

DIAMOND JUBILEE YEAR, 1875-1935

THE THEOSOPHIST



PRINCIPAL CONTENTS:

EVERYDAY OCCULTISM

BY G. S. ARUNDALE

DOWN THE CENTURIES:

ROGER BACON

BY J. L. DAVIDGE

MUSIC

BY NORMAN INGAMELLS

HOW TO PRESENT
THEOSOPHY TO THE
PUBLIC

BY GEOFFREY HODSON



AUGUST 1935



THE THEOSOPHIST

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

Founded by H. P. BLAVATSKY in 1879
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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THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement, Page xviii



ROGER BACON : FORERUNNER OF THE INTELLECTUAL
REVIVAL OF THE WEST

1214—1292

(See letterpress, page 427)

THE ADYAR STORES

THERE were not a few residents who wondered if our new venture of The Adyar Stores Ltd. would make both ends meet, considering the modest circumstances of our residents. So far, however, the investment by one or two private individuals of about Rs. 1,000 of capital has quite definitely justified itself. During April and May, difficult business months, the takings have been about Rs. 1,200, and from September onwards, the monthly receipts will certainly be considerably more. I think, therefore, that we may say that The Adyar Stores has come to stay and to be profitable to those who risked their money in it. Of course, if we had more capital we could do better business, and if there are any friends who are prepared to invest £8 each—they might risk this amount, or multiples of it, as some of us have risked—I shall be glad to receive cheques; and the fortunate investors will have the happiness of knowing that they are shareholders in The Adyar Stores! As for interest on the investment, they must not be too sure of receiving any, but I have definite hopes.

The cause of the Stores' success is my Personal Assistant, Mr. N. Sundram, whose business knowledge, gained in Calcutta under European firms, and elsewhere, has proved invaluable. In spite of other heavy work, Mr. Sundram has devoted much time to place The Stores on a sound business footing, and his ledgers and stock books are admirably kept. Mr. Sundram was a student of the Theosophical College, Madanapalle, before embarking on a business career. Last year he met me after many years, and offered his

services to me personally. In February of this year he was released from Calcutta, and I have ever since found my investment in him most profitable. Apart from many other qualifications, the quality I value most in him is his unruffleable cheerfulness and eagerness to help at all times and in any way.

G. S. A.

SPECIAL GRAMOPHONE RECORD

THE PRESIDENT'S MESSAGE

A gramophone record of the Message of the President, Dr. G. S. Arundale, to the members of The Society on the occasion of the Diamond Jubilee Year is now available. Only 200 copies have been made, out of which 50 are already booked. Members desiring to have this record should register their orders with The Adyar Stores Ltd. immediately. The price of the record is Rs. 3-8 or £0-6-0 or \$1.25 each, packed and delivered free. 50

The Record is H. M. V. 10-inch double-sided and an excellent reproduction.

Special incense powder made in Adyar according to the formula of Bishop Leadbeater is available at The Stores at Rs. 10 per lb. delivered at destination.

Delegates and visitors to Convention will be able to obtain a splendid variety of souvenirs of Adyar, including incense burners, incense stick burners, paper cutters, trays and boxes made from wood grown on the Adyar Estate, and a variety of note-paper with the seal of The Theosophical Society embossed.

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ON THE WATCH-TOWER

By THE EDITOR

The Diamond Jubilee Convention

I DESIRE to draw the attention of our readers to the Supplement to this issue which contains the Provisional Programme for the Diamond Jubilee International Convention to be held from December 25th to January 5th at Adyar. The Programme is necessarily subject to modification, but its main features will remain; and I want to make two requests in connection with it. First, that any reader who has anything interesting to communicate regarding any of the items on the Convention agenda will do so as soon as possible. I draw special attention to the Symposia on Theosophy and The Theosophical Society, to the Conference on the Essential Origins of the Great Faiths, and to the Conference on our brethren of the animal, vegetable and mineral kingdoms. Many readers may have interesting observations to communicate with reference to one or more of these subjects, or may know of students who have valuable information at their

disposal. We desire to make these Symposia and Conferences as comprehensive as possible, and I have published the Programme thus early so that as many friends of Theosophy as possible throughout the world may take at least a written part in the work we shall do in December at Adyar.

Second, that our various Sections and Lodges will endeavour to arrange what may be called Liaison Gatherings, however small may be the number of those able to attend, but more or less following the Adyar Programme, so that with its heart at Adyar there may in fact be a world-wide Convention of Theosophists forming a very real organism and a very real brotherhood. Even if, owing to various circumstances, only two or three in any particular locality are able to gather together, a link will be formed, and my purpose achieved. The time of the Convention—Christmas week—is difficult for those who live in the more western parts of the world. But I am sure that there will always

be a few able to meet and to be with Adyar in spirit. In some localities it may be possible to have miniature Conventions, as for example, in many parts of India and other eastern lands. I shall, of course, hope for greetings from these circumference points, as well as reports of their proceedings.

* * *

The Development at Adyar

Some day our International Headquarters must be really worthy of The Society as to form, as I hope it is to a certain extent as to life. The Estate has largely grown up as it could, and the result so far as buildings are concerned leaves very much to be desired. As a step in the direction of improving the form, I invited a very eminent Indian architect, Mr. Surendranath Kar (a colleague of Dr. Rabindranath Tagore at Shantiniketan), who already has a number of beautiful buildings to his credit, to come down to Adyar to give us the benefit of his experience. He is among those who recognize the value of beauty combined with simplicity, and he has perceived to the full the wonderful possibilities of Adyar if only a deliberate architectural policy be pursued. He has been making a general survey of the estate to this end. But in particular he has been designing for us the Adyar Theatre, for which a certain amount of money is already available, a new Adyar Library, the old being entirely inadequate to meet the Library's growing needs, and the Besant Memorial School Village, for we wish the School to be in the nature of a

Village community. He has also been doing other work for us, and we are thankful to him for so thoroughly entering into the spirit of our Theosophical Headquarters. Inevitably, most of the designs must wait until money is available. But money is the more likely to materialize if people are able to perceive an attractive design. I hope in due course to publish some of the designs Mr. Kar has prepared.

* * *

The Vasanta Press, Adyar

As the work grows, so do changes become inevitable. Gradually, we are endeavouring to increase in all departments that efficiency for which the Headquarters of The Theosophical Society should be famous, so that each department may shine forth as a model of its kind. We are far from such a consummation at present, but by degrees we are moving towards it. And as part of this programme we have persuaded Mr. A. K. Sitarama Shastri, who has nearly thirty years of uninterrupted service of headquarters, to extend the scope of his ripe experience and wisdom beyond the Vasanta Press, which is so fine a monument to his ability. It may interest our readers to know that before taking up the work of the Press he had no experience of printing whatever, having been in Government Service. But our late President, with characteristic foresight, pitchforked him one day into the new Press Department which she was creating, told him to look after it, and left him. He went, he saw what had to be done, he

did it. Would there were many more like him able to direct capacity efficiently in any direction. Mr. Sitarama Shastri has in Mr. C. Subbarayadu an assistant with fourteen years of service to his credit; and we have decided to appoint him Acting Manager, with Mr. Sitarama Shastri as Honorary Superintendent to help him with advice and guidance. This arrangement will release Mr. Sitarama Shastri for other important work, and maintain the Vasanta Press in its present state of efficiency. Mr. Subbarayadu is one of our most selfless workers, ready to go anywhere and do anything; but I know he is very thankful that his chief remains in final authority. Mr. Sitarama Shastri has more than once offered to retire from Adyar on the ground that he is not so very far from his eightieth year. But years do not count when the heart and the will are plastic and eager. He is younger than many who are younger than he. And where would Adyar be without A. K. Sitarama Shastri! I have, therefore, been compelled firmly to discourage the very faithful servant of Dr. Besant from daring to leave her successor in the lurch. From July 1st the new arrangement became effective.

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Theosophy's Classic Literature

In the last issue I promised I would publish a list of Theosophical works which personally I regard as "classic". I now do so, not with the slightest idea of suggesting that there is in fact an orthodox classical literature, but rather to indicate my own preferences and to induce my

readers to indicate theirs, so that we may perhaps reach a Greatest Common Measure. Here is my list:

H. P. Blavatsky: *The Secret Doctrine, Isis Unveiled, The Key to Theosophy, The Voice of the Silence, Practical Occultism, The H. P. B. Letters to A. P. Sinnett.*

Colonel H. S. Olcott: *Old Diary Leaves* (six volumes).

Mabel Collins: *Light on the Path.*

T. Subba Row: *The Philosophy of the Bhagavad Gita, Esoteric Writings.*

A. P. Sinnett: *Esoteric Buddhism, The Occult World, The Mahatma Letters.*

Annie Besant: *Esoteric Christianity, A Study in Consciousness, The Changing World, Karma, Thought Power—Its Control and Culture, The Evolution of Life and Form, The Ancient Wisdom, Talks with a Class, The Wisdom of the Upanishads, An Introduction to Yoga, In the Outer Court, A Study in Karma, Mysticism, Man and His Bodies.*

C. W. Leadbeater: *A Text Book of Theosophy, The Science of the Sacraments, The Hidden Side of Christian Festivals, The Inner Life, The Astral Plane, The Devachanic Plane, Invisible Helpers, The Hidden Side of Things, Dreams, Clairvoyance, The Other Side of Death, The Monad, The Masters and the Path, Man: Visible and Invisible, The Christian Creed, The Chakras.*

A. Besant and C. W. Leadbeater: *Man: Whence, How and Whither, Talks on the Path of Occultism, Occult Chemistry, Thought-Forms, The Lives of Alcyone.*

Bhagavan Das: *The Science of the Emotions, The Science of Peace, The Science of Social Organization.*

C. Jinarajadasa: *First Principles of Theosophy, Life! More Life!, Letters of the Masters of the Wisdom.*

Inadvertently I may have omitted certain other works deserving of inclusion. But my principle has been twofold. Each work, to win inclusion, must be definitely original and, of course, Theosophical. Or, if not actually original, it must present certain truths of Theosophy in an illuminating way. I now hope that students of Theosophy will send me their own lists, with reasons for their nature.

* * *

A Theosophical Anthology

In the July Watch-Tower I promised to publish a preliminary list of words which we are using for research purposes, to discover their usage in classic Theosophical literature. Here is the list which we are for the moment using: The Absolute, Accident, Air, Anger, Aspiration, Astral Plane, Birth, Buddhic Plane, Consciousness, Cruelty, Death, Desire (Kama), Devil (Hell), Duty, Earth, Education (Principles only), Ego, Emotion, Eternity, Evil, Experience, Faith, Fire (Flame, Spark), Form, Freedom, Liberty, God, Good, Grief (Sorrow), Happiness, Hatred, Hierarchy (Principles only), Individuality (Individual), Instinct, Intuition, Joy, Justice (Injustice), Karma, King (Kingship, Kingdom), Language, Liberation, Life (Vitality), Light, Man, Maya (Illusion), Memory, Mental Plane, Mind, Monad,

Nirvanic Plane, Peace, Physical Plane, Power, Prayer, Purpose, Reincarnation, Self, Silence, Sleep, Space, Substance, Suicide, Theosophy (Definitions only), The Theosophical Society (Objects only), Time, Universe, Universal, Unity, War, Water, Will, Words.

The research takes, of course, a considerable time, but already the results are proving most instructive. I hope later on to have ready an article dealing with these. In the meantime I shall be grateful for suggestions as to other words, and also for examples of their usage in the current literature of the world, especially in philosophy, science, etc.

* * *

A Chair of Theosophy ?

The University of Lund, Sweden, is establishing a professorial chair to be devoted to the study of Spiritualism—the first chair in the world for such a purpose. A report in the London *Daily Express* by one of the organizers states :

At Lund a scientific investigation will be made of psychical phenomena. Paid mediums are barred.

There are many things—clairvoyance, telepathy, automatic writing—to explain. Without accepting any of them as manifestations from another world, an attempt will be made to establish how the body can produce such phenomena.

A group of our workers in Germany, with new instruments, are attempting to photograph the soul.

There are points in the brain which send out the rays of thought. We shall try to

establish the clairvoyant point where feelings we call intuitions are registered.

The daughter of Judge Dahl, in Norway, (said the organizer) at a seance in 1933 said that her father would be killed in a year's time.

Without knowing of this, I, too, at a seance about the same time, said that the judge would be killed.

On August 8, 1934, he was drowned while bathing.

We do not accept this as phenomena from the other side. It might be telepathy. By science, an attempt will be made to find out how two minds could register that fatally true glimpse of the future.

Theosophists are, of course, very familiar with all these phenomena, and only wonder how long it will be before the word "soul" is more rationally understood and before a clearer understanding is reached as to what can and cannot be photographed.

But the establishment of such a chair is a step in the right direction, in the direction of the establishment, when vision becomes a little clearer still, of a Chair of Theosophy, which would include Spiritualism and infinitely more besides. If a Chair of Spiritualism can be established in 1937—it appears that it will take two years to make the necessary arrangements as to courses of study, etc.—then may we not hope that the Centenary of The Theosophical Society may be marked by the establishment of Chairs of Theosophy in the principal Universities of the world? India should lead

the way in this respect, and probably will when she has her own government.

* * *

The New York University Hall of Fame

The Los Angeles Evening Herald, dated March 27th, reports that Madame Blavatsky has been nominated for inclusion in this celebrated Hall of Fame, admission to which is by election every five years and from amongst those who have passed away not less than twenty-five years from the date of the election—in this case October 15th next. Among other nominees are Louisa May Olcott, Susan B. Anthony and Sacajawea, a Great American Indian. As is natural, Susan B. Anthony has so far received a majority of votes. But H.P.B. is gradually coming into her own, and even if she be not successful at this election, sooner or later she will find her place in the Hall of Fame, as will also Dr. Annie Besant, when she fulfils the twenty-five year condition. And so, little by little, our movement gains its due recognition. It is to be hoped, however, that we shall never descend to the level of becoming a merely fashionable pastime, an intriguing amusement for society drawing-rooms. Only as the pioneer spirit dominates The Society, only as we stand out from the crowd, only as our gifts to the world are such as the world is hardly ready to receive, only as we know where to look for fresh gifts when those in our outstretched hands are at last accepted, only as we lead can we flourish and be true to the nature of the impulse which sent us forth.

Towards Solidarity

Our two Sections in South Africa—The Theosophical Society in South Africa and The Theosophical Society in Central South Africa—have made a very wise move. They have established a Federation Board to co-ordinate wherever possible the activities of the two Sections in promoting in Southern Africa The Society's aims and ideals. This is a clear sign of an increasing interest in Theosophy as the result of what Mr. Evans, the Secretary of the Board, calls "the progressive mental horizon of the people of South Africa." The Board is composed of the two General Secretaries and of one other member elected by them, who acts as Secretary. I am happy to learn that Miss E. M. Turner, the General Secretary of the Central South African Section, will be present at the Diamond Jubilee Convention at Adyar. She will be specially welcome as representing a part of the world of singularly interesting promise, but not a little neglected by our international workers. Fortunately, Mr. and Mrs. Hodson are now paying their second visit to South Africa, and report in enthusiastic terms as to Theosophy's future in that country. The founding of a Youth movement, not in any way Theosophical in form but the result of interest in Mr. Hodson's addresses, is evidence of South Africa's determination to enter effectively into the spirit of the new age. South Africa is a melting pot of racial temperaments. It is one of the world's special laboratories for experimental work in connection with human evolution; and it is

not without higher design that there is among the other types an Indian infusion. Theosophy is vital to the success of the experiment, and the stronger our two Sections become, the brighter the future for the country.

The Young Theosophists

I wish to bespeak for the Young Theosophists the cordial goodwill and helpfulness on the part of their elder fellow-members. In all parts of the world they are active, but nowhere more than at the Headquarters of The Society at Adyar, and generally throughout India. Their monthly journal *The Young Theosophist*, published from Adyar, is an excellent production, costing no more than Rs. 2 or 5s. or \$1.25 post free for a whole year. I feel sure that Lodges throughout the world will be glad to keep in touch with Young Theosophists thought through the medium of this bright Journal. Then the Adyar Youth Lodge is constantly meeting for the study of Theosophy, to welcome enquirers, and to contact in the city of Madras as many young people as possible so as to bring them into touch with Theosophy. The Lodge has frequent celebrations, social gatherings, and other more informal functions. And now its members are hard at work organizing for a great Youth Convention at Adyar to synchronize with the International Convention of the Society to which they have the privilege to belong. I publish their Provisional Programme as part of the Diamond Jubilee International Convention Supplement, and I commend it to the earnest perusal of all.

A Youth Parliament

But they are not content with this. They want to gather at their Young Theosophists Convention as many representatives of Youth from all parts of the world as they can. One of their members has given me Rs. 300 as the nucleus of a fund to help Young Theosophists to come to Adyar, earmarking it for young American Theosophists. This is a splendid gesture, and I commend to my American brethren who are interested in American Young Theosophists the desirability of adding to the Fund. I am sure Mr. Sidney Cook will gladly act as Treasurer for any gifts. I wonder if friends of Youth in other parts of the world will try to help a Young Theosophist to come to Adyar to join his or her brethren in their activities for the period of the Convention. The Theosophical Society needs Youth, and Youth needs The Theosophical Society, and more still Theosophy. We must make the Youth of the world safe for Theosophy, and the best way of doing this is to bring them into touch with Young Theosophists everywhere.

But even this is not all. The Adyar Lodge is also hoping to hold at the end of the International Convention a Youth Parliament, particulars of which will be found in their Programme. The Parliament will be an all-day affair, interspersed with refreshments and music, and sea-bathing and strolling about the Adyar Estate. But the subjects for discussion are very vital, and I shall be eager to hear the result of the deliberations. Perhaps Young Theosophists in other parts of the

world may be willing to send to Mr. Felix Layton at Adyar their views and the views of Youth generally in their country regarding the subjects to be discussed. Such contributions will receive very respectful attention.

Theosophy in Peru

In these days of depression many Sections of The Theosophical Society find it exceedingly difficult not only to make both ends meet, but also, partly because of the financial stringency, to carry on effective Theosophical activity. In Europe there are several Sections thus situated, and it is wonderful what they are able to achieve with the most slender resources. In other parts of the world, too, the strain is felt, and for some time our Peruvian Section has been struggling against many adversities. It has been found impossible to maintain the seven Lodges necessary for the existence of a Section, and the Peruvian Section, therefore, has had temporarily to suspend its formal functioning. I have appointed to act as Presidential Agent, while the Section has to be in abeyance, Senor Don Juan Francisco Aguilar Reveredo, a very devoted member in whom our Peruvian brethren generally have much trust. Senor Reveredo will immediately set about the building up again of the Section in Peru, and I feel sure that under his wise and heartening guidance we shall soon see Peru restored to her place among the Sections of The Society. The new Presidential Agent lives in Lima (Address, P. O. Box 900), and he will greatly value any support that can be given to him.

Such opportunities as that which has come to our Peruvian brother are always very welcome to eager Theosophists, even though they bring with them a host of responsibilities and difficulties. The world, in truth, is full of opportunities, and each one of us is surrounded by them all the time. The difficulty lies in the fact that we are often too blind to recognize them as opportunities. Indeed, we are so very blind sometimes that we think they are obstacles instead! There are many circumstances which look like obstacles but are in reality opportunities. There are none which look like opportunities but are in fact obstacles. Obstacles only exist until we recognize them as opportunities; and unfortunately we sometimes take a long time to see in an apparent obstacle a real opportunity. Senor Reveredo has a very obvious opportunity, which he will seize and utilize to its fullest possible extent.

* * *

The Straight Theosophy Pamphlets

The twelve little pamphlets issued by the Publicity Department of The Theosophical Society are having a great success. At least 40,000 copies have so far been sold, Scotland alone buying 10,000, of course at cost price. I feel sure that they have only to be seen to be appreciated and realized as excellent propaganda medium. We are printing another large issue of about 20,000, and shall be glad to receive orders. The names of the little pamphlets are as follows: *Brotherhood in Fact and Theory*; *Man's Life in This and Other Worlds*; *Sixty Years of Theosophy*; *The Plan—Where Science and*

Religion Meet; *Fate and Freedom*; *Some Definitions of Theosophy*; *World Problems in the Light of Theosophy*; *Religion and Civilization*; *The Riddle of Life*; *How Reincarnation Answers Life's Problems*; *Freedom of Thought in The Theosophical Society*; *Art and Soul Evolution*. The Campaign Chart too seems to have won general approval, though local conditions necessitate modification of details. But the Chart was not at all intended to be followed rigidly. It was a suggestion for utilization in case no better scheme suggested itself. As the time draws nearer for the Campaign to begin I hope to send some additional matter which may be of use.

* * *

The Adyar Children

The Provisional Programme for the International Convention, published in this issue, is to have a charming addition. A committee of Christian residents, established by my invaluable colleague Mrs. Agnes Hamerster, is going to offer to the little children of workers on the Adyar Estate a Christmas Tree, an entertainment, and individual gifts. This will take place on Tuesday, December 24th, at 6.30 p.m., and will certainly be delightful. If any reader would like to send a little gift, either in cash or in kind, so as to have a share in the occasion I shall be very happy to be the medium for its transmission to the committee. Money will be best, for we here know best what to buy of a suitable nature. But toys will be welcome, though not books or clothes. Sweets will be much appreciated. We are very anxious

to draw into the Adyar family our workers and their families. We who live at Adyar are extraordinarily fortunate. We must make those who work for us feel fortunate, too. On the anniversary of my taking over of the Presidency, June 21st, I had the happiness of giving a dinner party to every worker and his family, and the event was exceedingly enjoyable for us all. There were over 600 guests, and the Superintendent of the Bhojanasala, our Indian Boarding House, and his army of kindly helpers made the most perfect arrangements. I find, as a result of taking the necessary census, that we have about 200 children belonging to the workers. It is a great responsibility, but a great privilege no less.

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Theosophy in Music

I am immensely intrigued by the suggestion of Mr. Norman Ingamells, of the Melbourne (Australia) Conservatorium of Music, that we should have at Adyar a Library of Music which lovers of the Science consider as expressive of the Truths of Theosophy. Copies, or at least lists, of such compositions as students of Theosophy have found directly helpful in their studies, awakening in them conceptions which otherwise would have lain fallow, stimulating in them lines of research which otherwise they might not have pursued, arousing in them consciousness-awareness which otherwise they might not have attained, making clear that which had so far seemed hopelessly obscure. There is no power more potent to the under-

standing of the Science of Theosophy than music; and it would indeed be wonderful to have at Adyar a Library of such musical works as Theosophists have found illuminating and directly helpful in enabling them more fully to enter into the realities of the Science of Life. I shall be very grateful to receive lists or copies of such compositions whether by living or more-living composers, and specially glad to receive compositions by members of The Society. I should also like to receive titles of any gramophone records of a similar nature. Is a Library only for books? If those who send these will kindly indicate as definitely as possible the way in which the compositions are, in their opinion and experience, related to Theosophy, I shall be still further obliged. Very useful indications might be offered to students all over the world with the help of such a Library. But I think also of a Library of poems and prose passages in the works of the great writers which breathe no less the spirit of Theosophy. A comprehensive collection of such poems and prose passages would be of immense use. Perhaps readers will oblige me by sending in copies of such poems and prose passages as clearly reflect our Theosophical Truths. Of course, we should be very thankful to have similar examples from the fields of painting and sculpture. But these will be far more difficult to obtain. In the meantime it would be useful to receive names and possibly photographs of such works of art as specially commend themselves to Theosophists by reason of the Theosophy which they portray.

A Theosophical Gramophone Record

My forward-looking young friend, Mr. N. Sundram, has just succeeded in persuading me to address my fellow-members of The Theosophical Society by gramophone record—H. M. V. 10-inch double-sided. He has the hardihood—he is the live wire of our Adyar Stores, Ltd.—to order two hundred records, and has had the ingenuity to dispose of fifty before anybody has had the opportunity to hear them. I am told, however, that my voice has been excellently reproduced in its natural state. So one hundred and fifty alone remain for sale at Rs. 3-8, £ 0-6-0, or \$1.50, post free. During the course of the recording process Mr. Sundram went still a step further and had me photographed speaking into the instrument. Ordinarily, I hardly think I photograph as a film star, but I must confess that this particular photograph is one of the best I have had taken. These too are available at Rs. 2-4, £0-4-0, or \$1, post free, per copy. I may add that with the record goes a printed copy of my address, though the recording is so clear that this is really unnecessary. May I venture to suggest that the record might be used in connection with any commemorative proceedings on

November 17th, or during any gathering held to synchronize with the Diamond Jubilee International Convention to be held at Adyar in December. Also, the record may be useful for Lodge gatherings, as an item in a public meeting, and as a Diamond Jubilee gift to a friend.

We are fortunate to have available the voice of Bishop Leadbeater, but it is nothing short of a tragedy that no record was made of the golden voice of Dr. Besant. We ought to have had a talking picture of her—and we have nothing! A gramophone record of the Bishop is better than nothing, though we ought to have had a talking picture of him, too. Think how wonderful it would be to-day if we could hear the voice of H. P. B. or of the Colonel, or of any of those fine stalwarts who bore the brunt of the earlier and in a way more difficult days. We might have had preserved to us Dr. Besant's voice as well as Bishop Leadbeater's. We must see to it that Mr. Jinarājādāsa's voice is duly recorded. I am to add that my own record is to be obtained from The Adyar Stores, Adyar, Madras. Foreign governments will charge a duty on each record, according to the prevailing tariff.

*N.B. Please note that in the case of cables
BENTLEY'S SECOND Code may be used if convenient.*

DOWN THE CENTURIES

III—ROGER BACON AND THE INTELLECTUAL REVIVAL OF EUROPE

By J. L. DAVIDGE

"In the long run, Roger Bacon is of more significance to mankind than any monarch of his time."

H. G. WELLS.

ROGER BACON, Messenger of the Elder Brethren to Europe in the thirteenth century, lit up the mental world of his own and of all succeeding centuries. Europe when he lived was slowly awaking from its sleep of the dark ages. The Arabs had brought their philosophy and science to play upon the nascent European mind, they had brought Aristotle; and the mediæval schoolmen, devoid of scientific training, were thrashing out in hair-splitting argument the meaning and value of words, which was a necessary preliminary to clear thinking in the scientific age that was to follow. "And standing by himself because of his distinctive genius was Roger Bacon, Franciscan of Oxford, the father of modern experimental science. His name deserves a prominence in our history second only to that of Aristotle."¹

Bacon was born of good family at Ilchester in Somerset. He was an eager student in many new fields of knowledge, but round about him was an appalling darkness. Everything was done to

cultivate obscurantist habits of thought the direct opposite of habits of science, and the researcher was almost bound to be branded as a heretic and "trafficker in unlawful arts". Hence the secrecy in which he conducted his experiments, the camouflage which he threw over them in his writings, and the ingenious and ingenuous method by which he squared his reforms with the orthodoxy of Mother Church, for as Friar Bacon he would surely have lost his life to the Inquisition² had he published scientific theories which conflicted with Church doctrine, whereas by merging his science with the Church's theology, he was able to pursue his experiments until 64 years of age. Then the Church cast him into prison.

Roger Bacon was roused by the academic atmosphere and the moral vices of his time to strong invective. "The whole clergy is given up to pride, luxury and avarice. Whenever clergymen are gathered together, as at Paris or Oxford, their quarrels, their contentions and their vices are a scandal to laymen," he wrote.³

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

BACON AND ARISTOTLE

With this attack on the ignorance of his contemporaries Roger Bacon combined a wealth of suggestion for the increase of knowledge. The creative passion of the man of genius runs through all his works. "Experiment, experiment," he insists, in the spirit of Aristotle; yet he denounced Aristotle, he would "burn all the books of Aristotle" because they were "not so much read as worshipped"—and that, as he showed, in the most abominable translations.

Roger Bacon owed his introduction to the works of Aristotle to Edmund of Abingdon at Oxford. From Oxford he passed to the University of Paris, where his whole heritage was spent in costly studies and experiments. He sought the friendship of men who had any reputation for knowledge. He caused youths to be instructed in languages, geometry, laboratory work. "Better tables are indispensably necessary," he complains, "tables on which the motions of the heavens are certified from the beginning to the end of the world without daily labour, but these tables are worth a king's ransom, and could not be made without a vast expense. I have often attempted the composition of such tables, but could not finish them through failure of means and the folly of those whom I had to employ."⁴ Books were difficult to obtain. The classics were rare and costly. Cicero's *de Republica* and the works of Seneca he could never find, though he made diligent search for them "during twenty years and more. And so it is with

many more useful books connected with the science of morals."⁵

Fired by this thirst for knowledge he returned to Oxford, as a teacher, and gave wide extension to the teaching of science, specialising in optics, which he had studied for ten years and in which he was apparently the only lecturer in Europe. But the temper of the age was against him. After twenty years labouring "in the attainment of wisdom" and spending two thousand pounds in experiments, he renounced the world and, on the advice of his friend Robert Grosseteste, Bishop of Lincoln, one of the very few illuminati of the period, he joined the Franciscan Order (circa 1247). Visiting Oxford again, probably in 1257, he incurred the suspicion of his Franciscan superiors and was removed from Oxford and placed under close supervision in the Paris House. By the rule of his Order he was debarred from publishing, until the Pope, Clement the Fourth, hearing of his learning, summoned him to transmit his works to Rome with the least possible delay. Difficulties stood in his way—his family, once wealthy, had been ruined by the civil wars. Bacon himself was bankrupt, but his friends raised money by pawning their goods, and by almost superhuman energy he produced his three famous works—*Opus Majus*, *Opus Minus*, *Opus Tertium*—known as the "greater work", with summaries and appendices in the "lesser" and "third" works, and forwarded them to the Pope within fifteen months. As to the reception given to Bacon's manuscripts we know absolutely nothing.

A few months after their arrival Clement died and the Papal See remained vacant for three years. The next Pope, elected in 1271 (Gregory X), was a Franciscan, and was not likely to show favour to a suspected member of his Order. Yet it was about this time that Bacon wrote his *Compendium of Philosophic Studies*—an introductory discourse for his encyclopædic *Scriptum Principale*—at the completion of which he was always aiming.

The whole of Bacon's later works, however, are but developments in detail of the magnificent conception he laid before Clement. He passes in review the whole knowledge of his time in every branch of science, and suggests improvements in nearly all—grammar, philology, mathematics, experimental philosophy, chronology, music, astrology. In a phrase of Dr. Whewell the "greater work" is "at once the Encyclopædia and the Novum Organum of the thirteenth century."⁶

Bacon's writings, so far from winning recognition, were the cause of his imprisonment. In 1278 he was summoned before a chapter of the Franciscan Order in Paris on account of "certain suspected novelties"; was condemned and thrown into prison. What the "suspected novelties" were we do not know. But in all probability his attack on men who prosecuted intellectual controversies devoid of scientific training, unprepared therefore to distinguish truth from error, verbal subtleties from fundamental realities; and unwilling even to take the trouble to study Aristotle and *The Bible*

in their original language. It is believed that he remained a prisoner till 1292; in that year he died and was buried in the Franciscan Church at Oxford on the feast of St. Barnabas (June 11.)

BACON AN OCCULTIST

Whatever Roger Bacon's occult status was, we have no means of knowing, though we can trace him through succeeding centuries as an Ego of great influence in the intellectual development of Europe. H. P. Blavatsky says of him :

"Roger Bacon belonged by right if not by fact to that Brotherhood which includes all those who study the occult sciences. Living in the thirteenth century, almost a contemporary, therefore, of Albertus Magnus and Thomas Aquinas, his discoveries such as gun-powder and optical glasses, and his mechanical achievements were considered by everyone as so many miracles. He was accused of having made a compact with the Evil One"⁷

H. P. Blavatsky tells a good story of his magic :

"In the legendary history of Friar Bacon, as well as in an old play written by Robert Greene, a dramatist in the days of Queen Elizabeth, it is recounted, that, having been summoned before the King, the friar was induced to show 'some of his skill before Her Majesty the Queen. So he waved his hand (his wand, says the text), and 'presently was heard such excellent music, that they all said they had never heard the like.' Then there was

heard a still louder music and four apparitions suddenly presented themselves and danced until they vanished and disappeared in the air.

"Then he waved his wand again, and suddenly there was such a smell 'as if all the rich perfumes in the whole world had been there prepared in the best manner that art could set them out.'

"Then Roger Bacon having promised a gentleman to show him his sweetheart, pulled a hanging in the King's apartment aside and every one in the room saw 'a kitchen-maid with a basting-ladle in her hand.' The proud gentleman, although he recognized the maiden who disappeared as suddenly as she had appeared, was enraged at the humiliating spectacle, and threatened the friar with his revenge. What does the magician do? He simply answers: 'Threaten not, lest I do you more shame; and do you take heed how you give *scholars* the lie again!'"⁸

FATHER OF EXPERIMENTAL SCIENCE

Bacon approached the problems which interested the mediæval mind from so different a standpoint that he may justly be regarded as the forerunner of modern scientific thinking. Like his more famous namesake, he was in constant revolt against the academic tradition of his day. The defects he denounced were the self-same *idola fori et theatri* which "broad-browed Verulam" afterwards condemned as the greatest obstacle to the advancement of learning, and, like Verulam, he took all learning

for his province. Did not one of his contemporaries⁹ describe him as *in omne facultate clarissimus*? His aim was to recast the whole system of learning and to base it not upon the verbal logic of the schools and the traditional and indiscriminating authority of any and every writer of the past, but upon a scientific study of philology and mathematics, reinforced by the verification of experiment.

There was not a single department in which he did not advance on all his predecessors—in the detailed study of optical phenomena, in physics, in astronomy. He gives us hints of gun-powder, "an explosive powder which causes 'hideous cracklings,' and is able to destroy armies"; he foresees motor cars and aeroplanes:

"It is possible to make a chariot move with an incredible swiftness . . . and this motion to be without the help of any living creature.

"It is possible to make engines for flying, a man sitting in the midst whereof, only turning about an instrument, which moves artificial wings made to beat the air, much after the fashion of a bird's flight.

"It is possible to make engines for navigating without rowers, so that great ships suited to river or ocean, guided by one man, may be borne with greater speed than if they were full of men"—"and other marvellous engines."

Bacon describes the hydraulic press, the diving bell, the kaleidoscope, and he secretly used the telescope three hundred years before there is any formal recognition of its invention. These things are wonderful, but, he insists, they are

not magical. "Our art," he says, "has nothing magical about it; Nature is potent and admirable in her working, yet Art, using the advantage of Nature as an instrument (experience tells us) is of greater efficacy than any natural activity."¹⁰

A PRODIGY OF LEARNING

Even his severest critics agree as to the astonishing range of interest which the *Opus Majus* exhibits, "a range which is almost inconceivable in this modern age of specialisation. Philology, textual criticism, mathematics, astronomy, optics, alchemy, astrology, medicine, geography, history of philosophy, comparative religion, not to mention theology and philosophy—all these are subjects with which Bacon shows a familiarity that judged by mediæval standards amounts to more than a mere smattering."¹¹ He begins by indicating the four sources of error—authority, custom, popular prejudice, and self-conceit. Despising the logic of the schools, he throws his students back on the power of reasoning in the normal human mind. He explains that while accepting the Scriptures and the Church's canons, the Fathers and the Doctors are not to be regarded as final or infallible. Even Aristotle, to whom he was ready to offer almost excessive homage, he never endowed with a halo of infallibility. The Church, he said, had hitherto neglected the scientific researches begun by the Greeks, because in the struggle against polytheism science was confounded with magic. But the rise of Greek

philosophy was as surely part of God's providence as the Mosaic Law or the Christian Church. We should be fools not to profit by these studies and to carry them further.

Between science and magic Bacon made a clear distinction—an important distinction in an age when they were still largely undifferentiated, and the sciences were confused with magical superstitions, such as the belief that goat's blood will break diamonds or that hot water freezes more quickly than cold. The central principle of the alchemy of his time he completely discarded—the conception of a universal primary matter, the "soul of bodies"—he insisted on dealing with objects of sense and their interactions. He divided alchemy into two departments: (1) Speculative alchemy, founded on observation and experiment; (2) Practical alchemy, taking the results of speculative alchemy and applying them for practical purposes. Dr. Little is inclined from Bacon's remarks to place him among the chemists rather than among the alchemists: "The justness of classing him as a chemist, rather than as an alchemist, is supported by his avoidance of the purely speculative questions which were the life and soul of the scholastic philosophy wherein he was born and bred."¹²

DISCOVERS GUNPOWDER

Every schoolboy remembers Roger Bacon as the discoverer of gunpowder. Attempts have been made to deprive him of this discovery, but they received their

death-blow from a statement by a retired army officer that saltpetre was unknown before the period A.D. 1225-1253.¹³ Bacon's recipe for making gunpowder from charcoal, saltpetre and sulphur is buried in cipher and anagram.¹⁴ Forced to hide their "dangerous lore," he mentions seven of the cryptic methods which the alchemists employed. Bacon's elaborate devices for concealment saved his life, but they deprived him for centuries of the honour of his discovery.¹⁵

In all probability Bacon's discovery of gunpowder was accidental. Whilst he was experimenting with a mixture containing saltpetre, charcoal and sulphur, it suddenly exploded, shattering the glass and brazen apparatus. In *The Famous Historie of Frier Bacon* we are told of the experiment of the Brazen Head: "Therewith it fell down, and presently followed a terrible noise, with strange flashes of fire." In the Elizabethan dramatists the Brazen Head is repeatedly mentioned.

THE UNITY OF SCIENCE

While the *Scriptum Principale* (an encyclopædic work, on which he appears to have been engaged when he received the Pope's command) was never completed, the *Opus Majus* remains the one work in which the central thought of Bacon is dominant from first to last—the UNITY OF SCIENCE and its subordination to the highest ethical purpose conceivable by the

human mind. Another characteristic of his philosophy is the sense of HISTORICAL CONTINUITY by which it is pervaded. While earlier writers, Augustine and others, dwell on points of difference, Bacon dwells on points of union. His position in human thought can be assigned by relating him to the order of thinkers typified by Pythagoras rather than by Aristotle, who engage in speculation not for its own sake but for the moral progress of mankind—which is a fundamentally Theosophical conception.

NOTES

¹ H. G. Wells: *A Short History of the World*, p. 228. In *The Readers' Digest*, May, 1935, Mr. Wells includes Aristotle with Jesus Christ and the Buddha Gautama as the three greatest men in history.

² Founded by Pope Gregory IX about 1233.

³ J. H. Bridges, *Roger Bacon*, p. 30.

⁴ John Richard Green: *A Short History of the English People*, p. 144.

⁵ *Op. cit.*, p. 138.

⁶ Quoted by Green, p. 141.

⁷ *Isis Unveiled*, I, 65.

⁸ *Ibid.*,

⁹ Bartholemew of Pisa (*The Times Literary Supplement*, October 2, 1930).

¹⁰ *Secrets of Nature and Art*, chap. VI, quoted in Dr. A. G. Little's collection of commemorative essays, Cambridge, 1914.

¹¹ *The Times Literary Supplement*, October 2, 1930.

¹² *Roger Bacon*, p. 320.

¹³ Lt. Col. H. L. W. Hume (late) Royal Artillery, chapter "Roger Bacon and Gunpowder" in Dr. Little's collection.

¹⁴ The ethics of the invention by such advanced people as Messengers of the Hierarchy of explosives and instruments of destruction is discussed by Mr. Hamerster in relation to the Count de St. Germain on page 471-72.

¹⁵ This cipher method was still further developed by Francis Bacon to conceal his real personal identity and history in the vast literature which he published in the sixteenth century.

(To be concluded)

THE INDIVIDUAL AND SOCIETY

By ERNEST WOOD

[Having discussed in our July number the proposition that "the way to secure our collective prosperity is by means of the principle of even exchange," Mr. Wood here points to an observable increase in goodwill, which if cultivated among individuals and internationally will bring world peace. "Only the power of imagination is now required," he says, "to precipitate real positive peace into the realm of fact."—ED.]

(Concluded from p. 347)

III

THE progress of mankind depends not merely upon an intellectual appreciation of the value of co-operation, but even more upon the development of a feeling of goodwill towards others. There is something natural about such goodwill, for close association, even in a business capacity, often brings it about. I remember a humorous story that was told in this connection regarding two soldiers, who could never meet without quarrelling and fighting. At last, after punishing these men a number of times with no effect, the colonel of the regiment hit upon a bright idea. There was a long row of barracks, and he set the two men to clean all the windows, one working on the inside and the other on the outside. At first, they scowled at each other through the glass, but by the time they had reached the end of the row they were both laughing heartily at the way in which the Colonel had tricked them, and afterwards they remained very good

friends. Fortunately, the tendency of men to feel goodwill towards one another is growing rapidly all the time. Even the dreadful war through which Europe recently passed has left us, in the main, with a more companionable feeling and a greater sympathy even towards those who were enemy countries than we had before the war, and there is a stronger sense of humanity behind the thoughts of nationality in most countries.

I should like to give a few illustrations of the way in which the sense of general goodwill is appearing in ordinary life. Years ago, it was quite common for people to scribble on the paintwork in railway carriages, and even to cut away pieces of leather from the straps and seats, but today these things are rarely done, not because the police have been able to stop it, but because there is a greater appreciation of civic conveniences than there was forty or fifty years ago. I noticed when travelling in America several examples of the development of this sense. In most of the large cities, on the

main streets of the suburbs, at the corners where the tramcars stop, there are little tables, containing piles of newspapers and little money boxes. The business men, going to their work, take the newspapers and put the money for them into the box, and evidently nobody steals the papers, otherwise this method of trade would not continue. I think the height of this kind of service appears in New York. I spent three months there, living in a flat on Fifty-fifth Street, and each morning I used to go down to a newspaper shop nearby. It was not really a shop until about nine o'clock. Before that there was simply a large board, containing heaps of about a dozen different kinds of papers, and there was no money box, but the money was thrown loosely beside the papers. I used often to take my paper, put down a silver coin and help myself to the correct change, as other people were evidently doing.

In New York, I also found a surprising chain of restaurants called the Exchange Buffet, in which you helped yourself to any food that you liked, then made a calculation of the total value, according to the lists of prices put up on the walls, and finally, as you went out at the door, you stated your total and paid the man at the desk. The proprietors of the Buffet have found that the total money received does not differ by one per cent from the calculated price of the food consumed. Another interesting development in many cities is that of averaging the fare on the tramcars, and charging a fixed rate

to any stopping-place within city limits. This saves an enormous amount of labour in the issuing of tickets of different denominations, and the citizens do not say, "Why should my neighbour travel twice as far as I do for the same money?" They know quite well that this system develops the city evenly, enables many to live in the distant suburbs, and prevents congestion and the raising of rents in the suburbs nearer to the centre of the city. The public sense, thus developing, if fostered by proper teaching about Citizenship or Civics in the schools, may lead on to an immense development of public conveniences.

IV

Although we have in these days perhaps thirty-five times the productive capacity that was known to man in Roman days, still we find the distressing fact that millions of people are suffering dire poverty. It was estimated a year ago that in three countries alone ten millions of workers were unemployed, and the figure was then increasing at the rate of a million a month. One prominent official in India years ago estimated that at least 40 million people in that country had never had their hunger fully satisfied even once in their lives. In some villages there is unemployment to the extent of fifty per cent, and altogether millions die every year by diseases indirectly due to insufficient food.

So in the midst of plenty of natural resources, and plenty of man-power we find this terrible

suffering. Sometimes it occurs in places where there are heavy stocks of necessary things—for example, in Scotland the families of the coal miners were suffering from the cold winter, unable to buy coal because the miners were out of work, because there were immense stocks of unsold coal on hand. We are all familiar with the accounts of wheat and coffee being used as fuel in some places, and in others of fruit being dumped into the sea. I read in one newspaper, under the large heading "A National Disaster"—"This year's wheat crop promises to be the biggest on record; this has filled the farmers with consternation."

Sometimes this unemployment is due to progress in mechanism or organization. With tractors on a farm, 25 men can do what was formerly done by 340. There is a steam digging machine which replaces 400 men. In the new process of making cast-iron pipes, 30 men take the place of a former 375. A modern cotton weaving factory of average size replaces ten thousand hand-loom weavers.

This question of unemployment is a thing that hundreds and millions of men should be thinking about. History tells us that human thought, and human thought alone, has solved big problems of human life, and put man in the position of master of nature, with nothing to fear, except in the case of such things as earthquakes and floods. But still man suffers—from himself; and the hundreds and millions, alas, go on waiting for a better time to come along by chance!

Irregular seasons the farmer knows, and the sailor knows storms at sea, but the modern steamship keeps to schedule amidst the storms, and with modern production and transport there should be no storms in our practical economic life. We must seek the causes of these economic storms, which produce great unemployment and human suffering in a bounteous world. They are obviously to be found in man himself, and even then not in the masses, who are too passive, who, given a moderate living with a moderate amount of work and of leisure, do not want a more difficult, even if a more lucrative, employment. Henry Ford found that 95 per cent of the workers getting a good standard wage did not want promotion to responsible positions carrying a higher salary, even when the offer was put before them.

Psychologically, it is the more evolved minority of ambitious people who cause the storms—in olden days ambitious kings, and sometimes fanatical religious leaders, a little later the slave traders. Nowadays, captains of industry fight one another, and all the peaceable millions are drawn into the conflict. It is not that in our days anybody wants to see others suffer, but it is that amidst this insensate competition virtue cannot thrive, though intelligence and sometimes cunning can. The captain of industry we must have, as we must have a captain on the bridge of a ship at sea. But what should we think if it were part of the necessity or duty of the captains of the ships of different companies to try to ram and sink

the rival vessels in mid-ocean, so as to secure the trade of carrying passengers for their own lines?

As it is, the captain of industry who is full of the desire to help cannot do so, for each is dragged down to the level of the lowest, when there is no law but force. In Madras, for example, when some representatives of the employees of a large firm approached the directors with a request for more settled conditions of employment and a living wage, those good men replied: "We want to do it, but we cannot, because the competing firms would cut us out, and take our trade. If you can induce the other firms to adopt the same terms, we would gladly agree to them." It does not matter that the successful captains of industry are rich; that is not the trouble; it lies in the creation of storms and calms in that sea where the products of industry are carried from maker to user.

It is clear that the problem cannot be solved from the top, except by legislation, as in older and simpler days, when the lawgiver Manu in India made it a penal offence for a merchant to try to take away his neighbour's trade by under-selling him or by cornering the market.

The problem is a psychological one. Those who struggle out of the ranks of what I will technically call the slaves—the 95% who cannot get out of the drift or current of their circumstances—into the company of the careerists, are drawn into the melée, the free-for-all fight for security and opulence, or even comfort. I

see only one remedy for this state of things, and that is the *cultivation* of a standard, first of all in imagination. If we set statisticians to work, they will probably tell us that, with present productive capacity, every family could have a nice little house and garden, decent food and clothing, books, musical instruments, and perhaps even a small car, and the necessary work for this would amount to from two to four hours a day. If we work an extra half hour a day that would enable the present proportion of very rich people to continue very rich. Let the 95% of peaceable people not pitch their wants too high, but let them think about the *standard*, talk about the *standard*, write about the *standard*. Let it fill the imagination of the people as a *concrete* standard, not as an income of a certain amount of money; not in a vague or abstract way, but as bricks and earth and clothes and food and other things. Let us have political clubs to discuss the standard, and a party not of conservatives, or liberals, or radicals, but of standardites. Let it be taught in schools. Fill the mind of the public with the thought of the standard, and before very long the thought will turn to fact, with a minimum of disturbance to existing things and ways. At present that mind is filled with anxiety and resentment, or with bafflement and resignation. The people have not clearly formulated what they want. It is one of the chief lessons of human history that when men have clearly and concretely formulated a desire, they have before long found the way to attain that end,

People say they want peace, but as they work in time of war, but they think of it only as the absence with goodwill in their hearts. I of war. Really they are thus still am sure it is getting near in many thinking of war, and war still nations today, and only the power comes. But peace is no negative of imagination is now required to thing; it means men working precipitate real positive peace into energetically in an organized way, the realm of fact.

LAUGHTER FOR A SHIELD

*God give me laughter for a buckler
Lest to the blows of Life I yield;
When my head is bowed to press of foeman,
Lord give me laughter for a shield.*

*Grant me will to fight if not to conquer,
Strength to keep my spirit from eclipse;
And let me hold at midnight and at noonday
The shield of laughter on unshaking lips.*

*There is none so strong can overcome it:
Black rage, red scorn, or serpent guile.
Magic lives in weakest defences:
Even in a little twisted smile.*

*In the dusk and in the murk of conflict,
Fighting on against the driving spears,
More flags will rally round to laughter
Than ever owned the sovereignty of tears.*

*Though I have no armour that is trusty,
And nothing but a wooden sword to wield.
I shall go down fighting and not craven
If Thou, Lord, give me laughter for a shield.*

THE RAY KEY

By FRITZ KUNZ

[Mr. Kunz enumerates various keys to the world process and to human character: psychological, physiological, astrological, astronomical, anthropological, theogonic, but there is none more mysterious or intriguing than the Ray key. Find your Ray and you can accelerate and maximize your destiny.—ED.]

THE Rays are best looked upon as one of the seven secondary keys to the world process. In *The Secret Doctrine* Madame Blavatsky makes it fairly clear that there are in fact ten of these keys, of which three are primaries and have to do with the fundamental operations of thought in the Divine Mind—which from a human point of view are colour, sound and form. Just how these are related is a problem beyond our present scope, but it is undoubted that they have something to do with the Trinity.¹ From them are derived the seven secondary keys, and of these latter the Ray key is the most mysterious.

The principal difficulty with it is not so much with the concepts, as in stating their nature in language. The other six keys are fairly easy to define. They occur in couples, each an inner and an outer. Thus, the psychological key (which corresponds to the planes of nature in modern Theosophical terminology) is accompanied by the physiological key, or the physical body as a microcosm. These keys thus ex-

plain how man physically is but a projection of the invisible aspects of himself. In like manner, races and racial Heroes are related in two keys which are variously denominated, usually being called by H. P. B. the anthropological and the theogonic. Here, such a hero as the Manu, or other immortal, is conceived to be the personal embodiment of the race as a whole. This is easy enough to understand when we consider that every Aryan actually is descended by blood from the Manu. This means that the Manu is in fact embodied in the race as a whole. Therefore the lives of the Greek, Egyptian, Hindu and other mythical Gods—so-called—are in fact archetypes of racial experience.

Two more keys occur in a couple, the astrological and the astronomical. Once more the one is the material, the other the vital aspect of the same thing.

When, however, we come to the Rays we meet a peculiarity. First of all, there appears to be no correlated key. And it also seems that the subject matter of the Rays is not at that level of manifestation at which the materials the other keys deal with is to be found. This makes the Rays appear

¹ The research seminars of the New York Theosophical Society are at work on these problems and I shall return to them in due course.

transcendental, though they are, in fact, the most practical of propositions. The tendency is to interpret them in terms of some other key, for example, relating them to the planes of nature. There is no harm in this so long as it is kept constantly in mind that they are not identical with any other one key, though related side by side with each and all. The best way to conceive of the Rays in relation to the other keys is to think of a six-pointed star of interlaced triangles with the three vital keys as the vertices of one of these and the three corresponding material keys as the vertices of the other triangle, and then assign the seven Rays to the central point of the system, related equally to each vertex.

The foregoing idea fits the case precisely. The vital and material descriptions of the universe, taken as a whole, are the phenomenal embodiment of a noumenon. Now it is utterly impossible to convey final truths about the noumenal world in language, for the reason that we are dealing with something beyond thought, and what is unthinkable is also unspeakable. The proper procedure with regard to the Rays therefore is to examine the keys first; not only each by itself, but all six in their mutual relations, and by erecting structures from them come to the central point of the figure. This is not, of course, Nature's procedure on the out-going path, where noumenon gives rise to phenomenon. But it is the best that can be done for man on the returning path.

The customary procedure is, for instance, to assign the Manu to the

1st Ray, the Founder of Religions to the 2nd Ray, and so on. This idea is perfectly sound, but is by no means the only element. The planes of nature equally embody the Rays, and all other keys as much. What is required is to examine the astronomical and astrological features of the Solar System and put the result in concepts into the mental stream, and also understand the story of the races and the symbolic meaning of the embryonic and bodily growth of the unborn child and of maturing youth. When these several keys have been thoroughly comprehended in outline, the task of establishing mutual relations begins.

Now, this latter procedure is not an exercise of the lower mind. It is not analysis, but synthesis, and the procedure consists in stripping the idea (derived from each key) of its applications, so that only abstractions remain. In fact, the student is expected to draw off ideas which are at the level of the three primary keys mentioned above, relating to sound, colour and form, and some practice with regard to those is a desirable preliminary, though not actually essential. It will readily be seen that what is required is a sort of meditative and contemplative exercise. It is no good merely citing facts in words from books, or even presenting facts derived from nature at the factual level. For this is really dealing with the keys, not the Rays, and tends to a lop-sided result.

When the foregoing procedure has been followed there emerges a group of concepts equally useful in all the six keys that surround

that of the Rays and inter-relations emerge. Thus, it is perceived that, in terms of the Heroic key, the 1st, 4th and 7th Rays are related. They are, in short, types of rulers. The kingly type rules by direct dominion. The 4th corresponds to the worldly politician or statesman. In his middle position his function is to respond to the masses, who are found mostly on the 4th, 5th, 6th and 7th Rays, and to convey to them the directions which he is able to communicate by virtue of his position, from the 1st, 2nd and 3rd Rays. This type of person at the lower level is a mere opportunist, but in the finer specimens performs a wonderful function. The native art of this Ray is dramatic, and these people are often considered insincere, playing parts. But at a high level the function is really one of rulership, for the stage is in fact a tremendous weapon for the direction of opinion. After all, the whole universe is an illusion. These are rather a lonely people really, cats that walk by themselves. If they would but recognize that they will never be happy until they give themselves to the direction of great and worthy causes, they would find themselves. Contrast the happiness of people like George Arliss, Francis Lederer, and other actors who are devoted to causes, with the inanities of motion-picture puppets, sold body and soul to profit-making corporations, whose only "causes" are to appear at bazaars and first-nights, or to open a six-day bicycle race.

The 7th Ray is also employed in ruling, but here it takes the form of the ecclesiastic. Priests

and cardinals, even when unworthy, actually deliver the forces of the higher worlds and thereby control and direct the lives of multitudes. Corruption can appear anywhere, but in its best aspect the 7th Ray is a very wonderful and necessary form of rulership. Both 1st, 4th and 7th Rays are thus devoted functionally to the linking of worlds, the 7th Ray being especially fitted to bind the etheric to the physical.

Now observe that these three types can as easily be related to the planes of nature (the psychological key). Indeed, comprehension of the Ray types depends upon such uniform reference to all related secondary keys, as pointed out above. Thus, in this case, the natural habitat of Ray One is jivatmic, at the level of true will (monad to soul); Ray Four is antahkaranic (if I may be permitted this anglicised Sanskrit adjective!), soul to psyche; and the Seventh, pranic, is at home transferring psychic energy to physical levels—and he *should* be bound by rule and ritual, lest his forces be stained, coming as they do through turbid lower astral areas on the way.

In a similar manner, the 2nd and 6th Rays can be generalized as religious. It is perfectly clear that it is idle to talk of religious teachers as embodying the 2nd Ray unless one implies that there are people to be taught! These people are found in their purest form on the 6th Ray, and therefore these two types are inseparable. In terms of planes, the one is at a high level of intuitive power, and the 6th is related to the

emotional world. From this it follows that there are two kinds of 6th Ray people, those of sensitive, delicate, truly religious temperament who become saints, and those of passionate, often tumultuous and even rowdy character (like Giordano Bruno) who become martyrs. This latter class quite often in its political aspect is revolutionary, whereas the saintly type is, politically speaking, ready to immolate itself, as Joan of Arc did. Thus from the 2nd and 6th Rays three types are derived.

Passing on finally to the 3rd and 5th, we are presented with something mysterious. In terms of mankind, the 3rd Ray is administrative, but in terms of planes of nature it is philosophical. The common error is made in modern American society of supposing that a busy and competent executive is *per se* a leader. This latter, however, is in fact a specialty of the ruling Rays. The business of the 3rd Ray is not to decide what should be done, but what *can* be done, and this is clearly an aspect of philosophical power. The man who knows the truth about the world-process and the operations of nature is the person to whom to turn for intelligent execution of required business. It does not follow that he is a specialist in originating programmes, though he may be. The reason why astrology is the art most commonly associated with the 3rd Ray is clear. It is the Ray of cosmic processes. Its correlate, the 5th Ray, in terms of planes of nature is applied mentality, but, as on the 6th Ray, there are two kinds.

There are those in whom mentality is applied to the mental process. C. W. Leadbeater was, in my affectionate opinion, the most remarkable example of this in modern occultism.

There is, however, a 5th Ray type which can apply itself to mental conquest of the material process. These people are, as it were, intellectual artists, and though they are not artists in the best sense of the word, they perform a very important function in society. An analogy can be taken from science. A man like Einstein practically never touches an instrument, but takes his scientific facts at second hand. Then by sheer intellectual genius he opens new fields. In contrast, there are the people who make his work possible. These are the artists in the use of ultra-refined methods of measurement and analysis. These two types are inseparably connected, but their usefulness in society is crowned by the presence of the 3rd Ray which directs all that they do to spiritual ends. Third Ray types are rather rare, as they infrequently occupy public posts.

Curiously enough, a Maha-Chohan is the omnipresent entity in the Hierarchy, but to the world he remains an elusive figure. Therefore the type is not available for much study. Original thought is not prized at the time it is offered, and so the men of action, both politically and religiously, are famous in history and obvious above the contemplatives of Ray Three; but the originality of the 3rd Ray is so subtle, philosophical, and makes itself felt so much by quiet infiltration that its genius is

not commonly recognized by the world, though the love and regard which is given to a holder of this office in the Hierarchy is a very wonderful thing. For some reason Maha-Chohans seem to change office more frequently, in comparison with Manus and Bodhisattvas. The latter have to remain on duty until the institutions, namely races and religions which they have founded, come to an end. But the function of Chohans is different, and therefore new individuals assume the job more frequently.

Thus the Personage who occupied this office on our globe when The Theosophical Society was first instituted, and during its early years, has given place to another. The current office holder is not the Chohan beloved of the Master K. H., whose directions he digested and which have been published as the first letter in the first volume

of the *Letters from the Masters of Wisdom*,¹ and to whom he referred as "the most beloved of Hobligans."² This delightful Personage it is who appears in the episode of the goat and the letter related in one of the Master K. H.'s letters to A. P. Sinnett.³ The current officeholder, in response to the needs of the time, is in appearance ascetic, incisive, and rapid and final in his decisions. The needs of our time, rapid in movement, have evoked Him.

¹ In *The Early Teachings of the Masters, 1881-1883*, Mr. Jinarajadasa states that this first letter comprises "remarks of the Mahachohan, as reported by the Master K.H. to Mr. Sinnett."

² We are told that "Hobligan" is a Tibetan word meaning something like "big boss". In *The Mahatma Letters*, it is also spelt "Hobilgan", and "Khobligan." The Master K.H. refers to the Chohan as "my Master" (*The Mahatma Letters*, p. 158), and H. P. B. also speaks of him as "the Paraguru, my Master's (M's) MASTER." (*The Path*, December, 1886, p. 262).

³ The story is told in *The Mahatma Letters*, pp. 320-321.

IT IS ALWAYS WISER TO WORK AND FORCE THE
CURRENT OF EVENTS THAN TO WAIT FOR TIME.

—THE MASTER K. H.

MUSIC

By NORMAN INGAMELLS

[Mr. Ingamells searches the future for sources of inspiration which will incite musicians in greater numbers to individual creative activity. As a member of the staff of the Conservatorium of Music, Melbourne University, Mr. Ingamells is very much at home in the interpretation of Wagner's operas as to their occult significance, and his series on *The Ring of the Nibelungs*, interrupted by professional duties, will be resumed in our September issue.—ED.]

MUSIC means melody, harmony, rhythm, and in its greatest heights, strength, dignity, beauty, reverence, love, joy: all the qualities that go to make up the perfect man, or the perfect god. But music has also discord, pain, longing, regret, in fact all the mental and emotional aspects of evolving man. The song of birds and the simple feeling of the beast it can also express, and, in a reflected way, the chaunt of angels and the fairies' charm.

In music's fundamental or keynote and its harmonics is expressed the One Life with all its overtones: in its first or "common chord" (the triad) we find The Trinity: in the seven notes of its scale "The Seven Great Spirits" are represented. One exponent sees a definite relationship between the Seven Rays or forces (also the Seven Root-races of men for this planet) and seven great classic musicians, namely: Bach, Gluck, Brahms, Mozart, Handel, Haydn and Beethoven. May it be he has herein discovered part of some great plan for helping the egos born under these Rays or Spirits? Both Mozart and Haydn were

Freemasons—Haydn could certainly be classed as the ceremonialist of music.

Music's effect is, in part, to stimulate man intuitionally and spiritually, for in the greatest music, his experiences of his contact with the Divine are chalice or prisoned—these contacts are the peak moments in man's life that become his "guiding star", his spiritual and mental Ideal. In a moment, "in the twinkling of an eye", as we listen to great music, momentous decisions may be made, affecting our whole future life. It is this that makes art become a veritable religion to certain types of people. One needs to realize, however, that stimulation cannot *keep* the soul on the mountain top—man must transmute the "base-metal" of his nature by right living before he can *permanently* keep his consciousness on the Parnassian and Olympian heights.

Music, as its greatest devotees perceive it, is one of the many "ships" that Life constructs, upon which men may sail into the Boundless, the Eternal. To some, like Beethoven, it is their "good

angel" from the cradle to the grave. To these, music is a definite language, a "sound symbol", capable of aiding the consciousness to respond to all nameable and nameless verities.

The poet creates the ceremonial of words; the painter, form and colour; the classic dancer the magic of motion, and so on with all the fine arts, each in turn containing in greater or lesser measure the very nectar of the Gods. Life has no limitations as to Its modes, Its ships, upon which men may travel to their bourne. This compels us to exclaim that "all is Theo-Sophia"! To the writer The Theosophical Society has proved one of the most glorious ships he has ever been privileged to sail in; through all his soul's past, maybe the most glorious.

As a guide to the younger musical travellers, some suggestions as to what music is considered great may be of value. The Beethoven Symphonies, his Piano Sonatas and String Quartettes, the Mozart and Brahms Symphonies, the Wagner Music-dramas, Schubert's and Haydn's music, the Handel Oratorios, (not *The Messiah* only), and all Bach's compositions still form a sure foundation upon which western musicians may build for a long time to come. All these geniuses are men of a period. The great artists seem to come in time-cycles, apparently according with some inner plan of the Gods.

As to the greater moderns, it may well be they are heralds of a new art era, preparing the ground for an influx of another group of giants, who will take up

the new technique and infuse it with psychological greatness, thus revealing to man a richer, more complex consciousness, more suited to the coming race's needs.

Contact with angelic consciousness, brought about by occult training on the right-hand path, should give to artists a vast new field of inspiration—one seems to sense this in some of the best moderns.

A study of the writings of Geoffrey Hodson might give to composers much inspiration in this direction. The Russian, Scriabine, perhaps the greatest musician The Theosophical Society has so far had in its ranks, found his most prolific source of inspiration in the writings of his fellow-national, Madame Blavatsky. Her work, *The Secret Doctrine*, fired him to creative activity to a most extraordinary degree. His *Prometheus*, inspired by his reading *The Secret Doctrine*, and his *Poem de l'Extase*, will probably remain, for a finer race fully to appreciate. Of Scriabine's *Prometheus* Ernest Newman writes: "We have nowhere come so near music as among the ultimate immaterialities of art as in the best of this music . . . *Prometheus* is the one work I have heard that seems to me to approach the new territory that music will some day make its own."

Englefield Hull says of Scriabine: "The real value of his contribution to music is the marvellous beauty and spirituality with which his music is always imbued."

The critic of the *New York Times* said: "It was Scriabine's conviction that infinite spiritual

possibility lay dormant in mankind, awaiting only the sounding of the right chords to awake it to sympathetic vibration, and raise the race to a new undreamt-of level of sensitiveness, appreciation and experience."

As to the tones of orchestral instruments used in the Orchestra of the West (no doubt the same would apply to the principal instruments of the East also), it is said that they are externalizations of tones existing in the inner worlds of utmost value as aids to the awakening of the soul of man ("the sleeping beauty", man's psyche) at his present stage of evolution.

The response or reaction to the fine arts is still the vital question. In one who does not "live the life", the response is but feeble; in this as in all things else the fact remains, that "as a man soweth, so shall he reap." It is our own state of consciousness that we bring to any art that counts. Music can gradually stir man's psyche into life. In some the flower of consciousness may be ready for rich blossoming, and then music may give the final stimulation needed for this much-to-be-desired consummation.

There are many effects possible on our existing orchestral instruments, but not yet exploited, which performers on these instruments are well aware of. Some recent composers are making discoveries in this direction and are beginning

to make use of them. From this we may gather that all manner of new delights are ahead for mankind in this art alone. In the near future we may find that, from the professional point of view, groups of specialists will be employed to make mechanical recordings of new works for record and broadcast purposes, and that the rank and file will be forced to join the ever increasing number of amateurs—all this may in the end prove of advantage by spurring greater numbers to individual creative activity.

In music exists a wondrous and undiscovered country, venturing into which man need never tire in any age or clime, but can travel from glory unto glory till he be established in the incorruptibility of his own Immortality.

We should try to realize and ever bear in mind that music and the other arts are activities of the Divine Mind in Nature, otherwise they could not exist in man, its image and child. Hence the all-importance of the arts, leading as they inevitably do to the art of life, the art of arts.

As a last word, we might exclaim with Beethoven in his *Choral Fantasia*:

"When on music's mighty
pinion,
Souls of men to heaven rise—
Then doth vanish earth's
dominion,
Man is native to the skies."

THE YŌGA SŪTRAS OF PATAÑJALI

BY MANJERI VENKATA RAYA IYER

(Concluded from p. 369)

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ॥

33. *Succession, set against moments, is comprehensible in the complete series of changes from start to finish.*

Time, alike Space, is an emptiness. Space is the emptiness in which things exist. Time is the emptiness in which events or changes occur. Space is the absence of objects, and Time is the absence of changes or events. The conception of Time as something flowing uniformly is a gross misconception. It is the current of phenomena that causes the illusion of the flow of Time. Each change or phenomenon is a perception or an occurrence in Consciousness. This perception takes place in a moment or "in no time." A moment in Time corresponds to a point in Space and has no extension. Hence, any number of perceptions can occur at the same moment or in no time. What is called Time or the emptiness between perceptions is a blank caused by the absence of perception, since constant awareness annihilates Time. For example, an incarnate Dévachānic entity enjoying his heaven or a Yōgī in Samādhi has no notion of Time. The linking together of a series of momentary perceptions and the

¹ Godhood.

intervening gaps, in memory, constitutes what is called Time or succession of events or changes in Consciousness. No notion of Time can arise in a consciousness which is intensely active. It is the fallowness, lassitude and idleness of mind that creates the illusion of Time. As Krishnamūrti says: "Memory is the result of incomplete action; that is, if you do not live fully in the present concentratedly, completely, then there is the resistance of memory, a looking back and a thinking of the Future". What is always actual appears as memory and expectation in the Individual Consciousness for lack of intensity of awareness or self-recollection or concentration which comprehends the Whole. The evolutionary changes culminate and are comprehended in "Īs'varatva".¹ Evolution is the succession of changes through which the Individual Spirit passes from "Jīva-bhāva" to "Īs'varabhāva". It is the unrolling of "Īs'varabhāva" before the Jīva.

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं
स्वरूपप्रतिष्ठा वा चितिशक्तिः इति ॥ ३४ ॥

34. *Thus, "Individual Uniqueness" is the Involution of the qualities (of Nature) which no*

longer serve the purpose of the Spirit; or, the Capability [Power] of Consciousness established in its Own Form [Nature.]

The fundamental conception underlying the Philosophy of Yōga turns on the hinge of reciprocal reaction (Pratyayāvis'eṣa) of Spirit and Matter, which is Consciousness. Spirit is a composite of "Prajñāmātrās", "measures of Consciousness", and Matter of "Bhūtamātrās", "measures of that which has become". The "Prajñāmātrās" of the Supreme Spirit or Īsvara express themselves as the "Bhūtamātrās" which, in their turn, engender or rouse up "Prajñāmātrās" in the Individual Spirit by their reciprocal action and reaction which constitute Consciousness. Everything in the Universe and the Universe itself is a "Bhūtamātrā", an "expression" of a "Prajñāmātrā" of the Supreme Spirit. As such, the Individual Spirit with its vehicles is itself a "Bhūtamātrā", an "expression" of a "Prajñāmātrā" of Īsvara. This "Prajñāmātrā", of which the Individual Spirit is an "expression", is what is known as the Potential Soul, "Puruṣa", "Jīvātmā" or Monad in Evolution. Evolution is the "expression" of the "Prajñāmātrās" of the Supreme Spirit as "Bhūtamātrās" and consists in the "Involution" of these "Bhūtamātrās" in the Individual Spirit as "impressions" or "Prajñāmātrās" which bring about its Liberation, "Individual Uniqueness" or "kaivalyam". The World-process is the Evolution of the Individual Spirit into the Supreme Spirit or the Involution of the Supreme Spirit in the Individual Spirit.

This is why Patañjali conceives the Supreme Spirit or Īsvara as the "Seed of Omniscience"; the conception brings out the true relation between the Individual Spirit and the Supreme Spirit—the first and the last terms of the Evolutionary Series. When the "Bhūtamātrās" have been involved in the Individual Spirit as its "Prajñāmātrās" they become "Kṛtārthās", having accomplished the purpose of the Individual Spirit. This is also what Patañjali calls "Asamprajñāta Yōga" which is described as "Samskāras'eṣa", "the residuum of impressions". (See *Aphorism* I, 20.) This state of consciousness is one in which the Object completely merges in the Subject—the absolute state of Consciousness in which there is no distinction of the knower, the knowledge and the known, as there is in "Samprajñāta Yōga". Liberation, "Kaivalyam" or "Individual Uniqueness" may be considered as a process within the Supreme Spirit similar to the "Individualisation" of the animal within "the group soul". Individualisation of Spirit and Organisation of Matter seem to be the plan of Nature. To put it more abstractly: Evolution is the co-ordination of "Individual Uniqueness" on an ever-ascending scale. In other words, Evolution is a process of Yōga which culminates, stage after stage, in Individualisation or "Kaivalyam"—a process of specialisation of an organism in order to fit it as an organ in a mightier organism. Hence, it becomes evident that "Kaivalyam" is not Isolation from the Life of the Supreme, but is the building of an Independent Centre of Omniscience

or Universal Experience, within that Life—"a Seed of Omniscience" out of which another Universe comes into being.

And why these Universes within a Universe, Systems within a System, *Īs'varas* within an *Īs'vara* and Individuals within an Individual in an unending series? No one knows. Yet, it may be said that Love, Life, Light and Beauty cannot remain without expression. Or, it may be an eternal unrolling of an endless reel of Life before the tireless vision of the

Individual Spirit. Or, it may be that all this is only a huge dream which awakens the Individual to Real Life. Or, it may be that the Supreme alone knows why these things should be, or it may be that even He knows not: it may be that the Supreme Secret ever remains a secret which, by its fascination, ever leads the Individual from glory to glory, for that which is once known becomes stale and stagnant, loses its attraction and brings Life to a standstill.

इति चतुर्थः कैवल्यपादः ।

ॐ:

Thus the Fourth Quarter of Individual Uniqueness

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OM

Aym

Klim

Auh

इति पातञ्जलदर्शनम् ।

THUS THE VIEW OF PATAÑJALI

Peace to all beings

HOW TO PRESENT THEOSOPHY TO THE PUBLIC

BY GEOFFREY HODSON

A TOUR of the world (which the writer has just made) reveals to him that the Theosophical Society is in urgent need of lecturers.

In almost every country and every Lodge the remark is heard: "We have so few (if any) able to teach or lecture." The consequence is that many Lodges are not able either to present Theosophy to the public in a convincing and appropriate way, or to meet the need of their members for interesting and informative lessons in Theosophy.

People are uniquely prepared for Theosophy by world events of the past twenty-five years, and especially by changes in world thought during the last decade. Men today are seeking a *synthetic, religious philosophy of life, consistent with science*. The world is hungry indeed for the Ancient Wisdom, of which those words (which I have italicised) are a true definition.

The Theosophical Society is the one Society in the world especially brought into being to meet this need; yet at this particular juncture it is unable to fulfil its function adequately for want of efficient speakers and teachers.

Furthermore, examination of the syllabuses of very many Lodges shows that the dissemination of

central Theosophical truths frequently has a subordinate place in Lodge work. Astrology, numerology, the Pyramids, various social and economic remedies, and the particular interests of individual members, subjects which may rightly and usefully have a place on the syllabus, tend to occupy the whole programme.

How are these difficulties to be met? I answer, adapting a well-known phrase: "The Theosophical problem is the individual problem." To every member who is willing to make the effort and is in some measure suitably equipped, I would make the following nine suggestions:

1. After having grasped to a considerable extent the broad fundamentals of Theosophy, avoiding side issues and the occult arts, take one subject, Reincarnation for example, and master it. Live with it for a time, reading all you can find about it, pro and con. Tactfully discuss it with non-believers in order to discover their view-point, thus originating arguments against it. Then work out the correct and decisive answers to all objections.

2. Write an exposition of the doctrine, its value and its applications, in the most acceptable and convincing and also the simplest form possible to you.

3. Make lecture notes of the steps in logic by which your exposition is constructed.

4. Take long walks or shut yourself in a room and deliver to a large mental audience timed lectures from these notes.

5. Go to a teacher of public speaking carefully chosen for your purpose, for lessons in the delivery of your message.

6. When reasonably ready, offer your lecture to a Lodge, asking your best friends to listen critically and advise you of possible improvements.

7. If at all successful, deliver your lecture to other Lodges, and outside bodies which will accept it. Thereafter take new subjects, steadily increasing your repertoire.

8. *Practice.* Treat public speaking as a fine art. Work continually at improvement of technique. Dr. Besant, regarded by many as the world's greater orator, used to say in effect: "I have spoken continually for many lives, but I am still practising"; she also said: "Of all the arts, public speaking is the most powerful means of influencing people."

9. Practise also writing, for writing obliges one to think clearly and to express oneself simply and accurately.

Any member at all gifted and who follows this plan, will find not only a great inspiration in life for himself, but a uniquely effective way of serving the Theosophical Society and the world. Furthermore, he will be helping a cause in which the Elder Brethren are especially interested; and if he remains

humble, sincere and co-operative, They will use him increasingly as Their agent in the world.

To the Theosophical Society, its Sections and Lodges, I suggest the establishment of a Speaker's Bureau, the chief work of which would be to help and to encourage class leadership and public speaking amongst our members. The following activities of such a bureau suggest themselves:

1. To collect and distribute subject matter for lectures, apposite quotations from authors and poets, ancient and modern, and especially up-to-date scientific and philosophic corroboration of Theosophical truths.

2. To encourage and practically assist the formation and proper management of speakers' classes in Lodges.

3. To collect, encourage the writing of, and distribute, Theosophical plays and playlets, expressing Theosophy in art forms such as:

(a) A dialogue, bringing out their respective viewpoints and their relationships with each other, between the various bodies, or between the will and the body elemental, or between the ego and the personality.

(b) A discussion between representatives of the seven rays dressed in their respective colours, jewels, planetary symbols, each displaying in thought and in method of self-expression the qualities of his ray.

(c) Dramatic incidents in which representatives of the Ego, Karma, the Masters, the Angels, the qualities of impersonality, dispassion, love, wisdom, etc.,

bring their contributions to the solution of individual, national, and international problems.

(d) Discussion between an incarnate (sleeping) visitor to the astral plane and a discarnate (dead) inhabitant.

(e) An Ego descending into incarnation converses with the

Egos of father and mother and perhaps the Presiding Angel.

All these and many other Theosophical subjects could be dramatically and beautifully presented both to members and the public. Certain plays of this type have already been produced by the Folkestone Lodge in England.

STRAIGHT THEOSOPHY CAMPAIGN

MR. BIRD'S PERTINENT HINTS

THE Eastern Federation of the Theosophical Society in England has a stimulating organizer in Mr. Leslie H. Bird, who has addressed to the Lodges of his Federation a budget of suggestions for propaganda which are here reproduced for the use they may be to other Lodges. After urging the Lodges to arrange their October-December programmes to accord with the scheme circulated from the office of the Publicity Department, Adyar, Mr. Bird appends the following suggestions:

1. Don't leave everything until the last minute. Start now.

2. Get the best lecturers you can. Keep in touch with your Group Secretary who may be arranging lecture tours.

3. For really good propaganda lectures try to hire a well known public hall. Strangers seldom come to small rooms in private houses or small cafés and the like.

4. Be careful about choosing titles. It is better to leave out hackneyed words like "Brotherhood" and "Service", etc. Try to get arresting titles.

5. Make a personal appeal to the professional classes, members' friends, Spiritualists and other people likely to be

interested by sending out cheerful and warm-hearted circulars inviting them to attend the meetings. This is quite a cheap way of advertising and is certainly one of the best ways.

6. Have stewards to welcome the people and make them feel at home and happy. This is most important.

7. Arrange facilities for taking strangers' names and addresses.

8. Have a good supply of elementary pamphlets and books available.

9. Make your syllabus look as nice as possible, get it printed in as tasteful a style as your means allow. An extra shilling or two spent in this way is well worth while. A well arranged syllabus circularized and distributed among an audience is good propaganda.

10. Much public interest may be aroused and opportunities may occur for breaking new ground. If you see a good one and need assistance do not hesitate to write to your Group Secretary or to the Federation Secretary who will be pleased to give all the help possible.

These are just a few ideas that have been proved useful by practical experience.

THE BOOK OF THE MONTH

HINDU IDEALS OF MARRIAGE

Kamala Lectures—Evolution of Hindu Moral Ideals, by Sir P. S. Sivaswamy Aiyer, K.C.S.I., C.I.E., LL.D. (Calcutta University, 1935. Price: India Rs. 2/8; Foreign 4s. 6d.)

THERE is a phase of these Kamala Lectures which has fundamental interest for students in both the East and the West. It relates to the Hindu marriage laws. The volume as a whole is a serious and thoughtful contribution to the study of the moral ideals standing as the background for Hindu institutions and juristic conceptions. While discussing the evolution of Hindu ethical ideals in the light of modern thought and intellectual canons of progress, the author has rendered a significant service by showing to the adherents of "Sanatana Dharma" (the ancient name for Hinduism), who call themselves "Sanatanists" today, that there is no basis for claiming eternal validity for the injunctions of Hindu *Dharma Shastras*, that they have changed in the past, and that their values and applications must be examined with reference to new conditions presented by changing times.

In an old book on Hindu polity there is provision for a Minister in the King's Cabinet to advise him as to what usages have become obsolete and what modifications should be made therein. In *Manu* there is provision for the assembly of men learned in Dharma to advise what changes in rules and ordinance of Dharma may be necessary.

Nevertheless, there is, amidst this sincere attempt to examine Hindu ethical ideals from a detached standpoint, an undercurrent of apologetic feeling running through the work as if the author was only desirous to maintain that, after all, those ideals are not as poor as they are thought to be by Christian missionaries, and do not suffer much in comparison with modern western ideals. The reason is not far to seek. The author has not given

sufficient appreciation to the basic principles of Hindu religion and ethics, and has approached the subject from the standpoint of an agnostic rationalist of the nineteenth century who could not be expected to have faith in them, as they could not be proven by methods approved by modern rationalism; therefore he has not succeeded in dissociating them from the defects attending their application to social conditions of particular times and less advanced stages of intellectual development which often lead to poor compromises and even crudities in *Dharma Shastras*. If he had done so, he would have found that not only is India in need of applying them anew to her own modern conditions in order to enable her to continue to build her social and political institutions (while changing their external forms), on the same sure, stable, old foundations; but that even the West, proud in her efficiency of material organization and power of intellect, can seek relief in her present distraught condition, moral, social, political, and economic, by applying those basic principles to the solution of her own problems.

Were these basic principles applied to modern Hindu society, caste would not continue to be based on mere heredity, though physical heredity has its own influence in giving outer expression to the inner *gunas* or inherent qualities, capacities and powers brought by the individual from his long antenatal past. His real caste or status or class, would be determined by these factors along with the occupation or service he renders to society—his "gunas and karma" as the *Gita* says. Every one should have full opportunities allowed

by law and community to rise to the highest stature of which he is capable according to his *gunas*. Equality of opportunity for every person is the right of the Divinity dwelling within him. No fetters should be placed by law or society on the burgeoning forth of that divinity within. Man and woman, though identical in their Inner Self, shew forth complementary attributes. Hindu ideals of family and marriage are based not on men and women playing their parts in identical manner, as in the West where they compete in almost all walks of life, but in their complementing each other to make one whole. For the family unit (which according to Manu comprises the husband, the wife, and the child) is not only necessary for the perpetuation of the race, but is also the nursery ground for the cultivation of great social virtues like love, sacrifice, right understanding, helpfulness, and the like. The Hindu marriage laws have swung like a pendulum unduly from one side to the other in course of ages. There was marriage after puberty in Vedic times. Changing needs of times and worldly conveniences have brought on marriage before puberty for girls, especially of the Brahmana caste. Formerly the Asura form of marriage consisted in giving bride-price. In modern times, it consists in giving prices for bridegrooms. Belief in rebirth and the law of Karma contributes to give permanence to the relation of husband and wife, as such a relationship cannot but be regarded as the result of causes engendered in a distant past and therefore temporary strains tending to break that relationship should be faced with patience and right understanding. Yet there were periods in Hindu history, as the author has pointed out, when divorce and legal separation were in practice and not regarded as opposed to Hindu religion. As the swinging of the social pendulum to the other side has been tending to handicap Hindu woman unduly from fulfilling her destiny as a fragment of the Divine as well as man, it should be brought to the medium position by suitable changes in Hindu Law.

In the West, the recognition of only one life on earth for every individual, ushered into existence from the unknown and disappearing after death into the unknown,

has led in modern times, when religious influences weakened, to the logical consequence of making this physical existence as comfortable as possible, without recognition of more permanent results beyond. So each seeming failure in marriage relation must needs be repaired, even with the result of snapping that relationship, and it is never too late to mend, with full liberty to choose new partners. It is not surprising that we read recently that more than 17 per cent of marriages end in divorce and 35 per cent in judicial separation in America. While we are fighting against the custom of infant marriage in India and are striving to raise the marriageable age of girls, the West presents examples of the opposite extreme of very late marriages for both men and women.

The detailed application of the rules of the Hindu *Dharma Shastras* in the region of Prayaschita (expiation for violation) have gone into disuse. These rules have been displaced in the region of Vyavahâra (relating to property, crimes, etc.) to a considerable extent by the secular laws of the State. It is necessary that that portion of the Vyavahâra Kanda which is not yet displaced by the secular laws of the State and continues to be operative, and the portion relating to Achara, should be modified to suit the present times and in consonance with the basic principles above enunciated. If they are not so modified, the exigencies of the times will not leave them alone but will lead to modifications, not perhaps in accordance with those basic principles. Our modern Indian Legislatures contain representatives who own allegiance to different religions and racial cultures, and it is not expedient that those who because of their upbringing, sympathies and understanding, run counter to and fail to understand these basic ideals and who derive their origin from other religions and racial cultures should have a voice in bringing about such modifications.

We can apply the Hindu basic principles of life to various questions arising in modern life to which the author refers. The question of equal standard of morality for men and women is in the forefront in the West, inasmuch as men and women are considered entitled to identical

privileges, and the tendency is to drag down the standard of feminine morality to the level of that of man. But Hindu Smritis and Epic literature always speak of the special purity of woman as compared with man. Woman by her special functions has greater responsibility for the right evolution of the race, and the Hindu ethical ideals would insist that the standard of masculine morality be raised to that of woman rather than the reverse; the extremely unequal treatment which society accords to their respective lapses, especially from the standpoint of sexual morality, in the East as in the West, is due more to the man's fancied sense of superiority than to those ideals. Similarly man in Hindu society has appropriated to himself an unqualified right to discard his wife, which fortunately has not often been exercised. This needs to be balanced by introducing suitable limitations to his caprice and giving similar opportunities to woman as in ancient times.

The question of birth-control or the use of contraceptives (to which the author refers on pp. 216 and 223) will be approached differently from the standpoint of Hindu basic principles, and from the standpoint of the West with its belief in one life, and the logical sequel to make it both enjoyable and unburdensome. According to Hindu ideals, every desire or appetite of the body when disciplined is to fulfil certain noble purposes in Nature's economy. Hunger and thirst are to be indulged in for the body's sustenance. So sexual desire for the propagation of species. Hence "Brahmacharya" outside marriage relationship, and regulated intercourse inside for raising progeny (which is also deemed "Brahmacharya") are spoken of so very highly in Hindu *Shastras*. Just as the way of life illustrated in the saying, "Live to eat" (as opposed to the ideal implied in the saying "Eat to live") betrays an abnormal or a pathological condition, similarly the indulgence in sexual passion, avoiding the responsibility

of raising and rearing the offspring and the consequent use of contraceptives, is indicative of an abnormal condition. Therefore without bringing down the ideal of "Brahmacharya" whether outside or inside the married state, the existence of the abnormal condition and the consequent need for birth-control should be recognized, and the knowledge and application should be communicated in necessary cases under suitable conditions, and not as at present scattered broadcast without let or hindrance as if it were a holy evangel without which Humanity would go to ruin, and with an immense amount of literature let loose, without any restraint, amongst the young and impressionable tending to make their thoughts lewd and minds enfeebled—all this apart from the evil, spoken of by the author on page 216, of obtaining sex gratification without risk of parenthood. Thought is a creative power for good as well as for evil. It would be interesting to take topic after topic in the sphere of religion, ethics, sociology, and even politics to see how far these basic ideals of Hindu culture, which are also in a sense eternal verities for Humanity, throw light on their correct solutions, different from the empiric solutions which are arrived at in the stress of modern worldly life.

The Hindu Smriti, Epic, and Puranic literature is immense, and its contents relate to different epochs extending over great periods of time—they relate to history, philosophy, spiritual truths, fiction, romance, practical counsel based on worldly wisdom, folklore, local tradition and usage, tales of wonder, and even superstitious or fictitious beliefs. To classify and arrange the contents in suitable strata, and to give correct values to them from the modern critical and rational standpoint is a task at present only in its beginning. Any earnest attempt at that task such as the work before us is a valuable help on the way.

A. RANGASWAMI AIYAR

EVERYDAY OCCULTISM

BY G. S. ARUNDALE¹

MY mind is perhaps quite naturally occupied with what we have been calling "Straight Theosophy," which is of course, the keynote of my work, and with regard to which one of our brethren wanted to know what I would then mean by "crooked" Theosophy. I had not thought of "crooked" Theosophy. When I think of "Straight" Theosophy, I think of Theosophy which is simple and pure and impersonal and true, especially as it is set forth in our classic literature. I had not been thinking of any Theosophy which I could term "crooked." I hardly think it is my business to start tying labels round the necks of other people's Theosophies. But what I have been considering is how to enable the average member of the Theosophical Society to see simply into that "straight" Theosophy. It is very easy with the toy of the mind, which is the plaything God gives to us up to a certain stage of the human part of the evolutionary process, to make things complicated, and you see people all over the world, philosophers, metaphysicians, making simple things complicated, and rejoicing, revelling in the complications. Even within the circumference of the Theosophical Society there are some members who enjoy making their Theosophy as complicated as they possibly can. Often,

the less we know about the subject, the more we are emboldened to talk about it, and the more we complicate it. As real knowledge grows, it simplifies.

Now I have said to myself, Theosophy is essentially simple. How can we so divert the attention of our members from the complexities, that at least they may have their foundation in the simplicities, and upon those simple foundations build a lasting superstructure? This is another way of saying: What are the first steps in occultism? Occultism is in fact nothing more than that which, for the time being, is not known. Occultism does not only mean some specific power which we have not yet developed, some specific knowledge of inner planes which we have not yet acquired. Occultism includes all that we do not know about everything, and not only that particular unknown which the Theosophist is in the habit of labelling as occultism. So that if we want to proceed from the known to the unknown immediately surrounding it, what is the quickest step? And to put this in a complicated way, what is the quickest method of developing Kundalini? Both questions have the same answer attached to them. People so often think that if they desire to develop Kundalini or some of those vital fluids and fires, it can

¹ Talk by the President, given at Adyar, May 12, 1935,

only be after some mysterious process has been undergone, and that the nature of such mysterious process is only to be found in some erudite or recondite book not accessible to the crowd or the multitude.

I am quite prepared to believe that in some erudite or recondite book there may be a number of ways given to develop this, that, or the other force so far latent, but I declare no less emphatically that the first steps in proceeding from the known to the unknown, the first steps in the development of the fire of Kundalini, are to be found in ordinary everyday life. That is the point which it is so vital to emphasize among members of The Theosophical Society; because we give much less attention to living and to life than we do to our intellectual studies and Theosophy, and we think we are effective Theosophists when we have a range of knowledge of Theosophical literature. We probably think we are drawing closer to the Elder Brethren the more we know in our minds about the Path, about consciousness, about the various special subjects with which Theosophy deals.

Now the fact of the matter is that if only we could realize it (and of course none of us do), there are short cuts to the unknown which every single individual could take without too much difficulty, wherever he is and at whatever particular stage of evolution he may be. Supposing each one of us desires to be a really efficient Theosophist, that is to say a Theosophist who uses the powers in him so efficiently that it will not be long before he

can be entrusted with powers which so far he does not possess. Now it may be said, you must have a *mens sana* dwelling *in corpore sano*. But the healthy body is not at once vital to efficient Theosophy, though sooner or later it is essential. What is finally essential is that you should be, and you in your surroundings should be, effective. But it is not easy to make ourselves effective. We feel ourselves to be more complicated than our surroundings. It seems much easier to make our surroundings more effective to start with.

Suppose, for example, you have been living a comparatively intricate life, as most people do. It is not easy to disentangle yourself from the intricacies into which you have drifted and in which you now live. But your surroundings are less personal, less intimate, less bound up in you. Therefore, begin with your surroundings. If you can make your surroundings effective and efficient, they will react upon you and stimulate you to acquire the personal efficiency you need. Now when I say you must make your surroundings effective, I mean everything which is round about you—what we miscall the inorganic things, the material things. These must be in their place and be doing their work, whatever the place and whatever the work may be. If round about you these material substances are living efficient lives, they will help to stir in you the desire to live an efficient life.

Supposing I were a kind of Inspector of Evolution in the outer world and had to go about from house to house, from room to

room, from place to place, and from person to person, to see how far each individual is pulling his evolutionary weight, my first consideration would be to look at the surroundings of the individual with whom I might for the moment be concerned. I should like to see his surroundings intimately, and watch how far these are busily at work in their place, pulling their weight. For if you can make other people and other things pull their weight you begin at last to pull your own. That is one of the advantages a lecturer has—he talks and talks and talks, he advises and advises and advises, and exhorts and exhorts and exhorts, until at last he begins to practise what he preaches from the very reiteration of his own precepts. If I have made any progress at all, it is in no small measure due to the fact that I have been telling other people to grow. There comes a time when, after giving so much advice, in desperation one swallows his own advice, and, like a man trying to swallow the sea, is finally drowned in it. At last you yourself, perhaps the last person of all, begin to take the advice which you have been giving for endless years.

Well, if you want to develop your Kundalini or if you want to set afire all the chakrams, you will begin with those things which you can control with so little expense and so great convenience. My first step would be to see that your own particular dwelling, your own particular room, is as far as possible such that every object is in its place, has its place, does its work. Every picture hanging on

the walls, every ornament, every utensil of whatever kind, in drawing-room or in kitchen, every article of clothing, every book, will be where it should be, and how it should be. Even if there be apparent disorder, it will be an orderly disorder—a constructive disorder. It will not be carelessness. It will not be confusion. Where there is this orderliness there will be efficiency. The pictures will be efficient because they are doing their work in the right way. The ornaments will be efficient because they are in order. The utensils will be efficient because they will be in their due places. And because they are all efficiently at work they will be growing, and their own growth will help you to grow. They will react upon you so that you will grow with them. But if there be confusion and disorderliness and carelessness, then there will be stagnancy, and you will be stagnant because you have encouraged stagnation. It is not fair even to the most material object to imprison it so that it cannot grow as it should. It is not fair to imprison it in disorder and therefore in futility. It cannot grow itself and will impede you in your growth. In orderly surroundings is Kundalini born, and all those other forces so intriguing to the curious and to the ignorant. Great effects ever have their origins in little causes. And it is entirely useless for an individual to aspire to occultism unless he learns to become an occultist, unless his first step is to try to achieve orderliness in his surroundings and in himself.

One does not want, of course, to carry these ideas too far, but

they are fundamental to growth. As the individual's house is, as are the objects in the house, so is the individual. You can gauge the spiritual growth of an individual by the immediate surroundings in which he lives. It is not what he looks like outside. We all like to look nice outside. We shall have a nice bath and put on a nice turban and do puja and look well, to all external appearances. We shall stand forth before the world as efficient Theosophists, but when we go back into our rooms we disclose ourselves as we really are. If your wardrobe is wrong, you will sink to the level of the wrong wardrobe. But if everything is in its appointed place—all clothes for your wearing—then everything is on its evolutionary pathway. As you stand on the threshold of your room you can meditate on your room—this is as good a meditation as any other—and say: "This and that is right." You thus gain an exhilarating feeling that everything is working rhythmically, and combining to form a suitable order for the whole of the room.

Your books, for example, must be right. It is very hard on a book for it to be upside down. Supposing you were upside down in any way, you would soon find a considerable amount of inconvenience. Relatively, the book has its own discomfort. There you have a first step in occultism. Get the surroundings right, and they will force you to take the first step. You may not be able to be materially affected by your surroundings in this life, but if you have the surroundings right now, you have taken the first step which

will carry you on later—in your next incarnation.

The second step is to be as far as possible in a state of physical relaxation. If you are well, you can do it. If you are not well, you cannot do it so easily. Now this partly means the right use of leisure. You know somewhere or other you have an Ego, and somewhere or other (though probably you do not know it) you have a Monad, and those Monads and Egos are just as important as this little temporary personality which is down here for a time-purpose. But when we look at the average individual, he appears very much time-enslaved. He is set, "cribb'd, cabin'd and confined" by time; eternity knocks outside this time-ness in vain. The result is, of course, that the Ego, tired of knocking and of bruising his egoic knuckles on your fast-shut door, says: "Well, I cannot be bothered with you this incarnation", and as for the Monad, he does not even take the trouble to bruise his monadic knuckles, but simply shrugs his monadic shoulders: "It does not much matter one way or the other what that little creature down there is doing", the Monad says, and the Monad and the Ego may often be calling the personality down here by names which are not altogether polite.

Supposing you can forget yourself in a state of relaxation, when the body hangs loose, and when you have forgotten your normal everyday self in whatever way is most convenient to you. Then these doors, which are usually shut fast, from the fact that you live so much in terms of time,

automatically open and the Ego takes a look in, and perhaps even the Monad.

Now each individual has his own mode of relaxation. So far as physical relaxation is concerned it is to cease to be tense. I have two ways of forgetting myself. One is music, and the second is detective stories. Sometimes I am in the mood for music, and then I forget myself; and sometimes I am in the mood for blood and shooting and general gangsterism, and then I forget myself. You can hardly imagine that plunge into the sordid to be a mode of release, but for me it is. And sometimes when I relax, when I am in the throes of following a murderer who is trying to escape the incidence of his crime, I find that my consciousness has suddenly become a little larger than normal—the Ego has been looking in for a moment or two and has given me an idea. I will not say that the Monad comes in on those occasions, because he is a very haughty and aloof person and he thinks that to come right down here is a little *infra dig*. But the Ego comes, and so I have to put down my book; the murderer has to take care of himself, and I must get the idea down. The Ego is sparing of his suggestions, and if you do not pay attention to them reverently when he deigns to give them to you, then they vanish.

Now each one of you must determine his own mode of self-forgetfulness. It is when you have lost this self of yours awhile that your Ego begins to feel it worth the trouble to find you. You are not worth finding until you have lost

yourself. That is a very metaphysical utterance of course, but you know what I am trying to express. We are not very near to the Masters unless there is able to flow towards us, because of our self-forgetfulness, an intimation of Their own larger consciousness. If you think of the Hierarchy and you think of the Hierarchy's views as a whole on the various subjects which appertain to the lower world—how different their views are! We may be very definite, we may be very emphatic, we may be sure of this and that and the other, but if we are able to discover in any way what are the Masters' views, how different those are, how short-sighted we are, how narrow we are, how myopic our vision is, and what prejudices we have that make it difficult to draw near to the Masters' consciousness. We all have prejudices. We are all certain and clear about something. Well and good. We need prejudices in order to awaken ourselves to our own existence; but when we are awake we need prejudices no longer. You find so many people, even in The Theosophical Society, brimful of prejudices, absolutely certain about certain things, ideas, with an extraordinary belief in certain causes, with the result that while it is good that they should have these beliefs and should perhaps be certain, the Elder Brethren can only use them when their particular certainties are in harmony with the intentions of the Hierarchy. When those certainties are not in harmony with the views of the Hierarchy, then those particular brethren cannot be used.

What we want to reach is a point of freedom from prejudice, that we hold our causes so lightly that when the call comes for servers, for workers, for channels, we are ready to drop everything we have for the sake of whatever is wanted. That is a very important step on the path of occultism. The beginning is to have material objects round you talking as best they know how, with your help talking to you, saying to you: "Be at your highest stage of evolution, like us at our lower stage of evolution". They will add: "You help us to be in our place and do our work. Now help yourself; have your place, be in it; do your definite unique work."

Occultism, you see, begins with all the little things of life, with the recognition of the fact that the unimportant things are only so-called in ignorance. In truth, everything is important, vital, and of immediate concern to the would-be occultist. If you can have neatness round about you in all the so-called little things, if you can realize that time and trouble spent in having everything in perfect order round about you is time and trouble well expended, then you are laying the true foundations of occultism. If you look upon everything around you as significant in its own way; however trifling and negligible it may appear, then you are beginning at the beginning, which is the only way to begin. The difficulty is that so many would-be occultists are eager to develop powers they do not possess when they have not

yet learned to manage the powers they already have. Those who are the guardians of the occult forces are surely not so foolish as to be willing to confer upon people additional burden and responsibility when they are not yet able to fulfil the burdens and responsibilities already in their keeping. Yet so many people, living careless and inefficient lives, are quite ready to be endowed with powers which would only make the confusion worse confounded.

Therefore, let there be order, harmony, purpose, in all the trifling things of daily life. Let all the little details be given their due care. Let daily living be unhurried and deliberate. Let there be an absence of tenseness and a highly strung condition of being. Let there be a constant relaxation of nerves and heart and brain, let there be an ease of movement and gesture. So are the first steps in occultism taken which alone lead to safety on the razor path. I take for granted, of course, that vegetarianism is already the rule of living, and that emotional and mental storms are things of the past. But let there be no mistake about the fact that the foundations of occultism are not and can never be laid on the sands of forgetfulness of, indifference to, the little everyday matters and objects which form part of the apparent, though certainly not real, humdrumness of daily living. As you live in the intimacies and routine of homely life, so are you preparing for occultism.

THE VIRGIN BIRTH—HOW IT APPLIES IN CONDUCT

By H. L. S. WILKINSON

ALL of us who strive to serve with understanding in God's wonderful temple of this earth, must be aware that we are the offspring of something greater than our earthly parents, and that we have, in fact, two divine Parents; one a Heavenly Father invisible, the other a great Universal Mother, visible to us as Nature, being in fact the material universe in which we live and move and have our being. The All-Father is Spirit, invisible: the All-Mother is Matter, visible. These two, Spirit and Matter, unite in our bodies, which are temples of their nuptials. Every time we perform an action, moving matter from place to place, if we do the action skilfully and harmoniously, we are assisting at these nuptials; if bunglingly and with impatience, we are impeding them. We should hold the balance true between Spirit and Matter, not exalting the one or despising the other, but recognizing that both are divine, only different; one male, the other female.

The same takes place when we create anything beautiful in poetry, art, or music, or express ourselves in speech, provided it is done skilfully and beautifully. When all such actions are done perfectly, the nuptials between Spirit and Matter are consummated, and the Divine Child, Christ, or Horus, is born.

For this reason, the Perfect Man is the offspring of heaven and earth, having God for his Father, and Matter, or Maya, for his Mother. This is why all Christs are mythically represented as having no human father, but as begotten by God from the universal Virgin Mother, the "deep sea" of Matter. Each such Christ is a Redeemer of Matter, and in striving to become Christs, we ourselves are redeeming and perfecting Matter.

So we should never despise even the humblest action, but perform it skilfully and with intent, as an offering and a prayer, knowing that in so doing we are joining Heaven and Earth. As for discordant or ugly actions, all we can do is to ceaselessly work at them, striving to alter them and make them perfect. This particularly applies to irritable or impatient speech, and to nervous, or hesitating, or violent action. It necessitates deliberation and balance.

It is significant that Jesus is recorded to have said, when told that his mother and his brethren wished to speak with him, "Who is my mother and my brethren?" And then, stretching forth his hand to his disciples, "Behold my mother and my brethren! For whoso doeth the will of my Father which is in heaven, the same is my brother, and sister, and mother." This

shows that He was more sensible of His divine parentage than of his mere earthly ties of kindred. The *Upanishads* say the same thing. "Not for the sake of the wife or husband is the wife or husband dear, but for the sake of the Self is the wife or husband dear."

Evidently therefore, our mother Nature, or Maya, and our Father God are our true Parents, and the Virgin Birth has a real practical meaning for us all, and need no longer be ignored as an outworn theological dogma of no importance.

WORLD-BROTHERHOOD

*My country is the world ;
My flag with stars impearled
Fills all the skies,
All the round earth I claim,
Peoples of every name ;
And all inspiring fame,
My heart would prize.*

*Mine are all lands and seas,
All flowers, shrubs and trees,
All life's design,
My heart within me thrills
For all uplifted hills,
And for all streams and rills ;
The world is mine.*

*And all men are my kin,
Since every man has been
Blood of my blood ;
I glory in the grace
And strength of every race
And joy in every trace
Of brotherhood.*

ANONYMOUS

THE LORD MOHAMMED

Prophet's Day was celebrated at Adyar on June 16 with a gathering in the Headquarters Hall of the Islamic branch of The Theosophical Society, at which a learned Muslim speaker, Mr. M. A. Azeem, stressed justice and harmony as the cardinal features of the Islamic faith. Dr. Arundale, from the chair, summed up with the thought of the immense importance of inter-religious, international and inter-racial justice and harmony as exemplified by the Lord Mohammed. In celebration of the Prophet, the President contributed the following article to a Muslim journal issued in Madras :

BY G. S. ARUNDALE

NO effort is needed to write in praise of the Lord Mohammed. His whole life was marked not only by signs of greatness, but no less by signs of a very beautiful, a very deep, and a very simple spirituality. He was indeed a Man fit for the times in which he had to live, and for the work he had to do. He was supremely a Prophet, for he had to cry in a wilderness; and the *Qur'an* itself is less a book, more a mighty call to the generations which were to come after him and build the splendid culture and polity of Islam. The very word itself—Islam—suggests the basic foundation of the new spirit the Lord Mohammed was to release in special form—Peace, and a striving after Righteousness.

The supreme strength of Islam lies first in the fiery purity of the Lord himself, and second in the brushing aside of all complexities of thought, of all metaphysical

speculations, and in basing the great Islamic Call on the existence and the power of God, not on His nature. The result has been a compelling simplicity of conviction which has created and sustained the wonderful solidarity of the Mussalman people, and has made them one of the greatest brotherhoods in the world. Doubtless this solidarity has from time to time been marked by fanaticism, perhaps by ruthlessness. But nothing great can ever be accomplished without fanaticism; and largely an exalted fanaticism has been the cause of much of the priceless contribution of Islam to the world.

As in the case of all other faiths, Islam, as it is today, is by no means the true reflection of the teaching of the Lord Mohammed. The intervention of man is always prejudicial to the purity of the Message. But in the case of Islam the deflection has been on the whole less than in the case of most

other faiths; and the average Mussalman of today exemplifies many of the characteristics on which the Founder of the Faith insisted. In him still resides the fighting spirit which at first was utilized to weld a variety of peoples into some semblance of a nation, to establish them upon a basis of the simple life, and in the outer world to fight the corruption which was making the spiritual life both empty and ridiculous. In him still resides the sense of solidarity which no distinctions of nationality, or race, or social position, can in the least degree affect. In him still resides a deep-rooted attachment to the creed set forth by the Prophet. In him still resides that unique religious spirit which keeps him far away from all religious polemics, and tunes him to the supreme note sounded by his faith—Mecca.

Nevertheless, to a student of the life of the Lord Mohammed, it seems of special urgency that there should be a great renaissance of absorption in the daily life of the Prophet. It is always stirring to read of the lives of the great and specially of the very great, the Lord Buddha, the Lord Sri Krishna, the Lord Sankaracharya, the Lord Christ, the Lord Mohammed. But the life of Islam's Progenitor seems particularly near to the everyday individual. He shows us how simplicity is of the very essence of right living. He reveals to us how heaven and earth are in fact one, even down here on earth, for those who at last have learned that earth is heaven, for those who have entered heaven. He reveals to us the beauty of charity, the glory of compassion. He causes us to

realize that in the sight of God there is no distinction between man and beast. "There is no beast on earth," says *Al Qur'an*, "nor bird which flieth with its wings, but the same is a people like unto you, unto the Lord shall they return." He insists upon the control of the passions, upon reverence for life, upon the sense of responsibility for thought, for feeling, for actions, and for speech. Yet, through all these insistencies, there is no dogmatism, no threat of penalty for non-observance of his precepts, only as Ameer Ali Syed says in *The Spirit of Islam*, an appeal . . . to the inner consciousness of man, to his intuitive reason alone.

"His hand was the most generous, his breast the most courageous, his tongue the most truthful; he was the most faithful protector of those whom he protected; the sweetest and most agreeable in conversation; those who saw him were suddenly filled with reverence: those who came near him loved him; they who described him would say: 'I have never seen his like, either before or after'. He was of great taciturnity; and when he spoke, he spoke with emphasis and deliberation, and no one could ever forget what he said . . . He would stop in the streets listening to the sorrows of the humblest . . . he would go to the houses of the lowliest to console the afflicted and to comfort the heart-broken . . . his conduct towards the bitterest of his enemies was marked by a noble clemency and forbearance."

What need have we of the teachings of these Fire-Pillars of

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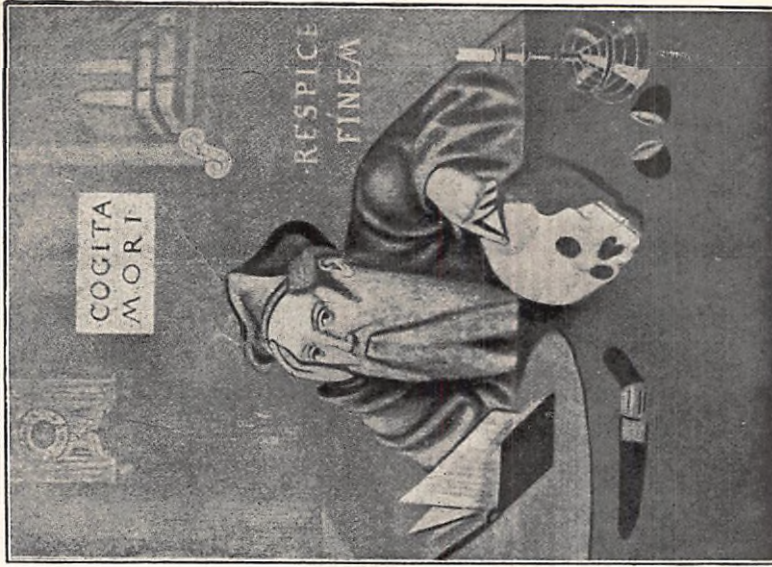




HUNYADI JANOS

Governor of Hungary

(From an old Dutch folio)



CHRISTIAN ROSENCREUTZ

Founder of the Rosicrucian Order

(From an old engraving)

THE INTIMATE LINK BETWEEN THESE TWO LIVES IS DESCRIBED IN THE LETTERPRESS ON PAGE 469.

life, what need have we of all the fussy religious tortuosities born of the ignorance of man, when we have their daily lives, their daily actions, their daily speech. Back to the personality of the Christ I say to the Christians. Back to the personality of the Buddha I say to the Buddhists. Back to the personalities of your mighty Teachers I say to the Hindus. Back to the personality of the Lord Zarathushtra I say to the Parsis. Back to the splendid example of the life on earth here

of the Lord Mohammed I would say to Mussalmans. It is always the life which inspires the teaching, and the teaching exists but to lead to the life. Because the Lord Mohammed lived greatly, his teachings are alive today. But these teachings must lead his followers back to his life, not away from it.

May each Mussalman become in increasing measure a true devotee of his Lord by growing like him in power, in wisdom, in understanding and in compassion.

THE EARTH GODS

*We, upon the heights, in man's sleep dream our dreams.
 We urge his days to part from the valley of twilights
 And seek their fullness upon the hills.
 Our hands direct the tempests that sweep the world
 And summon man from sterile peace to fertile strife,
 And on to triumph.
 In our eyes is the vision that turns man's soul to flame,
 And leads him to exalted loneliness and rebellious prophecy,
 And on to crucifixion.*

KAHLIL GIBRAN

(Published by permission)

JOHN HUNYADI AND HIS CASTLE

Hunyadi Janos, the "Scourge of the Turks," made possible the Revival of Learning in Europe. The Elder Brethren had planned it, but for the first half of the 15th century Their plans were threatened by the spread of the Empire of the Turks into Europe. To Hunyadi, more than to any other man, Europe owes it that the danger was averted. The story of his ancestral castle is told here by Mme. Rathonyi, and some fascinating highlights of his life by Mr. Hamerster.

I

BY ELIZABETH DE RATHONYI

HUNGARY was once full of the most beautiful castles, resembling perhaps Normandy. The tragic fate of the country has led to most of them being irretrievably lost. A heap of stones here, a crumbling wall there, is all that is left of their erstwhile glory. Sometimes only a name and a few documents preserve their memory. What was spared by the terrible warfare and despotic domination was, mostly for practical reasons, altered and rebuilt to such an extent that the original lines, the artistic values and beauty, can hardly be traced even by the expert.

The Castle Hunyad has been more fortunate than its brothers. It also had to face innumerable assaults, it was often a prey to fires. It housed for many years offices with their officials who had no regard for art. Yet it preserved so much of the old splendour that its restoration was still possible and was very successfully effected.

And to this day the Castle Hunyad stands unshaken on the summit of the steep chalky rock, to proclaim the glorious name of one of Hungary's greatest heroes, Hunyadi János.

Before the period of János Hunyadi (1430) the Castle was just a simple fortification, an outpost to guard the country against the frequent assaults of Turkey and of other Balkan nations. The outer walls can still be traced here and there, running in an egg-shaped form around the present Castle. Within these walls there surely stood a big tower, and living accommodation and provision for arms and ammunition; but the later building effaced all traces of these.

The Castle is first mentioned in the ancient archives under the reign of King Béla IV of Hungary (1235-1270).

In the fourteenth century Serb, the first known ancestor of the Hunyadi family, received the

Castle Hunyad as a donation from the King. He was raised to the ranks of the Hungarian nobility, and then took the name of Hunyadi, derived from that of the Castle. King Sigismund sanctioned the donation in 1409, when Vojk (otherwise Both), son of Serb, became knight at his court; but it was his eldest son, János Hunyadi, whose fame raised the family to its later grandeur. His origin is somewhat wrapped in mystery. According to some historians he is supposed to have been the natural son of King Sigismund by a Wallach peasant girl. Others (Samuel Décsy, *Osmographia*) maintain that he was the lawful son of King Sigismund and Queen Mary, and was born in Dalmatia. Some state that he was a descendant of the Scaliger family of Verona, and yet others (Daniel Cornides) that he was a descendant of the Korvin family of Poland. The date of his birth is equally unknown. It is variously given as 1390, 1393, 1394, 1401, 1425.

János Hunyadi began the rebuilding of the castle in the year 1430. The work of rebuilding lasted throughout his lifetime, and was continued after his death by his wife Erzsébet Szilágyi, and later by his second son Mátyás, who became King of Hungary. Making use of the old walls, they erected a sumptuous castle, worthy of their great name. The chief parts of the Castle were built by János Hunyadi. These are: the Chapel, the Palace Wing with the balconies and galleries, where also the Knights' Hall is situated, the great tower called "The Nebojsza Tower" (literally "Fear not")

and all the bulwarks and battlements.

The Knights' Hall was the chief ornament of the palace. It is divided by two rows of marble columns; in the pavement were inserted the crests and coats-of-arms of the Hunyadi-Szilágyi family, and of the kingdom of Hungary. The pavement consists of square slabs of black and white marble.

After the death of János Hunyadi the work was carried on by his second son, Mátyás Hunyadi. He had the north-east wing built, the tower over the entrance gate, and the great bridge, all of which were designed by Italian architects.

His natural son, Prince János Korvin, succeeded King Mátyás in the possession of the Castle. After his death the family became extinct, and the Castle returned into the possession of the Crown.

From the year 1526 onwards, it changed hands many times, and it resisted innumerable assaults. In the seventeenth century it was the property of Gábor Bethlen, who had it restored, and for a time it remained in the hands of the Princes of Transylvania. Later, it came into the possession of the Hungarian Treasury, and gradually decayed, until at last it was once more restored by the Hungarian State in 1907; but the work was never quite completed.

A copy of a section of the original castle Vajda Hunyad is to be seen in Budapest. It was erected, with other models of historical Hungarian buildings, at the time of the Millennial Exhibition in 1896.

I will end with a poem, written by one of our great national poets,

Francis Kazinczy, in the year 1816, when on a tour in Transylvania he visited the Castle of Vajda Hunyad. Kazinczy was an eager exponent of the spiritual revolution unfolding in Europe at the end of the eighteenth and the beginning of the nineteenth century. He suffered imprisonment for his ideals. And it is an interesting fact that he was both a Freemason and a Rosicrucian.

TO THE CASTLE OF VAJDA HUNYAD

Thou rock! Unshakable like the arm and soul of thy builder.¹
 Great like him, great like his comrades, like his son great!
 Where is thy lord? Where is his Mátyás? Whither has László gone?²
 Where is the erstwhile splendour, where is the erstwhile clamour?
 They are no more!—thus howls the sepulchral silence within thy walls.
 Are they no more? But ah! what's this? Behold, thy gates are opening!
 Behold, Capistran's³ banner is flying in the wind!
 See, he is setting out, and is leading his army to victory.
 The tárogatós,⁴ the whistles, the trumpets are sounding, and now
 In his silent anger, the Hero himself comes marching forth.
 Around him, from right to left, László frisks his steed,
 Receiving and carrying out his father's orders.
 Oh rock! what art thou, and what hast thou been of old! I shiver. The
 faithful
 Understands the sacred vision, and awakens from his sleep.

¹ John Hunyadi.

² The two sons of Hunyadi. The younger, Matthew, later became king of Hungary.

³ Crusader, Hunyadi's great general in his warfare with the Turks.

⁴ Hungarian musical instrument.

II

By A. J. HAMERSTER

The interest which the Castle of Vajda Hunyad has for Theosophists, lies in the fact that John Hunyadi, who rebuilt it on such a splendid scale, is said by Annie Besant to have been one of the former incarnations of him, who to Theosophists is known as the Hungarian Master—or the Count de Saint Germain, of Hungarian extraction, namely of the reigning House of Rákoczi.

There is, however, some difficulty about the birth as Hunyadi, for when his dates are compared with those of Christian Rosencreutz, who is said by the same authority

to have been the next previous incarnation of the Master—then still a pupil of a high degree—they will be found to overlap each other. According to tradition—as recorded in the 17th century Rosicrucian pamphlet, the *Confessio Fraternitatis* (1615), ascribed to John Valentin Andrea (1586-1654), who is held by some to be a mask of Francis Bacon (1561-1626)—Christian Rosencreutz died when he was 106 years old, having been born in 1378. This would fix his passing away in the year 1484.¹ History, on the other hand, generally places John Hunyadi's birth in

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

the year 1387, and his death in 1456. The later life would thus fall entirely within the compass of the former. This difficulty has been explained by Annie Besant in the following way. To an article in THE THEOSOPHIST of October 1907, p. 40, in which someone had written: "The death of Rosencreutz is said to have occurred in 1460,"² she added the footnote: "An error; he passed into a new (adult) body, and died in that about the middle of the fifteenth century." And two pages further on, in another footnote, she remarks: "There was a close relation between Christian Rosencreutz and the great Lord Bacon."

ROSENCREUTZ BECOMES HUNYADI

Having had it pointed out to her that there was some ambiguity in the wording of her first note, Annie Besant explained her meaning more fully and clearly in "The Watch-Tower" of THE THEOSOPHIST for February, 1908, p. 387, as follows: "The wording of my note on the death of Rosencreutz was very clumsy; I *meant* to say—but did not say, *mea culpa*—that the date was not accurate for the death of the body called Rosencreutz, the founder of the Rosicrucian Order. He left that body in A.D. 1407, and passed into an adult body, and thus was no longer known as Rosencreutz but as another person—in fact, as the famous warrior Hunyadi János, the Transylvanian, the terror of the invading Turks (born at Hönnyod, 1387). Hunyadi János, a youth of 20, was charging against a

hostile troop, engaged apparently in some sort of foray which was threatening to cut off his return to his castle, and his horse carrying him ahead of his own men, he was surrounded, struck down, and left for dead. Fortunately the axe, which gave him the apparently fatal blow, turned in its descent, and stunned him, without cutting open his head. He fell under his horse, which was pierced by a javelin, and the body of the animal sheltered his master from the trampling hoofs of friend and foe alike. The senseless body, bereft of its Ego-owner, was taken possession of by him who had been called Rosencreutz, and the fiery youth developed into the famous general, and after the death of Ladislaus I, of Poland, became Regent of Hungary. The great and wise Ego passed out of this Transylvanian body in A.D. 1456, or, as I said, about the middle of the fifteenth century. That is the full explanation. I tried to be very terse, and only succeeded in being obscure! I am obliged to the reviewer for calling my attention to the fault."

Taking the traditional date of birth of Christian Rosencreutz as 1378, he would have been only twenty-nine years old when stepping over into the body of John Hunyadi in 1407, whereas I think it a creditable tradition, considering his many travels, including some to the East, which describes him as more than a centenarian at the time of his death. The only extant picture, said to represent him, depicts him also as a very old man with a long white beard reaching down his breast. We are therefore justified, I think, in

pushing the traditional date of his birth back to somewhere about the year 1300. I need not relate that ordinary historical research does not recognize the existence of Christian Rosencreutz as a real personage, neither does it acknowledge the existence of a Rosicrucian movement prior to the seventeenth century.

In *The Hidden Side of Christian Festivals* (p. 307), C. W. Leadbeater gives the date of birth into the Hunyadi body tentatively as "some fifty years later [after 1375] or a little more than that," and in *The Lives of Alcyone* (vol. II, p. 730), it is also given as 1425. But we must not forget that C. W. Leadbeater also confesses that "I have not seen anything myself of that [Hunyadi's] life." However that may be, it is a curious fact, noted by Mme. de Ráthonyi, that history seems to give the date of Hunyadi's birth variously as lying between 1390 and 1425. Can it be that, somehow or other, perhaps whispered by the resurrected youth himself, that he was a new man, a new ego, not to be confused with the former occupant of the body, who had really died, that is to say, had severed his connection with that body; can it be, I repeat, that some such secret talk, corroborated perhaps by the observations of those around him as regards differences in character and temperament, has been handed down orally and found expression in the later dates given of his birth?

PIONEER OF THE RENAISSANCE

Some other interesting points, which I might as well mention

here, for completeness' sake, are afforded by the personalities of his nearest relatives. For we are told that his wife, Elizabeth Szilágyi, in her last incarnation was Isabel Cooper-Oakley, who was the first in the present century to write an extensive biography in vindication of her Master, the Count de Saint Germain. And Hunyadi's two sons, László and Matthew, were reborn in the nineteenth century as two other not less known Theosophists, the one an Italian, the other an Englishman.

It was C. Jinarajadasa who, more than a quarter of a century ago, first recorded this result of clairvoyant investigation, together with an interesting view of the real function of Hunyadi in Europe's political and spiritual development. This is what he wrote: "They [The Elder Brothers] had planned the revival of learning, to follow the thousand years of the dark [middle] ages. But from 1400 to 1450 all these plans were threatened by the spread of the empire of the Turks into Europe. The Turks had their rôle to play, but that eastwards and southwards, to Persia, India, Turkestan, Tartary and Africa. 'To Hunyadi, more than to any other one man, Europe owes it that the danger was averted' (*New International Encyclopædia*, 1907). Did he foresee that his wife and son would in the twentieth century partake with him in the revival of the greatest of all sciences, Theosophy?"³

Pictures of the different parts of the Castle of Vajda Hunyad, mentioned by Mme. de Ráthonyi,

as for example the Chapel, the Knight's Hall, the Great Gate Tower, with some others, and a general ground-plan of the Castle, are reproduced with the fuller article on the same subject from an unknown pen, in *THE THEOSOPHIST* of October, 1914, pp. 72-86. Articles on John Hunyadi by Major C. G. M. Adam, and Miss E. Abbot, the faithful co-worker of Isabel Cooper-Oakley, will be found in *THE THEOSOPHIST* for November, 1913, pp. 287-294, and in the recent numbers of *St. Michael's News* of September, 1934-April, 1935.

In conclusion I may be allowed to quote the closing paragraph of the article on Hunyadi in *The Encyclopædia Britannica*, by Robert Nisbet Bain, as a splendid tribute to his greatness: "Hunyadi was one of Christendom's most glorious champions, and also a great statesman. He revolutionized the insufficiency and the unreliability of the feudal levies, and was one of the first to employ a regular army on a large scale. A man of average education, he owed his influence partly to his natural genius and partly to the transparent integrity and nobility of his character."

THE MASTER'S INVENTIONS

In connection with Hunyadi's first introduction into European warfare of standing armies, (mentioned in the second sentence of *The Encyclopædia Britannica* paragraph) it will probably interest the student to hear that, in the still earlier incarnation as Roger Bacon, the Master was the discoverer of

gunpowder, and in the later incarnation as the Count de Saint Germain, he was the original inventor of quickfire-guns.

On December 24, 1759, the Danish Ambassador at Paris, Count Wedell-Frys, sent on to the Danish Minister of Foreign Affairs at Copenhagen, Count Bernstorff, a "Memorandum", in which the Count de Saint Germain offered to the King of Denmark some of his new inventions—steamboat, quickfire-gun and steam-draining-mill. After having first spoken of the steamboat, he goes on to say: "I have enriched this wonderful invention with a cannon that does not recoil and consequently has no need of a carriage on wheels. It is fired ten times as quick as another in the same time, it does not at all become hot, it wears for ever, it can sight and cut in two a thread or a hair, and it needs only one person to serve it with an incredible speed. Besides, it shoots farther, occupies less space and has several other great advantages."

Count Fredell Wys apparently was shown by the Count a model of this cannon of a small size, for in his accompanying letter he writes: "He has indeed shown me . . . the invention of the cannon which he mentions in his letter, and in this small size it seems admirable, but I do not know, Monsieur, if in its proper size it will be practicable." Count Bernstorff declined the offer.⁴

WAR AND MORALS

When lecturing on the former lives of the Hungarian Master, and

mentioning these curious inventions of the Count, I have invariably been questioned by the audience, as to how they were to be reconciled with the spiritual height to which the Masters are said to have attained, from which lofty pinnacle, it was implicitly assumed, war and war's paraphernalia would never be tolerated or sanctioned. But is it in reality a question of tolerance or sanction? Is it not rather a question of inevitability, of nature, and of evolution? Without presuming to offer a final solution or reconciliation of the problems of war and warfare with the problems of morals and spirituality, I may perhaps point out that strife and fighting seem at any rate a necessary means to get at things, even *spiritual* things, which opposing forces deny us. And as such, the Masters guiding evolution have to acknowledge, accept and contend with them as realities. If this be true, then the next step is, of course, for them to see to it that the fighting shall be as effective as possible, so as to overcome the opposing forces, and not to succumb or to give way to them.

Read in the *Occult Commentary* how the "divine instructors" have to "keep mankind from becoming one half the exterminator of the other"; read in *The Secret Doctrine* or in *Man: Whence, How and*

Whither, the account of the fight between the "Lords of the Dark Face" and the "Lords of the Dazzling Face" in ancient Atlantis; how Vaivasvata Manu led out the countless hordes of his different Sub-Races from the hills and plains of central Asia, to India, Persia, Arabia, Egypt, North Africa and Europe—and who will doubt but that He and His Lieutenants of the Great White Brotherhood had taken the utmost care to provide their warriors with the best weapons available, and contributed their share, when necessary, to the perfection of these implements of war. No, that is not the difficulty of the problem of war and peace, as I see it. There shall be war and the implements of war, as long as there is evil, egotism, oppression, exploitation, tyranny, extortion, to be opposed and contended with for the victory of the good. Arjuna on the Field of Kurukshetra *has* to fight, to the best of his abilities and with the best of weapons, given to him as boons by the Gods and the Holy Rishis. Again, to me the problem is not whether there shall be war and fighting for each of us—there is no question about that!—but whether it shall find us on the side of the Lords of the Dark Face, or on that of the Lords of the Dazzling Face.

¹ Cf. Waite's *Real History of the Rosicrucians*, London 1887, p. 91.

² This date is without foundation.

³ *The Theosophic Messenger*, September, 1909, p. 562. See also *The Lives of Alcyone*, Vol. ii, p. 730. The corresponding "star-names" of the

three individualities are Clio, Leo and Sextans; of the Master it is Venus.

⁴ Langeveld, pp. 290-292. The extract above from Count Fredell Wys' letter is not in Langeveld, and is taken from a copy in my own possession. The original correspondence is in the Royal Archives at Copenhagen.

A THEOSOPHICAL FORUM

H. P. Blavatsky was asked: "Is Suicide a Crime?" She was then editing this journal, and in the August 1882 issue she gave an even more emphatic answer than that (No. 1) which appeared in our June issue. We have made a digest of her reply, eliminating non-essentials relevant to other points raised by her inquirer.

The answer (No. 15) concerning time as the fourth dimension of the astral plane was contributed by the Theosophical Research Centre, London, a group of scholarly students who have already published several original works. The President (Dr. Arundale) has given his patronage to their Centre. The "T. R. C." will contribute regularly to this Forum.

IS SUICIDE A CRIME?

1a. "Inquirer": *Viewed in its general aspect, suicide seems sound enough, satisfies our instincts of the Moral Law of the Universe, and fits in with our ordinary ideas as well as those we have derived from science. I maintain that in some cases self-sacrifice is not only justifiable, but also morally desirable, and that the result of such self-sacrifice cannot possibly be bad.*

"Inquirer" is not an Occultist, hence his assertion that in some cases suicide "is not only justifiable, but also morally desirable." No more than murder, is it ever justifiable, however desirable it may sometimes appear. The Occultist, who looks at the origin and the ultimate end of things, teaches that the individual who affirms that any man, under whatsoever circumstances, is called to put an end to his life, is guilty of as great an offence and of as pernicious a piece of sophistry, as

the nation that assumes a right to kill in war thousands of innocent people under the pretext of avenging the wrong done to one. All such reasonings are the fruits of *Avidya* mistaken for philosophy and wisdom. There is but one general law or rule for all suicides. But there is hope for certain suicides, and even in many cases a REWARD if LIFE WAS SACRIFICED TO SAVE OTHER LIVES and there was no other alternative for it.

No man, we repeat, has a right to put an end to his existence simply because it is useless. As well argue the necessity of inciting to suicide all the incurable invalids and cripples who are a constant source of misery to their families; and preach the moral beauty of that law among some of the savage tribes of the South Sea Islanders, in obedience to which they put to death, with warlike honours, their old men and women. There is a vast difference between the man who parts with his life in

sheer disgust at constant failure to do good, out of despair of ever being useful, or even out of dread to do injury to his fellow-men by remaining alive; and one who gives it up voluntarily to save the lives either committed to his charge or dear to him. One is a half insane misanthrope—the other, a hero and a martyr. One *takes* away his life, the other *offers* it in sacrifice to philanthropy and to his duty. The captain who remains alone on board of a sinking ship; the man who gives up his place in a boat that *will* not hold all, in favour of younger and weaker beings; the physician, the sister of charity, and the nurse who stir not from the bedside of patients dying of an infectious fever; the man of science who wastes his life in brain-work and fatigue and *knows* he is so wasting it and yet is offering it day after day and night after night in order to discover some great law of the universe, the discovery of which may bring in its results some great boon to mankind; the mother who throws herself before the wild beast that attacks her children, to screen and give them the time to fly; all these *are not suicide*. The impulse which prompts them thus to contravene the first great law of animated nature—the first instinctive impulse of which is to preserve life—is grand and noble. And, though all these *will* have to live in the *Kama Loka* their appointed life-term, they are yet admired by all, and their memory will live honoured among the living for a still longer period. We all wish that, upon similar occasions, we may have courage so to die. There is far more courage

needed to live than to die in most cases. Anything is better than committing suicide, the most dastardly and cowardly of all actions, unless the *felo de se* is resorted to in a fit of insanity.—H.P.B., THE THEOSOPHIST, August, 1882 (digest).

MAN'S CRUELTY TO ANIMALS

4a. What worries me is man's cruelty towards animals, and vivisection especially. Why must animals suffer these terrible things? Etc.

A. J. H., in his reply to the above question in the June issue, which specifically was "Man's cruelty towards animals, and vivisection especially", sailed away into a disquisition on pain and suffering *per se*.

It is a novel conception, at least where I am concerned, that "pain and suffering may work *preventively*, (and) may keep one in future from inflicting them on others." If this was meant to apply to the animals who are now the victims of cruelty, then I venture to say that it is irrelevant; if it was put forward as a reasonable explanation or hypothesis, does it not seem somewhat like saying that in a universe of law, an effect may precede a cause?

Karma, strictly speaking, has nothing to do with our ideas of prevention of, or punishment for, cruelty. The "corrective power of pain" is, I submit, beside the point when dealing with karmic law. The corrective power resides not in the law, but in our reaction to it. Karma is *Law in Operation*. As C. W. Leadbeater always insisted, there is no good or bad

karma, and there is no preventive or corrective karma.

Cruelty is the infliction of unnecessary pain or suffering. When it is inflicted upon those who are weaker, as in the case of children or animals, the cruelty is greater. Cruelty, in this sense, in most civilized countries, is regarded as criminal and illegal. It is clearly our duty to work so as to change and educate individual and public opinion and make the cruelties of to-day as obsolete as the bear-pit and the public hanging, drawing and quartering of Elizabethan times in England. That seems clear whatever theories we may hold as to the ultimate cause of suffering in the animal kingdom.

Perhaps we should make some distinction between the suffering that seems to accompany and is incidental to evolution in the animal kingdom, and the infliction of unnecessary cruelty and suffering upon animals and birds by human beings. It is the latter problem that seems to be uppermost in the mind of the questioner, who asks, further, "What bad karma can a dog or a mouse have acquired by past deeds?" In other words, in what way have the dog or mouse infringed karmic law?

Various answers are given by members of The Theosophical Society to this question. Even conflicting answers are sometimes given—which is as it should be in our Society. What we have to do is to give clear and explicit reasons in support of our standpoints and statements. My own view—as I see things at present—is that animals can infringe or "tip the balance" of law only in so far as

they are approaching individualization, and are therefore presumed to act from something like choice.

Dr. Besant (on page 98 of *Talks on the Path of Occultism*) has the following statement: "The animal, at the lower end of the scale, obeys (the law) perfectly, unconsciously; the Master at the upper end of it obeys perfectly, consciously; and we all stand somewhere between the two."

On page 232 of the same book, C. W. Leadbeater states: "The Master makes no karma, either good or ill."

The sub-human kingdom and the super-human kingdom have this much evidently in common—that the members of them, generally speaking, do not make karma. As above, so below.

I have an impression that Dr. Besant once suggested—I have not the reference just now—that an animal may individualize in one of the wrong ways, through cruelty and fear, and follow a left-hand path throughout his human evolution.¹ That seems rough on the particular human being, especially in view of the helplessness of the animal in the matter. I may be wrong, but I think that Dr. Besant suggested that the karmic causes for the cruelty and suffering lay behind and were set in motion on a previous Chain or System. Will any student please correct this impression if I am wrong? It is, however, clear that without some antecedent cause there cannot be an effect. Where and when those causes were set in motion we have no knowledge, and we can in this

¹ *Man: Whence, How and Whither?* page 38.—ED.

matter, as in many others, in relation to evolution in the sub-human kingdoms, cheerfully admit our ignorance.

Humanity must now for the sake of its own safe and smooth advancement stop inflicting unnecessary pain and suffering upon animals and birds. The more we know, the more organized the mental power that is behind scientific, systematic and commercialized cruelties where animals are concerned, the more monumentally does our so-called "bad" karma heap up and impede our path as a humanity. That seems to me to be axiomatic. Vivisection, having keen and powerful mental energy behind it, is probably, unit for unit, twenty-five times worse in its effects than cruelty that is the outcome of impulse or emotion. In any case cruelty is unclean, ugly and anti-human.

D. JEFFREY WILLIAMS

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THE TIME DIMENSION

15. *It has been suggested that the astral world is a world of four dimensions. It is now common practice to speak of time as the fourth dimension. Is the fourth dimension of the astral plane the same as this time dimension?*

The idea of the fourth dimension as originally developed by mathematicians, notably Hinton, referred definitely to a *spatial* dimension. The same term has been employed, notably by Einstein, to signify a *durational* dimension, but these are really distinct ideas and it is unfortunate that confusion has

been caused by the use of the same number for both. Descriptions of the astral plane fit in very well with the theory that it is a four-dimensional world in the spatial sense. This is confirmed by C. W. Leadbeater who points out, *The Other Side of Death*, pp. 112-114, 122, that many of the properties of a world of four spatial dimensions, which can be deduced mathematically, agree exactly with astral plane phenomena.

For example every part of a two-dimensional world, such as a flat table top, can be seen by a three-dimensional being at one and the same time. Geometrically it can be shown that in a similar way four-dimensional sight would open up the physical three-dimensional world and a box, for instance, would be cognized on all six surfaces, inside and outside, at one glance. This agrees with experiences of astral sight.

As regards duration, a two-dimensional being could experience this and might call time the third dimension. Astral entities likewise experience duration (*Textbook of Theosophy*, p. 75) and might describe time as the fifth dimension. It would be less confusing, in our present state of knowledge, to assign no number to duration, but to refer specifically to the "time dimension". We incline to the view that although at some level of consciousness time may be cognized as a spatial dimension analogous to length, breadth and height, this would be considerably beyond the astral level. C. W. Leadbeater says categorically, *Clairvoyance*, p. 138: "Time is not in reality the fourth dimension at all;

yet to regard the problem from the point of view of time is some slight help towards understanding it." He hints, moreover, that on the bud-dhic plane the sense of time becomes spatial in character.

T. R. C. (England)

GUIDANCE FROM "ON HIGH"

16. *May one expect to receive guidance which is above and beyond one's personal judgment?*

Of course one can. If you want to go into the country of the great you must try to stimulate a little your own greatness, and share that with others who are less great than you are. You are greater than those who are less great, and if you will share your own greater greatness, then you will receive from those above you that greatness which is greater than your own. Try to become like them.

Are not our images of heroism rather liable to crumble into dry dust if we lean on them too heavily?

You must know *how* to lean. The science of leaning is very important! Your hero may have his weaknesses, but you do not bother about those. In some sense you are rather thankful for his weaknesses because they make him a little nearer to you. They are his business and not yours, and you look at him and rejoice in him for his splendid inspiring power, and after all, who is perfect? —G. S. A.

MIND AND FEELING

17. *What did Madame Blavatsky mean when she said: "The*

Mind is the Slayer of the Real. Let the Disciple slay the slayer"?

All that is sure is she did *not* mean that one must not think! Analytical thought *by itself* is a form of chaos, because it depends upon comparisons, whereas the heart needs union. Therefore the intellectual faculties are the enemies of monism, and always end up in differentiation. Anyone who surrenders to that is dead spiritually. Anyone who resists may possibly achieve. She did not mean by "mind" mind alone. She meant the cravings of the psyche, which are disintegrating. "Manas", sometimes translated "mind", means rather "psyche". What she tried to teach was that one should be a profound and active thinker, but that mind should be subordinate to feeling.—F. K.

FEAR OF DEATH

18. *I am told that yoga is impossible to a person who has not overcome the fear of death: does that mean the animal fear of death or the unwillingness to cease living?*

Yoga cannot be reached without perfect serenity, and serenity is irreconcilable with fear. A mass of people live in dread of death: they fear they have done those things they ought not to have done; that they will have to face the Judgment Seat; that they may be completely obliterated; that they will be separated from those they love. It is the dim uncertainty that makes a man afraid. Replace this doubt with definite knowledge of conditions in the astral world, and he regains confidence, and is prepared to face the future with

equanimity. Fear and anxiety can have no place where everything is seen to be ordered by the one divine Power, by the one Love. It is this love which casteth out fear, and brings serenity. "For the sage enthroned in yoga, serenity is called the means," the *Gita* says. In other words, living in the Eternal. Here is the sheet-anchor of life, which holds the soul through all storms. Dwelling in the Eternal—Yoga—brings that internal peace which passes understanding, and in which "animal fear of death" is non-existent.

J. L. D.

WHAT IS A THEOSOPHIST?

19. *What is a Theosophist?*

Who can say? One can have opinions, that is all. In my opinion, first of all, a Theosophist is determined by a total way of life. It is not a state of mind by itself, though that is important; it is not an attitude of heart, though that is important too. Neither is it physical conduct, though that is supremely important. A person might be a *member of The Society* for fifty years, and do wonderful things for humanity, yet the heart and mind might be much as they were at the beginning. Such service is wonderful, but it is not enough. A person may have a warm heart, a real love for men, beasts and gods, but that is not all. Or he may know everything in the books,

and be a perfect encyclopædia of information, without being a Theosophist. But if a person had all that in a strange amalgam of his own, he would have an adjustment to life itself which could be called Theosophical. It is a question of many things—self-control, warmth, serviceability, keen intellectual appreciation, vivid independence, and a tremendous sense of destiny—one's own as well as that of The Society.—F.K.

WOMANHOOD

20. *You wrote an article two years ago in which you said you believed that womanhood would save the world. Do you still believe that?*

As I ought to have said in that article, everywhere I go the women are superior to the men. The man compared with the woman is on the average cruder and looks cruder than the woman. In India it is the Indian woman who is leading the Indian man to achieve India's freedom.—G. S. A.

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QUESTIONS FOR SEPTEMBER

What are the causes of the death of children before they reach maturity?

Are the events of our lives photographed on to the permanent atom?

Supposing we all turned Esoteric Theosophists, how should we continue our species?

Is foeticide a crime?

COMMERCIALISING FRIENDSHIP

By G. S. ARUNDALE

WHAT peculiar views some people have as regards friendship. It would seem, from some standpoints, that friendship depends upon getting as well as upon giving, and that if there be no getting giving must cease, and friendship too.

I have just received a letter from a friend to the effect that one of my friends is in fact proving my worst enemy, that this individual is constantly depreciating me behind my back, is using my friendship for personal ends, and is leading me into all sorts of questionable activities.

What on earth has all this to do with my friendship for the individual concerned? Am I friends with him, let us say, for what I can get from him, or am I friends with him because I want to be, entirely irrespective of his attitude towards me, or am I friends with him in a bargaining spirit, as who should say: Let us form a company, to which you will contribute a certain amount of friendship, and to which I will also contribute a certain amount; and let it be understood that this pooled friendship shall cease the moment one or the other of us ceases to be friendly to the other?

It is said that it takes two to make a quarrel. Of course not. It only takes one. A may quite well be quarrelling with B, even though B may not be quarrelling

with A. Similarly, it only takes a single individual to form a friendship. The attitude of the individual with whom he forms the friendship is of no importance at all.

What does it matter to me how my friend behaves! I confer upon him my friendship, not for what I can get but for what I can give. And when people tell me they wish I could realize that So-and-So is not my friend at all, but in fact an unscrupulous enemy, I am left entirely cold. He may regard me with feelings the reverse of friendly. He may be actively working against me, undermining me in all possible ways. But after all that is his business. I may be regarded as a fool for conferring upon him my friendship. I may be led into all manner of difficulties because I trust him and give him outward and visible signs of my feelings for him. Am I therefore to withdraw my friendship, because I do not get friendship in return?

It is, of course, quite true that the result may sometimes be an injury to the work, because I allow my friendship to blind me to my duty. I may, through the coloured glasses of friendship, see that which is not yet there, and not see that which unfortunately is there. I must be very careful to guard against the inclinations of friendship distorting the lines of duty. And there will be those to say: This is exactly what

we mean! You are allowing your friendship to blind you to facts. We do not mind your being friends with a person, but we do mind your failing in your duty because of this friendship.

I demur in a measure to this argument. It may be that I do not see an individual's faults as clearly as others may be seeing these, because of my friendship. But it is also the fact that my very friendship may help me to judge an individual more truly, especially if my friendship is designed to be helpful rather than commercial.

With me friendship means standing by my friend through thick and thin. It means trying to know him so well that I am aware of his weaknesses as well as I am aware of his strength. It means a friendship absolutely unconcerned with the question as to the kind of individual he may be. He is congenial to me, be the reasons therefor what they may. Hence friendship, now and, so far as I can judge, forever more. It means, this friendship, that I must do all I possibly can to help him to minimize his weaknesses, transmute them into their corresponding qualities, and encourage his strength and his mastery over it. I must be a real helper to him, or I am no true friend, only that kind of superficial friend who deserts the object of his friendship the moment he finds there is no return, or not the return he requires.

What have I to do with whether or not he feels friendship for me? What have I to do with his behaviour towards me? Supposing

that he does constantly betray me, injure me, defame me behind my back. What on earth does that matter to me? I would rather he did not do all these things. But they surely cannot for a moment affect friendship which has any pretension to reality.

No doubt, from the standpoint of my duty, it may be necessary for me to know of his lack of friendship and of its expressions. I must not allow my friendship to lead me into weakness. Neither must I, however, allow the criticism of others to lead me into injustice. Those who inform me that So-and-So is not my friend, giving me chapter and verse, are themselves, having no friendship for my friend, likely to err on the side of injustice and unfairness. Fortunately, the individual concerned has in me a friend, and he can rely upon me to know him better than his critics. People who are constantly criticizing certain other people are almost certainly misjudging them, are giving them an unfair deal. And people who very obviously have prejudices, as when they say—"I never did like So-and-So", are people who are not to be trusted for wisdom blended with understanding, which are two of friendship's principal ingredients.

There ought to be much more real friendship in the world, friendship which is not dependent upon any circumstances whatever. I received a letter from a friend the other day abusing me right and left for some mistake I am supposed to have committed. And this individual's friendship has been withdrawn from me

because, having been weighed in the balances, I have been found wanting. And curiously enough, there is reference at the end of the letter to the friendship that once there was. My reply was, of course, as friendly as always, expressing wonder that my alleged wrongdoing was so severely condemned. One would have thought that I needed all the more friendship in the midst of my wrongdoing. But no; I must have all the less. There seem to be friends—can one really give them this sacred name—who, like rats, desert sinking ships, or ships that are sailing in "wrong" directions. What a travesty of friendship! How commercial and businesslike!

Evidently there are people in the world who have certain standards by which they measure their friends from time to time. And woe to those friends who at any time fall below these stan-

dards! Out they must go. Let them be kicked out regardless of the injury such outkicking may inflict upon them. The main thing is to shake them off, lest, presumably, they contaminate.

I hope and pray that my friendship is becoming of another texture. I am happy, of course, that my friends should be all that is fine and wonderful. But that is their business. And God forbid that I should want them to behave after my own standards and patterns, whatever these may be. If they choose to return illwill for my goodwill, so be it. They need my friendship all the more. If they be falling into difficulties and dangers and possibly disgrace, they have all the more need of my friendship. Everybody needs as many friends as he can have, all the more if life be growing hard for him. And a real friend gives his friendship for ever, anything less is traitorous.

CULTURE

*Can rules or tutors educate
The semigod whom we await?
He must be musical,
Tremulous, impressional,
Alive to gentle influence
Of landscape and of sky,
And tender to the spirit-touch
Of man's or maiden's eye:
But, to his native centre fast,
Shall into Future fuse the Past,
And the world's flowing fates in his
own mould recast.*

EMERSON

EUROPEAN SOLIDARITY

PRESIDENT'S MESSAGE TO THE EUROPEAN CONGRESS

"A solid array of Theosophists covering the whole of Europe would do much to help to prevent war, to minimize its evils, and to heal its wounds," Dr. Arundale says in a Presidential Message to the European Federation Congress held at Amsterdam, July 24 to 30. Just as Europe is the chief storm-centre of the world, so is it "potentially the chief peace-centre." The river of international comradeship must, he urges, be directed against the "muddy stream of suspicion, mistrust, hatred, misunderstanding." The Message reads :

I SEND very special greetings of goodwill and brotherly greeting to the Congress of Sections of The Theosophical Society in Europe.

Europe is in many ways the chief storm-centre of the world, but being such it is no less, at least potentially, the chief peace-centre of the world.

I think, therefore, that in Europe there is special work incumbent upon members of our Society who live in one or another of Europe's constituent nations.

First and foremost, of course, the great teachings of Theosophy must be spread far and wide. In these teachings lies the antidote to all the present depression, no matter what form it takes. Far more potent than any outer world scheme, however brilliantly conceived and scientifically based, is that Theosophy which strikes at the very roots themselves of all the ills from which the world is suffering—lack of wisdom and the consequent lack of character. No doubt there are many schemes which will act as palliatives and lessen the devastations of the disease. But there is no cure for the fruits of ignorance save knowledge, and it is knowledge which Theosophy brings as its gift to the world. Often, some clever scheme may seem to promise quicker relief, largely because it is couched in the terms of the disease itself. But the simple, yet profoundly true, fact is that only a

change of heart can produce a change of body. And Theosophy's appeal is direct to the very blood-stream of living.

No less urgent, however, is the spread of international solidarity. Against the forces arrayed on the side of war must be solidly arrayed the champions of peace and goodwill. Every member of The Theosophical Society throughout Europe should be an unbreakable link of goodwill between his own country and all others; and against the muddy stream of suspicion, distrust, hatred, misunderstanding, he should direct the pure, and finally to be triumphant, river of international comradeship.

Each European nation has its own genius, its own fine soul, its work to do for itself, its mission to the world. Each nation has its own individual lessons to learn, and its own individual teachings to give. Other nations must learn to understand, even though they cannot necessarily be expected to approve. Each nation is working out its destiny as best it can, and has its own special problems to solve. Each nation has its own weaknesses. But each nation, too, has its own strength.

Theosophists in Europe must be the cement binding into one great structure these varied national bricks. A solid array of Theosophists covering the whole of Europe would do much to help to

prevent war, to minimize its evils, and to heal its wounds. Theosophists are universal friends, and their friendship can be relied on to stand all strain.

Wherever there is a country uninhabited by members of The Theosophical Society *there* is danger; and I am sure that the European Federation recognizes to the full the importance of establishing nuclei of members wherever there are none. I am sure also that the European Federation is anxious to help every Section which, under the stress of the times in which we are living, finds difficulty in maintaining its strength. A Solidarity Fund, to be administered by the European Federation in support of the above purposes, is urgently needed.

I hope Adyar may be privileged to receive on the occasion of the Diamond Jubilee International Convention a number of representatives of our Sections in Europe. They will be returning home,

but will go forth again into the outer world enriched by the unique gifts Adyar bestows upon all who come to her as to the great source of The Society's strength and purpose.

In the meantime, and until I have the happiness of meeting many of you next year, let us all remember that this is one of the very great periods of The Society's life, and that under the potent auspices of the Diamond Jubilee Year we can with comparative ease dig deep wells of wisdom and of power whence in the years to come shall flow mighty streams of life for the fructifying of our Society. Now lies before us one of the greatest of opportunities. Let us seize it ardently.

In the service of Straight Theosophy and of internal solidarity,

George S. Arundale

VITAL MESSAGES TO SECTIONS

Several European Sections held Diamond Jubilee Conventions this summer, orienting their programmes to the 60th anniversary celebrations to be held at Adyar in December. England, Belgium, Sweden, Holland—to all of these the President sent special Messages, but in every national Message there is some note of international value. "We must be ardent protagonists of Theosophy," Dr. Arundale says to England; Belgium's sacrifice has won her a glorious future; "Friendship is the supreme beauty of life," he says to Holland, "but good friendship is impossible unless it is based on wisdom." Last month we published the Message to Sweden: the others follow here:

THE PRESIDENT'S MESSAGE TO ENGLAND

INCREASING THE WORLD'S HAPPINESS

I GREET in all friendship the members of The Theosophical Society in England in Convention assembled. I sincerely trust that as a result of their deliberations the cause of Theosophy in Britain may gain both strength and increasing public ap-

preciation. The year 1935 is marked by two events of major importance—the Silver Jubilee of His Majesty the King-Emperor, and the Diamond Jubilee of The Theosophical Society. Each event is an occasion for deep rejoicing, and no less

an occasion for a special blessing from Those who form the true Government of the world.

It is the duty of those who are aware of the real significance of such events as these to take the fullest advantage of the added release of power for which each is a channel, so that because of the two Jubilees the happiness and prosperity of the world may increase.

Under the benediction of these significant happenings the English Convention meets. The splendour of the Silver Jubilee still hovers over the whole Empire, and all altruistic activity will thereby receive added impetus and wider influence.

The English Convention of 1935, therefore, Diamond Jubilee Convention as it also is, should be fruitful of great results, particularly if its daily intent be the ever-increasing spread of the truths of Theosophy, that both the individual and the community may learn how to live in more beautiful accord with the purpose of Life.

I hope that the literature of the Straight Theosophy Campaign may be suggestive in this direction, though in each locality it will need modification to suit local needs.

Completing my first year of office as President of The Theosophical Society, I feel more strongly than ever that my foremost duty to our membership lies in promoting to the utmost a great Theosophical Solidarity, all the purer for the differences which compose it, and an intense recognition on the part of the membership as a

whole that in a knowledge of the Science of Theosophy alone lies the key to those prison doors of ignorance, unhappiness and depression, which still seem for the most part fast closed to our release.

Among ourselves we must be the best of friends. We may differ radically. We may have all sorts of doubts as to the hallmark of the Theosophy some of our brethren profess. But the acid test of one who really knows his Theosophy is not a manner of belief but a catholicity of understanding. A member of the Theosophical Society who does not know how to be a friend to a brother Theosophist from whom he may differ profoundly is less of a Theosophist than he might be, even though he may have the privilege of membership of The Society.

To the outer world we must be ardent protagonists of Theosophy, so that people round about us may have good reason to know that we are not ashamed of our Theosophy, but on the contrary believe in it ardently and do not hesitate to apply it to the solution of each and every problem which confronts the life of today.

The best of wishes to all, and the hope that a strong contingent may represent England at the Diamond Jubilee International Convention at Adyar, for which a really Theosophical programme is in preparation.

GEORGE S. ARUNDALE

" A GREAT RECORD OF SACRIFICE "

MESSAGE TO BELGIUM

Belgium has paid the price "to the uttermost" and won a future of no little splendour, the President says in a Message to the Belgian Convention dispatched from Adyar on June 1st :

(1) I send my very brotherly greetings to my brethren of the Belgian Section of The Theosophical Society. Each Section of our Society has both great responsibility and great opportunity towards the country it represents at the Court of the Great White Lodge, the Inner and Real

Government of the World. Primarily, it is responsible in no small measure for the brotherly solidarity obtaining in the country as among the various sects, communities, and other divisions. Secondly, it is responsible for such dissemination of Truth as its nationals may be able to accept. In the third place, it has no small concern with helping towards a solution of the prevailing problems. Fourthly, it has a responsibility as regards the relation of its country to the international situation.

(2) The opportunity of the Section lies first in the extent to which The Theosophical Society itself is a solidarity, is a real brotherhood; and secondarily in the extent to which each member possesses Theosophy—the eternal Science of Life. With Theosophy and solidarity every member can be a power in the land, however obscure and impotent he may outwardly appear. The position an individual holds matters less. His apparent capacity matters less. His apparent influence matters less. But the fact that he belongs to a veritable brotherhood, and the fact that he is in possession of splendid and potent truths, these give him power which he is in duty bound to use on one plane or on another.

(3) Your Section has good reason to be proud of many fine workers, and of many faithful workers, which is even more valuable. Your country has a great record of sacrifice to its credit. Your Royal family is honoured throughout the world,

I might even say it is loved. Thus have you many great assets. And you have many liabilities, for small though Belgium may be, and composed of many divergent elements, there is a future before you of no little splendour, as is before certain other countries also, if all men, women, and above all youth, with patriotism and brotherhood in their hearts, wisdom in their minds, and self-sacrificing determination in their wills, will dedicate themselves to the making for their Motherland a garden of peace and prosperity. The right to make this great attempt has indeed been won at great price. But the price has been paid to the uttermost, and now is the time for beginning to reap a glorious harvest.

May members of The Theosophical Society in Belgium lead the way, and thus stand confident before the Court of the Great White Lodge.

GEORGE S. ARUNDALE

“FRIENDSHIP FIRST AND FOREMOST”

MESSAGE TO HOLLAND

Dear Brethren Theosophically responsible for Holland:

May I send you my very brotherly greetings on the occasion of your annual Convention? I have, as I am sure you all know, the happiest memories of your enticing country and of the generous understanding I have always received from you all. You have had a wonderful history. You have before you a wonderful future. And both Theosophy and The Theosophical Society have taken strong root in your midst. But this is not, of course, in any way astonishing, for among your many virtues is that of thoroughness. So when some of you decided many years ago to establish our Society in Holland, established it was, and splendidly. In many parts of your country there are fine quarters for our movement. And what country in Europe can boast of a Headquarters more dignified and impressive than Holland?

I hope you approve of my insistent stress on Theosophy pure and simple as

the principal objective for our members, and no less on mutual friendship despite all differences of Theosophical opinion. We must all be good friends first and foremost, for friendship is the supreme beauty of life. But good friendship is impossible unless it is based on wisdom, for wisdom alone can cause friendship to endure and grow.

Fortunate indeed we are in that we have the wisdom, for Theosophy comes straight to us from wisdom's well undistorted, even though perhaps a little coloured, by the agents through whom it reaches us. We have no excuse whatever for not being friends with each other, for the ingredients of friendship are ours.

I trust that you may be able to send more than one representative to the Diamond Jubilee International Convention to be held at Adyar in December next. If your General Secretary could come he would be particularly welcome, for he is well-known for devotion to Theosophy and its Society. I should be very happy, too,

if a young Theosophist could represent Holland both at the International Convention and at the Youth Convention and Youth Parliament which are taking place at about the same time. I know the difficulties; but it may be that you will be able to surmount them.

In any case, I am looking forward eagerly to the time, next year, when I shall once again stand on the soil of the land I love so much.

GEORGE S. ARUNDALE.

ENTRE NOUS

THE APPLE OF DISCORD

"INDIA has been the Apple of Discord between the European nations for some centuries now," Dr. Bhagavan Das said in the Legislative Assembly debate on the Finance Bill at New Delhi in March. "If India is helped to substantial self-government by Britain, she will cease to be an apple of discord, and will become the grateful friend and firm ally of Britain, an inseparable member of a British-Indian Commonwealth, and a very Fountain of Peace for all the world." Happily for India the venerable pundit is applying the fruits of his philosophy to the political situation as he finds it as a legislator, urging the need for mutual trust between Britain and India, and a genuine affection on the part of the "principals in Britain" for the Indian people. Britain's internal and external tribulations he attributes to her mistreatment of India. "Hindus, dividing themselves into thousands of exclusive castes, Muslims splitting themselves into scores of sects, are paying the penalty by being enslaved. The British . . . presumably intended to uplift them, have misconceived their mission . . . Britain would be saved great danger if she would sincerely put India on the way to substantial self-government, and Inter-dependence with Britain on equal and honourable terms. That is what Independence really means. For, in the strict sense, *complete independence* is a *complete myth*. No nation, the most powerful, is completely independent of its neighbours. The ancient language of this land has no word for *in-dependence*; it has many for *self-dependence* and *self-government*." Dr. Bhagavan Das wraps up India's fate with the world's fate, and

predicts, if Britain does not help India to substantial self-government, "another and worse world-war," and before long. "European friends have told me that they, or their grown-up sons, may be whirled away, any day, into the jaws of this advancing Horror. Germany's recent decision to rearm seems to have caused worry everywhere, presumably in the army circles here also." That is a conditional prophecy, and Britain may yet falsify it. Dr. Bhagavan Das, let us add, is a sage who is not only staunch for Theosophy but has great honour in his own country.

* * *

ANTEDILUVIAN AEROPLANES

"I have often wondered if Rider Haggard was a Theosophist," writes a Birmingham correspondent, who is reminded of *When the World Shook*, a Rider Haggard story, by the paragraph in "Entre Nous" (May issue) regarding the discovery of Aztec aviation relics in Mexico. "Much of this book is pure Theosophy, and on the Pacific island with which the story deals, are found the remains of pre-historic aeroplanes," adds my correspondent.

* * *

RAKOCZI POSTAGE STAMPS

In the Adyar Library are on exhibit five beautiful Hungarian postage stamps bearing the portrait of Prince Francis II of Transylvania, the famous Hungarian patriot who led his people against the tyranny of the Hapsburg dynasty. He was banished from Hungary, and died at Rodosto, a Turkish village on the Sea of Marmora, on March 8th, 1735. Some there are who believe that

he reappeared a little later as the Count de St. Germain. The historical documents, however, tell us that the Count de St. Germain himself has on several occasions declared himself to be the *son* of Francis II Rakoczi, namely a third son, his two brothers being George and Joseph, the latter being the elder of the two. Portraits of Prince Francis II and of George and Joseph appeared in the November 1934 THEOSOPHIST illustrating an article by Mr. A. J. Hamerster. Two large postmarks on the stamps show part of the house in which Prince Francis II lived at Rodosto. In 1905 with much pomp and ceremony he was taken to his last resting-place in the old cathedral town of Kosice in Hungary, but the war gave his grave to another land, for Kosice is now in Czechoslovakia, and he is an exile once again.

The stamps were issued by the Hungarian Government for one day only, and this set was kindly sent to Adyar by Miss Selever of Hungary.

A STATESMAN—THEOSOPHIST

Felicitations to Mrs. Bessie M. Rischbieth, an honored member of the Perth Lodge, on being admitted to the Order of the British Empire. She is an outstanding figure in Australia's political life, having been president of the Australian Federation of Women Voters since she formed it in 1921 to link up women's organizations in the various States on the common platform of equal citizenship. This work has brought her into touch with international affairs, and recently she attended the Congress of the International Alliance for Suffrage and Equal Citizenship held at Istanbul in Turkey. Now the Prime Minister of Australia has appointed her Australia's woman delegate to the League of Nations Assembly at Geneva in September. Mrs. Rischbieth is an outstanding figure in the life of Australia and has a remarkable record of work to her credit.

J. L. D.

OCCULTISM IN ART

DR. JAMES H. COUSINS writes: Over twenty years ago the pages of THE THEOSOPHIST occasionally presented writings on the occult bases of the arts that promised much inspiration and help in the then vaguely suggested work of "theosophising the arts." The writings referred to seemed to offer the original material out of which a truer aesthetic than that of the intellectual philosophers might be constructed. They were referred to editorially by Dr. Annie Besant in THE THEOSOPHIST of October 1914 as "breathings from a higher sphere—the Deva life—through an instrument of rare sensitiveness." That instrument was Miss Maud MacCarthy, a young Irishwoman who, as a child violinist, had held audiences enraptured, as I had seen her do in the Ulster Hall, Belfast, when I was a lad and she a little girl of about twelve.

In the unfoldment of an ego born with the hunger for reality and with recognizable capacity for original reception of intimations thereof, Miss MacCarthy came on Theosophy and was for a short time

a member of The Society. She naturally became interested in the bearings of occultism on the arts, and, being a born discoverer, began discovering. The results began to appear in THE THEOSOPHIST, and their significance to occultism and the arts led me to seek the acquaintance of the author, or rather transmitter, of them. I met her in London in 1914, when she was the moving spirit in the Brotherhood of Arts, one of the recurrent efforts at approaching the arts in the Theosophical spirit. Since then I met her in Paris when she was applying her music therapeutic, and have maintained a sparse correspondence with her.

I am reminded of the writings referred to by the appearance of a book of which and its implications I feel I must say something apart from what a reviewer may say. The book is entitled: *Music To-day: Its Heritage from the Past and Legacy to the Future*, (Ivor Nicholson and Watson, London). The authorship of the book is properly attributed to John Foulds (and I shall anticipate a review

by paying here my own tribute to its literary virility), but the occult basis of the book is cordially acknowledged by the author to have been laid by Miss Maud MacCarthy, with the addendum that "the teacher does not always agree with the methods and statements of the pupil."

Music To-day is a presentation of ideas concerning the occult sources and channels of musical inspiration, convincing to those who have had some actual experience of the reality behind creative art, and calculated by the argumentative method of its presentation to appeal to the minds of searchers, and to help them by the lighting up and facing more truly truthwards of their own discoveries and glimpses of what lies behind their experiences.

I met Mr. Foulds in 1914, at a special meeting of the Liverpool Lodge of The Theosophical Society, when he was violoncellist in the famous Hallé Orchestra of Manchester. Mrs. Cousins, herself a musician, and I were delighted to find in him not only a fine player but a composer and scholar, and an eager student and applicant of Theosophical ideas to his art. Incidentally he was the double of W. B. Yeats, which meant that he was a most distinctive personality. He is now known to the world as the composer of the colossal *Requiem* that filled the Albert Hall and Queen's Hall in London on four successive Armistice celebrations. Some

of his lesser works are on gramophone records.

Music To-day, studied along with Cyril Scott's historico-occult book, *The Influence of Music on History and Morals*, (published by The Theosophical Publishing House, London, 1928) indicates that a new era in musical exposition has opened. Indeed if *Song and Its Fountains*, by AE (MacMillan, 1932) and certain essays in the collected works of W. B. Yeats (MacMillan), both early members of The Theosophical Society are also read, together with the writings of Nicholas Roerich (whose masterpiece, "The Messenger", was personally presented by him to the Blavatsky Museum, Adyar, in 1924), Jean Delville (one of Europe's greatest painters, and, when I last met him, a prominent member of The Theosophical Society in Belgium), the life of Scriabine (who was thinking of coming out to Adyar when death overtook him in 1915), the architectural studies of Claude Bragdon, whose lectures for the Theosophical Lodges in New York are always occasions of illumination, it will be realized that the whole matter of creative art is moving towards a drastic reevaluation. Hints of this are to be found in the statements of other creators in the arts, and a gathering together of these would make a profoundly valuable contribution to the coming new aesthetic based on occult experience.

THE PATH

FROM the bright glamour of the world lies hidden
The ancient Path which saints and sages tread,
Onward and upward to that Quest are bidden
All those who patiently by Life are led.

Through sorrows deep and utmost self-surrender,
Through Calvary of pain and grievous loss,
Unto the Heights, where shines the gleaming Splendour,
The Christ triumphant reigning from the Cross.

Lord of Compassion, to Thy world Thou givest
Thy love supernal, boundless as the sea,
Can we Thy children, unto whom Thou livest,
Refuse the offering of ourselves to Thee?

—VIOLET KATHERINE MADDOX.

SCIENCE NOTES

By WHATELY CARINGTON

VI—EXPERIMENTS IN PRECOGNITION

FROM the earliest times, the possibility of foretelling the future has greatly exercised the imagination of mankind, so that history and contemporary life alike are full of accounts of oracles and prophecies, of premonitions and veridical dreams. The question of the theoretical possibility of such precognitions has been debated no less vigorously than the alleged facts of their occurrence; but, so far as I know, there has been no attempt at systematic investigation, apart from the collection and critical study—in a rather “literary” sense—of recorded incidents.

Remembering the immortal words of Hunter to Jenner: “Why think? Why not try the experiment?”, I resolved to inquire as exactly as possible whether any sign of precognitive ability, so freely reported on a grand scale among the few, could be found on a small scale among the many. I accordingly organized, with the aid of various members of the Society for Psychical Research, an experiment consisting in guessing the result of throwing an ordinary six-sided die, *before the die was thrown*. Of such guesses a total of 52,410 were recorded, so that the experiment was on a fairly large scale, and I have just

completed a preliminary analysis of the data obtained.

Since a die has six sides, any one of which is just about as likely to be uppermost after the throw as any other, the *a priori* chance of making a successful guess if no precognitive ability is involved is $1/6$; so that in 52,410 throws we should expect 8,735 successes. Actually, 8,944 were recorded—an excess of 207 over expectation. But no fewer than 407 successes were obtained by a single subject in the course of doing a “set” of 1,200 throws. This was so spectacular an achievement as to be clearly *hors concours*, for one reason or another, and it was accordingly necessary to concentrate, in the first instance, on the other 51,210 guesses contributed by the rank and file of the participants.

These scored 8,535 successes, which is exactly the expected number, so that the evidence of precognitive ability here is *nil*. It is true that the participants varied considerably in their scoring, some giving results a good deal better than expectation, while others did a good deal worse; but this is what one would expect if chance only were at work, and statistical analysis showed that the variation between subjects was, on the whole,

insignificant. There was, however, a strong suggestion that "fresh" sets—*i.e.*, the first attempts at doing the 1,200 guesses which made a "set"—were definitely more variable than "non-fresh". *This, if confirmed, would mean that there was a precognitive faculty of a sort, involved, but it was as likely to work the wrong way as the right and so lead to a low score instead of a high.*

This seemed a trifle surprising, but it encouraged me to push the analysis deeper. I accordingly began to study, not the gross number of successes, but their *grouping*. It is easy to understand that if the fact of scoring a success were to make the guesser more likely to succeed the next time, and *vice versa*, then the successes would tend to pack together in twos, threes, etc., and the number of isolated, "singleton" successes would be smaller than if chance alone were at work; the opposite effect, of course, would unduly increase the number of singletons. It is not very difficult to calculate the number of singletons to be expected in a group of n guesses containing s successes, or to find the probability of this number being exceeded, or the reverse, to any given extent as the result of chance alone.

When I worked out the relevant figures, I found that the grouping was abnormal to an extent that would occur by chance only about once in ten million such experiments (of 51,210 guesses), so that some factor other than chance is clearly at work. The laborious, but effective, application of a differential method showed that

the effect could not plausibly be ascribed to any peculiarities of distribution of guesses or throws as such, and it is not of a kind for which careless scoring (or even systematic mis-scoring) could account. I accordingly conclude something of a genuinely precognitive character is going on, but—to cut a long story very short—that the difference between a good precognizer and a bad one is that the former succeeds in making the desired use of such subconscious awareness as he may have, while the latter muddles it, or even—by a kind of reversal of effort—actively misapplies it. The suggestion is that, somewhere deep in the subconscious, let us say, there is some kind of "contact" with (the most probable form of) futurity, but that as the impression rises to consciousness it is liable to be affected by very many factors which may distort or obscure it, so that—to speak colloquially—it is just about as likely to reach the surface upside down as right way up. Assuming something of this kind to occur in a fair proportion of cases and "pure chance" to be responsible for the remainder, the observed facts would be covered in outline, though much necessarily remains obscure.

I venture to believe that, although very much more work is needed by way of confirmation and extension, this experiment marks a definite step forward towards putting the whole subject on a new and reliable basis; further, that experiments such as these are calculated to throw much light on the fundamental relationships between Consciousness, Space and

Time (not to mention Matter), though it may be premature to speculate as to just what the outcome may be.

From the more strictly Theosophical standpoint, perhaps the most interesting inference to be drawn (very tentatively) from the work is that precognitive ability (and by analogy "clairvoyance" generally) is not a kind of "magic gift", or even a condition to be laboriously achieved by specific efforts *ad hoc*; but rather a state potentially normal for human consciousness, and rendered inoperative in most of us by those turbulences and conflicts which disturb our contact with that

Universal Consciousness in which, as I believe, even such trivialities as thrown dice have their being.

The experimental results suggest that we are not dealing with a "protopathic", all-or-none question: Why can some people "foretell the future" and others not? but with that of what factors prevent and pervert the utilization of a kind of extension of consciousness in which all probably share in varying degree.¹

¹ The foregoing very brief account necessarily omits many points of technical importance and some of general interest. Details will be found in the June *Journal* of the Society for Psychical Research, and I hope to have a few reprints to spare for anyone who may be specially interested.

EVOLUTION

*WHEN you were a tadpole and I was a fish,
In the Paleozoic time,
And side by side on the ebbing tide
We sprawled through the ooze and slime,
Or skittered with many a caudal flip
Through the depths of the Cambrian fen,
My heart was rife with the joy of life,
For I loved you even then.*

*Mindless we lived and mindless we loved,
And mindless at last we died,
And deep in a rift of the Caradoc drift
We slumbered side by side;
The world turned on in the lathe of time,
The hot lands heaved amain,
Till we caught our breath from the womb of death,
And crept into life again.*

*We were amphibians scaled and tailed,
 And drab as a dead man's hand,
 We coiled at ease 'neath the dripping trees,
 Or tailed through the mud and sand,
 Croaking and blind, with our three-clawed feet
 Writing a language dumb,
 With never a spark in the empty dark
 To hint at a life to come.*

*Yet happy we lived, and happy we loved,
 And happy we died once more,
 Our forms were rolled in the clinging mould
 Of a Neocomian shore.
 The eons came, and the eons fled,
 And the sleep that wrapped us fast
 Was riven away in a newer day,
 And the night of death was past.*

*When light and swift through the jungle trees
 We swung in our airy flights,
 Or breathed in the balms of the fronded palms,
 In the hush of the moonless nights,
 And oh! what beautiful years were these,
 When our hearts clung each to each,
 When life was filled, and our senses thrilled
 In the first faint dawn of speech.*

*Thus life by life, and love by love,
 We passed through the cycles strange,
 And breath by breath, and death by death,
 We followed the chain of change,
 Till there came a time in the law of life
 When over the nursing sod
 The shadows broke, and the soul awoke
 In a strange, dim dream of god.*

*God wrought our souls from the Tremadoc beds
 And furnished them wings to fly,
 He sowed our spawn in the world's dim dawn,
 And I know that it shall not die.*

The poem "Evolution" is ascribed to Mr. Langdon Smith, and appeared originally in *The New York Herald*, in 1895.

THEOSOPHY AND FRIENDSHIP

THE SECOND YEAR'S OBJECTIVE

ANNIVERSARY CELEBRATIONS AT ADYAR

"The first work of this President of The Theosophical Society is to promote Friendliness and Goodwill.

"If I am emphasizing the spirit of Theosophy and this spirit of Friendship, it is because our Elder Brethren and our President-Mother wish that these shall constitute my programme. Their wish, her wish, is my law."

GEORGE S. ARUNDALE

DR. ARUNDALE made it clear at the anniversary celebrations at Adyar on June 21st that he and the whole Theosophical Society with him are working for Friendship. "The supreme purpose of our Society, the main reason for its descent from the Giver of all Gifts, is to make Friendship more alive throughout the world," he affirmed. That is his objective for the second year of his presidential term.

The anniversary was a splendid and happy occasion. The Young Theosophists were the first to offer congratulations, meeting and garlanding the President and Shrimati Rukmini in the great hall at 7 a.m. and presenting an Address pledging their co-operation. In the afternoon the President and Shrimati Rukmini attended a tree-planting ceremony at Damodar Gardens; at 6 p.m. the President entertained at the Bhojanasala 600 people, workers in the compound and their families; and in the evening he and Shrimati Rukmini were guests of honour at an entertainment at Blavatsky Gardens.

Adyar residents filled the Blavatsky Hall at 7.30 p.m. Decorated with foliage, and with a drop-ceiling comprising the flags of all countries, it was a delightful place for a party. About fifty people were seated round the walls on chairs, and about a hundred more sat on the floor in true Indian fashion. Dr. and Mrs. Arundale occupied the stage.

Dr. Srinivasa Murti (Recording Secretary), speaking not only for himself but also, for "forty-six or forty-seven countries" organized within The Theosophical Society, offered their congratulations and many happy returns of the day. "Our one desire," he assured the President, "is to forward your plan, as members of a world-wide organization. Most organizations are driven by compulsion. But on The Theosophical Society there is no compulsion, and it is because of this lack of compulsion that we have the zest and the zeal which compel us to do the best we can for this organization."

Then followed the heads or representatives of departments, briefly offering congratulations:

Mr. A. J. Hamerster, Treasurer and Sirius Club.

Mr. Sitarama Shastri, Vasanta Press.

Mr. M. Subramania Iyer, Theosophical Publishing House.

Dr. Kamath, President, Adyar Lodge.

Mr. J. L. Davidge, Press and Publicity.

Mrs. Stutterheim, Leadbeater Chambers and residents.

Shrimati Bhagirathi Sri Ram, Baby Welcome.

Mr. Zuurman, Engineering Department.

Mr. Subbaramayya, Bhojanasala.

Mr. Vedantam, Garden Department.

Mr. M. Krishnan, Boy Scouts and Olcott Harijan Free School.

Mr. N. Yagneswara Shastry, Adyar Players.

Mr. Shankara Menon, Besant Memorial School.

Mr. Felix Layton, Vasanta Youth Lodge and Round Table.

Mr. N. Sundram, Adyar Stores.

Mrs. A. L. Hamerster, Headquarters Service Committee, who arranged the entertainment.

THE PRESIDENT REPLIES

The President in reply said :

Mrs. Hamerster and the long procession of kindly friends who represent departments : to you all my very sincere thanks for this happy occasion, and for the very many kind things which you have all quite naturally said about me on such an occasion.

I do not say that the work of a President of the Theosophical Society is always smooth-going. There are 46 or 47 Sections, as the Recording Secretary has told you, and in these 46 or 47 Sections there must necessarily be varied opinions as to how The Theosophical Society should do its work. But I have, throughout the preceding year, received the most kindly co-operation from one and all, and my first year of office has thus been made easy and happy.

On the whole, I think, we have had a successful year. The membership in The Society is definitely on the increase in, practically speaking, every Section. The resignations are definitely on the decrease ; and everywhere there is a feeling that The Society must now come back, as it were, to its great foundations of Theosophy as given to us by

Madame Blavatsky and by her successors ; and that on these great foundations it is our business in the immediate future to take our stand. I am determined that so far as my Presidentship is concerned, I shall do everything I can to urge throughout The Society that Straight Theosophy shall be the greatest preoccupation of every Lodge and of The Society as a whole.

Then we have to brush away all those clouds of misunderstanding and discord which exist here and there in the physical world. There is no reason for them. The first work of this President of The Theosophical Society is to promote friendliness and goodwill. The kind of Theosophy which an individual member believes is his business. But equally his business is friendship, and I am trying to make clear to any who have been somewhat aloof, and who have been particularly critical of the regime of our beloved President-Mother, that they must rise above the spirit of individualistic and annoyed criticism, placing friendship before it, and making all the criticisms they have to make in a spirit of friendship and even in a spirit of appreciation of every

man's point of view, which is sure to be as fine a point of view in its own way as the critic thinks his to be so fine and so true in his way.

It is hard work to do this because too often we erect our own ideals and expect other people to worship them as we ourselves worship them. But I think the next year will not pass without the sweeping away of this discord and the establishing of The Society both on the basis of Straight Blavatsky-Besant-Leadbeater Theosophy, and also on the basis of a very sincere mutual friendship. After all, one might let the Blavatsky-Besant-Leadbeater Theosophy go, provided friendship remains. There is nothing that matters for our Theosophical Society more than friendship. The first Object is vital. The second and third Objects are subordinate, though correlative in fact. We must establish ourselves on those foundations, because there is great work for our Society as such to do during the next ten years or so, and it is my business to see to it that The Society is passed on to my successor strong and ready for the work that the Masters will be giving to it in due course.

I should like you to realize that our contact with the Elder Brethren, our contact with our beloved President-Mother, our contact with

Bishop Leadbeater—all these remain. Sometimes people think that because these great brethren have temporarily disappeared from the physical plane, therefore there are no more links to the Elder Brethren. We do not talk today as much as it may have been proper and right to talk some years ago as regards these inner matters. But the links remain. And if I am emphasizing the spirit of Theosophy and this spirit of friendship, it is because our Elder Brethren and our President-Mother wish that these shall constitute my programme. Their wish, her wish, is my law, and anything I do is done in Their name and with her help, with such guidance as They are able to give to this comparatively weak vessel. So long as I try to remain true to Them, there is no danger to The Society. Should it happen that I cease to be true, I hope I shall quickly disappear. Let us now look forward to our Diamond Jubilee International Convention and to a great strengthening of our beloved Society in mutual comradeship.

Very kind friends, who make my work so happy, God be with you till we meet on the 21st of June, 1936.

Then there were refreshments, music, and conjuring by a professional whose tricks were really mystifying.

(The Young Theosophists' Address and the President's Reply follow on page 496.)

YOUTH'S ADDRESS THE ARCHETYPAL LODGE

The Young Theosophists who waited upon Dr. Arundale and Shrimati Rukmini presented an Address which read :

DR. GEORGE S. ARUNDALE, PRESIDENT OF THE
THEOSOPHICAL SOCIETY

DEAR SIR,

On this happy occasion, the anniversary of your inauguration as President of The Theosophical Society, the members of the Vasanta Youth Lodge wish to convey to you their deep sense of gratitude for the splendid work you have done for Theosophy, and particularly for Youth throughout the Theosophical Society and the whole world. We hope, in thus greeting you with gratitude and a promise to renew our efforts for youth work in the future, that in some small way we may be representatives of the Youth of the World, who are unable to pay their respects to you personally. From all over the world streams of gratitude are flowing to you from enthusiastic workers.

We are also specially appreciative of the co-operation of Shrimati Rukmini Devi and the inspiration which she brings into our midst.

The Vasanta Youth Lodge has endeavoured in the past to work in accord

with your splendid plans for the Youth of the Theosophical Society. We are trying to make our Lodge the archetypal Youth Lodge for the world and to make good use of the tremendous opportunity which is ours because we live at the centre of the Theosophical world.

We believe that the best way to thank you for your gracious and inspiring help is by working for the Cause to which you have given so much. We therefore take this opportunity to pledge to you our determination to work for Theosophy among Youth, and to co-operate with you in every possible way to make The Society which you so nobly lead a shining sword in the hands of The Elder Brethren.

With hearty congratulations on your "presidential birthday" and wishing you many happy returns of the day.

Fraternally yours,

THE VASANTA YOUTH LODGE.

THE PRESIDENT'S REPLY

Dr. Arundale made the following happy reply :

It is a very special pleasure, on the occasion of my entry into my second year of office as President of The Theosophical Society, to receive first the greetings of the younger members of our beloved Movement. I make bold to hope that your presence here this morning is a sign of your approval of my efforts to encourage as best I can the Young Theosophist Movement in our midst, the Young Theosophist hopes and ideals, and of your appreciation of the fact that I realize the future of The Society over which for the time being I

have the privilege to preside to lie among the young, especially among the young in body but, with them, among the young in heart, be these young in body or old.

Practically the whole of my life has been spent among the young, and because of this I hope I myself, though growing old, have remained young; and I hope still more that the young about me are in a measure at least able to perceive such youth in me and therefore to regard me more or less as one of themselves. In truth, the older we are the sooner shall we be young, younger than any of you here to-day. Let those of us who are old, then, enter, not our second childhood, but

our second youth—a youth enriched by experience, by failure, by success.

I place before you two objectives to the furtherance of which I shall devote the coming six years of my office as President. The first is the study of Theosophy and the application of the fruits of such study to the active service of the world. The wonderful Science of Theosophy, unveiled in the first instance by H. P. Blavatsky, was disclosed to us in order that we might draw nearer to Truth and apply the deeper knowledge of Truth which Theosophy confers in the service of the world. It is useless to be a Theosophist if we do not study Theosophy and if we do not cause such study to make the world happier because more content, more hopeful, less prone to despair.

The second—it might really have come first—is the ardent promotion of Friendliness, especially in the Young Theosophist Movement. The supreme purpose of our Society, the main reason for its descent from the Giver of all Gifts, is to make Friendship more alive throughout the world, for Friendship, if you will understand me, matters more than Theosophy, and more than the most eager convictions of any of you.

I particularly hope that our Adyar Youth Lodge, as befits its abode, will be strong in the mutual Friendship of its members. Misunderstandings, suspicions, distrusts, annoyances, irritabilities, cliques and cabals—all these flourish in their destructiveness in the outer world. We want none of them in any part of The Theosophical Society, and certainly not among our younger members. You must be a very real brotherhood, by no means always in agreement with each other, often disagreeing profoundly, often finding cause to oppose one another, but always warmly friendly to one another, appreciative of one another, rejoicing in the differences which separate you because of the consequent enrichment of the solidarity which unites you. I beg you all to set us older people an example of beautiful Friendship, so that in your fine youth The Society may gain strength to serve our Elder Brethren more wisely.

I am of course grateful for your promise to give me all possible help. I

surely need all the help I can get. But you have already helped me in many ways, notably as to that fine gathering of young people, several hundreds in number, on February 17th last, and in the stimulus you are giving to brighter Theosophy.

Then I am delighted with your programme for the Diamond Jubilee International Convention. Your subjects are, if I may say so, admirably chosen, and I particularly appreciate the Youth Parliament to be held on January 5th, 1936. I have left that day entirely free for you, as I hope that the older Theosophists will attend in large numbers to profit from your discussions.

Well, here we are, you and I—I oldish, you youngish. I think of the time when many of you will be attending the great Centenary of our dear Society in 1975, proudly wearing the Diamond Jubilee Badge of 1935. In voices less strong than those now available to you, you will be happily boasting that you, when young, attended the Diamond Jubilee Convention at Adyar “forty years ago”. And you will be looking benevolently upon the young people who will be present on that unique occasion. To-day I say to you in all solemn truth that you are the hope of The Society. You will, I hope, be saying the same words to those who in 1975 will be as you now are in 1935.

But who will be the young of 1975? Who will then have the advantage over you as you to-day have the advantage over us? We, we old people, who are old here and now, and for whom, perhaps, you feel a little sorry in that we are at the end of our present incarnations as you are at the beginning of yours, in that you will see a Centenary while we can only hope to see a Diamond Jubilee. But we too shall see the Centenary if all goes well, and while you are young for the Diamond Jubilee we shall have the greater joy of being young for the Centenary, for the beginning of a new century of activity for The Theosophical Society, and for co-operation, if such be our duty, with the Great Teacher whose advent towards the close of the twentieth century H. P. Blavatsky foretold.

We shall be the young people, and you will look at us a little wistfully as

some of us maybe look at you. You will be the grandfathers and grandmothers, and we shall be the fiery youth whose enthusiasm and élan you will be longing to emulate.

Never mind, it is as splendid to be young as it is to be old. It is as splendid to be old as it is to be young. There are compensations at both ends of life. Let

us join forces, for to youth-age there is victory, but there is no triumph for age alone or for youth alone.

Thank you, dear young friends, for your greetings. Be sure I will do my best to be worthy of the great trust reposed in me by my fellow-members and by Those who are the very heart of Their Society.

NEW COCOANUT PLANTATION

The whole Adyar community visited Damodar Gardens at 5 p.m. to plant the first of a thousand trees which will form a coconut plantation adjoining Damodar Gardens, which is part of the Besant Memorial School. The plantation will cover 21 acres, of which two-thirds has already been cleared. Planting about 70 trees per acre gives roughly 1000 trees. The other seven acres will be planted at the expiry of the current lease in March next. This scheme of development is financed by cutting down 1000 trees per annum in the casuarina plantation near Olcott Gardens, thus producing Rs. 3000 net. From the eighth to the tenth year the coconut plantation will maintain itself, and from the eleventh year onwards each tree is expected to yield Rs. 2 net.

Dr. Arundale planted the first seedling, and Shrimati Rukmini the second, the function having a religious significance

inasmuch as the God Ganesh was invoked with ceremonial rites, the burning of camphor on the sacred ash, and offerings were made to the spirits—offerings of plantains, betel nut and flowers. The Recording Secretary and several others planted trees also. The Garden Department served refreshments under a handsome pandal erected for the occasion.

ENTERTAINING THE WORKERS

Following the custom of his presidential predecessors, Dr. Arundale received his dinner guests—the Adyar workers—at the entrance to the courtyard of the Bhojanasala. There were three groups of 200 each. Caste and non-caste dined separately, and, some of us non-caste Europeans were just as happy as the Indians. The Young Theosophists were prominent among the helpers.

J. L. D.

YOUTH SCANS THE HORIZON

By FELIX LAYTON

[In the first part of this Address, which he delivered at the Easter Conference of Theosophists at Adyar, Mr. Layton showed the significance of current trends in the outlook of the world's Youth. In this concluding part he discusses the Youth Movement in The Theosophical Society in the light of the future, and the attitude which he feels Theosophists should entertain towards Youth.—ED.]

(Concluded from p. 355)

DURING this present Conference the Young Theosophists are taking an active part in the work. They are arranging all the programmes for the evenings. You will see how successful they can be in these meetings.

Then there is the magazine *The Young Theosophist* which we are publishing here at Adyar with Rukmini and Mr. Davidge as Editors. It is a reincarnation of the old *Young Theosophist* which was published in Bombay. Everyone who wants to know what the Young Theosophists are doing should subscribe to it. It is published each month and a yearly subscription costs only Rs. 2 in India. I think all who are interested in Youth work should either subscribe to it themselves or for some young friend or Youth Lodge.

Before we finish discussing the youth work at Adyar, we must mention the Besant Scout Camping Centre and the Besant Memorial School. Both are activities which draw youth to Adyar. The Besant Memorial School is one of the few institutions where the teachers are nearly all young people, and as a

result there is a friendship between teachers and students which is not found in other schools.

Then there are the Adyar Players, an organization of young people who gave a great contribution to the programme at the last Convention. They attracted one of the largest crowds of all the Convention meetings and provided a much needed change from the series of lectures. They also gave an artistic touch to the gathering.

In spite of this long list of activities I have probably omitted many, but I hope I have shown you that at the Centre of the Theosophical World there is activity among the Youth. All over the world, too, there is Youth activity.

In 1931 about five or six young people attended the American Convention; in 1932 about 12; in 1933 about 50, and they then organized into the Young Theosophists of America and went back to their own Lodges to found local groups. Eleven groups started in 1933-4. These local groups organized many activities, including dramatics and the conducting of the Lodge meetings once a month. They brought

in a number of new members and ran the store at the American Convention. They also started a fund to build their own headquarters and ran a small magazine for their members.

In New York, though no Young Theosophist organization exists, the Young Theosophists are active workers in The Society.

In Huizen the Young Theosophists are very active and have put on a number of first-class dramatic performances.

In England there is no official Youth organization in the Theosophical Society, but there is a group in London which does intensive study and at the last English Convention put on an excellent play. The Arundale Club in Australia is famous chiefly for its socials. Most of the young people in it are working actively in The Manor or in some Theosophical organization.

In South Africa there is a Youth organization which was started by Geoffrey Hodson on his last visit. It is doing excellent work of a practical nature. It is not entirely composed of Young Theosophists, but Young Theosophists are leaders in it. It has arranged campaigns to beautify the cities, to help the animal kingdom, to aid the natives in obtaining justice, and to do many other practical things.

At the University of Michigan a Students' Theosophical Club was formed in order to bring Theosophical lecturers to the University. The organization, to my knowledge, arranged for no fewer than fourteen lectures on Theosophy to be given in that University.

Then also there is all over the world that organization for Younger

Theosophists—the Order of the Round Table—which does splendid work for the world's Youth.

In all these activities we see certain fundamental trends. They are all physical plane activities with very little lecturing. There is a strong swing towards dancing, drama, and music and towards an expression of brotherhood in action. In the world, then, we see that Youth is demanding brotherhood, and in Theosophy our youth is trying to demonstrate that brotherhood in practical ways.

I believe that among these Young Theosophists there are some who believe that Theosophy is the fundamental fact of life. It is not a body of teachings, however wonderful they may be; it is not known or understood by anybody. It is the fundamental truth on which the whole universe rests and when we have found it we have found all. Theosophy itself is absolute and does not change, but there are as many paths to this absolute truth as there are souls in the world. We Theosophists have banded ourselves together to seek this truth in all things, and to make it apparent. We should remember this when dealing with Youth and not think that our own wretchedly small understanding of truth is Theosophy. It is only *our* Theosophy. We should not even feel that the teachings of Madame Blavatsky and Dr. Besant *are* Theosophy. These teachings are useful and helpful to us because they were set down by people who have a deeper understanding of life than we shall probably ever have in this life. Yet the understanding of these teachings may

not be necessary to some young person who at present is seeking Theosophy elsewhere, perhaps in action. We must approach a Young Theosophist reverently, trying to show to him that aspect of Theosophy which he can accept at present whether it be physical, emotional, mental or spiritual. We must show Youth how Theosophy applies to his natural interests, or else our Youth will go on in its own interests without the benefit of our Theosophical guidance and will probably become fanatical.

We must also give our Youth active work to do for Theosophy. We must give them some responsibility. In many places they can prepare the halls for lectures and will take a joy in the work. If wisely encouraged they can contribute to Lodge discussions. If they do not speak, then the Lodge loses much. An example of this youthful wisdom was given at the Truth Trial at Adyar in February, when, after we old folks had finished our long argument, two jurors, Vasant and Radha, aged 12 and 11 respectively, gave entirely new ideas to the discussion and were the only jurors to keep within the time-limit.

There is a very beautiful tradition in India that Youth should respect age, but age in return should respect Youth, for Youth has possibilities which can be drawn out by sympathetic handling. We must respect our elders for what they have done, but our elders should respect us equally for what we will do.

The peculiar nature of the times makes Youth important to the creation of the new world. Youth

is showing that the future age will see brotherhood applied, and that national distinctions, class distinctions, and caste distinctions will be swept away. This means that Theosophy will grow rapidly in the future. If Theosophists show that they are intent on making Brotherhood practical, The Society will gain many supporters among young people.

Just as the world is in a state of flux, so the Theosophical Society is changing, and this means that the lead of Youth is important. Youth is responding to the encouragement given to it by the President and The Society in general. At an informal gathering of Theosophists here last Convention Youth was voted as the most important aspect of the year's work.

Everyone can aid Youth work by applying Theosophy to Youth's interests, by sympathetically encouraging the young people to express themselves in the Lodges, and by giving them responsibility for some active work in the Lodges. Youth must reverence age, but so must age reverence Youth. In this way Youth and age will form a powerful combination.

Above all, we must remember that we are all as little children before those Great Ones who are the Guardians of Humanity. They have a great Plan for the world. At present Their Plan demands that things shall change rapidly. This means that Youth must be more active than ever before, our older members must be more sympathetic than ever before, but above all things Youth and experience alike must be unflinchingly loyal to the Plan and to the Masters' work.

YOUTH TO YOUTH CAMPAIGN

By YOUNG THEOSOPHISTS

The Youth to Youth Campaign, announced in our July number, is turning much of its force into a drive to bring young people to Adyar for the Diamond Jubilee Convention.

Youth to Adyar is the big italicized headline of an article in the July issue of *The Young Theosophist* and no efforts are being spared by Young Theosophists to create as large a Youth gathering as possible. Youth is determined to make a big showing at this Convention, and there will be a tremendous amount of work to be done for the cause of Youth. There are many reasons why young people should make a special effort to come to Adyar; some of these are:

1. 1935 Diamond Jubilee is to be one of the biggest and most powerful Conventions in The Society's history. It is to give the keynote for the work of The Society during the next forty years before the Centenary Convention, and those who are now young will have to vibrate in harmony with that note for those forty years. The Young Theosophists on whom this responsibility rests should be given an opportunity to hear this note sounded forth in all its initial strength and purity at this Convention.

2. We are in a period of changes. Everything is changing. The world is changing—in politics, social standards, art, and religion. The Theosophical Society is no

exception in this period of change. It is changing in its work. Youth adapts itself to these changes quickly, and in the midst of chaos Youth is heralding a future of Brotherhood. Youth catches the "prevues" of the future of The Theosophical Society and if encouraged wisely will hustle them into the present. Therefore, let the elder Theosophists bring or send the enthusiastic young workers of every Section to Adyar to help to bring the future of The Society down into the present.

3. A Youth Programme is being arranged which is one of the most ambitious in the history of Adyar, but we have the strength and determination among the Young Theosophists who are arranging it to put it over with a big splash. The Youth organizers are already planning to accommodate a record crowd at the *Youth Parliament* on January 5. This Youth Parliament needs speakers; representatives of all the countries of the world, in order that it may adopt a platform which will be in accord with the ideals of Youth the world over. What is most essential and of paramount importance is the concentration of responsible opinion, well-balanced and well-directed,

which may clearly reveal that the Youth of the nations are of one mind and one heart.

Youth must come to Adyar to bring a note of joy and vitality to the Convention, to hasten the glorious future of The Theosophical Society, and to carry the inspiration of this Convention down through the intervening years to the Centenary Convention in 1975.

*
* *

Young people do not have the earning capacity or the resources of older people to provide fares to Adyar, even though many of them would be glad to travel third class or work their way. It is therefore a responsibility on those older people who have the means, to help the enthusiastic young workers of The Society to *come to Adyar* to the *Diamond Jubilee Convention*.

*
* *

I am a young person in Adyar writing this, but it cannot be said that we have not started to work among ourselves before we thus ask the older people to help us. The sum of three hundred rupees has been collected by the Vasanta Youth Lodge, Adyar, to start a *Youth to Adyar Fund*, and though this amount is not large, yet it is a big effort on our part and shows that we Young Theosophists are enthusiastic about bringing other Young Theosophists to Adyar.

This sum has been placed in the care of Dr. Arundale to aid promising Young Theosophists to attend the Diamond Jubilee Convention. Can any older person, persons, Lodges or Sections help to swell this *Youth to Adyar Fund*?

THEOSOPHY ON THE SCREEN

The Vasanta Youth Lodge, Adyar, has started out on a new venture to popularize Theosophy among the students of Madras and the country around. The new project consists in displaying in the cinemas and other prominent places lantern slides of "Golden Thoughts" of the leaders of The Theosophical Society. With great ingenuity Mr. P. S. Krishnaswamy has arranged with picture-houses to have the Theosophical slides displayed free of cost with other advertisements during the interval. Where he could not achieve this, he has influenced some wealthy person in the town to pay the bill. Here is a sample slide :

GOLDEN THOUGHTS

THE ONE IN THE MANY

Oh hidden Life, vibrant in every atom ;
Oh hidden Light, shining in every creature ;
Oh hidden Love, embracing all in oneness ;
May each who feels himself as one with Thee
Know he is also one with every other.

The VASANTA YOUTH LODGE

The Theosophical Society, Adyar.

Other slides read thus :

HOW TO ACT

Never say "I believe" where you cannot also say "I act".

Annie Besant.

There is no one in the world who does not need something and there is no one in the world who cannot give something.

George S. Arundale.

FREEDOM THROUGH SERVICE

Having an eye to the welfare of the world thou shouldst perform action.

Bhagavad Gita.

In attending to the troubles of others our own fall away from us.

George S. Arundale.

BROTHERHOOD: IS IT
PRACTICAL?

Knowing the Supreme to be in all beings, the wise extend love to all creatures.

Vishnu Purana.

Only when Brotherhood is practised shall a civilization arise that shall endure.

Annie Besant.

TRUTH

There is no religion higher than truth.

Motto of The Theosophical Society.

From the unreal lead me to the real.

From darkness lead me to light.

From death lead me to immortality.

As the Diamond Jubilee Convention approaches and the Vasanta Youth Lodge is stirring up interest

among the Youth of Madras, these slides will be replaced by others announcing the *Youth Parliament* on January 5 and the attractive array of youth activities in the Convention programme.

BOY SCOUT BANNER

Another venture of the Vasanta Youth Lodge is a *Besant Scout Flag* which has been specially made for presentation to the best Scout troop in the Madras Presidency. The flag bears the following inscription in yellow letters on a green background:

BESANT SCOUT FLAG

In honour of

ANNIE BESANT

Hon. Commissioner for All India

1921-1933

SILVER WOLF 1932

VANDE MATARAM!

(In Sanskrit)

Every dynamic Theosophist and Lodge should subscribe to:

THE YOUNG THEOSOPHIST

Edited by SHRIMATI RUKMINI ARUNDALE, Youth Leader

International in scope. Theosophic in tone. Vital, Vigorous, Virile and Versatile. *The Young Theosophist* brings you every month the latest developments in the *Youth to Youth Campaign*.

Whether you are young or old keep in touch with Youth's Life and the Youthful Future through *The Young Theosophist*.

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Address your Order to either of the following:

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FELIX LAYTON,
The Theosophical Society,
Adyar, Madras, India.

FUTURE-DOMINATED!

WHEN people grow old, they become, most of them, dominated by the past: they live in the past, recall everything that happened to them from the age of three, and work up and down the old grooves from first childhood to second childhood, with scarce a thought for the childhood of the future. But the "future-dominated," to use a phrase of H. G. Wells's, are already bringing the future down into the present. The "futurists" are keen on coming back into incarnation; they have adopted a country to be born in, they have a definite work to do, they have even chosen their parents, and if karma does not sidestep them their plans will be fulfilled. The will is the deciding factor. Where there's the will, there's the future.

There are people at Adyar who are "willing" their future. Some are not, of course. But one at Adyar especially is. If ever there was a future-dominated person, she is that person. At 81 years of age she is still tall and straight, and her mind is little less nimble and alert than when she passed with honours through several American universities many years ago. "When I pass over, as I shall sooner or later," she said to me the other day, "I hope the Lords of Karma will bring me back at once so that I can get on with my work. I am studying Theosophy and modern science so that when I start next life I can go straight into school and commence teaching. I am wasting no time. I am profiting by my opportunities."

It was Miss S. E. Palmer talking about her next life and concentrating all her mind and heart upon it. She came to Adyar in 1898 to teach in the panchama school founded by Colonel Olcott, having chosen to work among those who were called pariahs "just because they are so poor, so ignorant and unhappy," as she said at her reception; "and," she added, "I bespeak the sympathy of caste Hindus for those whom an iron Karma has, for the time being, thrust beneath the mighty pyramid of Hindu society."

I am quoting from the *Arya Bala Bodhini*, or *Boys' Hindu Journal*, December 1898, in which the reception is reported. I fell on this number the other day among some papers in the Press Department. Miss Palmer also said on that occasion that India drew her heart so strongly as to make her think she must have passed a life or lives here before this present one: "Blessed be the day, then, when the hand of my Karma led me here once more, to take my humble part in the work of the Headquarters staff. I have come, not as a traveller who spends a few weeks or months and then passes out of sight, but as a pilgrim of Theosophy who intends to spend her life in India and die at her post."

With the exception of three years in America, she has spent the intervening years in India, teaching at Adyar, and in neighbouring schools, and at schools in the North. She has had the pleasure of seeing the transition from the "panchama" to the "harijan" regime in the Olcott School at Adyar, from the appellation of the children as "outcast" to that of "God's people," which "harijan" really means.

Miss Palmer is at present reading *Man: Whence, How and Whither?* for the fifth time. When Mrs. Herbert Whyte was at Adyar, they were a study class of two members. They met in Miss Palmer's cosy flat, overlooking Headquarters Gardens. "We assigned portions, jotted down brief notes on important points, and at our weekly meetings compared notes and tried to solve problems we encountered," she remarked lately. "We thoroughly enjoyed this study work." These are the books they went through: *Man, The Inner Life* (2 vols.), *The Hidden Side of Things* (2 vols.), *First Principles of Theosophy*, *The Masters and the Path*, *Talks on the Path of Occultism*, *The Early Teachings of the Masters 1881-1883*, *Avatars*, *The Pedigree of Man*.

Miss Palmer is much interested in the new astronomy, and has eagerly studied

Eddington and Jeans: *Stars and Atoms*, *The Expanding Universe*, *The Universe About Us*, *The Mysterious Universe*. She took many valuable notes from each. A fifth science book she recently read is *Time, Matter and Values*, by R. A. Millikan, which she obtained from America.

For the last three years she has read *The Readers' Digest*, the *Atlantic Monthly* for the last six years, every issue of the *Star Bulletin*, and some of Krishnamurti's other works. And as if all this were not enough, she is preparing to turn Theosophical booklets into Braille.

Rather a strenuous life for a person turned 81. But Miss Palmer takes all this in her stride. Living for the future, she keeps perennially young—she will never grow really old. "I hope the criticism of

old people with stagnant minds—'souls in prison'—does not hit me squarely," is her free-minded comment.

And she is a most sociable person, and loves to talk over the teacups at the sign of four o'. She sent me some clippings the other day from the series, "This Curious World": "If they amuse you and rest you when tired, I will send you a lot more," she wrote.

Here is a mind that is eternally youthful, onward-moving, and eager for the next "adventure brave and new," like Brown-john's Rabbi:

Fearless and unperplexed,
When I wage battle next,
What weapons to select, what armour
to indue.

J. L. DAVIDGE

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THE THEOSOPHICAL FIELD

HIS MAJESTY'S SILVER JUBILEE

OFFICIAL CORRESPONDENCE

THE Executive Committee of The Theosophical Society in England sent the following message to Their Majesties :

THE THEOSOPHICAL SOCIETY IN ENGLAND SENDS LOYAL GREETINGS TO THEIR MAJESTIES ON THE OCCASION OF THEIR JUBILEE.

Josephine Ransom,
General Secretary.

The official reply :

THE KING IS MUCH GRATIFIED TO RECEIVE THE MESSAGE OF CONGRATULATIONS WHICH YOU HAVE SENT ON HIS FORTHCOMING SILVER JUBILEE AND I AM DESIRED TO EXPRESS HIS MAJESTY'S WARM THANKS TO ALL WHO JOINED IN THESE GOOD WISHES.

Clive Wigram.

* * *

A message of loyalty was also dispatched to Their Majesties by Mr. Christopher Gale, General Secretary for Scotland, and acknowledged through the Scottish Office.

* * *

THEOSOPHY IN SWITZERLAND

I have just received a letter from the General Secretary in Switzerland to the effect that the members of the International Theosophical Centre at Geneva may possibly feel that I have ignored their admirable work. Let me hasten to reassure them, if any reassurance is needed. I recognize to the full the value of their work. But at the same time I am of the opinion that the existence of the International Centre in no way precludes the Swiss Section from seeking to exercise a Theosophic influence over international affairs. A Section such as the Swiss is peculiarly favourably situated to contact and Theosophically to influence the international activities of the League of Nations. And the fact that there is a special International Centre at Geneva must not

absolve the Swiss Section itself from activity such as is suitable for a Section to undertake.

But this is not to say that there is no place for the International Theosophical Centre at the head of which is our splendid worker Madame A. Kamensky. In fact, it may well be that such a Centre can do much which would be impossible to a Section. On the other hand, I asked the Swiss General Secretary, as I asked all other General Secretaries, to make as far as possible available to our Theosophic world any material of international interest. The letter was a circular to all General Secretaries, and Monsieur Tripet's reply to me was in connection with that circular, and not any offer first-hand from himself. I think we may look both to the Swiss Section and to the International Centre for valuable help of an international character ; and I hope the Centre will now acquit me of in any way ignoring it, if such has been the feeling.

G. S. A.

* * *

2GB AND THE AUSTRALIAN SECTION

The most important part of the Sydney Convention in April was an offer made by 2GB to the Australian Section. On behalf of the Directors, Mr. Bennett wrote to the General Secretary offering a contribution of £250 to the Section funds. But, if the Section was prepared to embark on some work of expansion and to raise funds for that work, the Station would contribute pound for pound up to £500.

This offer was further supplemented by the following letter from Mr. Bennett, which has a vital bearing on the relationship of the Section and 2GB :

We do not wish to regard the contribution of £250 as being final by any means. The Station has pressing needs of its own for expansion in order to meet the competition coming from the grouping

of Stations. 2GB finds that it must either grow bigger or fade out and lose its position.

We would prefer not to examine the contribution and co-operation of the Station with the Section merely in terms of money. *The whole strength and resources of the Station will be behind the Section in any work of expansion.* Should, however, the Society not want money for expansion work at the moment, we think it would be better to keep the money with the Station for the time being, where we can make very effective use of it.

If, however, the Section is carrying on any vigorous campaign of expansion during the year, they can look to us with every confidence for assistance which might not even be limited to £250 or £500.

We prefer to measure our co-operation in terms of work rather than as a figure.

It is for this reason that we suggest that the consultative committee be formed to continually examine the permanent needs of the Section and the Station together, so that our assistance can be extended during the year as the development of the work increases.

This offer, if proper advantage is taken of it, should help to make the Australian Section one of the strongest Sections in the world.

* * *

BIRDS OF PASSAGE

The founder of the Saigon Lodge, M. Soubrier, and Mme. Soubrier, travelling by the s.s. Compiègne, called on the President at Adyar on June 20. They are returning to France and a more suitable climate. The Lodge was formed in October 1933, and named after Bishop Leadbeater, who had visited Saigon on his journey to the famous Angkor ruins a few years previously. Saigon is a cosmopolitan centre, and among the Lodge's eighty members are Hindus, Annamites, and numerous other nationals. Annamites are not allowed to hold meetings without

Government permission, but the Theosophical Society is apparently well regarded by the authorities. Among the Annamites in the Lodge is Miss Hai, a teacher.

M. Soubrier brought the news that M. Monod-Herzen, an eminent French physicist and researcher in radio-activity and the nature of the atom, has been appointed to a University chair at Kabul in Afghanistan, and hopes *en route* to attend the Diamond Jubilee Convention at Adyar in December.

The President-designate of Leadbeater Lodge, Saigon, is M. Timmermans, Receveur des Postes, Cholon, Indo-China.

* * *

WORLD MEDITATION GROUPS

Small groups are being formed all over the world to meet every Thursday for half an hour's silent concentration on Peace and Light, all linked up by the Group Symbol, which is a golden five-pointed Star. Groups may meet in a private house, hall or church as long as the same time and place are adhered to each week. It is the first time that a non-sectarian world Movement of this nature has been attempted. This mass concentration should bring spiritual forces into the world and help to bring about a higher understanding of the brotherhood of man. That is the whole object of the Movement. We have received a booklet giving directions to group leaders, nicely produced in shades of blue. It has already been translated into French, Spanish and German. The Movement is under distinguished auspices and the Secretary is Mr. C. M. Beach, Bradstones, Camberley, Surrey, England.

* * *

CHANGE IN DENMARK

The Danish Section has elected Mr. Charles Bonde Jensen General Secretary for a period of three years. There were two candidates, and Mr. Jensen was elected by a very large majority. Since 1920, when he joined the Theosophical Society, he has been President of the Aarhus Lodge. We remember him as a well known visitor at international Conventions. He speaks and writes in Danish and English and reads in three other languages also. He has studied all the books in our classic literature, and has wide acquaintance with

the history of The Theosophical Society. Mr. Jensen has a strong affection for Adyar, and promises to fulfil the hope which he entertains of being a "good channel" for its forces.

* * *

CONVENTION AT HELSINGFORS

Mr. Armas Rankka, General Secretary for Finland, reports that the Annual Convention at Easter was in every way a success. About a hundred members attended, and there was ample evidence of co-operation amongst themselves and with the President at Adyar. As many as 300 attended the entertainments and festivals. The General Secretary adds: "I am convinced that our members will try their utmost for the common cause of Theosophy, so that this Diamond Jubilee year will show even external proofs of successful work in Finland."

* * *

A ROUMANIAN ANNIVERSARY

A group of Fellows of The Theosophical Society in Roumania met in Bucharest on May 10 to commemorate the tenth anniversary of the foundation of their Section. The General Secretary, Mrs. Vasilescu, conveys their feelings of love and loyalty to the President. Her letter bears thirty autograph signatures.

* * *

FINLAND FOR CULTURE

The lectures enjoyed by our Finnish brethren at the 28th National Convention show the high cultural standard of their Section.

Playing a number of Scriabine's compositions on the piano, the General Secretary (Mr. Armas Rankka) dealt with the Russian composer, whose death in the war put a stop for a time to the wonderful

experiments in colour-music for which he was specially distinguished. The lecturer told his audience that Scriabine had been a Theosophist, and drew inspiration for some of his works from *The Secret Doctrine*.

Mr. Yrijo Kallinen, in another lecture, spoke of the necessity for influencing the thought of the world in the direction of unity and brotherhood, pointing out that the chief obstacles were due to different views of truth and nature. When a Finnish poet, Alexis Kivi, saw the world as "a gloomy autumn night in a desert", and Tagore spoke of the "joy that sets the twin brothers, life and death, dancing over the wide world", both were right from their different points of view, but what each said was only part of the truth.

This was followed by another lecture by Mr. Erik Olsson on the idealistic philosophy of Fichte and its similarity to Theosophic teachings, and the whole series was summed up by Miss Alli Arni, whose closing words were: "Truth is a never-ebbing stream from which everyone can draw continually."

A fitting close to the festival was the mystery play "Kaukomeli," on a Kalevala motif, written by Dr. Willie Angervo.

* * *

THIRTY YEARS' SERVICE

The Indraprastha Lodge, Delhi, places on record its appreciation of the services of Lala Jugal Kishore, who passed over recently. Mr. Kishore was Assistant Secretary and Treasurer, and an active member of the Lodge for over thirty years. The President of the Lodge states that he was "the life and soul of the Indraprastha Hindu Girls High School and College, Delhi." We join the Lodge in sending heartfelt sympathy to the members of his family.

NOTES AND COMMENTS

CHINESE INFLUENCE ON WESTERN ALCHEMY

IN the article "Down The Centuries: From East To West", I assumed that in chemistry also the knowledge of the Chinese was far in advance of the West (see June number, p. 337). Some confirmation of it, as far as alchemy, the mother of profane chemistry, is concerned, is to be found in a "note" by William H. Barnes of the Department of Chemistry, McGill University, Montreal, published in *Nature*, May 18, 1935, p. 824. It is interesting enough to reproduce it here *in extenso*:

"In his very able reconstruction of the origin and development of western alchemy, Prof. A. J. Hopkins (*Alchemy, Child of Greek Philosophy*, Columbia Univ. Press, New York, 1934) does not discuss the possible influence of Chinese ideas as the seed which may have served to crystallize alchemical philosophy in Alexandria 'somewhat after the beginning of the Christian era.' He presents the origin of Egyptian alchemy as a perfectly logical and highly successful application of Platonic-Aristotelian philosophy to the apparently miraculous colour changes effected by the Egyptian craftsman in his closely allied arts of dyeing fabrics and colouring metals.

"Existing data show that alchemical practices were common in China probably several centuries before they appeared in Egypt, and the suggestion has been made that the western art possibly owes its inspiration to the former. It thus becomes a matter of some interest to determine whether such a possibility is compatible with Prof. Hopkins's thesis.

"Chinese alchemy was concerned primarily with the twin pursuits of immortality and transmutation. In each case the goal was to be reached by changing the base, heavy, coarse, gross, material, undesirable, etc. (that is, *Yin*), qualities of man or metal into the opposite noble, light, fine, ethereal, spiritual, desirable, etc. (that is, *Yang*), attributes. The underlying philo-

sophy regarding why and how this could be accomplished was closely linked with Taoism and the search for the *Tao*, but one gains the impression that Taoism was much more inextricably intermingled with efforts towards longevity and immortality of man than with those towards the transmutation of metals. Continuous life (that is, with no intervening death and bodily dissolution) involved bringing man into conformity with *Tao* through the conversion of his *Yin* (material, corruptible) nature into the *Yang* (spiritual, incorruptible, *Tao*). Some assumed knowledge of Taoism, therefore, would appear to have been pre-requisite for any hope of success, including at least a working hypothesis regarding the spiritual part of man. On the other hand, in the case of the transmutation of metals as a means to mundane riches or position (that is, when not too closely associated with the idea of immortality and the life-prolonging "elixir"), attention appears to have been centred more closely on the contraries, *Yin* and *Yang*.

"It is interesting to speculate on the reception in Alexandria which might have been accorded to marvellous tales of immortality and transmutation carried thither along the trade routes from China. It seems probable that stories of immortality, of 'the drug which prevents death,' of the *hsien* or 'immortals' would have been listened to with incredulity. Since the *Tao* was not comprehended in China, in what a garbled and unintelligible form would Taoism have been discussed in Alexandria—if indeed its very abstruseness would not have prevented any such discussion. Furthermore, the Alexandrian had no personal evidence of immortality in the Chinese alchemical sense, and he already possessed several alternative hypotheses regarding the spirit and soul of man. But the fact that the early centuries of western alchemy are free from the illusion of immortality, whereas this aspect was the earliest and always the most important feature in China, does not

necessarily disprove a Chinese influence on the origin of alchemy in Egypt. Accounts of transmutation, however, could have been received with enthusiasm. The two contraries (*Yin* and *Yang*) might have been identified with the opposing Greek 'elements' of *water* and *fire* and hence with the two 'qualities' of *mercury* and *sulphur*. No understanding of Taoism would have been necessary. The fact that transmutation was alleged to have been accomplished by changing lower qualities or natures into higher ones might have been sufficient to arouse interest, particularly in the mind of the Egyptian artisan who was daily confronted in his workshop with curious and striking changes in the appearance (notably colour) of metals under suitable treatment. Consequently, may not the alleged fact of the practical transmutation of the metals in China as related by traders in Alexandria have been the inspiration for that marriage of Greek philosophy and Egyptian craftsmanship which Prof. Hopkins believes gave birth to western alchemy?

"The purpose of this note is to indicate that the apparent completeness of Prof. Hopkins's picture does not automatically preclude the possibility that reports of Chinese alchemy may have had some influence on the origin of the Egyptian art. Whether such an influence is considered to be 'improbable' or 'probable,' present data still appear to indicate that it is 'possible'."

The *Yang* and *Yin* of Chinese mystical cogitations are of course to be understood as the *root* "pair of opposites" of Indian philosophical speculations, something like the *Purusha* and *Prakriti* of the *Sankhya* and *Yoga* systems of thought. The *Tao* must in a sense be comparable to *Brahman*.

It is a pity that we do not seem to have nowadays among our members some expert in Chinese culture, to enrich the pages of our Journal with the findings in the spiritual field of this old Atlantean race, in many respects so different in its outlook on the mysteries of being from our own Aryan way of seeing things, and yet in fundamentals so much like ourselves.

In the article "Down the Centuries: From East to West", I have already

murmured some regrets about an apparent loss of contact in our present-day Theosophical movement with the Wisdom of the East, and a consequent lack of depth and universality of Theosophical knowledge. But I think the trouble is yet more serious. Where is the old contact maintained, even with the occult wisdom of the West, so much of it as there is at any rate? Where are the students of Alchemy, Gnosticism, the Hermetic Wisdom, Kabbalah, Rosicrucianism, Ceremonial Theurgy, Magic—mediaeval and modern, eastern and western? The pages of our Journal these latter years are innocent of them. Straight Theosophy is all right, but it cannot but lack in breadth and depth and substance if it is ignorant of all these byways of Theosophy, which all together make up the highway of Theosophy. There is still something like "comparative study" as the Second Object of our Movement, indeed as the only *secure* foundation on which to build the "Brotherhood" of the First Object,

Seeing that ignorance is the curse
of God,

Knowledge the wing wherewith we
fly to heaven,

as the immortal poet-*rishi* of the West
sang.

A. J. HAMERSTER

* * *

"ON PROTOPATHIC THINKING"

Mr. Whately Carington's notes, "On Protopathic Thinking", in the May THEOSOPHIST are very interesting, and this type of thinking is undoubtedly what "we as Theosophists" should be outgrowing. His argument in reference to personalities is quite clear; further I admit that "many people think they have principles when they merely possess habits", but when he says "it is easier to condemn . . . than it is to assess the alternative responsibilities in a particular case of allowing children to suffer or causing pain to guinea pigs", the argument does not seem so clear. Surely the person who accepts the view put forward by investigators along the lines of vivisection and research of this nature, that such suffering as is involved is necessary in order to *try* to find a "cure" or preventive for a disease that

either child or adult may never contract, is indulging in protopathic thinking?

One's attitude, of course, depends upon whether one believes in the unity of all Life, and one's opinion as to whether good can ultimately come of stultifying man's finer sensibilities. Such "principles," it seems to me, are less the result of proto-

pathic thinking than the thinking of those who accept all that the "best" scientific minds of today say of the necessity for this barbarous method of research.

ROMA M. GIBBS

*Ilford, Essex,
England.*

FLORENCE NIGHTINGALE'S CRISIS

"Such a head," said Queen Victoria of Florence Nightingale after an audience. "I wish we had her at the War Office." Florence was wooed by a handsome and distinguished gentleman destined to be a Cabinet Minister, but she was obsessed already with hospital nursing, she needed some great object to satisfy her nature. "I could not satisfy this nature by spending a life with him in making society and arranging domestic things," she wrote. So she went to the Crimea, and in less than six months she reduced the death rate among the soldiers in the hospitals from 42 per cent to 2 per cent—all this in face of the most purblind officialdom the world has ever known. The nation made her a gift of £50,000. She died in August 1910.

GREAT DAYS IN AUGUST

August

1. Columbus landed in America, 1502.
4. War declared between Britain and Germany, 1914.
6. Alfred Lord Tennyson, poet, born 1809.
9. Ernest H. Haeckel, zoologist, died 1919.
11. Cardinal Newman died 1890.
12. William Blake, poet and painter, died 1827.
Robert Southey, poet, born 1774.
William Makepeace Thackeray, novelist, born 1811.
James Russell Lowell, man of letters, died 1891.
13. Florence Nightingale, Crimean army nurse, died 1910.
14. Avani Avittam (Hindu).
15. ASSUMPTION OF OUR LADY.
Ignatius Loyola founded the Society of Jesus 1534.
Napoleon Bonaparte, Emperor, born 1769.
Sir Walter Scott, novelist, born 1771.
Thomas De Quincey, writer, born 1785.

August

15. Arabindo Ghose, yogi, born 1872.
Joseph Joachim, violinist, died 1907.
17. Malayalam New Year (South India).
18. Guido Reni, painter, died 1642.
John Dryden made poet laureate 1670.
19. James Watt, improver of the steam engine, died 1819.
20. Adolphe Bouguereau, painter, died 1905.
21. Princess Margaret Rose born 1930.
22. BIRTH OF SHRI KRISHNA.
23. Baron Cuvier, paleontologist, born 1769.
25. David Hume, philosopher, died 1776.
Cagliostro, occultist, died 1795.
28. Peace Palace opened at the Hague, 1913.
St. Augustine, Father of the Church, died 430.
29. MOHAMMED BORN 570 A. D.
Oliver Wendell Holmes, man of letters, born 1809.
31. Official end of the Great War, 1921.
John Bunyan, author, died 1688.



PROVISIONAL PROGRAMME

FOR THE

DIAMOND JUBILEE INTERNATIONAL CONVENTION

OF

THE THEOSOPHICAL SOCIETY

TO BE HELD AT ADYAR

From December 25th, 1935, to January 5th, 1936

(SUBJECT TO ALTERATION)

Tuesday, December 24th :

6.30 p.m. Christmas Tree and Entertainment to the little children of workers on the Estate—offered by a Committee of Christian residents. (*Blavatsky Gardens.*)

Rest of morning after 9.15 a.m. free for Federation and other meetings, committees, interviews, etc.

9.15 a.m. Convention of The All-India Federation of Young Theosophists. (*Headquarters Hall.*)

Wednesday, December 25th :

Morning free for any special meetings of an informal nature for those who happen to be able to reach Adyar by this date.

12.30 p.m. Meeting of the Indian Section Council. (*Board Room, Headquarters.*)

2.30 p.m. Meeting of the General Council of The Theosophical Society. (*Board Room, Headquarters.*)

2.30 p.m. Opening of the Diamond Jubilee International Convention by the President. (*Headquarters Hall.*)

Gathering of Young Theosophists. (*Headquarters Hall.*)

4.30 p.m. DIAMOND JUBILEE ADDRESS, NO. 1, THE BLAVATSKY ADDRESS. (*The Banyan Tree.*)

7.30 p.m. Entertainment under the auspices of The Adyar Players. (*Headquarters Gardens.*)

7.30 p.m. Reception to Delegates and Visiting Friends. (*The Banyan Tree.*)

Thursday, December 26th :

7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)

Friday, December 27th :

7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)

- 8.15 a.m. DIAMOND JUBILEE ADDRESS, NO. 2, THE OLCOTT ADDRESS. (*The Banyan Tree.*)
- 9.30 a.m. Press, Publicity and Campaign Conference. (*Headquarters Hall.*)
- 12.30 p.m. Meeting of the Indian Section Council. (*Board Room, Headquarters.*)
- 2.30 p.m. The Indian Section Convention. (*Headquarters Hall.*)
- 4.30 p.m. DIAMOND JUBILEE ADDRESS, NO. 3, THE BESANT ADDRESS. (*The Banyan Tree.*)
- 7.30 p.m. Entertainment. (*Headquarters Gardens.*)
- 4.30 p.m. DIAMOND JUBILEE ADDRESS, NO. 6, THE SINNETT ADDRESS. (*The Banyan Tree.*)
- 5.30 p.m. Closing of the Diamond Jubilee International Convention. (*The Banyan Tree.*)
- 7.30 p.m. Questions and Answers Meeting (*Concluded*). (*The Banyan Tree.*)

Saturday, December 28th :

- 7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)
- 8.15 a.m. DIAMOND JUBILEE ADDRESS, NO. 4, THE LEADBEATER ADDRESS. (*The Banyan Tree.*)
- 9.30 a.m. Convention of The All-India Federation of Young Theosophists. (*Headquarters Hall.*)
- 2.15 p.m. Adyar Library Addresses and Conference. (*Headquarters Hall.*)
- 4.30 p.m. DIAMOND JUBILEE ADDRESS, NO. 5, THE SUBRAMANIA IYER ADDRESS. (*The Banyan Tree.*)
- 7.30 p.m. QUESTIONS AND ANSWERS MEETING. (*The Banyan Tree.*)

Sunday, December 29th :

- 7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)
- 9.30 a.m. Press, Publicity and Campaign Conference (*Concluded*). (*Headquarters Hall.*)
- 1.00 p.m. Admission of new members by the President. (*Headquarters Hall.*)
- 2.00 p.m. The Indian Section Convention (*Continued*). (*Headquarters Hall.*)

Monday, December 30th :

- 7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)
- 8.15 a.m. The Indian Section Lecture. (*The Banyan Tree.*)
- 9.30 a.m. The Theosophical Order of Service. (*Headquarters Hall.*)
- 12.30 p.m. The Indian Section Council Meeting. (*Board Room, Headquarters.*)
- 2.00 p.m. Meeting of the General Council of The Theosophical Society. (*Board Room, Headquarters.*)
- 3.30 p.m. FIRST SYMPOSIUM: "Sixty Years of Progressive Theosophy". (*Headquarters Hall.*)

Tuesday, December 31st :

- 7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)
- 8.15 a.m. "Our Brethren of the Animal, Vegetable and Mineral Kingdoms". Conference to be opened by Shrimati Rukmini Devi and Mr. C. Jinarajadasa. (*The Banyan Tree.*)
- 2.00 p.m. Business Meeting, All-India Federation of Young Theosophists. (*Headquarters Hall.*)
- 3.30 p.m. SECOND SYMPOSIUM: "Theosophy and The Theosophical Society in 1975—A Forecast". (*Headquarters Hall.*)

6.00 p.m. The President's Dinner to Members of the General Council and their Representatives, to Members of the Executive Committee, and to Officers and Heads of Departments of the Adyar Estate. (*The Bhojanasala.*)

7.30 p.m. Lantern Talk by Mr. C. Jinarajadasa: "Glimpses from the History of The Theosophical Society". (*Headquarters Hall.*)

Wednesday, January 1st:

8.15 a.m. THIRD SYMPOSIUM: "The Promotion of the Three Objects of The Theosophical Society in the Immediate Future". (*Headquarters Hall.*)

3.30 p.m. FOURTH SYMPOSIUM: "The Fundamental Principles of Theosophy". (*Headquarters Hall.*)

7.30 p.m. Young Theosophists Camp Fire, Games, Music. All delegates welcome. (*Near Parsi Bungalow.*)

Thursday, January 2nd:

8.15 a.m. Essential Origins of the Great Faiths: 1. Hinduism or Sanatana Dharma. (*Headquarters Hall.*)

2.00 p.m. Meeting of The General Council of The Theosophical Society. (*Board Room, Headquarters.*)

3.30 p.m. Essential Origins of the Great Faiths: 2. Buddhism. (*Headquarters Hall.*)

6.00 p.m. The President's Dinner to Visiting Delegates from Overseas to meet Members of the Executive Committee. (*The Bhojanasala.*)

7.30 p.m. A Theosophical Film. Arranged by Captain E. M. Sellon. (*Headquarters Hall.*)

Friday, January 3rd:

8.15 a.m. Essential Origins of the Great Faiths: 3. Zoroastrianism. (*Headquarters Hall.*)

2.00 p.m. Ceremonial Meeting of the Order of the Round Table. (*Headquarters Hall.*)

4.00 p.m. Essential Origins of the Great Faiths: 4. Islam. (*Headquarters Hall.*)

Saturday, January 4th:

8.15 a.m. Essential Origins of the Great Faiths: 5. Judaism and Christianity. (*Headquarters Hall.*)

1.15 p.m. Conference on Methods of Healing: Eastern and Western. (*Headquarters Hall.*)

3.30 p.m. Educational Conference. (*Headquarters Hall.*)

Sunday, January 5th:

Beginning at 9.30 a.m.:

YOUTH PARLIAMENT

(See Young Theosophists Programme)

FURTHER ENGAGEMENTS

1. It is hoped to be possible to arrange two courses of study-classes after Sunday, January 5th:

(a) On The Principles of Theosophy, by Mr. Jinarajadasa, if available, and other lecturers,

(b) On The New Education in the Light of Theosophy, by Dr. G. S. Arundale, and other lecturers.

2. The President will give, on some convenient dates subsequent to January 5th, two dinners:

(a) To those who have generously given their services as Volunteer Workers in connection with the Convention,

(b) To the workers on the Headquarters Estate and their families.



DIAMOND JUBILEE INTERNATIONAL CONVENTION

YOUNG THEOSOPHISTS PROGRAMME

(SUBJECT TO ALTERATION)

Wednesday, December 25th :

2.30 p.m. Gathering of Young Theosophists. (*Headquarters Hall.*)

Thursday, December 26th :

9.15 a.m. Convention of The All-India Federation of Young Theosophists. (*Headquarters Hall.*) Address: Shrimati Rukmini Devi (President of the Federation). Discussion: THE NEW ERA FOR YOUNG THEOSOPHISTS.

Saturday, December 28th :

9.30 a.m. Convention of The All-India Federation of Young Theosophists. (*Headquarters Hall.*) Discussion: A PLATFORM FOR THE WORLD'S YOUTH.

Tuesday, December 31st :

2.00 p.m. Business Meeting of The All-India Federation of Young Theosophists. (*Headquarters Hall.*)

Wednesday, January 1st :

7.30 p.m. Young Theosophists Camp Fire. Games and Music. (Among the Casuarinas, near the Parsi Bungalow.) All delegates welcome.

Sunday, January 5th :

YOUTH PARLIAMENT

9.30 a. m. Discussion: YOUTH LOOKS AT THE NEW WORLD. 1. WHAT ARE WE GOING TO MAKE OF IT? AN EXCHANGE OF VIEWS.

2.30 p.m. Discussion: YOUTH LOOKS AT THE NEW WORLD. 2. A PRACTICAL PLATFORM: HOW TO APPLY IT.

NOTE.—A music entertainment and conducted tours of the Adyar Estate will be provided for guests.

Lunch and tea will be provided at an inclusive cost of As. 10.

All delegates are welcome to attend the discussions.

CONTRIBUTING PERSONNEL

AT THE DIAMOND JUBILEE INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

December 25th, 1935, to January 5th, 1936

The Diamond Jubilee Addresses will be delivered by :

THE PRESIDENT
THE VICE-PRESIDENT
MR. C. JINARAJADASA
PROFESSOR J. MARCAULT
MR. GEOFFREY HODSON
and
A Speaker to be selected

Each speaker delivering one of the Diamond Jubilee Addresses has selected his own title and his own subject, having been asked to bear in mind the fact that we are celebrating the Diamond Jubilee of The Theosophical Society.

The names of great Theosophists given to the Addresses have no relation to the subject-matter.

The Indian Section Lecture will be delivered by :

SHRIMATI RUKMINI DEVI

The Adyar Library Lecture will be delivered by :

DR. G. SRINIVASA MURTI
MR. A. J. HAMERSTER

Members who desire to speak very briefly at the ensuing Adyar Library Conference, or, if unable to be present, wish to offer written notes, should communicate without delay with Dr. G. Srinivasa Murti, Recording Secretary of The Theosophical Society, Adyar. It must be clearly understood that all contributions must refer to

the work of The Adyar Library, and should suggest ways and means of improving both the Library itself and its service.

The Press, Publicity and Campaign Conference will be under the management of the following Committee :

MRS. BARBARA SELLON, of the
Publicity Department
MR. M. SUBRAMANIA IYER, of The
Theosophical Publishing House
MR. J. L. DAVIDGE, of the Press
Department

Members who desire either to speak very briefly, or, if unable to attend the Convention, who desire to offer written suggestions, are requested to communicate without delay with Mr. J. L. Davidge, The Theosophical Society, Adyar, Madras. All contributions must be strictly to the point, dealing with ways in which the various services may be improved and extended. Contributions are specially asked from workers in the various Sections who are engaged in any of the three subjects set for the Conference. And it is hoped that Theosophical Publishing Houses will offer their expert advice as to the improvement of these services.

The First Symposium—"Sixty Years of Progressive Theosophy"—will be under the chairmanship of :

MRS. J. RANSOM, General Secretary
of The Theosophical Society in
England

Members who are willing to speak very briefly, or to contribute very short addresses, if unable to attend the Convention, are requested to communicate with Mrs. Ransom without delay. As there is not likely to be time for all contributions, a selection will be made. But it is hoped that most contributions will be able to be published in *The Theosophist*.

The Second Symposium—"Theosophy and The Theosophical Society in 1975—A Forecast"—will be under the chairmanship of :

SHRIMATI RUKMINI DEVI

Younger members of The Theosophical Society are specially invited to speak briefly at this Symposium, or to contribute very short papers, if unable to be present personally. Young Theosophists from all parts of the world should be represented at this Symposium, and the President of The Theosophical Society hopes that every Young Theosophist Organisation will send a few short papers. Communications should be addressed to Shrimati Rukmini Devi, The Theosophical Society, Adyar, Madras, without delay. Older members who may intend, in new bodies, to be present at the Centenary International Convention, to be held at Adyar in 1975, are invited to speak or write on what they expect to see.

The Third Symposium—"The Promotion of the Three Objects of The Theosophical Society in the Immediate Future"—will be under the chairmanship of :

(Not yet appointed.)

See note under the heading of the First Symposium. Intending contributors are temporarily requested to communicate with the President of The Theosophical Society, Adyar, Madras.

The Fourth Symposium—"The Fundamental Principles of Theosophy"—will be under the chairmanship of :

(Not yet appointed.)

See note under the heading of the Third Symposium.

The Conference under the Title of "Our Brethren of the Animal, Vegetable and Mineral Kingdoms"—will be under the chairmanship of

SHRIMATI RUKMINI DEVI

and

MR. C. JINARAJADASA

All who are interested in its subject are requested to communicate with the President of the Theosophical Society, Adyar, Madras, who will pass the communications on to the chairmen. Delegates who desire to speak very briefly, or any members unable to attend the Convention who desire to contribute very short addresses, are invited to communicate with the President.

The Conferences on the Essential Origins of the Great Faiths will be under the general chairmanship of :

MR. C. JINARAJADASA

Students, not necessarily members of The Theosophical Society, who desire to contribute papers in connection with this Conference are invited to communicate with the President of The Theosophical Society, Adyar, Madras. All papers must deal very strictly and briefly with the subject.

The Conferences on Education and on Methods of Healing have still to be provided with chairmen.

Short papers and speeches will be welcome, and communications should be addressed in the meantime to the President of The Theosophical Society, Adyar, Madras.

The Young Theosophists Activities will be under the general chairmanship of :

SHRIMATI RUKMINI DEVI

to whom, at Adyar, Madras, all communications should be addressed, or to Mr. Benegal, General Secretary of the All-India Federation of Young Theosophists, Blavatsky Lodge, French Bridge, Chowpatty, Bombay No. 7, India.

The Youth Parliament will be under the direction of :

MR. FELIX LAYTON

of The United States of America, to whom, at Adyar, Madras, all communications for the Parliament should be addressed.

The Theosophical Order of Service Conference will be held under the chairmanship of :

(Yet to be appointed.)

All business in connection with this Conference, suggestions for the better working of the Order, short papers, applications to speak, should in the meantime be addressed to the President of The Theosophical Society, Adyar, Madras. Very brief reports of the working of the Order in various countries will be welcome.

The Meeting of the Order of the Round Table will be ceremonial, and under the direction of :

SHRIMATI RUKMINI DEVI

Visiting members of the Order are requested to bring with them their clothing and regalia. There may be time for an informal discussion on matters connected with the Order. Communications in this connection should be sent to Shrimati Rukmini Devi, Adyar, Madras. Photographs of groups of members of the Order in various parts of the world will be gratefully received for display.

Admission of New Members.

It has always been customary at Adyar to admit new members with the traditional ceremonial now no longer in use in western countries; and those wishing to receive the signs and passwords are required to sign an obligation not to divulge these. Only those members of The Society who have similarly signed the obligation will be admitted to view the admission ceremony. Members in good standing who have not so far signed the obligation will find forms for the purpose at the Inquiry Office. These they must sign and show at the entrance door. It must, of course, be clearly understood that the ceremony is entirely optional, and is in no sense necessary for admission to membership. It is simply in the nature of keeping an early tradition of The Society.

GENERAL NOTE

In the case of articles being sent, the language should preferably be English. But there are facilities at Headquarters for the translation of French, Dutch or German. Arrangements may kindly be made whereby, if the original be any other language, translation be effected into English or any one of the other three languages indicated.

All articles should if possible be typed, and in any case on one side of the paper only. The use of foolscap paper will be convenient to the Headquarters office. Names of contributors should be written in very clear lettering, together with full addresses. The registration of manuscript is desirable.

Additional meetings to take place during the Convention should only be arranged after consultation with the Private Secretary to the President, who will have a list of times available and engagements already made. Otherwise, unnecessary inconvenience may be caused. Generally, from 1 p.m. to 2 p.m. is free each day, as also after those Diamond Jubilee Addresses which take place in the afternoon. The afternoon of December 25th is comparatively free, especially after about 4 p.m. After about 9.15 a.m. on December 26th, and after 9.30 a.m. on December 28th, time is also free.

Delegates and visiting friends are specially invited to visit all parts of the Headquarters Estate, and to visit the various Departments—the Vasanta Press, the Adyar Dispensary and Child Welfare Centre, the Adyar Library, the Theosophical Publishing House, the Olcott Cremation Ground, the Shrines of the Religions, the Blavatsky Social Hall at Blavatsky Gardens, where there is a Reading Room, The Adyar Stores, where most ordinary requisites can be purchased, the Sirius Recreation Club, the Besant Garden of Remembrance, near Sevashrama, the Power House, the Besant Memorial School, the Besant Scout Camping Centre, and generally the Gardens.

Refreshments are always available at very reasonable rates at the Adyar Stores—tea, coffee, cold drinks, biscuits, etc.

At special times, which will be duly notified, delegates wearing their badges will be admitted to view the rooms occupied by Dr. Besant, which have been kept exactly as she used them.

Each evening of the International Convention the Headquarters will be illuminated, and the effect, specially from

the Adyar Bridge, is wonderful, giving an appearance of a wall of light extending from the top of Headquarters right down into the Adyar River.

When in difficulties of any kind, go to the Inquiry Office, where solutions to all problems are available free.

DIAMOND JUBILEE BADGE

Below is an illustration, actual size, of the Diamond Jubilee Commemorative Badge, which is available to all who are not delegates to Convention at a cost of



1s. each. Application should be made to Mrs. Josephine Ransom, 12 Gloucester Place, London, W. 1, for all countries except India, Burma and Ceylon. For

these countries application should be made to the Recording Secretary, Adyar, enclosing Re. 1-4. Remittance must accompany order in either case.

The badges are in gilt metal with border and side panels enamelled dark blue; side panels with white enamel decorations; centre showing interlaced triangles in white and blue enamels and gilt metal on white background; serpent and motto in gilt metal and blue enamel. The delegates' badges have a scroll at foot lettered "Delegate" in gilt on blue enamel ground.

Those who will attend the Convention at Adyar need not buy the badges, as these will be given free to all who are actually delegates. But those who cannot attend will find these badges a beautiful commemorative object, typically Theosophical.

THE ADYAR ROLL OF HONOUR

It is the intention of the President, during the course of the International Convention, to present medals and certifi-

cates to a number of non-clerical workers who have rendered long and faithful service to The Society.

BOOK REVIEWS

THEOSOPHY

"*Theosophy*", by Annie Besant. (Theosophical Publishing House, Adyar. As. 8.)

In a 64-page booklet the T. P. H. has reprinted two lectures delivered by Dr. Besant in England. In the first, *Theosophy, Its Meaning and Value*, she sets out the main ideas which are contained in the word "Theosophy", and in the teachings of the Theosophical Society, and in the second, *The Work of Theosophy in the World*, she shows what is the work of Theosophy, in proclaiming to a materialistic world the possibility of knowledge of the spiritual realm and the method by which such knowledge may be obtained; also in inspiring Art, Science and Literature to discover and reveal the invisible. A very attractive booklet and a handy present for a friend.

* * *

MOHINI ON MYTHS

"*Theories in Comparative Mythology*", by Mohini M. Chatterjee. Adyar Pamphlets, No. 196. (Theosophical Publishing House, Adyar.)

This reprint of an article in THE THEOSOPHIST, January, 1887, relates to the famous controversy between Max Muller and Andrew Lang as to the method of interpreting the myths of ancient religions. The author repudiates altogether Prof. Muller's solar theory, and while finding Mr. Lang's anthropological method of interpretation more applicable, suggests a psychological interpretation as more completely suiting the facts. The article is followed by a report of some interesting and illuminating questions and answers about life in Devachan, which is just as readable as the disquisition on myths.

* * *

A BOOK ON DREAMS

"*The Science of Dreams*", by W. B. Crow, D. Sc., Ph. D. (Theosophical Publishing House, Adyar. Re. 1-8.)

Dr. Crow's book is a short summary of what is known about dreams, partly

along the lines of Bishop Leadbeater's longer work on the subject, but also incorporating much material derived from modern biological science (of which the author is a Professor), and from the works of the most eminent exponents of psychoanalysis. It is a good introduction to the subject, and a valuable corrective of the extreme views of Freud and Adler. A symbolical coloured frontispiece depicts the astral man after he has escaped from the "doorway" at the top of the head, with all his chakrams blazing.—E. M. A.

* * *

YOUNG THEOSOPHIST CAMPAIGN

"*The Young Theosophist*". Edited by Rukmini Arundale and J. L. Davidge. (Printed at the Vasanta Press, Adyar, every month. Subscriptions: India, Rs. 2/-; Foreign 5s. or \$ 1.25.)

This journal is alive and working. It is conducting campaigns and doing work for Theosophy and for Youth. Through its Youth to Youth Campaign Shrimati Rukmini Devi and her staff have been able to rouse Young Theosophists in many countries to increased activity on behalf of Theosophy. The journal contains twenty-four pages of interesting reading matter. Being edited at Adyar, it has news of Theosophical and Youth activities from all over the world in its pages. The printing and get-up are excellent. Across the golden cover the rays of the rising sun, symbol of Youth, are streaming through the title YOUNG THEOSOPHIST. Though the journal is the official organ of the Young Theosophists of India, it is international in scope and truly Theosophical in tone. It combines the enthusiasm of Youth with the sobriety of experience, for its joint editor, J. L. Davidge, spent years on the Press before coming into the Theosophical field. We unhesitatingly recommend this journal to all, young and old, who wish to keep in touch with the youth spirit, and to all Lodges which are seeking new fire for their work. The journal would

make an excellent present to a young person, whether a Theosophist or not, for it gives a virile touch with Adyar, the Theosophical leaders, and the Youth of the world. Its "Come to Adyar!" Campaign is calling Youth in large numbers to the Diamond Jubilee Convention at Adyar in December.

F. L. (A Young Theosophist)

* * *

A MYSTIC'S TRIUMPH

"*Splendour in the Night*", by a Pilgrim. Foreword by Rufus M. Jones. (The Mosher Press, Portland, Maine, U. S. A.)

These are letters giving expression, in simple and restrained language, to mystic experiences spread over months and years of a woman's life. They are beautiful and arresting, the more so for their entire freedom from hysteria or self-conceit. For forty years the author had led an ordinary much-occupied life, loved and loving daughter, wife and mother, with little time for inner self-cultivation, though "always within something stirred, and saved me from content. I did not ask to evade life. I have had it in full measure. But this one thing more I have done. Through all things, through sorrow and joy, through the rasping cares of daily life, through 'hope deferred' and the recurring dulness of duty, I have lifted my eyes to the hills."

In her case there seems to have been no great shock of sorrow to awaken the soul to her powers, but rather a gradual thinning of earthly veils till the light could shine through; and after recurring moods of unwonted and outwardly causeless depression and restlessness came three vivid experiences in dreams, inviting her to an inner renunciation of the warm human ties of love, to pursuit of a lonely track among the stars. Always through life she had hitherto been sustained by the realized presence of God, but now this left her, and she seemed automatically constrained by her own will, unaided by any desire or attraction, to renounce all she loved, to choose the austere and lonely path which repelled her, unsolaced by any promise of spiritual help or comfort: "I know that I am not strong enough. I have never felt so impotent. And yet

with a breaking heart, I am going. I have looked upon God's spirit before, but it has been tempered to me. There has never been more than I could bear and always His love was about me. This is as if I were bidden to look upon God's Naked Face, and it was not tempered and there was no love. There was Nothing!"

But after weeks of blank negation a touch of splendour pierces the darkness, and she changes her word significantly, from Nothing to Nothingness! "Waves of it engulf me! And yet, so stupendous are these waves of Nothingness, that I am beginning to feel that they are greater than anything that I have ever known." So to her, as to others who have described this Dark Night of the Soul, came the dawn of a new consciousness, a Buddhic realization of the unity of Life, and of the greater Love which is impersonal, and for which the little loves must be cast away.

* * *

H. V.

THEOSOPHY IN HINDI

"*Brahmavidya Ki Pratham Poostak*", by P. Pavri. (The Indian Bookshop, Theosophical Society, Benares City. Price: Boards, Re. 1-12; Cloth, Rs. 2.)

Mr. Pavri has translated into Hindi his *First Book of Theosophy*. It is an excellent guide, with all the clarity and easy arrangement of the English edition, and the same six coloured plates. As an introduction to Theosophy we cordially recommend this book to all Hindi and Urdu-speaking Indians.

* * *

J. L. D.

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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.

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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.

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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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