

M. LANE

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

January 1938

Vol. LIX, No. 4



ADVANCE AUSTRALIA!

GEORGE S. ARUNDALE

THE SPIRIT OF YOUTH

OUR ATTITUDE TO THE YOUNG-
ER GENERATION

YOUTH TURNS HOMEWARD

YOUTH AND THE NEW WORLD

YOUTH AND LEADERSHIP

"THE FUTURE IS WITH THE
YOUNG"

THE NEW TYPE OF CHILD
REGENERATING THE WORLD
CHERISH THE YOUNG!

FORERUNNERS OF THE NEW AGE: MASARYK

JOSEF SKUTA

THE GIFTS OF THE NATIONS

FRANCIS BRUNEL

THEOSOPHY AND THE COMMON- WEAL

HUGH R. GILLESPIE

THE DOCTOR AND THE PATIENT

A GROUP OF PHYSICIANS

THE PRESIDENTIAL ADDRESS

A NEW CYCLE OF ENTERPRISE

GEORGE S. ARUNDALE

HERO WORSHIP

Look around you for some one who is greater than yourself, who, to some extent, embodies that which you fain would be. Hero worship is uplifting and inspiring ; it purifies the heart, ennobles the character, and stimulates the energy. Serve your Hero in every way you can, and pay him that truest flattery which is imitation. Joyfully will he help you to find one greater than himself, and your practice with him will increase your capacity for Service. Work well done with the lower is the passport to higher Service, and each rising presages the one beyond. Happy are they who have found their Master and their work. Happy are they also who are still seeking, for they who seek shall find.

ANNIE BESANT

THE THEOSOPHIST

(With which is incorporated LUCIFER)

A MAGAZINE 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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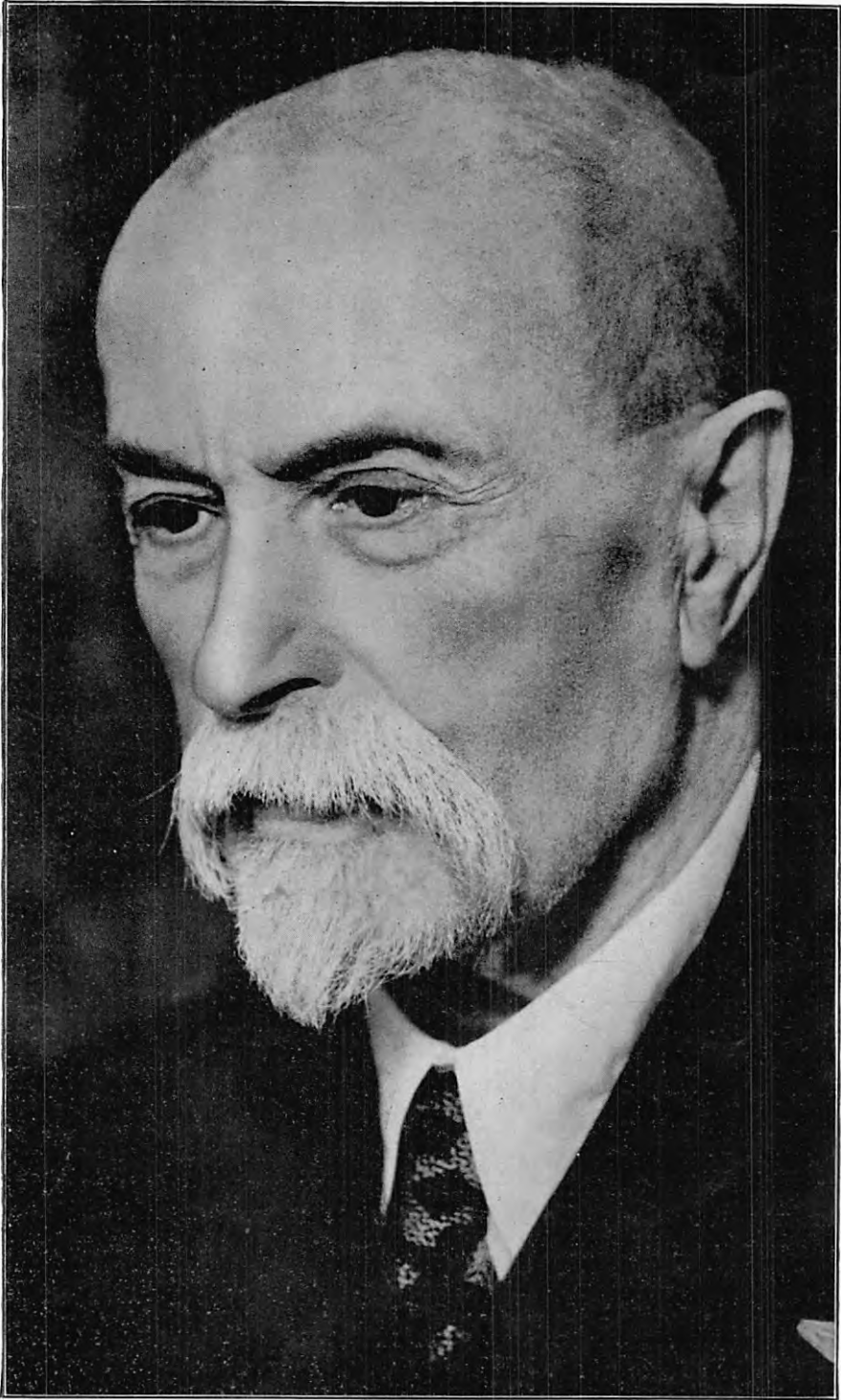
THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

“GIVE YOUR YOUTH!”

Older Theosophists have their leadership to give, a leadership no less precious than any which youth can offer. They can give a leadership all their own, no less vital to the world than the leadership of youth. And, be it remembered, it is very true indeed, as in the case of Rudyard Kipling's strong men, that when two enthusiastic and devoted Theosophists meet there is neither youth nor age nor length of membership, nor of service in the cause of Theosophy and The Theosophical Society, but only an intense eagerness to serve the one cause and to be true to the one Great Brotherhood. All apparent differences of age and of service disappear in selfless devotion to the common work, and each is happy to do his best where he is and as he is, happy that some can give their youth, happy that others can give their age.

Give your Youth, young Theosophists, today. So shall you learn how to give your age tomorrow.

GEORGE S. ARUNDALE



T. G. Masaryk : President-Liberator



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.]

Ave, Homo!

THE Spirit of Greatness seems again the urgent need of the world. Is it the Greatness of might, of a hard, cold ruthlessness, that we need, a Greatness imperial in pride, even though the pride be pride in country and not in self? Might has its Greatness no doubt. Or do we need the greater and the only real Greatness, that of Justice, of Rectitude, of the sense of Universal Brotherhood? Are there two ruthlessnesses—a ruthlessness in an inexorableness of noble purpose, and a ruthlessness of insatiable desire for power at all costs?

In the individual real Greatness expresses itself in nobility, in courage and graciousness, in protective

strength, and is to be found in those rare souls who build for brotherhood, for the smaller brotherhood of nation, race and faith, for the larger brotherhood of the world and of free seekers after truth. If, in the near future, there is to be a brotherhood of peoples and of nations, if such a brotherhood exists even now in some degree, it is partly because of such great persons, of all those who are the master-builders of their time.

And as we look round upon the world of the twentieth century, upon this new world being fashioned in the burning of the old, is it not clear that it is a world of Greatness in the midst of which we live, a world inclined to brotherhood, a

world inclined to the spirit of a family not less for nations than for individuals, a world all the more inclined to comradeship by the very fact of its passage not so long ago through the terrible disruption of war? Is not the world once again inclined to Majesty, perhaps to more than one Majesty, not to a Majesty of force, but to a Majesty of Goodwill? Witnesses to such inclination are the British Empire itself, the United States of America, the tendency to congregation in southern America, and more strikingly still the comparatively recent adumbration of a United Nations of Europe. And the League of Nations carries the as yet unready world at least a stage further—to a brotherhood of peoples co-extensive with the very world itself.

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Greatness in Action

Is not the stage of today set for the coming of a Man of Greatness? Does not the whole world cry out for a man of noble power, of vision, of immense magnetic vitality, mysterious yet dramatic in his ways, a man so far away from the crowd as to be utterly unanalysable and yet so near to the crowd as to be utterly lovable, unmoved both by defeat and by triumph, a man of steel in determination towards a goal, an emotion-arousing man and a will-arousing man, a man to whom none can be indifferent—whom many perhaps may hate, but more of a surety will adore; a man from the future who is relentless with the future's message.

Such a man is the need of every land. Every country has many good, many sincere, many able

men, many men of great patriotism, of great heroism, of great genius, of great saintliness. Each country has many men and women who have served it nobly, disinterestedly and with skill. But who among them is towering into Everest heights?

Yet when the time calls does not the Man come? As the times have called in the past, have not men come to them and for them? For every time is there not a time-spirit, and is there not a form, or perhaps more than one form, in which such spirit incarnates? Does not history record, in however blurred a fashion, a procession of times, each with its own time-spirit, and each with expressions of such time-spirit either in the shape of an individual or in some other form suited to its quality? What is the time-spirit of today? Can the present analyse itself, or must the analysis come from without, from the future?

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The Time-Spirit of Today

Boldly venturing, let it be suggested that the time-spirit of the twentieth century is two-fold—the discovery of individuality and the search for co-operation in action, in living. For the expression of this twofold spirit we need a Man of Individuality and we need a Man of Action—the two are only rarely to be found in a single individual, for the one is qualitatively different from the other. The Man of Individuality must be above any time-spirit. He must even be above the spirit of the time in which he appears, for he must in himself present the end of the discovery, the flower

of which the seed alone lives in other men, or at most the early bud. He must be clothed with Himself, not with the garments of tradition, belief, convention, orthodoxy, authority, nor of the written word. And this very apparent nakedness shall cause many to revile him, but not a few to look upon their own raggedness with disgust, so that they cast away the garments of habit and learn to grow content to be themselves.

Have we such a Man in our midst today? That we do not see him does not mean that he is not there. For the greater the Man the less is he likely to be recognized, since our dim eyes shall with difficulty perceive that which is afar off. How shall that which is small have the wherewithal to measure that which is great? Can the part know much of that which is more than itself? And does not that which is less tend to seek to reduce to its own stature that which is more? Smaller natures tend to outcast the unlike. But if we seek greatness, it may be we shall find.

The Man of Action works complementarily to the Man of Individuality, for as the latter individualizes individuals, so does the former individualize nations and peoples, causing them to sound their individual and distinctive notes, but causing these to become blended into ever-growing and ever-widening harmonies. Thus, as the hearts of individuals become changed through the magic of the Man of Individuality, so do the hearts of nations and of Commonwealths of nations become changed through the magic of the Man of Action, who alche-

mizes solidarity out of diversity and co-operation out of selfishness. The Man of Action builds States and Super-States, great forms through which the life-blood of individuality flows.

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The Man of Action

But while the field of the Man of Individuality is the whole world and nothing less than the world, the field of the Man of Action is for the moment far more restricted. The danger everywhere to the individual is the almost universal sense of being a chronic invalid, dependent upon external support and ministering for his wellbeing. The Man of Individuality will seek to conjure up within each a sense of his own inherent health, and of each individual as sole effective physician to himself. In considering aggregations of individuals the Man of Action will surely perceive special and menacing dangers, in the condition of Germany, of Russia, of China, of Japan, of Spain, of Italy, of India, and in the circumstances of widespread distrust and suspicion as between nation and nation. He will perceive that the supreme danger ever lies in unrest in India, for India in anarchy must inevitably disintegrate a great Empire and thus throw the world back into a chaos from which it may take centuries to emerge.

The first preoccupation of the Man of Action will be to bring about a United Nations of Europe, so that the festering core of suspicion and indecision may be healed once and for all time. The second preoccupation of the Man of Action must be a true solidarity of the British

Empire based on a freedom for each constituent nation subordinate only to the needs of that larger freedom of the Empire as a whole, upon the existence of which the smaller freedoms themselves depend for their own inviolability. Britain must be free, Canada must be free, Australia must be free, New Zealand must be free, South Africa must be free, Ireland must be free, India must be free, Newfoundland must be free—to name the constituent dominions of the Commonwealth of Nations known as the British Empire; but the British Empire as such must be free too, free in an unbreakable corporate life, free to speak with one voice, free to act as one entity, free to be one and indivisible. The smaller freedoms must be subject to this larger freedom, it being realized that in truth individuals, whether nations or persons, can be freer together than they can be free alone and apart, and that those who are free together are freer even in their individual selves than those who are free alone. The work, then, of the Man of Action will be to stir the constituent nations of the Empire to know themselves and to become themselves, but no less to know each other and to achieve a still larger freedom within the Empire than each could achieve outside and alone.

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Freedom Amidst Numbers

The true principle of democracy is respectful and respected freedom amidst numbers, though this principle has found temporary perversion in the ruthless tyranny of numbers,

a tyranny no less hateful than the tyranny of the one or of the few. Democracy has yet to demonstrate that the members of an Empire can be freer than nations by themselves, that members of a League of Nations can be individually freer than nations outside such membership, and that the members of a World-State can be freer even than members of a League of Nations or of an Empire. The work of the true democracy has hardly begun. It will be the task of the Man of Action to make democracy real and splendid, for only from such true democracy can issue that spiritual and individual anarchy which is the dream of those who have vision, but which the unwise have distorted into an orgy of unrestrained tyranny, hatred and violence. True anarchy will be the splendour of the distant future, when each—man, nation, commonwealth—will be a law unto himself. The distortion of today which goes by the same name is the nightmare of the present, showing the way to desolation and to darkness.

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The Company of the Great

Where is a Julius Caesar that he may build the modern world as he built the old world? The world he builded perished as to most of its forms—inevitably so, since forms must die. But much of its life survives, and not a few of its forms, The spirit of Julius Caesar still lives. Is he so dead that he cannot return to the world which knows him still? When a man dies does he leave this world for ever? Can he no longer serve it, that world to which perchance he gave himself

and all he had, for which perchance he suffered and died? Has his erstwhile supreme interest in it entirely ceased? Or does he perhaps still live and move and have his being within this world, though not in the outer forms in which we for the moment dwell?

When we pass away with our life's work incomplete, with our utopian dreams still unfulfilled, with our ardour still unquenched but seemingly frustrated by the change of death, does the ardour die? Do we cease to care? Do we become intent upon ourselves from having been absorbed in others? Does the world with its denizens cease to exist for us? Is the world we have loved so dearly and have served so devotedly to become indifferent to us simply because the outworn garment of flesh is cast aside? Do we, at so small a price, considering the prize, purchase an infinitude of heaven, leaving the world, in which we once rejoiced and for which we once strove with all the strength of our souls, to toil along without our hands outstretched to help? Are the Great of the world, those who in loneliness and persecution have sown the seeds of civilization and happiness, are they dead, or do they live? And if they live, can they live otherwise than as they lived on earth, pouring their lives out in words and deeds to hearten their younger brethren to the conquest of ignorance and the many thorns by which it makes its presence felt?

The Great are a living company of elders of the world, and, who knows, may it not be that from time to time they return to this school-world, wherein the lessons

of life are learned, as teachers, and, in the case of some, as older pupils—with lessons still to learn but with lessons learned to teach?

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The Great Return to Greatness

Who dare say that the so-called dead do not return to earth? Who dare say that those who have loved and served the world do not come back to give yet more? Who dare say that those whose lives have been a benediction to the world do not return and return again until the world has learned to pass from ridicule and rejection through indifference at last to glad acceptance?

Who dare say that the so-called second coming of the Christ may not be but another of many comings? May it be that the cry of the time-spirit for a Man of Individuality, for a Man who has transcended the prison-houses in which mankind for the most part dwells, has been answered? Are these but idle dreams, or are there dreams so good and so beautiful, as surely are these, that their very splendour compels their truth?

May it then be that the cry of the time-spirit for a Man of Action shall draw down among us a Caesar, a Caesar of Right rather than of might, one who has builded greatly in the past, one who is a master-craftsman in the art of nation-building, one, perhaps, who has built empires before, and whose heart is eager and whose will and wisdom are cunning to build them again? Hearing the call for a man of his craft, shall not a Caesar answer? And who, for the western world at least, can answer better than he

whose genius lives in that world, whose empire lives these many years after him in law, in custom, in organization, whose actual home seems even now to be thrilling, albeit in inevitable unconsciousness, to the return of him whose life nearly twenty centuries ago is the inspiration of its newborn hope?

The time is ripe for Greatness. Let Greatness come.

* * *

The Need for World-Mindedness

We suffer in the world from an incapacity to take risks, even though we probably realize that all really worthwhile opportunities depend for their seizing upon risking much, perhaps even an all.

There are persons, newspapers and movements which are continually urging us to keep out of this, to remain aloof from that, and to mind our own small business. I think this is very dangerous and reactionary advice. It is advice against the grain of life. It runs contrary to that spirit of Universal Brotherhood which pervades all things super-human, human, sub-human. I deplore it immensely, for it produces stagnation where it is followed.

We need in the world today the outspoken statesman who lives in regions which are above party spirit, who is intent not on keeping his party in power, nor himself either, nor on pandering to any current of opinion, but on making his country great in herself and great among the nations of the world for the good of all.

We need not worry about such a statesman's policies. We are concerned with his virility and with

his world-mindedness, with his patriotism and with his international spirit. I do not want to mention any names. But I would ask each reader to look into his own country to see who are those who do so combine a deep love of country with a deep realization that the wellbeing of every nation depends in no small measure upon the peace and contentment of the whole world, so that he knows how essential is the international spirit to national prosperity, as is individual happiness to the happiness of all.

We see today how much like a chess board is the whole world, with the various representatives of national governments moving their pieces tortuously upon the board, and engaging in endless conferences of very dubious value.

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Where Is the Man?

Why is there no one to speak out for the Right at all costs? Why must we from day to day watch these representatives fiddling while the whole world is burning with war? Why must we watch the dictators pursuing a positive and definite policy, while the representatives of democracy can do nothing but manoeuvre?

Spain continues her fratricide. Japan continues her lawlessness. Each dictator State is strengthening its position. And the rest of the world is busy resolving.

Is it impossible for the Free States, whichever these may be, to come to a common understanding for action?

Is it impossible for such States to join together and police the

world, as I suggested in a previous Watch-Tower? This is a time in which Right must sit in judgment upon might, and sentence might to defeat and isolation.

We must make clear that we do not want war, and that *we will not have it*. There is power enough to frighten Japan and to demand a halt from the civil war in Spain. There should be power enough to mete out to Germany such righteousness as may be hers. There should be power enough to give all dictators furiously to think that a world conscience exists which will not tolerate aggression, nor the blasphemous prostitution of youth to worship at the bloody altars of war.

I would rather a world war than the present danger of the world being plunged into dark savagery again.

And I believe that if only we had the Men of whom I have been writing, Men in every land, or in many lands at least, we could soon cause all erring nations to mend their ways.

The obstacle lies in the fact that we have very few in the world today who are entirely sure of themselves, who have no other axe to grind than the axe of their profound convictions. Most men of prominence are tied to their parties, or to their traditions, or to a fear of public opinion, or to some pettiness which they erect into the verisimilitude of a mighty principle.

They have no overwhelming mission, only expediency; and the result is the prevailing hesitancy.

A Further Personal Note

I have received a letter from the Italian General Secretary, Signor Castellani, which I am, of course, glad to publish. I fully appreciate the views expressed by the Executive Council of the Italian Section, and I understand, therefore, the decisions they have reached. I note that they hold, to all intents and purposes, that a President should be a business official of The Society and nothing more. I think there are others who will hold the same view—a view expressed, if I mistake not, by Mr. Wood during the course of his candidature for the office of President. Rightly or wrongly, I feel constrained to hold a different view. I feel I must express personally such opinions as seem to me vital to the peace and brotherhood of the world, though at once I agree there is danger in so expressing them. But would not the danger be greater if I did not express them? I must give long and anxious thought before I express such opinions. I have done so. I must express them in all courtesy and respect towards those who disagree with them. I think I am so doing. I must regard them as absolutely vital. I do so regard them. I must be absolutely impersonal with regard to them. I believe I am entirely impersonal, without an atom of prejudice of any kind. Were I Italian, or Japanese, I hope I should have the courage to express them, if I were to hold them, no matter what might be the circumstances. I believe I should have the courage, since I was happily willing to court the active disapproval of the British Government in 1917, and was accordingly

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interned. Here, in any case, is the letter from my good colleague :

The Executive Council of the Italian Theosophical Society has carefully examined the situation that has arisen in consequence of the political article published in the "Watch-Tower" of the August THEOSOPHIST and of other clear allusions made in regard to Italy in the October issue.

From the letter that the President of the T.S. addressed to the S.G. of the I.T.S. on October the 4th, the E.C. realized that the exhaustive reply given by the S.G. to the above-mentioned article had not been taken as a definite and motivated invitation that the President should abstain from arousing—were it even by expressing mere personal ideas—political factions within the T.S.

Further, the said E.C. has taken due note of the comprehensible and justifiable reaction of some outstanding members of the I.T.S. against the political stand adopted by Dr. Arundale, a reaction that would take on a far greater importance if brought up for discussion in the I.T.S., which discussion is neither desirable nor possible since Art. 3 of the I.T.S. Statute provides that The Society as such shall in no way concern itself with politics.

In consequence of the foregoing, the E.C. of the I.T.S. has resolved that the Italian Theosophical Society shall not be represented at the coming Convention of the T.S. in Adyar, considering that the attitude—however personal—of Dr. Arundale does not offer any guarantee that on the occasion of the coming Convention, centres of partisan political activity may not be formed, centres that might

count upon the support—declared as "personal"—of Dr. Arundale. This should be absolutely avoided, and once more the E.C. of the I.T.S. formally invites the President of the T.S. to abstain from expressing or in any way publicly manifesting—even by resorting to the juridical distinction between President of the T.S. and private individual—ideas that may be interpreted as a judgment passed on the policy of Regimes or Governments, so as to avoid that the T.S. may thus be dragged into the quagmire of political factions, which have nothing whatever to do with The Society's objects.

On the other hand the E.C. of the I.T.S. has expressed its appreciation for and approval of the President's decision to suspend mailing THE THEOSOPHIST to Italian subscribers, excepting only the copy intended for the S.G. of the I.T.S.

I hope I need not say that I do positively guarantee that there shall not be formed any centres of partisan activity during the course of the coming International Convention. I should not permit any such centres to be formed. But I am afraid that I may not, without dishonouring my principles, abstain from expressing such personal views as I may consider right to affirm in my individual interpretation of the Objects of The Society and of the implications of my individual membership.

I know my brethren in Italy will disapprove, but I am eagerly, most eagerly, hoping that these differences of opinion will not affect our mutual friendship and esteem.

The Presidential Address

A NEW CYCLE OF ENTERPRISE

Delivered by Dr. Arundale at the opening of the International Convention, Adyar, 26th December 1937.

BRETHREN :

I AM sure you are all as happy to be at Adyar as I am to welcome you.

There is no place like home, and for Theosophists Adyar is synonymous with home.

Paramount Duties

Having been privileged to stay at Adyar for a whole year and more without a single day's absence, and having also had the opportunity, which illness ever affords, of making in myself a number of necessary adjustments, I think I perceive with much increased clarity the nature of the way we have to tread in the immediate future.

Two duties seem to me to be paramount. First, to become much deeper students of Theosophy than most of us have so far been. Second, to be much more ardent in our membership of The Theosophical Society.

Most of us, I think, have been content to study Theosophy with our emotions and with our minds. We are either emotional or intellectual Theosophists. We have not studied Theosophy either with our intuitions or with our wills, and very few of us have studied Theosophy experimentally or from the point of view of specialization in a particular field.

There are not enough of us who feel with ardour that our membership of The Theosophical Society is a highly responsible messenger-ship both for Theosophy, for its application to conditions obtaining in the world, and for a call to membership to all who would study, and strive to live, the truths of all time in the inevitably narrow setting of today.

Students of Theosophy must be respectful iconoclasts, ever at work helping the dying dross to be reborn into living gold, ever fanning the flames of Theosophy to this great purpose.

Members of The Theosophical Society must be graciously insistent, ever at work extolling to the world the splendours of membership in the example of their lives and activities.

My new little book entitled "The Warrior Theosophist" sets forth the tenor of my thoughts during the year as regards both Theosophy and membership of The Theosophical Society. I need not, therefore, do more here than invite your attention to it.

Brotherhood Begins at Home

It emerges from my meditation in 1937 that these years from 1934 have been a period of preparation, of adjustment, and that from 1938

we shall go forward with new vigour and new purpose on the way appointed for us. We stand at the beginning of a new small cycle. It is a cycle one of the keynotes of which might be called Venture-some Enterprise, building anew to great design. We should, I think, enter into the spirit of this small sub-cycle of Enterprise, and sound its note in our lives and in our work. It is a cycle of Release of power to meet the needs of the times.

To this end I have sought to give new forms to Adyar's life. I am anxious that Adyar shall be as beautiful and as efficient as we can make it, for Adyar is the heart of the membership of every one of us. There must be happiness at Adyar and competent service. The workers must have reasonable contentment. Members of the younger kingdoms resident at Adyar must have reasonable protection.

To this end we have revised our rates of wages so that these may be what we think are due to those who work for them. I am hoping that the General Council will sanction a special financial arrangement whereby discretionary grants may be made where individual needs are not covered by the standard wage we pay. I also have in mind plans whereby the leisure of our workers may be happily and profitably employed. And I also hope that we may be able in course of time substantially to improve the lot of the villages in immediate proximity to Adyar. I have asked the General Council to make a grant for this purpose. Adyar and its vicinity must be as wisely happy as The

Theosophical Society can make it, so that the world may see that in the very heart of our work we put into practice our talk of Brotherhood.

The Indian Villager

I wonder how many members are able, even with the aid of their imagination, to picture to themselves the indescribable poverty and therefore misery of the poor in India, especially of those who live in close proximity to cities. As we draw near to a village adjacent to Adyar in which dwell people who are ever on the threshold of utter starvation, never knowing in the morning whether by evening the bread-winner may not have lost his job, thus plunging a family into despair, and who never know what it is to have a full meal each day, we are at once assailed by odours bearing dreadful testimony to an entire absence of drainage, to insanitary conditions reeking with disease, to modes of living and dwelling far worse even than the most harrowing descriptions of slums in the West.

We enter the village and are confronted on all sides with wretchedness, ill-fed, and often starving, children following us about, sick people lifting themselves up from the ground to implore a trifle of help and sympathy, old people saluting us with hopelessness in their eyes and bidding us gaze upon the place in which they have to live their lives, more vocal in its mute witness of their lot than could be the most poignant words of appealing eloquence.

The huts are leaf-walled, impotent to check the monsoon rains,

open to the winds and to the entry of prowling creatures, with only the feeblest of flickering lantern lights to make the darkness visible. In a corner the cooking is done, when any cooking can be done! A handful of rice. No thought even of the cheapest of Indian vegetables. A chili to give deceptive flavour to the rice, which must as far as may be make up in quantity for lack of quality—it is, of course, polished rice, being cheaper.

Milk? Not even for the tiniest children after their mothers have weaned them. Water? Yes, such as it is. The well is so often stagnant. But that cannot be helped, for who is to clean the well and who is to see to its purity? Only the other day I saw some little children belonging to a fishermen's village drawing water from a well which I hesitated to approach because of its evil smell. They were going to use that water for drinking and for washing!

What wonder disease! And when disease does come there are only magicians and witch doctors to cry halt to it. Medical care? The poor people in India are afraid of doctors, especially of those who are western-trained. And they are mortally afraid of hospitals. They are afraid of doctors because of the terrible-looking instruments they carry about with them, and also because some doctors tend to be rough with poor people. Hospitals? Well, some doctors are very busy people, and the poor cannot pay, so. . . .!

Most poor people would rather die than go to a hospital. Only the other day one of our work people in the electrical depart-

ment contracted double pneumonia, and was ordered to hospital without delay. But his family took him in a rough country cart to a magician in a neighbouring village who, it was hoped, would remove the obsessing spirit which was deemed responsible for what the doctor called pneumonia. The boy, he was but a boy, died. But better even that than the hospital!

The Hardships of the Poor

And work is so precarious. It is so easy for those who are safe and comfortably placed to wreck a family and think no more about it, or to justify the payment of starvation wages by the fact that such are the prevailing normal wages, or to inflict a fine which may mean the loss of half a dozen meals. There are trade unions for some classes of workpeople in India, but not for the overwhelming majority; and having been associated with Indian trade unions I know full well how lamentably little they can do to benefit their members. The employers have the money and the workers have the debts.

The cleanly dressed servants who wait on us, who day in and day out must satisfy us or starve, who dare not displease us lest they lose a job which means just the difference between poor contentment and downright misery—these poor people who must smile, who must appear solicitous while we eat as they will never eat their lives through, while we enjoy comfort the like of which is beyond their wildest dreams, these poor people go home when it suits our convenience, and after carefully taking off their clean clothes, to these leaking huts, to

the smells which they hardly notice because so used to them, to foul insanitation, to rice and water and a chili or two, and to such sleep as they can get before the next day comes—and they must be at work betimes lest disaster follow.

Now and then, of course, there are what they call feasts, now and then there may be some music, some beating of drums for the dead. But now and then disease must come. Are they going to keep their jobs if away very long? And what about their pay? Will insufficiency become still more insufficient, because we cannot pay full wages to absent workers? Who can be spared to look after them? Invalid food? Well, the rice and water must be called invalid food.

And what about the children? Food? Just that of the adult, no more but rather less. Play? What is there to play with, unless some kind elder gives a few hockey sticks, or cricket bat and ball? School? Possibly for a while, if there be no school fees to pay, no books to buy, and for the time being no work to do. But if a job is anywhere near and suitable to youth they must be as streaks of lightning in their efforts to seize it.

What a life! Yet Indian poor people are on the whole happy people. They face their continuous misfortunes with courageous resignation. Religion helps with its festivals and other tamashas of all kinds. There are gods to propitiate who can really do things. There are other poor people round about who will share their nothing with their fellow villagers' nothing whenever there is need. What the poor would do without the poor I do not

know. Alas! They can do without the rich far better.

Of course they have their crudenesses, their lack of manners such as we consider to be the mark of refinement. They are not very clean, because cleanliness is difficult for them. There is not always much time for washing—either themselves or their scanty clothes.

But they are gracious people nonetheless. They *are* refined nonetheless. For they *are* kindly. They are generous. They are grateful. I know this, for I have had much contact with them, and have felt far more at home in their midst than among many who are far more well-to-do.

Adyar Must Be Happy

Why do I write about all this at such length in a Presidential Address? What has it to do with a Presidential Address? It has everything to do with a Presidential Address, because such people work for The Theosophical Society at Adyar, and live quite close to us exactly in the ways I have described. Universal Brotherhood begins at home. And the whole Society has cause for shame if from its Headquarters here there radiates but little of that practical brotherhood which is the acid test of true membership and the very heart of Theosophy.

We have done a little, but so little. Colonel Olcott did splendid work in bringing suitable education to the doors of the poor, who then were even more neglected than they are now. Thanks to him in no small measure these poor children of God are coming into their own at last.

We have our free Dispensary and our Baby Welcome, which do no less splendid work. Specially mothers and children benefit from these two activities. The Olcott Memorial School and the Besant Memorial School, and recently some of our young Theosophists, are giving their aid. Dr. Besant also gave substantial and constant help.

But the conditions, as I have described them, still remain. Before my term of office is over I would honour the new cycle in helping to free these poor people from the worst of their sufferings, if in their ignorance they will let me. They have had so little help that they are suspicious of help, and seek in it some mysterious hidden motive, "What are they getting? What shall we be losing?" I must help to give them cleanliness. I must help to give them security. I must help to give them health. I must help to give them the practical brotherliness of The Theosophical Society. I must help to give them cause to bless The Society and Adyar. And I ask all who can help me in any way to do so.

The Campaigns

I believe that the various Campaigns I have inaugurated have been appreciated. The Campaign for Understanding has been specially successful, and will, I hope, be continued well into 1938. I have therefore postponed the final Campaign of my term of office—Theosophy is the Next Step until 1939.

Forward with Blavatsky

I am particularly happy that the newly established organization—

The Blavatsky Foundation—is going to make possible a number of very cheap editions of our specially classic literature, beginning with *The Secret Doctrine*, the gem of Theosophical publications. In this way we shall be working forward with Blavatsky and in a very practical way be demonstrating to her and to the world that we recognize and honour her living presence in our midst.

Neutrality

I hope my fellow-members generally will approve the expression of my personal views regarding the world situation, not necessarily to agree with them, possibly to oppose them, but to approve their utterance by G. S. Arundale. They appeared in the December THEOSOPHIST. The call to me to give a warning against the dangerous spread of the spirit of militarism and tyrannical authority was imperative, and I had the precedent of my predecessor's identification in her personal capacity with the movement for Indian Home Rule. I still maintain the views I set forth in the September Watch-Tower of THE THEOSOPHIST on page 477. The Society as such must ever be neutral and universal. But every member of The Society should be anything but neutral, launching himself with the insight of a fiery Theosophy-illuminated wisdom into the burning fray of evolutionary growth.

The President as an individual member must be no exception to this. And, as Dr. Besant so truly pointed out at Chicago in 1929 during the course of the World Congress, all danger of identification of any particular views with The

Society as a whole would largely disappear if every member were more active for Theosophy and for The Theosophical Society. Where there is inactivity, or indifference, as Dr. Besant said, there is danger of identification—the fault lying not with the ardent protagonist of certain opinions but with the lethargy of the rest of us. Our motto is: “There is no religion higher than Truth.” With such a motto, what wonder if many members seek Truth eagerly and proclaim it as they deem they have found it. And if any obstacle were to be placed between any member, whether holding office or not, and such search and proclamation the very life and purpose of The Society would be in the gravest of danger. The neutrality of The Society is never more in evidence than when every member of it, whoever he may be, is free to seek his Truth and to express it. And the President must be no more than *primus inter pares*.

Art and Education

I should like to express my appreciation of the fine work being accomplished by Shrimati Rukmini Devi and her colleagues in the domain of the Arts and of culture generally. The International Academy of the Arts, with headquarters at Adyar, is steadily gaining public recognition, and in no small measure thanks to Shrimati Rukmini Adyar is beginning to be ranked among the great centres of art and culture in the world. Only the other day a Madras journal declared that the public was beginning to expect beautiful things from Adyar, for it had not so far been disappointed.

How urgently we need an Adyar Theatre. Mrs. Stead left about £1,000 as a nucleus of a building fund. But we need £5,000 at least.

I also watch with very much satisfaction the progress of what I would venture to call our educational activities. The Olcott and Besant Memorial Schools are doing splendid work, each in its own different sphere. And it is my dream that some day, within, I hope, this new cycle, with these two institutions as its foundation, we shall have an Adyar University officially associated with The Theosophical Society, indeed part and parcel of its work. But the Adyar University will reincarnate the ancient University spirit, the old relationship between teacher and pupil, and give to every student an education which shall fit him to become a leader of men because he is a knower of the Wisdom. The Headquarters of The Theosophical Society needs for its heart a growing youth, guided and inspired by deeply understanding elders.

Section Ambassadors

One of my very special dreams for the new cycle is of an International President having round him a number of accredited representatives of the Sections of The Society—ambassadors, officially appointed for a year or so to constitute a kind of unofficial council at Adyar constantly at his disposal for advice. I dream of funds being available to provide the necessary board and lodging, and of every Section sending out from time to time some of its most ardent members to become very valuable links with the International Headquarters.

And I also dream of the International President having his own ambassadors at the courts of the Sections, to be unofficial representatives of Adyar, doing all in their power to strengthen the link between the Section and Headquarters.

The dream is still a dream. But I have been able to appoint a number of residents at Adyar to act as liaison officers with various Sections, just to bring each Section as close as possible to Adyar and Adyar to each Section. This is better than nothing, and I am very glad to say that my colleagues the General Secretaries have been so kind as warmly to approve my action. I find that already there is going on very useful correspondence between these various liaison officers and the Sections they are appointed to represent. But I hope that in due course the dream itself may become actual on the physical plane. Real enough it is.

Adyar Needs Workers

Your Headquarters urgently needs efficient workers in a number of departments, especially those who can come to live honorarily or on a small subsistence allowance. Précis writers, journalists, stenographers, typists, library workers, garden enthusiasts, experts in Indian agriculture, doctors, welfare workers, members with editorial experience, engineers—such, among others, are the kind of members we require. I do not say we need many of each type. But we do need more than we have. As it is, everybody tends to be overworked, and nobody gets a holiday, not even a change of work, which is all the holiday most of us want. We are

all very happy, but we should like others to come to share our happiness by revelling in the work as we do. Specialist teachers would be very welcome, too, but there is the language difficulty, and this is a definite, though not an insurmountable, obstacle.

The Adyar Library

Another dream for the new cycle is the building of a special home for the Adyar Library. The Adyar Library needs new and up-to-date accommodation, as anyone would see at once who just looks in at the Library doorway. The cost would be in the region of at least £10,000 or \$50,000. Someday we positively must have a dignified erection for what is one of the finest Libraries in the world. And I dream of its being built before I lay down my office in 1941. In fact, I am going to set apart the year 1940 as Adyar Library year, during the course of which I hope so to make every member of The Society so Library-conscious that when December 1940 comes I shall be able to announce that members have given the necessary amount, so that in 1941 I may see something of the dream come true. Of course, the most careful plans will have to be drawn up under the guidance of experts in library building. But what a tremendous joy to see the International Headquarters dignified with a really great Library building adequate for the expansion we foresee for the next half a century.

Presidential Agents

In those countries in which there is inadequate strength for the

formation of a Section, yet nonetheless a definite interest in Theosophy, we have the system of Presidential Agents, as, for example, in Egypt, in Paraguay, in Peru and in East Asia (including Japan and China). Now that Egypt is entering upon her nationhood she should again have a Section of her own. For many years Monsieur J. H. Pérez has been her Presidential Agent. But he will be as glad as myself if a Section can be formed. It is my experience that nations need Sections of The Theosophical Society for their strengthening. Where the Section is strong the nation is enlightened. Where the Section is weak the nation sometimes tends to be weak also. Where there is no Section the people suffer. So I am thankful when there is occasion to appoint a Presidential Agent, as seems at present to be possible in Colombia, where steady Theosophical work is being done with the help of the Central American Section within which the Colombian Lodges are at present working.

I am happy to announce, however, that a new type of Presidential Agent has come into existence—the travelling Presidential Agent, to which office I have appointed Mr. C. Jinarajadasa. Wherever he goes he will act as Presidential Agent, and in handing him his warrant of appointment I have entrusted to him a blank Charter for the Colombia Section if it comes into existence while he is travelling in Central and Southern America. He will on my behalf present the Charter to Colombia if opportunity offers. The Central American Section will have good reason to be proud of

their great service to Colombia if the happy event takes place.

Next World Congress

I have also asked Mr. Jinarajadasa to explore with our South American Sections the possibility of holding the next World Congress (1942) somewhere in that part of the world, as well as a visit, possibly in 1939, from Shrimati Rukmini and myself. Some day Australia must have a World Congress—194. .? But why just every seven years? I think we should have a World Congress whenever we feel like it, and especially when the world situation indicates the need of a World Congress. The World Congress in Geneva in 1936 has definitely helped to tide the world over a very difficult period. I almost wish, with the world as it is, that we had a World Congress even before 1942, and in Europe or in the United States.

The Brotherhood of Life

Our First Object is so worded as to suggest that membership of The Theosophical Society involves no more than assent to Universal Brotherhood so far as humanity is concerned, and that the question of Brotherhood towards the sub-human kingdoms is not involved. As a matter of fact, a true conception of Universal Brotherhood, even when limited to the human kingdom, in the long run involves the wider conception of Universal Brotherhood no less without distinction of kingdom of nature than without the distinctions already set forth in the First Object. I hope that some day our First Object will be amended so that it reads :

A CHARTER FOR COLOMBIA

I am glad to report that since writing the Presidential Address the situation has so far advanced in Colombia that I was able on December 1st to issue a Charter to the Colombian Lodges to form a Section on the application of our Section in Central America, to which the Colombian Lodges have heretofore been attached. On the rolls of The Society Colombia is the forty-ninth Section.

I have reason to believe that before very long I shall have the privilege of issuing another Sectional Charter to a group of Lodges in East Africa.

G.S.A.

To form a nucleus of the Universal Brotherhood of Life, without distinction of kingdom of nature, race, creed, sex, caste, or colour.

In the meantime let us realize that Universal Brotherhood, however limited in application, is in fact universal; and let us, therefore, apply it universally, howsoever the First Object may be worded.

For my own part I am exceedingly conscious of the fact that the residents of Adyar form part of the nucleus of a Universal Brotherhood of Life, and I know particularly well that only as we fully recognize the rights of the sub-human members of the Adyar family can Adyar fulfil its functions as the heart of The Theosophical Society. We have, for example, the Deva of Adyar, whose power and willingness to help us depends no little upon our own co-operation with him. We have the almost human life of the great Banyan Tree, a life which can be very vocal at times. Then there are a number of nature-spirits attached to groves and various trees, and, in descending scale, other denizens of the Deva or Angel kingdom. We have cows and bulls and buffaloes and dogs and cats, to say nothing of the mongoose and some less acceptable residents. We have many splendid trees and flowers and plants—far more international in character even than the residents themselves. And we have some very beautiful birds, in addition to crows and other less developed members of the bird kingdom.

The President of The Society is responsible for them all, and their reasonable happiness must be

his care, even though war must be made against some of them on due occasion. I wish some lover of animals would build an animal hospital at Adyar and provide the necessary funds for a whole time veterinary surgeon. There would be plenty for him to do, not only at Adyar but also in the surrounding villages.

The Order of Service

I much regret to learn from Mr. Jeffrey Williams, the International Head of The Theosophical Order of Service, that since the days when the Order was substantially financed by a few friends there has been a steady decrease in support. I regret this exceedingly, for I know that the Order should be one of the principal means whereby members of The Society put their Theosophy into active practice, individually or in groups.

Among the Sections which find in The Theosophical Order of Service the greatest inspiration and practical value is Portugal. In Portugal under its auspices intensive work has been done through a National League for the Protection of Animals, now numbering about 2,000 members. Through an efficient hospital the League treats nearly four thousand animals a year. A Fraternal League distributes to the poor thousands of dollars in small sums annually. A Children's Home cares for and educates the destitute. Here we see what the Order can and does do.

It is, of course, true that the Order is not essential to the practical application of Theosophy, but it is a particularly useful means. There can be no greater service to

The Theosophical Society, and no finer homage to Theosophy, than the devotion of Lodge activities largely to study, and to the application of such study to the helping of the world through The Theosophical Order of Service—each student, by himself or in the company of those who think with him, doing his best to shed upon his surroundings the light he has received. In this way will our studies become more keen, and The Society will cease to be regarded as just a company of dreamers. For The Order of Service will thus be alive with workers, bearing witness before the world that while The Society as such does not take sides for the very reason that all kinds of opinions must be welcome in it and be free in it, on the other hand it successfully urges its members to active work, and provides The Theosophical Order of Service for the purpose.

I most sincerely trust that the Order will gain in strength through a branch of it being established in connection with every Lodge, and that those who perceive the extremely valuable nature of its work will hasten to give it the support it so sorely needs. The neutrality of The Society should be largely made positive and constructive through The Theosophical Order of Service.

Practical Optimism

The new cycle is a cycle of triumph, not of defeat. And I earnestly hope, therefore, that, with only the rarest of exceptions, every one of my fellow-members will shine forth as an irrepressible optimist. On all sides we are being told that

everywhere is the sense of defeatism and despair, the exchange, as someone puts it, of the light of the certainty of faith for the twilight of opinion, an iconoclasm of all the splendid things of life and only a caricature of the real—an intellectual cynicism—to take their place, an avidity for tearing down and a contempt for building up. All these are the offspring of pessimism—doubt in chains masquerading as winged freedom.

Indeed are we in the midst of wars and of the rumblings of wars perchance to come. Indeed is the cry of misery deafening in our ears—the cry of despair, of want, of suffering. Indeed are we back in the age of inquisition and persecution, of tyranny and force.

But it is only the pessimist who will see no dawning in the darkness. If there be death round about us, it is because that which has become dross is dying, and that which is to be gold is clamouring for release into birth. Men and women of goodwill are more in numbers than at any other time in the history of the world. The youth of the world are seeking the good more than youth have ever sought before. The conscience of the world is more alert to right and to wrong than ever it has been before. And if the world be in distress it is because ignorance is at war with wisdom, selfishness is at war with sacrifice, might is at war with right, prejudice is at war with understanding. The ills of the old world are at war with the health of the new world. Death throes mingle with life thrills.

The pessimist looks at the death throes. The optimist gazes upon the birth throes of the new life, and

knows that in but a short while, out of their present Crucifixion, the Resurrection of peace and goodwill will usher in the Ascension of a golden age.

We who are Theosophists must stand shoulder to shoulder with all optimists everywhere, with all who pledge their faith in the future, in the near advent of peace, in the ultimate will of all to righteousness and brotherhood and truth, even in the forces now at work, despised and rejected though these be by many, to exalt justice and honour among nations and faiths and peoples and persons. There is wrong abroad. The Theosophist must help to transmute it by the very force of his practical optimism. There is right abroad. The Theosophist must help to quicken it by that self-same force. He who has perfect faith in the triumph of right need but be faithful to the end. Victory is ever to the faithful, but the time of its advent rests with the Lords of Life and Light and Glory.

The Uses of Adversity

The true optimist rejoices in the opportunities which adversity affords. Given dark and troublous times he perceives occasion for that Light and Peace which optimism spreads abroad. As Mark Tapley, one of Charles Dickens' greatest creations, would say—there is no particular credit in being optimistic when all runs smoothly and easily. For times of conflict such as these are Theosophists born, and members of The Theosophical Society. We do not belong to ease but to effort. We belong to light and not to darkness. We belong to strength and not to weakness, to faith and

not to fear. It is the very darkness that calls us, for we are messengers of the light. What better time for our descent into these regions of doubt and hardship than these times, than these very times and those which were the setting for the descending of our elder brethren of the Light some sixty years ago.

We Theosophists are needed both in sunshine and in storm, for there must ever be some in the world whose privilege it is to keep alight the beacon of Theosophy, even when the storms have passed and peace reigns once more. But peace is not yet for the world, and this new cycle of keener vision and increasing strength for the Right will in special measure hearten and give more steadfast will to all who work for Brotherhood, and therefore to all Theosophists. When the forces of pessimism grow bolder, then is it that the forces of optimism shine with more compelling light. Into this cycle of optimism let us enter for baptism into wiser and more faithful power.

I am reminded of our late President's great utterance in the midst of her own ceaseless fight for the Right. She indeed was a shining optimist because she was a true Theosophist:

“ . . . all the Powers that work for Righteousness are with us. The mighty Charioteer leads us in our modern Kurukshetra. Do not let the despondency with which He reproached Arjuna overcome us. Let us take up the bow of Justice and enter fearlessly the field, for there is no greater joy for the Kshatriyas of Freedom than a righteous war.”

We Theosophists are warriors—Kshattriyas—of Freedom. The plight of our world today is the modern Kurukshetra. And our charioteer is still H. P. Blavatsky, warrior iconoclast, seer of Truth, loving friend, and most faithful of servants of the Masters.

As I read the reports of our Sections I notice that where a Section and its members have to work hard to support the Theosophical Movement before the world, there I always read of enthusiasm and devoted sacrifice, of unquenchable optimism.

Look at Hungary. She has had to lose her beautiful headquarters, since there is not enough money to liquidate the debts upon it. Yet the General Secretary speaks of "a new enthusiasm, a new force, a new determination." Here is once more the spirit of wise and practical optimism. Such Sections shine brightly on the map of our Elder Brethren.

Look at Rumania, where crusades of all kinds are directed against our Section, with legislation pending to ruin all international societies. Our General Secretary bravely writes: "Still this campaign has a good side for us. It is propaganda which we could not have afforded. And public meetings are being steadily continued."

Look at Puerto Rico, with a crippling financial situation, with its best avenues for propaganda closed. Our members there are not looking to the past, nor even at the present. They are looking forward, and are planning a great reception for Mr. Jinarajadasa when he arrives in their midst.

Look at Ireland—a house for the moment, but for the moment only, of course, divided against itself. Our General Secretary notes in the Irish Section a greater solidarity and sense of unity, combined with tolerance. Shall not some day the Irish Section of The Theosophical Society help to make Ireland free in the true meaning of her freedom?

I take these four Sections as examples of optimism of the first class. There are others.

But there are also Sections which, no doubt through caution, tend to be pessimistic. I do not know of any Section of our Society which has cause for pessimism, so long as each member does his best. Even if the results be heart-rending they never need be will-rending. Our business is not with results. The evolutionary process is not our individual responsibility. Only in a metaphysical sense can we be regarded as having started it. And we cannot be held responsible for all the confusion in which the world finds itself today. Still, there is no reason why we should not do all we can to help, even though we cannot possibly guarantee results. So we work with an unwavering will, and even if our hearts seem sometimes on the verge of breaking with the apparent, but not real, futility of it all, an ever-flowing will shall heal them and make them new.

There is nothing more heart-breaking than pessimism, than any form of hopelessness or despair. All may not be right with the world, but it is going to be more right, and we Theosophists are going to be at our posts steadfastly and happily.

To the wise, difficulties, defeats, disruptive forces, dangers, are the very occasion for optimism. Only the ignorant are ever prone to pessimism at the slightest provocation. The wise see occasion for optimism in all things.

World-Wide Support

I do not know where to begin to thank all those who have helped me at Adyar and elsewhere throughout the world. I believe we are making definite progress, substantial progress. If we are, it is because of the devotion, complete and constant, of many members in every country to Theosophy and to The Theosophical Society. Here at Adyar I have received wonderful support from all my fellow-residents, and in particular from my colleagues in the Executive Committee and from the staff of each department. I thank them one and all, and if I do not mention names it is simply because my Address must not become a biographical dictionary.

From every Section, too, I have received all possible understanding, and I offer my gratitude both for a great generosity of support and for valuable advice and constructive criticism, especially, of course, from the General Secretaries who, one and all, have given me their gracious friendship.

The Soldier Spirit

Brethren! In utter confidence let us look forward not only to the future but also into the present round about us. We all know well that the world is in turmoil, and that the forces of disruption stalk abroad in strength. It is for

this very reason that you and I are in the world today, are members of The Theosophical Society, have been brought into touch with Theosophy.

Throughout the evolution of each one of us there is running the steel thread of the soldier spirit. The nature of each one of us is to stand erect and steadfast on the rock of Right, let storms surge round us as they will. We are given the opportunity so to do in this an incarnation bedded in the midst of surging waves of darkness and of stress and strain.

Theosophy is the rock of our Right, the larger hope for the world. Ever erect and steadfast with Theosophy we go forth into the world in the spirit and service of our membership of The Theosophical Society. Soldiers as we are, we remain loyal both to our Right and to its fructifying channel—faithful to the very end.

We are thankful to be born in these times, for so are we able to carry on the traditions of our elders—themselves soldiers of the dawn, fire-pillars in the darkness shining forth on to the Way to Light. Those who made Theosophy safe for the world, cherishing it in strength against the offences of the ignorant: they indeed were, and are, soldiers. Those who gave to The Theosophical Society its present impregnability: they indeed were, and are, soldiers.

Thanks to them, and to H. P. Blavatsky our charioteer, the fire of Theosophy sends forth flames and conflagrating sparks throughout the world, while The Theosophical Society, through its organization and individual membership, helps

to make the world combustible. Today the fire leaps into flames and sparks as in days gone by, but otherwise. Today the life of The Theosophical Society is strong, though there might be a strength even greater were each one of us still more one-pointedly ardent for Theosophy and The Theosophical Society.

Let there be more of the Eternal in our time, and more of steadfast vision in us dwell, that there may be one music as there is for ever, but that we may make vaster its song of the Brotherhood of Life.

Our traditions are of steadfast burning loyalty. May we hand on to those who shall come after us traditions no less pure and strong

and fiery for the reason that we too have been faithful to the end.

Above all, let there be praise and thanksgiving to our Elder Brethren.

They are the Lords of the Fire, mighty Flames in its glowing immensity, Sons of the Fire of Glory with which our Elder Brother Venus blessed the world many millions of years ago.

They are the Guardians of the Light which the Fire gives forth.

They have released for the modern world the Light of Theosophy.

Theirs is the gift of The Theosophical Society. In Them we live and grow. To Them we bow in grateful homage.

YOUTH AND AGE

It is as splendid to be young as it is to be old. There are compensations at both ends of life. Let us then join forces, for to youth-age there is victory, but no triumph for age alone or for youth alone.—G.S.A.

ADVANCE AUSTRALIA!

Felicitations to the Australian people, who on January 26th celebrate the 150th anniversary of Foundation Day, the day on which Admiral Phillip, landing from the flagship of the First Fleet in Sydney Cove in 1788, hoisted the Union Jack and declared Australia a British possession.

A New Civilization

BY GEORGE S. ARUNDALE

ONE hundred and fifty years is but a small span in the life of a country. But in the case of Australia it is the early beginning of a land which a Master has described as a Land of the Larger Hope. There are many lesser hopes about. Australia embodies a larger hope—the hope of a new type of civilization. In the very physical bodies of some of her greatest citizens the new type is already shadowed forth, and the work of the Australian people is to live in terms of a new civilization, not in the terms of an old.

The influence of the western United States of America, also forth-shadowing a new type of civilization, is already to be felt in Australia, for like attracts like. And those of us who have the eyes to see the signs of the coming times watch eagerly for the future in Australia, in California, in New Zealand, and in certain parts of South America.

In Australia the sun of this future is positively arising. It has thrilled me whenever I have been privileged to visit Australia and to work for her, and I am looking forward eagerly to

the time when again I may look upon the future growing before my very eyes.

Of course, everywhere the future is arising. In India, in particular, the very atmosphere is fragrant with intimations of the future. But I perceive that the future incarnates in many varied forms according to the abode of its dwelling. In India the future clothes itself in a spirit of majesty. In Australia the future clothes itself in a spirit of scintillating youth—a youth all the more splendid because it will not be a youth of inexperience and gaucherie, but a youth of high and noble purpose.

The Australian Section has before it one of the most magnificent of tasks. There will be storms and tribulations of all kinds. There may from time to time be defeats and even disasters. These must be taken in the great stride. They have their value and their strengthening. The membership may wax and wane. But to the Elder Brethren the worth of the Australian Section lies in the growing recognition by each individual member of the splendour of the Australian soul and of his duty to do

all in his power to embody that soul, for his own sake and for the greater glory of his Motherland. The members of the Australian Section must be the forerunners of that new type of civilization which is to be born in Australia as also in some other parts of the world. And as they rejoice in their country's one hundred and fiftieth birthday, they must renew their allegiance to Australia, promising to hasten the advent of the days of her fulfilment.

The whole Society sends brotherly greetings to Australia and to their

brethren of the Australian Section. We would be envious of their great opportunities, so brilliant do these seem, did we not know that we too, of every land, have our great opportunities, in their own different way no less brilliant. But Australia is one of those special lands which belong to Youth—Lands of the Larger Hope for Youth. And all who are young in spirit, however old they may be in years, see in Australia a herald of the future, and therefore bid her God-speed on her way.

Laying The Foundations

Colonel Olcott's Vision

What adventure and hardship, what magnificent pioneering has gone into the building up of this young nation to the point where it has begun to develop a culture of its own, to the point where it shows signs of being the forerunner of a new subrace. When Colonel Olcott visited Australia in 1891 he had no hint of its destiny as the home of a new race, but he sensed its coming greatness. In his Convention Address at Adyar at the end of that year he said :

"I am not called upon to give my general views about Australia, but simply remark that our race is building at the Antipodes an empire or a republic that will become in time one of the greatest on earth. When a great statesman asked me what I thought of the people, I said that Australia was like a game-cock in the egg: all their future is before them. One finds in Melbourne and elsewhere build-

ings that rival in splendour those of Paris, London and New York, immense wealth accumulating, and the people working with a consuming energy and fiery zeal like those of Americans. But the colonial Empire of today is only the faint foreshadowing of the future federated state, whose foundations they are laying now.

"And I find another—to us, a much more important—thing out there: The Australian temperament is evolving, like the North American, mystical tendencies and capabilities. Mark the prophecy and see if it is not fulfilled. I know it to be the fact by intercourse with many people in all the Australian colonies, I felt it in the atmosphere . . . It would not surprise me to be shown that fifty years hence Theosophy will have one of its strongest footholds in the hearts of those dear, good people who were so kind to me throughout my recent tour."

How true his foresight was everyone knows who has watched the Australian nation developing in its own virile, independent, self-sufficient way, and every Theosophist knows who has observed it gaining "foothold," in turn through the Lodges, through its occult centre, "The Manor," though its patriotic activities, through the Broadcasting Station. A Theosophical school flourishes in Sydney, and the Co-Masonic Order and the Liberal Catholic Church are working throughout the continent; all these movements, and, let us hope, many more to come, led by Theosophists, who in addition to their good work of disseminating Theosophy and bringing its blessings to thousands, help many institutions which enable idealism in any guise to stand foursquare to the world.

A Message from H. P. Blavatsky

Sydney, furthermore, has justified H. P. Blavatsky's message of 1917 in that it has become not only the metropolis of the Southern Hemisphere geographically, but also the occult centre of the Southern Hemisphere. It was during the White Lotus Day celebration in Sydney, 1917, that Bishop Leadbeater announced that Madame Blavatsky had given him the message which follows¹:

¹The message was given to Bishop Leadbeater and written down while he was on the ferryboat crossing Sydney harbour

"I greet you well, you who meet to celebrate my birthday into my present body. Mine was the rough pioneer work. I bore the brunt of the storm. Yours is the smoother sailing of the entrance into port. Yet both were needed.

"Now you have many lines along which you can choose your work, but none of them would have been possible unless the Parent Society had first been firmly established. More than once I have had to shake and to sift its members, before they were ready to follow where the Bodhisattva wished to lead them, before they had conquered all their ancient, time-honoured, moss-grown prejudices, and were prepared to open their minds to comprehend the wide ocean of His all-embracing love.

"You who live here, in the metropolis of the Southern Hemisphere, have a grand opportunity before you. See that you take it, that your part of this new Subrace may not disappoint Him when He comes to rouse it, and to lead it. I watch you, as I watch my whole Society. You have my earnest goodwill and the Great Master's blessing on all your lines of work. Go on and prosper, but remember that only by utter self-forgetfulness can success be obtained."

from Neutral Bay to attend the White Lotus meeting of Sydney Lodge in Hunter Street.

Home of a New Race

A God-Given Opportunity

What Bishop Leadbeater thought of Australia is indicated in *Australia as the Home of a New Sub-*

race, which he published after discovering in 1914 that the new race type already existed in Australia, especially in Brisbane, whereas he

had thought that it would originate in America and spread to other parts of the world. He discerned a wonderful vista of development ahead of this young country, and his book, incorporating a series of public lectures, is a veritable study in race-building. It inspires us to recall his words as Australia enters into the fourth half century of her career :

In this very country you are going to have the opportunity of commencing a new subrace ; you must surely see how important it is that it should commence along right lines.

That is a stupendous fact, and one that ought to bring great consolation to those whose loved ones have fallen in the fight ; a fact also of the most intense interest, because it shows that this future is not a mere matter of speculation, but a definite and practical matter in which every one of us may have the honour of co-operation if we will. Here is the opportunity before us. Shall we not take it ? Remember that this opportunity is not given to us by chance ; remember that we have earned it by some actions in the remote past ; every one of you has earned the right to be born here instead of somewhere else—just where and when this subrace is going to begin. You are the people in whose hands the Deity of the system has put the power of guiding and helping those who are growing up into this new race. If we lose it, it may be many thousands of years before such an opportunity comes in our way again. If we lose it, the work will still be done, but we shall not be the people who do it, we shall have lost that chance, and most assuredly we shall,

through many milleniums to come, regret that we were not wise enough to take the opportunity that Providence offered to us.

Racial Characteristics

In the case of this new subrace which is already beginning among you, there has been no attempt made to segregate the people at all so far. In families already existing children showing the characteristics of the new subrace have been born and are being born all the time, so that it is evident that in this case the transition will be more gradual ; but for the production of bodies suitable to express the characteristics of the new race a mixture is frequently necessary. That is the reason, probably, why new countries such as Australia, New Zealand, and the United States are chosen as the theatre for the experiments. Here, no doubt, a majority of the population is of English descent, but a great many are of other nations ; there are some belonging to the Latin races ; in fact, we represent a decidedly mixed community, and all these have intermarried freely enough, so that the Australian race will not be any one of these, but will be an admixture of all, and therefore it may well be able to select by degrees the good qualities of all.

This sixth sub-race is to bring out the quality of intuition ; instead of analysis, which has been the principal feature of the fifth sub-race, we shall now have synthesis.

Keynote of the New Era

If our children are to have the eyes that see and the ears that

hear, we must train them from the first in spiritual sensitiveness. If intuition is to be one of their special characteristics, we must give them the opportunity of developing that intuition by endowing them with pure vehicles and helpful surroundings.

Let this be our central virtue—unselfish love; let that be the keynote of our new era. We are but few in number; yet if each one of us, in his own way and his own circle, tries hard to show forth that quality, we may prove to be the little leaven that leaveneth the whole lump, the small seed from which presently shall grow a mighty tree, under whose branches, in the fullness of time, the whole world shall take shelter. For as the centuries pass, this sixth subrace will dominate the world in its turn, as the fifth has done; and the influence which it will shed around it depends greatly upon the impulse which we give it now. As the twig is bent, so the tree inclines; and we are bending the twig now.

May God give us wisdom to resolve rightly, and strength to carry out our resolves, that this glorious country may bring forth a race that is worthy of it—a race whose members shall be giants in intellect and saints in gentleness and compassion.—Australia and New Zealand as the Home of a New Subrace, pp. 28-32, 60-61.

Work for Australia

On other occasions Bishop Leadbeater said:

Australia is a glorious country, a country in certain ways probably unequalled; those who are so happy

as to belong to it must show themselves worthy of it by rising to their responsibilities and seeing to it that their motherland fulfils her magnificent destiny. For that purpose high and noble standards must be set up, and the nation must be taught the necessity of conforming to them. It must develop a keen sense of honour, of refinement, of delicacy. *Australians must never be satisfied with anything less than the best which can be obtained.*

We can all work for Australia, we can talk and write about her; above all, we can constantly and persistently *think* for Australia—think of ways in which we can make her more beautiful and more worthy of this destiny. Be very sure that each of us has his little bit that he can do—his “good turn” that he can do every day.

I believe in your Australia. But I am sometimes disposed to doubt whether all Australians believe in Australia. I know that people say you ought to be patriotic for the whole world, for humanity *en masse*; but unless you can be patriotic for your own country, your patriotism for the world will not amount to much. I have seen many lands, and I tell you that you have opportunities here that few countries have. Many of them you have forfeited in the past. Can we not agree together to work for the good of the people? We must push this country—you don't need an Englishman to tell you that. We will Theosophize Australia, but first of all we must have a united and coherent Australia to Theosophize. Let us make a great push for it. (Convention, 1929).

A Jewel in the Pacific

Magnificent Possibilities

Dr. Arundale, in the midst of his Australian work, commenced in 1926, observed :

I have been amazed and enthralled by the great possibilities before this country. Australia is one of the most interesting countries in the world ; not like India, full of a mighty past, but full of a wonderful and mighty future.

In India the past sometimes cramps and distorts ; but she has a past too which marvellously inspires and which is the presage of her future soon to be. Australia has not much past to bother about ; she has not the fetters which older countries have. The future itself is striving to unfold itself in Australia, different from the future most countries have in due course known.

Australia has the advantage of being set in the Pacific, far from the old world—set as an opal—perhaps rough at the present moment, perhaps unshaped, but only for the moment. She has just come out of the earth. She has within her a hidden fire, a hidden glory, and you who are drawing Australia out of this dull earth, bringing this great jewel into the free air, you have the joy and the happiness and the splendid and noble task of shaping and polishing her, of releasing from this jewel her hidden glory and her imprisoned fire. You may be undeveloped, you may be poor, you may be ignorant, and yet you are the glory, the fire, the hope, the splendour of Australia, and you must make that splendour mani-

fest. You must gradually increase that splendour so that you glow with happiness and spread happiness around you.

Australia's Gifts

As I look with trained and experienced eyes I see that Australia is getting ready to give to the world a gift more precious than many other nations have given and very vital to the future of the world—the gift of naturalness, and this she is striving to express in her life and in her individual citizens ; the gift of absence of sham, of absence of unreality. Apart from getting rid of violence, of hatred, of selfishness, Australians will make their naturalness more vivid by increasing association with the naturalness of nature. Nature in Australia is full of greatest interest. All the kingdoms of nature abound in a life of the greatest diversity and glory—the opal, the eucalyptus, the kangaroo, the native bear, the Australian man and woman, unaffected, virile and initiative, daring and not counting the cost.

The Australian has an individuality of his own. One of the characteristics of his nature is freedom, comradeship is another, and yet another, only dawning at present, but to be found particularly in the surf clubs, is poise, dignity, carriage, realization of inherent dignity, and all the greatness, all the calm, all the certainty, all the strong peace which such realization gives.

I should imagine you have a good example of the Australian

type in Kingsford Smith, and in Crawford, the tennis player, whom I met on the *Mariposa*. I could see the spirit of Australia already incarnated in the physical body of Crawford, and as far as Kingsford Smith is concerned, it is in him too.

Land of the Larger Hope

That spirit of comradeship is vital to your development in this new land. It is deep in the essential Australian soul. It transcends all differences whether they be sect differences, or political differences, or social differences, or class differences of any kind. Australia possesses in her nature the comradeship which makes inherently for solidarity amidst all difficulties. If only Australians will accept these characteristics, if only Australian education will promote these qualities in Australian youth, then shall we begin to see Australia dawning into the land of the larger hope, a beacon light for every land of lesser hope throughout the world.

Australia stands for naturalness, and the whole of that naturalness should be set up against fundamental problems; if you look at problems simply and naturally but strongly, you get simple, direct and impartial solutions of those problems. You must intensify naturalness and simplicity in yourselves—it makes a great difference in the understanding of a problem if you are not a problem yourself. While Australia is a new country, it yet links on to certain magnificent

traditions of the past. Fortunately you are an integral part of that Empire which has been and can be a tremendous asset both in its constituent elements and to the world as a whole.

A Dedicated Nation

Do we realize that Australia has a power and a purpose all her own, and that she must be helped to grow to the fulfilment of both power and purpose? Do we realize that in a special sense Australia is a *dedicated* nation, may become, if she will, a leader among the nations of the world? Surely, in some measure at least Australia is "set apart," as the birth-place of a new spiritual impulse, along with New Zealand and parts of America. Are there not some among us who can sense our country's mission, who perceive that she may help to lead the new world, arisen out of the death of the old, to a civilization of which the note shall be brotherhood in all things, a holding fast to an essential Unity amidst the myriad diversities? Among the young shall be found those who shall enable Australia to move to this mighty mission. Are we filling them with high purpose, with the supreme Ideal of the new age—service before self-seeking?

Australia is going through a crisis, which is purging the dross and refining the gold. I say God bless Australia, and I know with a full heart that He has already blessed Australia on the way to her mighty destiny.

The Spirit of Youth

BY GEORGE S. ARUNDALE

What is the Spirit of Youth? It is the spirit of unfolding Life. It is Movement. It is Adventure. It is a discontent with roots in the eternal sense of power to achieve more. It is an ever-present certainty that beyond all sunsets there are sun-arisings, and that all darkness is ever lessening into a light which is shining more and more.

ALL living creatures have their very being in the Spirit of Youth. In every kingdom of nature it is the Spirit of Youth which dwells in all the growing forms. Age is Youth in another setting. Many years or few years need make no difference to Youth. We are as old as the hills, often far older. But we are young as the hills, differently.

Let not youth of years prevent us from being truly Young. Let not age prevent us from being truly Young. Let us today be Young in today's way. Tomorrow let us be Young otherwise. Those who have entered into the Spirit of Youth are Young for ever, for they have discovered the Secret of Youth.

Our Attitude to the Younger Generation

I WANT you to realize, especially the older among you, that this new age for many reasons is particularly a new age in which the younger generation will gradually come more and more into the forefront of life. There are many different types of new age through the centuries, each of which has its own set specific note, and in some ages which are new it may not necessarily be the destiny of youth to be particularly prominent. But in this age, when the whole of the world is growing into a new life, the youth of the world is destined to

come forward in its own way, with its own ideals, its own understanding of truth, with its own realization of Theosophy. By no means necessarily with our realization, with our truth, with our understanding of life. It is especially for members of The Theosophical Society to show the way to the world in gradually bringing into the forefront those who belong to the new world.

And it is very definitely my Presidential policy that Young Theosophists shall be given whatever prominence is possible, all possible

facilities and all possible encouragement to enter upon their heritage in their own way, with their own standards of life, however different they may be from ours. I am afraid that many of the older generation are set in certain grooves, in certain forms and outlooks of life. There is a tendency to repress the younger generation, to be dissatisfied because the outlook of that younger generation does not conform to the standards of the older generation. I am not as happy as I should like to be about the relationship between the older and the younger generations. My faith for the future is in no small measure pinned to the young, and while one recognizes to the full the splendid service rendered by the older generation, who have made possible Theosophy for the young, and have carried the flag of Theosophy through very many difficult years so as to be able to hand it over to younger hands, still at the same time, as we who are older approach the evening of our lives, it is incumbent upon us to retire more and more into the background, happy that there are those with greater energy, with a more virile outlook, belonging more to the future, to take our place, to go before us carrying in their own way the truths of Theosophy to the generations to which they belong.

So I am very anxious to encourage in all possible ways the work of Young Theosophists in their various Federations and in their World Federation. I am anxious that every Lodge in every Section should be positively at work gathering in the young to membership of The Theosophical Society, trying

to understand them, helping them, being patient with them, and above all giving them such advice as they can, the fruits of their experience as an offering, but never as a command. I know perfectly well that if our Society is to become more virile in the immediate future, if our Society is successfully undertaking the work that lies before it, the success it will achieve will have been largely by the co-operation of the young.

Looking back on the last thirty or forty years, I see clearly that the success which Dr. Besant had in the various phases of her activity was due to the fact that round about her were a great band of very enthusiastic devoted young people, young men and young women. I think of the Central Hindu College and of us young people who were then round about her. I think of myself as a young man of 21 or 22, full of impulsive enthusiasm, full of ideas and ideals which I knew in my heart were far better than the ideas and ideals of the people round me. I think of myself as a little fiery and not a little difficult to manage, tending now and then to kick over the traces and to feel that I must go my own way and live my own life. And I think of Dr. Besant in the midst of this youthful tribulation, understanding it, giving her loving guidance to it, and so making me happy and binding me to her as her devoted servant.

And there were many like me. As the time passed, other bands of young people gathered round her, young people with all their fire and their enthusiasm and their confidence, who gave her the support

and trust she needed and the strength which was so useful to her.

But Theosophy grows. Times change. Theosophy changes constantly, giving to the world what the world needs at any particular time. There is no such thing as static Theosophy. There is no such thing as orthodox Theosophy. There is everything in dynamic Theosophy, in fluidic Theosophy, the Theosophy which marches on with the onward march of the world, and I want Young Theosophists everywhere to be cherished by the older generation, to be understood, to be brought forward as the advance guard by the older generation. When you and I have shuffled off this mortal coil, when we have got rid of these time-eaten clothes—not altogether moth-eaten perhaps—when we become young again in our turn and have ideas far different from the ideas of the old people, who are now very young people—and they will be old when we are young again—we shall want to feel that they understand us and appreciate us, that we have a Theos-

ophy of our own, that may be different from my own today. I shall not be satisfied unless I am given freedom to express my Theosophic soul in my own way.

So, I beg you to do all you can to open wide the gates for the younger generation of Theosophists to march through with a truly beautiful Theosophy, no less true and beautiful than our Theosophy is. Let them go forward into the outer world and do that which we older and more decrepit people are unable to do, as we so often wish.

The legacy I hope to leave to my successor is a Society in which youth not only outnumbers age, but in which youth dominates age. And if I can be surrounded by young people who are always prodding me with things I do not want to do, telling me, "You must do this, that, and the other,"—if I can have around me young people who are continually prodding me onwards I shall keep young. I want you to make their paths straighter than our paths have been, and so to give a youthful quality to a Society which must be forever young.

Youth Turns Homewards

MY very best wish to my younger fellow-members of our Society is that they may attain the same thankfulness and delight in their membership that so many of us older members feel in respect of ours. There is no greater privilege in this outer world than Fellowship of The Theosophical Society. There are indeed many wonderful memberships of many

wonderful movements. But I do not for a moment hesitate to say that membership of The Theosophical Society is the most wonderful of them all, for it denotes the attainment of a certain stage of evolution, a stage which marks the fact that the individual concerned is no longer travelling outwards to the circumference of Life, but is returning homewards to the centre.

Still are there storms and tribulations, but the traveller on Life's Highway is moving towards the East where the Sun shines undimmed.

I most earnestly trust that the younger members of The Society, those who are coming after us and will take our place in their maturity, will cherish Theosophy above all other treasures, and The Theosophical Society above all other movements. Thus have done those who have gone before them. Thus must the younger members do if they would be worthy of the Masters' priceless gifts. There is no Truth outside Theosophy, for Theosophy contains all Truth. There is no more potent servant of the world in all its departments of

life than The Theosophical Society, for it stands for principles and action essential to the world's peace and prosperity.

I hope each Federation of Young Theosophists will embark on a campaign of most active publicity both for Theosophy and for The Theosophical Society during the coming year. By the end of 1938 there should be a Federation of Young Theosophists attached to every Section of The Society. And I hope that before long the Young Theosophists will number many thousands of enthusiastic members afire for Theosophy, for The Theosophical Society, and therefore for peace, for world brotherhood, for individual contentment and prosperity.

Youth and the New World

A New Impetus

THE work of the young world, as it seems to me, is to draw nations and faiths and diversities of all kinds into a common understanding and spirit of mutual appreciation. I think it is on the whole a pity for those who belong to the new world to adorn themselves, or rather should I say—to disfigure themselves, with the labels of the old world: calling themselves Conservatives or Liberals, Monarchists or Republicans, Fascists or Communists, Nationalists or Internationalists. Can they not, should they not, be learning to be the good that is signified by each of these labels—on the one hand avoiding the extravagancies, on the

other hand avoiding the narrownesses. Why should young people ally themselves to existing political organisms, or if they do, why should they be content with the antagonistic separateness into which each such organism is not slow to fall. Are there not young people in the world today ready to sum up the whole of the achievements of the old world in new, original, virile, and universalizing activity, not breaking away but fulfilling and giving new impetus?

Good-bye, Old World!

Is it not the task of the young, therefore, to take stock of the good, which, with their young and crystal-clear eyes, they should be able to

see everywhere, and to create such stock into their capital or stock-in-trade for the spiritual financing of the new world it is their happy privilege to set on its unfolding way? The old world has lived itself into a series of incompatible compartmental rigidities. It lives in opinion-tight compartments, each assured of its own supreme integrity, each convinced that within it dwells truth and without it falsehood. For the most part the old world consists of "either-or's." It is impossible for a denizen of the old world, unless he has learned to be free in all worlds—old and new—to be inclusive, for the motto of the old world, doubtless for sufficient reason, is exclusiveness, the carrying of opinion, conviction, belief, to extremes of dogmatism and self-assurance.

Is the new world to be but a continuation of Fascism, or of Bolshevism, or of Communism, or of Monarchism, or of Republicanism, or of any of the existing forms of world-structure. Is the new world to become a Fascist State, or a Communist State, or any other kind of State such as we know them now?

Youth Must Break Away

Is not the genius of youth, the spirit of youth, a venturing forth into a conception of life which embodies the good in all existing diversities, and shapes such good anew in forms the like of which the world has not so far seen. Yet such is the pressure of old-world orthodoxy and staticism, such are their insidiously widespread ramifications that even youth has become infected by them and tends to add

its own orthodoxies and staticisms to all the rest. Youth, for the sake of the young world, must become free, free because it knows how to be nobler, more full of a true understanding of life and the living, more reverent, more splendid, more expressive of life's solidarity and essential singleness of purpose. It is the function of youth to set, even if not to attain, standards which seem to be new simply because they are so much more true; and to this end youth must break away from the old, not in a spirit of refusal, nor in a spirit of destructive iconoclasm, still less in any spirit of hatred, but in a spirit of refashioning, using the eternal materials for soul-building differently, taking the world as it is and setting it to new music.

Where Are Youth's Leaders?

How I look everywhere for young people who show forth the larger consciousness, not hating but loving, not destroying but more truly shaping to that End and Purpose and Design which have been from time immemorial, and which await their transmutation by consummation into a new Beginning.

I look for young people who are divinely discontented because they are universally appreciative, because in the very discords which afflict their ears they perceive the essential ingredients of concord and harmony, because in the midst of an all-pervading chaos they perceive the shadows of an all-embracing cosmos. I look for young people who know how to perceive light amidst darkness and the diamond amidst the dust. I look for the young spiritual osteopath

who knows how to take distorted structures and manipulate them into purposeful agencies. I look for the young who, while accepting the principle of the rainbow, are rebellious against the man-made muddiness of its colours, demand that it shall more truly reflect that sunlight in which it lives and moves and has its being, and seek to blend in more glorious hues the varied richness of the indivisible One.

In the old world the mind has too often trampled underfoot the soul, and the servant has become the tyrant, spreading injustice and desolation far and wide. In the new world the mind must learn to serve once more, and the soul must radiate its kingship over all. Character must not lag behind intellect, but must at least keep pace with it.

Youth's First Work

What has youth to do? First, to learn to seek the good everywhere and to appreciate it for what it is worth, learning to use it for what it is worth. Then to discard the worthless.

What is the good? Obviously the beautiful and the true. But then what is the beautiful and the true? The gracious, the reverent, the helpful, the understanding, the appreciative. Of course, all life is beautiful and true. Truth and beauty are as universal as life itself, and they enter into all the ramifications and forms of life, into all its moods and fancies, flooding every stage and diversity of life with their light. But beauty and truth unfold to life's recognition, and are to be increasingly perceived, as gra-

sciousness, as reverence, as goodwill, as compassion, as understanding cause life to live in its gradually ascending individualities with and in and for the life around it, and not against and apart.

What is the worthless? That which in effect sows seeds of discord, of hatred, of suspicion, of distrust, of antagonism, of sense of superiority. It is not religion which is worthless, but that which mankind has made of it. It is not the economic system which is worthless, but that which mankind does with it. It is not nationality which is worthless, but that which peoples do with it. It is not orthodoxy which is worthless, but how the orthodox employ it. It is not life which is wrong, but how we live. Forms are not wrong, but their shapes may be wrong. Opinions, beliefs, convictions, may not be wrong, but we may hold them wrongly. And when I use the word "wrong" I mean that which breeds the discord, the hatred, and all other prisons from which the world at its present stage of evolution should in large part be free.

Youth Must Create Happiness

It seems to me that the first work of youth is not to see what is the matter with the world in every department of its life, but rather to see what is right with the world everywhere, so that as against the avalanche of condemnation it may send forth steady yet potent waves of appreciation. Let youth be busy carrying on the good into the new world—the good which it has discovered and which it delights to proclaim far and wide. I see real youth vocal in its enthusiasm for

all the wonderful and splendid things of life, and busy everywhere putting wrong right, not in a spirit of hatred, for surely hatred is utterly foreign to youth, but in a spirit of justice and brotherliness. I see real youth discovering how wonderful the world is, how worth while it is to come to live in the world, even though it is by no means blind—it could not be blind—to all the misery. Indeed, youth's very *joie de vivre* compels it to seek to share universally that which it treasures with such happiness.

Unless youth knows how to be happy in the world while it is yet young, it will never know how to help to make the world happy. Unless youth knows from experience that there is happiness in the world, finds happiness in the world, it will not know where to look for that happiness which so many have failed to find.

Admire ! Understand !

I should like to see the young admiring everywhere the good, the beautiful, the true, the joyous, the wonderful: admiring these in the lives of nations, in the characteristics of races, in the revealings of faiths, in the discoveries of science, in the creativeness of industry, in the glories of the arts, in the birth, unfoldment and regeneration of the myriad lives in every kingdom of nature. There ought to be no nation, no race, no faith, no individual even, in which youth can find no occasion at the very least for understanding, and almost without exception for praise.

Let not youth perpetuate the hatred, the cruelty, the violence, the wanton destruction, the selfish

pride, which remain characteristic of the old world as it goes down to its dying. Let youth leave all these behind, because it knows there is never real occasion for the expression of any one of them.

Measuring up to Greatness

The most precious gift youth can offer to the world, or age for the matter of that, is an individuality of the utmost fineness, an individuality sparkling with all that makes it individual, and sparkling no less with the universality of which it forms part. It must be finely alive with the spirit of the whole of which it is part. In other words, it must be vibrant with the spirit of relationship and all that relationship involves—the relationships within its own particular universe, and those between itself and the larger universes to which it belongs.

The purpose of education is to establish such relationships, discovering each individual *motif*, each individual note, harmonizing its constituent elements and stirring them to constructive self-expression, and harmoniously relating the complex smaller universe to the multifarious organisms of which it is a member.

However much sameness may appear to characterize us, in fact we are different one from another, and it is only fleeting ignorance and faulty education which hide the wealth of difference under the shadow of indistinguishability.

Youth's Second Work

This brings me to the next work of youth. Becoming and being himself, he must be true to himself

in race-expression, in nation-expression, in faith-expression, in his expression of, in his relation to, the many organisms to which he belongs. He must be finely racial, finely national, finely religious, fine in every expression of himself whether directly as a unique individual or indirectly through the circumstances of his birth and upbringing. If he be Aryan he must be a great Aryan. If he be Indian, or English, or American, or German, or French, or Italian, and so forth, he must be great in the life-mode of which he forms part. If he be Hindu, or Musalman, or Christian, or Jew, or Buddhist, or Parsi, or Jain, he must be great in the life-mode of which he forms part. He must express each life-mode to its highest power, that is to say to its noblest, its most beautiful, to its most brotherly, capacity. In other words, he must fulfil his setting to the utmost, gaining all he can from it, giving all he can to it.

Above all, youth should be at work bringing faiths back to their Founders, exalting the life and purifying the forms. Youth should be at work bringing nationality back

to its high purposes, for only as nationality be pure and true shall internationality be achieved. Internationalism is the flower of nationalism and individuality, and needs the pure fragrance of both for its glory.

Reverence

But to these sublime ends youth must contribute its happiness, its joyousness, its tenderness, its fire, its eagerness, its confidence, and above all else, I conceive, its Reverence. REVERENCE is the purest spirit of youth. Reverence, not blind but seeing, is the Light whereby the individual sees himself, knows himself for what he is, knows himself for the universe he is, and knows himself for the part he is of ever-widening circles of life about him. Reverence is the very heart of the sense of true relationship, the fulfilment of which is the supreme objective of life. As we learn accurately to relate, so do we learn truly to become. The science of relationship, or, as the Hindus would say, the science of Dharma, is the science of evolution; and only as we fulfil the less do we accomplish the more.

Youth and Leadership

BY ROHIT MEHTA

(Joint General Secretary, World Federation of Young Theosophists)

Constructive Discontent

INDEED can it be said in this age that "to be young is very heaven," for the world is passing through very adventurous times in which youth has all the oppor-

tunities to break and build in accordance with his sweet dreams. The Youth of all lands can well sing together: "Let us break this sorry scheme of things entire, and mould it nearer to the heart's

desire." The world through all its turmoils and depressions, its agonies and cataclysms, is crying for the Spirit of Youth to give to the peoples of all countries a courageous lead. If the world has not come out of its morass, if the world is still passing through acute sufferings, it is very largely because the Spirit of Youth has not awakened, it is because this Spirit is still unborn. The need of the world today is this ardent, unflinching, venturesome Spirit of Youth. Not mere Youth movements, and Youth organizations, but a Leadership of Youth; we want men more than movements, men who have the courage to stand alone if need be, men who can put human happiness in front of all their personal aggrandisements.

The Spirit of Youth is not necessarily the possession of those who are young in body. Youth is never a question of years, it is a question of attitude, of outlook, of a philosophy of life. Youth is a capacity for Constructive Discontent, as our ever-youthful President, Dr. Arundale, so often says. It is a capacity to run risks, to stake everything on the altar of selfless idealism. Youth is never indifferent about anything; one who has some ideal to live for can never be indifferent, can never afford to be merely negative. Hence Youth is always positive, dynamic, always great in all his constructions and even in his destructions. Mediocrity and Youth can never go together.

Dreams and Visions

Now it is this Youth Spirit that is needed in the world today. But what will this Spirit of Youth do?

What is wrong with the world that we need such a Spirit? The world has become too prosaic, too unimaginative, too matter-of-fact. We want the Spirit of Youth to give its sublime dreams and lofty visions, so that the world may look up to the Heaven which still remains to be conquered, so that the world may plan more in terms of the future than be engrossed in the trivialities of the present. The leaders of public opinion in various lands live from moment to moment because they have lost the living touch of the Future. It is always the task of Youth in all ages to link up humanity with its own glorious future, no matter how distant it may seem for the present. The business of Youth is to give the Vision. But this Vision is possible only if young men and women have lifted themselves up above the surrounding depressions. It is possible only if our young men and women first capture their own dreamlands. It is possible only when Youth learns to dream greatly. The true Spirit of Youth will descend upon the earth when Youth ascends to the heights of noble imagination.

New Standards

In the present-day world it has become a fashion to speak of the masses always. When our so-called mass leaders approach the masses they merely pander to their mass moods; placating the masses seems to be the line of least resistance and hence the line of cheap leadership. The Spirit of Youth should break this illusion, rend this veil of hypocrisy. The business of Youth is to set up new standards

of public life, of public leadership, to declare that the function of a leader is to lead and not to be led. The function of the leader is to speak out the truth, if need be against the wishes of the entire mass of humanity. The world is too full of narrowness, of servility, of crowd-mongering. Youth must stand courageously for principles, must pioneer through the dark forests in which humanity is travelling. The Spirit of Youth is needed to sound a battle-cry against all shams and hypocrisies. If youth, too, loses itself in the crowd, there is little hope for the rebuilding of the world. Let the Youth of all lands step out of the crowd in order to lead the crowd in a wiser and a more responsible way. If the Vision of Youth is not blurred, the Spirit will arise and this Spirit will batter down all obstacles, for there is none to stand in the way of Youth Awakened.

A Call to Idealists

There is too much vulgarity in the world today. Look where you will, in literature, in cinema films, in advertisements, in newspapers—everywhere there is a pandering to the low tastes of the people. There is an emotional riot in all the fields of life. The result of such emotional disequilibrium must be war, war between classes, between sexes, between religions, between nations, between sects, between all kingdoms of nature. Youth should stand up definitely against all these wars, against everything that tends to create hatred and unbrotherliness. Young men and women may at least in their lives and their relationships show a loftiness

of emotional culture and refinement, without which there is no hope of outlawing war. Feelings of patriotism and nationalism have taken the world into troubled waters; it is for the Youth to take the world out of these troubled waters through a nationalism of a higher order, in which every nation sings its own note without disturbing the universal orchestra, nay each note enriches the world-song. None other than the real Youth Spirit can achieve this, for Youth has no vested interests—or, better still, the whole world is the vested interest of Youth. Youth could, if it would, lift up the very wars of the world to planes higher than those on which they are being fought today. The Spirit of Youth is needed to call all idealists to gather round its banner to fight as they fought on Kurukshetra in days gone by, to fight against ugliness, against pettiness, against unbrotherliness. Without fear or favour the Youth of all lands must march in order to lead humanity to a New Heaven.

And so in all fields, in politics as in education, in religion as in art—in all the departments of human affairs, we need a Leadership of Youth. The salvation of the world consists in this leadership, the leadership that is inspired by the dreams of the future, the leadership that has the strength and the wisdom to guide humanity to a realization of Peace and Brotherhood. The leadership is demanded that has not only the courage to destroy, but also the genius to build. In the world above all else we need this Leadership of Youth that is imaginative but not dreamy, that

is dynamic but not destructive, that is one-pointed but not dogmatic, independent but not disrespectful, international but not denationalized, wise but not defeatist, strong but not dominating. Our youth movements should lose no time in the training of young men and

women for this leadership. What the world requires infinitely more than the training of the masses is the training of leaders. Let us young men and women be prepared to seize eagerly this opportunity of becoming leaders and leading the world into the Haven of Happiness.

"The Future Is with the Young"

BY ANNIE BESANT

Mazzini Unites Italy

LOOK at the world today, how torn by dissensions, how miserable, how ugly it is. Unless the Youth of the world take up the crusade for Brotherhood, for Righteousness, for Beauty, for Happiness, all that has been won will go down in red ruin, and Sisyphus will be once more the emblem of Humanity.

The old often forget that the future is with the Young, and that each generation must take its own road, and do its own work; for

God fulfils Himself in many ways,
Lest one good custom should corrupt the world.

As we read history, we see that the great movements by which Humanity progresses, or a Nation has been shaped, have all been sown in the hearts of the younger generation of the time, and, nourished by the warmth of young enthusiasm, have sprouted into growth and have redeemed their land, or led mankind onwards. It was the Youth of Italy who gathered round Mazzini, and changed United Italy from a poet's dream into a

political fact. And in the higher warfare of the Spirit, it is the glowing enthusiasm of Youth which must lead in the van, and change the forlorn hope into the victorious army. Age bargains like a merchant, to see how much it can gain; Youth pours out like a lover, to see how much it can give. The things of the Spirit are not merchandise; we cannot chaffer with the Divine.

In the spiritual warfare of today, that is to change the social shambles into a Brotherhood, it is in the Youth of every country that lies the hope of the future. And it is a fact full of cheer that, in every country, Youth is responding to the divine-human call, and is showing an eager passion for Service that is the promise of success in the coming days. In every country, young men and maidens are stretching out strong hands, eager to help.

Towards Brotherhood

As we look at the Young, we see the direction in which the world is moving, and we see that it is towards Spirit, towards Brotherhood, towards Reality, away from materialism, from competition, from the

unreal and the empty. And we see, spreading everywhere, the Scout Brotherhood and the note of Internationalism.

The many organizations in which the Young are banding themselves together for the helping of others are promising signs of the spirit which is spreading among them. Look around at these many movements, all going in one direction; we see the front line of the outposts, advancing to the civilization of the future. These, in every country, consist of the Youth of both sexes, in whom the social conscience, seeking to help the helpless, is awake and is fast developing. Their natural leaders are men and women who are still young, who have the enthusiasm and energy of Youth, enriched and ripened and made wise by battling with the outer world; with such elders as have preserved the plasticity of their brains and the generosity of their hearts.

The ideal General would be a man wise with the experience of a long life, but inspired with the passionate idealism of Youth, full of a trust in mankind limited only by his insight into individual character, flexible in details but unswerving in purpose and in principle, quick to utilize the new ideas conceived by the Young, so adapting them to the conditions of the moment as to render them achievable.

An Irresistible Force

A force thus composed and thus captained would be irresistible, for it would combine all the elements necessary for success. The future is with the Young, and the swiftness of the world's progress depends

on their acceptance of high ideals, and their self-surrender to the Service of Man. The ideals will be rendered articulate by the Prophets of the time, who, guided by their vision of the future, will embody the ideas necessary for the realization of that future in glowing language, and thus fascinate the eager susceptibilities of the young.

For Youth cannot arouse enthusiasm among the Young by preaching its crude ideas—though containing the germs of the True and Beautiful—clothed in language not yet mastered, and inspired by energies not yet disciplined No great movement can arise until the ideals of the future are germinating as seeds in the brains and hearts of the Young; but that movement can only become effective when the sunshine and the rain of the Prophet's words have stimulated these germinating seeds to rapid growth. The Youth only recognizes the ideals hidden within him when the fervour of the Prophet has made articulate, and therefore purposive, the inarticulate longings which before merely caused unrest.

The Voice of the Prophet

Two conditions are necessary for a great movement: (1) The power in a considerable number of the Young to assimilate new ideas, i.e. the Young have arrived at the stage in evolution in which these ideas are attractive, because they satisfy longings already existent within them; (2) the presenting of these ideas to them in a form which fascinates their imagination, and renders purposive the longings hitherto only vague and disturbing.

Unstable equilibrium is necessary for movement, but the instability must be of the nature that leads to healthy growth, not to disease and degeneration. A man might set before a pack of hounds a fine ideal of a civilized State; his eloquence would be wholly wasted, since his audience would be sniffing after the scent of a fox or a jackal, and there would be no response to words and ideals wholly unintelligible to it; so must the Young have reached the stage at which they can grasp and respond to the ideals of the Prophet; without their responsiveness, he is but a Voice crying in the wilderness, a Sower of seed where there is no fertile soil. He is impotent, he can do nothing, without them. But neither can they do without him, for the plan of the architect is needed as well as the material for the building.

The growth and development of a strong individuality is essential for the Young Theosophist who would play a useful part in the building of the new civilization, of the future Commonwealth of Nations. But let us develop strong individualities in order that we may render strong Service, rather than in order that we may ourselves be strong. Let each regard himself as a block of marble, to be hewn into the most beautiful form, to be chased with the most delicate lines, to be polished to the last possibility of brilliance, not in order that it may be an isolated though beautiful fragment, a separate perfection, but that it may be a stone fit to build into the Temple of humanity, its beauty heightened, not diminished, because it is an exquisite part of a perfect whole. (Adapted from *The Young Citizen*).

The New Type of Child

BY C. W. LEADBEATER

WE are at a very interesting epoch in the world's history; we are witnessing the beginning of a new subrace—a subrace which is to be different from, and in many ways superior to, those which have preceded it. But this new subrace will not be miraculously created; it will evolve naturally and gradually from conditions already existing. Its members will be born—*must* be born—from fifth subrace families like your own. The child which comes to you may well be one of these; indeed, the

very fact that you are a Theosophist makes it likely that he *will* be. Such a child will need special care and training; the clumsy, blundering, indiscriminating methods of past centuries are inappropriate here. The incoming ego is endeavouring to mould and modify his vehicles so that they may more fully express the new and higher life which he desires to manifest through them, and it is emphatically your business and your duty to help him in that task, to make it as easy for him as you can.

There is much with which he has to contend. He has a fifth subrace physical heredity behind him; he is living in a fifth subrace world, and all the influences which surround him tend to force him into the old grooves, to impress upon him the old average characteristics. It is to you that he must look for aid to foster and encourage the growth of the new qualities which he is trying to develop, to water the seeds which shall one day blossom into the splendid flower of a more highly evolved humanity. You must not fail the child who has trusted you.

Never forget that your child may be an older and more advanced soul than you are yourself. Many highly developed egos are coming into incarnation just now, either to assist in the evolution of the new subrace or to take advantage of the opportunities which it will offer. You may very literally be "entertaining an Angel unawares."¹ Apart

¹ Heb. xiii, 2.

from that possibility, remember that millions of men died in the Great War, and that by the very fact of making that supreme sacrifice for a noble ideal they earned for themselves a rapid rebirth in this coming subrace; your child may at least be one of those. Be he who he may, you must give him his opportunity; you must do your best for him. And you cannot do that unless you share with him the knowledge of the Divine Wisdom with which you have been blessed as a result of your efforts in past lives; for you may be quite sure that it was for that purpose that he came to you—that, as St. Peter puts it, he was "thereunto called, that should inherit that blessing."² "Freely ye have received; freely give";³ then shall "your children rise up and call you blessed."⁴ (*The Australian Theosophist*, August 1928, p. 30.)

² 1 Peter iii, 9.

³ Matt. x, 8.

⁴ Prov. xxxi, 28.

Regenerating the World

FROM AN ELDER BROTHER TO THE YOUTH OF INDIA

YOU must learn, my young brothers, to think for yourselves individually, to judge for yourselves, to act according to your conscience. Beware, you who would lead, of being like others. It is in your dissimilarity that much of your value to India lies. You are needed in the front, on the pathways that few as yet have trodden. The Indian people must see you as lights in the distant darkness, guid-

ing them from the known to the unknown. And your light must ever shine, as shines the lighthouse lamp on the dark and lonely seas. It matters not that the ignorant despise your light, seek, perchance, to extinguish it, would destroy that which uproots them from the hard, unfructifying soil of orthodoxy and convention, of superstition and prejudice. Loving wisdom the link between you and them, see to it

that the light in your hearts burns steadily and strong. No hurricane of popular disfavour or persecution can ever extinguish a light Divine, a light undimmed by self-seeking of whatever kind. To this end, let your watchwords be Discipline, Self-Control, Courage, Wisdom, all tempered by the most beautiful quality in the world—that Aryan gentleness which is so strong, because so tender, which is so compelling, because so understanding. The Rishis of all faiths and of all Nations turn Their eyes to you, O Youth of Aryavarta, to regenerate the world.

* * *

Be true to India in the little things, and the larger life of service shall be opened to you; but India's Guardians will not allow entry into the larger life to those who have not yet learned to live in the smaller.

Serve India in the little things of life, for these make up the big things; and you are helping India to her rebirth in greatness when you live the details of your daily lives in her name and for her.

As you strive to serve humbly and in the little things, so do you draw near to India's mighty Guardians, Those who have guarded her throughout the ages, who have preserved her soul inviolate as her body has been torn by internal dissensions and external aggression, as the form has had to be moulded to express the growing needs of that world of which India is the heart. Simple-hearted be ye, my brothers, and generous to all. Live simply—think, feel, act, speak simply to all. So shall you help India to prove strong for that spiritual leadership of the world to which she is destined. (*New India*, 12th December 1925).

Cherish the Young!

BY AN ELDER BROTHER

(In a Message to Members of The Theosophical Society, 1925)

A SECOND half-century of fine promise lies before you. We say to you: You have the power to do more in the immediate future than any other body of men and women has ever achieved before. We say to you: Within this next half-century you can make Brotherhood a living reality in the world. . . .

Great elder brothers shall you be, if you will, protecting all younger than yourselves, blessing them with your tender, wise and strong com-

passion, giving ever more as those to whom your compassion is due are more and more behind you on the pathway of Life. Be very tender to little children, yet more tender still to all who err—knowing little of the wisdom; and tenderer still to animals, that they may pass to their next pathway through the door of love rather than through that of hatred. Cherish, too, the flowers and trees. You be all of one blood, one source, one goal. *Know this truth and live it.*

Forerunners of the New Age: Masaryk

(Based on material supplied by Josef Skuta, formerly General Secretary for Czechoslovakia)

(This series is neither exhaustive in any sense of the word, nor chronological in its order. As great names occur to us we shall prepare short descriptions of their lives and work. Theosophists are specially concerned with greatness, and with the spirit of the New Age to which Theosophy and The Theosophical Society belong. It is therefore specially appropriate that THE THEOSOPHIST should offer constant homage to greatness, particularly when it represents part of the building of the New Age. We are happy to honour in this article President Masaryk, an agent of the Elder Brethren in the world's renaissance.—ED.)

ALL the elements of greatness were mixed in Thomas Garrigue Masaryk—a burning sincerity, vision, the will to create, the compulsion of an ideal, and the impotence of adversity to kill the spirit, however much it may hurt the body or lacerate the soul. His genius was compounded of these qualities—they made him what he was—the President-Liberator of Czechoslovakia. In his funeral oration on 21st September 1937, seven days after Masaryk died at the age of eighty-seven, President Benes eulogised him as “one of those great guides in life such as Providence gives a nation and mankind only once in whole centuries.”

We Theosophists in Central Europe are trying to find a *modus* for the realization of peace and brother-

hood in practical life; at every European Congress we emphasize it—Brotherhood through politics, religion, economics, science, art. If I were asked to name a man whose life was wholly consecrated to this ideal and its actual realization I should point to Masaryk. For half a century he worked it into the fabric of our nation—he was not only the founder of the nation, but its awakener also, and its spiritual leader.

Masaryk was in fact the latest of a long line of spiritual leaders of the Czechs. For a thousand years we find this people, by its life and culture, influencing the whole history of Central Europe. Saint Wenceslaus, King and Martyr, established Christianity in Bohemia; John Huss paved the way for Luther and the Reformation;

Jan Amos Comenius breathed new life into the education system. After five hundred years the Lords of Karma gave the Czechs a statesman-philosopher, such a leader as Plato foreshadowed in his ideal Republic, a leader who lighted Europe with the truths of evolution, and made way for religious freedom and economic democracy.

Masaryk was born of a peasant family in 1850. As dux of his school, he was marked by his teacher and sent to the University. Even as a student he examined all religions, and studied Sanskrit in order to understand Hinduism. His comparative study of religions led him to lecture and write against anti-semitism and racialism. As a professor first at the University of Vienna and then at Prague, he contributed to the education of numerous students, and to that generation belongs Dr. Benes, on whose shoulders Masaryk's mantle has fallen.

Masaryk reached his zenith in the Great War. Face to face with the question of the use of force, and force on a vast scale, he applied his philosophy of evolution to the problem of revolution for the nation's sake. Just as he had worked for the freedom of small nations in Europe, so now he worked with full success for the individualization of the Czech nation, and under his wise lead the Czechs realized their national freedom. While effete monarchies were tumbling down, new forms were coming to life, and among the new States awoke Czechoslovakia.

Masaryk the professor was now a dictator and commander-in-chief. Yet though he had given the Czechs

a country and a nationality, he exercised none of the usual arts and practices of a dictator. He often reminded us that if justice gives us our liberty—external liberty—it is still more valuable to gain internal liberty. When the Nationalists were running into excesses, it was he who applied the brakes. Dynamic in action, he was a veritable rock of philosophic calm.

The keynote of Masaryk's life was a "monumental simplicity." Emil Ludwig visited the President-Liberator at the Chateau de Lany expecting to be introduced into the workshop of a philosophical marvel, conversant with the recondite problems of the spiritual world, and ready to absorb large quantities of sociological theories and dissertations. But to his surprise Masaryk replied to his abstract questions with concrete answers: "Now, let's get down to plain facts"—and the philosopher-statesman's observations are not only a vivid story of his thoughts on the salient episodes of his life, but the highest statecraft uttered in phrases intelligible to the average boy of sixteen. Ludwig left the President's secluded study confirmed in the belief that he had penetrated a shrine of wisdom and greatness.

Realist in the deepest meaning of the word, Masaryk acknowledged the reality of the spiritual life and lived it deeply. His spiritual idealism penetrated and permeated his physical work. In his family was often heard the phrase: "What would Christ say about it?" And to the end of his eighty-seven years he expressed firmly, platonically, and in a Christian spirit his answer

to all the questions of disturbed Europe in a formula which was at once his philosophy and his practice of life: *Jesus—not Caesar*.

His whole faith is summed up in his vision of democracy. He believed in democracy, political economic, spiritual. Dr. Karel Capek, the Czech author, asked Masaryk which was the best argument for democracy, and he replied in these imperishably valid words:

“Believe in man, and in his eternity. That is true metaphysical equality. From the ethical angle democracy is justified as a political realization of love of one’s fellow-men. That means that the eternal cannot be a matter of indifference to the eternal, divinity cannot dishonour divinity, it cannot exploit it or do it violence.

“Democracy is not only the form of the State; it is not only what is written in the Constitution. Democracy is a point of view on life, it is built on confidence in mankind, and there is no confidence without love, no love without confidence.

“I accept democracy with all its economic consequences; but I build democracy on love—on love and justice, which is the mathematic of love, and on the conviction that we have to help one another to realize the Plan of God, in harmony with God’s Will.”

Masaryk left on us the ineradicable impression that in spite of the rise of autocracy—and he was surrounded by Fascist and semi-Fascist States—there is great hope for democracy when men such as he are at the head of it. It was indeed true of him that “the autocracy of the wise is the salvation

of the ignorant.” With disarming frankness and modesty he would say: “By nature I am not a ruler, but I know that the masses must be led. My method of leadership is not despotic, but more by way of suggestion.”

Masaryk was great because he saw things *sub specie aeternitatis*. His brotherhood was practical and equilibrated, and devoid of even a shadow of self-interest. It is openly admitted, even in the League of Nations at Geneva, that the minorities in Czechoslovakia are living in the best possible conditions in Europe. We should remember also that it was Masaryk who made the Little Entente. Again, he worked for the realization of the United States of Europe, beginning with practical co-operation, even though the realization be long delayed. George Bernard Shaw, when asked who should be the leader of a United States of Europe, answered: “Only President Masaryk.” Few men have risen, as did Masaryk, to such great heights of national apotheosis, international triumph and world recognition.

In us Czechs he evoked the spiritual quest, and I wonder if that is not the reason why, in spite of our being so small a nation, we were called so early to Theosophy.

Deeply loved by all, Masaryk was a father to his people, especially the younger generation, who saw in him an Example, as Dr. Besant was a Mother and an Example to so many young people of India. Happy are those who live in such times and places as to have living in their midst Elders such as these who live deep, full and beautiful lives.

The World's Disordered Psyche

BY BHAGAVAN DAS

Indicating that Psycho-analysis can find "fulfilment of its aims and hopes only when it enters into the ever-inviting embrace of the Ancient Wisdom of the Vedas and the Upanishads."¹

Conflicting Movements

THIS New Psychology, with its three main and many minor variants—Freud, Adler and Jung, etc.—has been in vogue, has been, indeed the rage, on the one hand; as the New Sociology, with its many variants in the hands of Marx, Engels, Lenin, Stalin, Trotsky and others, has been, on the other hand; almost simultaneously, since the closing years of the nineteenth century of the Christian era.

The reason why the Total Supra-conscious, or Collective Racial Unconscious, of Humanity has been urging and driving these two movements, is easily inferred. In the course of the nineteenth century, society became peculiarly and greatly disorganized in the West; it suffered a new form of *Varna-sankara*, "confusion of vocations"; social balances were upset; silent or violent revolutions occurred in all departments of life, scientific, educational, economic, political, industrial, domestic, sexual, moral, social, aesthetic, religious; the three primal fundamental "appetites,"

¹ This article is concluded from THE THEOSOPHIST for November and December 1937.

"instincts," "urges," "drives," "impulses," "hormes," "vital élans," "libidos," "desires," of (a) hunger, (b) acquisitiveness, (c) sex, in their physical as well as psychical aspects—which instinctive desires constitute the motive power behind all outgoing matterward manifestation of life, civilized or uncivilized, primitive or degenerate, barbarous or savage—these became impossible, or very difficult, to satisfy properly sufficiently, smoothly, for the vast majority of human beings on the one hand; and on the other hand, they began to be excessively indulged by a comparative handful, through the exploitation and oppression of the masses; physical and mental diseases of new and subtle varieties became very common; and by the inevitable reaction, the fact of the excessive in-equality or in-equitability in the distribution of "weal"-th, came to be realized acutely and complained and struggled against loudly, strongly, extensively, persistently, systematically, by the masses.

The Way of Reconciliation

Marx and his company held out promise of an equal (or at least a

much better and equitable) distribution of food and possessions; Freud and his followers gave hope of freedom from the multiform ills of sex-shock and sex-frustration. Men and women naturally turned towards them, greatly expectant. But conflicts have arisen *inter se*, within the ambit of each, and also between the two, namely Communism and Psycho-analysis. These conflicts perplex the lay (as well as the expertist) mind greatly; they are all due to the lack, in each of the two movements, of the fundamental principles of a philosophical psychology which would balance and synthesize physique and psyche, Matter and Spirit.

That the new Sociology or Socialism or Communism can find rest from tribulation only when it comes into the arm of Manu's Socialism—this I have tried to indicate in another small book. Here, the endeavour is to point out how the New Psychology of Psycho-analysis, and Analytical Psychology, and Individual Psychology, can find fulfilment of its aims and hopes only when it enters into the ever-inviting embrace of the Ancient Wisdom of the Vedas and the Upanishads. Between the two booklets, feeble as they are, the searching reader may see clues to how the new movements of the West, which are at present tending to conflict and diverge, can converge and merge into each other, as inseparable regulative, nutrient, and motile systems, in the macro-organism of the Human Race.

Psycho-Physical Crises

Nature works in cycling spirals, in all her infinite departments and

aspects. The psycho-physical life of man seems to run in such cycles also, of about seven years each, broadly speaking.¹ At the end of every such septenate, apparently a new adjustment takes place between the psyche and the physique, the mind and the body. It is as if a person, with a family and business, should rearrange his house and other accommodation and his affairs generally, from time to time, according to his expanding or contracting needs. Ordinarily, during the third septenate, the onset of puberty (as of teething in the first) causes a great crisis in persons who are at all above or below the normal. The "soul" is dragged now towards Spirit, again towards Matter, now towards the spiritual, ideal, upper pole, again towards the carnal, sensual, lower pole. In normal persons and well ordered society, the two are reconciled, and the conflict readily abated, by sanctified marriage. In those above the normal in virtue of heart as well as of head, there blossoms that "divine philosophy" which will not "shoot beyond her mark and be procress to the lords of hell," but which will make her votary a servant of the Will Divine.²

In the case of the soul which has not yet reached the stage in evolution where such attainment becomes possible, there would occur dementia praecox and paranoia; but

¹ Cf. astrology and chemistry.

² For fuller description of the struggle between soul and body, at puberty, and for the spiritual and philosophical meaning of "conversion," see my pamphlets, *The Fundamental Idea of Theosophy*, and *The Psychology of Conversion*.

according to Indian belief, they are only cases of unsuccessful first efforts, like the tumbles of the child learning to walk; the soul will do better in future lives.¹ Such persons are often morally and intellectually better than the people in their environment, before they are attacked by insanity.

Treatment of Neuroses

The case of neuroses, as described by the psycho-analysts, is different, and yet has resemblances. We have seen before that the psycho-analysts have come to distinguish between two kinds of neurotics, the coarse and refined. In the former, treatment often causes more mischief than it cures; the other, it cures. But even among the latter, those whose malady is due to a sense of the emptiness of life, an unsatisfied craving to know the meaning of life—such cannot be helped by psycho-analytic treatment. They need the help of a real Spiritual Religion, which will be a complete Philosophy as well as Science.

The Yoga-Vedanta is such Spiritual Science, such Scientific and Philosophical Religion, not in the degraded condition to which it has been reduced by "professionals," but as indicated in the better and more important words of Theosophical literature, which help the earnest student to interpret the old writing in suggestive and more satisfying ways.

Psycho-analysis tells us that recovery of the Memory of the Truth (i.e., of the true cause and origin of the neurosis), sets us free (from the neurosis). The full significance

¹ Brill, *Fundamental Conceptions of Psycho-analysis*, p. 265.

of this, on an infinitely vast scale, is to be found in the words of Arjuna, at the end of Krishna's teaching, given to him as loved and loving, trusted and trusting, disciple. "My perplexity, my darkness of mind, has disappeared; I have recovered memory."

"All complexes, all knots of the heart, are dissolved, all doubts are solved, all riddles resolved; all delusions, illusions, hallucinations, disappear; all passion-governed, egoistic, mind-enslaving, soul-thraling, spirit-fettering actions cease and give place to altruistic, debt-repaying, bond-loosening, spirit-freeing, peace-bringing activities—when the Infinite Simplex, the One Universal Self, which transcends all, pervades all, includes all, the Supreme and Absolute Ego, which absolves from all limitations, all bonds, of the small separative relative ego-ism, which salves from all sin, has been found again and seen as identical with the One Self."²

The Messiah Christ said: "The Truth shall make you free"; and He also said: "I and My Father are one." This Ved-anta Truth alone is the Truth that can and does set free. The prophet Muhammad exclaimed: *Ana Ahmad bila mim*, 'I am Ahmad without the *m*: I, am Ahad, the One Self.' He had found the Truth.

The Vision of the True

If we achieve the Truth which is named Atma-Vidya, God-knowledge, Self-knowledge, Theo-Sophia, if we perpetually apply it to all departments of individual as well as social life, and make it permeate all our thinking, wishing,

² *Mundaka Upanishat*.

doing, then indeed that Truth of the Identity, the non-separateness, of all selves in and with the Universal Self (whence arises as inevitable consequence the Golden Rule of Conduct enunciated alike by all the Great Lovers and Teachers of Mankind), permanently established in our cognition and our desire-feeling, and governing all our action, shall undoubtedly, necessarily, set us free from all ills, moral, social, political, economic, religious, educational, domestic, aesthetic, spiritual; free from all unbalancings and consequent disorders of body and mind, individual and social. "He who gains the vision of the True, he becomes true *Svarat*, Self-dependent, Self-governed, in all respects; he gains the freedom of all countries, nay, of all the worlds"; thus proclaims and promises the *Upanishat*.¹

We have only to look within, and we shall surely find that Truth, the Truth of the Universal Self, the one principle of all Consciousness and all Unconsciousness. Indeed it is not hard to find, if only we look in the right direction.

The Angels keep their ancient places,
Turn but a stone and start a wing;
'Tis we, 'tis our estrangéd faces,
That miss the many-splendoured thing.²

The deepest and truest psychoanalysis available is the analysis of the psyche that has been made in the Upanishads. The best, most complete, most scientific psychosynthesis available is the synthesis, the co-ordination and articulation

into one organism, of all the psyches and also all the physiques of the whole Human Race, that has been planned by the Manu, according to the principles laid down in the Veda, as the Varna-ashrama Dharma, the Scheme of Individuo-Social Organization of four vocational classes and four stages of life, interlinked in four subordinate organizations, educational, protective, economic, industrial.

Peace and Power

The greatest of all maladies, the worst of all possible neuroses and psychoses, is the hysteria, the mania of *excessive* selfishness, *excessive* identification of the Self with the body of flesh and its carnal passions and sensual cravings, whence all the countless disorders of mankind, all their mental, moral, physical ills and evils. The greatest and most effective of all curative methods of treatment is the method of *chittaparikarma*, *chetah-prasadana*, moral self-purification and tranquilization of the mind, which is described and prescribed in Yoga.

The worst of repressions and forgetting is Infinite Eternal Spiritual God forgetting Himself into infinitesimal evanescent earthy man and repressing His higher nature. The greatest recovery of memory is man remembering himself again into God, and regaining that unselfishness which is the recognition of God in all, of One Self in all selves, which brings into free expression the higher nature, and which is the one and only cure for all human ills, because it alone can re-establish justice, equitability, philanthropy, mutual service, co-operation, Universal Brotherhood,

¹ *Chhandogya*.

² Francis Thompson.

and open all the worlds to the enlightened soul.

"Purity in diet makes purity, placidity, lucidity, of intelligence; thence arises clear memory; then all the complexes, the knots of the heart, are loosened, straightened, dissolved. To the soul that has thus cleansed itself, the 'Eternal Youth,' whom the scriptures name as Sanat-Kumara, who is in touch

with every human heart, who dwells in every human heart, because he is our very Self, shows the Light that is beyond the Darkness, the Light of the Self, the vision of which brings the Peace that abides ever in the hearts of those who live in the Eternal, and the Power that lives and moves in those who know the Self as One."¹

¹ *Chhandogya and Bhagavad Gita.*

SEIZING OPPORTUNITIES

What then is an Act of Service, or a Good Turn? It is any kind of help, given freely to any one in need of help, "looking for nothing again." To carry a parcel for a tired woman, to lead a blind man across the street, to give water to a thirsty dog, to say a bright word to a weary toiler—all these are Acts of Service, or Good Turns. You say they are trivial? Yes, but the alert mind, the observant eye, the ready hand, these are not trivial, but priceless. The Act of Service wrought is a trifle; but the Habit of Service all-important, and it is built up out of these daily trivialities, until every opportunity of Service means the rendering of help.

Anyone who has deliberately trained himself to do the one daily act will soon notice around him countless opportunities of Service. As he goes through life, opportunities, unseized by others, will crowd around him, and, instinctively, his quick eye will notice, his quick hand will be outstretched to help.

Great opportunities come to those who utilize the little opportunities of daily life. Do not envy the opportunities of others, but use the opportunities which come unsought to yourself. You may not hitherto have noticed them, for many who dream of great work hereafter overlook the little works which are lying about their feet. When a great opportunity offers itself, the trained Servant seizes it and a heroic deed is wrought; the untrained idler is bewildered and confused by the sudden chance, and while he is thinking what to do the opportunity is gone.

ANNIE BESANT

The Gifts of The Nations

BY FRANCIS BRUNEL

La France ?

LES présents de la France au Monde ? Comment les définir avec des mots ? Comment noter le Chant de la France dans la Symphonie de la Vie Universelle ? Pour parfaire le Grand Joyau de l'Évolution, le Diamant merveilleux dont chaque facette tient son éclat d'une nation, d'un peuple, quelle Lumière—irisée par l'infinie variété des nuances de chaque homme—que la France fait-elle resplendir de façon spéciale ?

Ce à quoi la France aspire pour tout homme, c'est d'en faire un être humain harmonieux. Et s'il était permis d'employer cette expression, la France est la patrie de l'Humanité et de la Culture humaine véritable. Un Prince étranger n'a-t-il pas dit un jour : "Tout homme a deux patries : La France et la Sienne." Et cela est exact en ce sens que le don de la France au Monde est essentiellement spirituel, "comme la lumière qui jaillit d'un phare," a dit un jour le Dr. George S. Arundale.

"N'allez pas supposer que le Français est supérieur ; mais il a sa part de blé et de soleil, et il sait que cette part de blé et de soleil est à ses frères comme à lui. Il n'a qu'un toupet, une sorte de toupet chevaleresque : il fait comprendre en souriant que personne ne peut détester la France. Et cette Conviction, cette Foi d'amour lui suffit à venir en aide à tous."

Ce qu'elle apporte au Monde, ce sont des idées, un idéal fait d'universalisme et d'individualisme à la fois. C'est là sa raison.

"La fille aînée de l'Église" l'appelait-on, avant que de lancer dans le monde la Chevalerie qui conquiert les cœurs par son idéal de noblesse, de courtoisie et d'amour,—ou encore les fraternités de bâtisseurs de Cathédrales qui cristallisaient de façon impersonnelle et magnifique, sous les formes légères, élancées, ciselées, en pensées immenses et merveilleuses, le sentiment du divin, de l'harmonie, de l'infini.

La grande Renaissance apportait un souffle nouveau à son esprit épris d'harmonie, et le XVII^e siècle assistait à l'épanouissement de sa Culture et de son Art. Le XVIII^e lançait au Monde,—à tous les hommes—sa *Déclaration des Droits de L'Homme*, son message de Liberté, d'Égalité, de Fraternité . . . affirmant ainsi nettement ce rôle spécial de la France dans la mise en valeur des relations individuelles de tous les hommes. C'était la première Démocratie qui était réaffirmée : Démocratie politique : le droit pour tout homme de participer au gouvernement du pays. Pour la première fois, l'on reconnaît *légalement* la vie divine en chaque homme. Démocratie s'exerçant dans le domaine du pays. L'étincelle avait jailli. Le message était transmis.

Puis au XIX^e siècle, était affirmée par les philosophes de France, les Proudhon, les Fourier, les Saint Simon, et leur école, la Démocratie économique : le droit pour tout homme de jouir de façon raisonnable des produits de l'Economie et de connaître le bien-être matériel. Démocratie s'exerçant dans le domaine familial et social. C'est alors aussi que les jeunes disciples de Saint Simon développent en grand les voies de Communication internationales et percent le Canal de Suez.

Et le XX^e siècle voit encore la France, Semeuse d'idées de justice et de Liberté, affirmer la prééminence de la Solidarité humaine.

Et dans la Crise actuelle, la France semble pouvoir apporter une solution vraiment humaine et générale, parce que basée sur la personne humaine. La solution de tout problème, quelqu'il soit, découle de la solution du grand problème de l'homme.

Et il semble que ce sera là l'occasion pour la France de donner au Monde un message universel : proclamer la troisième Démocratie, "la Troisième République," la "Démocratie spirituelle" comme l'appelle l'un des plus éminents penseurs et psychologues contemporains, le Professeur Jean Emile Marcault : et que l'on pourrait ainsi énoncer : le droit pour tout être humain d'arriver à l'épanouissement harmonieux de toutes ses facultés spirituelles.

Alors que les deux premières démocraties sont égalitaires, la Démocratie spirituelle est hiérarchique ; elle s'exerce dans le domaine individuel. Elle exige une méthode d'éducation individualiste. De même qu'il y a des experts financiers et économistes, de même

faut-il des experts de la vie spirituelle, c'est-à-dire des Sages, pour respecter les Lois de la Vie de l'Homme.

Etre le Messager des Hommes.

Là est, semble-t-il, le secret du rôle de la France.

Apporter à tous, par amour pour la seule Lumière, le Message de vérité unissant tous les hommes en chaque homme, et chaque homme en tous les hommes.

Mission de Service, mission humble, mission humaine et d'amour, de joie, de clarté, de beauté, d'harmonie et de lumière . . .

"Fraternité !"

D'autres peuples semblent avoir trouvé un équilibre personnel et momentané, mais il échoit à la France de rechercher les possibilités d'Equilibre Universel : Les autres pays ont leurs mélodies propres et originales, leurs lumières scintillantes, toutes aussi nécessaires à l'ensemble de l'Harmonie humaine, aussi n'est-il pas question de fièrté particulière, mais du Travail.

Le Travail qui fait que la France peut rayonner et briller pour tous, est essentiellement une tâche d'homme, de culture humaine véritable, d'harmonie, car il y a quelque chose d'unique en chaque homme qui le fait épanouir comme aucun autre ne le fera. . . . "Vous êtes des dieux, vous êtes tous des fils du Suprême," chante le Psaume 82.

Et c'est encore et toujours un message de fraternité universelle et de liberté joyeuse que la France veut apporter en offrande au monde, à tous les hommes : La Nuance dans l'Harmonie, et l'Harmonie dans la Nuance.

A La Lumière Soit Toute Gloire !

Theosophy and the Commonweal

BY HUGH R. GILLESPIE

*Showing how the foundations of a State are built,
not on Marxism, but on Brotherhood.*

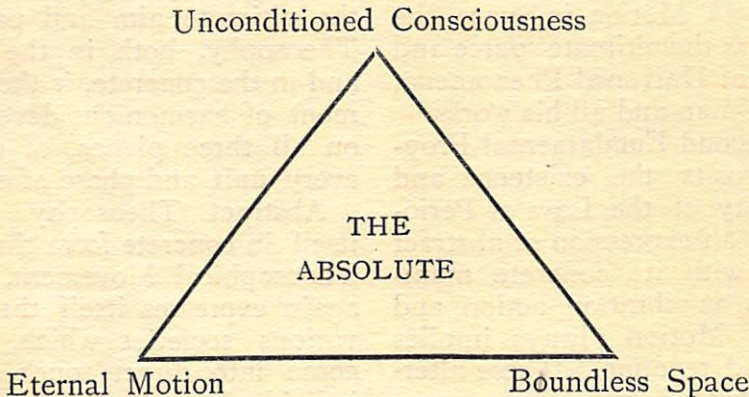
Fundamental Propositions

MANY people have the impression that Theosophy is merely a dry-as-dust collection of metaphysical abstractions which have no direct regard for the bodily, emotional, economic, or Spiritual needs of mankind. Theosophy is thought to hold itself aloof from politics, economics, and every other question affecting the welfare of man in society. The fact is, Theosophy is in most intimate touch with every phase, factor and department of human life and activity. Theosophy is the natural philosophy of life and consciousness,

and every phenomenon, minute or immense, immediate or remote, comes, inevitably, within its scope. Undeniable proof of this is to be found in the three Fundamental Propositions of Theosophy. In the briefest terms, these read as follows:

The first Proposition asserts an Omnipresent, Eternal, Boundless, Unknowable Principle which is summed up in the term *The Absolute*.

From an abstract point of view, the Absolute manifests in three aspects, as shown in the following triangular analysis.



These are the three essential factors or aspects of the Absolute, and a cursory study should show that the absence of any one of these would render the very existence of the Absolute impossible.

Thus, if Unconditioned Consciousness were not, Eternal Motion and Boundless Space could not exist. If External Motion did not operate, Unconditioned Consciousness could not function and Boundless Space

could not be conceived. If Boundless Space were not, neither Unconditioned Consciousness nor Eternal Motion could exist, for the very field of their operations would be non-existent.

Now if we take these three aspects of the Absolute, apart from their qualifications—just as compound abstract potentialities—and speak of them as Consciousness-Motion-Space, we at once evolve the concept of the Absolute *as* Consciousness *of* Motion *in* Space. From this we obtain the further conclusion that these three aspects being universal in their fulfilment, their interplay must, of necessity, produce Universal Phenomena, which must, in turn, include every single happening to every iota in the Universe, individual and collective. On analysis, therefore, our Second Fundamental Proposition states in concrete terms that the Absolute *being* Consciousness *working through* Motion *in* Space, the Absolute *is* the ultimate source and sanction of Universal Phenomena, including man and all his works.

Our Second Fundamental Proposition posits the existence and universality of the Law of Periodicity as an expression of abstract motion, with its concrete manifestations as vibration, action, and reaction. Motion always implies action and reaction. These alternations throb in every department of nature and express themselves in cycles and phases of infinite variety—life and death, day and night, summer and winter, sleeping and waking, etc.

Our Third Fundamental Proposition affirms the ultimate identity of all individual souls with the

Oversoul, and the inevitable progress of every soul through cycles of incarnation in accordance with karmic destiny and periodic law. In other words, every single soul must evolve through, or with, every elemental life-form, and finally acquire individuality through self-induced and self-devised effort. And so each and every soul ascends through all degrees of intelligence and development from mineral to moneron, moneron to man, and man to god, for man is a god in the making.

From Abstract to Concrete

We have thus, with the aid of our analyses, made a logical progress from the region of the abstract to the region of the concrete, for the aforementioned Propositions have shown clearly that Theosophy in its fundamentals is all-inclusive. Theosophy and the Commonweal, in fact, are synonymous terms, for the ultimate aim and purpose of Theosophy, both in the abstract and in the concrete, is the achievement of harmonious development, on all three planes, of each and every unit and phase of evolution.

Abstract Theosophy expresses itself in concrete form through the Theosophical Movement, and that again expresses itself through the various societies which, in turn, come into direct touch with the individual and the mass on the social, the emotional and the mental planes. The specific work of the various societies is to interpret and translate the abstract truths of Theosophy into concrete formulæ in the guise of moral and ethical principles and impel *us* to conduct of similar character.

Theosophy Must Be Practical

Theosophy, therefore, includes every phase and factor of evolution. Theosophy *is* evolution in essence, for it starts from the One Source, the Absolute, God, and proceeds by definite stages through each of the seven planes of nature from the intangible and unknowable on the spiritual plane, to the tangible and knowable on the physical plane. On this plane, every creature and entity passes through its septenary cycles of evolution and development. This fits the soul for progress on each plane in succession as it doffs its garb of matter and takes on, in turn, the garb of spirit, stage by stage, life by life, till it returns to the bosom of the Father, the Oversoul, the Absolute. "As the dweller in the body experienceth in the body childhood, youth, old age, so passeth he on to another body." (*Bhagavad Gita*, II, 13).

It is in the exposition of Theosophy that we encounter criticisms, the most important of which is that with which we started, namely, that we are, as a Society and a Movement, guilty of stultifying our advocacy of Brotherhood by neglecting to practice brotherhood while we absorb ourselves in metaphysical subtleties and abstractions which are altogether off the physical plane. Those who know will deny any justification for these criticisms. They will realize that as The Society is composed of members of every shade of religious and political belief, The Society cannot commit itself to the advocacy of any particular sectarian creed or political platform. Nor can any one member expound *his* individual

beliefs and claim to have the support of The Society, for while each partisan may be working for his particular belief in legitimate channels, respect for the views of others prevents his committing the Society to *his* individual belief. The Society, therefore, as such, cannot advocate any specific application of any particular sectarian or political principle in social life. And this because, as H. P. Blavatsky urges in the *Key to Theosophy*: "Political action must necessarily vary with the circumstances of the time and the idiosyncracies of the individual."

At the same time, no real Theosophist would remain supine and effortless in the face of misery and want among his fellows. The real Theosophist would associate himself closely, both in thought and action, with every effort for human betterment.

But while no member may advocate or criticise any sectarian or political proposition as a representative of The Society, each member may courteously deal with those same propositions and discuss them on his own responsibility from The Society's platform, as I am now about to discuss Theosophy, Economics, Capitalism, Communism, and Social Credit.

Economics and Industry

Let us deal first very briefly with Economics and Industry, under the four heads—Production, Cost, Price, Consumption.

In the production of commodities every industry must, so to speak, pay its way to the last cent. That is, every item of cost must be included in the price. And the total

however, does merit some consideration. While Theosophy connotes the liberation and development of all individuals, Communism connotes the restriction and regimentation of all individuals into the mass. The difference is fundamental. It is the difference between the Spiritual and the Material. Socialist-Communism is the very antithesis of Theosophy.

The so-called Scientific Socialism of Karl Marx has held the field for well nigh a century. It has triumphed over all other political nostrums by reason, mainly, of its plausibility and pseudo-scientific character. But it does not stand close analysis, and must be swallowed *in toto* without mastication. This, however, does not prevent us admitting that Marxian Socialism is as much a school of scientific and philosophic thought as Spencerian Sociology, though equally void of rational basis. Herbert Spencer was no less a philosopher because he was a bad sociologist and a poor scientist. And in the same way, Karl Marx was no less a thinker and a philosopher because he was a bad economist and a poor historian. The efforts of both were equally genuine and they merit this tribute to their sincerity.

Marx's book, entitled *A Critical Analysis of Capitalism*, is based on Darwinian evolution in its crudest form, and on the *Materialist Conception of History* by Professor Thorold Rogers. This theory was subscribed to in some form by Gibbon, Buckle and others. The theory implies that every social and historical development has been actuated by hunger for material

benefit on the part of man; that loot and food, and the system under which they have been produced, have been the only motivating agents in the progress and development of man in society. *Das Kapital* was written by Marx with all the fiery imagination of the propagandist Jew, added to the characteristic passion for detail of the German. Marx was the son of a rich German Jew, and he devoted his life to this scathingly merciless exposure of the evils of the capitalist system, as displayed in the effects of the Industrial Revolution. The book is distinguished for its power of analysis, its erudition, and its utterly inaccurate description of the factors under discussion. It concentrates on the evils and ignores the benefits, and to shallow thinkers presents an unanswerable indictment of the capitalist system. Withal, Marx was a man of exceptional intellect and application. George Bernard Shaw writes in his *Intelligent Woman's Guide to Socialism* :

Marx did not get his great reputation for nothing; he was a very great teacher. . . . But those who have really learnt from him, instead of blindly worshipping him as an infallible prophet, are not Marxists, any more than Marx was a Marxist himself. I, myself, was converted to Socialism by *Das Kapital*, and though I have since had to spend a good deal of time pointing out Marx's mistakes in abstract economics, his total lack of experience in the responsible management of public affairs, and the unlikeness, at close quarters, of his descriptions of the proletariat to any working woman, or of his bourgeoisie to any real lady of property, you may confidently set

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price received for the total commodities must cover the total costs of production and include wages, salaries, dividends, raw materials, factories, machinery, repairs, replacements, maintenance, interest, profit, rates, taxes, etc. And this applies not to one industry only, but to the totality of industry. It follows, then, that all the money in circulation should pass through the industrial productive system and into the hands of the consumers as wages, salaries, dividends, etc., to be used as purchasing power to enable the consumers to buy the products of industry. And if the prices are suitable and the purchasing power is sufficient, the market will be automatically and periodically cleared of commodities and the process will repeat itself, *ad infinitum*.

During this process certain things happen, however. Economic laws operate, and with serious effects. Factories have to be built and machinery installed, which entails loans from the banks. When the system is in running order, maintenance, repairs, replacements by newly invented and improved machinery have to go on continually, with the result that the whole industrial system is all the time, so to speak, "working a dead horse." Instalments of principal and interest on various loans effected at varying dates in the past have to be paid or converted as they fall due. The result is that the bank overdraft steadily increases. The bank then steps in and demands that cost of production be reduced and output increased. This may be done in any or all of four ways: (1) Installation of improved ma-

chinery; (2) Discharge of workers; (3) Reduction of wages; (4) Reduction of dividends. The result is a large and growing decrease in purchasing power in the hands of the consumers and an utter inability on their part to buy the *whole* of the product. This means a piling up of surplus goods for which there is no market, a consequent decrease in the money in circulation, and a permanent increase in the army of the unemployed.

Conditions may be improved slightly and temporarily by the pouring of fresh capital into the producing system. But in the end this device only increases the interest bill and makes things worse. In the end war is resorted to as the only means of exhausting the surplus of goods. The real solution would be to pour the purchasing power, the money or credit, into the hands of the consumers to the amount of the total price of the total output of commodities. The consumers would then be able to buy the total output. The market would be cleared, no surplus would exist, and the economic and industrial system would function continually without difficulty.

But the banks live on interest on non-existent money. They create credit money up to sometimes thirteen times their legal tender guarantee. Truly, as has been written by Mr. Snyder, Director of Statistics Department, Federal Reserve Bank, New York (May 1931): "The ups and downs in world economics in the last hundred years have no connection whatever with physical facts affecting production, but can be traced back entirely to financial causes."

The Douglas Analysis

Now to prove the foregoing, let us return to an application of the Douglas Analysis and show that ultimate prices, under the present system, cannot cover the cost of production and never can do so till purchasing power to that amount is directed into the hands of the consumers.

In every producing system there are two groups of costs :

Group "A", which equals wages, salaries, dividends.

Group "B", which equals all other costs.

Therefore the cost of the product *must* equal "A" plus "B".

And "A" plus "B" *must* equal the price to be paid by consumers for the product.

But the consumer has only received purchasing power equal to "A" and cannot therefore purchase "A" plus "B". There is, in fact, a debit balance equal to "B" which must be transformed into a credit balance equal to "B" and added to "A".

Then "A" plus balance will equal "A" plus "B", purchasing power in the hands of the consumer will equal "A" plus "B", the total price; and consumers will be able to buy the total product.

Under the present system purchasing power will always be lacking in the hands of the consumer, for the rate of production is still increasing faster than employment and consumption.

Douglas saw this operation taking place and evolved and stated the Karmic and Economic Law : "Industry does not and *cannot* generate purchasing power at the same rate as it generates prices."

Under the present capitalist system industry *does* generate squalor,

starvation and misery and crime, and this can all be traced back directly to the financial institutions which withhold purchasing power, cash, or credit from the consumers. Serious consequences will ensue to humanity if suitable steps are not taken to deal promptly and effectively with the crisis.

As was remarked by Sir Herbert Gepp at the Agricultural Conference at Hawkesbury College, New South Wales (1936) :

"Indefinite continuance of the steps by which Australia is at present maintaining a semi-equilibrium *will mean in the end a collapse of our social and financial system. Farmers and industrial workers face each other across a great chasm. Each can produce far more than enough to supply the present normal needs of the other. Increased purchasing power for the mass seems the only way out.*"

Such a solemn warning merits reflection on the part of every Theosophist, and however we *think* and decide on this matter, all thought is useless unless translated into *action*. There are three possible remedies offered :

(1) To allow things to remain as they are ;

(2) To establish Socialist-Communism ;

(3) To establish Social Credit.

The Tenets of Marxism

The first stands self-condemned. The second, Communism, has some undoubtedly constructive features, though these are vitiated by other disruptive features. Socialist-Communism and Theosophy are at opposite poles of political and religious thought. Communism,

however, does merit some consideration. While Theosophy connotes the liberation and development of all individuals, Communism connotes the restriction and regimentation of all individuals into the mass. The difference is fundamental. It is the difference between the Spiritual and the Material. Socialist-Communism is the very antithesis of Theosophy.

The so-called Scientific Socialism of Karl Marx has held the field for well nigh a century. It has triumphed over all other political nostrums by reason, mainly, of its plausibility and pseudo-scientific character. But it does not stand close analysis, and must be swallowed *in toto* without mastication. This, however, does not prevent us admitting that Marxian Socialism is as much a school of scientific and philosophic thought as Spencerian Sociology, though equally void of rational basis. Herbert Spencer was no less a philosopher because he was a bad sociologist and a poor scientist. And in the same way, Karl Marx was no less a thinker and a philosopher because he was a bad economist and a poor historian. The efforts of both were equally genuine and they merit this tribute to their sincerity.

Marx's book, entitled *A Critical Analysis of Capitalism*, is based on Darwinian evolution in its crudest form, and on the *Materialist Conception of History* by Professor Thorold Rogers. This theory was subscribed to in some form by Gibbon, Buckle and others. The theory implies that every social and historical development has been actuated by hunger for material

benefit on the part of man; that loot and food, and the system under which they have been produced, have been the only motivating agents in the progress and development of man in society. *Das Kapital* was written by Marx with all the fiery imagination of the propagandist Jew, added to the characteristic passion for detail of the German. Marx was the son of a rich German Jew, and he devoted his life to this scathingly merciless exposure of the evils of the capitalist system, as displayed in the effects of the Industrial Revolution. The book is distinguished for its power of analysis, its erudition, and its utterly inaccurate description of the factors under discussion. It concentrates on the evils and ignores the benefits, and to shallow thinkers presents an unanswerable indictment of the capitalist system. Withal, Marx was a man of exceptional intellect and application. George Bernard Shaw writes in his *Intelligent Woman's Guide to Socialism* :

Marx did not get his great reputation for nothing; he was a very great teacher. . . . But those who have really learnt from him, instead of blindly worshipping him as an infallible prophet, are not Marxists, any more than Marx was a Marxist himself. I, myself, was converted to Socialism by *Das Kapital*, and though I have since had to spend a good deal of time pointing out Marx's mistakes in abstract economics, his total lack of experience in the responsible management of public affairs, and the unlikeness, at close quarters, of his descriptions of the proletariat to any working woman, or of his bourgeoisie to any real lady of property, you may confidently set

down those who speak contemptuously of Karl Marx, either as pretenders who have never read him, or persons incapable of his great mental range.

Marx's own brief but explicit and exceedingly plausible statement of his general principles is as follows, from *The First Communist Manifesto* :

In every historical epoch, the prevailing mode of economic production and exchange, and the social organization necessarily following from it, form the basis upon which is built up, and from which alone can be explained the political and intellectual history of that epoch; that consequently, the whole history of mankind (since the dissolution of primitive tribal society, holding land in common ownership) has been a history of class struggles, contests between exploiting and exploited, ruling and oppressed classes; that the history of these class struggles *forms a series of revolutions* in which nowadays a stage has been reached where the exploited and oppressed class—the proletariat—cannot attain its emancipation from the sway of the exploiting and ruling class—the bourgeoisie—without, at the same time, and once and for all, emancipating society at large from all exploitation, oppression, class distinctions and class struggles.

This Manifesto was adopted by the First International Working Men's Convention, amplified by the Second International, and modernized by the Third International, to read as follows :

Being economically exploited, politically oppressed, and culturally downtrodden under capitalism, the working-class *transforms its own nature* only in the course of the transition

period, only after it has conquered State power, only by destroying the bourgeois monopoly of education and mastering all the sciences, and only after it has gained experience in the great work of construction. The mass awakening of communist consciousness, the cause of Socialism itself, calls for *a mass change in human nature*, which can be achieved only in course of the practical movement, *in revolution*. Hence revolution is not only necessary because *there is no other way* of overthrowing the ruling class, but also because *only in the process of revolution* is the overthrowing class able to purge itself of the dross of the old society and become capable of creating a new society.

The world Dictatorship of the Proletariat comes only as the final result of the *revolutionary process*.

The only extant example of this Dictatorship is the Russian Soviet Socialist Republic, which is not Soviet, nor Socialist, nor Republican. Real Sovietism implies the control of each industry by the workers therein, while the State is administered by Councils of each industry working in voluntary concert. But in Russia the Councils are dominated and the State exploited under the ruthless dictatorship of the Communist Party ruling by armed force.

Real Socialism implies the social *ownership and enjoyment* of the products of industry as *administered by representatives of the Social Democracy*. In Russia, the State is not administered by representatives of the people. In Russia, the State is *governed by a military dictatorship of the Communist Party to the total exclusion of any idea of Social Democracy*. Moreover

Russia has returned to the wage system with bonus and piecework.

In theory a republic is a free nation having the right and power to elect its own administrators. In Russia this power has been seized, and the country is being ruled by a despotic dictator with the aid of a secret police which enforces with its power of life or death, without let or hindrance, the orders of the dictator, who is also, in effect, the dictator of the Communist Party. We can now see the inwardness of all the attempts of the Communists the world over to gain control of the various Unions. Lenin wrote :

It is inconceivable that the Soviet Republic should continue to exist interminably side by side with the imperialist States. Ultimately one or the other must conquer. Pending this development a number of clashes between the Soviet Republic and the bourgeois States must inevitably occur.

And the Third International advocates, nay, demands, mass action which will include :

. . . a combination of strikes and *armed demonstrations*; and finally,

the general strike conjointly with *armed insurrection* against the State power of the bourgeoisie. The latter form of struggle, which is the supreme form, *must be conducted according to the rules of war; it presupposes a plan of campaign, offensive fighting operations, and unbounded devotion and heroism on the part of the proletariat. An absolutely essential condition for this form of action is the organization of the broad masses into military units, which, by their form, embrace and set into action the largest possible number of toilers . . . and intensified revolutionary work in the army and navy.*

A final defiance is openly hurled at established society when, with clarion voice, the Third International Manifesto proclaims :

The Communists disdain to conceal their views and aims. They openly declare that their aims can be attained only by the forcible overthrow of all the existing conditions. Let the ruling classes tremble at a Communist revolution. The proletarians have nothing to lose but their chains. They have a world to win.

(To be concluded)

THE INVOCATION OF YOUTH

From Ignorance lead me to Truth.

From Fear lead me to Courage.

From Indifference lead me to Compassion.

The Renaissance

BY IRENE M. PREST

*"Great minds of history come together in galaxies when the fulness of time for their capacities draws them together," says a Theosophical writer on reincarnation. Witness the Greek poets and philosophers, the Augustan writers and generals, the Elizabethan dramatists, the British scientists. According to our author the Platonists of Florence in the fifteenth century were a group of Periclean Greeks reincarnated to promote the revival of classical learning.*¹

The Medieval Spirit

BY the end of the fourteenth century the new civilization of Western Europe was established. Monasticism and Feudalism had accomplished their work, and Europe was ready for the next step in the evolution of consciousness. This step was the *conscious use of the mind* as an instrument of knowledge, with its characteristic emphasis on the value of the individual and his rights.

Although signs of the new forces, opposed to those of the medieval spirit, had already appeared as early as the thirteenth century, the age of Roger Bacon, St. Francis of Assisi and Dante, yet the Renaissance may be said to begin with the revival of the study of Latin and Greek classics in Italy in the middle of the fourteenth century.

It is quite erroneous to regard the Middle Ages as a time of ment-

¹ This series began in our November issue, with "Monasticism and Feudalism." Next month: "The Age of Science."

al stagnation. There was, in fact, a good deal of mental activity, but it was mental activity within the limits of consciousness which prevail when the force of the ego is concentrated on the emotional nature. Hence, the Renaissance was not merely a renewal of mental activity, but was also a vital change in the conditions of that activity.

The medieval system had been entirely opposed to the development of individuality. Submission to authority had been regarded as the greatest virtue, with the curious result that "in medieval art and literature there is an almost complete absence of the personal note. One picture of a Madonna or a Crucifixion is exactly like another; there is nothing in a play or a picture to reveal the character of the poet or artist."²

A New Age Opens

But with the Renaissance there is a fundamental change in the

² W. H. Hudson, *The Renaissance*.

aspect of mental activity, brought about by the return to incarnation at that time of a large number of a different type of egos. These egos were chiefly those who in a previous life had dwelt in Greece, and now were returning and bringing with them the spirit which had animated the ancient Greeks: the spirit of inquiry, the spirit of fearlessness, the desire to *know* at all costs, the recognition of the value of the physical world in the search for Reality, the recognition that Truth and Beauty are one.

We will take it then, that the new age begins with the work of Petrarch (1304-1374). He is known today chiefly for his Italian poetry, but in his own time he was best known by his Latin verses, and his passion for collecting ancient manuscripts. Petrarch knew scarcely anything of Greek, but he saw the importance of acquiring some knowledge of it, and he did more than any man of his generation to prepare the way for the Classical Revival which came in the next century.

The Classical Revival

At the close of the fourteenth century, in 1399, there came to Italy an embassy from Constantinople, asking for help against the rapidly advancing power of the Turks. The embassy failed to obtain this help, but one of its members, Manuel Chrysoloras, a Greek, was persuaded to remain behind and teach Greek in Florence. Around him began a revival in which all the famous cities of Northern Italy had a share, but it began in Florence, and the remarkable likeness of this wonderful period in Flor-

entine history to the Golden Age of Athens, during the time of Pericles in the fifth century B.C., has led historians to call it the "Periclean Age of Florence." In this they are nearer to the truth than they realize, for there is no satisfactory explanation of this remarkable similarity in the spirit and the creative genius of the great Florentines of the fifteenth century, save that of the reincarnation of some of the great egos who 2,000 years before had been engaged in the same kind of activities in Athens, and now incarnated again to revive the spirit of divine curiosity and of speculation which they had previously shown in Greece, and to give again to the world that ancient classic literature which, during the Medieval Period, had been almost entirely destroyed or forgotten.

It seems probable, however, that their most important work in the fifteenth century was to awaken the individual to a realization of his mental creative power, and thus to bring about the development of self-expression in the peoples of Western Europe.

The Platonic Academy of Florence objectivized the new form for the consciousness which caused the Renaissance. This institution was founded by Cosimo de Medici for the study of the Platonic philosophy. It attained its greatest success under Lorenzo the Magnificent, who reorganized the annual commemorative feasts which had been celebrated twelve hundred years before by Plato's disciples. Its most distinguished head was Marsilio Ficino (1439-1499) who devoted his life to the interpretation of

the Master's works. The Platonic Academy proclaimed a world organized not by a Personal Creator but by a Cosmic Mind. Truth was sought through the observation of facts—the scientific method—instead of through revelation, and was to be attained by Reason.

Transition to Modern Thought

We must now consider how some important discoveries and an invention contributed to the change in the focus of consciousness, and in co-operation with the revival in the classical literature of Greece and Rome furthered the transition from medieval to modern modes of thought in Western Europe. The discoveries were geographical and astronomical, and the invention that of printing from movable type.

With the capture of Constantinople by the Turks in 1453, the trade route to the East was closed to the merchants of the West, and men began to seek for a sea route by which they might bring from the Orient those luxuries to which they had been accustomed since the days of the early Crusades.

The voyages of Vasco da Gama, who reached India by the ocean route round Africa in 1489; the voyages of Columbus, who discovered the West Indies in 1492; and Magellan's expedition, which was the first to circumnavigate the globe (1519-1522)—all these affected very deeply the thought of Western Europe. The minds of men were awakened to a sense of the vastness of the world, which they

had thought so small; and to the realization that they were living in a very wonderful time; living in an age of progress. This brought about a feeling of wider interest, and a heightening of the general consciousness. The imaginations of men were stirred by dreams of as yet unrealized possibilities, and life became larger and richer.

The Copernican theory of the universe, which regards the sun as the centre of the system and the earth as only one of a number of his satellites, stimulated still further the awakened thought of the age, and led people to inquire regarding the place, purpose and destiny of man in such a vast scheme as was now revealed; for man and his dwelling-place could no longer be viewed as the centre of the universe, as it had been when men held the Ptolemaic theory.

The invention of printing from movable type is attributed to Johann Gutenberg, a German of Strasburg, but the Theosophist can hardly fail to see in it the work of the Hierarchy, for the art of printing destroyed the monopoly of learning, which for a long time had been in the hands of the privileged few. So long as books were manuscripts, they were necessarily expensive, and were the luxuries of the wealthy. But when books became cheap, "the poorest man who could read became a citizen of the republic of letters," and the history of the last five hundred years has shown that the printing press is the most democratic power in the world.

The Criterion of Certainty

BY C. JINARAJADASA

AN appreciable majority of those who have accepted Theosophy are firmly convinced that the philosophy presented to them is not a mere structure of ideas erected by brilliant brains of the past and the present, but does indeed represent the facts and laws of the universe. It is of course impossible for any one of them, without such occult powers as the Adepts possess, to prove the laws of Theosophy. But that is exactly the case with regard to the wonderful conception of evolution presented by modern science. While there are various minor details which can be checked by laboratory observation, there is no way of testing the validity of the evolutionary theory as a whole. Nevertheless, no one acquainted with science doubts its validity. But why?

It is this "Why?" that has been stated very tersely by Herbert Spencer. While he was not himself a specialist in any department of science, and was far more a philosophical synthesist, nevertheless he belonged to a brilliant group of evolutionists whose leaders were Darwin, Huxley, and Tyndall. It was Spencer who, by his brilliant exposition, popularized the evolutionary theories. In his *Autobiography* he makes two noteworthy statements regarding what makes a truth for us inevitable. They represent two stages in logic which lead to a discovery of truth. The

first stage is in the axiom: "What to think is a question in part answered when it has been decided what not to think." When that part of the material of thought, which is derived from tradition, or is characterized by a lack of accurate and complete investigation, and therefore has no true basis, has been discarded, then, though little may remain, yet that little is the material on which true thought can be based.

The second stage in logic, however, is the more important, for it gives the real clue to the inevitableness of the evolutionary theory. Spencer said: "The inconceivability of its negation is my ultimate criterion of a certainty." This is a dangerous maxim, for the inconceivability of any fact by an individual depends largely upon the nature of his mind. There are many pious Christians who still consider it inconceivable that God's scheme should not have a hell of eternal damnation. But Spencer means an individual who is highly trained in observation and judgment. When such an individual, after long thought, finds that certain conceptions are inevitable, and that no rational thought of the universe is possible without them, he has for all practical purposes discovered truth.

It is this inconceivability of the negation of the fundamental verities of Theosophy that influences

profoundly our lives as Theosophists. It is this certainty which we desire to arouse in the mind of our listeners as we present them our philosophy.

This result can be achieved by a special technique; that technique is essential if we are to present our ideas in the right manner. First, we must not appeal primarily to the emotions, but far more to the impersonal and logical intellect. It is necessary that the emotional atmosphere of enthusiasm and beauty which Theosophy produces should follow the intellectual vision, rather than precede it. Furthermore, we must present our series of facts in such a manner that the higher mind of man, which grasps general principles, is roused into activity.

We can proceed from two directions, either from below, or from above. From below, we can concentrate on one particular department of facts, and explain them with a technique which illuminates the topic in such a manner that the Theosophical truth concerning it shines out as clear, logical and inevitable. If the exposition is as it should be, then the listener can branch out from that topic to others by his own intellectual processes.

The process "from above" is not to expound the details of any one topic, but rather to take, so to say, an aeroplane view of all topics which deal with man, not with God. In this second manner of exposition, rapid light is thrown upon religion, science, art, economics, and so on. That aeroplane view is so illuminating and inspiring that it appears as inevitable to the higher mind.

In our exposition we need to avoid presenting a topic in a dogmatic manner, just because we happen to be convinced that the topic can be presented in that way only. There are many approaches to truth, and what we term "truth" is not only many-sided but has more dimensions than one. An intellectual approach to facts is not the only valid approach. It is perfectly legitimate to examine facts in the light of the emotions or of the intuition. A saint may not be intellectual, but nevertheless what he has to say about Nature as the "living garment of God" is as much truth as what the scientist reveals of Nature as a mechanical process of evolution.

As we expound our Theosophical gospel of human regeneration, our aim should not be to impose a particular theory on our audience, but rather to arouse their deep interest in the whole problem of human regeneration, and lead them to "prove all things, hold fast that which is good." For the value of Theosophy does not lie in its being a completely formulated whole of doctrine, but rather that it gives to each earnest inquirer an Ariadne's thread to guide him in the labyrinth of his questionings and probings.

Like the doctrine of evolution, the Theosophical explanation of man and the universe proves itself. Let enough facts be examined, and by an intelligence free of external shackles which limit its freedom, then the facts group themselves into an orderly system, which appeals to the mind as fascinating, and awakens the aesthetic sensibilities to say: "How beautiful!"

What Is a Muslim ?

IT is usual to regard a Muslim as one who prays and fasts regularly and gives alms, as enjoined by his religion. This is, however, not a true representation of what a Muslim is. We can fulfil all these duties faithfully, and still not be Muslims.

What, then, is it to be a Muslim ? As the very term suggests, it is to have submitted to God. Now, submission means, literally, yielding to another. A Muslim, therefore, is one who has allowed himself to be captured and ravished by the fire of God's holy force.

A Muslim is thus a "twice-born." His quickening contact with God has made him a new creature. It has given him vigour, vitality and power. His entire being is rejuvenated. New hopes, new aspirations and new forces now course through his make-up. He has entered into the springs of life, and is on the road to freedom.

When man's mind is centred in God, redemption takes place. Powerful life-currents attack his spiritual body which, under continual pressure, yields, becomes gradually enriched and enlarged, and is finally liberated into a fluid region of unimaginable light and bliss. This is salvation.

With the realization of this changed consciousness, the fret and fever of life have ceased, doubt and fear are cast away, and perfect self-possession and mastery of mind are secured.

This experience, with all that it means and stands for, does not,

however, make a Muslim egoistically exclusive. He has become an enlightened centre of power, peace and joy. He is now anxious to make others realize the same experience for themselves and become, in their turn, luminous centres of life, emitting warmth and happiness all round. He works towards this consummation patiently and devoutly, placing all his knowledge and experience at the feet of his unregenerate fellow-beings. He has become a selfless, silent servant of humanity.

A Muslim is not a votary of any particular creed or religion. He is simply a freed soul that dwells for ever above the land of ignorance and suffering. To him religion does not mean theology or ritual, but a joyous, intimate fellowship with God. "He is sublimely patient, infinitely compassionate, deep, silent and pure, and sheds around him a powerful aroma of his influence, gladdening the hearts of others and purifying the world."

The world is not yet Muslim. It has not found its soul. We have not fully evolved. The process has only begun. One by one the sons of man will be claimed from the dominion of matter to the world of spirit. The army of God will swell and swell till, in ages to come, humanity as a whole will have been redeemed, and in that glorious day perfect goodwill among men and peace on earth will be accomplished.

AHMED ALI

Theosophy Steps In

BY A. F. KNUDSEN

"What is man that Thou art mindful of him?"

IN 1871 a great scientist of Europe began to formulate the Science of Man. It was to be a real effort to get at the truth. Science, with Herbert Spencer for its philosopher, had begun with matter. Here was a man who would begin with man, and seek the truth of man. It was Prof. E. B. Tylor who announced the undertaking.

Tylor lived (1832-1917) and worked in the best years of the scientific era, and was one of its founders. As outstanding as any of the European scientists, he was a pioneer, but also a protector of the faith for those who would, "facing all the facts of experience, create a Science, a presentation of Truth, denuded of prejudices, superstitions, traditions, orthodoxies and conventions." Man was to be the study, his body, his intelligence, his tools and his artifacts, what he had been, and was. Man the brute, the savage, the barbarian, the artist, the priest, the mystic, no aspect of man was to be left out. So, as the intellect had determined to investigate, the Inner Government acted and The Theosophical Society was founded. Truth was one lap ahead.

But science was handicapped by the taboos. There had been too long a failure to face the facts of life. Even Darwin could not ac-

cept Spencer's insight which said: "Organism begins in the crystal." No. Matter at least was to be "dead matter." But the failure to face the facts of experience was worst where it contacted life most intimately, namely in religion and in medicine. Science would not "hush," and paid the penalty. Both these start with the negative aspect, the *sinner* and the *sick man*, both avoid the sane mind in a sound body. Theosophy stepped in to point the way to the culture of both, showing the creative force in the Causal Mind, and vindicating the axiom of Evolution: "as a man thinketh, so is he." For in the abstract mind, the "body of principle," lies man's creative causation, and guarantees his un-measured future development.

In 1881 Tylor produced his epoch-making book, *Anthropology*; it is still the standard of the Science. "Man, know thyself" had become a study for the schools and colleges, and was no longer confined to the monastery and the hermitage. So its sacred lore also came forward publicly. It all came to the writer in 1888. What a vista the definition opened up: "To face all the facts of experience." Neither my father the free-thinker, nor my mother the churchwoman, could face that challenge. I had lived in a mental battlefield all my life; but

now I had the platform, or battle-cry that I could live up to. It was my first year at the Massachusetts Institute of Technology. No one wanted the facts of my experience, silence was the only protection. Thanks, Teachers known and unknown, visible and invisible!

Science has worked on man from two different lines of evidence, the physiological—heredity, bone, nerve, brain, after Darwin and the culture-history way of Tylor. Anthropology as the science of man and his cultural growth was also the collector of all evidence of man as inventor, as seer, as mathematician, astronomer, and was thus a history of man's growing capacity to receive inspiration and not be dismayed. No child is dismayed by a revelation; the orthodox-minded are. Tylor was one of those who braved the obloquy of the static-minded and "went out for to see."

What was he as a man? Dr. R. R. Marrett describes him thus: "Great as was his science, the man himself was greater. To look as handsome as a Greek god—to be as gentle at heart as a good Christian should (he was a Quaker), and withal, to have the hard, keen, penetrating intelligence of the naturalist of genius—this is to be gifted indeed; or as they would say in the Pacific, such a man has *mana*." So he founded the "Science of Man, at as high a degree of objectivity as is attainable in the study of any concrete part of Nature."¹

In Tylor we see a vision of "a universal science of mankind," a synthesis, taking concrete shape;

¹ Tylor, by R. R. Marrett, M.A., D.Sc., LL. D., p. 17.

the collection of objects; the relation of all things pertaining to elucidation of history; medicine, archeology, zoology, geology, paleontology, and lastly geography (Buckle) had light to throw on human growth. Yet the science of mind, intelligence and consciousness, in the practices of the hereditary educators, embodied in school and church standards of ethics, chivalry, and business, was the last to throw off the shackles and the "dead hand" of the dark ages, say 553 to 1881 A.D.; in other words, from the formal repudiation of reincarnation to the fight over the "Revised Version," so called, of the few records remaining of a "Golden Age," the birth of Jesus the Christ. And that "dead hand" has not yet lost its grip.

While Darwin was pleading, even on his deathbed, with his young followers not to be afraid of time, "not even of 100 million years" (I quote from memory), Madame Blavatsky returned from India and Tibet, giving 1990 millions as the age of this planet. Now Sir James Jeans *boldly* says: "Take 2000 million years for a round number."²

In short, when in 1873 H. P. Blavatsky went to America to start things Theosophical, the thinking world was ready for her. Civilization is now too narrow a word for us; Culture of Man is better, for culture can never cease. Theosophy is the science of man's further culture, stimulated by physical science as all men now are, from this average sub-human stage

² *Our Mysterious Universe*, by Sir James Jeans; *Anthropology*; by Dr. E. B. Tylor; *Tylor*, by Dr. R. R. Marrett.

into the full human stage that lies so near ahead. All our great men in ethics, physics, art, construction, philosophy, science, are "men beyond mankind," or demi-gods, as such men were to the Greeks, *for they knew*. So today we have a bright dawn of a day of Culture-science for plants (Burbank), for animals (Garner and others), for man (in Yoga). The deeper scientists leave the facts to tell their own story.

In 1875 Madame Blavatsky put Theosophy on the mundane stage: she insisted on comparison being carried right through, science, religion, philosophy—the whole world of man, and the beyond, the subliminal, where soon so many were struggling. Not only man and environment; but Man in relation to Cause, Man as Cause, Man as the causation of the Future. Only the whole of Being can satisfy the Theosophists' vision and interpretation of the Christ's promise of "ruler over many things." Man as Son of God is to become Vicegerent of his own Planet. Is the spirit in man God? According to all the great Teachers, yes. Is Spirit divided except by its activity in matter? No. Is matter alive? It is a vibration, an emanation. What is permanent and therefore Real? That which can say, I AM. Are we questioned? All we can say is: Thus have we found! Philosophy is auto-analysis. We but lay out the first steps in the field, the subject-matter, and leave the personal equation to each; for the chief facts of experience, for the future of each man, are in the consciousness of the man himself. Blavatsky restored to mankind the

key to evolution: "Man know Thy SELF!"

There is no real basis for any misunderstanding, to say nothing of war, between Theosophy and Science, and it is science that is clearing the ground for the erection of the Cultural Socialism of the future. It is the remnants of medieval incompetence and dogma that are the foes of progress, and the cause of the present debacle in Europe. A timely return to the facts of the Inner Life alone can re-establish spirituality in the West. The other western valuations, of man-power, of commerce, of finance, of the woman and the child, are obsolete also. We are now of one Planet, and will soon realize anew that "God has made of one blood all the nations of the Earth." The present—1921 to 1941—is the dawn of the new Cultural Society of men. The enslavement of peoples called exploitation will cease, the very wreckage of today is the eye-opener to the man of greed even, piracy even hesitates and dissembles; hypocrisy is a real compliment to Truth. Are we optimists and visionaries? No. The true optimist is a seer of the essence of things. Is not everything crumbling? Yes! But not the Divine Spirit in Man.

Give Science a free hand and we shall have a new Earth, as to living, an Earth of plenty; give man a true insight as to himself and his inner life, as Theosophy has outlined it, and you have a new human nature; give that humanity an insight as to man's innate divinity, and you have a new Heaven. It is not unthinkable. Scientists are recognizing the new race type

in America and Australia, both in physique that is measured in inches, and in the new intuitive thinking, that is forcing new textbooks on the schools.

As facing all the facts of experience is science, so is it also true Theosophy, therefore the two should go on shoulder to shoulder, as they

in reality are going. They play into each other's hands at every turn. Both are children of the same Necessity that is the father of all discovery. *May the Scientist be without prejudice. May the Theosophist be without dogma.* Thus the true Buddhist and the true Christian will be at peace.

INVISIBLE COMPANIONS

John Masefield, Poet Laureate, to the Youth
of Australia

Mr. Masefield said that many people believed that the visible world of men and women was merely a shadow of the real world, which was indescribably beautiful, and that the real individuality was infinitely greater and possessed far greater potentialities than its personal expression. That which a person honestly hoped for and strove after would become his own according to the measure of his vision and the strength of his determination. To young people he could only say that a vast field of accomplishments was waiting to be used, and that there was no end to the variety and beauty of life. They should search within themselves for the thing which they most wanted to do, and which they could do best, and then enter into that activity, letting nothing deter them. On their way they would find invisible companions to prompt and encourage. These companions were seeking to bring that world of beauty and reality into this world, and were thwarted only by the dullness of men.

Reality in Art

BY EVELYN BENHAM BULL

Modern Tendencies

“TO be or not to be” is not merely a question for the Prince of Denmark, but the urgency behind all creative expression. Nothing is so easy as to create in an ephemeral fashion music or paintings which are clever, facile, strangely mannered, but completely lacking in vitality, nothing more than artistic mannequins for the representation of a passing style and the titillation of bored and fear-ridden observers.

Yet never was there a greater need than in such an age as this for awareness on the part of artists. The need for proportion, for symmetry, is also great, but these will fall into their places as spiritual implements. To create in these troublous days needs a more compelling effort than when the flow of beauty is at the full tide. The artist has to force his way against the currents of bitterness, of indecision, of materialism. It is effort that lifts the artist into an integrated condition of inspiration, thought, feeling, and outward expression. Surely, the light that pours through such a channel is all the brighter for the effort, as water, seeking an outlet, breaks the dam and rushes torrentially and sparkingly through the dry river-bed.

We live in an analytical period of psychological discovery, of the scientific attitude of inquiry: “How does it work?” And this being the

general atmosphere, no artist can escape its effect. He can no longer say: “I was inspired to write thus and thus,” without the secondary thought instantly occurring: “How?” Now that it is necessary for us to consummate consciously in our creative work, it is also necessary that we analyze. Yet often the analysis destroys the vitality of the work. Many of the artificial art products of our time are due to this destructive analysis.

Poise—A Pre-requisite

We should make this characteristic of our age an asset in the realm of art. Then we shall find that this apparent difficulty can lead us to a creative condition where beauty will be manifested with less effort rather than more. The theory that genuine creation manifests itself effortlessly can become true only if we take into account the laws of strict obedience to inner control and of regulation of outer environment. We must study these things with as clear a consciousness as possible, and clarity involves, primarily, poise, in our inner and outer lives.

Uncommon as it is, there is, however, no sincere artist who has not experienced, briefly, this condition, and produced accordingly. He considers this rare and ecstatic state as a “gift of the gods,” and treats it as a sporadic and haphazard circumstance, much as people

do who experience instances of intuitive survey, but who never suppose that this state might be cultivated and established.

Yet this is possible with inspiration as well as intuition, both springing basically from the same vibratory rate of consciousness. It is challengingly true, that in a transitional period great chaos exists in all departments of life, and artificial appearances in politics as well as in art; on the other hand, we find also the acid test of analysis, the penetration like a searchlight into all highways and bypaths of thought and action. Here, in this analysis, lies the opportunity for the synthesis of method in creative activity which will make it possible for an artist to discard, ruthlessly, anything which is not real; which will make it possible for him to know how to banish the unreal; which will make it possible for him to write the true thing at the true time. There will be less writing of everything, but scarcely a loss, rather a gain in reality and truth.

Control of Environment

This is not necessarily a chimera, a stalking shadow of the imagination. So many things have not been done in the world because no one has thought of doing them, or because no one has thought how to do them. Even in such thinking, the details, both in clarity and in execution, depend upon individual effort, upon the individual stimulus to follow up the idea presented to himself by his Self or by others similarly impressed.

If, in this analysis, we take into account the control of our outer environment, there is included more

than the house we live in, and the meals we eat, although all of those material arrangements are far more important than might be supposed. They should essentially be marked by simplicity and integrity, which automatically produce an artistic symmetry and a wholesome fulfilment of the purposes of these various aspects. It might also be added that such standards could well be applied to personal relationships.

But there is included in the environment, in addition to a fundamental sanity of living, in addition to the normal commonsense regulations of physical welfare, an equal concern for the emotional and mental welfare. This is based on the recognition that what we feel and how we think form also a part of our outer environment, that these are not the core but the fruit in manifestation.

What we feel should be regulated by a poise, promulgated from within, much as a spiritual dynamo, and not imposed from without. This poise should establish a rhythmical regularity in our emotional life, so that there will be no sudden flutterings, no unpredictable lassitudes, no violent flares of enthusiasm dying down just as quickly, no impeding whirlpools of fear or worry. Such a poise indicates not shallowness nor a dull lack of variety; on the contrary, it presupposes an inexhaustible reserve of controlled emotional energy, tested, tried, deepened and purified by the experiences of life.

Clarity of Expression

What we think should be regulated by a poise displayed in endeavour which should be regular,

if we are to maintain the bridge between the innermost dreams and their outward expression. Yet it should not be forced if we wish to avoid artificiality. If we, also, maintain a clarity of ideas in general, we shall be more likely to express ourselves clearly when the high moment is upon us. Foggy expression of the rapturous may nourish our own souls but not anyone else, and it is doubtful whether it does more for us than sustain our faith in the eternal inner movement of life, and this would logically be our faith, anyway. Finally, what we think should be regulated by a sincerity of purpose which allows for no deviation. To each must come the revelation of the keynote of his own nature. Based upon that will be the purpose of his art, and the depth of its expression. This may take place as a sudden comprehension or as a slow growth, much as a tree displays, year after year—and then one morning, no longer a sapling.

What we are physically, what we feel, and what we think, must be co-ordinated into a single, healthy, evenly vibrating instrument, no aspect assuming over-weighty importance, all pledged to the manifestation of the so-called inner and outer life as a unit. Until there is such regulation, the unreal separation will continue. The ways of doing these things vary according to the individual, but the principle remains.

When, in our analysis, we take into account the question of obedience to inner control, we find the same problem of poise with different aspects. We are accustomed to think: I wish to write or paint

or compose. I realize that regularity of attempt is vital, although nothing can be forced. On the other hand, this inspiration comes when it wills. I may wait days or weeks with aridity for companion, and then it all comes—the whole thing or part, with the assurance that, in some mysterious way, the work is already completed before it is started on the physical plane. Technically, this is true, as the inspirational impulse is impressed upon the consciousness from its higher source and then reimpresed upon the brain.

Sources of Inspiration

It is indeed quite probable that the entire work is precompleted, and, possibly, some time ahead. I myself have seen momentarily a page of music on the blank lines; although it disappeared, it left confidence and quiet toil. I have heard the main passage of an entire composition pass through the mind while resting, but have let it go at that, recognizing it as a grand preview which, in the end, would make the final performance, so to speak, more effective and exact in its colouring.

In the end, yes, there's the rub. We finish it, and if we know no better, we say: This is my piece; I, Tom Jones; wrote it. Or, if we know a little more, we say: This personality wrote down what came as an egoically inspired idea, thus perpetuating the illusion of separateness. Probably the ego is as much of an illusion on its own plane as the personality on this. If we thought of the ego more as an aggregation of force for service, we might be less opinionated and take

ourselves with less deadly seriousness. Mercy, how dull we are, when we should be a shining scabard for truth, simple, alive! In any case, there is nothing to be gained by this emphasis of the higher and lower, for it accentuates self-consciousness, the worst enemy of genuine work.

An improvement as this is, even this view of the creative activity may be too limited. We speak of scientists spontaneously arriving at some valuable discovery, unknown to each other, in different parts of the world, and we say, they have drawn from a common mental reservoir. This is, no doubt, correct. The same thing is possibly true in artistic endeavour. Why should we be so disquietly anxious that I and mine created something or other?

For my song is not mine,
 But yours, unsung,
 Until I brought it to you.
 Not yours, but mine,
 For now I claim it.
 We have become one song,
 One melody,
 One joy, one quietude,
 Where not a whisper
 Tries to tell its
 Hidden meaning.
 This is the way, the sun upon it,
 Come, let us go, singing—

The Oncoming Day

The more inclusive and obvious parallel is found in our attitude towards brotherhood. We claim that the One Life is the only reality and hence that all men are brothers. Our faith in this fundamental tenet is of the warmest; it is indeed genuine but too often remains theoretical. If nations are not brotherly, we are shocked, failing quite utterly to see any dis-

crepancies in our own conduct, generally because our actions are so decorously veiled that even we ourselves do not see. And even if we do see, and try to practise brotherhood as well as believe it, we seldom, very seldom, get beyond a vague friendliness and incoherent sympathy. And that kind of awareness is not going to save this world or any world.

Brotherhood in the real probably begins something like this. A few years ago, I was standing with a new acquaintance outside the hall after a concert. Two of the men, from the orchestra, strangers to me, were with us. It was not an unusual day; in fact, a characteristic late afternoon San Francisco fog was drizzling. Nor was our conversation significant; it passed briefly and pleasantly along superficial musical lines. Yet suddenly it was as though we four were not as four but as one, one with the strength and beauty and power and radiance of a hundred, alive as never before, the world incredibly lucid, incredibly joyous; truly the many in one, the one in many. Although the experience lasted only a few moments, it made a permanent change in my attitude. Sometimes people feel this with the beauty of nature. It gives a similar clue.

Precisely the same phenomenon occurs in genuine creative activity. One is absorbed but observant. And if one is honest, if the creative activity lasts, if it ultimately becomes nourishment for the spiritually hungry ones of the world, then we may be certain that what came from the shining many now feeds the many. We may be certain that group work, group endeavour,

group co-operation and understanding is the ideal for the new age, always expressing itself, first, interiorly. The more quickly we make the alignment with this plan in our labour, that much sooner will the way be prepared for the dawn.

As in our deepening understanding of brotherhood, so in creative work, the growth of the genuine experience can be recognized. To most it probably comes as a growth, although it is possible to wait in seeming darkness, and then find the sudden light. One thing is certain, that there is in this an indisputable validity; that with this basis, the material can be worked out. It can, if there has truly been the regulation of outer environment, and the deepened comprehension of inner control. It is, after all, as channels that we work; we must keep the channels open, and offer this as a service to be carefully and joyfully performed, with that exquisite impersonality to be best found in nature.

So may we find reality coming as quickly and surely as the quietness of twilight prefaces the end of day. So may we gradually acquire the feeling of the oncoming.

Life Should be Art

And let us not be disquieted by this age of analysis, but seek instead such rare fruits as it may bring; so with the inescapable intertwining of art and everyday life which we find in our midst. It is a good thing that people are facing reality in greater measure nowadays, that they do not turn from the problems of this chaotic world, that they are forced to endure the impingement

of the daily tragedies upon their own lives.

We may, then, justifiably be eager for people to comprehend, or at least gain a glimpse of, the intrinsic reality in art. People no longer separate art and life as they formerly did; if they consider art with greater alertness, inevitably will they do the same with life. Art and life are the same reality; art thus created or enjoyed will deepen the understanding, irradiate the hours, bring life to hours spent in action. If there is, fundamentally, no separateness in our own inner and outer lives, no separateness from the vital thread of being in others, surely there can be none between reality in daily life and in art.

The one distinction which we might make is to spell Art with a capital. For it is only as we turn from the particular to the general that we find Reality—from love to Love, from our life to Life, from one to One. In this way, Art may be said to turn reality into Reality, so that we may return to the daily current, refreshed, more able to find the channels of our journeying, and to swim therein:

Peace and serenity be thine,
Children of Light,
Walking together!
Joy, and a timelessness,
Sufficiency of being,
Flowing as the brook flows,
Into the boundless ocean—

Until the overflowing
Life abundant
Flings jewelled Light
Into the waiting hands;
Until the gathering multitude
Becomes the
Man Triumphant.

Therapy—Ancient and Modern

BY A GROUP OF PHYSICIANS

The theory presented below combines many of the most modern western theories and discoveries with the Theosophical teachings regarding the constitution of man, and aligns these to the theories of Ayurvedic medicine, the ancient Hindu therapeutic system.

This article, and those which follow it, are selected portions of a book shortly to be published as a transaction of the Medical Section of The Theosophical Research Centre, London. The book is the result of about seven years' practical thera-

peutic work by doctors, psychologists and clairvoyants, who are attempting to bring the teachings of the Ancient Wisdom to bear on problems of health and disease. No one individual is responsible for the book, or for any section of it, since the material has been constantly discussed and revised in the monthly meetings of the Group. The book claims no authority, but it presents a carefully considered theory of medical practice, and a somewhat new approach to the whole problem of healing.

The Physician and the Patient

The Clinical Picture

In the opening sessions of our group discussions, considerable time was spent in attempting to discern and define the relationship between doctor and patient which would be most conducive to the patient's permanent recovery from illness; that is, the relationship which would help to produce real healing. It was agreed that the modern specialist has great advantages over earlier practitioners in having readily available the vast amount of detailed information supplied by modern methods of clinical investigation. This gives him very direct knowledge of the conditions under which the bodily organism of his patient is functioning.

On the other hand the old-fashioned "family doctor" possessed equally important advantages which modern highly specialized consultants too often lack. The general practitioner of the old school was on personal terms with most of his patients and combined the work of confessor, family adviser and medical specialist. He had an all-round view of his patient as a whole, psyche, physical body and environment, and so could frame an accurate picture of the subtle pressures that were inducing diseased conditions in the physical organism.

The modern highly paid consultant may have only one brief interview with the patient, and has largely to form his estimate of the

case from a chart prepared by others which gives, in extremely significant detail, the picture of the patient's metabolic and chemical pattern. While this gives him an opportunity of seeing the case in better perspective than the local practitioner, who may be too closely involved, such a specialist often fails to obtain a complete picture of the patient by omitting the psychological and spiritual factors. Such conditions as calcium deficiency can occur for many reasons, and the administration of calcium in assimilable form is difficult; an aberrant thyroid is rarely if ever satisfactorily dealt with by massive doses of thyroid extract; and while certain putrefactive flora in the intestines may be damped down by the administration of kaolin, they frequently recur when the dose is stopped, showing that the cause of their development has not been touched.

Psychological Factors

The growth of interest in the psychological factors predisposing to disease shows the trend of modern medicine to be turning away from the purely chemical and mechanical view of metabolic problems, "and if the psyche is to re-enter the picture, there needs to be a return to the old family doctor relationship between patient and physician whenever possible. Constitutional or individual medicine is coming more and more into favour. The clinical picture of the individual, his personal metabolic pattern, including endocrine activities, assimilation, excretion and the rest, are incomplete unless there is an appreciation of the psychological

type, and of those psychological conditions which at the very least may be said always to accompany these patterns.

The ordinary approach of the priest to a visitor coming for advice is to view the visitor as a soul, with an illusory body attached, whereas the ordinary doctor tends to view his patient as a body with a hypothetical set of psychological mechanisms. The view which has been found to be most successful in the clinical practice of members of this group has been to recognize the patient primarily as a unique spiritual problem and entity, deeply involved in his psychological and physical mechanism, with the body and mind functioning closely together almost as a single organism. The disturbance of the body is only a part of the problem presented, and to deal with the whole situation successfully, so that real health can result, the doctor must try to see the patient as a whole.

The Spiritual Entity

We do not wish to pause and argue the matter of the recognition of the spiritual factor. It can be considered purely as a hypothesis by those who are unfamiliar with or unsympathetic to this approach. But we have found in practice that the force we term "spiritual" actually supplies those curious and imponderable factors which so often win a case, and the absence of which may so easily lose it. We give many names to these forces—stamina, the will to live, nervous vitality—but they enable the patient to cooperate in the efforts of the physician and nurses, or the psychologist, and assist the body to pull through.

The doctor's problem, then, is to obtain a full picture of the patient in these three aspects. In no way do we wish to minimize the importance of the physiological data or of biochemical analyses and other specialized forms of laboratory diagnosis, for these, we hold, are of the utmost assistance and importance. The physiological chart is one factor—and a factor of paramount significance—because it is the physical body which the physician is expected to heal. The other two factors are the psyche with its problems, and the individual as a spiritual entity with a certain destiny and purpose of its own.

With this third factor the physician in ordinary practice may have little to do, but every doctor knows the case in which it may suddenly leap to the front and become of the greatest importance. That such cases are still frequently treated with ignorant or shallow indifference to the deeper issues involved is perhaps one reason for the increase of chronic nervous disease and even insanity.

Harmony and Health

The approach we suggest to the problems of mind and body is functional and vitalistic rather than chemical and mechanistic. The mind-body-mechanism works as a vital whole, and illness is an indication of maladjustment not only at the physical level but throughout the whole nature. While most orthodox practitioners tend to regard disease as a foreign entity to be removed by medical skill, we regard disease primarily as the direct result of mistakes made by

the patient himself, and only to be *finally* eradicated by a readjustment on his part in reference to routine, or mental attitude, or by further understanding of natural law.

Whereas the body is healthy when the psychological mechanism is working harmoniously, a person to be permanently in good health must be one whose adjustment to his environment *at all levels* is harmonious, and suitable to his stage of evolutionary development. Otherwise the seeds of disorder are present and may at any moment become active in terms of bodily disease. Naturally at periods of transition and rapid psychological change physical disorder occurs very easily, but far less easily if the child or adult is happy in his growth process.

The Doctor's Attitude

Whereas the orthodox doctor usually regards the symptoms presented as a problem to be solved by the use of his own knowledge and intelligence, a sort of crossword puzzle to be elucidated by his own brain mechanism, the approach we are aiming at would induce the patient consciously to uncover the deeper cause of his own trouble in himself, with the doctor's help. This may be termed assisting the patient to discover the relation of his real self to his symptoms. It is necessary to realize that there will always be a portion of the patient's nature, conscious or unconscious, which does not *wish* to find this out, as the illness has some use for this bit of himself. There are very many patients who, despite protests to the contrary, do not *really want* to get well.

But for the usual cases, except in those trivial or specific difficulties for which there is an immediate solution, the doctor's chief concern in the early interviews should be to secure the co-operation of the patient both in arriving at an understanding of the causes of ill-health and in following the course of treatments indicated.

To gain this co-operation it is essential therefore to build up relationship between the doctor and the patient, and the question and answer method, inevitable in most early interviews, forms an excellent basis for such bridge-building. The very thoroughness of the questions as to what the patient eats, and how he sleeps, can breed confidences if rightly put.

Another method of securing co-operation is that of being willing, at least to some extent, to explain to the patient the medicine advised and the purpose of the treatment. Some doctors believe in absolute silence on these matters, in a sort of doctrine of infallibility, and give the prescription or bottle with a dictum: "This will do you good," or "This is what you need,"—both *admirable* psychological suggestions. But while such an attitude may work *admirably* with a physician who has established a reputation for success, or a potent personality, or with certain suggestible patients, many are sceptical in such matters, and want to understand what is wrong with themselves and how it is being treated. We therefore recommend frankness whenever possible because of its effect on the doctor-patient relationship.

The actual knowledge of bodily conditions, family history, psycho-

logical tendencies, etc., to be gained in the course of early interviews with a patient, are tabulated and discussed in the chapter on diagnosis. Here we are concerned with the physician himself, and with the mode of his approach.

Essential Qualifications

All really thorough diagnosticians have at least a scientific humility, that is, an open-minded attitude to the problem confronting them. We suggest a conscious extension of this attitude. For the intuitive approach it is useful for the physician to keep constantly in mind how little he knows, and the value of the apparently insignificant clue which somehow is felt to be important. No matter how excellent his training or his capabilities, he can only know a modicum about the workings of nature—and nature can perennially surprise him by the support she unexpectedly gives and just as unexpectedly refuses.

It is of paramount importance that the physician be more interested in health than in disease. He needs to have experienced health and some measure of psychological balance in his own personality, if he is to assist his patient to achieve those conditions in himself. It is by no means a bar to good work for the physician to have bodily, or emotional, or mental problems to deal with in himself, provided he is aware of them and is dealing with them constructively. It does not matter if he is continually defeated by the conditions of his life, in his attempt to achieve freedom from worry, overwork or pressing responsibility. What is necessary is that he should have arrived,

or be intent upon arriving, at a solution of his problem *within himself*, not expecting an external deity or the forces of nature to alter those circumstances for his convenience.

For the use of the approach we are suggesting, this acceptance of life, as a problem to be solved by oneself, is essential. We may use all resources at hand and seek others as need arises, but nevertheless we should expect by a process of continued growth and change to be able to arrive at some sort of workable adjustment. This is necessary for the use of the technique herein to be described, because that attitude is what the physician has to induce in the patient, and his use of the technique will not be convincing unless he has been successful in applying it to his own life.

Self-Training

Another quality that is necessary for success in such intimate work is that of goodwill to all patients alike. Make-believe, or just a good bedside manner, will not establish the relationship desired. To develop this it is necessary to discipline one's consciousness so that the dislike and irritation so easily roused by certain individuals shall not only be controlled but in part at least eliminated. This is done by training oneself to look over the barrier of one's own personality, by a scientific detachment from the work that lifts it out of the range of too personal feeling. Large-minded people do this automatically, as well as those who are filled with human charity, or compassion (not projected self-

pity), but it can be cultivated deliberately by those who recognize in themselves irritation and personal antagonism to special individuals.

There is a perfectly rational technique of self-training for the cultivation of impersonality in work. It is based upon a mental attitude that broadens the outlook, detaching the mind from personalities, and freeing it from bias. The mind is thus rendered open, and cleared for the accurate reception of fresh impressions. Naturally every practitioner has good and bad days, of fatigue and strain, of ease and delight in work. But a certain equilibrium in outlook can and should be cultivated if the inner side of healing and medical work is to be justly and safely used.

While this is a counsel of perfection, the good physician is also conscious of his present limitation, and he does not hesitate, or feel it derogatory to his self-respect, to refer certain patients to other physicians when he feels he is temperamentally incapable of dealing with them.

The Intuition at Work

Whereas the physiological problems presented in clinical work will always demand the keenest possible intellectual analysis, there are certain subtle factors in a difficult case which only make themselves known to what we must call, for lack of a more defined term, the intuitive mind. In this scheme of approach and treatment we are definitely concerned with linking the inner and somewhat obscure factors in disease with the rational treatment of the physical body. For doctors who wish to undertake this line of

research and practice, the above remarks will prove worthy of close attention. If the patient is to be healed, rather than patched up, the doctor must develop in himself a certain integration which will give him a healing faculty, for the evocation of which the cultivation of impersonality and human kindness are excellent foundations. Moreover impersonality, detachment and goodwill open the door to the intuitive faculty and prepare the mind for the perception of delicate relationships; this intuition is able to make direct contact with the truth, and correctly evaluate subtle, yet significant data. Prejudice, preconceptions, fear of failure or any other over-strong personal bias clouds the surface of the mind for such work by obscuring the real relationships. The physician who desires to be a true healer, to assist his patient to harmonize the mind as well as the body, should be willing to train his own mind to this end. It is obvious that in the course of such a training he will learn much that is of the utmost value in the understanding of his patients.

(Next Chapter : The Physical and Subtle Bodies)

THE BUILDERS

Youth fulfils the experience of the past by using it as the material for the building of the future.—G.S.A.

Many Happy Returns of the Day

To you all, comrades from long ago, and fellow-witnesses today to the living Truth of the Universal Brotherhood of Life and to other living Truths of Theosophy :

ADYAR, world-wide Centre of The Theosophical Society, sends hearty greeting on this birthday of the restoration to the world in new-born bodies of the Eternal Wisdom and of its vehicle The Theosophical Society.

In our great world of lessening darkness The Theosophical Society stands forth as a Beacon Light shining upon the way to universal peace and happiness.

And every member, afire with Theosophy, seeks to tread that way in growing steadfastness, so to cause the Beacon Light itself to shine more brightly.

Of such universal peace and happiness Theosophy is the eternal Science, not alone the Theosophy set forth in books, not alone the Theosophy of individual direct experience, but that Great Law of which the Theosophy we know is but a microscopic fragment, the Great Law whereby God makes Gods of all that lives.

Theosophy, our fragment of it, is the world's urgent need today. As a builder needs to know the plan of the building he is to build, so does the world need to know the

mighty Purpose of living. Through far-sighted genius, inspired by inner revelation, something of Life's mechanism has become known, but the soul of the machine remains veiled, and even the machine itself is known but as to a single dimension of its form.

Even religions are mainly used for comfort, and for the ethics of comfort: to reflect for the individual that aspect of the Love of God which he desires and can understand. Unperceived is the Love which passeth understanding.

Theosophy reveals the soul of Life and the glory of living. Theosophy joins together the life and the form, the soul and its mechanism. Theosophy reveals that greater Love of God whereby Divinity unfolds in all.

Theosophy unveils to mortal eyes the Sunlight of the Soul, though but in a shadow of a shade. Theosophy reveals Life to life, and darkness lessening into light.

Through Theosophy we begin to know ourselves. We know that we are Gods to be, and no catastrophe however overwhelming, no defeat however disastrous, no grief however deep, no loneliness however dark, can ever take that Master-Truth away from us. Once an individual has known Theosophy, known it as the science of his soul, known it as the mirror of his eternal being, never again can any darkness

engulf him, so that his strength falls away and his courage deserts him.

Such was and is the gift of the Masters to a world growing new, and we who are members of The Theosophical Society are duly appointed bearers of the gift to all, magic key as indeed it is for the release of the soul from a prison of ignorance into a garden of truth.

On this our birthday let us rejoice with great joy, no less for all else that lives than for our individual selves. Theosophy shines the more in the life of every kingdom of nature for its rebirth in ourselves. A burden is being lifted from the

world of living things, slowly, very slowly, but very surely.

We celebrate a birthday of the lifting of the burden, and, privileged to help to lift it, we celebrate our own most true birthdays.

May there be many, many happy returns of this day, November 17th, in this life and in all lives to come.

And may we grow in worthiness as each day returns.

Georges S. Arundale

Adyar,
November 17th,
EVERY YEAR

BE YE HEROES!

Act then, so that future generations may see that you remember the heroes of the Past. Be you heroes in your turn, living heroism in these days, and not dreaming over the heroism of the Past. Live so that your names may shine in the eyes of your posterity as do the starry names of old. Let the Rishis, looking down on India, see that you are descendants of their minds as well as of their bodies; let them be able to say: "These youths are worthy of the inheritance we bequeathed to them, and they will hand on enriched the legacy they received from us."

ANNIE BESANT

Notes and Comments

THE PRESIDENT'S PERSONAL STATEMENT

DEAR PRESIDENT,

I have read your Watch-Tower Notes in the December THEOSOPHIST, and feel that you ought to be heartily congratulated on the clearness, boldness and sincerity with which you have voiced the sentiments of the great bulk of Theosophists—of all in fact, but a few fanatical and misguided individuals—on the grave dangers to human liberty and brotherhood with which the world is faced by the aggressive and unscrupulous action of certain Powers.

The strength and prestige of The Society will be enhanced, not weakened, by having at its head, instead of a silent dummy afraid to utter what he thinks is right lest he offend some narrow-minded and bigoted people, a man of your wide outlook and kindly tolerance, capable of giving a wise lead to his fellows from a position of detached independence.

With hearty greetings,

Yours sincerely,

N. S. CHANDRASEKHARA IYER.

(Member of General Council and formerly Chief Judge of Mysore High Court).

Bangalore, S. India.

THE QUESTION OF NEUTRALITY

May I congratulate you most heartily on your personal state-

ment in the December Watch-Tower? At last we have a clear pronouncement that—like your great predecessor—you claim the same right as any ordinary member to publish your own convictions on any topic which agitates the world. I really do not see how any reasonable member can honestly maintain that you thereby infringe the neutrality of The Society. If all the great movements in the world insisted on their leading men maintaining a dead silence on any controversial subject we would automatically silence all those whose judgment carries most weight in the world. One need not necessarily agree with them, for, like the rest of us, they are human and therefore sometimes liable to err, but it is always interesting and instructive to know what such men think. The world is in such a dreadful state just now that the more people of standing speak out in a forceful, unmistakable way the sooner public opinion will be roused and the sooner we shall find a way out of the present chaotic condition.

There is only one idea in your statement with which I do not agree. You say: "And I look, too, to Herr Hitler that he may soon deliver himself from his evil advisers." Don't you rather imply thereby that Hitler is unduly influenced by his surroundings, while surely the truth is that all these men were chosen by him just because they were in agreement with his ideas and willing to carry them

out in practice? If their views were contrary to his own he would soon get rid of them—even by forceful means—as he has done on various previous occasions.

No, in my opinion, there is nobody but Hitler to blame for the horrible state of affairs in Germany, and though he has done some good to the country in one way, he has done appalling harm in other ways. I feel that when the history of Hitler will be written from the safe distance of fifty years hence the verdict will be: He gave Germany the body, but he killed her soul.

H. FREI,

(Recording Secretary, 1933-34).

Madampe, Ceylon.

THE DUTY OF THE THEOSOPHICAL SOCIETY

With reference to your comments in the September issue of THE THEOSOPHIST on my letter¹ in connection with your four questions, I fail to see how it could be read as “mud-slinging,” least of all at you. When I said that The Society was hypnotized by the word “neutrality,” I had in mind a process of self-hypnosis rather than the policy of any particular officer. I might mention that my letter was the gist of a speech I made at the English Convention this year, and if one can judge from the expressions of approval from the audience at the end of the speech and afterwards in conversation, there was not only no question

in their minds that there had been any “mud-slinging,” but I gathered that my remarks voiced what many of the members felt.

If I may say so, I think your remarks beg the question. It is not a question of whether the neutrality of The Society would be violated were a certain policy initiated, but whether The Society was founded to initiate a certain policy as indicated in the communications from the Masters. If The Society was intended to carry into practical effect the policy indicated in these communications, then if the neutrality of The Society stands in the way, so much the worse for the neutrality. Instead of dealing with the question as to what actually is involved in these statements of the Masters, you deal instead with what might happen in The Society if that policy were put into effect.

I am enclosing some extracts from an article entitled “The Wider Outlook” written by Dr. Besant for THE THEOSOPHIST in 1916 and dealing with this question of The Society’s “neutrality,” which seem to me to be a correct statement of the position. What is required is a courageous facing of the position and of the consequences, be they what they may.

It is no doubt true that if The Society were resolutely to carry into effect the policy as laid down by Dr. Besant, the immediate result would be a loss in membership, but, as Dr. Besant said, it is the weighing of heads and not their counting that matters.

LEONARD C. SOPER

London.

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¹ The letter was published anonymously in the Watch-Tower, August *Theosophist*.

EXTRACTS FROM "THE WIDER OUTLOOK"

BY ANNIE BESANT

Few people who talk hastily about the Objects of The Society and its "neutrality"—a neutrality which exists nowhere in its Memorandum of Association—realize that Object 1 with sub-clause (d) secures to The Society as such the right to do collectively all things incidental or conducive to the formation of "a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour."

Accepting the view held by Colonel Olcott of The Society's "neutrality," I, in common with the rest of us, had taken this "neutrality" for granted, and had not observed this providential insertion of "the doing of all such things as are . . . conducive to" any of the Objects. They did not exist in our Constitution until 1905, and I had only thought of them as regarding the Library. But the logic of events has forced their meaning on me, has put an end to the supposed "neutrality," against which I had so often chafed and had openly rebelled, so far as I was concerned, though admitting it for The Society. We have accepted it from Colonel Olcott as an axiom, whereas it is merely an *ipse dixit* of his, not binding upon anybody. . . .

Is The Theosophical Society bound to remain neutral in the great struggles which mark the close of one Age and the beginning of another? Is it to stand aside in selfish isolation, claiming

to possess more knowledge than the average man of the inner workings of the Law, but refusing to apply it, looking on the struggles around it with cold indifference, knowing that the Masters of Compassion and of Wisdom are leading the Armies of the Light against the Powers of Darkness, but refusing to them, on the physical plane, the assistance which is needed there to complete the victory won in the higher worlds?

The Theosophical Society . . . has been studying for 42 years the deeper truths of life, and has acquired a large fund of common knowledge, of inestimable value to the world. To what end? That a few people, an inappreciable fraction of the population of the globe, may quicken their own evolution, wrapping their knowledge up in napkins, instead of investing it in the solution of problems on the right answer to which depends the coming civilization?

We have all been somewhat hypnotized by that "blessed word" neutrality, though The Society nowhere proclaims or endorses it. . . .

The big work is clear: to prepare the world for a civilization based on Brotherhood, with all that word implies of mutual duty and helpfulness. Clause 2 (d) binds us to do all things conducive to that preparation. . . . The broad lines of international and national politics will also claim our attention, for on these, great principles need to be laid down and carried into practice. "Party Politics" we must leave to individuals, to act as they please.—THE THEOSOPHIST, November 1916.

DOES GOD WILL WAR ?

Though I have never felt obliged to make written or oral objections to anyone who is far ahead of me in evolution, I venture to do so in consequence of the Editor's direction in *THE THEOSOPHIST*, which has been reproduced in our Section journal, *Theosophia*. It has not only disappointed me, but I should be seriously shaken if your opinion should be valid, namely that, if necessary, war should be subdued by war. God does not will war. Men are so stupid, and they have so involved themselves in their problems of right and wrong, license and foolishness, that they have lost their way, and the voice to which they should listen they will not hear. If a war must be subdued by war, the divine voice is made totally inaudible, for how can man hear the voice of God in the roaring of cannon, grenades and worse, or see God in the suffocating atmosphere of poison-gas? From war mankind learns nothing but evil.

When young, I fought against all warlike ideas and made myself familiar with pacific thoughts, and these peace thoughts, as far as was in my power, I spread around. Therefore I fought violently against everything and everybody who would mitigate the evil of war or see the necessity of it. I cannot believe that war can be tolerated by the Higher Powers, and that mankind must come to understanding through shells and grenades.

In so far as the Editor writes that the world must be cleared of evil, I agree with him, but not by war. More evil than good has come out of war, At this moment

we see it happening in Spain and China. If after the Great War mankind had grown into a deeper spiritual life, I should have subscribed to your words however terrible, but I cannot see that mankind has so grown. On the contrary, have not men fallen back into greater hate and lovelessness, and has not the desire for greater power increased? I believe I have understood Dr. Annie Besant quite well, where she writes in *The Ancient Wisdom*: "It is not without occult meaning that in the English Church one is taught to pray: 'From battle, murder and sudden death, Good Lord, deliver us'."

If it is accepted that war must be subdued by war, it may happen eventually that Theosophists will be compelled to fight each other in the armour of their own country and nationality? How is it possible to go into war with inspiring thought to save mankind, and with our own hands slay other men with the most terrible weapons? No. I cannot believe that God wills it. I cannot believe that the people have the will to war. Is it not the Governments who want war, that they may obtain more power, more influence, not always for the people but often for themselves?

Am I too rebellious if I admire the conscientious objector, who prefers to die rather than raise arms to shoot another, and to obey the command of God: "Thou shalt not kill!" I pray God, that if the time must come, when I am compelled to take up arms to "help mankind," as we say, I may have the courage and the strength to refuse, that I may obey God and not the orders of man. I hope

there are more people who think differently from Dr. Arundale. I see with interest a discussion of his ideas in *Theosophia*.

Heemstede, Holland

G. J. KOK

THERE MUST BE NO WAR!

The power of thought has often been demonstrated by mesmerists, and sometimes injuriously. It has long been known in medical practice that the patient's will-power has much to do with recovery, especially in nervous and imaginary ailments. In recent years the more general acceptance of thought-transference as a fact has been due largely to radio.

Nevertheless, people generally do not recognize the far-reaching power of thought. Just as the ether carries radio transmission to all parts of the world, so will it respond to concentrated thought.

If assemblages of religious, mystical, and similar societies were to unite for a few moments in silent concentration on the command: "There must be no war!" it surely would have enormous effect in helping to prevent a general war in Europe. The people of Europe do not want war, and therefore would be receptive of the influence, even when not mentally aware of these thought-waves coming to them. Although it is doubtless true that even rulers and leaders in Europe do not actually want war,

but are only trying to gain national advantages by warlike talk, nevertheless, some unexpected, ill-fated circumstance might arouse them to action, since the psychology for war has been manufactured, as was done previous to the World War.

"There must be no war!" should be the fiat in moments of concentration by all, individually and in groups, who believe in mental radio. Let it be a shibboleth (in Sanskrit, mantra), a phrase used with power. If done extensively, it will have greater effect than most people of this materialistic age can understand.

JOHN M. PRYSE

RAY JEWELS AND CRYSTALLOGRAPHY

Mr. Fritz Kunz writes the following addendum to his article, "Ray Jewels and Crystallography," which appeared in our December issue:

"These chemical differences between ray jewels may seem insignificant. When, however, we reflect on the momentous new properties found in, say, haemoglobin as against otherwise identical vital agents, by the substitution of iron for magnesium, etc., we realize that an equally slight variation in crystal chemistry is enough to fit the gem for entirely new functions—as new and as different as chlorophyll and haemoglobin and haemocyanin."

"I Have Been Here Before"

A PLAY IN THREE ACTS BY J. B. PRIESTLEY¹

THEOSOPHISTS to whom the teaching of reincarnation has become a commonplace background of their lives will find in Mr. Priestley's play a revitalizing message. It will remind them of just how tremendous an upheaval it must cause to those who face the idea realistically for the first time. To those others who are inclined to feel the whole idea remote from everyday life, as remote as immortality itself, it will be startling to see it crash into the normal holiday routine of a little inn on the Yorkshire Moors, and shake into a completely new pattern the lives of three who had never glimpsed the idea before.

Mr. Priestley acknowledges a debt to P. D. Ouspensky's *A New Model of the Universe* for some of the theories of time and recurrence expressed in his play. It is not clear whether he is merely presenting a theory he has not yet accepted or rejected; but he gives the impression that he must have been newly converted, and, with imagination and dramatic instinct vividly fired, he has given us a play humming with vitality, a play in which real people live real lives, make real contacts, and are set against a magnificent background.

This background is a richly patterned composite picture, the past

lives of six characters immediately involved in the story, and also the impersonal but living background of Mr. Priestley's own Yorkshire Moors, which he recreates for us with the seeing eye and loving heart which we reserve for our own particular paradise on earth. Just a few illuminating words here and there paint this picture and conjure up in our minds the immemorial serenity, the unstained virginity of high desolate uplands, the tender beauty of minute moorland flowers, and the unchanging harmony of simple lives at peace with their environment.

Against this steady rhythm of nature there break in the disturbing discords of three unhappy neurotics from the city, Janet and Walter Ormund, whose marriage was a mistake, and Oliver Farrant, a young schoolmaster recovering from overwork and nervous strain. Superficially there would appear to be the ingredients of the inevitable, conventional "domestic drama." There is also the even-tempered landlord of the inn, Sam Shipley, and his shrewd daughter who runs the household with skill and a dash of Yorkshire relish in the shape of a blunt manner, concealing a heart that aches for the husband, dead four years since, and warms with pride and love for their small boy, who is a pupil at Oliver Farrant's school.

¹ Played at the Royalty Theatre, London, and published by Messrs. Heinemann.

Into this all too familiar story there steps the unconventional, disturbing Dr. Gortler, exiled German professor of physics and mathematics. He has made a thorough investigation of reincarnation (recurrence) in the abstract and of such concrete evidence of its reality as he can collect. He has also developed to a point where in dream and half dream he remembers his own past lives. He recognises having met Janet and Oliver in many previous incarnations, but, at a later stage in their story, too late to prevent them repeating over and over again the tragic error of snatching happiness at the expense of many others.

Janet and Oliver, in love at first sight, both have the feeling that they "have been here before," but Oliver puts it down to his exhausted nervous condition and scorns the "mystical nonsense" that the professor puts forward as an explanation. Janet's more sensitive intuition tells her Dr. Gortler's apparently fantastic story rings too true to be dismissed.

Walter Ormund labours under a herculean load of mental despair. He had watched his mother die a slow heroic death from cancer. He had outlived his brother and all his good friends in the furnace of the war. His marriage was a heartbreaking failure, economic pressure on the big manufacturing business he controlled was at breaking point, and behind this accumulation of tension and unhappiness

was a persistent sense of personal doom, foreordained, inevitable.

Dr. Gortler's intervention in these three lives transforms their whole pattern and rhythm. Watching their reactions and development holds the audience tense and wholly absorbed. Here is the stuff of life—no puppets dancing at the author's command.

Mr. Priestley is fortunate in his interpreters, who make an artistic unity as close-knit as a first class string sextet—Oliver (William Fox) and Janet (Patricia Hilliard) the taut thin first violins; Sam Shipley (William Heilbronn) and his daughter, Sally (Eileen Beldon), the deeper toned second violins; Walter (Wilfrid Lawson) strikes the more passionate cello notes; and Dr. Gortler (Lewis Casson) pervades the whole gamut with that other-worldly gentleness and subtle persuasion of the viola. Lewis Casson also acts as "conductor" of this little human orchestra. His production is extremely sensitive and understanding, and his light and shade, crescendo and exquisite final diminuendo are so truly timed that even the psychological discords have their perfect place in the score. The happiness shining in Janet's eyes and the almost unbelievable reawakening of hope and faith in Walter are memories to treasure against the days when our own faith is momentarily dimmed. It is a brave story told with great tenderness and courage.

F. K. POULTON

Looking Death in the Face

BY L. W. ROGERS

PERHAPS none of the teachings of Theosophy offers more practical help to the man of the world than that on the subject of death; and quite certainly none differs so radically from the viewpoint of the average human being. The occidental religions teach immortality, of course, but the conception of life after bodily death is so vague, so devoid of detail, so generally indefinite, that it makes no vital impression upon the mind. Consequently a real materialism afflicts the churches. There is a lip assent to the doctrine of immortality, but the reason is not convinced. To find this true it is only necessary to observe the remarkable contrast between bereaved people at a Theosophical funeral and a funeral conducted by a church. The pastor does his best to console, and emphasizes all the texts that hold a promise, but the mourners give way to hopeless grief and despair. The atheist, who avows his belief in annihilation, could not present a more distressing picture of utter hopelessness under the same circumstances.

To the Theosophist who is well grounded in his philosophy, the death of his nearest and dearest brings no shadow of despair. The sorrow is akin to that we feel when our most intimate friend leaves to make his home in a distant foreign land. We shall miss him

sorely, and we fully realize that it may be forty years or more before we shall see him again, or it may be never in the physical body. There is a keen appreciation of loss but no sense of despair. The reason for this widely different reaction to the blow of death is to be found in the Theosophical teaching of the naturalness of the superphysical life as an extension or continuation of material existence, and to the detailed knowledge of the astral world furnished by the trained clairvoyants and the psychic researchers among the progressive scientists. All this information dovetails so neatly into our experiences and other knowledge of life that we see its utter reasonableness and probability. Upon that sound foundation we build, until slow moving evolution at last brings personal verification.

If we would only think more deeply about death, its present horror would completely disappear. The skull and crossbones, the old man with a scythe, would be changed to the rosy dawn of a cloudless sky and a smiling babe in its mother's arms. We should see that death is as beneficent as life, as desirable as birth. To assume that a thing is evil which is universal, which comes to all alike, would be to question the sanity of nature, to lose faith in the wisdom of God. Death truly destroys, but destroys

only the useless, only that which would otherwise impede our progress. It is a liberator, an emancipator.

As we think of death in more friendly and familiar terms, we see that it plays a beneficent role in the evolutionary drama. Happiness is the ultimate goal, but there can be no real happiness without love, the magician that transmutes all experience into joy; and love is preserved and intensified by death. In physical life the weeds of selfishness and hate spring up. We do not know to what giant stature they would grow if there were no death. Envy, jealousy, suspicion, distrust—these flourish when men are absorbed in the mad race for wealth and power. Everything but the intense desire for material success is forgotten. Where would it stop if death did not change that dangerous trend?

The evolutionary value of death is obvious. It not only rescues many a man from complete enslavement to material affairs, from which all thought of the higher life has vanished, but it also greatly stimulates the heart qualities of those who are left behind. To some degree

the whole personal nature is purified and spiritualized. Compassion rises above selfishness. Sympathy grows keener, and distinct evolutionary gain is the result.

The mere fact of separation intensifies affection. In constant association we grow careless. Separation gives a new viewpoint on human values. It is very apparent in the case of a young child. Even a brief absence of a few days enormously increases its appreciation of its mother. Indeed all people come into more sympathetic association after a period of separation, but it is death that most fully and perfectly stimulates the spiritual nature.

What the world most needs is a definite basis for the doctrine of immortality. Without that there can be no peace of mind about the future. It is precisely that definite knowledge of life hereafter that Theosophy gives. Beneath the hope of continued existence it places the foundation of scientific fact. With that the hopeless anguish of death disappears. With that we can look upon the face of our dead without a doubt and without a fear.

Where there is Love there is Youth, and where Love is ever triumphant there is Eternal Youth, and Gods Becoming have Become.—G.S.A.

Who's Who In This Issue

All the contributors are Theosophists, of various nationalities and residing in eight different countries :

DR. GEORGE S. ARUNDALE is President of The Theosophical Society. He spent the whole of 1937 at Adyar, planning campaigns, writing voluminously, reorganizing the administration and beautifying the estate. He will visit the U.S.A. in the fall of this year.

DR. ANNIE BESANT was P.T.S. for 26 years, a great personage in the real sense of the word "great"—statesman, Empire builder, world stabilizer, famous orator, and occultist.

DR. BHAGAVAN DAS lives at Benares, and is M.L.A. at Delhi. But he is a greater philosopher than politician, and is known in the world's universities for his treatises on the social polity of the Manu, and on the Theosophy of the Vedas. He has been a Theosophist since 1884.

JOSEF SKUTA is General Secretary for Czechoslovakia, and a geometer by profession ; a gifted lecturer and writer.

HUGH R. GILLESPIE has been a Theosophist for thirty years. His home is in Sydney. His article in this issue was delivered as a lecture.

EVELYN BENHAM BULL, A.B., MUS. B., has written numerous compositions, including the "Choral Symphony" sung by the Westminster Choir of Princeton University, 1937. She writes also verse and philosophical articles.

FRANCIS BRUNEL is a young lawyer of Strasbourg, France, student of world politics, and Young Theosophist leader.

C. JINARAJADASA, M.A., has been at the heart of The Theosophical Society for over 40 years. He is a prolific writer and lecturer. Just now he is on a journey to the Latin countries of Central and South America.

AUGUSTUS F. KNUDSEN has his headquarters as Presidential Agent for East Asia in the International Settlement, Shanghai. He left during the Japanese bombardment to attend the current Adyar Convention. Forty years a student and worker in Theosophy.

F. KAY POULTON has written professional criticisms during twenty years of theatre-going. She was two years secretary of the Old Vic Theatre, two years secretary of a London school of ballet and stage training, and two years organizer of a Little Theatre in London.

AHMED ALI, M.A., is a Muslim Theosophist and principal of the Islamiah College, Vaniyambadi, South India. He has made pilgrimage to Mecca, and described the Hajjor Ceremonial in our June 1937 issue.

IRENE MABEL PREST was secretary of the Theosophical Research Centre, London, before coming to Adyar. She is assisting with Theosophical publications.

L. W. ROGERS retired in 1937 after 34 years as propagandist for Theosophy in the U.S.A. and General Secretary of the American Section. He has written many booklets and made two world lecture tours.

COMING FEATURES IN THE THEOSOPHIST

THE REALITY OF THE MASTERS. The truth about the Adepts by those who have met Them.

FORERUNNERS OF THE NEW AGE : JAGADISH CHANDRA BOSE.

SON OF ENGLAND. A story of Francis Bacon by Helen F. R. Veale.

THEOSOPHY AND JOURNALISM. S; L. Bensusan.

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THE THEOSOPHICAL SOCIETY

AND

THEOSOPHY

THE THEOSOPHICAL SOCIETY was inaugurated in New York City by Helena Petrovna Blavatsky and Henry Steel Olcott, 17 November 1875, by the direction of the Masters of Wisdom of the Great White Lodge. It was incorporated at Madras, India, 3 April 1905.

The Society is a completely unsectarian body of seekers after Truth, striving to serve humanity along ethical lines and to harmonize spiritual culture with material well-being.

The three Objects of The Society are :

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, philosophy, and science.
3. To investigate the unexplained laws of nature and the powers latent in man.

The Theosophical Society is a world-wide body, with International Headquarters at Adyar, Madras, India. At present it comprises forty-four National Societies, each usually having at least one Lodge in its principal cities. Forty-two of these Sections have their National journal, printed in their own language. Inquirers are invited to address the General Secretary of their own country, whose name appears on the next page of this journal.

The literature of Theosophy is now voluminous, among the principal writers being H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, G. S. Arundale, A. P. Sinnett and C. Jinarajadasa. Every public library worthy of the name contains Theosophical books.

Agreement with the first Object of The Society is the only condition necessary for membership, except the minor technicalities that are usual to such organizations.

The Society is composed of thousands of members belonging to any religion in the world or to none. They are united by approval of the above objects, by their aim to remove antagonisms of whatever nature, by their wish to draw together men of goodwill irrespective of their personal opinions, and by their desire to study the Ancient Wisdom in order to apply it in their daily life and to share the results of their studies with others.

Their bond of union is not in any sense the profession of a common *sectarian* belief, but

a common search and aspiration for freedom of thought wherever found. They hold that Truth should be sought by study of the Ancient Wisdom, by reflection, meditation, and intuitive perception, by purity of life, and by devotion to high ideals motivated by the purpose of service to humanity.

Theosophists regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every expression of human knowledge and aspiration, whether through religion or otherwise, as a part of the Divine Wisdom, and prefer understanding to condemnation, and good example to proselytism. Peace and Fellowship are their watchwords, as Truth and Service are their aim.

THEOSOPHY is the essence of all Truth and is the basis of all philosophies, sciences, religions, and arts. It is Divine Nature, visible and invisible, and The Society is human nature trying to ascend to its divine parent. It offers a philosophy which renders life intelligible and demonstrates the justice, the wisdom, and the love which guide its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence.

Theosophy restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind, emotions, and body as his servants. It illuminates the scriptures and doctrines of religions, unveiling their hidden meanings by substituting understanding for sectarianism, thus justifying their place in evolution at the bar of intelligence, as it is ever justified in the eyes of intuition.

Members of The Theosophical Society study Truth wherever it is found, and endeavour to live it. Everyone willing to study, to be tolerant, to aspire, and to work perseveringly for the establishment of Brotherhood, is welcomed as a member, and it rests with him to decide in what manner and to what extent he shall express the ideals of Theosophy in his daily life.

As Theosophy has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with Everlasting Truth.

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