth of a son of this marriage, older than Joseph and George. From the appended genealogical table of the reigning house of Rákoczi, we may see that this child was born on 28 May, 1696, and christened Leopold George, presumably after the Emperors of Austria and his own forefathers, the former probably as a demonstration of loyalty, however conventional, to the Austrian Suzerain. The child was reported to have died in 1700, when not quite four years old.⁵

Now, the hypothesis I have to offer is that this eldest son did not die, but was only rumoured as being deceased, in order to protect the heir-apparent of the Rákoczis from the machinations of the Imperial Power, to which the father had been a lifelong victim, and was generally believed to have nearly fallen a prey through poison when about twelve years old,⁶ and from which his younger brothers eventually suffered such grievous injury in their fortune and freedom.

There is evidence from another source that Francis II had a third son who reached maturity. Mrs. Cooper-Oakley informs us that in an old chronicle,

we find the will of the late Prince Francis Leopold Rákoczi, in which both his sons are mentioned who have been already named [Joseph and George], and also a third son. It also states that Louis XIV had bought landed property for this Prince Rákoczi from the Polish Queen Maria, the rents of which property were invested by the order of the King of France in the Hotel de Ville in Paris. We also find that considerable legacies

were left which were to be demanded from the Crown of France. The executors of this will were the Duc de Bourbon, the Duc de Maine and the Comte Charleroi and Toulouse. To their care Prince Rákoczi committed his third son, to whom he also left a large legacy and other rights on this valuable property.⁷

I have not yet been able to verify these statements from the original, but I hope still to do so with the help of one or other of our German brethren, who might get access to these old chronicles.⁸ For the time being we will accept them as exact.

From the nature of the case, it is only natural to expect no other direct evidence for the Count's being born a Prince Rákoczi, than his own testimony. It is a noteworthy fact that this claim of a princely parentage was made by him, more or less openly, in Germany only, and among German peers. This is a strong point in favour of their genuineness. In no other country does he seem to have lifted the veil that covered his descent as far as he did there. Two reasons, among others, may have led him to refrain from it. Probably it was among the German nobility only, because of their proximity to his native land, and of his blood-tie with them, that he could hope for more sympathy and understanding of the family and political relationships that had hemmed him in all his life. For one who stood above all parties, above all narrow nationalist feelings, who strove for the well-being of all the nations of Europe, indeed of all humanity, his connection with a house that was considered by one of the great Political Powers as a rebel house,

GENEALOGICAL TABLE OF THE REIGNING HOUSE OF RÁKOCZI

GEORGE I *m.* Suzanne Lorántffy
b. 1591
d. 1648

GEORGE II *m.* Sophia Báthory
b. 1615
d. 1660

FRANCIS I. *m.* 1-3-1666 Helen Zrinyi *rm.* 15-6-1682 Emeric Thököly
d. 8-7-1676 *d.* 18-2-1703 *d.* 13-9-1705

GEORGE III
b. & d. 1667

Julianna
b. 1672
m. 24-6-1691
 Ferdinand Gobert
 d'Aspremont Linden,
 Count von Reckheim
son b. 1694

FRANCIS LEOPOLD II *m.*
b. 27-3-1676
d. 8-4-1735

26-9-1694 Charlotte
 Amalia of Hesse Rheinfels
b. 1678
d. 18-2-1722

LEOPOLD GEORGE
b. 28-5-1696
d. 1700 (?)

Charlotte
b. & d. c. 1698

Joseph,
 Marquis of San Marco
b. 18-8-1700
d. 10-11-1738
m. 1735 Marie Josépha
 Contentière *d.* 3-7-1780
daughter Josépha Charlotte
b. 11-12-1736

George, . . .
 Marquis of Santa Elisabetta
b. 8-8-1701 *d.* 21-6-1756
m. Marquise de Béthune
rm. Marguérite Suzanne de
 Bois l'Isle

b. born, *d.* died, *m.* married, *rm.* remarried, *c.* circa

was of course a serious handicap in this mistrusting world, and must have greatly impeded the freedom of his actions and professions. And this may explain also why these revelations concerning his birth were only made within the last ten years of his public appearance on the stage of this world, in fact between 1774 and 1784, when his mother and his father, and his brothers, had long been dead, and Hungary had long since lost its independence to Austria, and had calmly settled down under the foreign regime. What others construe as a low-motived reason, namely that the Count waited so long with his revelations in order that no living member of his pretended family might gainsay him,⁹ I rather read as a desire to avoid political entanglements that had hampered him so much in his humanitarian work in the past. Besides, if only fear for contradiction withheld him from making these revelations, there was no need for his waiting till the end of his public life, even till twenty years had elapsed since the death of the last member of his family, his youngest brother George (d. 1756). This also constitutes a very strong point in favour of the truth of the story of his descent.

There are three different, and as far as we can judge, independent channels, along which the Count's claim, of having Francis II for his father, has come down to us. In their chronological order they are the following :

I. A report by von Gemmingen, Minister of State of the principedom of Anspach and Bayreuth. In

this report, describing from the writer's personal knowledge the principal events of the Count's stay at Schwabach and Triesdorf from 1774 to 1776, we read that the Count

confided to the Markgraf [of Anspach] that the name Tzarogy [under which the Count was known] was a transposed and assumed name, that his real name was Ragotzy,¹⁰ and that he was the sole descendant¹¹ of the late exiled Prince Rákoczi of Transylvania, of the time of the Emperor Leopold.¹²

II. A letter from von Alvensleben, the Prussian Ambassador at Dresden, dated from that town, 25 June, 1777, to his king, Frederic the Great. It was to Dresden that the Count had gone after his leaving Schwabach.

He calls himself Rákoczi, [von Alvensleben writes], and to show his special confidence in me, he told me also that he had two brothers, who, however, were of such a low disposition and so little high-minded, that they had submitted to their unhappy fate. He, on the other hand, had at some time taken the name of *Saint Germain*, which means: "The Holy Brother."¹³

III. The Memoirs of Prince Charles of Hesse, with whom the Count had intimate intercourse during his five years' stay at Eckernförde.

He told me, [we read], that he was 88 years old when he came here [1779]. When he died [1784] he was 92 or 93. He said that he was the son of Prince Rákoczi of Transylvania by his first wife, a Thököly. He was placed under the care of the last Medicis, who made him sleep while still a child in his own room. When he heard that his two brothers, sons of the Princess of Hesse [Rheinfels] Wahnfried or Rothenburg, if I do not err, had surrendered themselves to the Emperor Charles VI,¹⁴ and, after the Emperor and the Empress,

had received the titles of San Carlo and Santa Elisabetta, he said to himself: "Very well, I will call myself Sanctus Germanus, the Holy Brother".¹⁶

Of these three different accounts, that by the Prince of Hesse gives more details, but is unfortunately in some points inaccurate. As said before, there is nothing known of a first marriage of Francis with a Thököly Princess. The Prince probably mixed the story up with the second marriage of Francis' mother, Helen Zrinyi, with a Thököly Prince, Emeric, also styled "the King of the Kouroucz".¹⁶ There is not much room in Francis' life for such a first marriage and the birth of a child thereof. On 3 April, 1688, when 12 years old, he arrived at the Jesuit College at Neuhaus, where, separated from his mother and other relations,—even his old and faithful Hungarian tutor was taken away from him and sent back to Hungary,—he was brought up under the close supervision of the Jesuit Fathers, who reared him for five years in forgetfulness of the language and the traditions of his country, and even tried, though in vain, to make a monk of him.¹⁷ When he left Neuhaus in the early spring of 1693, he was 17 years old, and had lost the knowledge of Hungarian. Immediately on his return into society, the Count d'Aspremont, who had married his sister Julianna, and had assumed a sort of guardianship over his young brother-in-law, pointed out to him that his first duty was to marry, and he proposed as fiancée the Duchess Magdalen of Brunswick. The young Prince was found willing, but there was some delay in getting

the Emperor's consent, and meanwhile Francis travelled into Italy. He passed the winter of 1693-1694 in Rome, where he received news of the death of his betrothed-to-be. Though he had never seen her, he was deeply moved by the fateful news. On his return to Vienna in February, 1694, his brother-in-law obtained from the Emperor the declaration of Francis' majority (6 March). In Vienna he became enamoured of his brother-in-law's niece, daughter of the Countess d'Althan. But the Count d'Aspremont, who was wholly disinterested and only thinking of Francis' future, persuaded him to sacrifice his personal affections to the interests of his country by seeking a consort among the princely families. Francis consented, and soon a new marriage was arranged with Charlotte Amalia, the eldest daughter of the Duke Charles of Hesse Rheinfels. The family was of French origin (7th century), and, through one of the maternal ancestors also of Hungarian extraction (13th century), as well as allied to the royal house of England through Charlotte's grandmother. After the marriage was celebrated (26 September), while the young couple were still on their honeymoon, Francis received the stunning news that his first fiancée was still alive. The ugly lie of her death had been spread by the Court of Vienna, because his betrothal to the Duchess of Brunswick did not please the Empress, whose niece she was.¹⁸

In the face of these facts it is difficult, if not altogether impossible, to maintain that the Count was born of a Thököly Princess. But

there is more even that speaks against it, namely, a statement by Madame de Genlis that the Count's mother still lived when he was about 7 years old, whereas the conjecture of his being of Thököly descent of course implies his mother's death at or shortly after his birth. We shall consider this statement in the next instalment of this article.

SHORT BIOGRAPHICAL NOTES

The references in the footnotes are to the following books.

I. COOPER-OAKLEY. *The Comte de St. Germain*. The Secret of Kings. A Monograph. Milano, 1912, pp. 284.

The beginnings of the book date from 1897 when parts of it appeared in the form of articles in *THE THEOSOPHIST*; a second edition was published by the T. P. H. in London in 1927. The book is not any longer up to date, and lacks critical discrimination in the use of its sources of information. But we must not forget that it still excels in three things, (1) it gives a good deal of formerly unpublished documental matter from archives and libraries, (2) it is the first extensive biography of the Count, and (3) it is still the only biography to treat its specific subject with that faith and reverence due to "the greatest Oriental Adept Europe has seen during the last century" (H. P. B., *The Theosophical Glossary*).

GUSTAV BERTHOLD VOLZ. *Der Graf von Saint Germain*. Das Leben eines Alchimisten. Nach grossenteils unveröffentlichten Urkunden herausgegeben und eingeleitet. Deutsch von Friedrich von Oppelen-Bronikowski. Mit 16 Bildbeigaben. Dresden, 1923, pp. 382.

This book has the fullest collection of documental matter, though the statement that most of it is from unpublished sources is not according to fact. The references to Volz's book in the above article are only given for convenience' sake. The quotations, however, are not taken from his book, but are translated directly from

the originals. These are given below for purposes of verification, when so desired.

Though not referred to in the present article, I will mention yet another work with the same title as the former.

L. A. LANGEVELD. *Der Graf von Saint Germain*. Der abenteuerliche Fürstenerzieher des 18. Jahrhunderts. Deutsch von J. W. Schippers. Berlin-Haag 1930, pp. 311.

The writer has at one time been a collaborator of I. Cooper-Oakley in collecting some documental matter from the archives and libraries at the Hague. The book has some additional documental matter not found in Volz. But, though very interesting in its compilation of all sorts of out-of-the-way personages and events of the 18th century, it is in its speculations and assertions concerning the Count, a bizarre, fantastic and entirely unreliable guide.

EMILE HORN. *François Rákóczi II*. Prince de Transylvanie, 1676-1735. 2me Edition. Paris, 1906, pp. 438.

This book has been crowned by the Académie Française. It is the best work I know on the subject, written in a clear style, for which the French are famous, and with a human note, that makes it absorbingly interesting reading.

These few notes must for the present suffice. Not to encumber the general reader with too many details I refrain from further specifying the original sources, restricting myself to the following reproductions of the original texts, quoted above. The second one is taken from a manuscript copy in the Masonic library of the Grand Lodge of the Netherlands at the Hague.

von Gemmingen: In der Folge vertraute er dem Markgrafen, dass der Name Tzarogy ein zersetzter angenommener Name sey, dass er eigentlich Ragotzy heisse, und als letzter Sprosse von dem, unter Kaiser Leopold geäch teten siebenbürgischen Fürsten Ragotzy abstamme.

von Alvensleben: Er nannte sich Fürst Rákoczzy, und zum Beweise seines besonderen Vertrauens sagte er mir noch, que puisqu'il avait deux frères, qui avaient eu tant de bassesse et si peu d'ame que de soumettre à leur mauvais sort, il avait pris dans un certain temps le nom de

St. Germain, ce qui voulait dire le Saint des frères.

Charles of Hesse: Il me dit qu'il était âgé de quatre-vingt-huit ans, lorsqu'il vint ici. Il en avait quatre-vingt-douze ou treize, lorsqu'il mourut. Il me disait être fils du prince Rágozky de la Transylvanie et de sa première épouse, une Tékély. Il fut mis sous la protection du dernier Médicis, qui le faisait coucher comme

enfant dans sa propre chambre. Lorsqu'il apprit que ses deux frères, fils de la princesse de Hesse-Rheinfels ou Rothenburg, si je ne me trompe, s'étaient soumis à l'empereur Charles VI et avaient reçu les noms de Saint-Charles et de Sainte-Elisabeth, d'après l'empereur et l'impératrice, il se dit: "Eh bien! je me nommerai *Sanctus Germanus*, le saint Frère!"

(To be continued)

¹ Cooper-Oakley, p. 24.

² *Bibliographie Biographique Universelle*. Bruxelles 1854, 2 vol. Cf. vol. II, p. 1591, sub voce "Saint Germain".

³ THE THEOSOPHIST, January, 1934, p. 429.

⁴ Cooper-Oakley, p. 26.

⁵ Horn, p. 84.

⁶ Horn, p. 21.

⁷ Cooper-Oakley, p. 25-26.

⁸ *Genealogischer Archivarius aus den Jahren 1734 und 1736*.

⁹ Volz, p. 8.

¹⁰ The German spelling of the name Rákoczi.

¹¹ Volz (p. 296) remarks that there was still living at the time a daughter of Joseph Rákoczi, who only died in 1780. This is however based on a misunderstanding of a note in Horn (p. 421). As I read this note, it is the mother who died in 1780; when her daughter died is not mentioned. However this may be, the Count apparently means that he is the sole male descendant left in the direct line.

¹² Volz, p. 295.

¹³ Volz, p. 312.

¹⁴ The Emperor Leopold died in 1705, and was succeeded by Joseph I, who in his turn died in 1711, and was succeeded by Charles VI.

¹⁵ Volz, p. 356. Horn, p. 404, gives the title of the elder son, not as San Carlo, but as San Marco. If this is correct, then of course Prince Charles was wrong in stating that he was named after the Emperor.

¹⁶ Horn, p. 153.

¹⁷ Horn, p. 56.

¹⁸ Horn, pp. 67-79.

NOTES ON THE FIRST STANZA OF DZYĀN

By ERNEST WOOD

(Continued from p. 681 of Vol. LV, Part 2)

7. The Causes of Existence had been done away with, the Visible that was, and the Invisible that is, rested in Eternal Non-Being, the One Being.

Madame Blavatsky's first comment on this verse is to the effect that the "causes of existence" mean not merely the physical causes, but also the metaphysical causes, of which the chief is the desire to exist, which she further defines as desire for sentient life, which shows itself in everything, from an atom to a sun. We must perhaps make a distinction here between the three kinds of forms—living forms, such as man or an animal; artificial forms, such as a chair or a motor-car, made by external agency; and accidental forms or forms of decay, such as a mountain produced by upheaval and denudation, or a cloud shaped and driven by the wind. Of the last two classes of forms we cannot predicate a desire for sentient existence, though that may be present in their component parts as, for example, some crystalline molecules in the mountain, or the chemical atoms in all.

If in a man we say that the material nature is below, and the conscious nature, including desire, is above, then Madame Blavatsky's

view of the universe is that its root or origin is above, like the symbolical tree of various scriptures, with its roots above and its branches below. Now, what we find in consciousness which distinguishes it from material forms is that it produces order, building round itself the natural or living forms, and indirectly the artificial forms, whereas, when it is not present, the accidental or decadent forms take their place. This means that Madame Blavatsky affirms the production of the universe by will, through thought, and further that all beings share in that primal will and thought. This is the opposite of the widespread doctrine of determinism, which she characterizes as materialism. We are not wind-blown creatures, but essentially positive or divine life. I may, perhaps, take this opportunity to comment upon the word "divine," which is so often used in these writings. I take it as connected with the Samskrit root *div*, to shine, indicating the origin or source of light or energy. Often have the sun and the moon been taken as symbols of the divine and the material respectively, and reasonably so, since the sun shines with its own light, but the moon only with reflected light from the sun.

Most of us are well aware that there is a strong argument against this view-point of the divinity of life, brought forward by students of evolution. A study of the relics of past life on earth, as well as of the development of living forms, points to the gradual advancement or elaboration of organic structure and, along with that, the development of the reactions or expressions which we associate with consciousness. The line is traced backwards, and we can mark stages therein, descending from the human to the animal, thence to the vegetable, and back to the mysterious protoplasm which lies at the basis of all biological life. Beyond its obscurities lies the mineral-form, and then, tracing further back, the elemental substances from which all these were built. It is thus seen that man and the mineral are brothers, and from this it has been argued that man is only a more elaborate mineral, and since there can be no will in the mineral there can be none in man.

I would call this an audacious inference. When human beings look at one another they see certain reactions—the movements of the features in animation, of the limbs in motion—and also they communicate with one another by means of speech. Each one finds in himself the fact of consciousness, by direct witness, and he finds also that his own forms of expression are related to his consciousness. When he sees similar expressions in others he infers that those others are conscious also. He does not avoid the direct testimony to the presence of

consciousness in himself and, on the assumption that others are without consciousness because he does not feel it in them, infer that he himself is unconscious. If, then, man and the mineral are brothers, or if they come under one law or belong to one principle, what we ought to infer from this identity of nature is that the mineral possesses life and will, of which we have immediate testimony in our own self-conscious life. If we denied the will, we should have to deny consciousness also, which would be absurd.

If the roots of the tree of life and form are above, in will and in thought, they are in love also, so it is natural for us to expect not only order but also goodness or unity as the fount of being. Such expectation seems to be instinctive with those who are Theosophically inclined. The average Theosophist will say that he believes in karma because "there must be justice," and he prefers the doctrine of reincarnation to that of eternal hell not because he knows anything directly about either of them, but because the former is "more reasonable"—more reasonable, that is to say, in the light of his instinctive belief in goodness as more fundamental than badness, and in the principles of true human nature—freedom, love and understanding—as deeper and more permanent than accidental or cruel and selfish influences. Of course, there are evidences, if he cares to look for them, examples of the creative and the heroic tendencies in human life, which may go even as far as the sacrifice of the living form for

the sake of an idea—an operation which could hardly be of material origin. Even Sir Alfred Russel Wallace, contemporary of Darwin in the discovery of natural selection in the modification of living forms, or environmental influence in evolution, was bound to admit this super-environmental directive force. On page 339 of *The Secret Doctrine*, Madame Blavatsky says that he admits the guiding action of higher intelligences as a necessary part of the great laws which govern the material universe, and she adds that these higher intelligences are the Dhyān-Chohans of the occultist. In another place she says they fashion Cosmos out of Chaos, and constitute the collective Theos.

Behind the metaphysical causes for the existence of the universe, the chief of which is the desire which we have now been studying, lies the universal will into which we need not try to sink the string of thought, and beneath the metaphysical causes lie, as Madame Blavatsky puts it, "the secondary and subordinate powers of Nature, which anthropomorphized have been worshipped as God and gods by the common herd of every age".

The practical use of this knowledge that our roots are above should be that it saves us from mistaken dependence upon external authority for the guidance of our activity, whereby the sap, so to say, of the tree of our life is obstructed by fear of loss or hope of reward. Turning to some particular thing, instead of worshipping or serving the Self, a man separates himself from the totality. This whole question of

worshipping something which is not the whole is very decisively dealt with in the *Bṛihadāraṇyaka-Upanishad* (I, iv, 7-8). It speaks of the difference between the completeness and the incompleteness of life. It says that when speaking it is called speech, when seeing, sight, and so on. But one should not worship these things, but the Self Itself, for by this one comes to know all and attains completeness. This is dearer, it is said, than a son or wealth or any other thing, and whoever worships this will not place his happiness in any perishable object. But he who worships any other deity becomes like an animal—he is used by the Gods. Just as men are maintained by the services of animals, so men maintain the Gods—they are like animals to the Gods, as Śrī Shankarāchārya puts it. It is therefore not pleasant to the Gods that men should know the truth about their unity with Brahman, says the Upanishad, and therefore the Gods try to prevent men from obtaining knowledge of Brahman, as it is their desire that men should not be elevated above the sphere of usefulness to them, just as men prevent the tiger from taking away their cattle. Hindu thought admits that those who serve the Gods with rituals and worship may thereby reap rich rewards, for the Gods are good to those who serve them well, but on this point the authority of their scripture is emphatic, both in the Upanishadic literature and in the *Bhagavad-Gītā*.

If the aim of the Theosophist is to attain Masterhood or

Adeptship, it must involve his refusal to place his happiness in any of the products of desire. He must import into the action of each living moment the positive or divine principle, and not postpone his virtue until he has obtained "more favourable circumstances". He must go *through* every experience, and come out on the other side.

Of course there are many people who do not feel the happiness of this high endeavour. They frankly put before themselves some material object of desire, and promise themselves the higher achievement later on. One lady said that Theosophy meant very much to her because it meant that she could have a nice motor-car in her next incarnation, though probably not in this. This was not a selfish desire, because she would be more useful to humanity if she had a car. Others aim at cars, as it were, on the buddhic and nirvānic planes, or, as it might be put, at powers for the helping of the world. Of course there is absolutely no objection to enjoyment accompanying service. In fact, it ought always to do so.

(To be continued)

THE tendency of man's nature to water to flow downwards. There to good, just as all water flows

That alone would be brotherhood, because it can surely give no satisfaction to others to know that we have sacrificed ourselves on their behalf. That each should follow his own deepest desire is the important thing, and we need make no excuses to ourselves or others if we are as yet unable to prefer the "abstractions" spoken of by Madame Blavatsky to other things, although it was the very purpose of the Theosophical movement to bring men to the highest goal.

The latter part of the verse refers again to the paradox of the One Being which is Non-Being from our point of view. With the illustration of the birth of a child—that it dies, as it were to the intra-uterine life at the time of birth—Madame Blavatsky emphasizes again that what we are aiming at is something beyond all the categories of our thought. The gold-miner knows that the gold is within the quartz, though it is not perceptible to his eye. Madame Blavatsky closes her comment with a reference to the "Eye of Dangma," which we must discuss in our next instalment.

do good is like the tendency of are none but have this tendency downwards.

MENCIUS

A THEOSOPHIST'S EDUCATIONAL WORK IN DELHI

MISS LEONORA GMEINER, at the age of 47, left her home in Western Australia at the instance of a well-known Theosophist, Miss Lilian Edger, M.A., and arrived in Delhi in September, 1905, to serve India's daughters in a truly Theosophical spirit. Of her qualifications she said :

I cannot write any mystic letters after my name, but indeed if devotion, love and earnestness will in any measure make up for external wants, these I have, and would gladly give up myself to perform any service, I cannot say how and why.

She took charge of the Indra-prastha Girls' School, then a new and primary school. She lost no time in making herself acquainted with Indian modes of thought and custom and language. Under her care and guidance, the School made phenomenal progress. In 1909, the Senior Inspectress of Schools said : "*It is not too much* to say that I have seen no school in the Province to excel or even to equal it." Lady Dane (wife of the Governor of Punjab) remarked : "Nowhere have I seen girls with such gentle and pretty manners." In 1910, the Senior Inspectress of Schools wrote : "The high standard of moral and intellectual education attained . . . is entirely due to the excellence of Miss Gmeiner's teaching." In 1914, Dr. Rabindra Nath Tagore was also "struck with her method and manner of

teaching, and her spirit of devotion and noble self-sacrifice".

Miss Gmeiner has proved an experienced and successful teacher, ruling by love and disliking the very word "punishment" in the school. She has been a source of inspiration to all the workers in the cause of education. People interested in women's education—many of whom now are her ex-pupils—have often sought her advice and gone away with new ideas from her.

She has played no small part in the removal of Purdah, and in raising the marriage age of girls, with the result that out of over 600 girls (ages 5 to 24) now in the College and the two Schools which owe so much to her, there are perhaps 2 or 3 married girls. Hundreds of women of all castes and religions have learnt to love and respect her. During the last twenty-eight years many thousands of girls belonging to almost all respectable families of Delhi have had the privilege of having as their loving teacher and guru, Miss Leonora Gmeiner.

Miss Gmeiner works undefatigably with a wonderful energy and zeal even at her present advanced age of 70. Being a true Theosophist, she has invariably taught her girls to respect all the religions equally, and afforded them facilities to follow their respective religions with devotion and intelligence. In

the School and in the College, she has taught religion in its true sense.

In 1910, Miss Gmeiner began teaching English in her School with remarkable success. In 1913, three girls went up for and passed the Middle School Examination. In 1915, the Montessori system was introduced by her in the School. In 1917, Matriculation classes were added, and a boarding-house for out-station girls. In 1923, provision for teaching Physical Science and Physiology was made. In 1924, Intermediate College classes were opened. In 1931, Hindi Ratan Classes were added for the benefit of married ladies of the city; these classes have met with unique success. In 1932, a third-year class being added, the College was ready for recognition as a Degree College of the University of Delhi.

The Stri Shiksha Pracharni Sabha, which now owns the Saraswati Bhawan and successfully runs a school for the untouchables, was founded in the year 1908 under Miss Gmeiner's inspiring influence, who lent for their weekly sessions, for years and years, the premises of the Indraprastha Girls' High School.

It will not be out of place to mention that the exceedingly satisfactory results in the University or Departmental examinations gained by students of her School and College, year after year, are entirely

due to Miss Gmeiner's efforts in keeping high the standard of teaching. She has always had to work ceaselessly, and this she has done most willingly, regardless of the rest or comforts which her body needed. She has lived a very simple life, accepting only a subsistence allowance, and yet has many times managed to give donations to the Schools. She has been deeply loved by her pupils and ex-pupils, who gather round her, on 20th May each year, with joy and gratitude, to celebrate the anniversary of the School's foundation day.

Miss Gmeiner's work also includes planning, organizing and spreading interest—all very successfully—in the following: Exhibitions of needle-work, drawing and other crafts; religious dramas; cooking competitions; baby shows; girl-guiding.

In short it can be stated with confidence that the advancement of women's education in the province of Delhi is to a large measure due to the great work which the wonderful lady, Miss L. Gmeiner, has done. A Government educational officer's appreciation was expressed in 1932 as follows:

The work owes its success to the single-hearted services of Miss Gmeiner, to whom the citizens of Delhi whose daughters have been educated in this School owe a deep debt of gratitude.

And in 1933:

The work is a tribute to Miss Gmeiner's devotion.

ORCO

A LEGEND OF ST. DOULOUGH

BY THE REV. F. H. ALDHOUSE

LONG, long ago there was a Saint called Doulough the Hermit who had his cell at Balgriffin near Malahide. There was also a very bad imp called Orco who lived in a bog there. Now the imp, as imps will, persecuted the Saint with right good will; mischief was his fate. He broke the good man's cups and dishes, hid his books, made disturbances in the dark, and rode the cat about the cell, also making her swear horribly by pulling her whiskers; but imps will be imps.

Now St. Doulough was so very saintly that he never was really angry with the imp; he endured the most ill-natured tricks with a smile of amusement, or at the very worst with a sigh of resignation, and this astonished Orco very much.

"He is a very strange man," he thought. "There is little fun in teasing him. If he would only swear like the cat now . . ." But St. Doulough went on being good-natured and patient, and the imp began to have a kind of odd respect for him which did not, I am sorry to say, stop him from trying to aggravate the Saint as much as he could.

At last one day the Saint lay dying, and every demon for miles around came to have a final try to get him for their Dark Master,

but they only succeeded in bringing out the many facets of the Saint's holiness, and finally they gave up trying and left the Saint to his devotions. But Orco remained behind; he was inspired to greater badness by the evil example of his kindred, and he sat thinking of what he could do to make the Saint get impatient and cross.

Now St. Doulough had been given the last sacraments by another hermit that day.

"I shall never see you again, dear brother," St. MacCartan, the other hermit, had said. "I shall call early to-morrow, but you will then have passed to your eternal reward. Can I get anything before I go?"

"Praise God for all His goodness, how I rejoice to think I shall see Him soon!" St. Doulough had answered. "I need nothing now, my brother, except you might place a cup of water where I shall be able to reach it."

This St. MacCartan did, and after nightfall the fever burnt fiercely in St. Doulough's dying limbs, and he reached for the cup. Then Orco did a very wicked thing, even for him: he pushed the Saint's arm and all the water was spilled, but he was an imp—so that was that.

Death gives clarity of vision, and St. Doulough, who had never

seen his persecutor before, saw him clearly now. Now the Saint was a Saint, and the one thing he felt was not his loss but sorrow that one so young (for imps are juvenile devils) could be so hard-hearted.

Orco knew the Saint could see him, so he put out his tongue in mockery at him, and the Saint said: "My child, my poor child, why do you act like that? Surely, for I am dying, I have harm enough, what need of that?"

The imp answered: "Bah! old hypocrite, you will die thirsty. Why don't you curse? You want to I know."

"Indeed, my poor child, I don't want to wish you harm," the Saint said. "Even though you are an enemy of my Master, I bless you, for you are very young, and cannot know what pain and harm you can cause. May He who loves even His foes bless you, my child, and soften your heart; it is very hard for so young a person."

Then St. Doulough made the sign of the cross over Orco before he could jump out of reach. The Saint then died immediately, and Orco saw a star rise above the dead body, and float out to where many other stars joined it, and all the stars floated up to Heaven.

No one had ever blessed Orco before, and what was more, he knew that the Saint really meant it, and O wonder! was sorry for him. So strange a power has sympathy that Orco began for the first time in his demonic life to feel sorry and a little ashamed.

"Poor old man," he thought, "it was too bad to deprive him of a mouthful of water." He kept thinking that, and—remember he was a very young imp—a little moisture was in his eyes; the first tears an imp had ever shed. Now Orco became curious to know what sort of place the Saint had gone to, so he flew up to the gates of Heaven; the guardian angels were shocked to see an imp in such a place, and they chased him away many times, but though he could not peep in, he could hear the music of the spheres. He breathed the air of Paradise, and every day he grew less and less like an imp; finally his persistence and the fact that he was growing less and less impish had their effect on the guardian seraphs.

They no longer flourished their flaming swords at Orco; when they opened the gates they ceased to prevent him from seeing in, and so it was that Orco fell in love with all that he saw and heard and perceived. He became more and more like a child every day, and one day, when he was peering in, an angel said to him: "Come in, little friend, St. Doulough is asking for you every day."

"For me?" said the imp, "but I am only an imp, and I treated the gentleman with most malicious cruelty."

"You are no longer an imp," the angel answered, "because you now love good. You are a child."

Just then St. Doulough came out of the gate and, having embraced Orco, led him into Peace.

OUR COVER

BEING asked by the Editor to supplement his remarks in the "Watch-Tower" with some notes on the origin and history of our outer garment, of which the present one is as it were a lighter reincarnation,—let me first draw the attention to the left hand bottom corner of the original cover, where is to be found written: "E. Wimbridge inv(eni)t et sc-(ulpsit)," which means that the person named was the designer and engraver of the drawing. The artist had joined the Theosophical Society in New York a few months before he threw in his lot with the Founders, and sailed with them to India, where they arrived at Bombay, 16 February, 1879. The first number of THE THEOSOPHIST with the new design on its cover appeared 1 October, 1879. Wimbridge eventually left the Theosophical Society shortly after 1880.¹ But his design was carried on by THE THEOSOPHIST till October, 1885, when together with a change of size from quarto to octavo the old design was dropped. In June, 1928, as we have read in the "Watch-Tower," it was revived by the late President, but reversed in its original colouring, from white (or rather grey) on black to black on white. In August, 1932, this again was discontinued.

But of more interest than this dry chronicling of facts will be thought, I am sure, the following extract from a letter of the Master K. H. to A. P. Sinnett, received by the latter on 3 March, 1882:

Neglect not, my good Brother, the humble, the derided Journal of your Society, and mind not either its quaint, pretentious cover, nor the "heaps of manure" contained in it—to repeat the charitable, and to yourself the too familiar remark used often at Simla. But let your attention be rather drawn to the few pearls of wisdom and occult truths to be occasionally discovered under that "manure". Our own ways and manners are, perchance, as quaint and as uncouth—nay more so. Subba Row is right; he who knows aught of the ways of the Siddhas shall concur with the views expressed on the third page of his incomplete letter:² many of us would be mistaken for Madmen, by you English gentlemen. But he, who would become *a son of Wisdom can always see beneath the rugged surface*. So, with the poor old Journal. Behold, its mystically bumptious clothing!, its numerous blemishes and literary defects, and withal, that cover the most perfect symbol of its contents: the main portion of its original ground, thickly veiled, all smutty and as black as night, through which peep out grey dots, and lines, and words, and even—sentences. To the truly wise those breaks of grey, may suggest an allegory full of meaning, such as *the streaks of twilight, upon the Eastern sky, at morning's early dawn*, after a night of intense darkness; the aurora of a more "spiritually intellectual" cycle. And who knows,

¹ A reproduction of the old cover as well as a couple of photographs of Wimbridge, with some biographical details, are to be found in *The Golden Book of Theosophy*, pp. 33, 44, 48, 57.

² Some such letter like the one printed on p. 458 of *The Mahatma Letters*, treating of A. P. Sinnett's instruction in occult science, which was hindered by his "qualified" assent to the ancient rules. Probably the letter has not come down to us.

how many of those, who, undismayed by its unprepossessing appearance, the hideous intricacies of its style, and the other many failures of the unpopular magazine, will keep on tearing its pages, may find themselves rewarded some day for their perseverance! Illuminated sentences may gleam out upon them, at some time or other, shedding a bright light upon some old puzzling problems. Yourself, some fine morning, while pouring over its crooked columns with the sharpened wits of a well rested brain, peering into what you now view as hazy, impalpable speculations, having only the consistency of vapour,—yourself you may, perchance, perceive in them the unexpected solution of an old, blurred, forgotten “dream” of yours, which once recalled will impress itself in an indelible image upon your outer from your inner memory, to never fade out from it again. All this is possible and may happen; for *our ways are the ways of “Madmen”*.¹

I have quoted this passage in full because of the important lessons it teaches to the would-be occultist. Take for one the first

sentence in italics, which gives what should be the life-maxim of every Theosophist,—“a son of Wisdom can always see beneath the rugged surface”. Is not the “unprepossessing appearance” often met with in life by seekers after truth, as a test and a trial, to scare away profane curiosity, safeguarding the holy secret for the worthy of deeper insight! Is not “manure” the fertilizer of the soil, preparing the field for the true seed of wisdom, and promising in due time a plentiful harvest! Do not let yourself be frightened then by the harsh words of others who judge according to outer semblance only, but rather contemplate within yourself “the streaks of twilight upon the Eastern sky, at morning’s early dawn,” heralded by our Journal, and backed by Them, whose “ways are the ways of Madmen”.

A. J. HAMERSTER

“THE SECRET DOCTRINE”

OUR author’s work is a wild paradise, where if we cannot see all the beauties so distinctly as in an ordered garden, it is only because the number of them is infinitely great. It is like a copious nursery which contains the seeds and first productions of every kind, out of which those who followed him have but selected some particular plants, each according to his fancy, to cultivate and beautify. If some things are too luxuriant, it is owing to the richness of the soil; and if others are not arrived to perfection or maturity, it is only because they are overrun and oppressed by those of a stronger nature.

ALEXANDER POPE on Homer’s

Iliad, perfectly fitting also

The Secret Doctrine.

¹ *The Mahatma Letters*, p. 278. The italics are mine.

THE THEOSOPHICAL MACHINE

[Under the above title I want month by month to print constructive suggestions regarding improvements in the propaganda work of the Society as a whole, in Lodge activities, and in other ways and means of reaching the outer world more effectively. This section will thus become, I hope, a kind of Schemes-Exchange, in which members may place at the disposal of their fellow-workers schemes which have made good. I shall be very grateful for contributions from all parts of the world, setting forth ideas which have brought increased membership, a wider interest in Theosophy, and a recognition of the Society, or Section, or Lodge, as a force for constructive goodwill and brotherhood.—ED.]

THE VALUE OF DOOR-TO-DOOR PROPAGANDA

By H. L. S. WILKINSON

To anyone who hungers to serve his fellows, but is at a loss how to do it effectively, there is no better way than the door-to-door propaganda of some good and useful cause. All that is wanted is a good stock of free leaflets, possessing "punch," a receipt-book for subscriptions, plenty of good humour and a cheerful countenance, a neat suit of clothes or dress, a stock of courage and confidence, plenty of the small change of wisdom, and—*voilà tout!* It may be said that these invaluable psychological qualities are not found in everybody, and are not easily acquired by shy people. True! but shyness is no insuperable barrier; it is a mere matter of practice. Confidence comes, and when it comes, along with it come zest, joy, the spirit of adventure, and something even more wonderful, the consciousness of tapping the secret sources of the One Life immanent in one's neighbours. One begins to feel the public pulse! Not like a star singer or actor, but in a truer, more wonderful and intimate way.

Publicity by lecturing has the one great drawback that it is very hard to get together an audience of unconverted people—and we *don't want* the converted! It is waste of money and effort to preach to the converted. We want to gain the ear of the great, strange public outside the walls of our particular hall or platform. A man, who will listen to me and

then attack me and criticize me violently, is of far more use to me than the most sympathetic audience of people who "knew it all before". I can generally draw his ammunition and disarm his ferocity, and we can agree to differ and part friends, which after all is something gained!

But there is no question that to beard an Englishman (or Englishwoman) in his (or her) castle is something of an ordeal. The terrifying legend on the gate to "Beware of the Dog," and "No Hawkers or Circulars," is apt to frighten one like a fortification of heavy guns and barbed wire, and when you have got past the dog, and convinced the maid that you are neither a "hawker" nor a "circular," you have to begin the more arduous task of explaining your errand, and getting her to deliver your message to her master or mistress. Here comes in the value of your fashionable clothes and your leaflets possessing punch! With these invaluable aids, explanation becomes fairly easy. But it is necessary to make two visits: the first to lodge your appeal, the second, a day or two later, to reap the results. For this purpose you must carry a note-book, and note down the number of the house, position of bell, and so on. The appealing leaflet should be inside an envelope subscribed: "We are calling again for your answer." The rest is easy. You call again in a couple

of days, and either rope in a subscriber or pocket your "No, thank you!" with a good grace. Perhaps you will meet with a waverer, and can lodge some telling arguments to make him waver still more, or perhaps succumb! You pocket his subscription and depart with a cheering message. There are so many of these waverers! They need to be told that it is better to do something, even if mistaken, than to do *nothing*. The times are critical, and he who hesitates shares the fate of Lot's wife.

The above experience was gained by the writer in circulating a most telling pamphlet, and an equally telling leaflet, for the League of Nations Union in Brighton and Hove. Needless to say, the envelope was *not* put into the occupant's letter-box and just left! The maid was rung up and duly enlisted, and the envelope put into her hands, with the intimation that we would call again. The result was a harvest of new members for the L. N. U. recruited from willing sympathizers who simply needed to be asked. Evidently, even in this well-known cause, there is an opening for door-to-door publicity. The writer found quite five per cent of the Hove population only "waiting to be asked". People will not ordinarily make the effort required to hunt up the Secretary's address and send the subscription! This is why apparently, in all ages, the harvest is plenteous but the labourers few. People discover, when you approach them in this way, that you are in deadly earnest about something which is evidently worth looking into. This itself is half way to winning the battle. A lecturer on a platform is not so equipped at the start-off.

The question arises as to whether this method of publicity might not be more made use of in the Theosophical Society for disseminating the Ancient Wisdom. We have had a surfeit of lectures, but still vast numbers of the public remain who have never heard about Theosophy. How can we approach them? I venture to think that the door-to-door method

would achieve the needed result. But a great deal depends on devising the most telling form of leaflet for popular appeal. One must decide first of all which of our teachings is most likely to possess the most popular appeal. One would be inclined to rule out Reincarnation and Karma to start with, and begin with Life after Death, showing how some of our members have arrived at absolute certainty by developing the power to leave the body in full consciousness. Then we might describe the great Adepts, and how their existence is gradually becoming known to the world; their wonderful powers, and their teaching with regard to the past and future of the human race. Then the One Life in which we all live and move, showing how little Science guesses of its existence when it divides off living matter and dead matter; and so on, keeping Reincarnation and Karma and the Path of Perfection for afterwards. What to put into our principal appealing leaflet, and how to word it, would need careful consideration. These leaflets, with an advertisement of the local Lodge, address of Secretary, times of lectures, etc., should be left at the first visit with a promise to call again and discuss matters more fully to those interested. We might explain that we think Theosophy meets the world's greatest need, and that we are anxious to spread its knowledge and increase the membership of our Lodges and the audiences at our lectures.

Propaganda of this sort by a few earnest members bent on getting the ear of the public and explaining our message, would doubtless work wonders, though it may be many years before Theosophy really rivals Spiritualism and other cults in popular appeal. Nevertheless, though the appeal be to the few, the effect will be all the more potent, for we know it will have the irresistible backing of the Masters. Doubtless, there are already many Lodges in the different Sections doing with success what we have here described,

ENTRE NOUS

THE Watch-Tower is not, perhaps, quite the place for the more informal talks I desire to have with readers of THE THEOSOPHIST. So I have decided to make the innovation of "Entre Nous," and I hope it will prove profitable alike to THE THEOSOPHIST and to its reading clientele.

A WORLD SURVEY

I am very anxious that THE THEOSOPHIST should be able to make, month by month, a comprehensive survey of movements in every country tending in the direction of increasing wisdom, increasing happiness, increasing brotherhood, increasing freedom. I wish to record the work of activities which combat wrong and stand unflinchingly for right. I specially wish to have news of Youth Movements, and of the efforts which are being made to promote culture and refinement and to banish ugliness—through the Arts, through Music, through Craftsmanship. I should like to record fraternizations among religions and peoples; and I particularly hope to be able to describe acts of great heroism, self-sacrifice, and other signs of a King entering into increasing sway over his lower selves. Among these must be included records of animal heroism and sacrifice.

In brief, I should like to have available for publication world-wide evidence of activity outside our own Society under our three great Objects. I also want, of course, reports of such activities within the Society. In fact I hope to devote a special section of THE THEOSOPHIST to the work of Theosophists in the outer world, and I look to our General Secretaries to organize ways and means of gaining for me the necessary information under both these heads. I am sure that in each Section there are members who have the time and the means to keep an eye on all that is going on in their respective countries, sending to me in whatever way

seems best a concentrated news-sheet containing the kind of information I want.

THE ORGANIZATION

A friend of mine in America, Mrs. Ben-Allen Samuel, has made of this work a fine art, and she sends me mail by mail a comprehensive survey of American affairs in a number of envelopes, each envelope containing cuttings on different subjects. We have Religion, Science, Industry, Youth, Leadership, The Arts, Politics Generally, President Roosevelt, National Ideals, Dictators, and so forth—all dealing with movements, activities, tendencies, and not with mere vague opinions or partisan fulminations. How Mrs. Samuel is able to do all this entirely by herself I do not know, for she is by no means in robust health. Perhaps this latter fact is the reason why. I want to receive from every country, in the briefest possible form, and if possible in French, German or English, notes on all that is going on which will be of interest to readers of THE THEOSOPHIST. Cuttings need not be sent, provided a résumé is given quoting accurately the source from which it comes. We have not so very much space available, so all news must be within the smallest possible compass. All matter should be addressed to the Editor, THE THEOSOPHIST, Adyar, Madras, India.

EXAMPLES

Let me give a few examples of what I need:

EDUCATION FOR CITIZENSHIP

A non-political, non-denominational Association for Education in Citizenship has been established in England. The Association will endeavour to provide a centre for teachers who are specially interested in the problem of preparing young people to deal with their duties as citizens of a democratic state, and in general hopes to give those who have the duty of voting clear ideals of public service and some knowledge of the complicated subjects with which they will have to deal. For information write to 61, Westminster Bridge Road, London, S. E. 1.

BROADCASTING THE VOICE OF CHRIST

The Rev. H. R. Sheppard, in collaboration with Mr. Howard Marshall, is writing a novel which has as its theme the broadcast of the voice of Christ from all B. B. C. stations.

The idea of capturing from the ether the voices of the past has entranced men since the principles of radio broadcasting became known.

Can those voices be made to speak again? Can the message of Christ, spoken by the Master Himself, be broadcast to the people of to-day?

Sir William Bragg, the scientist, says it is a dream incapable of realization.

But the idea is so attractive that the publishers have paid £1,000—a record figure for a first novel—in advance royalties for the book, which is still unfinished.

A director of the publishing firm last night said:

"In the novel a scientific instrument which can recapture voices brings to the microphone the voice of Christ."

"SPELLBOUND"

"At once every wireless station is besieged—people listen spellbound."

Sir William Bragg, told of the idea, dismissed it at once.

"Impossible," he said.

He added: "No serious scientific workers are engaged on this quest to-day. The human voice dissipates itself and is lost for ever within a few seconds of the words being uttered. How can we hope to recapture those sounds?"

The voice of the realist trailed away.

Then he mused, "But the idea of the voice of Christ being broadcast to the millions in the world to-day is striking. Perhaps it is terrifying."

A "NEW DEAL"

"The people of this country demand 'a new deal'. We believe they will respond at once to a Government that offers leadership in a war against poverty and unemployment, against overcrowding and disease."

These are the views of those representatives of politics, the churches, the universities, art and science who recently issued a plea for "Liberty and Democratic Leadership".

Now, in a further statement, bearing 143 signatures, they define its implications.

The signatories range from Dame Sybil Thorndike to Miss Margaret Bondfield; the Bishop of Birmingham to Mr. A. Pugh and Mr. John Bromley, ex-Presidents of the T. U. C.; Mr. J. J. Mallon (warden of Toynbee Hall) to Miss Maude Royden, and Barrett Brown (Principal of Ruskin College) to the Earl of Listowel.

BAN PRIVATE ARMIES

"Government by discussion must not give way to government by force," they state. "The Government should at once prohibit private armies and the wearing of political uniforms."

"The business of Government itself must be decentralized. This will involve the extension

of the powers to local authorities, the creation of public corporations to conduct public services, and the setting up of economic and industrial boards of control, responsive to public authority.

On the subject of world peace, the signatories stress the immediate need for the signing of a disarmament treaty, and emphasize Britain's peculiar responsibility to exercise leadership. They say:

"If a Disarmament Convention is ever to be signed, the British Government must accept all those provisions for the international supervision of armaments which are deemed desirable for others."

"If obligations are broken, it must press for collective action by every means available, including economic embargo before a final resort to armed co-operation."

HOUSING NEED

"The housing problem is one outstanding illustration of the need for decisive leadership at home."

"We urge the Government to pursue a much bolder expansionist credit policy under public control, and to bring idle funds into active circulation."

"The Government should stimulate consumption by the bulk purchase of surplus necessaries which now go to waste—fresh milk and meat which cannot be sold, fish dumped back into the sea, fruit and vegetables which are allowed to rot."

"Such purchases could form the basis of an organized system of distribution in kind through existing public services, as, for example, the provision of milk and fruit for school children."

CO-MASONRY

The business before the meeting of the United Grand Lodge, in London, at a recent meeting, included a motion for the exclusion of a brother who, it was reported, had attended meetings of an "irregular" body known as Co-Masons, which admits women.

It was stated that he had had an opportunity of stating his case in defence, but was not willing to give an undertaking not to attend any further such meetings.

In view of this, and of his having refused to take notice of a warning as to the probable result of his action, his expulsion had to be recommended, and Grand Lodge unanimously, and without discussion, accepted the motion.

"I have no space to give more examples, and it will be noticed that the extract entitled "A New Deal" is too long. On the other hand, the extract "Broadcasting the Voice of Christ" might well have been placed with comment in the "Watch-Tower". So the service I am asking of our members will have more than the value of contributing to the World Survey. It will provide material for the "Watch-Tower," and material too for lecturers who

desire information on various subjects, for I intend to preserve all extracts of importance, to be available for reference. Some day we must have an Adyar News Service and Press Bureau, just as we had in Australia the Australian News Service which took Theosophy to literally scores, I might even say hundreds, of newspapers, and the appreciation in which the service was held was evidenced by the hundreds of columns of extracts taken each week.

I ask that this service be arranged either fortnightly or monthly, and those responsible for the organization in each country will have to see that there is no overlapping, so that not more than one surveyor covers a particular field unless this be necessary in view of the field's importance. I am afraid I must ask that the expenses of paper, envelopes and postage be borne by those who offer their kind assistance.

A further service. I should like to have each month a review of a book outstandingly important both from the point of view of our movement and from the point of view of the general public. Great books on a variety of subjects appear from time to time, and I want reviews of them in THE THEOSOPHIST by members conversant with the subjects of which they treat. Kerensky's *The Crucifixion of Liberty*, Meinong's *Theory of Objects*, Alfred Noyes' *The Unknown God*, Spengler's *The Hour of Decision*, John Tutin's *The Atom*, E. M. G. Routh's *Sir Thomas More and His Friends*, Brian Lunn's *Martin Luther*, Merejkowski's *Jesus the Unknown*, are among the books that occur to me as I write, but of course there are many others written in languages beyond

my power to understand, reviews of which would be of great value. In fact, I should like so to organize that each month I might publish "The Book of the Month in . . ." adding the name of the country concerned. Perhaps members who know what is going on in the world of books in their respective countries could arrange with their General Secretary that I be supplied with a review from time to time. More than one review might appear each month if the importance of the book so warranted, but each review, of course from a different country and on a different book.

Still insatiable, I hope that General Secretaries will send me from time to time, apart altogether from their annual reports, news of Theosophical doings of general interest. All kinds of Theosophical activities are surely going on in every Section, and some of them of importance to members everywhere. I want to have news of these as soon as possible. For example, at the recent Convention of the English Section an important resolution was unanimously accepted by the members assembled. It ought to have received notice in THE THEOSOPHIST; but it is now too late. The testing of new ideas in the field of propaganda, interesting points from Theosophical lectures, unusual programmes of Lodges, methods of advertisement, the growing influence of our movement upon public opinion, are among the headings for periodical reports.

Our members and the general public must want THE THEOSOPHIST. I should be sorry if the circulation of the journal depended upon the sense of duty of those who subscribe to it.

THE EDITOR

THE THEOSOPHICAL FIELD

SOUTH AFRICA

(Extracts from a Letter from Mr. and Mrs. G. Hodson)

WE are convinced that a great Theosophical work yet remains to be done here. The response to the lectures has been in every way as good as that in America, whilst opportunities of addressing outside bodies have exceeded those provided in the U. S. A. I think you would have been pleased at the special gatherings for young people called together from the public lectures in Pretoria and Johannesburg. In Pretoria 150 came to the first lecture on "The Contribution of Youth to the New Age"; and 192 to the second, last Sunday morning, on "Love, Marriage and Parenthood," followed by a discussion on the possibilities of forming a Youth Movement for South Africa, several young people from Johannesburg coming over especially for this. Many of us lunched together afterwards on the lawn of the Society's premises, and continued the discussion. At Johannesburg 60 young people (in all cases limited up to the age of 30) came to a special meeting for them, and in both cities Study Groups for Theosophy have been established under capable teachers. I regret that just at this juncture we must move on to the Southern Section, but we have done all we can to consolidate our work here, especially that with the young people, amongst whom are some really fine and promising young men and women.¹

Quite an amusing correspondence has sprung up in the press, mostly from unknown contributors, suggesting that the Government engage me to tour the country in the cause of peace. This arose out of a talk on Goodwill Day here, at a celebration of the junior section of the League of Nations, the audience consisting mostly of boys and girls from 10 to 16. The Mayor and Mayoress were present, and the Administrator's wife was also on the platform. If the response from the Southern Section is as promising as that of the Transvaal, then our visit here will have been well worth while, though we find ourselves strongly wishing that we were more adequate to take advantage of the opportunities here.

South Africa is a miniature America, the four European races which have been placed in the "melting pot" being Dutch, French, German and British . . . here should be born a magnificent South African nation, a splendid contribution to the family of Peoples.

We are both keeping reasonably well, despite the most strenuous programme we have ever fulfilled. We have averaged nine lectures a week during the whole of May, and six or seven during March and April. We are just off for four days' holiday in the Kruger Game Reserve with Sir Robert Kotze and his daughter, and the President of the Pretoria Lodge and his wife.

¹ Later, they write from Durban of the formation of a "South African Youth Movement into which some hundred or more fine young people have already been drawn in the four cities of Pretoria, Johannesburg, Pietermaritzburg and Durban. Young people's Theosophical study-classes are also established. I enclose a copy of my *Testament of Youth*, printed by the Durban branch for free distribution amongst young people. Public lectures here draw some 380 people".

CORRESPONDENCE

[The Brahmavidya Lodge of the American Theosophical Society, Tampa, Florida, sends a copy of a Resolution passed by the Lodge on June 27, 1934, protesting "against the publication of such articles as 'A Warning and a Suggestion' by Ramashroy Prasad in the June number of THE THEOSOPHIST" with the following covering letter :]

WE do not in any way want you to feel that we are belittling the good work done by THE THEOSOPHIST, for there have been wonderful articles in it and we look forward to its coming each month, but it seems to us that too many semi-political articles of a more or less disparaging nature have been inculcated in the magazine.

We believe that such articles should be presented only to closed Lodges or general conventions, in bulletin form or personal addresses. The magazine would be much more useful if it contained only articles in keeping with the three Objects of the Society, articles that inspired and uplifted the members and the general public.

It is possible that the situation suggested by this gentleman may be true in certain countries or certain Lodges, but we do not believe that this atmosphere of suspicion and want of brotherly love is general in the Society as a whole, or

that there is any general withdrawing of spiritual leadership among the members of the Theosophical Society, for we have seen too many people helped and uplifted through the teachings of Theosophy as promulgated by the Adyar leadership in the past twenty years.

We realize that the individuals comprising every Lodge have to meet with character tests, which they must pass successfully to become qualified for the kind of group work that enables us to become channels of spiritual force—and sometimes we make lamentable failures; but surely we should have enough faith in human nature to know that these failures are only temporary. Why let the general public know of our failures when we have so many successes?

MAUD S. PRESSLY,
Chairman of Publicity,
Brahmavidya Lodge of the
American Theosophical Society.

THE COMING CONVENTION

THE Indian Section, Theosophical Society, have made a request to the Executive Committee to change the date of commencement of the Convention from 24th to 26th December, as it is impossible for many delegates from the north desiring to take advantage of the Christmas holidays to arrive at Adyar by 24th December.

Subject to the approval of the President, who is in personal touch with the Sections in other parts of the world, the Executive Committee have decided to recommend that the request of the Indian Section be granted. If and when the approval of the President is received, a notification announcing the change will be issued with the least possible delay.

Adyar
27-8-34.

G. SRINIVASA MURTI,
Recording Secretary, Theosophical Society.

THE ENQUIRER'S LIBRARY

[A FRIEND in South Africa placed at the disposal of one of our leading lecturers a sum of £30 for the purpose of presenting to a public library a comprehensive set of books suited to the needs of the intelligent enquirer, one who might in due course, after his preliminary study, feel disposed to take up something abstruse and occult.

The lecturer drew up the list which will be found hereunder, but would like it to be subjected to criticism and revision. It might not be a bad plan to invite our readers to suggest improvements in this £30 list, and also to suggest £5, £10 and £20 lists, or their equivalents in other currency. Often friends offer sums of money to place representative Theosophical literature in libraries, universities, hospitals, etc. And it would be very useful to have really authoritative lists for suggestion. Perhaps a £1 list might also be added. Will readers kindly oblige, and especially members who have to do with Theosophical libraries?—ED.]

Elementary General Reading

	£	s.	d.
• Theosophy Simplified. Irving S. Cooper. ...	0	2	0
• An Outline of Theosophy. C. W. Leadbeater ...	0	1	0
• Reincarnation. Irving S. Cooper ...	0	1	6
• The Riddle of Life. A. Besant ...	0	1	0
• Theosophy and World Problems. C. Jinarajadasa ...	0	2	6
• Popular Lectures on Theosophy. A Besant ...	0	2	0
• Three Manuals of Occultism. Irving S. Cooper. 2/- ...	0	6	0
• Theosophy and Modern Thought. C. Jinarajadasa ...	0	2	6
• Practical Theosophy. C. Jinarajadasa ...	0	2	0

More Advanced Works

• Theosophy Explained. P. Pavri ...	0	10	6
• A Textbook of Theosophy. C. W. Leadbeater ...	0	2	6
• The Ancient Wisdom. A. Besant. ...	0	5	0
• First Principles of Theosophy. C. Jinarajadasa ...	0	10	0
• The Key to Theosophy. H. P. Blavatsky ...	0	7	6
• The Occult World. A. P. Sinnett ...	0	4	0
• The Growth of the Soul. A. P. Sinnett ...	0	10	6
• Esoteric Buddhism. A. P. Sinnett ...	0	10	6
• Theosophical Manuals. Nos. 1—7 @ 1/6 ...	0	10	6
• The Etheric Double. Powell ...	0	7	6
• The Astral Body. Powell ...	0	10	6
• The Mental Body. Powell ...	0	12	6
• The Causal Body. Powell ...	0	15	0
• The Solar System. Powell ...	0	15	0
• Theosophy and the New Psychology. A. Besant ...	0	3	0
• Evolution and Occultism. A. Besant ...	0	4	0
• The Building of the Kosmos. A. Besant ...	0	3	0
• The Evolution of Life and Form. A. Besant ...	0	2	6
• The Ideals of Theosophy. A. Besant ...	0	2	0
• Evolution and Man's Destiny. A. Besant ...	0	2	6
• Theosophy and Life's Deeper Problems. A. Besant ...	0	1	8
• The Great Plan. A. Besant. ...	0	2	6
• The Laws of the Higher Life. A. Besant. ...	0	3	0
Leather ...	0	3	0

	£	s.	d.
• The Changing World. A. Besant	...	0	3 6
• The Fire of Creation. Van der Leeuw	...	0	7 6
• Gods in Exile. Van der Leeuw	...	0	3 6
• The Conquest of Illusion. Van der Leeuw	...	0	10 6
• The Spiritual Life. A. Besant	...	0	4 0
• At the Feet of the Master. J. Krishnamurti	...	0	5 0
• In the Outer Court. A. Besant	...	0	2 0
• The Path of Discipleship. A. Besant	...	0	2 0
• Initiation. A. Besant	...	0	2 0
• Dharma. A. Besant.	Leather	...	0 3 0
• The Three Paths. A. Besant	...	0	2 0
• The Doctrine of the Heart. A. Besant	...	0	2 0
• First Steps on the Path. Geoffrey Hodson	...	0	4 0
• Thus Have I Heard. Geoffrey Hodson	...	0	3 6
• Thoughts of the Great. G. S. Arundale	...	0	3 6
• The Bedrock of Education. G. S. Arundale	...	0	2 6
• To Those Who Mourn. C. W. Leadbeater	...	0	0 3
• The Other Side of Death. C. W. Leadbeater	...	0	15 0
• Death and After. A. Besant	...	0	2 0
• An Autobiography. A. Besant	...	0	8 6

Dealing with the Scientific Side

Primer of Occult Physics. Coode Adams	...		
• Theosophy and Modern Thought. C. Jinarajadasa	...	0	2 6
Occult Chemistry. A. Besant and C. W. Leadbeater	...	0	10 6
The Physics of the Secret Doctrine. W. Kingsland	...	0	6 0
Studies in Occult Chemistry and Physics. G. E. Sutcliffe	...	0	6 0
Theosophy and the Fourth Dimension. Horne	...	0	4 6
Experiments in Fourth Dimensional Vision. Hodson and Horne	...	0	6 0
• The Science of Seership. Geoffrey Hodson	...	0	7 6
• The New Image. Bragdon			
New Lamps for Old. Bragdon			

Comparative Religion

• Four Great Religions. A. Besant	...	0	2 0
Buddhist Popular Lectures. A. Besant	...	0	1 6
• Universal Textbook of Religion and Morals. A. Besant	...	0	1 6
The Meaning of Masonry. Wilmshurst	...	0	10 6

Theosophy and Christianity

The Esoteric Basis of Christianity. W. Kingsland	...	0	3 6
• The Perfect Way. Anna Kingsford	...	0	7 6
• Esoteric Christianity. A. Besant	...	0	4 6
• The Christian Creed. C. W. Leadbeater	...	0	3 0
• The Science of the Sacraments. C. W. Leadbeater	...	0	18 0
• The Hidden Side of Christian Festivals. C. W. Leadbeater	...	0	15 0
The Inner Side of Church Worship. Geoffrey Hodson	...	0	3 0

Occultism

• The Inner Life. C. W. Leadbeater	...	1	0 0
• The Monad. C. W. Leadbeater.	...	0	4 0
• The World Mother as Symbol and Fact. C. W. Leadbeater	...	0	3 0
An Outline of Occult Science. Steiner	...	0	8 6

	£	s.	d.
The Gates of Knowledge. Steiner	0	4	6
The Men beyond Mankind. F. Kunz	...		
The Way of Initiation. Steiner	0	4	6
The Story of Atlantis. S. Elliott	0	7	6
Man : Whence, How and Whither. Leadbeater and Besant	0	12	6
Talks on the Path of Occultism. Leadbeater and Besant	1	0	0
Concentration. E. Wood	0	1	9
Character Building. E. Wood	0	1	9
Memory Training. E. Wood	0	1	9
Some Glimpses of Occultism. C. W. Leadbeater	0	8	6
The Hidden Side of Things. C. W. Leadbeater	0	10	0
Man : Visible and Invisible. Leadbeater and Besant	0	12	6
Thought Forms. Leadbeater and Besant	0	12	6
Invisible Helpers. Leadbeater and Besant	0	5	0
Dreams. Leadbeater and Besant	0	2	6
Clairvoyance. Leadbeater and Besant	0	2	6
Thought Power. A. Besant	0	2	0
Practical Occultism. H. P. Blavatsky	0	2	0
An Introduction to Yoga. A. Besant	0	3	0
A Study in Consciousness. A. Besant	0	6	0
Nirvana. G. S. Arundale	0	6	0
The Masters. A. Besant	0	0	8
The Masters and the Path. C. W. Leadbeater	0	13	6
The Chakras. C. W. Leadbeater	0	17	6
The Inner Government of the World. A. Besant	0	1	0
The Angelic Hosts. Geoffrey Hodson	0	5	0
The Coming of the Angels. Geoffrey Hodson	0	6	0
The Miracle of Birth. Geoffrey Hodson	0	3	0
Light on the Path. M. Collins	0	1	0
The Voice of the Silence. H. P. Blavatsky	0	1	0
The Bhagavad-Gita. A. Besant	0	1	0
The Idyll of the White Lotus. M. Collins	0	3	6
Man the Triune God. Geoffrey Hodson	...		
The Collected Fruits of Occult Teaching. A. P. Sinnett	...		

29 10 10

REVIEWS

The Great Design, edited by Mrs. Frances Mason, with an introduction by Sir J. A. Thomson. (Duckworth & Co., London. Price 8s. 6d.)

A warfare more important than that of weapons is the one that is being waged in the realm of ideas. Materialist science is daily being pushed to the wall. A physiologist watching the rhythmic beat of life in biological organism; a biologist studying the myriad forms of organic evolution; an astronomer peeping into the stellar universes and watching the clockwise motion of the celestial bodies; a palæontologist studying the story of extinct organisms embedded in the unerring strata of earth; a scientist for whom matter has lost its "phantom walls"; a philosopher detecting delicate pulsations of life in the plant and watching it write its autobiography; a physicist studying the behaviour of the atoms and electrons; all these representatives of their own fields to-day join in the chorus that "the world is not a soulless mechanism, and it is not the work of blind chance". There is a Mind behind the veil, give it whatever name you will.

The book under review is the philosophical credo of fourteen well-known scientists who have written short articles, summing up the results of their life's researches. Dr. Aitken writes on the stars; Dr. Crowther on radiation; Dr. Eve on the universe as a whole; Dr. Willis on the earth; Dr. Lloyd Morgan on mind; Dr. MacBride on the zoological approach to the oneness of life; Drs. Gager and Armstrong on the romance of the plant world; Dr. Metcalfe, Sir Oliver Lodge, Sir Francis Young-husband and Professor Harris contribute very readable articles of a general nature. From the pens of the well-known German professor, Hans Driesch, and Sir J. A. Thomson, there are illuminating analyses of the passing of materialism.

Each chapter contains a short bibliography for the lay reader. There is no mention of Sir Jagadish Chandra Bose's

researches or writings in the two articles on plant life contributed by Drs. Gager and Armstrong. Nor do we find a mention of Bose or any Vedic thinkers in Sir J. A. Thomson's article. Excepting these omissions, the book is an excellent introduction to the philosophy of science and towards understanding the problems that confront the scientists to-day.

K. M.

PUBLICATIONS OF THE THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS :

Annie Besant and the Changing World, by Bhagavan Das, D. Lit., is an expanded English version of an address given in Hindi on October 1st, 1933 at a public memorial meeting, held in the Town Hall of Benares, after the ceremony of immersing Dr. Besant's ashes into the Ganges.

"Simple proof of her greatness is that eminent persons of very different temperaments are all eulogizing her . . . Simultaneous with this human touch in her was a vision constantly fixed upon the superhuman . . . Great souls like Annie Besant, with extraordinary lives and careers . . . to harmonize and unite both hemispheres, do not appear and work upon the earth without special wish and purpose of Providence . . . To counteract the mighty forces of growing Mutual Hate, the seed of the Theosophical Society was planted some forty years before the World War . . . Through all the "changes" of Annie Besant, the very essence of Theosophy may be clearly discerned running as a continuous thread . . . From 1888 till her passing Theosophy was her guiding star in all her multifarious work . . . Thousands of lectures she gave in scores of countries and hundreds of towns, hundreds of books and pamphlets she published, and myriads of editorial and other articles she wrote—the burden of them all, at heart, was the promotion of peace and universal brotherhood . . . Annie Besant began

advising Britain even during the Great War to give Home Rule to India of its own accord, and thereby win her perpetual gratitude, and the strong solidarity of the Indo-British Commonwealth, which would, then, before very long, become the Federation of the World. Theosophy needed to be carried into practice . . . to be infused into all departments, not only into Education, but also into Politics . . . So she took up the work of helping the Indian to Self-knowledge, Self-respect and Self-Government . . . She was, verily, the Mother of the New India . . . The Theosophical Society is the seed and root of the true Spiritual League of All the Nations . . . Without its inspiration the merely political League of (some) Nations can never succeed . . . Dr. Besant was indeed a great leader in every respect with the soul of fire and burning eloquence that could melt stones . . . her trustfulness and generosity and her eagerness to quicken the uplift of humanity were indeed at times rather reckless . . . She had faith undying in the Spiritual Hierarchy and knew in her heart that all was for the best . . . Her soul of fire and light was a servant of Those who brood over humanity as parents over their children, and came to and dwelt on the earth for a few decades for the awakening of men to higher things, and has now gone back for a while to rest and then to come again as she has promised . . . She was both a warrior and a yogi. Luminous souls like hers do not need the extraneous help of sacred ritual . . . they soar into the empyrean and pass into the regions of Solar Splendour by their own inherent grace and power and direct inner touch therewith."

This collection of extracts will give some idea of the tribute paid to Dr. Besant by a man of great intellect, who had been her colleague and also opponent in her Indian work, but who had throughout been as a son to her.

The following are Adyar Pamphlets, Nos. 182—87; 31 and 51:

Dr. Besant and India's Religious Revival, by Hirendranath Datta; *Dr. Besant: Warrior*, by G. S. Arundale;

Dr. Besant as a Comrade and a Leader, by Sir C. P. Ramaswami Aiyar, are three of the Convention Lectures delivered at Adyar during the last annual Theosophical Convention on the great subject of Dr. Besant's life and work. Résumés of all the lectures of the series appeared in THE THEOSOPHIST for February. These are fine tributes and will be appreciated by those who appreciated Dr. Besant.

The Third Object of the Theosophical Society, by C. W. Leadbeater, contains a complete and convincing reply, in the Bishop's wonderfully lucid language, to a question whether our Third Object has not been neglected and why it should not receive more attention. "It is hard indeed to find one who possesses all the necessary qualifications, for they are not only physical and mental, but moral. And uttermost unselfishness and lack of all personal pride are among the first prerequisites." This is followed by a talk on the future of the Theosophical Society given at Geneva in 1930.

Life as Ceremonial, by M. Besant-Scott, is an essay to show how life is ceremonial, "for that is what life appears to me, one great gorgeous ceremony in which, with attention to every smallest detail, one endeavours to carry out the great Plan". Then Mrs. Besant-Scott specializes on one form of ceremonial, namely Masonry, "that great and wonderful exposition of Truth, which explains the mysteries of life and death"; and she writes on the lessons and significance of Masonry with an enthusiasm which is catching.

Communalism and its Cure by Theosophy, by Bhagavan Das, is a history, from the beginnings to date, of the parallel life and growth of the two chief communities in India, the Hindu and the Muslim; the present communal impasse; and the cure by Theosophy applying the First and Second Objects of the Society—all told with much erudition, originality and idealism.

The Twelve Signs of the Zodiac, by T. Subba Row, is a reprint of a very old but very important article, relating each sign of the Zodiac to deepest philosophy.

East and West and the Destinies of Nations, by Annie Besant, is also a reprint of two lectures. The first lecture expounds the ideals of the East and those of the

West, and how each could profit by adopting or understanding the other's ideals. The second deals with the hidden side of the lives of various nations, seen in the light of occult teachings. Both lectures were given in 1915, yet in 1934 are interesting and up to date. ...

D.
After Death? "The Spectator." Booklet, No. 3, by Dr. Edwyn Bevan *cum suis*. (Methuen & Co., London. Price 1 sh.)

The booklet, counting only 57 pages, consists of a series of articles, which first appeared in *The Spectator*. It opens and closes with "Does Death End All?" and "The Conclusion of the Argument" by Dr. Bevan. In between there are contributions by Professor Huxley, "The Belief in Survival"; by Mrs. Lyttelton, "Is There Evidence for Survival?"; by Professor Elliot Smith, "The Origin of the Myth"; by Dr. Jacks, "Why We Believe"; and by Christopher Dawson, "A Roman Catholic View." Most of the titles express exactly the views of the writers. To Professor Huxley survival after death is only a "belief," not substantiated by scientific proof; to Professor Elliot Smith it is nothing but a myth, "a relic of primitive fancy"; to Christopher Dawson it is simply a dogma, "a mystery, far surpassing the limits of our knowledge and experience"; whereas Dr. Jacks is confident that he can reason it out; and Mrs. Lyttelton "cannot feel it impossible". I like her arguments best:

Let us not confuse future life with immortality . . . I believe that when my body finally decays, the "I" is still in being. And I believe this because of another conviction—namely, that we are creatures caught in the process of evolution . . . We are beginning to realize that the powers of the mind extend beyond even unconscious functions . . . There is a mass of evidence available pointing to supernormal or superconscious powers . . . We are beginning to understand that each one of us is greater than he knows, only feebly represented by our bodies . . . It is not on survival after death that we should concentrate our thoughts, but on recognition that we are already spirits, growing, developing, moving onwards, now and in the future . . . We are spirits now, indestructible by any material forces, and before us lies fresh life in ever changing, and, we may hope, developing conditions.

It is a notable fact that here again womanly intuition reaches deeper than any amount of masculine erudition. What to say, for example, of Dr. Bevan's assertion "that Science in the twentieth century can give neither proof nor disproof of personal existence after death"? Surely, only physical science must have been meant here! But why ask physical science at all? From the nature of its limitations, keeping itself restricted to the physical senses, it can never tell us anything of the "after-death," for the latter means, if anything, the "non-physical". Over against this denial of scientific proof there is at any rate "the mass of evidence" (alluded to by Mrs. Lyttelton) of "psychical research".¹

A. J. H.

MAGAZINES RECEIVED:

Advance India	...	...	...	...	July.
The American Theosophist	...	...	...	...	July and August.
The Beacon	...	...	...	...	July.
Boletin de la Sociedad Teosofica Española	...	...	...	...	July and Aug.-Oct.
Boletin Oficial de la Sociedad Teosofica Seccion Mexicana	...	...	...	...	June and July.
Bulletin Théosophique	...	...	...	...	July.
The Calcutta Review	...	...	...	...	August and Sept.
The Canadian Theosophist	...	...	...	...	July.
Cavalcade	...	...	...	...	August.
Commonweal	...	...	...	...	July and August.
Espiritualismo	...	...	...	...	April-June.
Evolucion	...	...	...	...	June and July.
The Hindustan Review	...	...	...	...	July and August.
The Hindu Theological High School Magazine	...	...	...	...	August.

¹ On p. 23, 7th line from the bottom, is a misprint; for "physical" read "psychical".

The Kalyana-Kalpataru ...	...	...	...	July and August
The Liberal Catholic ...	...	...	...	August.
Literary Review ...	...	...	...	May.
The London Forum ...	...	...	...	July and August.
The Maha-Bodhi ...	...	...	...	August.
Modern Knighthood ...	...	...	...	July and Sept.
The Modern Review ...	...	...	...	July and August.
Newsletter from Pretoria Lodge ...	...	...	...	July and August.
Niet-Ban ...	...	...	...	July.
The Non-subscribing Presbyterian ...	...	...	...	July and August.
Persatoean Hidoep ...	...	...	...	August.
De Pionier ...	...	...	...	August.
Psychotherapeutische Praxis ...	...	...	...	March.
La Revue Théosophique le Lotus Bleu ...	...	...	...	June and July.
The St. Alban Answer ...	...	...	...	July and August.
The South India Boy Scout ...	...	...	...	August.
The Temple Artisan	June-July.
Teosofisk Tidskrift	June and July.
Theosophie in Ned. Indie	October-Nov.
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Theosophy in India	July-Aug. & Sept.
Theosophy in Ireland	April-June.
Theosophy in New Zealand	June.
Triveni ...	...	...	...	July-August.
The Vaccination Inquirer ...	...	...	...	July.
The Vedanta Kesari ...	...	...	...	August.
Yoga ...	...	...	...	July-August.
The Young Builder ...	...	...	...	August.
The Young East ...	...	...	...	July-September.
The Young Theosophist ...	...	...	...	June and July.

BOOKS AND PAMPHLETS RECEIVED:

- On Life and Essays on Religion.* by Leo Tolstoy, trans. by Aylmer Maude. (The World's Classics, No. 426, Oxford University Press.)
- Studies in "The Secret Doctrine,"* by Josephine Ransom, (T. P. H., London.)
- The Art of Life,* by William Kingsland. (The C. W. Daniel Co., London.)
- Education,* by Hazrat Inayat Khan. (Luzac & Co., London.)
- Love and Death,* by R. Ursula Somervell. (Methuen & Co., London.)
- Christianity and Conduct,* "The Spectator" Booklets IV, (Methuen & Co., London.)
- A Reply to Dean Inge's Defence of Flesh-eating,* by the Rev. Francis Wood. (The C. W. Daniel Co., London.)
- Mubtala,* by Khaja Khan.
- Three Essays on Consciousness,* by Whately Carington.
- The Quantitative Study of Trance Personalities,* by Whately Carington.
- The Adyar Pamphlets, Nos. 31, 53, 182—187. (T. P. H., Adyar.)
- Annie Besant and the Changing World,* by Bhagavan Das, D. Lit. (T. P. H., Adyar.)
- Druidic Teachings,* by D. Jeffrey Williams. (T. P. H., London.)
- The Unit System of Judging Planetary Influences,* by Charles E. Luntz. (David Mackay Co., Philadelphia.)
- A Plan for Direct Action,* 1934 Edition, by Gilbert W. Dodds. (New Zealand.)

SUPPLEMENT TO THE THEOSOPHIST

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" England " " May and June, 1934, £33-1-6 (in two instalments) ...	437	15	0
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" Cuba " " towards account, \$7 ...	17	10	3
" Denmark " " per 1934, £6-5-6 ...	82	15	6
" Scotland, 10% dues per 1934 (till April only), £10-0-3 ...	132	9	2
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	69	3	11

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V. S. RATNASABHAPATHY

NEW LODGES

LOCATION	NAME OF LODGE	DATE OF ISSUE OF CHARTER
Barnsley, England ...	"Barnsley" Lodge, T. S.	4-5-1934
Mexico City, Mexico ...	"Loto Blanco" Lodge, T. S.	7-7-1934

Adyar, Madras

27th August, 1934.

G. SRINIVASA MURTI,

Recording Secretary, T.S.

LODGES DISSOLVED

LOCATION	NAME OF LODGE	DATE OF RETURN OF CHARTER
Manila, Philippine Islands ...	"Soliman" Lodge, T.S.	30-6-1934. Consequential to transfer of all members to the new Philippine Section.
" "	"Manila" Lodge, T.S.	
" "	"Lotus" Lodge, T.S.	
" "	"Jose Rizal" Lodge, T.S.	
" "	"Filipinas" Lodge, T.S.	
Cebu "	"Cebu" Lodge, T.S.	
Nueva, Ecija "	"Munoz" Lodge, T.S.	
Indianapolis, U. S. A. ...	"Hypatia" Lodge, T.S.	30-6-1934. Merged into another Lodge.
Peoria, Ill., U. S. A. ...	"Peoria" Lodge, T.S.	30-6-1934. Owing to the fact that not enough members remained to carry on the activities of the Lodge.
Freeport "	"Freeport" Lodge, T.S.	
Chicago "	"Surya" Lodge, T.S.	
Springfield "	"Springfield" Lodge, T.S.	
Johnstown "	"Johnstown" Lodge, T.S.	
Greenwood "	"Greenwood" Lodge, T.S.	
Great Falls "	"Great Falls" Lodge, T.S.	
Elmira "	"Elmira" Lodge, T.S.	
Covington "	"Covington" Lodge, T.S.	
Chattanooga "	"Chattanooga" Lodge, T.S.	

Adyar, Madras

27th August, 1934

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

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

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

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

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

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

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

THEOSOPHY offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their

hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of the Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

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

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

ANNIE BESANT

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AT ADYAR, DECEMBER, 1934

*Open to all members of the Theosophical Society, and to
non-members who obtain the necessary permission.*

PRINCIPAL FEATURES

1. The International Lectures :
 - (a) The Blavatsky Lecture, by C. Jinarajadasa.
 - (b) The Olcott Lecture, by the Vice-President.
 - (c) The Besant Lecture.
 - (d) The Leadbeater Lecture. } Lecturers to be announced.

*General Title : The Present Value of Theosophy and the
Theosophical Society to the Individual and to the World.*
2. An International Symposium :

WHITHER OUR SOCIETY AND THEOSOPHY ?

It is hoped to make this Symposium thoroughly representative of all shades of Theosophical opinion, including specially the views of youth.
3. The Adyar Library Lecture :

The Adyar Library : Its Development and Contribution to the Theosophical Movement, by Professor Kunhan Raja, Curator of the Eastern Section.
4. The Indian Section Lecture.
5. The Young Theosophists' Convention.
6. An Exhibition of Indian Art.
7. An Exhibition of Theosophical History.
8. An Entertainment by the Adyar Players.
9. A Visit to the Besant Memorial School and to the Besant Scout Camp.
10. A Motion Picture Evening.
11. Reception to Delegates, Members and Friends
and
12. The Indian Section Convention.

Among those signifying their intention of being present are a number of well-known Theosophists from various parts of the world, including the United States of America, England, Scotland, Poland, Holland, New Zealand, Australia, Wales, etc.

Mr. C. Jinarajadasa will be back from his long tour in Europe and South America.

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Patanjali**
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