

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

September 1938

Vol. LIX, No. 12



GAUTAMA BUDDHA: HIS LIFE
AND TEACHING

K. S. CHANDRASEKHARA AIYAR

VERSES BY H. S. OLCOTT

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E. LESTER SMITH

THE DEVIL IN THE ZODIAC

KEITH PERCY

THE ADEPTS GUIDE INDIA

J. L. DAVIDGE

OUR NOBLE EXEMPLARS

The very inaccessibility of the Masters is an advantage to all those who wish to acquire knowledge, because in the effort to come near Them, one insensibly prepares in himself the conditions of spiritual growth. It is when we are thrown upon our own resources that we are enabled to bring out the powers latent in our characters.

H. S. OLCOTT

THE THEOSOPHIST

(Incorporating *Lucifer*)

A Journal of Brotherhood, The Eternal Wisdom, and Occult Research

EDITOR: GEORGE S. ARUNDALE

(Founded by H. P. Blavatsky in 1879. Edited by Annie Besant from 1907 to 1933)

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

ADEPTS IN SECLUSION

The body made suitable for higher work is inevitably a sensitive one, and for that very reason it requires careful treatment if it is to be always at its best. It would wear out as ours do if it were subjected to the innumerable petty frictions of the outer world, and its constant torrent of unsympathetic vibrations. Therefore the Great Ones usually live in comparative seclusion, and appear but rarely in that cyclonic chaos which we call daily life.

C. W. LEADBEATER



The
THEOSOPHICAL SOCIETY
IN AMERICA

52nd
Annual Convention

STEVENS HOTEL
CHICAGO

JULY 2-6, 1938



On the Watch-Tower

BY THE EDITOR

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

The Law of Sacrifice

I WISH that our Theosophical brethren would study scientifically, not only in terms of the outer science but also in terms of the inner science, the whole question of the Law of Sacrifice, and especially the way in which that Law works in the lower kingdoms. We have some conception of the way this law ought to work in the human kingdom, but we have a very inadequate conception of what it means in the subhuman kingdoms.

We should understand vegetarianism infinitely better if we saw how one subhuman kingdom helps another, largely through the process of disintegration. The mineral kingdom subserves the vegetable kingdom through its disintegration. The vegetable kingdom subserves

the needs of the animal kingdom similarly through its actual substance, and grows thereby.

The great sheath of protection around each denizen of the mineral, vegetable, and animal kingdoms is not broken by the preying of one creature upon another in whatever kingdom you may be thinking of. The reason why we have our wars and all the economic and other disturbances in the human kingdom is that God's sheath around most of us is broken by our inability to obey the Law of Sacrifice.

Dr. Besant in an address given before the Madras S.P.C.A. in 1910 emphasizes this:

Every man has around him a certain protective coating that keeps him safe from the many lives around, which might be hostile to himself.

He walks, as it were, angel-guarded as long as he breathes the life of love, the love that is divine and makes all creatures friendly. But if you do a cruel thing to an animal, or slay an animal, you attach that animal to yourself by the link of fear and hatred. The animal cannot by itself do much. One animal's feelings are not much in this great world. You have done more by that act of cruelty; you have broken through the covering which keeps you safe from the evils around you. You have opened the door by your cruel act, and through that open door all the animal suffering in the world can pierce you; the one becomes a channel through which the whole can pour into you and affect you for evil.

This is abundantly evidenced, so far as one's own experience is concerned. A person who eats meat breaks the sheath. By that process of eating, he renders himself liable to the adverse forces which stay, as it were, the evolutionary process, and here are wars as a result.

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We Theosophists to a certain extent are pandering to that very spirit by imagining that we must appeal to those who are meat-eaters to abstain because of their desire for healthiness. All over the world there is that evil spreading—we must be vegetarians because thereby we shall be healthier. We must be vegetarians because to eat meat is not good for the body. This is a disgraceful argument, and we must have no commerce with it. We must not pander to people's selfishness. We should say right out that the reason one should be a vegetarian is that it involves an

illegal, an unlawful cruelty in our relations with the subhuman kingdoms. We of the human kingdom have another order of sacrifice as our Law, and we have to learn to obey it.

The foolish person sometimes will argue along foolish lines. If you ought not to eat animals, should you eat vegetables, or even minerals? That type of person does not see straightly; he does not perceive that what you do to a vegetable is part of that vegetable's lawful growth. But what you do to an animal when you kill it or eat it is not part of an animal's lawful growth.

Another will ask: How are you going to prevent a tremendous influx of creatures of all types and sizes? We have that difficulty, because we have broken the protective sheath, and everyone who has been a meat-eater has such a lacerated sheath. Perhaps the spiritual doctors of the inner life may have healed that individual, sown up, as it were, the tears. Scars will be there, though I believe that scar tissue is often stronger than the original natural flesh. In any event, everything you do which is against the laws of humanity breaks the sheath, and it is well to realize this vital fact.

The person who says, "I do not see any harm in eating meat, drinking or smoking," cannot expect his friends on the other side to look after him. They will endeavour to protect a person who makes every effort to keep his sheath intact. They will protect him from the incursions of the undesirable.

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It would be well to have a little book on *The Inner Science of Vegetarianism*. The material could be gathered together and added to by one's own intuitive processes. If one is not clairvoyant, he can be intuitive, which is just as good, and in many ways better. I should very much like to see people trying to understand the inner truth of the evolutionary process to see what happens between one kingdom and the other, and how righteousness is maintained through a universalized yoga in other kingdoms which has yet to be maintained by an individualized yoga in the human kingdom. I should like to see people tracing the origin of war to its sources, tracing all the ills from which the world suffers to their original simple causes.

We make a terrible fuss about our difficulties and invent panaceas. As a matter of fact God is a very simple man. He lives and works very simply. He has a very simple outlook. We who are men becoming Gods can do well to hasten our evolutionary process by entering into the simplicities of life.

* * *

International Goodwill

I have been deeply impressed by the urgent need for every effort to be made by Theosophists—whether members of The Theosophical Society or not—to prevent all possibility of war. While at Huizen I suggested to a group of workers that a few minutes every day should be devoted in a special way to this work. The following explains my suggestion to them :

Those who are working with me to help to stimulate international

peace and goodwill will kindly choose the most restful and undisturbed time during the day for the quietude which is needed.

When the time comes, or rather five minutes or so beforehand, they are requested to seat themselves as comfortably as possible with the physical body as much relaxed as they can manage. They should then turn their thoughts and feelings away from all their usual preoccupations, lifting themselves into that peace and goodwill which they desire to send forth. They must be perfectly calm and without a ripple of thought or feeling—just poised in deep restfulness.

Thus prepared they should begin to send out waves of strong intense peace and goodwill to country after country throughout Europe in whatever order they may prefer. With all possible power and impersonality, simplicity, sincerity and quiet enthusiasm, such waves should be sent out. It should be a determination of the will, and therefore very quick and strong. Within five minutes the whole of Europe should be covered. In any case not more than five minutes should be taken, and if every country cannot be covered within the period, it is evidence of a certain amount of dilatoriness and emotion, and not will.

If preferred, the various countries may be taken from north to south and then from east to west.

There must be no ingredient of judgment in the waves of goodwill and peace. There must be no question at all of putting a country "right" as we may consider "right" to be. We send out impersonal, selfless goodwill and peace, not thoughts of goodwill or peace,

nor feelings of goodwill and peace, but will flashes of goodwill and peace. We send goodwill and peace of the purest possible description into country after country, and leave it to work its own independent way—to be of use to all who are of goodwill and who desire peace, whether governments or peoples, organizations or individuals.

As far as possible the hour of concentration should be the same each day, and it must always be a matter of happiness and sense of re-creation.

The concentration should be done individually, must be done individually and alone. But any others who may desire to participate in the concentration should be very welcome to do so in their own homes.

The concentration must be done only once a day, but if an individual is a member of a group of workers for peace and goodwill he may, of course, continue his association with such group, participating in its activities.

There should be as far as possible a spirit of peace and goodwill pervading the life of the individual throughout the day, or his concentration will suffer. He must try to substitute peace and goodwill for any lack of these that there may be in his daily life, and if he be unfriendly to anyone he should make a special point of doing all in his power to restore friendship. If he denies at other times that which he strives to assert during the moment of concentration his concentration will be ineffective. He needs the rhythm of peace and goodwill during the rest of the day to make it really effective at the "critical" moment.

Above all, he must be entirely indifferent to results. If war seems to be coming nearer and nearer he must go on calmly, doing his best to promote the causes of peace and goodwill, and leaving results to God.

* * *

May I say how important it is for each individual participating in this concentration to examine his individual life most carefully for any acts of or tendencies to illwill, to hatred, to cruelty, to tyranny, even to irritability, so that his whole life in its smallest parts may be full of that which he seeks day by day to give forth.

I shall be glad to hear of any interesting experiences during the course of the meditation, and I shall, of course, try to help each individual in the evocation and direction of his pure offering.

I think it is important for each individual to realize that there is greatness in every country, that each country has its own great lesson to teach its citizens, and its own great example to set to the rest of the world. In every country there is weakness and wrong, and in every country there is power and good. Each individual should be stirred to the depths of his being by a realization of the greatness of each country, so that joyously and reverently he may send forth to each his peace and goodwill.

The world is in danger of, is indeed near to, war. Men and women of goodwill of all faiths and nations can save the world.

* * *

BY THE ASSOCIATE EDITOR

The Swastika

The President has been corresponding with Hitler, the German Chancellor, on the subject of the swastika, the national emblem. In India and in the religious symbols of every old nation, the swastika refers to the continual revolution of the cosmos in the cycles of time, the hooks which turn to the left representing flames which stream out from the arms of the cross as they revolve to the right, clockwise. In the German emblem the cross revolves to the left, with the hooks to the right. Lecturing to an audience in Paris Dr. Arundale said: "I have written to Herr Hitler and have asked him why this swastika turns the wrong way. I have told him that it is bad for his country to have a symbol of darkness. I have had no reply. I have also written to Dr. Goebbels, with no better result. But I have done my duty. It is for them to reply or not to reply."

* * *

This World of Ours

Like a skilled physician, an American commentator examines the world's bitterness—his prescription is friendship:

The greatest of American evangelists, Dwight L. Moody, whose mammoth missions swept millions of people into vital faith in God and man, was surrounded one day by a group of quarrelsome theologians who argued interminably over some detail of dogma. Moody sat in silence, and then at last he remarked quietly, "The world is in great need of friendship."

Read the newspapers, listen to the conversation around you, examine your own mind, and you will not be long in coming to the conclusion that the world is full of bitterness. Never has there been a greater need for friendship.

People are brought up to expect too much of life and are disappointed when life fails to satisfy their expectations. It does not occur to them that possibly they, themselves, may be to blame. They prefer to blame others and their attitude stirs up hatred. Matters are made worse by criticism and abuse. We are inundated with fact-findings, statistics, theories, plans, systems. However complete may be knowledge and however ready we may be to hear both sides, we get nowhere without readiness to work together. Our headaches are wasted unless our hearts are in the right place.

Force is no substitute for friendship. Armaments are no remedy for war. They show that a remedy is still to be found. Strikes and lock-outs are no remedy for industrial disputes. They are a confession of failure. Violent attacks on important people may relieve the feelings, but they are no solution for difficulties in the political field.

Friendship is not to be ridiculed as an amiable generality. It is the air that people must breathe if they are to live in peace and prosperity. It is insurance for millions of lives, for billions of dollars, and, ultimately, for society itself. Every enmity is a menace to someone and something, and without friendship there can never be security.

Discussing differences is only a second best. In ninety-nine cases out of a hundred, a little more

friendship would mean that differences would not arise to be discussed. People would be of a mind to work together, and amid united efforts for the common good they would have no time and no thought for bitterness.

This world of ours, in the last analysis, is what we make it, and only as *we* are at fault need it be so. —*The Commentator*, July 1938.

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An Army of Peace

An address which Mr. N. Sri Ram delivered in Madras on August 11 prompted Dr. Rajan, Minister for Public Health in the Madras Government, who was in the chair, to declare that the latest effort in the category of institutions aiming at world peace was an Army of Peace. Such an experiment, the Minister said, had not so far been tried. He thought it would be more effective than all other means "of achieving international peace and generating goodwill among peoples and nations."

Some years ago a Peace Army was actually formed in London—"an international force composed of men and women" enrolled under two headings, foreign service and home service. The volunteers for foreign service undertook, as it was worded on the official letter paper, "to place themselves unarmed between the combatants in war, if that can be made possible." Dr. Maude Royden, who was among the sponsors of the Peace Army in 1933, said that those who joined it would "present themselves . . . at their country's War Office and offer themselves to be shot."

Dr. Rajan voiced a similar view, in his comment as chairman, vividly picturing an army of peaceful civilians intervening between opposing forces. "The dehumanizing process of war can be ended," he said, "by the determined sacrifice of a number of people, messengers of peace, prepared to sacrifice their all and their lives for peace." Visionary and impracticable, yet the way of the martyr, we would say. It is the very impracticableness of the Peace Army principle that has prevented the spread of the movement. We do not hear of a Peace Army delegation interposing at Wu-chang or on the Manchukuo border, or any other battle-front.

Nor do we hear of the real leaders of such a Peace Army. Who are its Generals, who is its Field-Marshal? Is there not just the danger that such a Peace Army might fall into hands that would defeat its very purpose, in fact create disruption? The unchallengeable fact is that this danger actually exists among the pacifist millions of India.

A truer vision to some of us is a world army of peacemakers striving might and main for active peace between men and nations, and constructively engaged in creating peace on the mental plane as a prelude to peace on the physical. It seems to be a choice between having our bodies shattered by the guns of two belligerents, and using the brains with which we are endowed to prevent war before it begins. An Army of Peace such as this exists the world over, inspired by the Prince of Peace Himself. But the forces arrayed against it are deadly and terrific—the dark forces are warring incessantly,

ruthlessly, against the light. . . . We must keep on fighting for the Right, and for the Light!

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A Constituency for Dumb Animals!

Why should not every Parliament have a member to represent the interests of the animals? A new idea certainly, but an idea which has passed the stage of humour or speculation, since it has found a place in the Report of the Seal Committee on Constitutional Reforms in Mysore State, namely, that in addition to a Representative Assembly, with mandates from the people, there should be a Legislative Council with "a different end and therefore a different composition . . . such a body must be composed of persons who have a large outlook . . . It will be, not an epitome of the people, but an Assembly embodying its collective wisdom and virtue." In addition to the interests to be represented, such as trade, landed and capitalist, professional, labour, etc., the Report recommends that to these "must be added representatives of the interests of women (so long as the suffrage and full political status are withheld), children, depressed classes, and even the dumb animals."

Sir Mirza M. Ismail, Dewan of Mysore, in opening a veterinary dispensary near Bangalore, expressed the hope that "if the new constitutional committee revives the recommendation and it becomes a part of the Constitution, we may be able to secure as the member for this constituency someone who has

the welfare of animals at heart as much as Mr. Rangaiengar"—it was Rao Bahadur Rangaiengar who built the veterinary dispensary, and the dispensary is a practical expression of his work in the Society for the Promotion of Kindness to Animals.

How many times have we seen it proposed that the Nations should establish a Ministry of Peace. Ministries of War are energizing everywhere, and as long as they are busy—man warring against man—we cannot expect war on animals to cease. Mysore is showing the way to peace, not only peace with the lower orders, but peace to all beings. A portfolio for the Animal Kingdom would be in very truth a Department of Peace, with all its implications and potentialities. May the light which is in Mysore irradiate the darkness of this war-ridden world!

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An Eye on the Future

The National President of the American Section has a vision of the future of his Headquarters which might well be shared by his brother General Secretaries, in fact by all Theosophists who have an eye on the future. Mr. Cook conceives that if our American brethren desire and will strongly enough, Olcott may not only serve the needs of the Theosophists of America but it will presently be recognized everywhere as serving America itself. In his Convention address Mr. Cook visualized the future Olcott thus:

"Olcott is destined, I am sure, some time to be a great educational centre, for the time will come

when the basic principles of Theosophy will be accepted, when Theosophical ideals are recognized for the value of their influence on individuals as demonstrated in their lives, and through them upon their communities and their environment, and indeed upon the nations. These principles and ideals the world needs, and when it recognizes its own need, as I feel it will eventually—and perhaps sooner than we generally believe—it will turn to the only answer. That answer we must be prepared to give.”

Mr. Cook urged that not only through the existing “means and methods” of Theosophy, but through the channel of education and the channel of beauty and culture Theosophists should also be equipped to meet the world’s need. “Therefore, we must be thinking of equipping Olcott as an educational centre, with its school or its college, as we have been thinking of equipping it as a centre of the arts. Keep clear the vision without discouragement that such plans do not immediately materialize. The important thing is to desire these things, to will these things for our Headquarters and thereby insistently anticipate the time and the certainty of their

coming into being. . . . Olcott must be passed on to our successors as a legacy of power of increasing value to America.”

A splendid vision indeed. A step towards fulfilling it is the National President’s aim to make Olcott so commodious that American conventions may be held there instead of in a noisy city. Every National Society should be working to a similar ideal—the ideal of an educational establishment from which the Theosophical “tone” will radiate and permeate all endeavours to spread culture and beauty. The President has a similar vision for Adyar, first the Besant Memorial School, as it exists today, then a College, and later a University, somewhere about Adyar, and named also after her who gave us the archetype. The Adyar vision should inspire every Section to attempt to realize the future in the present, to actualize the Theosophical World University idea, to gain acceptance for Theosophical ideals as the highest and deepest principles in education. The University idea is but a glimmering at present, but the dream will come true everywhere in so far as we desire and will it, as Mr. Cook is desiring and willing it for America.

A MASTER SAYS

It is always wiser to work and force the current of events than to wait for time.—THE MASTER K.H.

The Adepts Guide India

BY J. L. DAVIDGE

India is so saturated with the idea of divine guidance through its Rishis and Mahatmas—as it has been for long ages—that it is easier in India than in any country in the world to follow the tradition of the Occult Hierarchy working out the divine purposes.

INDIAN history teems with episodes in which the central figures are divine messengers—members of the Brotherhood—warriors, rulers, prophets—rulers of the type of Shivaji, and Ashoka, consolidating kingdoms; such great lords as Gautama Buddha, Shankaracharya, Aryasanga, Nagarjuna, Krishna, founding or extending or purifying faiths. The Rishis have ever kept a watchful eye over India, their beloved Motherland, the Adepts “across the range”—a great galaxy of superhuman genius—cooperating with the Rishi Agastya in the South to keep India stable and tranquil, to make her independent within the Indo-British Commonwealth, and to advance her political, cultural and spiritual welfare.

Guidance of Higher Powers

One of the greatest movements for the development of India was the threefold effort in politics, education and religion which spread fanwise from the founding of The Theosophical Society. Standing behind this movement as sponsors were the Chohans Morya and Koot-hoomi, and though to some of

Their august Colleagues its success seemed doubtful, it has made good and is forging ahead on its mission of universal brotherhood. The Theosophical Society is one of the most significant movements in history—it has the great potentiality of circumventing such a catastrophe as befell Atlantis, in which its work is “linked with similar work that is secretly going on in all parts of the world,” as the Chohan Morya informed Mr. Sinnett.

One has only to read *The Mahatma Letters*, from which the Master M. was just quoted to realize how wide a range the Adepts’ activities cover, how profound their wisdom-teaching, and how deep their interest in the progress—especially the spiritual progress—of the world. And furthermore, to what great extent they work through those who fully trust them and cooperate.

Dr. Besant has said outright that for forty years she followed the directions of her Occult Chiefs. Contrast this claim with that of Gandhi as to divine guidance. Gandhi has said again and again that he works under inspiration, that he seeks the guidance of Higher Powers in all his activities—he went

to the Round Table Conference in London with no clearly defined ideas, and trusted to the inspiration that would come to him "as he communed with God." At certain public meetings he has ordered the lights to be dimmed so that he might offer his devotions; his day of silence every week is a time of spiritual refreshment and communion.

Here are two different methods. Gandhi may be "under orders," as Dr. Besant was. Nobody doubts that he is helped, but in what manner we do not know. Dr. Besant is clear-cut and definite—the Adepts directed her. In 1877 the Chohan Morya sent her into Indian politics to work for the freedom of India. Indeed with the help of the Chohan Koot-hoomi "he had tried to begin such a movement through The Theosophical Society in its early days, by urging the starting of a paper in Bengal," with Mr. Sinnett as its editor.

"I am eternally in hot water for that blessed paper," H. P. Blavatsky wrote: "K. H. used me like a post-horse. I stirred up our 69 societies in India."

The "Phoenix" Tragedy

That "blessed paper" was the *Phoenix*—a wonderful title for a paper intended to revive India's ancient nationality. Mr. Sinnett was at this time editor of the Allahabad *Pioneer*, a powerful English and anti-Indian newspaper, and had been given notice to resign "for supporting the natives and being a Theosophist." So influential may one person be as the agent of the Elder Brethren that the Master despaired of India unless an Indian capitalist came out and started a

rival paper—a paper that would overwhelm the *Pioneer*.

"You must be complete and sole master of a paper devoted to the interests of my benighted countrymen. The 'Indo-British nation' is the pulse I go by." So wrote the Master K. H. to Mr. Sinnett.

"Sinnett's paper is the saviour of India," the Master wrote to Col. Olcott.

But the necessary capital was not subscribed. The Master K. H. tried hard to get the *Phoenix* started, announcing that "on the success of the venture depends the fate of India for the next cycle of 27 years." Working through a small group of pupils, he called passionately for patriots—"Are there no true patriots in Bengal?"—but with virtually no response. As a last resort he attempted to arrange the establishment of a limited company through a Calcutta firm, intimating that "on the speedy formation of shareholders and subsequent development the intercourse of a few Calcutta Theosophists with myself and others depends."

The limited company was as little successful as the earlier attempts, not only because of the poverty and indifference of the members, but because also of the intensely bitter feeling between the two races. The Master realized that "anything undertaken by natives now is sure to be opposed to the bitter end by Europeans in India. Let it drop for a while," he finally wrote to Sinnett. Foiled by various influences, the Master withdrew from the political scene, after making the following admission:

"I scarcely knew before I had begun to watch the developments of this effort to erect a bulwark for India's interests, how deeply my poor people had sunk. As one who watches the signs of fluttering life beside a dying bed, and counts the feeble breaths to learn if there may still be room for hope; so we Aryan exiles in our snowy retreat have been attentive to this issue. Debarred from using any abnormal powers that might interfere with the nation's karma, yet by all lawful and normal means trying to stimulate the zeal of those who care for our regard, we have seen weeks grow into months without the object having been achieved."

And so the threatened result followed:

"I had to pledge myself in case of the *Phoenix* failure to interfere no more in such worldly matters, and to bid farewell to the European element. M. and Djuwal Khool have to take my place."

Such was the solicitude of the Elder Brethren for India fifty years ago that the Master K. H. wrote concerning an article "Indo-British India" in the *Pioneer*:

"Thank heaven, if you have a patriotic heart beating in your breast, that there are a few 'Brothers' yet left to India, to watch over her interests, and protect her in hours of danger; since in their hourly increasing selfishness none of her sons seem to ever remember they have a Mother—degraded, fallen down, and trampled under the feet of all, of conquerors and of the conquered—still a MOTHER."

Significantly, the Master refers to this editorial as the "first polit-

ical fruit" of The Theosophical Society.

The tragedy of the *Phoenix* in 1885 was worked out during the cycle of twenty-seven years from that date. It ended in 1912.

Wake Up, India!

The movement was recommenced in 1913 under the guidance of the Rishi Agastya,¹ the "signal," as Dr. Besant calls it, being the course of lectures on social reform which she delivered at His wish, and published as *Wake Up, India!* In January 1914 *The Commonwealth* started. In the same year also the Home Rule League began its work. The campaign led to her election as president of the National Congress in 1917, the reforms of 1919, the shaping of the Commonwealth of India Bill by a National Convention in 1924-5, until with the shift

¹ The Rishi Agastya, known to Theosophists as the Regent of India and in his recurring lives as the Master Jupiter, is living in the Nilgiris in Southern India. Some of the most eminent Theosophists have visited Him in His ashram, notably the Founders, also Bishop Leadbeater. According to Col. Olcott the Rishi is "said to have written his immortal 'Kural' something like a thousand years ago." Among His historical achievements figures prominently the Aryanizing of the South of India, to which He led groups of Brahmanas from the North and settled them in colonies among the Dravidians, under the protection of the Dravidian Kings. The Master is credited with having shaped the Tamil culture—inventing the language, compiling its grammar, and founding a Tamil Academy at Madura, over which He presided. There is a mass of legendary lore about the Rishi Agastya in the Hindu books coming down the ages.

to London and the Round Table Conferences, the fight passed to other hands.

Should evidence be needed that the Highest Authority was behind *The Commonweal* venture and emphasizing patriotism as a factor in national development, Dr. Besant has written :

"To guide us in its conduct, I was summoned to Shamballa, where still abide the KING and His three pupils, the 'four Kumaras' of the Indian Scriptures, HE the eldest. There I was given what I always call 'my marching orders': 'You will have a time of trouble and danger. I need not say, Have no fear; but have no anxiety. Do not let opposition become angry. Be firm, but not provocative. Press steadily the preparation for the coming changes, and claim India's place among the Nations. The end will be a great triumph. Take care it is not stained by excess. Remember that you represent in the outer world the Regent, who is MY Agent. MY Hand will be over you, and MY Peace with you'."

Liberty for India, but within the British Federation, was the goal for which she was to work. All through her Indian campaign, Dr. Besant emphasized the inseparable bond between Britain and India, and the unique nationality and worth of the Indian peoples to the British Empire. It is this that made her preach Home Rule against the wish of 99 per cent of her own race in India. Even when her denunciations of British policy in India were most vehement, she clearly stated as part of her policy that the future for both countries, India and England, was within one Indo-

British Commonwealth of free nations. Further, she wrote: "The link between the two nations is needed for the friendship between Asia and Europe, for the prevention of a War of colour."

"Dominion Status, the basis in the Nehru Report, gives exactly what is wished—Independence within India, with an equal and friendly link with the British through the Crown."

New India, as a daily, was started at the wish of the Regent of India, but it followed its predecessor, and Dr. Besant's power of reaching both Indian and English was limited to the weekly edition, just when the daily was needed through the last stage of the struggle. "Now, in 1928, The Theosophical Society sits with folded hands, indifferent, while *New India* struggles for its life, though it was restored at the wish of the Guru of one of the Inner Founders of The Theosophical Society." Thus she wrote as *New India* was passing out. It shared a better fate than the *Phoenix* project, however, for it helped to bring independence within measurable distance, so that when, in January 1931, at the close of the first Round Table Conference in London the announcement was made that "responsibility at the centre" was accepted, Dr. Besant remarked: "That is Home Rule for all practical purposes. All the rest are minor details." From that moment the fight she had waged for forty years was over—for her; but India's place in the Empire had been won.

Is not all this ample and convincing evidence that not only was "India's place among the Nations"

decreed by the Supreme Director of Evolution on this planet, but that august members of His Hierarchy were carrying out His will in achieving it?

If only we had another Besant in India today!

The Adepts Help Theosophy

There are other phases of the Adepts' work in India with which Theosophists are more familiar, specially Their vigilant and incessant care of The Theosophical Society.

Her own Guru gave the plan of *The Secret Doctrine* to H. P. Blavatsky, and various Adepts communicated the whole of that magnificent work through her. They helped in the writing of *Isis Unveiled*.

When the Founders visited Adyar for the first time in 1882, H. P. Blavatsky was instructed by her Master to "buy the property." The Master K. H. visited Madras at the end of 1883, on his way to Ceylon and Burma.

At the first Adyar Convention in December 1883 the Master K. H. donated Rs. 500 towards Convention expenses. The money—in notes—was enclosed with a "very kind and affectionate letter" to Justice P. Srinivasa Row who had spent the same amount out of his own pocket.

In 1883 while visiting the Morgan family at Ootacamund, H. P. Blavatsky wrote from dictation of the Master Jupiter a deeply learned article—"Replies to an English F.T.S." on questions suggested by

a reading of *Esoteric Buddhism*. The "Replies" appeared in THE THEOSOPHIST for September, October and November 1883.

When H. P. Blavatsky lay dangerously ill at Adyar, her Master (Morya) appeared on the Roof, strode into her room and restored her to normal health, so that she might write *The Secret Doctrine*.

With the exception of the first, all these incidents just recorded have appeared in recent issues of THE THEOSOPHIST. They indicate some of the ways in which the Elder Brethren have worked for the world, particularly for India. Still they are working, though less publicity is given to Their movements today than fifty years ago. Yet Dr. Arundale has assured us: "Today They are guiding Their Society. Today They are able to use many of its members. Today The Theosophical Society is Theirs no less than it has been Theirs before."

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Letters of H. P. Blavatsky to A. P. Sinnett.

See *Five Years of Theosophy* for the Rishi Agastya's "Replies to an English F.T.S."

Our Elder Brethren, edited by Annie Besant.

Gautama Buddha, His Life and Teaching

Presidential address by Rajadharmaprabina Diwan Bahadur K. S. CHANDRASEKHARA AIYAR, Retired Chief Judge of Mysore, at the Buddha Jayanti Celebrations, Bangalore City, May 1938.

A Wonderful Mission

THE full-moon day of Vaisakh is the anniversary of certain momentous occurrences in the last earthly life of the Lord Gautama Buddha,—his birth, his attainment of the supreme illumination, and his relinquishment of the physical body. These several events are conjointly celebrated during the Vaisakh festival, which falls usually in the month of May.

Of that remarkable life we have various legendary accounts which express the popular conception of the great Teacher. Many of these legends are no doubt intended to be understood as allegories. For English-knowing readers the career and personality of the Lord have been vividly portrayed in Edwin Arnold's *The Light of Asia*, one of the most inspiring poems in the English language. The historical facts have been sifted and more or less accurately presented in many works of scholars. It will not be amiss on an occasion like the present to remind ourselves of some salient features of that wonderful mission by which the spiritual and moral atmosphere of eastern lands was so greatly transformed.

Noble Birth

Gautama Siddharta—the first name being that of the family, and

the second the personal name of our subject—was born at Kapilavastu, a hundred miles north-east of Benares in the Nepal Terai. The date of his birth is fixed by modern chronologists as 563 B.C., though placed by eastern tradition sixty years earlier. His father was Sudhodana, a chieftain of the Sakhya tribe, and his mother Mayadevi, who died within seven days after the child's birth. Siddharta was trained in youth in all the manly arts and princely accomplishments of the time. When he was eighteen, he married his cousin, the lovely Yasodhara, who bore him a son Rahula.

Renunciation

It had been foretold at Siddharta's birth that he would one day resign his high estate and tread the path of renunciation. To prevent this coming true, the king his father had made elaborate arrangements to surround him with every pleasure and luxury that could be devised to withhold him from any such impulse. All these precautions were in vain, and could not shut out that which was fated to be. Driving through the city in his chariot on his way to the pleasure grounds, the young prince met one day a decrepit old man, on another occasion a sick person weak and

wasted by fever, on yet another a corpse borne on a bier followed by weeping mourners, and after that a mendicant hermit with his begging bowl. These successive visions and their implications removed the veil from his eyes and impressed him deeply with the sorrowful fate of all living things. Full of anguish and pity, Siddharta decided to give up everything, including home and family, and to retire to the jungle, resolved on finding the cause of human suffering and the means of redemption. This was in his twenty-ninth year.

Enlightenment

Six years he spent in philosophic study and in *tapas* (austerity). The thought then came to him that the supreme knowledge which he sought could never be reached by mere fasting and bodily penance, but must be gained by the opening of the mind through *dhyana* (higher meditation). Having arrived at this conclusion, he betook himself to the shade of a *pipal* or *asvattha* tree—at the place afterwards sacred as Buddha Gaya—determined not to leave the spot till he had gained his objective of supreme enlightenment. He remained there for forty-nine days. At last, after many temptations and trials and much inner struggle and striving, the light of true knowledge broke upon his mind. He discovered the secret of human misery in ignorance, and the remedy in the dispelling of ignorance through wisdom. He now became "Buddha," the Awakened or Enlightened. "Tathagata," (He who had thus attained) is the name by which he usually referred to himself.

The Wheel Turns

True lover of mankind as he was, he wished to spread among the people that knowledge of the truth which had brought to himself illumination and freedom. He preached his first sermon in the Deer Park of Saranath near Benares, and thereby set in motion "the Wheel of the Law."

A number of disciples came to him for instruction. He sent them out in different directions, bidding them announce to the multitudes his message of liberation from sorrow and suffering.

A Typical Day

Every year, during the eight dry months, the Buddha journeyed from city to city, and from province to province, teaching and preaching to the people. During the four rainy months he would remain in one place in one or other of the retreats presented to the fraternity by pious donors. A graphic picture of a typical day in the life of the Buddha is given in a Buddhist scripture.

The Blessed One would rise early, and after bathing would retire to a solitary place to meditate. Then he would take the begging bowl, and sometimes alone and sometimes with his disciples he would enter the nearest town or village to receive the offerings of food brought by the people. Returning home, all would eat their meal in common. Afterwards the Blessed One would summon the people to him and speak to them of the deeper things in a way that all could understand. He would then meet his disciples and help them in their difficulties and their

meditations. The heat of the day was spent in rest and solitary contemplation in a quiet chamber or in the cool shade of dense foliage. When his body was rested, he would arise and consider the circumstances of the people that he might do them good. When evening fell, they would again gather together, bringing offerings, and listen to his discourse. After this he would speak some time to the brethren of his Order until the first watch of the night, when they retired to sleep. He himself would spend part of the time in meditation and part in rest. As the day began to dawn, he would call to mind the folk in the world and think of their hopes and aspirations, and the means by which he could help them.

The Sangha

Princes and Brahmans, merchants and husbandmen, hermits and outcastes, noble ladies and repentant prostitutes, joined the growing community. Many were attracted by the institution of the *sangha*, or Brotherhood of Monks, which afforded an opportunity to the spiritually-minded to devote their lives to the acquisition of the highest wisdom and to fit themselves by study and discipline for teaching and guiding others into the path of true happiness and liberation. The rulers of Magadha and Kosala became lay disciples and patrons.

One of Gautama's first visits after his enlightenment was to his ancestral home. He brought consolation to his aged and till then disappointed father, gladdened the sorrowing heart of his bereaved

wife, who became one of the first of the newly-founded order of nuns, and accepted his young son into the faith. A cousin named Ananda became his favourite disciple and special attendant, and was dearly loved by the Master. Many conversations between the two are recorded.

The Ministry

For five and forty years the Master travelled far and wide, up and down the Ganges Valley, preaching his *Dharma*, and drawing many round him as pupils. He spoke to people in their own provincial dialect; and he enforced his sayings by parables, and fables and dialogues. The doctrine of a universal brotherhood open to all was the corner-stone of his popularity; and his practical method of exposition brought down his teaching to every person's understanding.

Sometimes, indeed, he met with violent opposition to his teaching. The greatest of teachers are not spared the shafts of jealousy and misrepresentation. He was particularly troubled by the envy and factious spirit of his cousin and life-long enemy, the heretic Devadatta. The latter, it is said, even made an attempt to murder him through hired assassins. The Buddha made no distinctions between persons; during a visit to Vaisali, he gave great annoyance to the nobles by accepting the hospitality of a courtesan in preference to their own sumptuous banquet.

Paranirvana

Many years passed since the Lord Gautama entered upon his ministry. Few men led a more active and

busy life. He was now eighty years old, and worn out with toil and travel. The manner of his death is thus related. At a village near Kusinagura he halted in the mango grove of Chunda, a worker in metals, who invited the Master and his disciples for the midday meal. The feast consisted of sweet cakes and rice and mushrooms; and shortly after partaking of the same, the Exalted One was taken ill, but bore the suffering without complaint. When he was a little better, he continued his journey with his disciple Ananda, bathed and quenched his thirst, and passed on to the other side of the river, to a *sala* grove. He there lay down on his right side with his head to the north. Knowing his end to be near, he told the brethren not to grieve, since decay was incidental to all component things. He had previously given his final instructions to them and exhorted them to hold fast to the Truth as a lamp, to look to themselves and none else as refuge, and to work out their salvation with diligence. He had also with characteristic consideration enjoined that none should impute the least blame to the poor smith Chunda for what had happened. He then passed into *paranirvana*, the state from which there is no return. The body was ceremoniously burnt, and the remains divided into eight portions which were variously distributed. Over these were subsequently built eight sacred monuments in different parts of the country.

Personality

From all accounts, the personality of Gautama the Buddha was

one of singular dignity, beauty and attractiveness. It combined intense individuality, deep earnestness and severe simplicity of character with the utmost gentleness and courtesy, a profound understanding of human weakness, and the most tender compassion for the sorrowful and suffering. The appeal of his message was enhanced by a deep, rich and thrilling voice, and an almost superhuman persuasiveness of expression.

Sayings

It must not be supposed that the eloquence of the Lord implied any diffuseness of speech. On the contrary, he was, like many of the greatest teachers of the wisdom, a habitual lover of silence. He taught men even more by his inspiring presence and the example of his ideal life than by the words he spoke. He often sat in the midst of his disciples in utter silence.

Many of his sayings, as they have come down to us, are short and pithy, forceful and full of point. The essence of the ethical life has been condensed in this single verse :

To cease from all evil actions,
To generate that which is good,
To keep one's mind clean and pure,
This is the injunction of the Buddhas.

It remains as true today as when he uttered the aphorism twenty-five hundred years ago, that "Never doth hatred cease by hatred,—hatred ceaseth only by love." The same sublime wisdom is enshrined in these other sayings, chosen at random :

Let a man overcome anger by kindness,
let him overcome evil by good ; let
him overcome the greedy by liberality,
the liar by the truth.

Victory breeds hatred, for the conquered is unhappy.

All men tremble at punishment, all men love life. Remember that you too are like unto them, and do not cause slaughter.

One may conquer a thousand men in battle, but the greatest victor is he that conquers himself.

Not by birth, but by conduct, does a man become an outcast or a Brahman.

Who would willingly use harsh language to those who have sinned, strewing salt, as it were, upon the wound of their own fault ?

This is true progress in the discipline of the Blessed One, if a man sees his sin in its sinfulness and refrains from it in future.

The Doctrine

The whole of the *Dharma* or doctrine of the Buddha is simply and briefly set forth in the sermon known as the *Dharma-chakra-pravartana Sutta*. Its points are arranged categorically, so that when it has once been heard, each point reminds one of the next. Each suggests a whole body of related ideas, and so the sermon, short and simple as it is, contains a lucid explanation and a clear rule of life. There is, to begin with, the enunciation as axioms of the Four Aryan or Noble Truths. The first is that the life of the world is full of sorrow and suffering. The second is to the effect that the cause of such sorrow and suffering is the craving for material experience—lust, pleasure, power, and so on—and the clinging to things which pass away ; in other words, the will to live, which draws the person from birth to birth. The third shows that

sorrow is to be extinguished by the overcoming of attachment and the expulsion of desires and passions. The fourth proclaims that there exists a way which leads to deliverance from sorrow, namely, the Eightfold Path of Right Belief, Right Thought, Right Speech, Right Action, Right Livelihood, Right Exertion, Right Remembrance, and Right Concentration of Mind.

Each of these topics is a nucleus round which a great many ideas may be developed. There is time only for one or two observations. By right belief is not meant blind faith, but a certain amount of knowledge as to the scheme of life and the operation of the great laws of nature, and particularly of the law of Eternal Justice, or Cause and Effect. Our thoughts should be true, beautiful and ennobling ; and our speech accurate, purposeful and helpful. Action should be upright, unselfish, well considered and effective. No means of making a living is right which causes harm to any living thing or which is obtained by unfair or dishonest dealing. Right exertion implies perseverance in goodness, and depends both on the choice of useful work and on the use of our strength and influence to the best advantage. We should be self-recollected, making a right use of the intellect, keeping in mind our work and our duty, profiting by mistakes but not brooding over them, and remembering the good and pleasant things but forgetting the evil and unpleasant ones. The mind should be centred on high and noble objects only, so as to fill the background of our minds with elevating

thoughts that will mould our character and guide our daily actions.

The Path

The Eightfold Path outlined by the Buddha, lying as it does midway between the extravagances of asceticism and the carelessness of self-indulgence, is known as the great Middle Way, the life of perfect righteousness in the world. It is not really a new path, but the ancient Aryan Way, the path of eternal Dharma, freed from accretions and restored in its essential simplicity. Buddha did not profess to be an innovator. His aim was not to introduce a new ethical code or to promulgate a new scheme of the universe, but to transform the moral life by the inculcation of a new sense of duty. This he sought to do through a philosophy appealing to reason and intelligence and adapted to the practical needs of ordinary men and women. His gospel of liberation was not simply for the elect, for the highly intellectual or high-placed few, but for the multitude, for every man.

The Precepts

Keeping the discussion of subtleties to his inner circle of disciples, he preached to the people at large the simple *dharma* of love, justice and righteousness. A good illustration of the nature of these popular talks is afforded by "The Five Rules" or precepts for observance which he gave to his hearers wherever he went. These have been thus beautifully rendered in *The Light of Asia*:

Kill not—for Pity's sake—and lest
ye slay

The meanest thing, upon its upward
way.

Give freely and receive, but take from
none

By greed, or force, or fraud, what is
his own.

Bear not false witness, slander not,
nor lie ;

Truth is the speech of inward purity.
Shun drugs and drinks which work
the wit abuse ;

Clear minds, clean bodies, need no
soma juice.

Touch not thy neighbour's wife,
neither commit

Sins of the flesh unlawful and unfit.

It is no wonder that words such as these made their winged way to the minds of all, learned and unlearned, the great and the humble, the weak and the strong.

The Service of Man

The Buddha confined his teaching to matters of positive knowledge and practical concern, and above all to the means of deliverance from pain and evil. He expressly disclaimed supernatural powers for himself, and he did not perform miracles. He consistently refused to answer metaphysical problems and questions relative to the life after death. He in fact disapproved of speculations on matters not amenable to logical demonstration and painstaking investigation, as unedifying and pandering to idle curiosity. Because he did not lend support to the hypothesis of a personal God, who could be approached by prayer and appeased by sacrifice, his teaching has been characterized as atheistic ; but this is a superficial criticism. He did not deny that there must be an unchangeable underlying Reality

behind the constant flux and impermanence of existence; but he did not at the same time find it necessary to postulate a creative First Cause to explain the world of experience as we see it. He in fact shifted the focus of duty from the worship of God to the service of Man, turned it aside from external forms and ceremonies to a real change of inner attitude and regulated self-discipline.

Karma

The law of Cause and Effect (styled in relation to human life as the Law of Karma) represents the design, so to speak, according to which all things whatsoever work themselves out. This principle, with its corollary of continuous change and progression, is one of the main contributions of Buddhism to Indian thought. Everything is regulated by fixed and unchanging laws. Nothing can interfere with the law, nothing can release a man from the penalty of wrongdoing. Every thought, every action, brings with it its own inevitable result. From good must come good, from evil springs evil. Thus the fruit of the actions of our present life will become the seed of the character of our future lives.

Karma must not be confused, as it often is, with the idea of mechanical predestination. It does not eliminate responsibility nor invalidate effort; it simply affirms that the order of Nature is not interrupted by miracles. It tells men to rely on their own efforts for liberation, instead of trying to throw the burden on extraneous powers. Karma explains in an intelligible and scientific manner the

difficult and puzzling facts of existence, the miseries, evils, imperfections and inequalities which are everywhere in evidence.

There is on the surface an element of pessimism in the view which regards life as full of suffering. But that is because life is not commonly lived as it should be. Physical existence is not in itself an end, but a means to the attainment of the highest good. A knowledge of Karma enables man so to order his life as to make attainment possible by bringing it into harmony with the eternal Law. In this lies firm hope as well as real incentive for effort.

Nirvana

Since there is nothing in the world which is changeless, and since that which is subject to change cannot be permanent, Buddhist philosophy denies that the soul in man is eternal. We cannot ever be exactly the same for two minutes together. The seeming identity of a personal self is merely due to the continuity of moments of consciousness. The craving for self-identity produces the desire for personal experience, which is in itself a creative power so strong that it brings the entity back into mundane existence. We can only escape rebirth through right knowledge and the conquest of the upwelling desire for the things of the physical life. For him who has exhausted all karma through self-forgetfulness and self-sacrifice, there is no more rebirth, but the passing on to the eternal peace of Nirvana.

Nirvana, literally "blowing out, or extinction," means the quenching of the fires of lust, ill-will and

delusion, the cessation of all desires and passions, and the final extinction of the seeds of individual existence. Far from implying a lapse into mere nothingness, Nirvana denotes simply a release from individuality and the becoming one with the eternal Reality, in other words, *jivanmukti*. It is a state of utter peace and perfection inconceivable by the understanding of ordinary men, of which descriptions are but approximations, but which is most assuredly accessible here and now, as the mystics of all ages have emphatically testified. Since that full-moon day of Ashada when the Lord Buddha first gave his message, myriads of men and women have trodden the path which leads to Nirvana, and found in the treading the way to everlasting Peace.

Says a fair-minded western writer: "To look upon the whole world—upon every living being in it—with feelings of sympathy, to overcome even hatred with love, to follow virtue for its own sake, looking for no reward beyond the inward peace and tranquillity of the heart—*this* is what the Buddha expected of his followers. It seems very much to expect of human nature; yet this religion which demands so much, and appears to promise so little, has attracted many followers." It is true that, in the

vicissitudes of history, the Buddhist religion is no longer professed by the people of India; but the influence of its great Founder still survives in principles of love and kindness towards all creatures. His teaching stands unique in the world, because he alone of the great Teachers laid supreme stress on the capability of each man to work out his own salvation. No one, even at the present day, whether or not a professed follower, can ponder the life and work of one of the greatest figures in the spiritual history of mankind without being moved to reverence, without a definite sense of moral invigoration and upliftment.

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VERSES BY H. S. OLCOTT

NOR day, nor night, nor flitting years,
Can sever us if love endure.
Life's chalice holds no bitter tears
For those whose trust is sure.

In thy dear clasp there is no night,
Love's star has risen in my heart ;
And memory sheds her heavenly light
To cheer us while apart.

Then fear not, Love, to say "good night,"
It means but that we'll meet again.
With the new dawn which greets thy sight
Shall vanish all thy pain.

In these verses, found in the Archives at Adyar, the President-Founder shows his deep and real affection for H.P.B. They are scribbled in pencil, and almost indecipherable, on the back of an envelope addressed to him at the headquarters of the Lodge, San Francisco. When she passed over, 8th May 1891, in London, he was lecturing in Sydney; from there he went by steamer via Colombo to London, and then to New York. He was in San Francisco in September-October, and returned via Japan to Adyar for the Convention in December. So intimate are the lines that in all likeli-

hood he never intended to publish them—they are just a spontaneous outpouring from his heart. Readers will remember that when, sixteen years later, he lay very ill at Adyar, H.P.B. came to him in her astral form, wearing a long cloak and cowl, like a monk, and conversed with him,¹ and a few days afterwards she came with the Masters "to fetch him to rest with Them in Their home, far north."²—J.L.D.

¹ Marie R. Hotchener, *The Theosophist*, September 1937, p. 513.

² Annie Besant, *ibid.*

H. P. Blavatsky—"Pontifex Maximus"

ADDRESS BY C. JINARAJADASA

Delivered on White Lotus Day, 8th May 1938, to the São Paulo Lodge, Brazil.

I SHALL always remember H. P. Blavatsky, if for no other reason than this—that I met her twice as a boy, and was in London on this day in 1891 when she died, and was present at Woking when her body was cremated. But the true reason why I shall always be grateful to her is that she was the first Theosophist, and brought to us the light of the Divine Wisdom.

It is difficult in these days, when there is a large literature on Theosophy, to understand the full significance of her work. Let us go back in imagination to 1875, when The Theosophical Society was founded in New York City.

The world then was divided into two camps, that of a rigid materialism and that of a narrow and bigoted form of religion. In the Western world, in the religious field, Christian priests were hostile to science; they despised all who were not Christian as heathens, and they preached the doctrine of a very material hell-fire to which all were condemned who opposed their bigotry. In India and the East, priests of the religions there equally held the masses, though not the higher classes, in the bonds of superstition. Both in the West and

the East, the priests insisted that there was no truth outside their traditions.

If a man could not tolerate the bigotry and the narrowness of the religion offered to him, he had perforce to turn to science. What did science offer him? Doctrines which seemed to prove completely that the universe was a mere mechanism, that the soul was a chimera, and that all that is connoted by the term spirituality was mere superstition. There was no middle ground between the fierce materialism of science and the equally fierce bigotry of the priests. The universities gave only one practical teaching, which was: "Eat, drink, and be merry, for tomorrow you die"; and the priests gave the teaching: "If you will not believe in what we tell you, you will be roasted in hell-fire for ever and ever." There was no choice to a man of thought, feeling and aspiration between these two extremes.

H. P. Blavatsky entered on the scene with a teaching that science is true in her facts, but wrong in her conclusions; and that real religion is not represented by the dogmas of ecclesiastical hierarchies, but is a truth which is reasonable

to the highest mind, and inspiring as well to our deepest emotions and our aspirations. In her first great work, *Isis Unveiled*, she drew upon all the teachings of the past in the religions and mysticisms of the world, and upon the teachings of science as well, to prove that there is a sure knowledge for those who are prepared to seek it.

For the first time, since the days of Plato, H. P. Blavatsky proclaimed all knowledge, both of science and of religion, as one whole. As a cube has six sides, each of which is a square by itself, and yet all the six squares make one cube, though they face six different directions, so similarly there is a unity in science, religion, philosophy, art, economics, and all of them are different aspects of Idealism, the only doctrine that a wise man can profess. H. P. Blavatsky gave us back our religion, but without its bigoted priests; she gave us the inspiring doctrines of Evolution, but without the teaching that men are only their physical bodies, and that their happiness consists in living selfishly for themselves, trampling upon those who oppose their cruelty and selfishness.

It is impossible to most of us today, who live in a world where science is less dogmatic, and where we can easily obtain the teachings of other religions, specially of Hinduism and Buddhism, to imagine how men and women of noble aspiration, who had intellects as well, were condemned to live in a world without inspiration. Today, on all sides of us, are movements telling us of the teachings of India about ātman, yoga and karma; the idea of reincar-

nation, the powers latent in man, the existence of Masters of the Wisdom, and many other teachings which rouse profound enthusiasm in all who seek the light—all these teachings are easily accessible, because of the work of H. P. Blavatsky.

But the first Light-Bringer was H. P. B. True, she said that it was not her light, but the light given to her by her Indian teachers. After H. P. Blavatsky has come a host of teachers; but she was the pioneer who braved the hostility of the priests and the mockery of the professors. She was supremely a *Pontifex Maximus*—"the chief among the bridge-builders"—for she built bridges between religion and science, and between both religion and science on the one hand and philosophy and mysticism on the other. And she showed, by her life and by all her teachings, that he who is wise is he who loves the down-trodden and the weak, and that the tenderest actions of Brotherhood are the only possible actions for men and women who are on the road to realize their Divinity.

Though the wisdom of Theosophy is as old as the hills, yet it was H. P. Blavatsky who brought it to the modern world. She never asked for thanks, but she asked one thing of those who loved her, that on this day her friends should read extracts from two books which she loved, the *Bhagavad Gita* and *The Light of Asia*—we feel an immense gratitude to her, for she brought us the Light.

This day, we dedicate ourselves to continue the work which she began—to give the Light of the Wisdom to all men.

The Abolition of Slavery in Brazil

ADDRESS BY C. JINARAJADASA

On this day, May 13th, fifty years ago, slavery was abolished in Brazil. Many years before that date, slavery was abolished in the colonies of Britain in the West Indies, and wherever Britons had held Negroes as slaves. In the United States, slavery was abolished by Abraham Lincoln, after a terrible war between the States of the North and of the South. But Brazil will always remain unique, not because she abolished slavery, but because real freedom, freedom of social intercourse, was granted by Brazilians to the slaves who were freed, and to all of the Negro race.

There is no question that the Negroes who were brought to Brazil as slaves were less developed in mentality than your Portuguese ancestors. Many of the Negroes are still that. But, once they were in Brazil, your national leaders realized that there could not exist in Brazil, without danger to her, two distinct races, the Portuguese and their descendants, and the Negroes and their descendants. Only one race and one people should exist in Brazil.

You therefore freed the slaves, but you have gone further than any other nation in the world, and

for that you will always remain famous. You have abolished completely and for ever the barrier of racial discrimination. You laid down the standard of what a true Brazilian citizen should be ; and so long as any man or woman tries to live up to that standard, you treat him or her—Negro or Indian, mulatto or caboco¹—as your equal, not only before the law, but in social life as well.

Brazil has gained immensely in her strength by this frank recognition of Universal Brotherhood, in Brazil, without distinction of race and colour. How many of your great men, in every field of life and action—politics, poetry, literature, drama—have been Negroes, or have Negro blood in them, who shall say? Your Brazilian culture would have been infinitely poorer, if you had not given social equality to those of the Negro race and to descendants of Negroes. In their turn, these men and women of dark colour have enriched your culture. If any of you have Negro blood in your veins, you are not ashamed of it. What has happened in Brazil in the last fifty years proves that if

¹ Descendant of Red Indian and Portuguese.

the opportunities of social equality are given to all, irrespective of the colour of their face or the nature of their hair, they respond to the ideal set before them.

You freed the slaves. That was an act of justice. Other nations also have performed that act of justice. But you have done more. You have lifted to your own level of ideal citizenship all those who were freed, by giving them your gift of understanding, friendship and brotherhood. You have marked the road of Universal Brotherhood, irrespective of colour and race, for all other nations to tread.

Your national hymn of Brazil, which all children sing with such

pleasure, says that you have "more love" in your hearts than other peoples. You have already proved it, in one department of life. It is now for you to prove it in other departments also, specially in politics. You will then become the first nation in the world.

Thank God that there is one nation in the world where the two words *Colour* and *Caste* are meaningless. If only you will be true to your ideals, you can make Brazil famous in both the Americas, not because of your wealth or material progress, but because God will be nearer to the human heart in Brazil than in any other people of the New World.

HYMN TO IMMORTALITY

Around a speck of Deity a body built of flesh is born,
But bottled up within that speck a universe has form.
Ten thousand births, ten thousand deaths, ten thousand lives have left
their mark—

Yet, upon new birth, new death, new life, it will embark :
A part of every act directed, bound up with every deed that's done—
A part of every obstacle that's met and overcome.

Sometimes when brought in close communion with the things around me
The spark expands and quivers till its magnitudes astound me.

What holds the forces there in check ? What binds them to the soil ?
Is it oneself which holds them there until released by toil ?
The winds that sweep—the rains that beat—the glory of the sun—
These, now, my soul does but reflect ; someday we shall be one.

MARCELLA KUECHLE

A Simple Approach to "The Secret Doctrine"

BY JOSEPHINE RANSOM

This chapter deals with the Creative Powers in the Cosmos, and the Hierarchies of Spirits concerned with human evolution. Here is also the key to man's origin and ancestry, and the immortal root of his being.

Stanza VII, 1. In this Stanza large-scale processes are dealt with. The externals of Life are now to be organized. Twelve great Orders of Beings are concerned in this, of which seven are within our range and connected with the Seven Planets of our System. All these are subdivided into numberless groups of divine, spiritual, semi-spiritual, and ethereal Beings. They assist in the preparation of man to be a complete human being, and to bring the physical body to a state of perfection. The Seven Orders prepare the cosmic principles which man will later repeat in miniature.

The *First Order* are the Divine Flames, the *nucleole* of the superior Divine World; the Formless, Fiery Breaths (Future Monads?). At this Divine Flame are lit the next three descending groups, who become distinct and separate entities and are symbolized by a six-pointed star, which refers to the six Forces or Powers of Nature, the six planes, principles, etc., all synthesized by

the seventh, the central point in the star. All these Hierarchies emanate from the Heavenly or Celestial Virgin, the great Mother in all religions. *Fiat Lux* ("Let there be Light") is the command, and the Primordial Light of the Unmanifested Logos becomes Fohat, or the "Seven Sons." The former is symbolized by the central point in the Double Triangle; the latter by the Hexagon itself. The One is not concerned with man-bearing globes, but with the inner invisible Spheres. "Divine Fire" characterizes this First Order.

The *Second Order* add Ether to Fire, or are Atma-Buddhi (cosmic). They are still formless, but are more definitely substantial. They are the Prototypes of the incarnating Monads and are composed of the "Fiery Spirit of Life." Through them passes the Ray which is furnished by them with its future Vehicle, the Divine Soul, Buddhi. They are directly concerned with the Hosts of the Higher World of *our* System. (I, 236-7).

The *Third Order* corresponds to Atma-Buddhi-Manas—Spirit, Soul, and Intellect—and are called Triads. Water is added to the Elements.

The *Fourth Order* is the highest group among the Atomic Forms. It is the nursery of the human, conscious spiritual Souls. Air is the Element now added. They are called "Imperishable Jīvas," and constitute through the next Order the first group of the first Septenary Host, meaning the set of seven human principles. This Host is the field wherein lies the Germ that will *fall into generation*. That Germ will become the spiritual potency of the physical cell that guides the development of the embryo.

The Fire, Water and Air of Occultism, or the noumenal homogeneous Elements of this Primary Creation, are not the compound elements they are on earth, but are their "Spirits."

The *Fifth Order* is connected with the microcosmic pentagon, the five-pointed star, representing Man. This Group of Celestial Beings is supposed to contain in itself the dual attributes of both the spiritual and physical aspects of the Universe. As both are dual, the Five is doubled to Ten.

The *Sixth and Seventh Orders* partake of the lower qualities of the Quaternary, or Four. They are conscious ethereal entities of etheric invisibility, shot out from the first central group of the Four, and from which in turn shoot out all the Nature-Spirits or Elementals, of countless kinds and varieties from the formless and unsubstantial—the ideal Thoughts of their creators—down to atomic invisible organ-

isms, the "spirits of atoms," sentient, if not intelligent. All are subject to Karma, for "a Dhyān Chohan has to become one; he cannot be born or appear suddenly on the plane of life as a full-blown Angel." (I, 235-242).

The celestial Hierarchy of this Manvantara will be transferred to higher Worlds and make way in the next Circle of Life for another composed of the elect of our mankind. Gods are not created—they become. The Sixth Group provides man with all his principles except Spirit and body. They are the sixfold Dhyānis, having the six spiritual Elements in the composition of their bodies—men, minus the physical body.

Stanza VII, 2, goes into the question of the Sutrātmā, the "Life-Thread" running through "many beads." By way of correspondence, the theory of the "germ-plasm" is dwelt upon. It is an "immortal portion" of our bodies, and, according to Weismann, this "ancestral germinal cell" passes unaltered from father to son through long generations. Complete this "germinal cell" of man, with its material potentialities, with the "spiritual plasm," or the fluid that contains the five lower principles of the Six-principled Dhyānis, and you have the secret. (I, 244).

The "human" seed cannot germinate unless it has been fructified by the five virtues (fluids or emanations) from the principles of the Six-fold Heavenly Man. In the mineral atom this seed is connected with the lowest principles of the Spirits of Earth (the six-fold Dhyānis or Terrestrial Spirits); in the vegetable with their Prāna (Life); in

animal all these plus the third and fourth; in man the fruitage of all five. The Jiva (living being) is complete. His seventh principle is a Beam of the Universal Sun, on loan, and his physical body is shaped by the lowest terrestrial Lives through physical, chemical and physiological evolution.

It is all summarized thus: Man-kind in its first prototypal form is the offspring of the Lords of Life; in its qualitative and physical aspect it is the direct progeny of the lowest Spirits (Dhyānis) of the Earth; for its moral, psychic and spiritual nature it is indebted to a group of divine Beings—of whom more in Vol. II. "Collectively, men are the handiwork of Hosts of various Spirits; distributively, the tabernacle of those Hosts; and occasionally and individually, the vehicles of some of them." (I, 245). The tabernacles "have improved in texture and symmetry of form, growing and developing with the Globe that bears them; but the physical improvement has taken place at the expense of the spiritual Inner Man and of Nature. The three middle principles in earth and man became with every Race more material; the Soul stepping back to make room for the "Physical Intellect"; the essence of the Elements becoming the material and composite elements now known. Man is the child of the "Lords," the first Dhyānis commissioned to create man in *their* image who "could only throw off their Shadows as a delicate model for the Nature Spirits of matter to work upon. Man is, beyond any doubt, formed physically out of the dust

of the Earth, but his creators and fashioners were many." (I, 246).

Stanza VII, 3. This Shloka puts in cryptic language the three processes of the higher cosmic planes when the One becomes dual and then threefold, and this Eternal Triad is the real "Thread" on which is strung our seven-principled nature.

The student is recommended thoroughly to understand Rounds. Each one on the descending scale repeats in more concrete form the Round which precedes it; and each Globe is a grosser and more material copy of the one before. Then, on the upward way, evolution spiritualizes and etherealizes the general nature of all; therefore, when the seventh Globe is reached in whatever Round, everything returns to the condition of its starting point, plus a new and superior degree in the states of consciousness. Everything is under the supervision of special Builders and Watchers, the various Dhyān Chohans. One Group evolved shadowy man in this cycle, while a higher and still more spiritual Group evolved him in the Third Round. The Seventh Order or Group builds and condenses his physical body, the Sixth evolves the future man's shadowy form, a filmy, hardly visible, transparent copy of themselves. The Fifth Hierarchy informs this empty and ethereal (astro-mental?) form and makes of it the Rational Man. "Many are those among the Spiritual Entities who have incarnated bodily in man, since his first appearance, and who, for all that, still exist as independently as they did before, in the infinitudes of

Space." (I, 253-4) "Every human being has his prototype in the Spiritual Spheres, which prototype is the highest essence of his Seventh Principle." (I, 256).

Stanza VII, 4, repeats what has already been said about the nature of the Triad, the "Three-tongued Flame that never dies"—Ātmā-Buddhi-Manas.

THE STANZAS OF DZYAN

STANZA VII

1. Behold the beginning of sentient formless Life. First, the Divine, the One, from the Mother-Spirit; then, the Spiritual; the Three from the One, the Four from the One, and the Five, from which the Three, the Five and the Seven. These are the Three-fold and the Four-fold downward; the Mind-born Sons of the First Lord, the Shining Seven. It is they who are thou, I, he, O Lanoo; they who watch over thee and thy mother, Bhumi.

2. The One Ray multiplies the smaller Rays. Life precedes Form, and Life survives the last atom. Through the countless Rays, the Life-Ray, the One, like a Thread through many Beads.

3. When the One becomes Two, the Threefold appears, and the Three are One; and it is our Thread, O Lanoo, the Heart of the Man-Plant called Saptaparna.

4. It is the Root that never dies; the Three-tongued Flame of the Four Wicks. The Wicks are the Sparks, that draw from the Three-tongued Flame shot out by the Seven—their Flame—the Beams and Sparks of one Moon reflected in the running Waves of all the Rivers of Earth.

(Next Chapter : Stanza VII and Commentary concluded)

VIGILANT EYES

I wish that everybody in The Society could realize how certain it is that those Great Brothers who are behind our work keep a vigilant eye upon all of us who with a pure heart and unselfish mind throw our energies into it. What more comforting than to know that our labours are not in vain nor our aspirations unheeded?—H. S. OLCOTT.

Atomic Evolution

BY DAVID M. WILSON

Mr. Wilson propounds a theory of substance which offers a possible solution of outstanding difficulties and a link between the occult and the orthodox scientific viewpoints.

Atomic Structure

EVOLUTION as usually understood applies only to living beings, hence atoms, in their uncombined state, are not generally considered as evolving. Evolution denotes the growth from simple to complex of a bodily organism, as a result of which life, if considered as distinct from body and only functioning through it, expresses itself more fully. If life be not accorded this dignity, then since the bodily organism exhibits, as it grows, a greater variety of phenomena, these phenomena are regarded as being due to its increased complexity, and, therefore, the organism is said to manifest a higher degree of life.

In either event, the case for atomic evolution would require to show increased complexity in atoms, comparing an earlier with a later state. That some such change does take place is indicated by a study of astronomical nebulae and the atmosphere of the sun. In the former, because nebulae can be observed in many progressive stages of complexity; and in the latter, as an instance, because there is found in it a larger percentage of Hydrogen, Helium and Oxygen than the corresponding figures for the earth's

atmosphere provide. These, then, might represent the earlier material from which later, heavier and more complex elements have evolved, it being assumed that our system began as simple, light elements and *evolved* the present heavier and more complex ones.

This idea seems to be confirmed by Sir James H. Jeans when he writes: "Until recently it was supposed that matter could exist only in three states—solid, liquid, and gaseous. In all these three states, the atoms exist as the indivisible units from which they take their names. But our exploration of the Sun's interior has shown that there is a fourth state, in which the atoms are almost completely broken up into their constituent particles; we may describe it as a state of 'powdered atoms'."¹ In this sense, matter may still be in process of "manufacture" in the sun.

In the radio-active chemical elements, we find a process of self-change which is apparently a breaking down from a more to a less complex condition. This process has been done artificially by the modern physicist. Can the opposite

¹The footnotes are at the end of the article.

process be carried out? Says Professor Irvine Masson, ". . . the building *up* of heavier atoms from lighter atoms is now being achieved in the laboratory: on a minute scale indeed, but the mechanisms used are such as go on without human intervention—as witness the 'cosmic' rays—and natural super-chemistry has had longer to accomplish its syntheses than the few years in which we have begun to learn a little about them."² This brings atomic evolution, in the sense of increased complexity, very near to the realm of accepted fact.

The discovery of the breaking down of atoms led to a progressive change in ideas of atomic structure. The original "hard, massy particle" was, and perhaps still is, good enough for the ordinary mechanics of engines, boilers and steel frames, but the finer realms into which the atomic physicist now penetrates demand a unit more complex, more subtle. Thus the simple homogeneous "bricks," which were held to form the ultimate state of each of the known elements, have gradually been analysed into a number of units, to which the term particle is somewhat tentatively applied. Of these, probably the electron comes most glibly to the lay lip, but it should not be overlooked that this is but one of a family of several members.

Evolution of the Atom

Modern theory avers that it is by varying, jointly or severally, the number, kind, or position of these units that Nature, in the broader field, or the scientist, in the narrow one of the laboratory, breaks down or builds up atoms. The physi-

cist's endeavour is to formulate some idea of the actual nature of these units and the way in which they are built together into chemical atoms. Some measure of unanimity has been achieved in this, but it cannot be said that complete agreement has been reached. In any event, and wisely, scientists would not adopt too rigid an attitude, in view of the fresh evidence being produced by current research.

That there exists a more subtle possibility of the evolution of atoms than the mere addition and subtraction of units, is suggested by observations of an entirely different character. These are made by the method of clairvoyant investigation, the results of which have been set out in the book *Occult Chemistry* and in articles in this journal. A function of the human organism, it is claimed, can be developed to a point at which direct observation of exceedingly minute objects can be carried out. In this way an ultimate unit of physical matter has been found, from the two varieties of which, positive and negative, according to the direction of the flow of forces through them, the whole of the elements of chemistry are built. In the related literature, this unit is commonly referred to as the anu, or ultimate physical atom. The arrangements of these anu in the various elements are illustrated extensively in the sources mentioned.

The anu itself is shown to consist of ten endless strands twisted into a complicated, closed helical spiral and running approximately parallel to each other, the whole forming a heart-shaped body, with the return

helices inside. The strands themselves consist of further helices of different orders. The ultimate unit, millions of which form these helices, is a "bubble," not consisting of physical matter at all, but belonging to a different "plane of existence."

Through these minute helices, called "spirillae," flow "currents of different electricities."³ It is stated that, at the present stage, only four of these spirillae are, in general, active. Evolution for the anu, then, may consist of the gradual bringing into use of the remaining spirillae, this increase in the activity of the anu giving it a greater power of response as an instrument of life, or consciousness. The spirillae, it is important to notice, emerge on the *surface* of the anu and return through the centre. They thus enclose a somewhat annular space in three dimensions.

Aspects of the Atom

A yet further avenue of progress appears to lie in front of the anu. It is found that three of the ten strands are thicker than their fellows, and patient counting reveals that these thicker strands are made up of a greater number of "bubbles." It is thought that the remaining strands will ultimately share this process and, in this way, the anu will grow.

It is reasonable to suppose that these alterations in the anu themselves are bound to have some effect on the atoms into which they are built. We thus have, from the point of view of Occult Chemistry, five ways in which atomic evolution may be taking place :

- (1) by an increase in the number of anu composing an atom ;
- (2) by an alteration in the relative positions of the anu composing an atom ;
- (3) by an increase in the number of "bubbles" comprised in an anu ;
- (4) by bringing into activity a greater number of spirillae in the anu ;
- (5) by changes in the forces flowing through the spirillae ; singly, or in combination.

Efforts have, naturally, been made by those interested in both the occult and the orthodox approach to these problems, to correlate the two points of view. In the transaction of the Theosophical Research Centre called *The Field of Occult Chemistry*, an admirable attempt in this direction is made. As the collaborators in that transaction show, there is a lack of similarity between the results obtained by the two methods. Nevertheless, the authors of the publication feel that there is truth in the conclusions reached by each method.

In *The Field of Occult Chemistry*, a possible way out of the difficulty is suggested; namely, that there are two aspects of the atom; one, a dense physical, with the effects of which the orthodox scientist concerns himself and to which his descriptions apply; the other, an etheric content, which is the domain of the occult chemist. It might be thought that, since dense physical must proceed from modification of etheric matter, this is equivalent to saying that the atom consists of an etheric content surrounded by aggregations of etheric contents !

The Wall of the Atom

The authors are, however, careful to counter this with the statement that dense physical atoms do not proceed from mere agglomeration of etheric bodies, though that agglomeration probably takes place, but from the flow of forces in conjunction with the etheric content, together with an effect due to the rapid motion of the etheric matter. The question then arises: What constitutes the "wall" shutting off an atom from surrounding matter? As a consideration of this "wall" leads us to a further theory, let us inquire into it in some detail.

The various suggestions made appear to be agreed in considering the wall of the atom as belonging, not to the atom, but to the surrounding space. The wall is thus, in a way, illusory, due to the rapid spinning motion of the atom. It is said to consist of the pressed-back units of etheric matter and matter belonging to higher planes. But units of the size of the anu, or etheric aggregations of anu, could scarcely be thought to take part in such a wall without being themselves largely affected in their motion by the adjacent matter of the atom.

In effect, the wall would become an outlying part of the atom itself, and we should thus have a kind of "aura" of activity round the atom, gradually tapering off as the effect of the spinning became absorbed.

Taking such an atom as Sodium, which belongs to the "dumb-bell" group, it is suggested that the walls of the radiating "funnels" are of astral matter. If, then, astral matter penetrates the outer wall of the atom to form the wall of the

funnel, it can hardly be "pressed back" too, to form the wall of the atom. The atomic wall, therefore, can only be of etheric matter. Then, if astral matter forms the wall of the funnel, what forms the walls of the inner groups inside the funnels? And what the walls of the constituent anu?

Again, since the ultimate astral atom contains $(49)^5$ "bubbles," an astral "element" in one of the denser astral sub-planes might contain, say, $(49)^5 \times 2000$ "bubbles." This would actually be greater than the anu's own $(49)^5 \times 49$ (plus a few). Such an astral "atom" could quite likely be larger in size than an anu, though we must bear in mind the possibility of its being built on a different pattern, and that could largely affect its size.

Hence, loose anu such as might be available for forming atomic walls would have to be pretty widely spaced to allow room for atoms of astral elements, not to speak of other, more aggregated, astral matter, and the matter of yet higher planes. Could such comparatively widely spaced anu provide walls answering to the *sense* of the descriptions given?

On the whole, I lean to the opinion that attempts to provide atoms with walls from their own, or nearby similar planes, leads deeper and deeper into difficulty. The solution, I feel, must lie in another direction altogether. Before taking up that matter, however, let us turn aside to consider another theory which has come later into the field.

Theories of Substance

In his book, *The Web of the Universe*, Mr. E. L. Gardner propounds

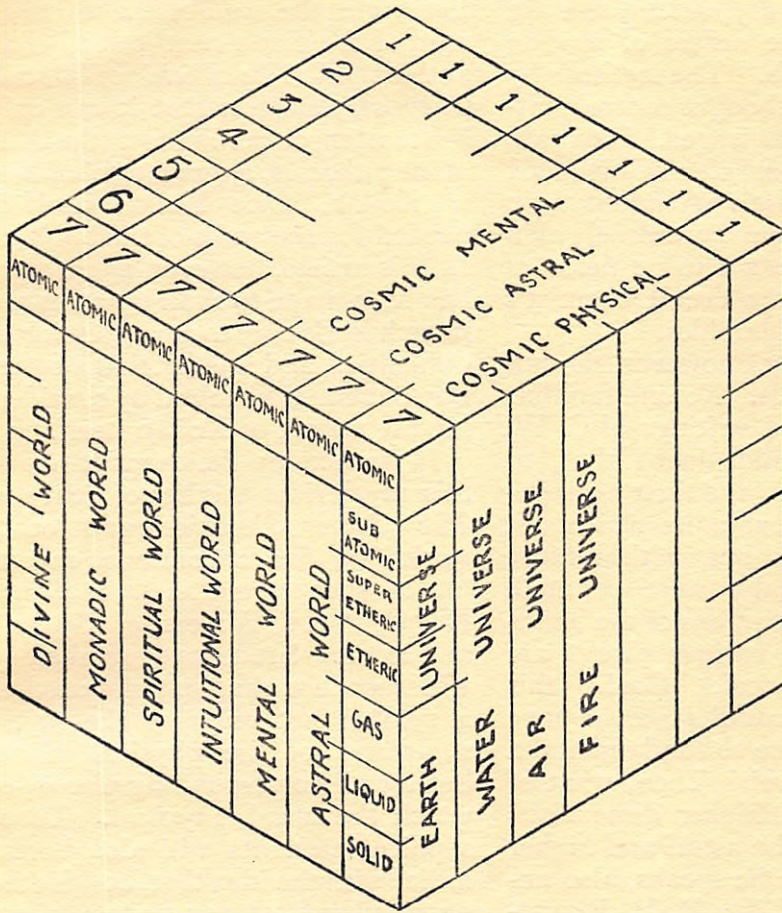


Fig. 1
THE COSMIC
PLANES
Mr.
Jinarajadasa's
diagram,
with
additions.

a theory of substance, to some extent revolutionary. He suggests that our physical, astral, and lower mental planes (what H. P. Blavatsky sometimes lumped together as "our material plane") are but the play of forces through a cubical mesh bearing a relation to the highest two planes of our system; though also being "one of the mysteries belonging to the lower manas." Physical matter, in this theory, is the play of atomic forces in the web; astral, the play of buddhic forces in the same web; and lower mental, the effect of higher mental forces.

Whether these higher planes of being are to be considered as having matter as such, does not emerge from the theory, though the expression "force" used in connection with them can perhaps hardly be conceived apart from matter, however subtle.

With this theory in hand, a way might be discerned through some of our perplexities. The atomic wall need not trouble us if the atom, and the anu composing it, are merely a moving field of force in a relatively fixed cubical lattice. The interpenetration of astral and mental "matter" with physical

offers no difficulty, since these are simply different orders of motion in the same web. The methods by which will and thought control matter can also be envisaged. Above all, the tentative particles of orthodox science, with their attendant train of equations, seem more closely akin to Mr. Gardner's elusive fields of force than to the occult chemist's aggregations of bubbles.

The pathway, however, is not free from pitfalls. No one familiar with the related writings of C. W. Leadbeater could doubt that, to him, the bubbles and their aggregations were actual units which not only could be, but, with infinite patience, actually were counted. Again, his descriptions of the building up of the various planes are quite unequivocal. Could this scrupulously careful observer have omitted to notice so fundamental a thing as this web? Then, what of the fourth and higher dimensions in relation to the astral and higher planes of which he speaks, also unequivocally? Like H. P. Blavatsky, Mr. Gardner finds three and no more.⁴

Must we, then, jettison *Occult Chemistry* and pin our hopes to *The Web of the Universe*? Has Mr. Gardner's theory closed a door upon us, or has it given us an additional key with which to open one? Let us return to the wall of the atom.

What Is Koilon ?

If we consider the ultimate "bubble" of Occult Chemistry, we find it to be a bubble in what is called Koilon. It is stated to be of the same nature as a bubble of gas in a liquid. The boundary wall of these bubbles is then, clearly, Koilon. What can

constitute the wall of the ultimate unit of the plane next lower? The authors of *The Field of Occult Chemistry* suggest that it can only be matter of the highest (the Adi) plane; that is, aggregated bubbles in Koilon, since Koilon itself is needed for the walls of the bubbles. In this article, however, an attempt has been made to show that this approach leads only to a progression of difficulties, and it is felt that a better way out could be found by considering the nature of Koilon itself.

If we take up the descriptions of this mysterious Aether of space in *The Secret Doctrine* and other works, we find a continual reverting to such terms as "the Great Deep," "the Waters of Space," and so on. Students of symbology will recollect that water is used as a symbol not only for the liquid sub-plane of the physical plane, but for all corresponding planes, of which the astral is typical. Theosophical students will also be familiar with the idea that, besides the seven planes of our system, there are seven cosmic planes, to which our planes are related.

These are mysterious worlds for us to attempt to comprehend, and diagrams are notoriously inadequate and misleading, but, with this warning, the reader is referred to Fig. 1.⁵ It will be observed that our whole universe "buds forth" from a group of seven atomic sub-planes, each numbered 7 on the figure. Each of these atomic sub-planes forms the lowest of a corresponding cosmic plane, but is the highest of its own plane in our system. Now, keeping in mind the old classification which labelled the sub-planes, and corresponding planes, "earth,"

"water," "air," "fire," etc., let us call our system thus "budded forth," the Earth Universe, as shown on the diagram.

The extrapolation which would now postulate another universe evolving out of the group of cosmic sub-planes marked 6, might at least have the merit of being a reasonable conjecture. Let us call that, at present, hypothetical universe the Water Universe. In the same way, from the group of cosmic sub-planes marked 5 would evolve an Air Universe, and so on. Each of these universes would be complete with its own seven planes and appropriate subplanes, just as the Earth Universe is.

The thesis now put forward is that the postulated Water Universe is the real background of the whole Earth Universe; the true Koilon or Aether of Space; that it stands behind the Earth Universe, its true *sub-stance*, plane for plane and subplane for subplane, "each to each," in Euclid's familiar phrase.

"The inner and outer worlds correspond perfectly to one another, point to point, in God's system," says C. W. Leadbeater.

On this count, our bubbles in Koilon are bubbles in the matter of the highest subplane of the Water Universe, which forms the wall surrounding them. Ultimate units of our Monadic Plane will have for their wall the matter of the corresponding subplane of the corresponding plane of the Water Universe.

When we reach our physical plane, the wall of the anu will be the matter of the atomic physical level of the Water Universe. The wall of our gaseous atom will be the mat-

ter of the gaseous sub-plane of the physical plane of the Water Universe. To give a possible instance of the application of this thesis to a scientific problem, the energy required to raise an atom of "solid" matter to the "liquid" state (latent heat) would be the energy required to pull the atom out of the wall of "solid" physical matter of the Water Universe and set it free in a wall of Water Universe "liquid" physical matter.

Linking Science and Occultism

Again, what fills the bubbles in Koilon? C. W. Leadbeater says: "When we get to the highest that we can, the bubbles of Koilon . . . to our present sight appear to be empty. Of course, they are not so . . . very decidedly there is something in that empty space."⁶ In the light of this theory, it is suggested that the Air Universe fills these bubbles in the matter of the Water Universe, or Koilon. The Air Universe is thus the world of the Divine Mind, and the Divine Thought not only "thinks" our universe, but *is* it. The Mystery of the Lower Manas becomes that of the Divine Lower Manas.

This theory of substance, put forward, of course, quite tentatively, as a piece of speculative philosophy, offers some possible solutions of outstanding difficulties. The walls of the various units of the planes are provided for as above. The question of dimensions can also be met, though the elaboration of that point is out of the province of this article.

Then the "Father-Mother" who spin "the Web of the Universe" can be, not our Adi-Anupadaka, though bearing a relation to them,

but the Air and Water universes respectively, the resultant web being, in very truth, the substance of our Earth Universe. The lines of the web are thus lines of force; that is, lines along which the resultant matter of the Earth Universe would readily flow. They are patterns, indeed, in the Divine Mind.

That these patterns should flow and move under the influence of the Divine Thought is a natural supposition, making of the Web of the Universe something more akin to the Gaussian co-ordinates which Einstein found it necessary to use in setting out his General Theory of Relativity, than the Cartesian co-ordinates of which Mr. Gardner's illustrations remind us. Indeed, that some such distortion from the truly cubical lattice must occur is implicit in Mr. Gardner's theory, for the flow of atomic force there said to produce the matter of our physical plane, is described as flowing from one to the diagonally opposite corner of the cubes forming the lattice web, the points of junction of the cubes glowing and giving the impression of lines forming spirals. Geometrical considerations, however, demand that these lines should be straight, not curved, if the lattice is truly cubical. Hence, a distortion from the cubical shape is necessary in order that the helical whorls of physical matter may be formed.

This theory of substance, besides offering a way of approach between *The Web of the Universe* and *Occult Chemistry*, may possibly

offer a link between the occult and the orthodox physical-science points of view. Analysis of the tentative particles of science reveals them as possessing two qualities, mass and electrical charge.

In the anu, the unit of our physical plane, the strands of spirillae are on the surface, returning through the centre. There is thus a somewhat annular space left inside the anu, which will be filled with the matter of the corresponding plane of the Water Universe. Can we not attribute to the "Water Universe content" of the anu the quality of mass, and to its "Air Universe content"—the content of the bubbles in Koilon—the electric charge? A treatment of the subject along these lines, though too involved to be attempted here, might yield fruitful results in linking science and occultism.

Returning to our original question of the evolution of atoms, we can now see how this might work out. Instead of surveying some heaps of stone, lime and sand, and some stacks of timber, and wondering how these could evolve themselves into an impressive cathedral, we see where the Mind of the Architect comes into the scheme. The Plan is unfolding steadily in the Air Universe, the World of the Architect's Thought, and the units which form our Earth Universe are flowing and moving under its influence and impulse, and according to its evolving pattern; gradually growing, aggregating, unfolding to the perfection which is their final achievement.

FOOTNOTES TO "ATOMIC EVOLUTION"

Refer to page 519

The New Treatment of Crime

BY KEWAL MOTWANI

“Reconditioning” the prisoner is the new technique of reformation. He must be regained for society, and society must help him to make good. Cooperation is the law of social life.

A Changing Technique

EVERY group of people must control the anti-social conduct of its members. Social solidarity cannot be attained unless centrifugal tendencies in man are properly controlled.

Crime varies with time, place and group. What is crime with a group at one time becomes a meritorious act at another. A man may be punished with death for committing a murder in his community; he is hailed as a hero if he deals death on large scale in the enemy's camp. One group insists on monogamy; another considers possession of a harem as a mark of royalty. One group punishes ordinary theft severely; another group encourages it and considers it a virtue. Folkways and mores vary with each group; crime is what the community considers it to be.

Detection of crime varies with the nature of crime. A night-hawk watching for the enemy is the acme of achievement in a primitive type of society. In the modern world governments need fast gun boats, aeroplanes and armed militia to beat the criminal at his own game. A large footprint was a good clue not long ago; today, the finest crim-

inological laboratories will catch a culprit with a mere fingerprint. As men have refined the technique of their criminal operations and expanded their spheres of activity, the controlling agencies have tried to keep pace by developing equally effective methods of detection and control.

Modes of Punishment

Crime has been punished also in a variety of ways. “Eye for eye and tooth for tooth” has enjoyed a religious sanctity and imperativeness with us. (1) *Retaliation* has so far formed the basis of social treatment of crime. All wrongdoing has been visited with reprisal. Consequently, we find not a little of human ingenuity spent in inventing mechanisms of exquisite torture. Slow death on the breaking wheel, boiling alive in water or oil, burning at the stake, building into a wall, exposing to fire for slow baking, flaying alive, sewing up in animal skin, nailing on the cross, a cup of hemlock—these and many other forms of punishment have been freely used to get rid of the criminal and the crime. The greater the agonizing cry of the sufferer, the greater has been the

sadistic joy of society that saw its redemption in the annihilation of the offender.

In recent times emphasis is placed on scientific study of crime and appropriate methods of "punishment" or treatment, though we still hear of decapitations and guillotines in public squares in some of the western countries. It is undoubtedly a far cry from the stake and the breaking wheel to the modern electrocution, firing by squad or the lethal chamber. The former were slow, public performances, carried out for the delectation of the public and the deterrence of the probable offender; the latter are extraordinarily expeditious, carried out in the quiet and privacy of a chamber, thus eliminating pain and publicity as much as possible. But society still retaliates for every wrong action and demands a price, sometimes life itself. Vengeance has been the foundation of penal law; reprisal, not reformation, has been its guiding principle.

(2). *Repression* has been the inevitable and logical concomitant of retaliation. Offence must not only be punished, but it must also be prevented. Methods of prevention have shared the barbarity of retaliation. Torture and intimidation have held humanity in their grasp for thousands of years. We read only recently that one government had started catching people for "thinking dangerous thoughts."

Reformation

(3). The third method of dealing with crime is *Reformation*. This is a comparatively recent technique, as far as the western world is con-

cerned. But we have still a rough road to travel. The evolution of a penal system not based on *a priori* legalistic assumptions has been very slow. Beccaria, an Italian, was the first to propound reformation as the reasonable motive of "punishment." He propounded his theory in a pamphlet, *Crime and Punishment*, published in Milan in 1764. He challenged repression, and put up a vigorous plea for reformation.

We come across the same plea for reformation in England about the same time. John Howard was made Sheriff of Bedford in 1773, and was placed in charge of the jail in which John Bunyan had written his *Pilgrim's Progress* one hundred years earlier. During the sixteen years of his service, Howard visited every country in Europe that made its jails accessible to visitors. He studied every penal system that he could, and advocated reform of the system prevailing in his country. The year 1776 saw the birth of the Philadelphia Society for Relieving Distressed prisoners, organized by William Penn, who himself had been jailed in England. This Society became the parent of penal reform institutions in the United States of America. The whole history of penology is illumined by these three persons—Beccaria, Howard, Penn—whose labours have lightened human misery in all parts of the world.

Hell on Earth !

The average citizen has a fairly correct picture of prisons, most of them, as they are today: Enclosed spaces, with high stone walls; cells

with steel bars and locks, with vermin for company; hard and rough beds with insufficient covering; filthy and inadequate toilet facilities, used by large queues of prisoners; insufficient, non-nutritious food; inadequate provision for bathing; solitary confinement; bell-bars; locked hands behind the back; unsupported squatting on knees, hanging by arms; rigorous labour for long hours; heavy penalties for small infringements of rules; herding of all types of criminals together; harsh supervision under hard-boiled, brutalized wardens—these are but a few distinguishing marks of ordinary prisons today in many parts of the world. Books, magazines and newspapers are denied to many prisoners; there is little religious training or intelligent entertainment. A hell on earth, so that those who enter abandon hope.

But the situation is changing. Scientific study of criminology has revealed the various fronts on which the battle has to be fought. There is an insistence on a thorough understanding of the factors that culminate in a particular crime. Prisons are being built with a view to maintain the health of the inmates at a high level. The conditions of living aim at fostering right attitudes; punishment is made to fit the crime. Above all, a definite effort is made to recondition the personality of the criminal so as to reabsorb him into society on his release.

Reconditioning the Prisoner

The first penitentiary, incorporating principles advocated by Penn, was built in Philadelphia in 1877. This, Frederick Wines remarks, has served "as a model

which has been copied in all parts of the world." It has radiating wings, with cells next the outer wall and corridors in the centre, an arrangement which gives light in all the cells and sunshine in most of them. The confining of prisoners in individual cells, isolated from each other, was a reaction against the method of allowing prisoners of all degrees of criminality to associate together.

Some of the jails in U.S.A. are now jails only in name. They are known as penitentiaries, and the prisoners are inmates. The cells do not give the impression of cages for human beings. They are kept clean; there is provision for physical comfort. There is a good supply of hot and cold water; beds are clean.

Every new entrant is given a thorough physical examination on admission. All hindrances to normal functioning of health are quickly removed. Medical service is regular and efficient. The prisoner finds a general atmosphere of understanding and helpfulness. It is strongly borne in upon him that his action is responsible for his presence in a "pen," that he has wronged society and broken its laws, and that he may soon go out into a friendly world if he will only set his thinking, feeling and acting right.

The sole aim of "punishment" is to recondition the prisoner's personality. He is trained in regular habits with a view to establishing harmony in his life. Bathing, exercise, regular times for food, hard but interesting work, and sufficient rest, these form the daily routine. A major part of the day

is devoted to the acquiring of skill in some industry or handicraft in which the labourer has already some skill or finds a new interest. An expert in vocational guidance may often be requisitioned to help in this work.

The income from his work may often be remitted to the wife and children of the prisoner, so that they are not exposed to want and suffering. This intensifies his interest in his work, and he puts his best into it. This increasing sense of usefulness along right lines and self-sufficiency gives him an added assurance that he will find his proper place when he goes out into the world. There is a great variety of occupations to select from. He can take up automobile repairing, cooking, printing, masonry, radio-operating, journalism, theatrical work, etc. Each prison has a farm attached to it, sometimes as large as 500 acres. This gives a living contact with nature, discipline of hard work, the advantage of outdoor employment, the joy of seeing the slow process of growth in the plant world. Poultry and dairy-farming are added attractions.

The basic value of work is that it reconditions the prisoner not only physically, but also in his social and mental outlook on life; it equips him for a new and reformed mode of living on his emergence into the world.

Such prisons are not "comfortable hotels," as has been sometimes remarked in ridicule. Every comfort has to be deserved by hard labour and is retained on condition of creditable conduct. At the end of the day, the prisoner has worked hard and earned a night's rest.

Indeed, under this system, the prisoner works as hard, if not harder, than under the regime of revengeful punishment, but the basic interest is different. Under the old system, the prisoner is a bond-slave; he works under the lash of a whip. Under the new system, he has his own interests at heart. He is anxious to recover the lost ground, and intensifies his efforts at self-improvement.

The Problem of Discipline

The problem of discipline is being solved by the system which T. M. Osborne inaugurated when he was warden of Sing Sing. He undertook to encourage prisoners to assume responsibility for their own behaviour. Under his guidance, they formed a welfare league among and for themselves. Within limits they were allowed to make their own rules of conduct and punish violators. This procedure has stimulated the prisoners to develop the social and self-governing spirit that is needed in ordinary group life. When visiting a certain penitentiary, the writer was told that about two per cent of prisoners abused the privilege of free movement and escaped. But the sense of having wronged friends who reposed trust in them, and would suffer as a result of their escape, was so strong that many prisoners returned of their own accord after being abroad for some time.

The system of the indeterminate sentence is now being widely used, and it has been found very helpful in introducing a certain amount of self-imposed discipline. The policy of prescribing in advance a definite period of detention

is discarded, and in its place the law indicates the minimum and maximum periods, enforceable in accordance with the criminal's conduct. As soon as he shows that he is prepared to cooperate and lead a socially-responsible life, the period of his sentence is correspondingly decreased. This system of indeterminate sentence individualizes treatment of each offender, gives him an opportunity to show results by his behaviour, develops an abiding sense of self-respect, and helps him to acquire a good occupational efficiency before leaving the prison.

Adult probation is another device of individualized treatment. It is generally given to the first offender, who is not entirely anti-social, and who has infringed a very minor social regulation. The person on probation is saved the life-long disgrace of having been a criminal, and the unwholesome contact with the "toughs." He reports every month to the police, pays the fine in instalments prescribed by the Court, and makes appropriate restitution to the persons he has injured.

But an offender who is admitted on indeterminate sentence, and has proved by his behaviour his worthiness to go out into the world, is released on parole. He is given an opportunity to try out his adjustment with the group, under official supervision and guidance. The parole officer helps him to

find the type of work in which he received his training. The government or some philanthropic organization sometimes helps with a little loan to give him a start. The State stands by him and is ready to help in his honest efforts to stand on his legs. The process of adjustment is always slow, and there are many chances of slipping back. But the man who is trying to help himself deserves to be helped.

The Law of Social Life

This, then, is the new treatment of crime. It is divested of all retaliation and repression and is based on the firm foundation of reformation. The offender has to be regained for society. In his sinning against society, or vice versa, both are losers. Both must make amends to each other. Cooperation, not conflict, is the law of social life.

Society is increasingly realizing that it is better to prevent crime than to cure it. Crime must be caught at its source; the criminal must be reconditioned when he has a supple body and mind. A juvenile delinquent of today is the confirmed criminal of tomorrow. It is on this young offender that society must concentrate its attention. From my comparative study of the systems of reclaiming juvenile delinquents, I have become convinced that the United States of America is the most advanced country in the world.

(Next article : Juvenile Delinquency)

This series by a sociologist began in our August issue with "Causal Factors in Crime."

Vitamins

BY E. LESTER SMITH

Dr. Lester Smith, a pioneer in the synthetic manufacture of vitamins, discusses their sources and effects, not only in the physical body but sometimes "at higher levels also." He warns Theosophists against seizing upon new scientific terms and misapplying them to describe phenomena of the invisible worlds.

Nature's Method

I HAVE long intended to write a note on vitamins for THE THEOSOPHIST because it seemed to me that a host of misconceptions were abroad as to their nature, distribution and value. I was confirmed in this view by some statements (incidental to the main subject) in an article entitled "The Hidden Power of Light and Colour" in THE THEOSOPHIST for August 1937. Speaking of the production of vitamin D by irradiation of ergosterol, milk, etc., with ultraviolet rays, the author, Dr. van Uchelen, complains of the process being "already exploited and commercialized beyond rightful boundaries." In a footnote he quotes the following from an advertisement: "By using ultraviolet rays in our plants and allowing them to shine on the milk, we put an extra supply of vitamin D in milk following Nature's own method of creating vitamin D," and he comments: "The latter of course is a misleading statement."

While readily admitting that many advertisements contain misstatements or gross overstatements, I submit that the above is no more

than an honest statement of fact. The fascinating story of vitamin D can well be elucidated by analysis of the advertisement quoted. Let us start at the end: What *is* Nature's own method of creating vitamin D? First, we should mention that there are at least four slightly different chemical substances that possess the physiological properties of vitamin D.¹ The only rich source of any of them is the liver oils of certain fish which contain vitamin D₃ and probably another variety of the vitamin. The fish probably make most of their vitamin D in their own bodies, though how or why is still a mystery, for this the animals cannot do. Some is certainly made for them by solar irradiation of their food. But fish liver oil is not a normal dietary source of the vitamin for animals or humans.

Vitamin D has never been found in significant amounts in the vegetable kingdom save exceptionally in sun-dried products such as fermented cocoa beans.² Thus herbivorous animals cannot ingest their vitamin D. They do, however, build

¹ The references are at the end of the article.

up in their bodies a pro-vitamin (probably 7-dehydro-cholesterol), which is converted into vitamin D by solar ultraviolet radiation falling on their skins. Ultraviolet radiation electrically produced has precisely the same effect. This, then, is Nature's principal method of creating the vitamin.

Exploiting Vitamin D

There is some vitamin D in milk (as the advertisement implies), but very little; not enough generally to protect a child from rickets. Of course the lucky child gets exposed to the sun and so makes plenty for himself. But what about the children of our big cities, where the smoke-pall screens off almost all the solar ultraviolet? Milk contains the pro-vitamin, and ultraviolet radiation, properly applied, will increase severalfold the natural vitamin D content,³ which is exactly what the advertisement claims. The opening invitation, "Eat a sunbeam—we make them for you," is merely a poetic way of presenting a truth to the ill-educated. Dr. van Uchelen reminds us of the dangers of overdosage with vitamin D. There have been a few cases, but I expect there have been many more deaths due to an overdose of roast beef and suet pudding. In both cases the remedy is moderation, not starvation; the ratio between fatal dose and correct dose is probably smaller with the suet pudding than with the vitamin D.

These discoveries must be commercialized for their benefits to become generally available in our present civilization. We all know that an ideal civilization would be motivated by service instead of

profit, and in such a civilization we should all get enough sunshine—but today we have our slums and smoky chimneys. I count it my greatest service to humanity that I have personally assisted in the commercial exploitation of vitamin D.

Owing partly to my own research work, the pure crystalline vitamin has been made available cheaply, and this has helped greatly towards the eradication of rickets, so recently regarded as incurable. It is true that all vitamin D made by irradiation pays a small royalty to the holders of the Steenbock master patent, but all the proceeds have been made over to finance further biochemical research.

Erroneous Notions

In the early days of vitamins much nonsense was talked and written about them by some Nature-cure practitioners, health food specialists, Theosophists and many others. Each seized on the new discoveries and read into them confirmation of his own theories. So we were told that vitamins were a new sort of radio-activity; that they were radiations or magnetism; that they were subtle essences pertaining to the etheric or astral counterparts of the foods in which they occurred; that they could not be separated from the foods without becoming ineffective, and so on. Further countless erroneous claims were made, based on sheer guesswork (often wrongly diagnosed as intuition), that such-and-such was rich in this or that vitamin. "Tomatoes contain all the vitamins" is the kind of statement one often heard; it may be true, but of what value is it when to get

enough of the B group of vitamins we would need to eat many pounds of tomatoes daily, while hundred-weights would probably be needed to supply enough vitamins A and D; tomatoes are a *rich* source only of vitamin C.

Deficiency and Disease

How often, too, have we heard the view expressed that much of this new knowledge is superfluous because an ordinary mixed diet provides plenty of all the vitamins? Now we know that it is all too easy for a varied dietary to be deficient in some of the vitamins, particularly when the money available for food is limited, or when the diet is strictly vegetarian. Some Swedish doctors⁴ recently found it easy to induce the early symptoms of scurvy with a generously mixed diet that was readily accepted by their patients and would have been considered excellent twenty-five years ago. We know also that the typical deficiency diseases only appear with nearly complete deprivation of the particular vitamin, but that many less acute conditions of poor health are associated with sub-optimal vitamin intakes.

I wish to be quite emphatic concerning the nature of vitamins. They are chemical substances, just as much as are the water, mineral salts, carbohydrates, proteins, and other essential constituents of our food. They are remarkable only in that some of them are required in exceedingly minute amounts, yet life ceases in their absence. The same is true, however, of the elements copper and iodine, needed in traces respectively for blood

regeneration and functioning of the thyroid gland.

Synthetic Products

Most of the vitamins have now been isolated from natural sources in a pure state, several as beautiful crystalline substances. The chemical formulae of most of them are known, and usually the exact constitution. Such is the wonder of organic chemistry today that at least four different vitamins have actually been built up synthetically from simple chemicals. Some information about them is collected in the table below. The nomenclature is confusing; vitamin B for example has now been differentiated into at least four factors, B₁, B₂, B₆, etc., having quite different constitutions and physiological effects.⁵ The factors happen to occur together in many sources, and so were at first regarded as a single entity. On the other hand vitamins D₂, D₃, D₄ have very similar^{1 6 7 8} constitutions and almost identical physiological action. The physiological action of any vitamin can probably be imitated by a number of closely related chemical compounds. In addition to the vitamins D, this has already occurred with synthetic analogues of vitamins B₂⁹ and C¹⁰ probably not occurring in nature. The five analogues of vitamin B₁ so far prepared have been found inactive.¹¹ The term "provitamin" is used in two different senses. Carotene (and a few related carotenoids) are regarded as provitamin A because the animal organism can convert them into the vitamin A it needs; it is as good to eat the one as the other. The various provitamins

THE VITAMINS

1938

VITAMINS

Name	Chief Source	Prevents	Formula	Synthesized	Appearance	Daily Adult Requirements
Provitamin A (Carotene) Vitamin A	Carrots Green Vegetables Liver Oils Butterfat	Night-blindness. Infective and wasting diseases.	$\left\{ \begin{array}{l} C_{40}H_{56} \\ C_{20}H_{30}O \end{array} \right.$	— 1937 ¹⁵	Dark red crystals Yellow crystals ¹⁶	3-5 mgm carotene or 2-3 mgm vitamin A *
Vitamin B ₁ (F) (Aneurin)	Yeast. Germ and bran of cereals.	Beri-Beri. Nervous disorders (?)	$C_{12}H_{17}ON_4S$	1937 ¹⁷	Colourless crystals	0.5-1.5 mgm *
Vitamin B ₂ (G) (Riboflavin)	Liver. Milk. Eggs. Yeast.	?	$C_{17}H_{18}O_6N_4$	1935 ¹⁸	Deep yellow crystals	1-3 mgm
Nicotinic acid.	Yeast. Liver.	Pellagra.	$C_6H_5O_2N$	Well-known but not recognized as a vitamin till 1937 ^{21 22}	Colourless crystals	?
Vitamin B ₆ " Eluate factor " " Filtrate factor "	Yeast. Liver. Yeast. Liver.	? ?	$C_8H_{11}NO_3$ ^{23 24} Not isolated	— —	Colourless crystals —	?
Vitamin C (Ascorbic acid)	Citrous and other fruits. Potato.	Scurvy. Gingivitis.	$C_6H_8O_6$	1933 ¹⁹	Colourless crystals.	25-50 mgm
Vitamin D ₂ (Calciferol) Vitamin D ₃ Vitamin D ₄	Irradiated ergosterol. Irr. 7-dehydro- cholesterol ,, 22-dihydro- ergosterol	Rickets. Imperfect utilization of calcium and phosphorus	$\left\{ \begin{array}{l} C_{28}H_{46}O \\ C_{27}H_{44}O \\ C_{28}H_{48}O \end{array} \right.$	1932 ⁶ 1936 ⁷ 1937 ⁸	Colourless crystals " "	0.002— 0.005 mgm *
Vitamin E (Tocopherol)	Lettuce. Wheat and rice germ.	Sterility	$C_{29}H_{50}O_2$	1938 ²⁵	Viscous oil (Esters crystalline)	?

* Children and expectant and nursing mothers need more.

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D, however, can only be converted into the vitamin by ultra-violet light (and cathode rays) and it is no use eating them—unless you sun-bathe afterwards.

Despite statements to the contrary, no vitamin other than D has been made artificially by irradiation of another substance. The claim quoted by Dr. van Uchelen regarding vitamin B₁¹² was of a preliminary nature, has not been confirmed, and was probably based on faulty experiments. That is not to deny that light is a factor in the building up of vitamins in the plant kingdom. Indeed, I have suggested elsewhere¹³ that, for example, light is probably involved in the syntheses of vitamin C in the orange, because the concentration increases from the centre outwards in the order—pips, juice, white skin, yellow skin.

It must also be emphasized that the purified vitamins work every bit as well as the same quantity present in a natural foodstuff, and the synthetic products are precisely as effective as the natural. Such exact statements can only apply to the animals (usually rats and guinea pigs) used in the assay of the vitamins, for it is not often practicable to carry out these quantitative tests on human beings.*

Nevertheless, it is established that synthetic vitamins B₁, C, and D₂ have cured human beings of beriberi,²⁰ scurvy,^{4 14} and rickets respectively, while synthetic nicotinic acid has cured human pellagra.^{21 22}

* If challenged, I am prepared to justify the use of animals for these purposes—but that is another story.

Occult Factors

The close relation between vitamins (essential "catalysts" not made by the animal body) and hormones (essential "catalysts" made by the healthy body in the glands) is seen in the facts that vitamin C can be regarded as a hormone for rats (which can make it for themselves) but as a vitamin for most other mammals, and vitamin D similarly as a hormone for certain fish and a vitamin for mammals. To stress the chemical and hence "dense physical" nature of vitamins (and hormones) is not to deny that their action may be *associated* with the etheric body, with prana, with emotional and mental states and what not. Some hormones may indeed arise in response to such states, but it certainly is established that these chemical substances do of themselves give rise to certain definite effects in the physical body and sometimes at higher levels also.

I cannot help it if some of these data conflict with preconceived ideas. Facts have no respect for theories, and indeed I think we may take a lesson from the rapid march of science in this field. We Theosophists have the privilege of access to a certain amount of revealed knowledge, and a certain amount of information obtained by unusual means (psychic powers). But we understand these very ill, because the knowledge is, so to speak, doubly second-hand; not only is it obtained by others, but by means we cannot ourselves employ and do not really comprehend. Thus we are apt to draw erroneous conclusions, and we tend

unduly to underrate scientific discoveries because they are made without reference to our occult knowledge. Moreover, we seize upon new scientific terms and misapply them to describe phenomena of the invisible worlds. Then we wonder why scientists are repelled by this sort of Theosophy, although finally we are often forced to admit that the orthodox scientists were right in the main and we were wrong.

The trouncings which H. P. Blavatsky applied to the science of her day were largely justified. Few of those criticisms apply, however, to the science of today, and it behoves us to walk warily.

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Corrigenda :

p. 492, col. 2, line 18, for "animals" read "mammals."

p. 494, col. 2, line 12, for "four" read "five."

THE WORLD'S WELLBEING

The Inner Government of the world is a scientific body, a gathering of Those who are in charge of the government of the world, and of all those great forces upon which the wellbeing of the world depends.—G.S.A.

The Devil in The Zodiac

BY KEITH PERCY

Mr. Percy is interested in the symbolism of astrology, because "its elaboration of the law of correspondences furnishes a very useful key to the understanding of the relationship of the human Ego to the rest of the Cosmos, as taught by most of the world's great occultists."

EVERYBODY knows that the word Zodiac is derived from the Greek *zodion*, "a little animal," and that this name has been given to the belt of constellations through which the Sun makes his annual journey, because all these groups of stars have been named after some living thing. Hence some may wonder how Libra, the Balance, came to be included in the celestial gallery of living creatures.

According to an old tradition there were originally only ten Zodiacal divisions, that of Libra being omitted altogether, and Virgo and Scorpio taken together as one. This *may* account for the similarity between their signs.

H. P. Blavatsky attributed the invention of Libra to the Greeks, and she saw in the symbolism of the Balance an indication of that "turning-point" in evolution when the conflicting powers of Light and Darkness, Good and Evil, Spirit and Matter, were in equilibrium; when gross matter was sufficiently vivified to become a field for the spiritual or upward evolution of the Monads.

As Scorpio "rules" the generative organs, the Kabbalists saw in the separation of Virgo and Scorpio by Libra the mystery of the separa-

tion of the sexes, and of spiritual regeneration through control of sex-force. It is certainly remarkable that, when we examine one of the older celestial spheres on which the constellations are pictorially represented, we find that the figure of Ophiuchus, the Serpent Bearer, is depicted as standing with one foot on Scorpio, as though crushing it, while the latter is shewn stinging his oppressor in the heel of the right foot. In some ancient zodiacs Scorpio is pictured as a snake, which reminds us of the curse pronounced upon the Serpent who beguiled Eve, said by the Kabbalists to be represented in the heavens by Virgo: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." In some of the ancient Hindu astrological works the Sun, when it enters Scorpio, is termed Vishnu, and this deity is often represented as dancing on the head of a huge serpent coiled round his body and trying to crush the god. Probably Ophiuchus should be more correctly delineated as a Laocoon, struggling with a serpent, and not merely holding the reptile extended in his hands.

The passage in Genesis we have quoted is known as the Protoevangelium, and is usually regarded as one of the earliest Messianic prophecies of the conflict between the Messiah and the Evil One, and of the ultimate triumph of the Messiah over the powers of darkness. But the Kabbalists, to whom the Pentateuch was a book "written within and without," i.e. one containing secret, esoteric knowledge, saw in these mysterious words an allegory not only of the conflict between the principles of Good and Evil, but also, by a correspondence between the Microcosm (man) and the Macrocosm (the universe), the symbol of the struggle within the soul of man between the higher and lower natures, the latter being symbolized by the serpent of fleshly lusts.

This combat was keenest, they taught, within the soul of the Initiate, because, with the object of hastening his spiritual evolution, he dared to arouse within himself the "Serpent Fire," the "Dragon who tempts to sin," when undirected and uncontrolled.

About 2700 B.C., when it is probable that the star-groups of the Zodiac were given the names by which we recognize them, the autumnal equinox was in Scorpio. It was then that the Sun crossed the equator and began to enter the underworld of the southern constellations. In the old solar myths this was described as the death of the Sun-God, who was overcome by his enemy, the dragon of darkness and death, and remained in his power till he rose again from the infernal regions with the advent of spring.

Among the Babylonians, who seem to have been the earliest to name the signs of the Zodiac, Scorpio was known as the "scorpion of darkness." In the epic of Gilgamesh, the Babylonian Hercules, we read how the hero had to face the dreaded Scorpion-Man on the threshold of the underworld.

The scorpion, like the snake, is a reptile of nocturnal habits, and in the East is one of the terrors of the night to the unwary traveller. Its villainous aspect and its venomous sting have made it, like the serpent, a fit emblem of the powers of evil and of death, and it is not surprising in astrology to find Scorpio "ruling" the house of death and of entry into the astral world. It is the "night house" of the malignant Mars, and by some modern astrologers is thought to have special affinity with the planet Pluto, the lord of Hades and of the underworld. It is said that Scorpio is often found rising, or occupying some such prominent position, in the horoscopes of occultists and of those who dabble in the dangerous forms of ceremonial magic. In the Middle Ages it was supposed that such persons signed pacts with the Evil One, and sold their immortal souls into his power in return for worldly prosperity.

Thus Scorpio, by its association with the sensual side of human nature, becomes the Tempter of Everyman. On the cosmic plane it is "that old Serpent," the embodiment of the principle of evil, the Archfiend who is the enemy of the Sun-God and of the Messiah. To the Initiate it is the awful "dweller on the threshold," and

to the practitioner of ceremonial magic on its evil side it becomes synonymous with the Goat of Mendes, who presided over the orgies of the nocturnal Sabbath, those alleged ghastly rituals of the Middle Ages held at the time of the equinox when wizards and witches met to do homage to the Old Gentleman whose name King James said he was "too polite to mention." Scorpio has always been known as "the accursed Sign," and we have shown how it may fitly represent the Devil in the Zodiac.

But evil exists for some inscrutable purpose in the universe. Without the foulness lurking in the shadows, how could we appreciate the clean beauty of the sunlight? Of Lucifer a poet has said:

He too labours for some good
By us not understood.

The word "tempt" originally meant to "try" or "test." In the Egyptian *Book of the Dead* we

learn how the souls of the departed are weighed in the balances against the feather of Truth in the presence of Osiris. Perhaps the scales held in the claws of the Scorpion are symbolical of this testing process during critical periods of life and not necessarily only after death.

Scorpio is said to endow its subjects with strong characters, and character is often the outcome of a successful struggle with adversity. "It is victory organized," as Napoleon once remarked when pressed for a definition of character. Often temptations are but trials of our strength and the means whereby the soul learns some of life's most valuable lessons. Hence Scorpio, though the "accursed Sign" in the higher aspects of astrology, is not wholly evil, and to it we can apply the words put in the mouth of Mephistopheles by Goethe: "I am a part of that power which continually wills the evil and continually creates the Good."

PLANNING AHEAD

When one gets a glimpse behind the veil into the plans of the Hierarchy one finds that They habitually talk in large figures. They lay their plans with a wonderful, almost deadly, certainty, and it would seem that nothing whatever could interfere with them. They lay out Their future in blocks of ten thousand years or so, and They say: "In this ten thousand years we will get such-and-such work done. And They do it.—C.W.L.

Son of England

BY HELEN VEALE

The Curtain is rung down on a great life-drama.

XXII. Written this Eleventh Day of June, in the Year 1621 A.D.

FORTUNE'S wheel hath turned, as I so oft had warning that it would, and my dear lord hath lost all, even his honourable reputation in the eyes of the world, but not to those who know him. It is exceeding bitter to me to see him so maligned and impudently misrepresented, made a scapegoat for others' acts, and by contrivance made to appear himself a conniver at the very offences he did so much to suppress. But I will review in order the happenings of these six months, and try to rule my thoughts to submission.

Parliament met early in the new year, and at once refused to grant the King his needed supplies till grievances were redressed. But they stopped not there, but proceeded to impeach the Chief Minister of the Crown, my dear Lord Francis. It is perhaps natural, as he saith, that in his position he should bear the odium for the King's neglect of the Constitution, in so long leaving Parliament uncalled, but it was diabolical malice in his enemies to plant on him the count of taking bribes, of all offences most foreign to his nature and practice. At first he laughed, even in his anger, and said: "They will be hard put to it to make good that accusation, at least!"

But they were ingenious enough in their sophistry to do it, establishing one or two instances where a "present" had not been returned, owing to my dear lord's over-laxity with his servants; one rascal saw not why he should not keep for himself what he knew his master would reject. So he trafficked in his master's honour, but not meaning to injure him, for all love Sir Francis. My lord could show that in those very cases he had given judgment against the bribers, so justice had not been sold; but technically he was responsible for his servants' acts, and his enemies, who had smarted under his suppression of corruption, rejoiced to find a vulnerable spot in his own armour.

"What matter, Alice," he said, "what stick they take to beat me with? They are determined to find some pretext to ruin me, and I ought to be glad that in doing it they put the coping stone on my work, for this will go far to break an evil system."

To the same effect he spoke one night at dinner, in the hearing of many: "I was the justest judge that was in England these fifty years; but this was the justest censure in Parliament that was these two hundred years." Such is his noble way of putting principles ever before personalities. Finding himself then technically at fault, he

made no defence, but in his Apologia submitted himself freely to the judgment of his peers and the King, who knew well enough the flimsy nature of the charges.

Oh, the shame and indignity of that sentence! That he who could have sat on England's throne should be expected to humble himself before the huckster who doth occupy it, to relinquish the Great Seal and accept fine and imprisonment! 'Tis true that James remitted the imprisonment, and did not press the fine, knowing probably how impossible it would have been for my lord to pay it, and fearing a revulsion of feeling in his favour if it came to be realized how small his entire fortune was, despite his opportunities for enlarging it. His friends in the House told me that when the sentence was pronounced, there was a general feeling that malice had gone too far and overreached itself, and never had my dear lord shown more noble than when they thus sought to fasten ignominy on him. 'Twas a sham court, and his sorry judges could nowise meet the ironical look he bent on them. I waited to receive him on his return home that last day; he looked tired and sick, but smiled as he took and pressed my arm. "The pitiful comedy is played out, my dear. I am thought too light an actor for pure tragedy. Now, in God's name, let me take off the motley."

We walked together upstairs, to the library, but I stopped at the door, for methought I caught sight in the shadows of a reverend form, and my lord started forward in glad greeting. I questioned the servants, and none had seen any

visitor, but members of the Fraternity have strange powers. After two hours he came forth, saying naught of the interview and calling no attendant to the door; he had quite regained his accustomed serenity, and insensibly the gloom lightened for all his household.

Here at St. Alban's, where he liveth in retirement, a room is kept for the Venetian Sage, who spendeth much time with us. He is known to most as the Signor, and passeth for a learned Physician, whom Lord Francis hath engaged for attendance on his health. But in sooth my dear lord is strong again and vigorous, tiring out his secretaries, who can scarce keep pace with him. He saith there is so much to do, and short time wherein to do it, and indeed they mind not how he driveth them, such is the power of his charm.

This is our forest of Arden, "more free of peril than the envious court," and could I but forgive his enemies, as he doth truly, I should be completely happy.

XXIII. Written this Eleventh Day of June, in the Year 1622 A.D.

This year hath gone even faster than most, and I have quite ceased to regret London. My dear lord is sought here by those who really value his friendship, and we never lack for company. I was sorry at first to give up my work of teaching, but the school is well cared for by Mistress Newton and her assistants, and I have found some little pupils here in the country to take what time I can spare from housekeeping.

Last year's Parliament did not last many months before dissolution, but it is like another will be

called at the end of the year, as the King at last inclineth towards war with Spain, being incensed at the rejection of Prince Charles for the Infanta. The Prince is ready to turn for consolation to a French princess, but His Majesty fumeth at the slight, and now at length thinketh of championing the cause of his daughter and her husband.

Master Ben Jonson is engaged at present in preparing for publication a full collection of the plays of Will Shakespeare. It is said to be meant for a memorial to him, and a preface purports to be written by some fellow actors, but Master Jonson taketh somepains, methinks, to ensure that the disguise is thin, easily to be pierced by those who seek the true authorship. Thus plays are included which have never yet been printed, and which were not acted till after Shakespeare died six years ago! Of the plays which have already been printed, he telleth me some appeared anonymously, yet now he confidently includeth them in the collection, as knowing the mind of him who chooseth yet to use that name. Master Jonson will not acknowledge that I am right in my guess, for like others he is pledged to silence. But he doth not discourage my hints, rather putting me in the way of their corroboration.

Last year, on the occasion of my lord's birthday, Master Jonson dedicated to him a poem, in which the significant line appears :

Thou standst as if a mystery thou
didst,

and the concluding lines are :

Give me a deep-bowl'd crown, that
I may sing

In raising him, the wisdom of my
King!

My dear lord himself giveth most of his time now to the Advancement of Learning, which he turneth into Latin, and to further Essays, as well as to practical experiments in science, in which he hath the aid of the Venetian. Each day too he walketh with me in the garden, and directeth me in many curious observations. I feel that I shall not much longer have the felicity of his dear presence, for he hasteth to finish his work. Almost it seemeth sometimes that he already lives in a world apart from us, though readily accessible to call.

XXIV. Written this Eleventh Day of June, in the Year 1623 A.D.

A folio edition of the Plays of Mr. William Shakespeare hath appeared now in print, with an introductory poem by Master Ben Jonson, in which he praises his author as having excelled "haughty Rome and insolent Greece," these being the very terms he recently used in his volume of essays called "Discoveries," but applied there to Lord Bacon! Surely there the clue is patent, and methinks others must see it as well as I, but refrain from comment awhile. These eulogies of Shakespeare are so greatly in contrast to such criticisms as appeared of him in his lifetime, that none could believe them intended for the same object; but perchance he already becometh a myth, having died seven years ago, unhonoured in his passing.

Another completed work is the Latin translation of the Advancement of Learning, under the title

De Augmentis Scientiarum. In this is included a chapter on ciphers, in which my lord explaineth certain devices whereby a tale within a tale may be concealed, "Omnia per omnia." Methinks it is in this way that he hath somewhere set forth certain truths that it would be well to have known and understood some day, though not in the lifetime of some who would be injured by their revelation. He careth nothing now for the bubble of fame, and it is for those who value truth to seek it.

My dear father beginneth to feel his age, and seldom cometh now to see me. He is full of trouble over late political happenings, both in England and abroad, and seeth worse times to come. Of my dear lord he said, the last time he came, "He is too great, Alice, for this land's comprehension. Our honest Englishman hath more love for a Falstaff than a Hamlet, and distrusteth a fine intellect as of the devil. Even my friends in the City have forgot the days when he was wont to frolic among them with his actor friends, and he is now a star beyond their ken."

Even so, I need not repine or wish it otherwise, for hath not the world's indifference or scorn ever been the measure of greatness, and who could wish him less great that he be the more able to be compassed by their foot-rules? He spreadeth light, even among those who turn their eyes from its source. He groweth ever more serene and full of equanimity, naught now seeming to strain his patience. Birds and beasts, even the shyest, have no fear of him, some squirrels coming daily to search his pockets

for nuts. God's simpler children perchance have clearer vision in some matters than we who are more sophisticated, sick of self-love, like Malvolio!

XXV. Written this Eleventh Day of June, in the Year 1624 A.D.

'Tis a glorious summer day, and my birthday hath been celebrated by the performance of a masque, written in mine honour by Master Ben Jonson and my dear lord himself. I was crowned queen of the revels, and all paid me homage, chanting verses in my praise which made me blush, and wish they were more true. Meg and her children are staying here with me, to win relief from London heat, and it was pretty to see my tall god-daughter, Allie, attired as a wood-nymph, and the three younger children as elves. My nephew Dick is not here. He is now a man, and somewhat of a care to his parents as his father was before him. He chafeth against City life and business, and wanteth to go out and see the world. I tell my brother that he should sympathize, remembering his own youth, and my lord offereth to send him to his friend Sir Toby Mathew, now in Florence, who will gladly charge himself with him. Another proposal is that he go to India, entering the service of the Honourable East India Company, but Meg feareth to send her boy so far from her motherly care.

Preparations are hot afoot for joining in the war in Germany, which goeth more and more ill for our friends. But my lord seemeth not to expect aught will come of English intervention, if indeed any

be made. The time for it is past, he saith, and other than English hands will save the freedom of religion and political institutions in Europe. "If true, 'tis pity! Pity 'tis, 'tis true!"

XXVI. Written this Eleventh Day of June, in the Year 1625 A.D.

Summer cometh late this year, the roses being yet scarce out in any number, but again my birthday hath been celebrated with a revel in the garden, in which servants, tenants and neighbours joined. I am grateful to all my friends, but my heart is not tuned today to merriment of this fashion, and I am glad the company hath left us again at peace. I would fain cherish every moment that remaineth to me of my dear lord's company, for something telleth me that he purposeth to leave me soon. It is not that he is ill or infirm, but that he hasteth to complete whatever works are begun, starting nothing new, and oft seeketh to prepare me for a coming separation. Methinks the brethren of his Fraternity can shift off at will their "mortal coil," as he calleth it, or at least have foreknowledge of their appointed seasons.

My nephew Dick is in Italy with Sir Toby Mathew, who writeth favourable accounts of him. He will help him to a diplomatic career if his heart remain set against business.

XXVII. Written this Eleventh Day of June, in the Year 1626 A.D.

This is the last time that I will write in this dear book, for the blow hath fallen. My lord hath left me, and this day in particular have

I felt very desolate, though he hath so enriched my life for twelve happy years that I have in truth nought but cause for thankfulness, and indeed I oft still feel his near presence, though not in bodily form.

'Twas in February that it happened. My lord was on his way to see a great friend of his, and in a driving snow-storm descended from his carriage, himself to gather snow that he needed for some experiment, so taking a chill, which led to fever. My Lord Arundale detained him at his house, near Highgate, and sent for me and for the Venetian Physician, whom alone my dear lord would suffer to treat him. It was judged unwise to remove him, so a suite of rooms was assigned to us—the Signor, Edmund Thring, Master Rawley and myself—who remained in attendance till the end came in little more than a week. At the end of last year, my dear lord had made his will, so he had not to be troubled with business. That will did end significantly: "For my name and fame, I leave it to foreign countries, and to mine own, after some time have elapsed."

One afternoon, he asked all to leave the room save me, and gently told me that he would fain take farewell of me, while yet his mind was clear. "Dear heart," he said, "I would like to think that later thou wouldst reward poor Edmund Thring's long and faithful service, and become his sweet wife and companion. Couldst think of it?"

I answered him, "I cannot now think of aught but that I must lose thee, but thy words will not be forgotten."

"Thou will not lose me," he answered; "I shall be ever close to thee, knit by spiritual bonds far closer than those of flesh."

I feared to tire him, and would not question him, though I would fain have known if now at last I might not also enter the Order, that through its mysteries I might learn how to win consciousness of this spiritual nearness. But it seemed he read my unspoken thought, for he smiled with sudden sweetness, "Wait only, dear heart. All will be well with thee!"

I spake no more to him, for soon after he fell into a deep sleep, and the Venetian Physician would allow none of us more to remain in the chamber. After some hours, they came to tell me that he had gone, and I went in to gaze on the lifeless body, lying there so still. It looked so like a deep sleep, without the rigidity of death, that I doubted for a moment; but his face was deadly cold, and the Venetian Sage said, "He is no longer in that body, my child. But look round!" He put his hand on my arm as he spoke, and sudden I felt myself swept up in a rush of power and light, and there was my dear Lord smiling at me to one side, away from the bed! For some moments only I held the sight, and then it faded and I fell to the ground, overpowered by the force that I had felt. They bore me out, and I did not again look on the dead form, which was prepared for burial by the Signor and the secretaries alone, no other touching him.

I have since been oft conscious of his nearness, and I dream of him with great clearness. I have preferred to remain at St. Albans, help-

ing Master Rawley and Edmund Thring to carry out his directions for the disposal of his manuscripts. Some are strangely disposed, I may not write where, for it is his wish that none should find them who hath not deciphered the riddle for himself, and this book of mine might fall into curious hands despite my care.

Edmund Thring telleth me that to him also the master spoke of our possible union, leaving to him, he saith, the dear task of cherishing me in my loneliness. I am fain to consent, for he hath ever been my dear friend and comrade, and I trust the wisdom of the Master in planning for us both.

This book' is now at an end, its pages all used, as is fitting, for he gave it me and hath been the subject throughout of its writing. I shall lock it for the last time, and consign it to a safe place, where it will be in no danger of discovery in my lifetime. If, after that, it should be found and read, methinks no harm would ensue, for before that the truth should have been disclosed.

FINIS

Epilogue

There is a tradition, in certain circles, that Lord Bacon did not pass from his body in 1626, but merely used a not uncommon device among occultists, to win unobtrusively the seclusion that he needed for his further work. He may well have arranged, with those friends who surrounded him in illness, that its nature should be pronounced more fatal than in effect it was,

and that a trance, which could easily have been induced by the Venetian Sage, should be given out as death, deceiving even Lady Bacon, whose future happiness would be better served by the fiction. Then a coffin would have been suitably loaded and closed, for conveyance to St. Albans for a funeral ceremony that would arouse no suspicion, while he himself remained behind at Highgate, concealed by his host, to slip away quietly in due time to the continent, to some gathering of the Illuminati who awaited him; for the Rosicrucian Brotherhood was active at the time, sending forth anonymous literature in Latin from centres in Germany and the Low Countries.

However that may be, England is more concerned with the fact that in 1626, just after his reputed death, appeared thirty-two Latin elegies to his memory, written by the foremost poets and playwrights of the day, all mourning him as "The greatest poet of the English Choir of Muses," and moreover as "Chief favourite of the Tragic Muse, Melpomene," who thus bewails him in Latin:

Melpomene objurgans hoc nollet
ferre; deditque
Insuper ad tetricas talia dicta
deas:
Crudelis numquam vere prius At-
ropos; orbem
Totum habeas, Phoebum tu modo
redde meum.

Ben Jonson too, in his *Discoveries*, published about the same time, speaks openly of Lord Bacon as England's greatest poet, "He who hath filled up all numbers" and as "the mark and acme of our

language," using herein almost the identical words used in praise of Will Shakespeare in the Preface to the First Folio, published seven years after the death of the actor-manager, whose possession of any genius or erudition had frequently been derided by these very men in his lifetime, and who himself never laid claim to the plays, or even mentioned them in his will.

Is it conceivable that the most prominent poets and dramatists of that day, who had known Shakespeare and Spenser as well as Marlowe, would go out of their way to acclaim Lord Bacon, who was sufficiently distinguished in his prose, as greatest of England's poets, on the strength only of a few "curiously-rhymed Psalms," which were the only metrical works that had appeared under his name? In fact, would any Englishman hesitate, if asked who was England's greatest poet, to name the author of those immortal plays which are our chief literary heritage?

England was to go through troublous times within the next half century, so that men lost interest in literary problems, and a secret that was intended to be but lightly buried was stamped deep down by the march of circumstances, till it was almost forgotten that any mystery had ever existed. But always there remained some few who distrusted the Shakespearian Myth, and read unerringly the same master-mind behind plays and essays. At length, by the labours of Dr. Owen, Mrs. Gallup and their successors in England and America, the cipher was decoded, and those who cared might know the truth. But strangely few have cared!

Welsh Words and Druidic Tradition

BY D. JEFFREY WILLIAMS

SOME words of the ancient language of Wales embody the tradition and lore of the great Bards and Druids, and in their philosophic context these words have deep significance. It is much to be regretted that the meanings of possibly hundreds of Welsh words have been lost, and as to recovering them—even experts cannot help us.

When the beatitudes of the New Testament came to be translated into Welsh, the words "Blessed are they" were rendered: *Gwyn eu byd*. Literally these words mean "white is their world" or "theirs is the World of Light." We might paraphrase one of the beatitudes and say: "Theirs is the World of Light who are pure in heart."

The words *gwyn eu byd* derive from *gwynfyd*—the White World, or World of Light. In Druidic teaching that World was the second of the three great Realms of Being. The first Realm was *Ceugant*, the All-enclosing Infinitude; the second was *Gwynfyd*, the World of Light and Cosmic Ideation; and the third was *Abred* (said to mean the running of a course), which is the cycle of evolution in matter—from mineral to man.

With these three simple words we have plunged into a profound philosophy. The student of Theosophy is on familiar ground.

A Welsh word that seems to be the opposite of *Gwynfyd* is *adfyd*. This latter word is in common use today. Whereas *gwynfyd* refers to the realm of bliss, *adfyd* is the realm of sorrow, though ordinary usage narrows the meaning of *adfyd* to personal sorrow or affliction. *Adfyd* is made up of the prefix "ad" the equivalent of the prefix "re" in the English word "repeat"), and *fyd* (mutated form of *byd*), that is, world or realm. The word *adfyd* suggests a deeper and more philosophic meaning than that existence ordinarily given to it, namely that the repeating of our existence in this world is sorrow. In that sense it is related to Hindu and Buddhist teaching as to the meaning of sorrow.

There is an epigram, seemingly Druidic in origin, which says: *Nid Gwynfyd ond yr hwn nis gellir adfyd ynddo*. Literally, it means that the realm of bliss completely transcends the realm of the condition of sorrow. It also means that attainment of "Gwynfyd" is the end of the process of rebirths.

The term "Abred" (above mentioned) refers to the whole journey of evolution in matter. The late Bodfan Anwyl's Welsh-English dictionary refers to its traditional meaning of the "coming and going of the soul through the state of evil"

(matter) in its "progress towards perfection and bliss." It must not be taken to mean that Bodfan Anwyl approved of the teaching of rebirth and the attainment of perfection as it is understood in Theosophy, but the meaning which he gives is all the more interesting in that he regards it as almost legendary. A phrase that may be heard even today is *treigl yr Abred*—to go round in a circle in the world of matter or material evolution, with its lowest point in *Annwn* (the mineral world) and its highest in *Dyndeb* (humanity).

The word *dim* (nothing) seems to have significance in such a terse philosophical statement as: *Nid Duw ond dim; nid dim ond Duw*. Translated, the phrase runs: "God is no-thing; that which is no-thing is God." In Hinduism, I believe, God is regarded as beyond and yet within each particular thing, and that meaning might perhaps be given to this phrase. On the other hand, *dim*, according to Bodfan Anwyl, means all or everything, as well as nothing, and the original

meaning was that of the "all." The phrase now takes on the meaning that God is the Totality or All.

Many Welsh words have the important root *gwydd*. Examples are: *gwyddoniaeth*, science; *egwyddor*, principle; *egwyddori*, to instruct or initiate; *gwyddfod*, presence, in the sense of the divine presence; *tra-gwyddol*, eternal; *digwyddol*, occurrence (or happening) in time. There is an obvious contrast between the last two words: *tra-gwydd-ol*, transcending all knowledge, and *di-gwydd-ol*, falling within our knowledge. The word *gwydd* means wood, trees or knowledge. Observe that the Druids are called *Derwydd* in Welsh, and this at once suggests some connection with the oak and with knowledge and wisdom.

In view of some statements in Theosophical books that wheat and bees were brought to the Earth from Venus, it is remarkable to find that the root in the Welsh words for wheat, bees, and Venus is the same:

Venus	—	Gwener (<i>Gwen-er</i>)
Wheat	—	Gwenith (<i>Gwen-ith</i>)
Bees	—	Gwenyn (<i>Gwen-yn</i>)

"PREHISTORIC" IMMIGRANTS

Wheat, bees and ants were brought from Venus by the Lords of the Flame.—A.B. and C.W.L.

Dangers of Psychoanalysis

QUESTION: *Is Psychoanalysis helpful or dangerous?*

ANSWER: Psychoanalysis has two effects, good and evil. Its basis is the releasing of forces dammed up in the "unconscious." This is a vague term, but it covers the activities of (1) the etheric brain, (2) the physical elemental, (3) the astral elemental, (4) the mental elemental, (5) the vibrational potentialities of the "permanent atom" of the individual.

Many people suffer from ailments, mostly nervous and mental, but sometimes producing physical pain, which are due to a damming up of the forces of the various elementals. Analysis often releases the dam, with a beneficial result on health and ease of mind. It is not unlike lancing a boil, and so releasing the infectious material which has caused the inflammation. This analysis consists of analysing the dreams—night dreams or day dreams—of the subject, in order to find out what oppression or "boil" is being masked by the dream. So far psychoanalysis is beneficial.

But there are cases when it has been distinctly detrimental, because it seems to produce reversion to unhealthy states of mind already held in control by the subject. Cases have been known where psychoanalysis has produced a breakdown in the moral nature of the

subject, and in some cases this has led to suicide.

I think the reason for this is probably that the analysis has gone too far. It has gone too deep, even to the extent of awakening memories in the permanent atom. When we are born, we have a mixed record of good and evil; and of the evil, we have done many things the memory of which, it is better for us, should be veiled and not obtruded on our waking consciousness.

Let us take the case of one who committed suicide in the last life. Fortunately, when he is born, there is a veil over this disastrous episode, with all the depression and misery that preceded the suicide. If in the psychoanalysis, these past memories, imprinted on the permanent atom, are released and brought to the normal waking consciousness, as can be done in the analysis, the result is a tide of force too great for the individual, and he is swept off his feet, to do the old act once again. So similarly with other memories of disasters in our attempt to triumph over evil. The Lords of Karma draw a veil over these memories in the new incarnation. But the memories are there, in the permanent atom. It is best to let those fierce sleeping dogs lie asleep. Awaken them, then disaster follows.

The danger in psychoanalysis is that not only are the memories of

the various elementals tapped, but the memories which ought *not* to be tapped are also brought into operation.

Psychoanalysis should, I think, be limited to those who have, first, the medical knowledge as to physiology of the medical schools, and then the specialized knowledge of the psychiatrists. With this foundation, he who desires to practise as a psychoanalyst has a foundation of knowledge which puts him on his guard as he launches out on to the unknown. For it is a very uncharted sea which is vaguely termed "psychoanalysis."—C.J.

THEOSOPHY CHANGES

QUESTION: *Is Theosophy eternal or does it change?*

ANSWER: Theosophy must change as to its forms, though, of course, it can never change as to its eternal life. We must not imagine that any of our well known classics represent more than an aspect of life and truth, and sometimes it is a personalized aspect. We must be fluidic, dynamic, and not stagnant in any way in our convictions. Above all, we must have, each one of us, our own Theosophy, which does not depend upon books, though it may have been immensely helped by books—a Theosophy which does not depend upon persons, though it may have been immensely helped by persons. We must have our own conceptions of life, our own understanding of Theosophy, however different it may be perhaps from the classic understanding as given in earlier days.—G.S.A.

MEMORY AND INTUITION

QUESTION: *What is the difference between memory and intuition?*

ANSWER: Memory is the reproduction or re-enforcement by attention, of images and vibrations already present in the mental body.

Intuition is the illumination of such images, or of the whole or part of the personal consciousness, by the light of the spirit. Intuition leads to the creation of a new synthesis or to the attainment of a deeper understanding.

Intuition or "inner teaching" may be of two kinds. Consider a beam of light entering a room. It falls on this or that object and reveals sometimes one thing and sometimes another. So the light of the spirit illumines our consciousness and reveals one thing to one person and another thing to someone else. That which is revealed in this case has always a relation to life.

There is also a form of intuition or illumination which occurs when our consciousness makes contact with the archetypal world. Sometimes when we have been studying a subject, we find ourselves confronted with a problem which we cannot solve. Then in meditation or in sleep the answer is obtained. In this case we have a "mental intuition" and the accumulation of facts in the memory probably forms a necessary preliminary before we can enter that part of the Divine Mind where lies the truth concerning our problem.

The experience of either of these types of intuition is accompanied by a sensation of delight, and by a wider comprehension of truth and life.—E.W.P.

THE EGO KNOWS GOD

QUESTION: *I have for a long time been interested in Theosophy, but am still repelled by Madame Blavatsky's repudiation of all belief in God. This makes it, to my thinking, quite impossible for a professing Christian to be a Theosophist.*

ANSWER: Are you quite sure that Madame Blavatsky denied God? I append two quotations from *Isis Unveiled* which make it quite clear that all she denied was the God which man has created in his own image. She writes: "Our human reason, the emanation of our finite mind, is certainly incapable of comprehending a divine intelligence, an endless and infinite entity; and, according to strict logic, that which transcends our understanding and would remain thoroughly incomprehensible to our senses cannot exist for us; hence, it does *not* exist. So far finite reason agrees with science, and says, 'There is no God.' But, on the other hand, our *Ego*, that which lives and thinks and feels independently of us in our mortal casket, does more than believe. It *knows* that there exists a God in nature, for the sole and invincible Artificer of All lives in us as we live in Him." (*Isis Unveiled*, I, 36).

And again: "Our modern science acknowledges a Supreme Power, an invisible Principle, but denies a Supreme Being, or Personal God. Logically, the difference between the two might be questioned; for in this case *the Power and the Being are identical.*" (*Isis Unveiled*, I, 16)—From *The Christian Theosophist*.

KARMA IN THE ANIMAL KINGDOM

QUESTION: *When animals—both domestic and wild—are born ailing or deformed, is this the result of the karma of the group soul?*

ANSWER: Animals cannot be said to deliberately make or invite karmic consequences in the way that reincarnating, self-conscious human beings can; they cannot "conquer Nature by obedience to her laws" in the manner of a wise man. Animals are, generally speaking and as far as the power of consciousness goes, in a position equivalent to that of the human embryo. Without the power implied in the possession of self-consciousness, the self-initiated upsetting of Nature's balances seems impossible.

Animals are under the dominion of law, like every other entity in the universe. Health and disease are cause and effect in operation. If a healthy animal licks another that is tuberculous, it may contract the disease. Animals also suffer from "accidents." From the evolutionary point of view, compensation accrues to the group souls through the stimulation received from a variety of calamitous experiences, and these result in the acquisition of many fine qualities such as endurance, courage, etc.

Congenital defects may be said to be due to hereditary factors. The animal group soul, which is on the mental plane, does not make karma of the kind referred to in the above question. Our knowledge of the subhuman kingdoms is very fragmentary, as Dr. Besant has emphasized in *A Study in Consciousness*.—M.A.A.

Angus Oge

There is still in Ireland a cult of Angus Oge, God of Youth, Love, Beauty, Music. He is the special deity and friend of beautiful youths and maidens. The Dagda, God of Wisdom and Head of the Irish Pantheon, is his father, and his palace is supposed to be at New Grange on the river Boyne, named after Boanna, his mother.

“JOHNEEN,” I said severely, “you were staring about you at Mass. If ever I have to speak to you about it again I shall put you off the Altar for good and all. What were you looking at? Your mother wasn’t there. Are three old women so interesting you must forget you are a server at Holy Mass? I’m ashamed of you.”

Johneen MacGarvey was red of face and uneasy at my rebuke; he shifted from one foot to the other. He looked at me with big grey appealing eyes. “Ah! don’t put me off, Father,” he pleaded.

“Well, and you deserve it,” I replied, “but you haven’t told me what you kept glancing round to see.”

“Well, Father,” Johneen muttered. “It’s the big boy and his dog that does be comin’ in when I ring for the ‘Sir Come’ (Sursum Corda) and does be distractin’ me.”

“Rubbish,” I said, “there was no boy nor dog, only three old women.”

Johneen looked at me rather banteringly, I thought.

“Sure there was a boy *an’* a dog, *an’* he’s there every day. I see him Sunda’ when I’m not serving. Ask ould Miss Sullivan, she’ll tell ye too!”

I was taken back, for I could see Johneen was telling the truth. I supposed I was not so quick to notice details as formerly, but I must find out who the boy was. For I would not allow dogs into chapel. Johneen said he didn’t know the lad. “He’s about seventeen or eighteen, *an’* the dog’s a hound,” was all I could get out of him. So I was pleased to see Miss Sullivan, a most pious spinster of what people called uncertain age—meaning certainly aged.

“I want ye to say Mass for a soul in Purgatory, Father Donovan,” Miss Sullivan said.

“Certainly, Margaret Mary,” I replied. “What’s the name?”

“Well then, Father, indeed I don’t know that,” she responded, “but he comes to Mass every day, himself and a dog.”

“Sure the dog can’t be in Purgatory, it’s some human being. Johneen MacGarvey says he sees him come in at the Canon.”

“Ah! but he comes out o’ nothing, just shines out like. He’s a lovely lad, but always stays down at the door.”

I refused Miss Sullivan’s Mass offering till I inquired more into the matter. Then I myself saw the boy. It was a most awful day of snow. Only Johneen, who lives

beside the chapel (of which his mother was keeper) and I myself, who had but twenty yards to come, were there.

At the sound of the bell I knew instinctively Johneen was only half attending to his business, and I looked quickly down the gloomy little church. Sure enough a lad I could but dimly see, and a dog, a magnificent wolf-hound—not the greyhound I had imagined—were at the door. I resolutely put them out of my mind, though relieved to find them mortal after all, and completed the august Act in which I was engaged.

As I left the chapel I found the snowing was over. The clear white glory of a glittering world under the winter sun was all about me.

I started to go back to my chair by a roaring fire, when suddenly the lad seemed to come out of the sunlight and the snow, so unexpectedly did he stand before me.

"So won't you say a Mass for me, Father?" he asked.

"Young man," I said, "speak not lightly of holy things. Poor old Miss Sullivan thought you were a spirit."

"Why yes, Father," the lad said. "I could read her pity for me and

I love her for it. She was quite right. I come to your church where my temple once stood, and I am indeed a spirit, though I have never died or been what you call alive."

I looked at him in utter wonder. He was standing on the snow, but it did not sink beneath the light touch of his feet. His beauty was more than that of any youth of flesh and blood, and I felt a reverence that made me say: "Doubtless, Sir, you are one of God's holy angels. Pray for a poor sinful priest."

"I am Angus Oge. I am what people call a God," the youth answered me. "Have no fear. I worship Christ the King. I should be glad if you would say that Mass, because I always accept love if it is offered to me. The poor woman felt love for someone she thought needed help, and your service is Love embodied in time and space, and of the things the King of the Elements has given for the joy and nourishment of men. I bless you, Sir." He lifted his hands. "Now I and Scullaun, my hound, bid you good-bye."

"I will say your Mass, Margaret Mary, though I think we need it more ourselves," I told Miss Sullivan that evening.

F. H. ALDHOUSE

TRANSMUTATION

All is well where the Occult Hierarchy, grown from amongst our own flesh and blood made glorious, is behind the warring wills of men, and is shaping even evil to purposes of good.—A.B.

Notes and Comments

LORD BUDDHA'S BIRTHDAY

UNDERNEATH a fine profile sculpture of the Lord Buddha, *World Youth* says :

The Buddha's birthday was observed in many lands. In New York it was observed by a gathering at which a Chinese and a Japanese, an Arab and a Jew spoke. Basanta Koomar Roy, biographer of Tagore and organizer of the meeting, distributed copies of the poem from which the following is quoted :

TO BUDDHA ON HIS BIRTHDAY

BY RABINDRANATH TAGORE

Man's heart is in anguish with the fever
of unrest,
With the poison of self-seeking,
With a thirst that knows no end.
Countries, far and wide, flaunt on their
foreheads
The blood-red mark of hatred.
Touch them with thy right hand,
Make them one in spirit,
Bring harmony into their life,
Bring rhythm of beauty.

O serene, O free, thou soul of infinite
sanctity,
Cleanse this earth of her stains, O
merciful.

MAGNETIC CONDITIONS AT ADYAR

Replying to a correspondent, who complained as to the "inconclusiveness of appearances" at headquarters, Colonel Olcott wrote :

" I do not understand our sceptic to mean that, at our headquarters, we have mechanical appliances or magic lanterns, by aid of which we perform phenomena. This would be too absurd, because these have occurred, not only in all parts of our present two bungalows, and in the open air all round, but at the Khandalla station of the Ghats, where we were only stopping for a day ; at Simla, Benares, Ceylon, etc., where we were living in other people's houses—to say nothing of Europe and America ; and we certainly could not drag our machinery and apparatus about with us. I suppose him rather, being a spiritualist, to mean that, residing long at the headquarters, we have impregnated the place with the subtle fluid that favours phenomena, and that he should look upon any phenomenal appearances there as merely mediumistic displays. Now, though no medium, so far as I know, has ever, by any length of residence at any place, succeeded in producing phenomena of the same kind, still his idea is not so very far from the truth.

" Phenomena do occur far more readily at our headquarters than anywhere else, and it is because the place has been impregnated, though not by us, with a subtle fluid.

" A man who saw one of the Brothers at the headquarters, but failed to see one elsewhere, might as well deny their existence, as deny the telephone after getting a message in the office, because he

failed to obtain one at a place to which no wires were laid down.

"The Brothers mainly appear where we are, simply because *there* they have the necessary conditions. Our houses, wherever we make a headquarters, are certainly prepared, not with machinery, but with a special magnetism. The first thing the Brothers do when we take up a new residence is to prepare it thus, and we never take a new house without their approval; they examine all we think of taking, and pick out the one most favourable. Sometimes they send every one of us out of the house, if they desire to specially magnetize the place."—*Hints on Esoteric Theosophy*, pp. 134-5.

FINANCE AND FREEDOM

From "Liberator": The appeal of the Watch-Tower Notes in the May THEOSOPHIST for the guarding of individuality is excellent reading; Douglas is the one economist who preaches that admirable gospel, and has preached it steadily for well nigh twenty years now. Too many think that "Social Credit" is merely a monetary revolution; it is a philosophy of life which places the individual where Christ placed him, makes him the supremely important matter, and all institutions made (like the Sabbath) for his service, by no means for his enslavement. We talk and talk and talk again of democracy; where does it exist? Has it ever existed yet? You know it has not, nor will till the people wake to their spoliation and scourge the money-changers (or merely laugh them)

out of the Temple. All this *world* talk that is so common now is merely dust in the eyes; it takes free citizens to make a free nation, and free *nations* to make a free *world*. Not one nation in all the world contains free citizens, and till the power of international finance is utterly broken and our monetary system—that is our distributory system—made to fit physical facts, all the federations and alliances and "getting together" of nations will not set men free.

SPIRITUALISM

Mr. Geoffrey Hodson writes: The chief purpose for which the modern spiritualist movement was brought into existence by the Masters was to challenge the scientific materialism of the nineteenth century. The phenomena of spiritualism constitute primarily a subject to be investigated scientifically, and secondarily a gateway from materialism to philosophy. For very few people, however, does the movement serve in this dual capacity. Millions of spiritualists refuse to use it either as a subject for research or as a way to comprehension of the profound truths of esoteric philosophy and religion. Apparently they prefer to remain in the gateway, interested only in the recurrent phenomena which may be thought of as the gateposts and the gate.

It would also appear that a great evil has crept in. I refer to commercialization, because of which the whole science has so deteriorated as to become in the main intellectually negligible. Two particular

dangers beset every professional medium. One is the appeal to vanity—the desire to be looked up to; and the other is desire for financial gain. Either of these is sufficient to reduce greatly the quality, the accuracy and the range of spiritual perception. To the great quest of spiritual vision, wisdom and power, the Spiritualist Movement and all spiritualists by their very name originally were called. Many splendid workers have loyally abided by the original ideals. The great majority, one fears, have not entirely succeeded in doing so.

What of those who approach mediums and attend spiritualistic seances and services? For the most part their motives are perfectly natural and good—the desire for knowledge of the hereafter and for contact with their beloved dead. A great service is being rendered to tens of thousands of people in the gratification of these two desires, and for this the world owes a debt of gratitude to the Spiritualist Movement. Its wonderful message of the immortality of the soul of man has the power to render the greatest possible service to the whole of Western humanity. But certain basic changes in spiritualist practice would seem to be necessary before this can be achieved.

Man needs to be taught how to control the powers of his own mind, emotion and body, not how to submit them to the control of another. He needs to be shown the way to his own interior light, to discover the Divine Truth which lies within the inner heart of every human being; he should not be encouraged constantly to depend upon

others, even though invisible, for the guidance he needs. The Spiritualist Movement needs greatly to be spiritualized; and its leaders and workers throughout the world need to catch a glimpse both of the supreme spiritual value of the truth they have discovered and the responsibility laid upon them for its delivery to the world unsoiled by commercialization and untainted by unhealthy and not to say dangerous psychic practices.

A REINCARNATION PLAY

For their second production, at the Cambridge Theatre, London, the Sunday Theatre chose a play "Suomi" by Elizabeth Goudge, author of "The Middle Window," a novel with a reincarnation theme. The play deals with Finland's struggle for independence, and her fight against first the Russian autocracy, and later the menace of Bolshevism. Suomi, the central character, represents Finland, and her two sons, Olof and Kyosti, have their prototypes in the Kalevala (Finnish national epic) as Lemminkainen and Kullervo. The story illustrates the reincarnation of two of the characters within a generation; it also makes a vivid appeal for the abolition of war and all use of force.

At the conclusion of the performance, Miss Haysac, founder of the Sunday Theatre, in an urgent plea for fine plays, deplored the fact that dramatists had for so long been forced to consider the commercial aspect and concentrate on themes and characters with a large box-office appeal. She hoped they

would now be encouraged to write and submit to the Sunday Theatre plays to inspire and illuminate, plays throwing new light on the great human problems of the day.

The Sunday Theatre numbers among its patrons and acting members many of the foremost artists on the English stage, including Dame Marie Tempest, Dame Sybil Thorndike, Sir Cedric Hardwicke, etc. A first class professional production is assured for all suitable plays. Inquiries should be sent to Miss May Haysac, 39 Fursecroft, Bryanston Square, London, W.1. —F.K.P.

FRANCIS BACON

From a correspondent: O, of course there will be scoffers at the Bacon "theory" till the day that documents are found *proving* (to the lower mind) the marriage of the Queen, and the birth of the child; since these documents were destroyed that day will not come, so it will be several generations yet before the kind of proof that *can* be offered will be accepted by the general. I suppose the Shakespeare supporters expect just such "proof" to turn up—some manager's agreement, or the like, "proving beyond a doubt" that Shakespeare was the writer, etc., and disposing for ever of the "absurd Bacon theory." Have you read Ince's *England's High Chancellor*? It is an extraordinary performance for one not a student of Theosophy; Ince must be very intuitional, or very impressible. He makes great use of the Sonnets, and the early love for "the faithless Marguerite"

. . . I like the Helen Veale tale greatly; it does not pall on one as it goes on, but maintains its values.

PHILOSOPHY IN PLAYING-CARDS

Lord Desborough, in a letter to the *London Times* (3-3-1938) derives playing-cards from Egypt, where they appear to have had cosmic values. He says:

In the *History and Origin of Playing-Cards*, by Zovello, it is stated that Dr. Jacques Gringoneur revised playing-cards and brought them to the Court to beguile the more lucid moments of Charles VI.

These cards were introduced from Egypt, where they had been in use for many centuries. The 52 cards stood for the 52 weeks of the year, with one card over, the present "Joker," to represent the 365th day. The four suits represented the four elements, Earth, Air, Fire, Water. The Club was originally the Egyptian five-pointed star or pentacle, which represented Earth; Air was represented by a spear-head, now a Diamond; the Spade stood for Fire, being the implement with which the sacred fires of the temples were fed; the Heart was the Egyptian chalice, which represented Water.

The Knave, Queen, and King were Horus, Isis, and Osiris. Horus, the son, represented the four months associated with the rising of the Nile, and the Knave of Clubs and the Knave of Diamonds can be seen holding a measuring-rod. The Knave of Spades holds an hour-glass, as Horus was connected with the measurement of

time. Isis, the Queen, was the goddess of the spring months, and is represented with a flower. Osiris, the King, presided over the harvest months, the third division of the year. The Court cards have two heads, one for Day and one for Night.

After the secrets of the Calendar, so carefully guarded by the priests, had become more commonly known, the Egyptians, or Gypsies, who were scattered over the world as far as India, used the cards for fortune-telling, as indeed they do

now, and the Egyptian playing-cards were adopted and altered by most of the nations of the world.

Lord Desborough quotes from the *History and Origin of Playing-Cards* the following passage :

"The oldest pack now known to be in existence is a pack of circular cards of the Kingdom of Visnupar, India, and this pack dates back to the time of the Malla Kings, in the heyday of their glory, about A.D. 900. This pack is divided into ten suits, named after the ten incarnations of the god Vishnu."

FOOTNOTES TO "ATOMIC EVOLUTION"

From page 486

¹ *The March of Science*, p. 2.

² *Ibid.*, p. 117.

³ *Occult Chemistry*. The scientific mind would have welcomed some description of these.

⁴ Incidentally, touching his charming way out of this dimensional difficulty, Mr. Gardner's physical spirals, when robbed of one dimension, project very nicely into

transverse astral vibrations; and these, when likewise robbed of one dimension, project into lower-mental unidirectional impulses.

⁵ See "The Cosmic Planes," by C. Jinajadasa in *THE THEOSOPHIST* Oct. 1926, p. 39 *et seq.*, from which this diagram, though with additions, is taken.

⁶ *Talks on the Path of Occultism*, p. 850.

Adyar Publications

A NEW book! The T.P.H. Adyar is shortly publishing *The New Humanity of Intuition*, which represents Mr. Jinarajadasa's conception of the type of men and women of the future who will lead the world to a nobler destiny. The author develops the idea of the Logos at work directing through his agents the development of civilization. In "Science and the Divine Mind" he pictures science marching towards spiritual conceptions. There are interesting chapters on the new education of children and on Freemasonry.

Order your *SECRET DOCTRINE* now! Vol. 5 is off the press—the old Volume III. Vol. 6 is in the hands of the printer—it contains complete Index and new Glossary. Owing to the magnitude of the undertaking the publisher found it impossible to deliver *The Secret Doctrine* in August, as originally announced. The whole set of six volumes will, however, be ready for despatch at the end of September.

Bishop Leadbeater's highly illustrated book, *The Chakras*, is being republished in a new and cheaper edition at ten shillings. In the whole world of literature there is no book like this, picturing in words and colour the different force centres in the human body as they appear to the opened psychic vision. The author describes their functions and the powers which result from their awakening. This book was the first attempt to reproduce the colours of the Chakras as they are actually seen by the clairvoyant. The new issue is much more handy than the original.

The Masters and the Path—this cheaper edition (published at 6sh.6d.), gives the full text of the larger volume. It is a rare and original book, testifying to the existence of the Masters and Their work, defining the steps which the aspirant must

take to reach Them, giving the Rituals of the Great Initiations, and acquainting us with the higher reaches of the Hierarchy.

The distribution of the President's book *Kundalini*, is being stimulated by his lectures on Symbolic Yoga. Like his 1938 studies, this book embodies the results of personal observation; it describes in musical and graphic language the movements of Kundalini in the universe and in the individual, and leading in the individual, if it is rightly used, to spiritual illumination. This is a delightful book to read, type and binding being equally artistic. Price 2sh.10d.

An anthology is a collection of beautiful passages of literature, literally a gathering of flowers. That is precisely what *The Eternal Wisdom* is—A *Theosophical Treasury* of select quotations. These are culled from the works of the best instructed exponents of the Secret Doctrine. There are one thousand quotations on no fewer than 350 subjects. The book is invaluable to the individual Theosophist, and lecturers positively cannot do without it.

Have you entered your order for the *1939 Year Book Supplement*? Publication date, November 1st. Price 2sh.2d.—Indian price, Re.1-4, American, \$0.55.

The T. P. H. has reprinted *The Doctrine of the Heart*, one of the rarest of the world's devotional classics, ranking with *The Little Flowers*, *The Imitation of Christ*, even the *Gita* and *The Voice of the Silence*. It shows the way of the Bhakti written by Bhaktas, with an introduction by Dr. Besant—a priceless jewel of literature on the Occult Life and the way of attainment through the service of the Holy Ones. Price: cloth As.14 post-ed; 1s.4d.; \$0.40.

THE THEOSOPHICAL PUBLISHING HOUSE, ADYAR

Who's Who In This Issue

The following appear in this issue who are not officially connected with the staff of THE THEOSOPHIST.

Dewan Bahadur Raja Dharma Pravina K. S. CHANDRASEKHARA IYER : Member of the General Council and President of the Karnataka Federation, centred at Bangalore, two hundred miles west of Madras. Joined The Theosophical Society in 1891, has been friend and colleague of successive Presidents. Retired Chief Judge, Mysore High Court.

C. JINARAJADASA, M.A., expresses with singular felicity the Art aspect of Theosophy. Has been for many years in the front rank of Theosophical lectures, and prolific author. Spends much time in the Southern Hemisphere—Australia and South America. Has been Vice-President of The Theosophical Society.

Marcella KUECHLE is eighteen years of age, lives at Columbus, Ohio, U.S.A. She took her "Hymn to Immortality," her first effort in verse, to her English teacher at the Lutheran Capitad University in Columbus, and the teacher marked it "excellent." Then she quietly laid it on her father's desk. Not that that affects its value for THE THEOSOPHIST, but it really does show both wisdom and promise.

Josephine RANSOM is editing the Adyar Edition of *The Secret Doctrine* 1938. Is an authority on Theosophy and the history of The Society. Has been General Secretary of three National Societies and has lectured in all five continents.

D. M. WILSON, B.Sc., graduated in engineering science at Glasgow University; writes and

lectures in Theosophy in the Scottish Section and is a member of the Theosophical Research Centre, London. Lives in Ayrshire.

Kewal MOTWANI, Ph.D., sociologist and exponent of the Manu's social system, has lectured to large audiences in American Universities on the culture of India.

E. Lester SMITH, D.Sc. (Lond.), F.I.C. : Engaged in research on extraction and synthesis of vitamins, and working to perfect methods not dependent on the use of animals. Still in the early thirties, has already published a mass of research papers in physics and biochemistry.

Keith PERCY : Retired schoolmaster, Rawalpindi, who is devoting much of his time to the study of occultism. He is not a member of The Theosophical Society, but has read practically everything written and published by H. P. Blavatsky, Annie Besant, Franz Hartmann, and C. W. Leadbeater "and other Theosophical worthies of the past."

Helen F. R. VEALE, educationist and student of occultism, is head of the National Girls' School, Madras.

D. Jeffrey WILLIAMS is International Director of the Theosophical Order of Service and works to apply Theosophy to the betterment of social conditions everywhere. See his article in *The Theosophical World* for August.

Rev. F. H. ALDHOUSE, M.A., is rector of Oldtown, Co. Dublin, writer of Theosophical tales and verse, and member of several learned societies.

COMING FEATURES IN THE THEOSOPHIST

TECHNOCRACY—A SCIENTIFIC MANIFESTO. F. Milton Willis.
SCIENCE AND THE SECRET DOCTRINE. E. W. Preston.
SPIRITUAL INTEGRATION. Clara M. Codd.

JUVENILE DELINQUENCY. Kewal Motwani.
ACTORS FOR THE NEW AGE. F. Kay Poulton.
AN ASTROLOGER'S VIEW OF NATIONAL PROBLEMS. Esmé Swainson.
THE CALL DIVINE. Hirendra Nath Datta.

OUTSTANDING ARTICLES IN RECENT ISSUES

JULY

WHO ARE THE SCOTS? A. G. Pape.
SCOTTISH NATIONALISM. A. L. Henry.
IONA, AND THE SCOTTISH KINGS. Isabelle M. Pagan.
THE MYSTIC ATMOSPHERE OF SCOTLAND. Bessie A. Forbes.
A STRONGHOLD OF THEOSOPHY. Christopher Gale.
OCCULTISM IN SIR WALTER SCOTT. Annie Macdonald Clark.
HIGHLAND SECOND SIGHT. G. Nelson Stewart.
BROTHERHOOD AS TAUGHT BY ROBERT BURNS. W. D. Fisher.
THE CLARSACH. Christian Murray Fisher.

AUGUST

BRITAIN'S WARS AND WEAKNESSES. George S. Arundale.
THE INNER GOVERNMENT AT WORK; SHAPING NATIONAL DESTINIES. J. L. Davidge.
THE NEW RACE IN SOUTH AMERICA. C. Jinarajadasa.
THE PROBLEM OF POPULATION. E. W. Preston.
DOES THE GITA JUSTIFY WAR? Lester Smith.
THEOSOPHY AND JOURNALISM. S. L. Bensusan.
A SIMPLE APPROACH TO "THE SECRET DOCTRINE." Josephine Ransom.
WHENCE THE INTUITION? E. L. Gardner.
CAUSAL FACTORS IN CRIME. Kewal Motwani.

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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EDITED BY
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VOL. LIX

PART II. April to September 1938

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS, INDIA
1938

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