

DIAMOND JUBILEE YEAR, 1875-1935

THE THEOSOPHIST



PRINCIPAL
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SIR THOMAS MORE: SAINT
AND ADEPT

BY J. L. DAVIDGE

DOWN THE CENTURIES

BY A. J. HAMERSTER

THE INDIVIDUAL AND
SOCIETY

BY ERNEST WOOD

THE LIFE BEYOND
EXPERIENCE

BY G. S. ARUNDALE



JULY 1935



THE THEOSOPHIST

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

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Editor: GEORGE S. ARUNDALE

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

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SIR THOMAS MORE

King's Counsellor and Statesman, martyred by Henry VIII, July 7, 1535.

"The keen, irregular face, the grey restless eye, the thin mobile lips, the tumbled brown hair, the careless gait and dress, as they remain stamped on the canvas of Holbein, picture the inner soul of the man, his vivacity, his restless, all-devouring intellect, his keen and even reckless wit, the kindly half-sad humour that drew its strange veil of laughter and tears over the deep, tender reverence of the soul within."

JOHN RICHARD GREEN

(See Letterpress, page 323)



ON THE WATCH-TOWER

By THE EDITOR

The Ultimate Cure for War

INNUMERABLE panaceas for the alleviation of the world in respect to the disease of war are being usefully applied. I think we must all regard the League of Nations as a definite step in the right direction, whatever may be its defects. Then there are a large number of peace movements doing good work, be their defects also what they may. It is easy to point to vitiating defects in everything and in everybody, in governments, in statesmen, in churches, in priests, in movements, in individuals. It is easy to condemn any one of these for sins of commission or of omission—The Theosophical Society, its leaders, its membership, by no means excepted. Yet everything and everybody, assuming some measure at least of sincerity and idealism, is in all probability working in the best way discernible. I very strongly deprecate the attitude which, weighing somebody or some activity in balances of its own fashioning, and finding the result wanting, immediately proceeds to abuse and unrestrained invective.

I very strongly deprecate that cynical sarcasm which seeks to ridicule out of existence, and that spirit of pompous superiority which, turgidly inactive itself, sneers at all activity. We must be thankful for small mercies whether in individuals or in movements, for we ourselves are but small mercies, open to all the criticism some of us seem to find it so easy to pour upon our fellows.

Yet whatever be in the nature of panaceas for war, the only cure lies in the spread of Theosophy, for war is a mode of ignorance, as is the hate which is so often its immediately generating factor. And Theosophy is wisdom, the only wisdom, the eternal Truth. As Theosophy spreads throughout the world, war must needs recede. As Theosophy spreads, hatred, misunderstanding, depression, poverty, unhappiness, must needs recede. And while there must be many to be busy about the panacea, there must also be the Theosophists to be busy about the ultimate cure. I want my Presidentship to be marked by two features alone—first,

an increasing solidarity within our Society; second, a marked spread of Theosophy in every part of the world. In Theosophy, though many members of The Society may be unaware of the fact, we have the cure. The world, as we know only too well, has the ill. Let the cure and the ill be brought together; let the cure permeate the ill. The world will then be ready for the advance it is shortly destined to take, if we Theosophists use our "talent" and do not bury it in the ground. Whatever may be our other interests, the spread of Theosophy must surely be our major concern and preoccupation.

* * *

The Credulity of Ignorance

I am informed that there are people going about declaring either that The Theosophical Society will start upon its decadence in 1936 unless it falls into line with their own particular revelations, or that some time ago, let us say in 1925, The Society was finally abandoned by the Elder Brethren, and is now but an empty husk. And I am informed, too, that there are quite a number of people who, possessing, of course, no criteria by which to judge, and being dazzled by cryptic and egocentric reports of meetings of the Hierarchy, and confidential communications from unknown, and probably imaginary, beings, swallow these statements simply because they are dark and mysterious, and because they have no means whatever of knowing if they are true. We need have no fear either of 1925 or of 1936 if The Society to its own self be true—to its self of brotherhood, and to its self as channel for the spread of the Divine

Wisdom. And signs are not wanting that members throughout the world are determining that The Society shall so be true. Our membership is definitely increasing. Our meetings are becoming better attended. Our individual membership is growing more keen. There is a wave of steady optimism spreading throughout the Theosophical organism. And I think we are settling down to the business of Theosophy. All this is not to say that before we reach smoother waters we may not encounter a storm or two. I expect we shall. I almost, but not quite, hope we shall. Our navigating powers must be tested in difficulties as well as in ease. I myself may become the centre of a storm, for I also am one of the officers on the bridge; and we must subject all who are in authority to a measure of testing. But no one need be afraid of the storms if they come at all. They are, as T. E. Brown has said:

As ripples parted from the gold-beaked stem,
Wherewith God's galley ever onward strains.
 . . . the tension-thrills
Of that serene endeavour,
Which yields to God for ever and for ever
The joy that is more ancient than the hills.

Storms are karma and the seeds of karma. Some come from the past. Some are intimations of the transcending future, opportunities, cradles of strong foundations for great superstructures. The storms do not matter. But how we are in the midst of them matters supremely. Some run away from storms. Some run hither and thither in the midst of them. A few breast them

peacefully. These are the heart of The Theosophical Society.

* * *

A Little Knowledge : . . !

I do not think any greater mischief is done to The Theosophical Society, and to Theosophy, for the matter of that, than by those who, coming into contact with reincarnation and with information regarding the Masters and Their work, immediately proceed to personalize it all. At once they begin to remember their past lives. At once they begin to have revelations from higher Beings. At once they begin to have inside information as to the business of the Great White Lodge, and as to the Lodge's intentions. At once, on reading about kundalini and other occult forces, their various bodies become a veritable laboratory of psychic development. And they see and hear not only *ad lib*, but what is worse, *ad nauseam*. All this would not so much matter if they would only keep their imaginings to themselves, or even if they would keep them within the circles of our members who are unlikely to pay much attention to their vagaries. But the mischief lies in the fact that, without the slightest sense of the fitness of things, they talk to anyone who can be caught unawares, who can be induced to listen to the orgy of self-satisfaction. I am writing strongly, for month after month I come into touch with fine people, often people of outstanding position, who say to me: "One of 'your' Theosophists caught hold of me the other day and told me she could see my aura, remembered her past lives, was So-and-So (mentioning generally some

unusual figure, either exalted or humble according to the nature of the imaginor), and was an ardent practical student of Yoga." Much more would be certain to be confidentially communicated—for the purpose of conveying the impression that the raconteur is quite an unusual personage. And then the listener will tell me he could not make head or tail of it all, and thought Theosophy a very peculiar sort of religion. I hasten to say that all this is but egocentricity, that Theosophy is a science and not a correspondence course in so-called Yoga at so much a lesson. I try to explain what Theosophy really is. But the individual has definitely been put off, and I confess that my brotherly feelings towards the mischief-maker undergo a very severe test, out of which they do not always emerge with credit.

* * *

The Way of the Wise

How different is the way of those who are in fact Yogis. I cannot help thinking of Bishop Leadbeater, with all his extraordinary occult development, of which I have been a constant witness for very many years. I think I am in no way exaggerating in stating that he never talked about himself, about his occult powers, about his incarnations, about his relationships with the Elder Brethren. What is more, he most emphatically discouraged other people talking about these, especially when he saw they were seeking to extract from him information regarding themselves. He was a veritable oyster as regards personal information, though as open as you like regarding his knowledge of the principles of Theosophy.

As is every true occultist, he was supremely reticent as to his powers, and supremely impersonal in all his work and experiments. He rigorously discouraged all attempts at occult development. He strongly discountenanced all desire for knowledge for personal self-satisfaction. Those who do not know him may think he lived in an atmosphere of seething psychism, whereas in fact he lived in the very cool air of impersonal commonsense. He was, in truth, a strong protagonist of plain commonsense, especially in connection with occult matters. He wrote his books in order to provide people with material for study, and nothing more, though his detractors pretend that he required them to be taken as Bibles. He investigated with quite extraordinary care, discounting to the uttermost the personal equation. He wrote his reports of the investigations with no less care. And he expected the results to be taken as hypotheses, never as dogmas. One wishes that those who have but little knowledge, yet much imagination and even more self-centredness, could realize how dangerous all these are, and how their use injures The Theosophical Society. The impersonal teachings—and how impersonal they are—impersonally set forth are the urgent need of today.

* * *

Straight Theosophy

Mr. Harrison, of the Canadian Federation, points out that there is a danger lest the phrase "Straight Theosophy" imply the idea of a "crooked" Theosophy. I confess I had never thought of this, or in all probability I should have

sought a phrase less open to criticism. I cannot for the moment think of any presentation of Theosophy which I should dare to call crooked, though I am almost tempted to call crooked the muddying of the Theosophic stream with sordid personality and narrow prejudice. What I mean by straight Theosophy is Theosophy straight from our classic literature, simple as far as may be, direct, impersonal, scientific, philosophic, logical. I refuse to define the words "classic literature", for I do not desire to erect any particular book into a Bible. Each of us will include in the term his own preferences. And Wise Time will in due course produce a real classic literature consisting of those works which stand Time's useful ravages.

* * *

The Olcott Panchama Free School

One school for those who used to be called the depressed classes survives under our control out of the several founded by Colonel Olcott. The Madras Government has assumed responsibility for the others, but we cling to one in memory of the Colonel whose heart was so tender for the poor and the down-trodden. I might add that the word "Panchama" is no longer in use, "Harijan" (meaning "friends of God") taking its place, so that the school is now called The Olcott Harijan Free School. We have 400 students in the school, 13 classes, and 13 teachers. And I have no hesitation whatever in saying the school is a model of efficiency. But we live with difficulty, and we have to face both a deficit of Rs. 3,000—about £216 or \$1,080—on the general working, for

the year, and the cost of a new shed to replace the outworn structure at a similar cost. Apart from a Government grant, we depend entirely upon voluntary contributions. These, since the passing of Mr. Schwarz, have lamentably fallen off. May I ask the charitable-minded, who like to honour the memory of Colonel Olcott, to help us with these expenditures? I shall be glad personally to acknowledge each contribution, and if some can be made annual we shall be all the more thankful.

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Plant Leather

I am delighted to know that at last plant leather is being made commercially profitable. I have been sent excellent samples of a leather made of plant fibres equal in all respects to animal leather. It is called Veritex, can be cleaned with water and soap, has great resistance to heat and cold, and is strong enough for the making of furniture, bags, trunks, etc. Boots and shoes can also be made out of Veritex. It is available in various colours, and also plain. For a long time I have felt uncomfortable in wearing animal leather for my shoes, and in using similar leather for my travelling kit; and I have no doubt that many readers have felt no less uncomfortable. They should now write to VERITEX, N.V., POST GARDEREN, HOLLAND, for full information.

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The Adyar Wall of Fire

Though in our June issue I notified the observance at Adyar of the Silver Jubilee of His Majesty the King-Emperor, I did not draw attention to the unique illumina-

tions of the Headquarters of which we were so proud, for the simple reason that we did not know they would be so unique. The Headquarters buildings were outlined in coloured lights, and this alone was most effective, though in no sense unique. The uniqueness lay in the reflection of these lights by the Adyar River, so that the Headquarters seemed from a distance a solid wall or sheet of many-coloured fire. This wall of fire began from the top of the buildings and went down into the depths of the river. It was a glorious sight, and stirred those who had the pleasure of watching it, especially from the Adyar Bridge. Hearing of its beauty, many people came from Madras to look at it; and the opinion was that this illumination was the most effective of all.

I am making arrangements so that we may have this illumination permanently available, a friend having offered to meet the cost of a permanent installation of the necessary cable and lamps. We shall be able at any time to illumine the Headquarters, and delegates to the Diamond Jubilee Convention will have the privilege of enjoying the sight of the Adyar Wall of Fire.

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The First Year

I find myself suddenly alive to the fact that I have just completed my first year of office as President of The Theosophical Society. Naturally, I look to the Seven Year Plan to see how far performance follows intention. I see that the Besant Scout Camp is an accomplished fact, with Scout huts, the necessary sanitary buildings, and a

considerable amount of equipment. Well over a thousand Scouts have used the camp during the course of the year. Every week-end it is occupied by a party of Scouts; and appreciative comments have been forthcoming from the official Boy Scouts organisation of the Madras Presidency. I see that money has begun to flow in the direction of the Wireless Station, and negotiations with Government are taking place as to the conditions under which we shall be permitted to broadcast. I see that the improvement of Publicity is well on the way. We now have a Publicity Department which is doing valuable work, has just sent out ideas for a Straight Theosophy Campaign, has compiled a number of Publicity pamphlets, and is at work exploring all possible avenues for spreading Theosophy. The Besant Memorial School is just beginning its second year of life, is recognised by the Government of Madras, and is managed by a group of teachers in a most efficient manner. I should like to draw special attention to the fact that one of the most eminent composers in the Presidency, Mr. Papanasam Sivan, a musician as great as he is modest, is very kindly working as a member of the staff on the same small subsistence allowance as all other members—£4 per month. Of course, he comes out of reverence for Dr. Besant, but the School and the whole of Adyar are honoured by his presence.

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Other Activities

The Adyar Library is being scientifically overhauled and brought up to date. The Adyar Film is al-

ready travelling. It was last heard of in New Zealand. The Press Department is in full swing, and we are ready to start the Adyar News Service the moment money is available. The Young Theosophists are in full activity, have regular meetings excellently attended, and are issuing both *The Young Theosophist* and a periodical bulletin. They are doing splendid work. Plans for the Adyar Theatre are being prepared, a site has been approved by the Executive Committee of The Society, and the building of the stage will shortly begin. The Vasanta Press and the Theosophical Publishing House are now brought for financial purposes under the general direction of the Treasurer of the Society. And best of all, the finances of The Society are in the process of a thorough overhaul and reorganisation at the hands of Captain Sellon, ably assisted by Mr. Guy Stephenson (an expert from London who is most generously staying at Adyar for at least a year to give his services), Mr. Hamerster and the Recording Secretary. Members may feel assured that The Society's funds are being prudently and economically administered. Other parts of the Plan are not yet seeing the light of day. But perhaps we have not begun badly. Throughout the world there are definite signs of both an increase in membership and of a growing interest in Theosophy. And the Diamond Jubilee Convention spirit is in the heart of every member. It may be added that I have written a book, just published, called *You*, to help in our publicity

work generally, and to give Everyday Theosophy to the everyday man and woman. Another book is below the horizon. It remains to be seen if it rises.

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Our International Headquarters

Finding it expedient to remain at Adyar during the last six months, I have been able to acquaint myself with the details of its working, and I have been particularly impressed by those humbler workers in every department upon whose daily drudgery so much of the well-being of the residents depends. I have, for example, allowed myself the time to watch at their work the carpenters and electricians who belong to the Power House department, some of them caste people and some of them not. I have been fascinated by their carefulness, by their close attention to every detail of the work in hand, by their constant cheerfulness, and by an entire absence of restlessness. They have their work to do. They do it well. They do it cheerfully. They do it regularly. It has struck me forcibly that the work they do must have a very potent reaction upon their growth and character. And it has been borne in upon me that manual activity is one of the most important factors in the development of character at any age and at any stage of evolution. How different would be the citizens of the world—men and women—were manual work to have a major place in the educational programme, so that through the training of eye and hand in truth-doing the whole nature would become increasingly truth-living and truth-telling. And as I watch these

workers I feel ashamed that I am so useless with my hands, so truthless, so devoid of all creative power. These workers are constantly creating. They are constantly making more out of less. So, perhaps, am I in a small way in some other fields; but the older we grow the more should we be at home in all fields. I have watched the gardeners. I have watched the printers. I have watched the laundry people. I have not actually watched the cooks, but I have tasted their confections. And I find all of them a lesson and example to those of us who think we are more civilized and more advanced. So we are in certain directions; but we are forgetting those directions in which once, I hope, we were efficient—forgetting to our definite detriment, I have no doubt whatever.

I am now trying to devise some way of showing these fine men and women that we honour their faithfulness, their cheerful constancy, their efficiency. I am hoping to establish a Roll of Honour on which shall be inscribed the names of those workers who have deserved well of our Society, and to make certain awards as outward and visible signs of our very real appreciation. Where should we be without those who show us with their hands how to be careful with our thoughts and feelings and speech?

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Splendid Publicity Work

Mr. Fritz Kunz has a flair for visual presentations of Theosophy, and we must all be grateful to him and his fellow-workers for giving the eye a chance to see Theosophy in diagrammatic

and pictorial form. Of book and pamphlet forms the eye has a profusion; and the ear is by no means starved of the spoken word. And now Mr. Kunz offers us a film service of which I hope many Lodges will be able to take advantage. Here are some extracts from his April circular:

The Film Service consists of strips of standard still films, the same non-inflammable film as is used in professional motion picture work (35 mm. wide), but used by us for still study. The list of films now ready for release is described below at length, with cost. *The lanterns available* are two. One (\$20.00) projects a five foot picture at fifteen feet from the wall, screen or sheet. This has a 50-watt light, pre-focussed, and is suitable for audiences up to a hundred. The other, costing \$48.00, has a 200-watt light, and projects a 13½ foot picture at 60 feet, down to a one foot picture at six feet. Suitable for audiences up to 500 or more. (We urge you to get the better lantern, as the service is planned to go on steadily. You can easily recover all costs.) And, finally, there is the *accompanying textual material*, a picture-by-picture description and bibliography. One copy goes with each film. \$50.00 thus brings you (prepaid) lantern, 10 films (over 350 pictures), and textual materials—the whole service for the first year, enough for ten to twenty weeks of interesting group study, enough for a whole season, if you employ books between showing of films. All reading suggested is obtainable through the Theosophical Press, Wheaton, Ill. 20 people at 15 showings, 18c. a time, will repay all costs! The superior lantern and all the films, \$75.00. A head, to adapt nearly any glass slide lantern to film use, can be had for \$38.50. Please give name and particulars of the lantern you own. Adapter, with all 10 films, \$70.00.

FILMS NOW READY—NUMBER OF PICTURES ON EACH—COST, PREPAID—BRIEF DESCRIPTION:

1. *The Superphysical Worlds*: All the principal kinds of visual evidence of the existence of superphysical worlds, including

the first photographs taken with a quartz lens of psychic structures, examples of telepathy, optical illusion. Entirely rational and objective attack on the problem, with ample evidence. 33 pictures—\$3.30.

2. *Natural Order*: A comprehensive study of order in mineral, vegetable and animal life, in the arts. New and fresh. Offers an orderly approach to man's higher dimensional nature. Leonardo da Vinci's man squared and man circular, and much else of beauty. 60 pictures—\$6.00.

3. *Psychology Today*: What has happened in psycho-analysis and in study of the unconscious. Paintings from the unconscious. The beginnings of the Gestalt psychology. "Ambiguous drawings," and the sense of space. 19 pictures—\$1.90.

4. *Cosmos, Solar System and Zodiac*: A series of rarely beautiful photographs of world formation and solar mechanics, together with zodiacs from Egypt, Chaldea, India, China and Arabia. A unique feature is the interpretation of Central American monument remains in terms of astrology. 25 pictures—\$2.50.

5. *Evolution, Inner and Outer*: The epochs of history of type and race are cyclic. Life grows more sensitive and resourceful as forms grow complex. Feeling and thought appear. Man is the crown-creature of this world, the last of the seven levels. After that comes the Adept and a new order. 30 pictures—\$3.00.

6. *Human Evolution*: A sequential study. 6 maps, 4 diagrams, 34 pictures of types. An acromegaly (hyper-pituitary) contrasted with a Lemurian type, and other original evidence of racial systematics, with some notes on reincarnation. 44 pictures—\$4.40.

7. *The New American Race*: Face type. Head shape, as indicated by Boas. The nature of the intuition, and its place in human nature. The hunch. The Steel Age. Flight, and a new dimension. 25 pictures—\$2.50.

8. *Man, a Microcosm*: The geometry of the human body. The significant new departure in evolution—carriage, hand, voice. New and rational approach. 29 pictures—\$2.90.

9. *India, seen through friendly eyes*: The Theosophical Society owes its

existence to Indians, and its great Headquarters are in India. Its philosophy is identical with the metaphysical views of Hinduism and Buddhism. Members and their friends should see India with friendly eyes. 40 pictures—\$3.00.

10. *The Leaders of the Theosophical Society*: For Foundation Day. The three epochs of T. S. development. H. P. Blavatsky, from youth to the writing of *The Secret Doctrine* (10 period photographs, including one by Schmiechen, who painted the portraits of the Masters), photographs of T. Subba Rao, Sinnett, etc. 6 photographs of H. S. Olcott, during Civil War, at epoch of H. P. B., and to his death. 12 photographs of C. W. Leadbeater, from about 18 years to 83. 12 photographs of Annie Besant, same period.

50 pictures—\$4.00.

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Further Releases

Later Releases will carry the studies ahead steadily, and will include: Anatomy of the psyche (in preparation). Fascinating detailed studies of auras—entirely fresh and complete. Music, form and colour, their objective relation. Historical material about The Theosophical Society. Illustrations for *The Secret Doctrine* and the *Kabala*. The psychology of India. Tibet: land of culture. Proofs of Atlantis. Evidence of Lemuria. The Rounds and Geology. The geometry of the earth. Fairies. In short, Theosophy visualized! All this can be repeated each year as study class work on a collection basis, after its first use along lines of novelty.

Astrology: We are preparing a special series on astrology, to lead out of No. 4, above. *Now Ready*: 200 types of rising sign and sun sign. To follow: Systematic astrology. Astrologers please write for particulars.

Advantages of Films: The cost of a single lantern slide illustration is from 40c. to 75c.; of a single film illustration about 10c. (It would cost over \$175 to have these 350 pictures on slides.) 2. Slides break in handling; films don't. 3. Slides are too heavy and breakable to mail with economy; but fifty film illustrations can be mailed securely first class for a few cents. 4. Slides can be got out of sequence; films prevent this—a *great* advantage under our

conditions. 5. No fumbling when the new picture is turned up on the film, nor dropping, nor upsidownness nor unreadableness! 6. Portable and sharable. 7. Lanterns inexpensive and mailable. 8. 35 mm. film is standard the world over. 9. Photographs and numbered diagrams need no translation—good from Chile to China, a few copies of brief notes will serve to explain. 10. Supplementary issues of new material fit all lanterns. 11. Solves the problem, "What to do between visiting lecturers' dates?" 12. You cannot keep visiting speakers on file—but films are there when you want them.

Profit Sharing: As the demand for this Visual Education Service expands, profit sharing will result, a credit being made each buyer on his next season's purchase. As there is no method of computing this in advance, our faith and good judgment must suffice. If all goes well, pictures over a period of two or three years may finally cost 6c. each instead of 10c.

Research Encouraged: As a principal object is to encourage original study (though the film strips stand on their own merits as lecture materials), we shall try to answer from New York any difficult questions relayed to us. Questions and comments of special interest will be submitted to the Editor of THE THEOSOPHIST for possible publication there. We note this by H. P. B.:

"Since only a certain portion of the Secret Teachings can be given out in the present age, the doctrines would never be understood even by Theosophists, if they were published without any explanations or commentary. Therefore they must be contrasted with the speculations of modern science. *Archaic axioms must be placed side by side with modern hypotheses, and the comparison of their value must be left to the sagacious reader.*" (*Secret Doctrine*, I, 520.)

* * *

"Our Classic Literature"

I find myself constantly referring to what I call "our classic literature", and I have at last begun to wonder of which books such literature consists. I have prepared a

list which for the moment is going the round of Adyar. It contains the works of H.P.B., the *Old Diary Leaves* of the President-Founder, books by T. Subba Rao, A. P. Sinnett, Mabel Collins, Sir Edwin Arnold, Dr. Besant, Bishop Leadbeater and others—56 works in all. I shall publish the list in the next issue of THE THEOSOPHIST. Of course, there can be no official list, and each member will include those books which he regards as most fundamental. My own choice was largely determined by two considerations—first, definitely “new” revelation of eternal Truth; second, the application of such revelation to various aspects of life in an illuminating way. Those works which come under the first category will probably last far longer than those which come under the second. The latter, having had their useful day, will cease to be. The former will remain more or less for all time. I shall be very glad to receive carefully thought out lists from readers of this journal, so that we may perhaps be able to arrive at a Greatest Common Measure of agreement. It will be very interesting to find out which books are more or less universally regarded as “classic”.

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A Theosophical Anthology

We are trying at Adyar to begin a *Theosophical Anthology* of words which have special significance from the point of view of Theosophical studies. Our object is to seek in the above classic literature the various definitions of such words, so that we may publish an Anthology giving current Theosophical definitions of words which

have special and possibly different meaning among Theosophists as compared with their ordinary usage. The search is most interesting and illuminating, and a distinctly useful grounding in Theosophy is thereby achieved. I shall publish, again in our next issue, the list of words we have so far selected; and I shall be very glad to receive suggestions regarding additions or omissions, and also definitions.

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“The Theosophist” Diamond Jubilee Number

The November issue of THE THEOSOPHIST will be a great Commemoration number, to which will contribute some of our leading writers. There will be very special features incorporated of unique interest, and the cover will, we hope, be particularly striking. We are hard at work planning something really good. This special issue will consist of a larger number of pages, and we shall print 1,000 extra copies in the expectation of a large demand. There will, of course, be no additional charge to regular subscribers. Members are recommended to place their orders for copies of this souvenir number as early as possible, as we shall be unable to reprint. The November issue will make a very acceptable Christmas present, as it will represent modern Theosophical thought. The price of the special number to non-subscribers, and for extra copies to subscribers, will be as for an ordinary number, namely Re. 1 for India, Burma and Ceylon, and 2 shillings or 50 cents for foreign countries, post free.

SIR THOMAS MORE: SAINT AND ADEPT

The quattrocentennial of the death of Sir Thomas More gives us occasion to celebrate one of the world's great people—not only King's counsellor and diplomatist, lover of literature and scholarship, but also a great occultist treading the higher stages of the Path. Few figures in history shine so brightly. His peers are Socrates, Apollonius, St. Paul, Bruno, who embodied the truth in fullest human measure and who had no fear of death. Already he held high rank in the Inner Government (the real Communion of Saints), yet the Church of Rome honours itself and this great man by adding the glory of its sainthood to his martyrdom. More was beheaded on July 7, 1535, in his fifty-seventh year.—ED.

By J. L. DAVIDGE

“**B**LESSED Thomas More,” declared a Saint in Vatican City on May 19, 1935, already wore a saintly aureole as a member of the Inner Government to which he belonged in that tragic life of the sixteenth century—“sent,” no doubt, by the King of Kings to minister to one of the Kings in this outer world, and rejected and crucified, as is the fate of so many of these valiant souls—great spiritual lights who burn along the centuries and win the world's hostility for showing up the hypocrisy of its false standards.

Dare we not, without irreverence, imagine that dwelling in his country house near London, the English Master who was Thomas More rejoiced in his Canonisation, that while the Pope was blessing and exalting Thomas More, Thomas More in his twentieth

century incarnation was raining blessings on the Pope, and lending the splendour of an Adept on the inner planes to the brilliance and dignity of the outer ceremonial at the Vatican? It was not without intensive karmic effect that Thomas More withstood his King, Henry VIII, refusing to join the royal revolt against the Catholic Church, and went to the block rather than violate the moral law and his own spiritual integrity. “Dangers, dishonour, death”—these the occultist has to face, “such is the terrible occult law,” says H. P. B., and all these consequences came to More. One of those great revealers who make manifest the true meaning of the soul by giving up self for the love of mankind, More had reached his Crucifixion, and he went to it nobly and dispassionately, dying grandly as he had grandly lived.

First among the friends who deserted him was the King himself, Henry VIII, who had frequently visited More in his home and shared the hospitality of his table. Last to visit him was Lady More, who unavailingly argued with him in the Tower of London that he should leave "this close filthy prison" and return to his home at Chelsea—"a right fair house, your library, your gallery, garden, orchard, and all other necessaries so handsome about you, where you might in the company of me, your wife, your children, and household, be merry; I muse what a God's name you mean here thus fondly to tarry"—"when you might be abroad at your liberty, and with the favour and goodwill both of the King and his Council, if you would but do as all the bishops and best learned of this realm have done." But More was not to be bought by domestic felicity even so alluring. "Twittle, twattle, twittle, twattle," answered Mistress Alice to his dispassionate rejoinder: "Is not this house as nigh heaven as mine own?"

Actually More's domestic life had been happy. "Mistress Alice" was his second wife, Alice Middleton. His first wife was a daughter of John Colt of New Hall, in Essex, one of three daughters whose "honest and sweet conversation" attracted him, and though his inclination led him to prefer the second he married the eldest, Jane, not liking to pass her over in favour of her younger sister. They lived a life of unbroken domestic felicity until his wife died in 1511, Holbein's cartoons of the family group, Miss Manning's *Household*, and Roper's

Life all depicting More as the central figure in a home of happy intimacy and refined hospitality. It was here that he entertained for three years Holbein (court painter to Henry VIII) who brought letters from Erasmus; and Erasmus himself, most learned of Dutchmen, who on his second visit in 1508 wrote the *Moriae Encomium*, lavishing endearing epithets on his friend and host. In More and Erasmus mainly was embodied the quickening influence of the Renaissance, due in large measure to the capture of Constantinople by the Turks and the flight of its Greek scholars to the shores of Italy. Through Erasmus it reached its efflorescence in the first edition of *The New Testament* in Greek, through More in the *Utopia*, an imaginary commonwealth free of all the political social and economic defects of existing States.

More's leaning to the humanities, checked by his father, who had brought him up in the living Christian tradition and, fearing the "New Learning," had removed his son from Oxford to study law in London—this humanistic trend revived in his ripening friendship with Erasmus, and in 1496 we see him delivering at Lincoln's Inn a lecture on a compromise between theology and the humanities to "the most learned of London."

A traditional story relates that More and Erasmus met in London at the Lord Mayor's table; sitting opposite one another they got into an argument, and in mutual astonishment at each other's wit and brilliance, Erasmus exclaimed: "Aut tu es Morus, aut nullus," and

the other replied: "Aut tu es Erasmus, aut diabolus."

Born in London in 1478, son of Sir John More, a Justice of the King's Bench, his precocious ability destined Thomas More for a high career. In his sixteenth year he was placed in the household of Cardinal Morton, the grey-haired Archbishop of Canterbury, who was wont to say: "This child here waiting at the table will turn out a marvellous man." All through his life runs an intense devotion to the spiritual life. Even during his student days at Lincoln's Inn, while laughing at the superstition and asceticism of the monks of his day, he schooled himself in the discipline of a Carthusian monk, with the idea of entering the Church, wore a hair shirt next to his skin, scourged himself every Friday and other fasting days, and allowed himself but four or five hours' sleep. This phase lasted four years, till 1503, when he abandoned all idea of leaving the world. In his outer bearing, however, there was nothing of the monk or recluse. He talked vivaciously, loved music passionately, spoke fervently of liberty and made friends by his singularly winning personality, as though the very freedom and brightness of the New Learning were incarnate in him. But he was scrupulous in the observance of his religious duties, and so remained to the end of his life.

Meanwhile More won brilliant success in the law courts. Wolsey introduced him to Henry VIII, with whom he soon rose into high favour—Roper, his son-in-law, mentions one of the King's visits, which he used to make to More's house

unexpectedly, when the King walked in the garden for the space of an hour, holding his arm round More's neck. But More was unmoved by the King's favours. "I have no cause to be proud thereof," he said to Roper, "for if my head would win him a castle in France it should not fail to go." Only too shrewd a judgment, as it proved, of the value of the King's friendship. However, the King made him Chancellor of the Duchy of Lancaster, Speaker of the House of Commons, sent him on missions to Charles V and Francis I, and at length, on the fall of Wolsey, appointed him, much against his will, Lord Chancellor, an office which he filled with singular purity and success. But differences with the King soon arose.

More had already taken strong stands. In 1504—a "beardless boy," said the courtiers, and he was only twenty-six—he opposed the King's will in Parliament; Henry VII never forgave him, and More found it prudent to retire from public life till the end of the King's reign. In the case of *The Crown v. The Pope*, More won a judgment against Henry VIII, and the King, preferring to have so dauntless a genius on the side of the Court instead of against it, swore him in as a Privy Councillor. For all these preferments, the King, in his revolt against the Catholic Church, and in his desired divorce from Queen Catherine, counted on More's support, but More, now increasingly at variance with the King, refused to co-operate. In 1532 he resigned office on the ground of ill-health. His refusal to attend the coronation of

Anne Boleyn marked him out for vengeance. In 1534 he was committed to the Tower, and persisting in his refusal to subscribe to the King's ecclesiastical supremacy was beheaded, July 7, 1535.

The Judas in the drama was Rich, the Solicitor-General, who procured by perjury the verdict—guilty of treason. Turning King's evidence after a confidential conversation with More in the Tower, he affirmed that having himself admitted in the course of conversation "that there were many things which Parliament could not do—for example no Parliament could make a law that God should not be God," More had replied: "No more could the Parliament make the King the head of the Church." On this flimsy evidence the greatest light in England was extinguished.

Without resentment and with amazing serenity, when asked what he had to say to the Lord Chancellor's judgment of guilty, More remarked: "I verily trust, and shall therefore right heartily pray, that though your lordships have now here in earth been judges of my condemnation, we may yet hereafter in heaven merrily all meet together to everlasting salvation."

More had foreseen the end and had warned his family of it. Playfully witty when they visited him in gaol, he was ironically humorous to his executioner, saying, as he laid his head upon the block and carefully brushed his beard aside: "Pity that should be cut. That at least hath committed no treason." So returned Thomas More to his Master's ashrama, qualified by service and sacrifice

to enter the company of Just Men Made Perfect.

Out of the Renaissance emerges one of the great books of all time—More's *Utopia*, which not only entitles him to a niche among the immortals, but is a vital contribution to the liberalising thought of today. There is scarcely a practical scheme of social reform which has been discussed in later epochs that is not foreshadowed in More's suggestive pages. Though his *Utopia* is no servile imitation of Plato's *Republic*, we can trace to Plato More's central assumption, that a well regulated community is under a solemn obligation to provide for all its members equality of property, of rights and of opportunities for the cultivation of both mind and body. With Campanella's *Civitas Solis* it ranks as one of the best examples in modern literature of a branch of inventive art destined, in the opinion of Comte, to be more systematically cultivated in the future. "Utopias," Comte says, "are to the art of social life what geometrical and mechanical types are to their respective arts . . . Every great political change has been ushered in, one or two centuries beforehand, by some corresponding Utopia: the product of the æsthetic genius of Humanity working under an imperfect sense of the circumstances and requirements of the case."

Discontented in a world dominated by social injustice, religious intolerance and political tyranny, More creates an ideal State in which security, brotherhood and freedom are realised through the mere efforts of natural human virtue.

In his kingdom of "Nowhere" he touches great problems of labour, crime, public health, and government, anticipating almost all the major social and political discoveries of the nineteenth and twentieth centuries. The Utopians possess all things in common. There is work for all; the working day is shortened to six hours, and time is saved for mental culture and recreation. Regulations for markets and hospitals secure the sanitary welfare of the cities. Military glory is condemned and war, though not suppressed, is restrained. Slave traffic is forbidden. Family life is the basis of public order. The religion of the imaginary State inclines to theism. There is a simple public worship of the "godly power"—"the Father of all"—whose spirit permeates the world. No dogmatic faith is officially recognized, and every inhabitant is at liberty to practise in reasonable conditions any form of religion that appeals to his temperament. This principle of toleration is one of the most notable features of the Utopian polity, and conspicuously illustrates More's power of detachment from contemporary prejudices. No less remarkable are his protests against the cruel penalties for trifling

crimes, then and long afterwards the disgrace of English law; his view of national education as the great preventive of crime; and that the end of all punishment is reformation, to make the criminal "a true and honest man."

Every Utopia is a glimpse of the future brought down into the present. That is the business of the visionary—to bring down futures, even though he be hundreds of years ahead of his own day. More from his "Mount of Vision" brought down ideas which remain yet to be realized, and which he is today helping his adopted country to realize, meanwhile anticipating other Utopias for realization in the future.

Such is a brief perspective of Sir Thomas More, Seer and Saint, linked on the one hand with the mystical City of Shamballa, where reigns the King of Kings, to whom the puppet King Henry VIII gave the body of More as a final pledge; and on the other hand linked to the mystical City of the Vatican—Perfect Man on either hand, whether shedding blessings on the world, like the good Catholic that he was four centuries ago, or administering the territory which the Head of the Inner Government has allotted to him as his share in the outer world to-day.

WHAT A THEOSOPHIST OUGHT TO KNOW!

II. THE FUNCTION OF MANAS

By J. W. HAMILTON-JONES

[Which of the human races prepared the delicacies which we know as oranges and pears? Wherein does a Banyan Tree differ from other trees? Mr. Hamilton-Jones touches these intriguing points in this article concerning the function of Manas, the Mind. The first article of the series, dealing with the evolution of consciousness, appeared in our June issue.—ED.]

THE function of Manas at the present stage of human evolution presents a picture backwards into the dim and distant ages of the past, as well as a vista of what future man will have to perform under the scheme of evolution of which he forms a part. There are several classes of beings engaged in using the function of Manas, all closely connected and largely inter-dependent: some are conscious, others self-conscious.

Theosophy teaches that there are seven Kingdoms in nature, namely: the 1st, 2nd and 3rd Elemental, the Mineral, the Vegetable, the Animal, the Human, and that throughout the whole of these Kingdoms there is but one motion, and that is vibration. Modern science has, comparatively recently, adopted (without acknowledgment) what was expounded in *The Secret Doctrine* many years ago, and now views all the varying forms in manifestation as rates of vibration of different "wave-lengths" and

intensities. The modern western man, having this scientific background can readily appreciate that *Manas is One* and that its manifestations are caused by series of motions or vibrations in mental matter.

Our First Elemental Kingdom is a state or condition of Manas which produces only vibration—it is on the Arupa level, hence there is neither colour nor form, but sound. The spiritual entities who function through it are known as Dhyan Chohans, a type of spiritual being who has not passed through a Human Kingdom; who is not self-conscious, and who is on the downward arc into manifestation. The First Elemental Kingdom may therefore be regarded as a spiritual force operating through the Arupa levels of the Manasic plane and producing sound.

The Second Elemental Kingdom has a set of vibrations which are denser than the first—it is on the Rupa levels of the Manasic plane

and produces both sounds and colours. The Dhyān Chohans who function there are one whole kingdom in advance of their brethren above; they have passed through the First Elemental Kingdom and are now working in the second—formless and not self-conscious.

Before proceeding further, it is desirable to understand something about that type of force known as Fohat. Fohat is the universal propelling vital force—the essence of cosmic electricity or Fire. It is present in all manifestation, and is the driving power of the universe. When we strike a flint on steel the resultant spark is a manifestation of Fohat; when we boil with indignation, we are using Fohat. In invective, in eloquence, Fohat is present, but when the one Motion (Vibration) becomes *multitudinous* Emotions, then very specially is Fohat working through the vibration known as Kama, which, Theosophists say, works in astral or emotional matter.

Now, the Third Elemental Kingdom functions in this vehicle, and in consequence, it presents sounds and colours and has the capacity for being built into forms. The type of Dhyān Chohans who inform it—being conscious but not self-conscious, hence mindless (in the human sense of the term “mind”)—cannot impose any form upon this matter, however plastic it may be, so that, left to itself, it would be merely a formless plane of matter, denser than the manasic, and with the forces of Fohat sweeping through and pulsating in it. But, we are informed, this is not a formless plane; neither is the rupa level of the manasic plane

formless, the very word “Rupa” means “form” or “body”; these planes teem with forms and bodies of all kinds, far too numerous for classification. Where then did these forms come from? They were not made by the Dhyān Chohans of the 1st, 2nd or 3rd Elemental Kingdoms—because as these Beings do not possess any degree of self-conscious Manas, they cannot produce forms. It is certain, therefore, that the forms were produced by beings who possess individualized Manas, *viz.*, Human beings, and Pitris, of which two classes are prominent in Theosophical teachings—the Barhishads and the Agnishvattas.

By far the vast majority of these forms are produced unconsciously, through the functions of the self-conscious manas in man. We say unconsciously because man does not understand very much about this work in the Universe of which he forms a part, being at the present period far too much engrossed in his emotional experiences. There is very little constructive thought going on in our day, and most people are swayed by their desires, hopes and fears. That being so, there is a lack of sustained mental effort, and in consequence those kama-manasic forms which emanate from most men are crude, undefined, and tenuous, so that they do not persist for long in the mental atmosphere, but gradually dissipate and fade away.

Forms of a more definite type are produced by groups of people whose thoughts and feelings are swayed by certain opinions and beliefs which they hold in common, for example: the religious thoughts

and feelings which sway large numbers of human beings, and continue to produce similar types of images, through successions of generations, for centuries. Folklore is another productive source of form-making: those little fellows we call Brownies, etc., are the product of the sustained thoughts, fears and wishes of countless human beings.

It may be considered an expression of the highest selflessness in one race of people, for a man to sacrifice his grand-mother to his God, but another race of men may regard this form of sacrifice with the utmost repugnance and aversion. The forms produced by religions and customs may be considered as relatively transitory; nevertheless, it is the combined mass of thought and feeling of a more definite and more permanent nature which will condition the environment of our present mineral Kingdom when it shall have reached the vegetable level.

There are certain constant factors in human experience which are ever present, regardless of environment, race or time; these factors are the three so-called innate qualities which are present in all humanity, namely: nutrition, preservation and reproduction, and it is largely through these qualities that man, in the present epoch, is evolving the fourth, middle Kingdom, the mineral. This task is performed both consciously and unconsciously, not intelligently as yet.

Let us take the first factor: Nutrition—consciously men consume food and drink, unconsciously they transmute, permute, magnetise and

elevate it—very slightly it is true, but nevertheless, definitely; after food has passed through various chemical processes within the body, most of it is cast out through the pores, the breath and the excretory channels; a small portion remains for a longer period, but eventually it, too, is thrown off. There is nothing that remains permanently in the body of man, all is in a state of change, man being the unconscious agent of this, the greatest of all physical work. It will be argued that the same processes are followed out in the brute animals, and whilst this is true, it is also certain that the human animal does a vastly superior work in this direction simply because of the manasic powers with which the tenant of the human animal body is endowed and which are dormant in the brute animal world. The time will come when the nutritive process will be performed intelligently by men; then they will use the Kriyashakti method on the one hand, and the chemical and magnetic processes on the other, thereby considerably accelerating material evolution. As the Master M. once wrote to Mr. Sinnett: "Meanwhile I have to create my dinner—you would scarcely like it, I'm afraid".

From the moment when the culinary art was first practised, human beings began building forms which will have their fruition in the far distant future. The fond wife who bestows care and attention on the preparation of some delectable morsel for her lord's consumption little dreams that she is building up forms which will flourish in the vegetable world of a succeeding Manvantara. The

millions of mothers who daily brew coffee for the family breakfast have no idea that a succeeding humanity will pluck fruit from trees with precisely that taste and flavour. Yet such is the economy of nature, that nothing is wasted. If we delight in oranges and pears, it is because a former humanity diligently and unconsciously prepared those delicacies for us, else, where did they come from? There must have been a cause to produce the effect.

The innate quality of Preservation is also the result of mental processes. Actually, preservation is an expression of the supreme egoism of all manifested nature on the physical plane, without which there would be no cosmos. It is the Ahamkara—the "I am I" characteristic, essentially potent in human beings, and observable in animals, plants and minerals. Just as there is only one Motion which is Vibration, so also there is one law which is Polarity—the pairs of opposites are observable everywhere, and self-conscious humanity is delicately balanced in between these two poles. All bodies are necessarily circumscribed, how else could they be units? In the physical world particularly there is no permanent merging possible, we can combine minerals and we can separate them again—we can graft a rose on to a briar root, but if we leave them alone the briar will, in time, kill off the rose and re-become the briar. We can produce crossings in fruits such as the grape-fruit and the loganberry, but if we cease to cultivate them they will revert to type. In the animal world we can produce the mule by pairing a

horse and a donkey, and we can obtain an offspring from the mating of a lion and a tiger, but the progeny is sterile. Where the intelligence is directional, man can produce relatively permanent combinations in the mineral Kingdom. He can harden steel, make brass, alloy gold and so on, because that is his field; he is concerned with the mineral Kingdom because man collectively will be in charge of that Kingdom when in its next step forward it will have become a vegetable Kingdom.

Everything that man does is confined to a form—a form designed to keep it intact, separate and distinct from all other forms. He is using the polarities, developing his lower manasic qualities, and building up a condition of self-preservation which will become useful to a lower Kingdom at some far distant time.

The third innate quality is Reproduction: this is produced by the Fohatic fire operating through Kama. In man the combination of Kama-Manas produces selectivity, and here again the law of polarity plays an important part. In the brute animal world reproduction is confined to seasons, but in man, owing to the function of his lower manasic self-conscious awareness, the reproduction urge is relatively constant. He has obtained the freedom of the passions and has to learn to master and control them. In the western world today he is prostituting his intelligence to the gratification of his senses, and has evolved that modern abortion known as birth-control: the practice is discussed in *The Fruits of Philosophy*, a book

which the Master K. H. says "is infamous and highly pernicious in its effects" (*Mahatma Letters*, p. 405). Human nature changes very slowly. Humanity advances in cycles—from Barbarism—Peasantry—Culture—into Civilization and back again into Barbarism. All civilizations become effete and pleasure-loving and go to pieces upon the very rocks which helped to build them up. The constant factors in human beings are the senses, passions and lower mind. There is an intelligent direction from the Dhyan-Chohans of the second degree, beyond the human, *i.e.*, Agnishvattas, but man in the mass is ignorant of the scheme of which he is a part, so in the triple functions of nutrition, preservation and reproduction, man engenders forces which will be used by himself at a later stage when he shall have become privy to the real scheme of Evolution.

Of the men who evolved upon the Moon, approximately 66 in every 100 attained a degree of perfection which qualified them to enter the next superior grade of beings, or Pitris—these were the Barhishads. Having completed their human evolution, they were not called upon to incarnate upon the earth, but in the normal sequence of events they were placed in charge of the Vegetable Kingdom of this world, upon which they operate from the Swapna level of consciousness. The Moon at that time was in its seventh Round, and, in consequence all of its forms were highly etherialized, large in size, and to our way of thinking, somewhat grotesque.

As the student knows, the earth received from the Moon its water, air and ether, and along with these elements, the cast-off clothing of the various Kingdoms. In the case of human "bodies" these Chhayas, or highly etherialized moulds or shapes, were available for the new humanity coming up from the Moon-animals who had now reached the human stage upon Earth.

The Barhishads are required to arrange, permute and construct the moulds for the new vegetable world out of those forces in creative manas which they themselves worked upon when in human bodies, *i.e.*, mineral forms.

Just one example will suffice to show the connection. Man's principal consideration, apart from the innate qualities already mentioned, is shelter. There are many and various types—the mud hut of the African, the igloo of the Esquimos, the pagoda of the Indians and Chinese, houses built on piles, temples of columns, pyramids, churches, houses of wood, brick, steel, glass—a thousand and one combinations of varying architectural styles. These shapes form the rough moulds for trees and bushes. Within the house man lives his family life; the woman's mental processes are largely concerned with the home. The head of a tree is buried in the ground, its arms are stretched out to gather nutriment; its legs are up in the air, and the fruits (progeny) appear in the forks of the branches for the reason that humanity produces its progeny in that manner. This explanation is not intended to be exhaustive, but if the student will

consider the differences between a Poplar Tree and a Banyan Tree, the causes of the divergencies will become apparent.

The Lords of Mind principally concerned with our humanity are known as Agnishvatta Pitris, or that class of Beings who were in charge of the evolution of the Vegetable Kingdom on the Moon. They completed their human evolution on a planet which preceded the Moon, and are known as the "Triangles" because they are fully active and can function upon the Atmic, Buddhic and Manasic Planes. They are therefore operating upon the Sushupti level of consciousness. It will be understood, therefore, that the Lunar Pitris gave the Chhayas or forms to men, whereas the Agnishvatta Pitris were the fashioners of the Inner Man—Atma-Buddhi-Manas. Some of the Agnishvatta Pitris were required to incarnate into

the human forms in order to guide the new humanity and to give the spark of intelligence (*i.e.*, self-consciousness) to man. *The Secret Doctrine* tells us that the third group of these Agnishvatta Pitris refused to do the work, and that there were serious consequences later on because of this rebellion against Karmic Law.

The functions of Manas embrace a very wide sweep, with intervening periods of Pralaya; the stages are concurrent as well as sequential and regular, upon both the downward and upward arcs of manifestation, *i.e.*, a simultaneous evolution in seven Kingdoms.

Man is at the midway point of this development, and he will be working with Manas for long ages to come, until he reaches the level of the highest class of Agnishvatta Pitris, at which point he transcends the operation of what is called *Direct Karmic Law*.

LOVE

*My body is a Temple that the Holy One has entered.
Now its portal is closed to all others
That it may never be desecrated.*

SADA COWAN

DOWN THE CENTURIES

II. FROM EAST TO WEST

By A. J. HAMERSTER

I DO not know why, but the reading of Mr. Kunz's article in the June THEOSOPHIST, under the title "Down the Centuries", roused within me hidden resentments, which I did not even know to exist there. Though I had read the article years ago, and had myself studied the cultural movements in the West along much the same lines as Mr. Kunz had done, never had my sensibilities been afflicted until now when going over the same ground again. Let me explain, lest I might be misunderstood, and my remarks taken in a personal way. They are directed not so much against Mr. Kunz and others as against myself, for I had covered the same field before, and had let escape me what now seemed so palpably evident. Why was that? I can find no other explanation than in my residence at Adyar for the last two years, and the grasp here obtained of that wider life which is both of the East as well as of the West, and so not limited either to the one or to the other. Some prejudices, limitations, blindnesses have apparently fallen partly away.

And yet, it cannot be said that I was ever a stranger to the East. By a few months only I missed an Oriental birth, and I have in any case lived by far the greatest part

(nearly forty years) of my life in the Orient, not merely by necessity but by inclination as well. Still, it was here at Adyar only that I had seen, as in a flash, how all my former efforts, and others' efforts that I had come across, to trace "Down the Centuries" the periodical attempts of the Occult Government of the World to guide the evolution of the western peoples, had missed one essential element, namely the part or function played by the East in this cultural and spiritual development of the *primitive* races of the West. It is the irony of fuller knowledge—the knowledge that in a sense the Oriental races are the older, and culturally and spiritually the more advanced—which enables one in all good humour to turn the tables against the presumptions of the West, and apply to our western blood-brothers that same adjective, first specially selected and applied by them as a deprecating qualification to the Eastern nations.

It is undeniable that in Tsongka-pa's, the great Buddhist reformer's, command to his "Arhats" to make a special effort every century to enlighten the "white barbarians"¹ there is implied that ancient, very ancient contrast between the "ignorance of the West" as over and against the "Wisdom

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

of the East", a contrast that lies at the back of all such mystical-symbolical allusions as, for example, "the Star in the East", "Ex Oriente Lux", "the Man from the East", etc. The latter expression was once, by H. P. B. even instituted as a password by which a member was admitted to the quasi-secret and sacred Brotherhood of The Theosophical Society. Full of significance is also the fact that the Theosophical Movement grew into the world-wide organisation it is now, only after the two principal founders of The Society transferred its Headquarters to the East, where it has since been faithfully maintained.

The fourth and fifth subraces of the Aryan Race—the Celts and Teutons—had travelled farthest away in their outwanderings from the rootstock in Central Asia, and it is not greatly amazing that in the course of the ages, covering thousands of centuries, and in the course of the distance traversed, covering thousands of leagues, they had more and more lost sight of their original spiritual heritage. Besides, in the latest times, by the wilful slaughter of one of the purest Messengers of the Great Brotherhood, sent especially for their spiritual uplift and the world's, they had added considerably to the load of darkness that was already their karmic due. As explained in the first article of this series, the deepest gloom had probably settled over the West in the twelfth or thirteenth century, and special efforts, as meant by Tsong-ka-pa, were required to lift the veil gradually, a few inches every century.

Now what I want particularly to point out is that those efforts drew for their inspiration, their life, their guidance from the East, "the place of Light," the repository of the Ancient Wisdom. When looking "down the centuries" to trace in history the visible *effects* of these "centennial attempts to open the eyes of the blind world,"² we have partially failed if we cannot trace their hidden *causes* to the East, if we only see them as apparently arising spontaneously among the western peoples, and from their own unassisted efforts, as it were. If we look with a sharper eye, with a deeper knowledge of the undercurrents, I am sure we shall find in every case that the movements for progress in the West were promoted by the East. From Pythagoras in ancient times, via Christian Rosencreutz in the middle ages, to the Count de Saint Germain of modern times, the great Messengers of the Brotherhood to the West, went to the Orient for their deeper knowledge, making that contact either personally by long extended voyages, or through other generally secret bodies, societies, organisations, which in some way or other maintained such a direct connection with the Oriental stronghold of all knowledge, the "Giant Tower of Infinite Thought, wherein the Titan dwelt and will dwell alone, emerging from it but at the end of every cycle."³ Take the last named, the Count de Saint Germain, for an example. Though racially and culturally a pure westerner, still H. P. B. called him "the greatest *Oriental* Adept Europe has seen in the last century (18th)."⁴ The

adjective "Oriental" is, of course, only justified when relating to his esoteric knowledge, and not to his physical extraction or cultural upbringing.

Even in such things as purely technical knowledge and mechanical inventions, western scientists should be more prudent and modest when asserting their own originality, and discrediting the priority of the East. For example, what about the use of paper, printing, gun-powder, the compass, Arabic numerals, etc.? Let us first realize the importance of these inventions; the total change they have wrought in war, navigation, science, education; how they have revolutionised European civilisation, and prepared the transition from the dark middle ages to the more enlightened modern times! And let us recognize also that centuries before these things became known in Europe, they were already in use in the East, in China if nowhere else. But western handbooks and encyclopaedias generally declare with a pride which takes the place of the humbleness of real learning, that these inventions were not only discovered in the West, independently from the East, but they also make it a special point always to throw as much doubt and suspicion as possible on the fact of these things having really been known earlier in the East, or discovered there independently from the West. Let me give one or two examples.

Read the "History of the Mariner's Compass" in the *Encyclopaedia Britannica*, vol. 6, p. 175. Between square brackets I add my comments:

The Chinese, the Arabs, the Greeks, the Etruscans, the Finns and the Italians have all been claimed as originators of the compass. There is now little doubt [so there seems, however little, still to be *some* doubt] that the claim formerly advanced in favour of the Chinese is ill-founded. In Chinese history we are told how, in the sixty-fourth year of the reign of Hwang-ti (2634 B.C.), the Emperor Hiuan-yuan, or Hwang-ti, attacked one Tchi-yeou, on the plains of Tchou-lou, and finding his army embarrassed by a thick fog raised by the enemy [the smoke-screen of modern warfare?], constructed a chariot (tchi-nan) for indicating the South, so as to distinguish the four cardinal points, and was thus enabled to pursue Tchi-yeou, and take him prisoner [is there cleaner proof for his having discovered the magnetic needle, "chariot", vehicle, or bearer of the magnetic force?]. But as other [sic] versions of the story show, this account is purely mythical [which, however, does not necessarily mean less historical]. For the south-pointing chariots [or needles, as we call them in *our* much less expressive terminology] are recorded to have been first devised by the Emperor Hian-tsoung (A. D. 806-820), [but it is nothing rare to see later comers, who have done nothing more than improve an earlier invention, claim the honours of their predecessors: the present claim of the western races is only one example more], and there is no evidence that they contained any magnet [is there then another south-pointing instrument, needle, chariot or force than that contained in the magnet or lodestone? such reasoning is really begging the question]. There is no genuine record of a Chinese marine compass before A.D. 1297, as Klaproth admits [but this surely does not do away with the *land*-compass of Hwang-ti]. No sea-going ships were built in China before 139 B. C. [This seems to me one of the most preposterous assertions]. The earliest allusion to the power of the lodestone [under that special name, mind] in Chinese literature occurs in a Chinese dictionary, finished in A. D. 121, where the lodestone is defined as "a stone with which an attraction can be given to the needle," [western science apparently only recognises Oriental knowledge when it uses the same terminology

it has itself developed], but this knowledge is no more than that existing in Europe at least five hundred years before [Ha! Here the cat is let out of the bag. Europe's priority shall be maintained. But has it also been proved? On the contrary]. Nor is there any nautical significance in a passage which occurs in the Chinese encyclopaedia, *Poei-wen-yun-fou*, in which it is stated that under the Tsin-dynasty, or between A. D. 265 and 419 "there were ships indicating the south" [how can the significance of this be denied, if words have any significance at all?]

This may suffice. It is indeed sufficient. There is no doubt that all those things mentioned above, compass, gunpowder, printing, numerals, and paper, besides many things more, were all known to the East before the West even dreamed of them. Take the last named, paper. A eunuch of the name of Tsailun, attached to the court of the Emperor Ho-ti of the Han-dynasty (second century A. D.), was the first to conceive the idea of making paper from the bark of trees, old rags, fishing nets, and fibres of hemp. Some even trace the invention in China back to the second century B. C. For the rest of the world, paper first became available in the middle of the eighth century, and in Europe the manufacture of it was only established by the Moors in Spain in the middle of the twelfth century.

And printing? The Chinese printed from blocks at least seven centuries, and from movable type at least five centuries before the West, where the first block-books were printed in the middle of the fifteenth century. Yet it is said in the same famous *Encyclopaedia* (vol. 18, p. 499) "that the European invention of printing from

movable type was independent of the discovery of the principle by the Chinese." But who can be so sure of that, when it was only discovered, or so-called "discovered", after the West had re-established its relations with the East, including China, by overland travels for nearly two centuries? Besides, for Theosophists there still exist such things as astral currents of thoughts and ideas, which can be tapped by congenial and sensitive minds.⁵

Gunpowder also, I am sure, was known to the Chinese before it was discovered by Roger Bacon in the thirteenth century. The chemical knowledge of the Chinese in general must have been far in advance of the rest of the world, as testified by the smoke-screens of Tchi-yeou in the twenty-seventh century B. C., and by the antiquity of their unsurpassed glazed pottery. And I think that in pyrotechnics they are even now unequalled by the West.

Then our so-called Arabic numerals. They had better be denominated Hindu or Hindu-Arabic numerals, the Arabs having derived them from the Hindus in the ninth century, and the Hindus having used them at least since the third century before our era. In Europe the first known manuscript which contained them was dated from the last quarter of the tenth century A. D.

Take general knowledge, and that which has become such a pronounced feature of the intellectual life of these modern times—lexicons and encyclopaedias. In the article on "Encyclopaedias" in the *Britannica*, it is said with characteristic negation of the splendid work done by the East in this field, that "the most

ancient Encyclopaedia extant is Pliny's *Natural History*" (c. 75 A.D.,) and that "the most famous Encyclopaedia of the middle ages" was Vincent's *Bibliotheca Mundi* (c. 1250 A.D.). Of the Chinese or other Oriental labours, not a word! And yet, under "Chinese Literature" the same *Encyclopaedia*, informs us that "the *Erhya*, commonly classed as a dictionary, is referred by native (Chinese) scholars generally to the 12th century, B.C.". It goes without saying that Western scholarship cannot leave the erudition of Eastern scholarship unchallenged, and so it follows up the above sentence by the contradiction, "but its true date is undoubtedly many centuries later."

And the Western mode of eating! It was only towards the end of the sixteenth century that forks and spoons became table commodities for conveying the food to the mouth. For the same purpose a couple of flat sticks had been in use with the Chinese for hundreds of years before. Coryate, for his wit the court fool of Prince Henry, eldest son of James I, and for his adventurous spirit a famous traveller on foot through France, Italy, Greece, Persia and India to the court of the Great Mogul, tells us in his *Crudities* (1611) how he was contemptuously called "forkifier" by his friends, because he was addicted to the use of those "Italian neatnesses (*sic*) called forks". And what are we to say of the Western barbarity that still preserves on its tables as an eating commodity the "knife," the butcher's implement? Chaucer sang of a gentleman of his time:

A Sheffield thwitel bare he in his hose,

wherewith to carve his food. Nowadays he still uses it on his table. Does it make much difference? It is still the symbol of his cannibalism, and as long as the knife stays on our dining-table, war will feast off human bodies!

The important thing to keep in mind, then, is the fact that all these inventions, and many more, were only introduced into the West—mind! not before, but *after* it had re-established its relations with the East, of the existence of which even, though it was its own place of origin, it had practically lost all memory. I can only give here a few instances of the growth of this intercourse between the Orient and the Occident during the middle ages. It would be an apt subject of study for Theosophists to trace these relations "down the centuries", proving that the contact between the two has always for the greater part been beneficial to the latter, though seldom, at least outwardly, to the former. Still, we may be sure that the sacrifices brought by the East, that the humiliations and degradations it suffered from the hands of the West, will ultimately prove to have all worked to the good of the soul of the East, and as such will ultimately restore to it also the outward greatness which anciently was its glory.

The crusades in the twelfth and thirteenth centuries brought the first closer contact of Europe with the *Near East*, and so with the first rays of a finer art and a greater learning than it had known before. Towards the second half

of the latter century the first overland travels were undertaken towards the *Far East*. Among these the most famous and successful was Marco Polo's voyage to far Cathay (Mongolia), where in 1275 (mark the year!) he was cordially received by the Great Khan at Shangtu, and entered his service as a commissioner or agent to the Imperial Council, thus laying the foundation for the commercial and intellectual intercourse with the Far East, which in the succeeding centuries gradually developed to such proportions as to radically influence the further fate of Europe.

After the invention and improvement of the mariner's compass in the West in the thirteenth century, the great voyages overseas began, and reached their culmination point between the end of the fifteenth century, when Columbus discovered America, and the beginning of the sixteenth century, when Magellan circumnavigated the entire globe. So, gradually, more and more of the world, and especially of the East, was discovered to the conquering West. It was only natural that during the first few centuries of this renewed intercourse the young vigorous races of the West looked principally for material gain, sought and obtained only material luxuries from the East, blind still to its spiritual gifts and beauties. Silken and other finely woven fabrics for clothes, as they could not yet be fabricated in the West; rich spices to season their coarser food; coffee and tea, nobler drinks than their crude beer and ale; and especially the treasures in gold, silver and pre-

cious stones, for which the Orient had always been famous in legend and fairy-tale; these were the things that were coveted, and often brutally extorted.

But a treasure, more exquisite than all these luxuries, the patient and long-suffering East kept in store for the future—its philosophies and religions, its spiritual wisdom. Centuries had still to pass by before the West was ready for these, before it could appreciate either the purer teachings or the subtler reasonings. What of it became known during the sixteenth, seventeenth and eighteenth centuries—not more than a few scrapings—was received with ridicule and misunderstanding. The young Western mind was still too much bound up in the filial ties of tradition and dogmatism. Not before the centennial attempt of the Occult Government of the World of the eighteenth century, bringing in its wake the "Aufklärung", the French revolution, and the Napoleonic wars, had ploughed the living fields of Europe, was it ready to receive and bring to fruition the seeds of the highest mystical and philosophical knowledge the Aryan Race had yet culled in its searchings after the mysteries of life and the Absolute, and which it had stored in the latter part of the *Vedas*, known as the *Upanishads*.

Of all that the East had bestowed on the West, this was its supreme gift, coming most fitly from India and the Indian people, the direct descendents of the root-stock of the Aryan Race. When the Aryan Race was started on its way to spread itself over all

the continents of the world, this root-stock was not only kept nearest to its original home in the Gobi Desert, but it was also made the custodian of the deepest wisdom of the Race, and the birthplace for its greatest sages. All this was possible because, by keeping so near to Asia's central tableland, where it had spent its infancy, it remained within its immediate sphere of influence, and so was able to come more easily in touch with the spiritual guardians of its infancy, and to drink again and again straight from the fountainhead of wisdom that had guided its first footsteps.

Having given a fair amount of labour to the study of western as well as eastern philosophy, I dare of my own knowledge most emphatically declare that the younger races of the West have never yet achieved such depths of insight into the meaning and purpose of life as are contained in the Hindu scriptures, pre-eminently in the *Upanishads*. No wonder that the Occult Government of the World at one time or another would, after due preparation, also arrange for the bringing to the West of this gift, one of their last, but also one of their best, if not *the* best. It was one part of the work of the centennial attempt of the eighteenth century. The story of it is told in the first volume of Professor Surendranath Dasgupta's *History of Indian Philosophy*,⁶ and I need not apologise for quoting it in full. The passage concerned is entitled "Revival of Upanishad Studies in Modern Times":

How the *Upanishads* came to be introduced into Europe is an interesting

story. Dārā Shikō, the eldest son of the Emperor Shāh Jahān [grandson of Akbar the Great], heard of the *Upanishads* during his stay in Kashmir in 1640. He invited several Pandits from Benares to Delhi, who undertook the work of translating them into Persian. In 1775 [mark the year!] Anquetil Duperron, the discoverer of the Zend Avesta [his work of this name was published in 1771], received a manuscript of it, presented to him by his friend Le Gentil, the French resident in Faizabad at the court of Shujā-uddaulah. Anquetil translated it into Latin, which translation was published in 1801-1802. This translation, though largely unintelligible, was read by Schopenhauer with great enthusiasm. It had, as Schopenhauer himself admits, profoundly influenced his philosophy. Thus he writes in the preface to his *Welt als Wille und Vorstellung* [1818-19]: "And if indeed in addition to this he is a partaker of the benefit conferred by the *Vedas*, the access to which, opened to us through the *Upanishads*, is in my eyes *the greatest advantage which this still young century enjoys over previous ones*, because I believe that the influence of the Sanskrit literature will penetrate not less deeply than did the revival of Greek literature in the fifteenth century [another of the centennial attempts of the Great Brotherhood]: If, I say, the reader has also already received and assimilated the sacred, primitive Indian wisdom, then he is the best of all prepared to hear what I have to say to him. . . I might express the opinion that each one of the individual and disconnected aphorisms which make up the *Upanishads* may be deduced as a consequence from the thought I am going to impart, though the converse, that my thought is to be found in the *Upanishads* is by no means the case." Again, "How does every line display its firm, definite, and throughout harmonious meaning! From every sentence deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit . . . *In the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the Oupanikhat* [the Persian form of *Upanishad*]. It has been the solace of my life, it will be the solace

of my death!" Through Schopenhauer the study of the *Upanishads* attracted much attention in Germany and with the growth of a general interest in the study of Sanskrit, they found their way into other parts of Europe as well.

We may be grateful to Schopenhauer for his intuition that made him one of the first to sense the spiritual significance of the *Upanishads*. And conscious of the debt we owe him for the promulgation of some of their truths in a yet unsympathetic environment, we may more readily overlook the inevitable western complex, of which his mind also was possessed, and which could not refrain from claiming for its own concepts the priority before and above those of the *Vedas*!

So far, as to the centennial attempt of the eighteenth century. We now come to that of the nineteenth century, which we identify with the Theosophical movement, started in 1875 (mark the year!), by the foundation of The Theosophical Society in New York. I do not know how its success in spreading the fundamental Theosophical teachings, embracing the conception of the all-pervading life or the Absolute (Indian Idea of Pantheism), the cyclic evolution, unfoldment or manifestation of that life (Indian Doctrine of Reincarnation), and the perfect order and harmony according to plan and law of that manifestation or self-expression (Indian Law of Karma)—I do not know how all this could successfully have been taught so as to fairly penetrate nowadays even the remotest corners of popular as well as scientific thought in the West, if the pre-

ceding centennial attempt had not gradually flooded Europe with translations, in the principal European languages, of the eastern scriptures, beginning with the *Zend Avesta*, and the *Upanishads*, and soon followed up by the other parts of the *Vedas*, the *Itihasas*, *Puranas*, Vedanta and Yoga literature, the Buddhist *Tripiṭaka*, etc., etc.

Those who have come into The Theosophical Society in later years, probably do not realize what a large proportion of our older literature was taken up by studies of Eastern religions, philosophies and morals, of Eastern yoga, mysticism and occultism. It is indeed instructive, with this in view, to go through H. P. B.'s works, and through the old volumes of THE THEOSOPHIST, not to speak of Annie Besant's numerous books and pamphlets, and to see how the eastern wisdom is ever, as it were, taken as the foundation and starting-point of all Theosophical knowledge. Lacking this support, which was supplied by the preceding centennial attempt, the Theosophical movement would certainly have failed. And seeing the need for it, as well as that Europe was at last sufficiently prepared for it, the Hindu and other eastern scriptures were allowed to go to the West to bring some more light into its darkness.

In these later times there has crept some neglect or forgetfulness or ignorance into the Theosophical movement as regards the status of the East in this respect. I said just now that the Theosophical teachings have become more or less popular in their fundamental

principles all through the West, and it will not be long, I fear, before the West will think again, if it does not think so already, that it has developed these conceptions independently of the East, out of its all-sufficient spontaneity. Even among Theosophists I seem to observe a loss of contact with the illuminating wisdom of the East, and, as the inevitable consequence of that, a degradation and deterioration of what goes by the name of Theosophy. Faith in and knowledge of Eastern wisdom are in danger of becoming gradually displaced by rash belief in the superiority of western science, western methods, western arts; by a noisy acclamation of western efficiency, western organisation, western power; by an increasing incapability to think of anything else but western social, economic and political problems, and their typical western solutions along lines of force, violence and compulsion.

If the East has still to teach us anything, then it is to put the soul before the body, to feed the soul before the body, to perfect the soul before the body. The western solutions of the present difficulties of the world—American New Deals, German National Socialism, British Credit Systems, Italian Fascism, Russian Bolshevism, and even Indian Non-co-operation⁷—they all without exception badly need a testing and essaying of their underlying principles by Manu's laws and principles of social organisation. And so with the whole gamut of western science, western art, western philosophy, western national and international politics, etc., etc.

There is at present not enough of the East in this sense in our international journal, I find. I should like to see the old proportions in this respect restored, to see the Eastern wisdom always present as a touchstone to prove the genuineness of all the seeming gold imported from the West, as a spotlight to illumine all the cloudy theories and solutions arising in the West.

One last point remains. If the centennial attempt of the Brotherhood in the eighteenth century brought the Eastern wisdom to the West, and if the centennial attempt of the nineteenth century, that is the Theosophical Movement, also means nothing else but the penetration and illumination of the West by the wisdom of the East—what is then the difference between the two, or is there no difference at all? There is, of course, and it is no other than that between theory and practice, between preparation and execution, between intellectual reception and living realisation. During the last century Europe could yet only study the eastern wisdom as an object of intellectual interest, criticise it from the limited western intellectual standpoint, and judge it as inferior to western intellectual knowledge. The distinctive quality and function of the present attempt, constituting the Theosophical Movement, on the other hand was and still is to show the practical value of the wisdom of the East, not only intellectually to study it, but to live it, to let it penetrate and illuminate and enliven all the departments of life, primarily among the western nations.

It is not so much for the East that the Theosophical Movement has been started, as for the West. The East has need for it only where a too close and overpowering contact with the West has made it forget or disdain its own spiritual heritage. I began this essay by saying that Adyar had fully opened my eyes to the true function of the East in the spiritual uplift of the West. I will end it by quoting the comparison made by the Master K. H. between India and Europe, even as a simple place of habitation: "No doubt, life on the European continent and in England

possesses charms lacked by poor dull India. But the latter can, on the other hand, offer privileges and attractions undreamt of by the average mystic."⁸

I apologize beforehand to my western brothers for not giving them their due in this article. It fell outside its scope, however, to examine what their culture has given to the East. But I hope that my effort may prove a challenge to others for writing a complementary article, entitled *From West to East*. If not, I am sure retributive Justice will overtake me, and force myself to the task.

NOTES

¹ Cf. *The Secret Doctrine*, III, 412. *The Key To Theosophy*, the last paragraph but one.

² *The Mahatma Letters*, p. 362.

³ *The Mahatma Letters*, p. 51.

⁴ *The Theosophical Glossary*, *sub voce*.

⁵ Cf. *The Mahatma Letters*, p. 286.

⁶ Cambridge, 1932, p. 39-40.

⁷ Indian Non-co-operation does not seem to me a purely Indian, but a western product indianised, therefore also a child of violence, much tempered, however, by the gentle Indian spirit.

⁸ *The Mahatma Letters*, p. 382.

CONFESSION OF A ROSICRUCIAN

I HOLD it ever

Virtue and wisdom were endowments greater
Than nobleness and riches; careless heirs
May the two latter darken and expend,
But immortality attends the former,
Making a man a god.

'T is known I ever

Have studied physic, through which secret art,
By turning over authorities, I have—
Together with my practice—made familiar
To me and to my aid the blest infusions
That dwell in vegetives, in metals, stones;
And can speak of the disturbances
That nature works, and of her cures; which doth give me
A more content in course of true delight
Than to be thirsty after tottering honour,
Or tie my treasure up in silken bags,
To please the fool and death.

LORD CERIMON IN SHAKESPEARE'S *Pericles*.

THE INDIVIDUAL AND SOCIETY

BY ERNEST WOOD

(A lecture delivered in the Archaeological Society's Hall, Athens, June 9, 1932)

I

IT is beginning to be recognised in business circles that the way to secure our collective prosperity is by means of the principle of even exchange. This is a principle which lies at the foundation of any satisfactory relation between the individual and the community, or rather the State. The State is not an entity. It is simply a mechanism for regulating the relations between one individual and all the other individuals in his community. The word "government" is often used for this relation, but I think that the term is out-of-date in any democratic country, and it would be better to substitute for it in our thought the expression "the management of public affairs".

We all recognise the distinction between public affairs and private affairs. A man may own his own tooth-brush and perhaps his own motor car, and to look after those things in the way he chooses is his own private affair. But, generally speaking, in our modern civilization, the water-supply with which he irrigates his tooth-brush and the road on which he runs his car are public affairs. They belong to him, but they belong to the other people as well. It is arranged that certain people shall

have the duty of managing these public affairs of all kinds, but it seems to me very illogical to attach the word "government" to their function.

It is certainly the business of those who manage public affairs to do their best for every individual—to adapt themselves as much as possible to the individual peculiarities of the citizens, and not to consider too much the convenience of themselves. The reason for this is that the community cannot do anything original; it can only consolidate and distribute the achievements of individuals. All progress comes from individuals. You cannot by act of legislature write the most beautiful poem, or paint the most beautiful picture, or design a new type of industrial machine. All these things are the work of individual genius, and, as you can never tell where the next genius will arise, it is an essential principle in good government, if you will excuse the word, to avoid to the utmost the production of uniformity or regimentation among the people. May I take an example from the field of science? Thomas Edison was a great inventor. He worked year after year, and produced one thing after another, in connection with electric light, the phonograph, the cinematograph, and other things. He may have been the

greatest inventor in the world, but all the same you could not make him into a leader or a guide for inventors, for there was young Marconi working quietly in another direction, and preparing the way for the marvels of the radio.

Especially is this principle necessary to remember in connection with the education of the young. There is a tendency in many countries to provide a very heavy curriculum, leaving no time for the individual to read or experiment on his own special lines of interest, and therefore, no doubt, in innumerable cases destroying, during the long years of its pressure, treasures of originality which might have greatly benefited the world. Especially, no doubt, is this the case in connection with all the branches of art and the finer interests of civilization. We have to watch our High School and University education and see that it does not do what the Scottish philosopher David Hume deplored, when he said that a University education may polish pebbles, but it often dulls diamonds.

II

I have looked at the matter of the relation between the individual and the State from the standpoint of the State. Let us now examine the same relation from the standpoint of the individual. The fact that he is not alone, that he is not one man in one world by himself, makes for him great riches in every part of his life. A man by himself would scarcely be a man, for he derives not only nearly all the necessities of his body from other

people, but from the same source come language, knowledge, the arts, and moral, philosophical and religious ideas. It may briefly be said that the more I respond to the achievements of others, the more am I a man.

There is a proverb in one of the ancient Indian *Upanishads* which describes man as the ignorant but the wise, the most helpless and yet the most powerful. The explanation of that is quite simple. The human child is almost the weakest thing in the world, and almost the most ignorant. I remember to have seen somewhere a humorous picture, illustrating the quotation from *The Bible*: "Out of the mouths of babes and sucklings cometh forth . . ." not in this case words of wisdom, but a great miscellany of objects. The picture showed us that the parents had rescued from the mouth of the child a great number of buttons, safety-pins, matches, string, and other things. Certainly the child is ignorant, not knowing even what is food and what is not, and it is also helpless, for man has not the teeth and claws with which the wild animals protect themselves and obtain what they need, or the fleetness of foot or wing by which they escape from their enemies. But still man is the most powerful, for two reasons; because he has used his mind and developed it, and enriched it with knowledge derived from others, and because men have stood together and worked together, finding that union is strength, and not the union of uniformity, but the union of organised practical relationships.

The extent to which each man derives even his simplest material necessities from large numbers of other people, with whom he has therefore direct or indirect relationship, may be shown by the history of a common object of use, such as a shirt. In India the story of the shirt is sometimes told in a long series of lessons to young school-children, in connection with a course in Civics which I had the pleasure of introducing into Indian schools many years ago. First of all, there is the story of the cotton-growing, especially of the life of the people who spend their days in the cotton fields of America, or Egypt or India. It leads on to the story of how the cotton is taken to the jinning, the spinning, the dyeing and the weaving factories, including an account of the way in which the workers in these factories live, and also those who are concerned in providing for their necessities, and for the various kinds of transportation, and for the machines and buildings concerned. Ultimately the cloth comes to the tailor, and then the student hears about his life, and about the production of such things as pins and needles and sewing machines. It is a long story, but it leaves the child with a very real feeling that he is associated closely with a widespread humanity, and is far from being a man in a world by himself.

By such study we also learn that human labour becomes immensely more productive because it is at least partially organized, and because we employ machinery which has been the result of

thought. Once more we learn the value of the individual, however, because our progress does not take place by increasing our efforts of material labour, but by the application of intelligence. For example, if a number of men are rowing a boat, someone may urge them along by singing or by crying out, "Row, boys, row", but perhaps some little man who has been quietly thinking will at last get up and say, "Look here, I will show you how to put up a sail and make the wind do your work." In the same way, if we want illumination in the city, there would be little use in the citizens gathering together and singing "Let there be light", but some time some men with knowledge will come along, they will fix up a dynamo station and lay all the necessary wires, and then when the humblest citizen turns the switch there will be light.

The American philosopher, Emerson, described the effect of such human relations as "divine arithmetic". The work done by an individual is returned to him manifold. Recently a statistically-minded writer made the calculation that in our modern day the average citizen has at his service the equivalent of thirty-five Roman slaves. Certainly our collective life is a process in which two and two do not make four, but make forty, or perhaps four hundred.

Whether the individual benefits from this association depends upon himself. The question is to what extent he has the capacity to respond to all the treasures around him and to make use of them in his

own life. We have a proverb in England, saying that there is no use in putting a pig in a parlour, for it will only search again for its familiar dirt. And another says that though a wise man can learn even from a fool, a fool cannot learn even from a wise man. What, then, is the position of our citizen? Inasmuch as he uses his ability in the comparatively limited department of activity which happens to be

his own, he develops what we may call the capacity to receive, the general intelligence which gives him the power to respond to all the varieties of social life amidst which his being is cast. So the intelligent citizen will learn to feel not only that he is a part of humanity, but that in doing his part as well as he can he is benefiting humanity and also himself, for here comes in the inevitable principle of even exchange.

(To be concluded)

SO SIMPLE

A LITTLE sun, a little rain,
 A soft wind blowing from the West—
 And woods and fields are sweet again,
 And warmth within the mountain's breast.
 So simple is the earth we tread,
 So quick with love and life her frame,
 Ten thousand years have dawned and fled,
 And still her magic is the same.

A little love, a little trust,
 A soft impulse, a sudden dream,
 And life as dry as desert dust
 Is fresher than a mountain stream.
 So simple is the heart of man,
 So ready for new hope and joy;
 Ten thousand years since it began
 Have left it younger than a boy.

—STOPFORD A. BROOKE

THE LIFE BEYOND EXPERIENCE

By G. S. ARUNDALE

[The President delivered the following Address at the opening of the South Indian Theosophical Conference held at Adyar, April 19, 1935.]

I SHOULD like to insist upon the fact that all is very well with the Theosophical Society. Not because of your present President—it may well be in spite of him—but because anyone who is in any measure at all in contact with the real life which flows through the world independently of persons and of principles realises that there is a very marvellous new surging of life through the world, and in particular through the Theosophical Society. And all members who have in them the capacity to respond to this life must surely realise that all is indeed well with The Theosophical Society which our Elders have now entrusted into our keeping.

And when I say all is very well with The Theosophical Society, I mean that we are as a Society drawing in a wonderful way more closely to the great realities of life as set forth in the Science of Theosophy. I myself am very conscious indeed of the fact that I am nearer to that reality which, indeed, is far older than the hills, being eternal—I am nearer to that reality today than I have ever been before. I am conscious of the fact that I know Theosophy more intimately than I have ever known Theosophy before, and that I am able to perceive Theosophy at work in the world directly, especially in the higher regions of the world's achieve-

ments, than has heretofore been possible for me to perceive. I think it is no exaggeration for me to say that hardly a day passes that some intimation of the Real does not come to me in some form or other. Now that intimation, as I know from its nature and from the way in which I personally receive it, is at the disposal of everyone who has the privilege of being a member of The Theosophical Society, and if therefore the individual declares that The Theosophical Society is less alive than it was, if he declares that Theosophy no longer has the meaning that it had, or if he asserts that Theosophy is no longer growing as to our knowledge of it, as it used to grow, through the literature given to us by our elders, it is a clear sign that in some way or other he is shutting himself off from those insistent intimations which are knocking at the door of every Theosophist, in order that he himself may bathe in them and pass them onwards for the vivification and fructification of the world.

The most startling event of the second and third decades of the nineteenth century has been the dethronement, by the very power which installed her most firmly—science—of Reason from her erstwhile Overlordship.

While the crowd may still make appeal to Reason as the final arbiter of right and wrong, of wisdom and

ignorance, those who have disentangled themselves from crowds, and have entered into the sparkling freedom of a purer air, worship—the word is hardly accurately descriptive—a new goddess. Reason, of course, still has dominion. Reason still has her work to do, her place to occupy, her service to render. But no longer is she master of life and death, the court from which lies no appeal. The advance-guard of humanity, the great in almost every department of human endeavour, are conscious of a new faculty, of a larger region of consciousness opening out before them—the Life beyond Experience. In this life, gossamer in texture though it be, the truest votaries of Reason now dwell; and to it do they bring those finer problems which once they brought so unsatisfactorily before the court of Reason.

Irresistibly into this Life beyond Experience is the scientist led, both by the experience he gains and by the experiments in which he indulges. And from this life he is able to draw what must at first be but hypothetical intimations as to the nature of the further way, but which he knows in truth to be substantially real. And he is supremely aware that the facts of the life within experience are but as shadows compared with the facts belonging to the life beyond. The most apparently unchallengeable facts of science are nothing more than perishing milestones on life's progressive way. The world has not yet reached the region of facts. It has only reached certain modes of convention which it calls facts because it has gone no further in its

quest of the real. These modes of convention are shadows of shades of the real; and the scientist who is escaping from conventions, from facts which to most have round them unscalable walls, is holding all these convention-facts infinitely more lightly and tentatively because he is already contacting the Life beyond Experience, and therein is discovering vague intimations of a real before which all recognised facts must crumble, almost, though not quite, into nothingness.

So is it that the scientist achieves the goal set before the older sons of the human kingdom for this third decade and for succeeding decades of the twentieth century—the achievement of the wisdom to perceive that we do not know. In the earlier kingdoms of nature life does not know, but does not know that it does not know. In the human kingdom, especially in the middle stages, life still does not know, yet thinks it knows, perhaps “knows” it knows. But as the heights of the human kingdom begin to be scaled by humanity's advance-guard, life still does not know, but at last knows that it does not know. And to those who have reached this stage the satisfaction of “knowing” is as nothing compared with the creative joy of not knowing, with all the glorious incentive to knowledge which the realisation so strongly stirs. And then comes the power to perceive in each fragment of knowledge less its content, one might almost say not its content at all, and far, far more its intimation of that larger life of which it is a sign and portent. Thus, in the Life beyond Experience, is born the faculty of creative

restlessness, itself a feeble reflection of the divine, infinitely purposeful, restlessness of the whole of Nature.

It is wonderful that some among humanity's greater sons and daughters have entered this life, and that in them is being born a faculty which will make them kings of this world and forthgoers into the worlds beyond. Curiously enough, while scientists seem to be near to this life, some among them having passed the portal which leads to it, the vast majority of those who are votaries in the religious field are more in the background. Hence science is very definitely ahead of religion in the first half of the twentieth century. The average religionist, of course, but also, alas, the majority of those most prominent in the religious field, remains hard amidst hard "facts", and is blind indeed to the Life beyond Experience.

Truly, as wisdom grows, the Life beyond Experience becomes the life within experience, that is to say life within the grasp and understanding of normal faculty. Thus, the Life beyond Experience becomes gradually conquered. We press forward and contain this life in ever-increasing measure. But as we advance, so do we perceive lengthening vistas of a life beyond and rejoice exceedingly that, to all appearances, no heights are final, no knowledge ultimate.

Theosophy is in part this Life beyond Experience, not just the life we see beyond experience, but no less the life we do not yet see. Therein lies Theosophy's magic, Theosophy's wonder, Theosophy's unique appeal. It is the more, and ever the more. Sometimes people

aver that such and such Theosophy is good enough for them. But if they so declare they show they are still within the imprisonment of "facts", within the imprisonment of a static when they should be free in a dynamic. The only Theosophy good enough for any one is *more* Theosophy, not alone the Theosophy of *The Secret Doctrine*, not the Theosophy of H. P. Blavatsky, or of Annie Besant, or of C. W. Leadbeater, but all these *and more*. Theosophy is the Science of the MORE. Theosophy may constantly be entering the regions of what we are pleased to call experience. But fortunately Theosophy is also ever without these regions, or it would not deserve its name of The Divine Wisdom. We may constantly be gaining more knowledge of Theosophy, but no less constantly are we seeking more Theosophy, for the Theosophy we think we know is as nothing compared with the Theosophy we have yet to know. Theosophy ever leads us on, makes us happy with her gifts, but still more joyous with her promises. And as a promise becomes a gift, another promise takes its place to lure us delightedly onwards into the gorgeous unknown but knowable.

If we remember that we really know that we do not know, then all so-called knowledge becomes a stepping-stone, a rung of the Eternal Ladder; and no teaching, no Theosophic "fact", is more than an intimation, a shadow of a shade, a convenience. Lightly we hold it. Happily we use it. And as we move away from it we take it with us, stored away within

our granary of experience, in the infinitely distant future to be brought forth for the helping of other life on the Eternal Way.

That is to my mind the sum of and the very soul of Theosophy, so that every fact you read in any book on reincarnation, or karma, or planes of consciousness, or any subject with which Theosophy deals, you take just for what it is, and know that it is nothing more than something to lure you on to know more and more and more. And there is so much more to know, and so much more knowable here and now, that with all this knowledge near us, just outside our doors, The Theosophical Society and every member of The Theosophical Society should be tremendously eager, tremendously sure of Theosophy, tremendously active in giving it all possible propaganda, each member perfectly at peace, though infinitely restless in his own mind. All I ask of you is to be dynamic, not to allow Theosophy to become a dogma, or a tradition, or a series of Articles like the thirty-nine Articles of the Church of England, but a science which is continually urging you from the less in which you live towards the more in which you are destined to dwell. And if such be your Theosophy, you will bring hundreds of members into The Theosophical Society. There is no greater happiness to give to any human being than to feel that in the midst of the less of which he is so conscious, there is a beautiful and peace-giving more "round the corner."

Each one of us, therefore, has the duty—as I am constantly insisting—of studying Theosophy,

"Straight Theosophy", the Theosophy of *The Secret Doctrine*, the Theosophy of our classic literature, the Theosophy which the Masters gave to the world through The Theosophical Society. If we make that Theosophy (holding it lightly, knowing that it is but "the shadow of a shade"), if we make that Theosophy ourselves, then will The Theosophical Society become ready for the work which the Masters have in store for it as the decades of this century pass. There is great work to be done by The Theosophical Society. But now is the time to establish ourselves happily, strongly, vitally, on the great and eternal foundations of Theosophy. Many of us have gone far away from those great and eternal foundations, but we must come back to them, and stand on them for the work that has yet to be done. When the Centenary comes in 1975 The Society must have the strength it needs to lead the world onwards into the new centuries to come. I have already in my mind and in my heart intimations of the nature of work which may yet come to us before this twentieth century closes, and certainly will come to us when the twenty-first century begins. But the time has not yet come for these things. The time is now to live Theosophy in the spirit of our Science. If every Theosophist will address himself to that, he will become a strong pillar in the Masters' temple, the temple of The Theosophical Society. To Their temple will come innumerable worshippers from every quarter, and from that temple the Light of the Masters' wisdom will shine forth beautifully upon the world.

YOUTH SCANS THE HORIZON

By FELIX LAYTON

[Mr. Layton catches the trend of world movements, as Youth sees them in a world of change, and states what Youth can do to direct them. He appeals for mutual respect between youth and age. Before he came to Adyar, Mr. Layton was chairman of the Young Theosophists of America: at present he is Joint General Secretary of The All-India Federation and an assistant in the Press Department, Adyar. What follows is a digest of an address which he delivered at the Easter Conference at Adyar.—ED.]

I AM glad that a young person has been asked to address this gathering on the subject of Youth and Theosophy. I want to emphasise the importance of Youth to Theosophy and the Theosophical Society. I am enthusiastic about bringing Theosophy and youth together. The youth of today is seeking to contact the real, and it is Theosophy that can show youth the path it is seeking from the unreal to the real.

We know well that Dr. Arundale feels a sense of reverence to the older members and their work, yet he is bringing youth into our Society, and with this youth come fresh ideas, fresh ideals and fresh enthusiasm. Youth is becoming more active in all our Sections, and youth with new ideas is asserting itself and influencing the world towards new ideals.

Since 1914 the world has been in a turbulent state of upheaval, and is still in the midst of it, in a period of transition. As Theosophists we should watch world-movements closely, for we are expecting Julius Cæsar to return and federate the nations of Europe,

and an achievement so tremendous as that can only be accomplished after tremendous changes in the world. We also know that the Vernal Equinox is about to pass into the sign Aquarius after having been in the sign of Pisces for 2400 years, and with the arrival of the Aquarian era great changes should occur. From all points of view things are changing. The world's great Guardians are sending out streams of force to guide these changes, and it is certain that the youth of today will attain to maturity and power in a different world. Youth can, in general, change and adapt itself to changing conditions quicker than older people can, and therefore Youth's changes show us what is the keynote of the future.

Now if we look at the youth of today to see what the new line is that they are following, we see two prominent ideas: First, a demand for peace. Second, a demand for a reorganisation of the capitalistic system on socialistic lines.

These trends are present and strong. In America recently *The Literary Digest* took a poll of the

opinions of over 100,000 American college students in an attempt to find out their attitude to war, and obtained some remarkable results. First, in response to the question, "Would you fight for your country if we invaded another country?" 89,000 said that they would not, and only 19,000 were willing to fight: 91 per cent favoured government control of munitions, and only 37 per cent thought that America could maintain peace by having the largest air force and navy in the world. Equally striking and indicative, though on a smaller scale, was the "white feather" vote in Oxford when over 200 members of the Union declared that they would not take up arms in defence of England. It is abundantly clear that youth wants peace, and this desire is especially strong among the educated young men.

On the issue of Socialism, though it has many defects, hundreds of thousands of young men and women want an intelligent re-organisation of the distribution of wealth.

These may be trends which have an objectionable and dangerous side, and certainly cowardice, lack of patriotism, and bloody revolution are not in the Plan, but there is a fundamental principle back of all these movements which is constructive, and that is a realisation of the law of brotherhood, to use Dr. Besant's words, a realisation that "we are all one brotherhood, rich and poor, weak and strong, and there can be no peace so long as there is one man, woman or child living in poverty, ignorance or misery."

True pacifism is the ideal of brotherhood extended outside one's own country. As H. G. Wells points out, it is not a mere sentiment against war. It demands an active desire for unity among nations.

True socialism is the ideal of brotherhood extended to all classes. It is not a destructive force, but a desire to build up a well-to-do nation instead of a well-to-do few.

There are other strong movements which carry brotherhood to all castes and to all religions, and these movements usually find their strongest support in the University hostels.

I do not say that these people are all applying brotherhood in every way. They commit many indiscretions and mistakes, but I do say that these general trends in the attitude of young people indicate that in the world today youth, in its own way, is organising for brotherhood and unity among the nations.

As Theosophists we should welcome these symptoms, because they show that youth is trying to put the world in line with the demands of the Great Ones who guide its destiny. Youth is trying to prepare the world not only for the coming of Julius Cæsar, but also for the time when the new race is born in California, when, as Bishop Leadbeater says in *Man: Whence, How and Whither?*, "brotherhood has become an accomplished fact."

This is certainly a good thing for the Theosophical Society, for it means that the world is approaching the same goal of Brotherhood which we have been aiming

at for sixty years. If Theosophy is rightly presented as a science of brotherhood, then we can expect that we shall gain many new supporters in the immediate future. We must recognise, however, that as the world changes, so must we change our methods of presentation. Youth today is striving to make brotherhood a reality. Theosophy knows Brotherhood is a reality, and has the teachings of the Ancient Wisdom to prove it. If we present these teachings rightly, then we shall "do more in the immediate future than any other body of men and women has ever achieved."

This is clearly a hopeful relation, and the natural result is that many young people today are ready to enter The Theosophical Society if Theosophy is rightly presented to them. They need Theosophy to help them to establish that brotherhood which it is their duty to establish. Theosophy also needs them, for if the world changes, certainly the Theosophical Society must change too. Theosophy must turn a new facet of the diamond of Truth to the light of the Ancient Wisdom so that a new colour may be seen by the world which is already perceiving the beauty of the old colour. When a new President becomes guardian of our Society, we naturally expect his new influence to call out a new aspect of Truth. When Dr. Besant became President she presented the truths of Theosophy in a new way. It was necessary that the presentation should change. Some few refused to change and were left behind in the Back-to-Blavatsky backwater, while the main

body flowed on like a river steadily increasing in volume, power, and usefulness. Now again, we move on with our new President, and we will sweep on with him to increased volume, power, and usefulness if we are fluidic enough to adjust ourselves to his plans for the future of our Society; and here again youth will be the first to respond to the new ideas he has in mind. That is a dangerous statement to make, but it will take years for Dr. Arundale's ideas and will to take deep root in our Society, in spite of all his enthusiasm and power, and when they have taken root many of the Young Theosophists of today will be more mature and will be taking responsible positions in the Society. That I believe is why so much stress is laid upon youth work just now. The world is changing, the Theosophical Society is changing, and we have changed our President.

In order to see the trends of the youth of the Theosophical Society we must look at their activities and see what are the underlying tendencies in them.

First, directly under our figurative noses, we see an organisation known as the All-India-Federation-of-Young-Theosophists. This organisation has many failings, as I know well, because I am an officer in the Federation, but it exists as a sign that the Young Theosophists in India wish to develop their own talents independently. The organisation could never exist in its present form if it were not for the help given by maturer members. In the Federation we have great ideas which we seek to put into action. Occasionally we are successful.

Often we are partially successful, and occasionally we fail completely, but by our successes and failures, which are of our own making, we are learning more quickly to spread Theosophy than if we were only working in an older Lodge under the direct supervision of an older group. Let me tell you some of the activities which have been carried on at Adyar under the auspices of the local branch of the Federation, the Vasanta Youth Lodge. I will tell only of those activities which have been at least partially successful. There are three good reasons why the activities here should be especially successful:

First: we are in the Adyar atmosphere.

Second: We have a capable membership.

Third: we have the President of the Youth Federation (Rukmini) here, and the President of the Theosophical Society. (In western style I put the lady first).

At Convention time we ran a store for the benefit of the delegates. This store was efficiently and profitably run and was a benefit to the whole compound.

On February 10th the Young Theosophists decided to liven up the Adyar Lodge meeting for one night, and at the same time repudiate the objections which had been raised to our activities and introduce a novel way of conducting meetings which is a pleasant variation from the lecture method. We had a judge, two lawyers and four witnesses, and before a jury of twelve tried the statement:

"That it would be to the benefit of the Theosophical Society if the Young Theosophist organisation disbanded". The Young Theosophists won the case. An audience of over 100 attended and those present seemed to enjoy themselves. We had another Truth Trial in April, which even more clearly emphasised the possibilities of this method.

On February 17th, Adyar Day, after a great deal of personal canvassing among the students of Madras, we interested 500 sufficiently to pay As. 9 and come to Adyar to be our guests for the day. They enjoyed themselves. They were shown round the compound. They were welcomed by Rukmini and Dr. Arundale in the Headquarters Hall. They had music and sports as well as dinner and tea and a talk by Dr. Arundale. Some fifteen joined the Young Theosophists at various times during the month. We organised a study class ourselves to teach these fellows some of the Theosophical principles.

On March 17 The Young Theosophists decided to eat the profits of the last gathering, and they arranged a big supper to which they invited all the new members to meet the officials of the Theosophical Society.

During the last week in March they organised a campaign of Kindness to Animals and went through the villages speaking for the animals and inviting the villagers to come to a Gopuja (cow-worship) at the Temple here on the anniversary of the birth of Mahavira, the founder of Jainism. About 150 cattle came to be fed.

(To be concluded)

THE MAGIC OF KINGSHIP

By G. S. ARUNDALE

[An Address which the President delivered in the Headquarters Hall, Adyar, on the occasion of the King-Emperor's Silver Jubilee, May 6, 1935.]

THIS commemoration has much more significance than appears on the surface. We who are Theosophists can utilize the commemoration with all the forces it releases much more effectively and wisely because of our knowledge of the Science of Theosophy. Kingship is inherent in evolution. There is a Kingship which is growing in each one of us. There is also a Kingship without, which rules and guides and directs and inspires. The Theosophist, therefore, recognises these two Kingships. Each Kingship has its own significance, its own importance. But nowhere is Kingship absent. It is one of the great principles and qualities of life. No true Theosophist would ever desire to abolish Kingship. There are people in the world, sometimes, who imagine it would be good if we could get rid of Kings altogether. It is from a Theosophical standpoint a very foolish thought. We should endeavour to purify rather than to destroy.

And we have to realise that in these days the duty of Kings is different from what it was in the very early days when humanity was in more of a childlike condition. The duty of a King today is more to try to be of what use he can in restraining here, and perhaps in stimulating there, than in being the kind of father of his children

which the King nominally is to-day, and one or two in fact are, and which he really was in the older days. The work of Kingship has changed. But what ever remains is the relation between the King in the outer world and the great Head of the Hierarchy, who is the origin of all Kingship, whether in a Chakravarti or in the Kingship of our own individual selves; and that relationship is largely made manifest in the consecration which the King receives when he is admitted to his royal office.

The world has to realise that ceremonial, especially of a certain nature, has its magic power. If you take for example any member of one or another of the four great castes in India, a Brahmin, or a Kshatriya, or a Vaishya, or a Shudra—each one is in fact a priest serving at a certain altar, even though he does not realize it. Each one is consecrated to a certain duty, and to a certain evolutionary process in this particular life, even though he does not realize it.

The Brahmin has his own sacredness which flows through him, no matter what kind of Brahmin he is. Similarly with the Kshatriya, the Vaishya, and the Shudra, and although it may be that people have lost their sense of duty, even though it may be that no one in any caste is conscious of his priesthood,

the fact remains that the channel is there. Still more is it there when an individual consciously enters some particular line of service—where the individual consciously perhaps becomes a priest in a temple, a priest in a church. It is true that in all priests, no matter what kind of lives they may lead, the power of priesthood in a measure resides, functions through them, and can bless their surroundings.

That is no less true of a King. A King—it does not in the least degree matter of what nationality he is, it does not matter who he is, it does not matter what his agents do—is a channel for the power of the First Ray, is a representative in fact of the great Head of the Hierarchy, and the more we down here can recognize that fact the more is it possible for him to be such an agent. The less we recognize it the more difficult it is for him. To the extent that those of us who are Theosophists, on an occasion like this, give what service and help we can to the King, knowing well Whom he represents, and what power he can distribute among his subjects, not merely among his human subjects, but among his sub-human subjects no less—to that extent may we help him to understand that as is the happiness of the least of those who are his subjects, so will be the happiness of the Empire over which he rules.

You see how we Theosophists can celebrate the Silver Jubilee as none others can, because we know how we can deepen the channels of blessing; and you will realize perhaps what great servants the Kings

and Queens of our Empire have had in H. P. Blavatsky, in Colonel Olcott, in Dr. Besant, in Bishop Leadbeater. No greater servants have they had than these, even though the world does not recognize the fact. The Theosophical Society is contributing to the power of Kingship, and we must contribute more and more as we grow to know more and more. I am thankful to feel that we are celebrating the Silver Jubilee of one of the greatest agents of the Head of the Hierarchy living in the outer world. We can be the means whereby the channels of blessing may be filled with power, and help our Empire on its righteous way, bringing peace, bringing happiness to all. I should like you to understand that however inevitably limited the King's power may be in certain directions—as is the power of all of us—despite that, the Head of the Hierarchy (if there are those who know how to draw through the channel of Kingship the power which He sends) is able to send more than otherwise might be possible because of the celebrations here, because of the celebrations in many of our Lodges throughout this Empire. I feel that the work of the King will be helped by Theosophists as no others can help.

As Theosophists we honour Kingship today, and send our affection, our reverence and our gratitude to a King who is worthily a King, and in very truth is a great man intent on the wellbeing of those whom the Head of the Hierarchy has entrusted to his care. Long live the King-Emperor, veritable father of his people!

A THEOSOPHICAL FORUM

This Forum, which commenced in the June number, is conducted by students of Theosophy, who invite questions of public interest dealing with the application of Theosophy. Answers will also be welcome, not only to new questions but also to questions which have already been answered, but which it seems desirable to answer either more fully or differently. Questions by non-members of the Theosophical Society will be specially welcome. A list of questions awaiting answer will be found at the end of the Forum.

WHY JOIN THE THEOSOPHICAL SOCIETY?

8. *Would it help me to understand Theosophy better if I joined the Theosophical Society?*

That depends upon you. You are not advised to join The Theosophical Society solely in order to understand, but from an inner impulse and a desire to share in its work. Our purpose is not to get members, but to spread this life-giving, joy-giving, uplifting knowledge throughout the world. My understanding of these things deepened enormously when I joined the Theosophical Society. I met like-minded people, had the use of its wonderful occult and philosophical libraries, and gradually became attuned to the thought-stream of the Ancient Wisdom. The Theosophical Society, though quite a modern development, being only sixty years old, is in reality one of many successive reincarnations of the Ancient Wisdom. Atlantean, Babylonian, Egyptian, Greek, and Indian civilizations each had in them movements to

enlighten mankind concerning the purpose of existence. You and I, perhaps, were in those movements, and so it is probably natural for us to gravitate into the same thought-stream now and to join The Theosophical Society, one of its modern manifestations. If you are seriously interested in the problem of life and desire spiritual enlightenment, join the Theosophical Society; not because I or anyone else advises it, but because within yourself you feel impelled to take that course.—G.H.

YOUTH AND STATECRAFT

9. *What is America's greatest need?*

America's greatest need is the greatest need of all countries. It is a general need in the government of the world. That is for the dominance of aristocracy in the very best sense of that word. We need the wise in power, and the work of democracy is to discover the wise and place them in power. Until that is done, democracy will not fulfil itself. There is too much mere

counting of heads. Democracy is governed by persuasiveness. If you look at your elections anywhere, you will see they are governed by persuasive politicians. We need an aristocracy of Government. We want what George Bernard Shaw said was infinitely necessary—a leader who will gather around him a certain number of citizens like-minded to himself, and who will lead those citizens to certain defeat at the polls. You need a leader to know what it is to be defeated, utterly.

I know what it is to be so popular that I could not travel in a train but I was dragged out at night wherever the train stopped by admiring crowds who said, "We want Arundale." One had no rest by day or night. When, a little while afterwards, you give expression to opinions equally sincere, they throw all kinds of things, shout at you, will not hear you at any price, and you have to be escorted to safety by policemen. That is typical of the average crowd. But the leader is apart from crowds. He draws the few around about him, and even the few may desert him, or he them, in due course. He goes his own way. He leads his few to that victory which the many will not know about, but which future generations will know, appreciate and enjoy. You want leaders of that kind in every country of the world today.

I have often thought—this may be an impertinence—that a man like Colonel Lindbergh with his reputation, his youth, his modesty, fire, enthusiasm, courage, and with the suffering he has endured, with the agony he has suffered, might

come forward saying: "If I have to go alone, I am going alone, but I am going to stand in the outer world for the citizenship America needs." I should like to see Col. Lindbergh taking that stand. He is one of America's really great men. I should like to see him coming forward. Not to lead the grey hairs—we are not without our value, but our day is more or less gone. But it is to the youth of the country we have to look. It is unfortunate that education should be so defective that when youth's power is at its height, their enthusiasm is strong, they should not have the inspiration to go out into the world to make it better, like Don Quixote tilting at a windmill. That is the difficulty. You have as fine a type of youth in America as you will find anywhere. But they are largely, I am afraid, being wasted just when they are fifteen, sixteen, twenty. Just when the schools and colleges should be making youth realize how splendid a country America is, and that their greatest joy should be to subordinate one's own personal inclinations, beliefs, personal principles to the welfare of the country; when the colleges and universities should be holding up "America, the Beautiful," with the traditions of those great representatives of the Spiritual Government of the world who built up America in the early days; when the average young man should be straining at the leash to serve his country, however inefficiently, unwisely—that fiery spirit seems to be absent in the young people. Though they are making their own discoveries and pulling down the old, much that needed to be pulled

down, they are not building up the new and making America a model of statecraft to all the nations of the world.—G. S. A.

IMMEDIATELY AFTER DEATH

10. *Is there a period of unconsciousness immediately after death, before awakening on the astral plane?*

Yes, nearly always. It lasts from a few minutes to three or four days. The time a dead person spends hovering about his former surroundings varies according to the strength of his emotions and of his attachment to physical things. If a person has largely outgrown his coarser emotions, as is the case in death from old age, then his stay in the emotional world would be short—at the shortest perhaps ten, and at the longest perhaps sixty years in all. If a young or middle-aged person passes in the full flush of the emotions, he may stay for a period up to one hundred years; but one cannot accurately generalize, there are so many factors in the problem. I understand that Queen Elizabeth, in her intense personal love for England, retarded her spiritual evolution by remaining earthbound in touch with that country for nearly one hundred years.

Would not the great love a man bears for his children draw him constantly back to earth, and his concern over their welfare greatly interfere with his happiness; and would he not share their suffering?

Normally, for only a few months, or a few years at most. He receives enlightenment there, and if he is a thoughtful, intelligent person, he

soon discovers the working of the Great Law and learns to trust it. There are cases of earthbound spirits, of course—people who are so tightly bound with the problems of earth that they cannot go on. Sometimes guidance in the form of an intuition, a vision, or a dream can be given to those left behind; but on the whole, the deceased cannot influence earth conditions very materially. They discover this and gradually withdraw. Many new and vivid interests occupy them in their discarnate life.

Are the dead conscious of our physical activities?

They can see the changes of thought and emotion, also the astral doubles of physical bodies and of the world. Under certain conditions, such as church services, especially in Roman Catholic and other ritualistic services, they can see through to the physical world. Often they can attune themselves so closely to us that they can tap the line of our consciousness and so see through our eyes. Normally, they see the astral duplicate of everything, which is practically the same as the physical but is less clearly defined, partly on account of the flowing forces, the play of which produces the forms; these forces they can also see. I should say however, that on the whole they are much more concerned with our spiritual consciousness. They gradually lose interest in our bodies.—G. H.

THE THEOSOPHICAL OUTLOOK

11. *What kind of philosophical outlook could one say the Theosophical outlook is?* (Question by a Professor of Philosophy.)

This question is difficult, for the reason that all great thinkers have seen some phase of truth. We agree, for instance, with Spinoza that the world is all one, and that the monotheistic view is true. But we also agree with Leibnitz that the essential world is made up of monads in synchrony, in harmonic relation to each other. We agree with Bergson that intuition will tell you through the heart more directly than will the intellect through the brain, and that space and duration are the great polarities. We agree with Plato that the world is ideal, but not with modern interpreters that the ideal is a figment of the imagination. In other words, we believe that a cube of lead becomes so because the cube ideal is present. We agree with every philosopher except perhaps those who think the world can be reduced to mechanism. We are, I suppose, believers in monistic animism.—F.K.

EVIL AND GOOD

12. *Is God conscious of evil? Does He know anything about our troubles?*

This question reveals a very common misconception about God. Do you think that God is somebody else, sitting out in space and watching you? Do you not know that you are God? There is only one Being in this Universe and That is God. We are cells in His Life, trillions of cells, but only one Life, only one Consciousness. You are a part of the manifestation. There is no division or separation between the individual manifestation and the major source.

It is One. The question is based on man's conception. "I and my Father are one." That is the last truth that humanity can discover. The whole idea of separation between man and God is an illusion. We are that Being. The indwelling Life is One. Various degrees of perfection exist in manifestation, but viewed from the standpoint of the consciousness of One Life there can be no evil. There may be a consciousness of good. It is a metaphysical question. I might give you an analogy. Have you ever watched a turnstile? Some people go in, some go out; the turn-stile goes the same way round. So it is with the great wheel of life. From the highest point of view, evil and good are merely facets of one thing. I wonder if it will shock you if I say that, according to the teachings of occult science, God and the whole universe in which He works, and all the beings in it, are evolving.—G.H.

BUDDHA AND BODHISATTVA

13. *Does the term "Buddhahood" mean the same as "Christhood"?*

Yes and no. Christ means the "anointed one" or the "illuminated one". Buddha means the "enlightened one", so that in a broad, non-technical sense they both mean the same—the self-conscious, complete development of the Buddha-consciousness or the Christ-consciousness, the terms being interchangeable. Actually, however, the state of Buddhahood and the state of Christhood are not the same; Buddhahood is one stage

in human evolution beyond Christhood in its highest sense. In Christianity we are never taught this truth concerning degrees of spiritual development. We think of the Christ as the ultimate, the highest, and in many sects the possibility of our attaining to that state is not even put before us. In Theosophy we know that every man will attain to the state symbolized by the Ascension. But there are states beyond, and the Christ-Man, the World-Teacher, or Bodhisattva, is in one of those states beyond, whilst the Buddha is in a still higher condition to which He attained when he reached enlightenment under the Bodhi tree. At that point, when he became a Buddha, He vacated the office of World-Teacher, and it was then occupied by the present Bodhisattva. He, in His turn, will pass on to Buddhahood, and another Bodhisattva will arise and occupy that place. So broadly, they refer to the same exalted consciousness; technically, the Buddha state is higher than the Christ state.—G. H.

GOD THE WARRIOR

14. How do you justify war and all the horrors associated with it? The God in whom I should like to believe is just and kind, not One who would allow such a waste of life. A scientist, given the same length of time, would certainly work out a better plan. I am not sacrilegious, only puzzled.

We are brought up as children with this strange misconception that God is outside ourselves. You are God. He is a triune Being—Creator, Preserver, Destroyer. He brings the universe into being, He preserves it, and finally He destroys, meaning that He destroys the physical form. The life is never wasted. In war it is God, the Destroyer, who is at work; in our ordinary work it is God, the preserver, at work. No war can harm the spiritual Self, which is man.

You say a scientist, given the same length of time, would certainly work out a better plan. Have you ever been in a workshop—motor car or watch factory? Suppose you were to go in ten minutes after the watch-maker has begun. You would find the parts in confusion. But give the watch-maker time. Out of that chaos he will produce a perfect product. Give the Creator time. In the end perfection will be attained.—G. H.

QUESTIONS FOR AUGUST

Is suicide a crime?

What did Madame Blavatsky mean when she said, "The mind is the slayer of the real. Let the disciple slay the slayer"?

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

What is a Theosophist?

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

Is time the fourth dimension of the astral plane?

A COMMON SCRIPT FOR INDIA

By A. RANGASWAMI AIYER

COMMON script is one of those mechanical devices which, like international currency and abolition of tariff walls, help just as much as the Fellowship of Faiths and the League of Nations to hasten human brotherhood. If the adoption of a common script enables us to learn more easily the language of our fellow-men, whether belonging to a different country, or a different province of our own country, then the wall of separation is made appreciably thinner and mutual understanding between peoples is accelerated.

The trend of world conditions is steadily towards the emergence of a world-language and a world-script. What other world-language than English, do you imagine, and what other world-script than Roman can have a chance in this survival? In the January issue of *The Twentieth Century*, an Indian journal concerned with the cultural renaissance of India, Professor P. Seshadri puts in a strong plea for the adoption of the Roman Script in India. The plea is not new. For quite a number of decades, western students of Indian languages have worked for the popularization of the Roman Script for those languages. But judged by results up to now, theirs have been voices in the wilderness. Yet the need for a common script is nowhere more urgent than in modern India. As Principal Seshadri says, India can

be called a Museum of Languages where, in addition to the more important languages, "there are numerous junior languages of India which amount to a hundred, on modest calculation, and which are actually about double the number, according to official Census Reports, including various dialectical forms of speech. If the multiplicity of languages in India is thus a complication, the variety of scripts is also another evil".

For the same language, like Sanskrit, there are different scripts varying from one sub-province to another. If the huge mass of illiteracy in India is to be liquidated, the adoption of a common script would help considerably. Learning of languages other than one's own would be made simpler, without the need for learning an additional script, which, as Principal Seshadri says, is "a burden of some magnitude even for people of ability and intelligence".

Europe has adopted a common script—the Roman, after the lapse of some centuries. Even Turkey, though ridden by tradition and sentiment in no less degree than India, has readily bowed to the fiat of Mustapha Kemal Pasha and by adopting the Roman Script has linked herself with the rest of the civilised world.

The question arises: What script offers the best advantages?

Professor Seshadri in recommending the Roman Script marshals his reasons as follows :

(1) The Roman Script is simpler and more efficient than practically all the alphabets at present used in India ; each letter of the Nagari Script is in the nature of a complicated drawing.

(2) It is in wide use today all over the civilized world.

(3) Printing in Indian languages is much more elaborate and costly than printing in the Roman Script, and there is no reason why this advantage should be overlooked.

(4) It takes much longer to learn the average Indian Script of today, with its multiplicity and combinations of symbols, than the letters of the Roman alphabet. Professor Seshadri narrates the case of the students of a Government High School in the Central Provinces who, when compelled to answer their history paper in Hindi, complained to the head of the institution that it took them much longer to write out their answers in Hindi than in English.

(5) It is more expensive to adapt the latest mechanical process in printing to Indian languages while they are already in operation for the Roman characters.

(6) The adoption of the Roman Script would bring India in closer contact with the outside world.

(7) It is already in extensive use in the ranks of the Indian army for the reading and the writing of Urdu.

(8) It will furnish the common medium of communication, at least as regards external symbolism, to all parts of India.

(9) Since English would continue to be predominant in India owing to the political connection between India and the British Commonwealth, Roman Script would continue to be in vogue.

Then what are the obstacles which stand in the way of its adoption ?

First, it is not indigenous to the country. For that matter, no script is really indigenous. Writing came later than the oral transmission of speech. In India the memorising stage came quite early and continued for long periods of time, and has not even now quite disappeared. We have had different scripts following one another, and had at one time in one part of the country the Semitic Script written from right to left. When Aryan settlers came into Southern India, they adapted the Dravidian Scripts to their Sanskrit Phonetic.

Secondly, the adoption of Roman Script would run counter to national sentiment. For, in the present relation of India as a dependency of Britain, it would be deemed an abject surrender to give up one's own script in favour of the script of the dominant power. And sentiment if based on patriotism, however inconvenient to indulge in, cannot easily be eradicated. What a free India would easily accomplish is difficult to achieve in a state of subjection. This is recognised in the field of social reform. It is more difficult for the British Indian Government to introduce changes in the habits and customs of the Indian people than it would be for the people themselves through a Legislature to which their Government is

responsible. This is recognised by the Joint Parliamentary Committee in its recent Report on Indian constitutional reforms. It would not then be difficult for India to act like Turkey.

Meanwhile education and a rational method of adaptation of the Roman Script to the several distinctive phonetic characteristics of the Indian languages would help to overcome the difficulties. Each sound must be represented by a simple letter of the Roman alphabet in appropriate forms and not by a combination of letters as is done now, and even then by a uniform method of transliteration and not by several methods as it is now. If difficulties are sought to

be surmounted in the propaganda for making Hindi a common language of India by leaving to the Mussalmans the freedom to use the Persian Script, and the Hindu the Devanagari Script, it can be readily seen that difficulties will be greater for adopting the Roman Script for India as a whole. Roman Script, nevertheless, is permeating the whole world. National sentiment must seize on permanent things of value, to harness patriotic feelings to them, and leave aids to linguistic studies like script, etc., to be dealt with on their merits. Then the progress in the adoption of Roman Script will be more rapid, and the obstacles more easily overcome.

A POET AT EIGHTY

*I am done with the years that were ; I am quits ;
I am done with the dead and old.
They are mines worked out ; I delved in their pits ;
I have saved their grain of gold.*

*Now I turn to the future for wine and bread ;
I have bidden the past adieu.
I laugh, and lift hands to the years ahead :
" Come on ! I am ready for you ! "*

EDWIN MARKHAM

THE YŌGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

(Continued from p. 251)

न तत्स्वाभासं दृश्यत्वात् ॥ १९ ॥

19. *It is not self-luminous, from (its) perceptibility;*

The Mind with its transformations is not self-conscious, from its being objective to the Perceiver within. That which is self-conscious cannot be objectified.

एकसमये चोभयानवधारणात् ॥ २० ॥

20. *And from (its) incomprehension of both (the object and itself) at once.*

Self-consciousness consists in knowing the object and at the same time witnessing the act of knowing the object. The Self alone can accomplish this feat.

चित्तान्तरदृश्यत्वे बुद्धिबुद्धेरतिप्रसंगः स्मृतिसंक्र-
श्च ॥ २१ ॥

21. *In (its) perceptibility by another Mind, regressus ad infinitum from intelligence to intelligence and (consequent) confusion of memory.*

In case we suppose the Mind is perceived by another Mind and that by another and so on, there would be no end to the chain of intelligences, and utter confusion of memory would result from the chaos of multiplicity of Minds (cognisers and the cognised).

चित्तेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेद-
नम् ॥ २२ ॥

22. *On the assumption of consciousness, which is immutable, the form of that [intellect]—the comprehension of one's own intellect.*

As Dr. Besant beautifully puts it: "The very essence of consciousness is to constantly identify itself with the Not-Self and as constantly to reassert itself by rejecting the Not-Self; consciousness consists of the alternating assertion and negation, 'I am this', 'I am not this'; hence, its motion is and causes in Matter the attracting and repelling that we call a vibration." The Self is the immutable factor in Consciousness and the Not-Self the mutable factor. These two irreconcilable factors are reconciled in Consciousness. In other words, Consciousness is the reconciliation of the two irreconcilable factors, the Self and the Not-Self. The result is the *relative existence* of Spirit and Matter. The predominant characteristic of Spirit is "c(h)aitanyam", sentiency, and the predominant characteristic of Matter is "Jāḍyam", Inertia. But there is no Spirit which is not inert and no Matter which is not sentient. The difference between them lies in

the degree of predominance of one characteristic over the other. Hence, the mutual action and reaction of Spirit and Matter becomes a possibility. The Individualised Spirit veiled in its organised vehicles of Matter is the meeting ground of the Self and the Not-Self. In the human being the highest Spirit and the lowest Matter have joined hands. The Spirit comes into touch (Spars'a) with the external world through his vehicles which, affected by the external world, affect the Spirit in the form of sensation and feeling (Pratiti and Vēdanā). This "affection" inheres both in the vehicles and the Spirit in the shape of memory, impression or tendency (Samskāra). As the Spirit affects and is affected by the external world through each of the vehicles, the Spirit appears in each vehicle as the "I"—"The Actor, The Knower and the Enjoyer". The conformity of the vehicle to the external world constitutes the "Vṛtti" and the conformity of the Spirit to the "Vṛtti" constitutes Consciousness. The recoil of the Spirit from the "Vṛtti" constitutes Self-realisation.

Thus, when the Spirit conforms to the intellect, the intellect becomes known. Every act of Consciousness brings about Self-realisation. This is what the "Vēdāntin" means when he says that "Vṛtti-Jñānam" calls up "Svarūpa-Jñānam".

द्रष्टृश्योपरक्तं चित्तं सर्वार्थम् ॥ २३ ॥

23. *The Mind tinged with the Perceiver and the Perceptible is all-comprehending.*

The Mind, which truly reproduces the Subject and the Object,

is capable of comprehending everything in the Universe. The Mind acquires this power by being trained in Samyama—attention, concentration and composure. Through such a Mind the Yōgī comprehends the true nature of the knower (Grahīṭṛ sampatti), of the knowing (Grahaṇasampatti), and of the knowable (Grāhyasampatti). (See *Aphorism* I, 45). This is known as the "Samprajñāta Yōga or Samādhi".

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात् ॥ २४ ॥

24. *Though (the Mind is) picturesque with innumerable tendencies, it (exists) for the sake of the Higher (Self), from (its) concerted action.*

The purpose of the conjoined activity of the Mind, the Senses and their objects is to bring about the Experience and the Liberation of the Individual Self or the Monad.

विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः ॥ २५ ॥

25. *Of the seer of Uniqueness, freedom from the notion of self-(conscious) existence.*

Each Individual occupies or is destined to occupy a unique position in the glorious Life of Īsvara, which no other Individual can fill up. This unique position, too, Patañjali calls "Kaivalyam". When the Individual gets a glimpse of his unique function in the Life of the Heavenly Man, he turns away from his self-conscious or self-centred existence and endeavours to be an integral part of the wondrous whole.

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥ २६ ॥

26. *Then, the Mind becomes deepened by Discrimination and preponderant in Uniqueness.*

The deep vision of discrimination works a complete change in his outlook on life and his Mind becomes laden with this unique nature which will presently blossom out in all its glory in him.

तच्छिद्रेषु प्रययान्तराणि संस्कारेभ्यः ॥ २६ ॥

27. *In its breaks (arise) alien images, from (latent) impressions.*

The vision of discrimination is now and then broken by latent alien impressions becoming dominant in the Mind.

हानमेषां क्लेशवदुक्तम् ॥ २८ ॥

28. *Their removal is said to be similar to that of the Afflictions.*

These risings of alien images may be removed, by the bringing forth of the opposite tendencies by meditation, as in the case of Afflictions.

प्रसंख्यानेप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः

समाधिः ॥ २९ ॥

29. *Of one who is disinterested even in the (detailed) mathematical knowledge of the Elements, from his all-wise discriminative vision, is the requital by the Cloud [raining] of Virtue.*

"Prasamkhyānam" is the complete mathematical knowledge of the building of atoms and molecules of all the Elements, which makes the Yōgī omnipotent. His sacrifice of this Power in the Fire of His all-wise Discrimination

causes the downpour of blessings from the stupendous "Cloud" of His accumulated virtues of ages on the worlds He has conquered. This is the recompense that He makes for the World which He uses as His "spring-board". Individual and World Evolution have exactly the same relation as the small piston and the large one in a hydraulic press have to each other. "The Cloud of Virtues" is the "Aura" of the "Nirmāṇa-kāya"—His Sphere of Influence.

ततः क्लेशकर्मनिवृत्तिः ॥ ३० ॥

30. *Thence, freedom from Afflictions and "Karma".*

His utter self-sacrifice and supreme desirelessness release the Yōgī from the bonds of "karma" rooted in Afflictions.

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेय-
मल्पम् ॥ ३१ ॥

31. *Then, from the endlessness of knowledge of Him who is free from the dross in all His sheaths, that which remains to be known is little.*

From Him who has burnt all His impurities in the Fire of Yōga, Nature can keep nothing secret.

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥ ३२ ॥

32. *Thence, the cessation of the succession of transformations of the characteristics (of Nature), that have served their purpose.*

The Wheel of Evolution ceases to turn for the Yōgī, having accomplished His Liberation by unrolling the reel of Universal Experience before Him.

(To be concluded)

THEOSOPHY IN PRISON

By MARGARET E. COUSINS

I FOUND myself sentenced to a year's imprisonment to be served in the only specifically women's gaol in South India, located at Vellore, eighty miles from Madras City. As the charge was of a purely political and non-violent character, and involved no moral turpitude, I was given first-grade status and treatment, which meant that I could wear my own clothes, buy extra food and necessities through the gaol contractor, order permitted newspapers and extra books, and that I had not to do any prison labour.

First I had to demonstrate "Universal Brotherhood" to the three policemen who escorted me by train from Madras to the country town station five miles from the gaol. This proved so easy and effective that when the sergeant asked me where I would like to sit in the "Black Maria" motor-van awaiting us at the station, I promptly said "beside the driver", with the effect that the policemen sat in the locked-up part with my suit-cases, while I enjoyed freedom in the front seat! They could trust a Theosophist not to try to escape Karma!

Inside the gaol I found myself one of a group of fifty similar political women prisoners all housed in about thirty small cells in one side of the triangle-shaped enclosure of the gaol. (There were no "C" class politicals in that gaol).

We had free association within our own block during the day, and within the first half-hour of my conversation with them my Theosophical attitude unintentionally and unexpectedly caused a happy little improvement in terminology. There were over 200 ordinary non-political prisoners in the other blocks of the gaol, and somehow it disturbed me to hear them being called "convicts". "Can we not call them our other sisters?" I asked. At once my friends agreed, and never again did any of them talk of the others as "convicts" or "criminals". We also named the wardresses "our grey sisters" because of their grey uniforms.

Because I was a Theosophist I had no difficulty in getting a vegetarian diet, though it was the first time a European in any Madras gaol had varied from a meat dietary. Thus I was able to assert my kinship with our sub-human kindred. Also when I claimed exemption, after an order had gone out that all prisoners were to be vaccinated, from having diseased animal substance injected into my body, it was immediately granted to me—"because she is a Theosophist"—and thus I was able to set a precedent which can be used by other prisoners who have conscientious objections.

Every morning we "politicals" gathered together early for "prayers", and the reproduction of

our late beloved President in Dr. Arundale's poem brochure was one of the pinned-up gallery of portraits of honoured leaders who daily "attended" these devotions. Songs of aspiration in Tamil, Telugu, English (*Lead, Kindly Light; Nearer, My God, to Thee; The King of Love My Shepherd Is, or When He Cometh*) were followed by a prayer in Hindi, and all ended with Annie Besant's *Invocation* repeated by all of us together :

- O Hidden Life, vibrant in every atom,
- O Hidden Light, shining in every creature,
- O Hidden Love, embracing all in Oneness,
- May each who feels herself as one with Thee,
- Know she is also one with every other.

This was a great favourite, and it was touching to see women who knew no English taking it down phonetically in their own mother-tongue script, after it had been well translated and explained, so that they might join in its daily recitation. I often used to think that we were perhaps enrolled in the Inner Worlds as a unique Lodge of the Theosophical Society, for we formed a nucleus of the Universal Sisterhood in that our group was without distinction of caste, creed or race, our out-caste scavenger sister also joining with us when she could. It was curious that she and I should have come from Madanapalle, the birth-place of Krishnaji, though, as he would say, "that is not of importance", yet I remembered that the Krishna of the *Bhagavad Gita* had himself been born in a prison.

Other days I explained to my comrades, by their special request,

the Objects of the Theosophical Society, and I told the life story of Annie Besant in a series of talks on "Great Women". I told them also of Dr. Besant's visit to the gaols in Bellary and Mysore toward the end of her life, and how impressed she was with their organisation, though she expressed her "better dreams" on penology in a classic lecture on "Prison Reform" which she delivered in London.

I was only about ten days actually "in prison" with the feeling of being really locked up, for ordinarily

- Stone walls do not a prison make,
- Nor iron bars a cage;
- Minds innocent and quiet take
- That for a hermitage.

But there was one day when I felt unaccountably depressed, unhappy, cut off from life. Two days later my depression was explained when I saw by the newspaper that my specially "bad" day was the very day on which that great soul, Annie Besant, had passed out of earth-life. Some region of my consciousness knew the fact and reflected it into that sense of frustration in the physical and mental vehicles which rebelled at my inability to be present in Adyar for the leavetaking of her "cast off raiment".

This Vellore women's gaol was built only three years ago, so it is designed on modern lines, laid out with plenty of grass, trees and flower beds, a fine hospital, a separate lying-in hospital, a creche, a small school-house, a work-building, a kitchen building, a gallows building, and at the apex of its triangle of blocks of dormitory

cells, holding 30 to 40 prisoners each, was the "gate", a two-storied section containing offices, reception and ration rooms. The personal equation of the head officials of any gaol makes all the difference in the atmosphere. Our staff was above the average. Only women who had received longer than a six months' sentence were admitted to that gaol. Thus its ordinary population represented the 300 worst women in Madras Presidency whose population is 40 million people, yet in my whole time there I saw only two faces which showed an evil nature. They were the fruits, the victims, the failures, of our imperfect social and economic system—always it seemed to me more sinned against than sinning. For most of them the gaol was a happier, safer, cleaner, healthier place than their homes. It is indeed a terrible indictment of life in the so-called civilised freedom of individualism that the poor woman prisoners whom we met there, most of whose stories we heard by one means or another, had a freedom of mind and body in the gaol that they never knew outside it. They had security of food, shelter, clothing; they were safe from cruelty to body or mind; they had enough work (graded according to their abilities and preferences) to keep them healthy, and of companionship enough to prevent them from being lonely.

I could watch how organisation, example, available means, and discipline turned women who arrived unkempt, dragged, harassed, worn, weary, into tidy, contented, cheerful citizens of what seemed to

me more like a hive than anything else. Indeed it was a little world within the world! If only the outer world could organise itself with such equality and security of necessities! If only the double standard of sex morality could be abolished, how crime amongst women would practically disappear! There is a wonderful peace of mind which comes from absence of responsibility and removal of anxiety and power of choice. Some people may be more in prison outside gaol than inside gaol, but this shows that we Theosophists have to work harder than we do to create a more Theosophically-planned economic, social, and spiritual New Order of Life.

The very freedom from ordinary worries gives an opportunity for thought about higher things which might be fruitful if only a greater number of visitors would attend the gaols to explain to the prisoners the laws of Karma, the happiness of doing right for its own sake, the necessity of control over passion, the possibility of improvement in honesty, kindness, purity. Prison authorities are quite willing to appoint visitors who show themselves desirous and competent to impart spiritual consolation and inspiration. The aim of punishment in these days is not vengeance, or deterrence by fear, but reformation. The sympathetic, friendly voice telling of examples of success after failure, singing the sacred songs and prayers of more innocent days, relating the great moral tales of all religions, softens the most hardened hearts.

The Master Jesus gave very few direct instructions about the lines

of activity of a spiritual life, but one was to visit those in prison and help them. Christians in India are most conscientious visitors of gaols and the visits for hymn-singing of the students of the Vellore Medical Missionary School were appreciated by the Hindus and Muhammadans as well as the Christians among our "other sisters". We politicals were past saving evidently, as we were not allowed to attend these services, and no one came to see us as chaplains do in western prisons! This kind of visiting is a service for which Theosophists are specially well fitted, and a number of members of the Theosophical Society have brought happiness to many souls in prison—and they are usually "young souls"—but hundreds more such visitors are needed in the gaols throughout this vast country of India, men and women who will act as "Big Brothers" and "Big Sisters" to those who so badly need a kindly thought, a helping hand. Hindus are in a majority in the gaols, as they are the majority of the population, but the number of Hindu visitors for spiritual instruction purposes is lamentably small. Our Theosophical Lodges might supply these Hindu visitors.

During my term in this prison one woman, a young creature, was hanged. God forgive us all for capital punishment, which is nothing but cold-blooded, legalised murder, degrading to all connected with the event in the prison, and coarsening public sentiment! This poor girl remained in the "condemned cell" for three months awaiting replies to "Appeals for

Mercy" which she had sent to one authority after another, but which were refused. The small block which contained three such cells and the gallows building was adjacent to our "Gandhi" block, so we used to see her; we smiled at her and let her know how much we sympathised with her. She made a good impression on all whose duty it was to attend on her. She had been adjudged guilty of murder. She maintained throughout that she was innocent. One morning at dawn she went to the gallows bravely and calmly, and her last words were: "God will punish the guilty person. I murdered no one". That tragedy affected me very deeply.

As a punishment death by hanging is a relic of barbarity. It is itself a crime against the sanctity of Life. It leaves no opportunity for reform or repentance. Eighteen countries in the world have abolished it and found no increase in their murder statistics, so that the effect of capital punishment as a deterrent is not proved. We saw at first-hand in Vellore prison that the seventy women who were serving sentences commuted from hanging to "transportation for life"—a technical term—were the finest citizens in the gaol, and the same is reported in the case of men who have been saved from the gallows. This "life sentence" becomes reduced by remission of days for good conduct to a term of between eleven and fourteen years. During that time there are many incentives to a good life—the hope of reducing the length of their term, the desire for freedom, the gradual rise into positions of

responsibility and power within the gaol as leaders of work-gangs, maistries, training as nurses in the hospital, promotion to various degrees as "convict-warders"—all these consolidate character, and give control over an early weakness of passionateness, of jealousy, greed, anger, in some cases righteous indignation which took punishment into its own hands. Every one of such women is truly a person saved to be an asset to the nation. The servants allowed to us were such ex-murderers—"lifers"—but we found them lovable, reliable women, strong in character—because of their suffering and experiences.

No Theosophist should be in favour of the death penalty. Proximity to the horror of the hanging of a sister has laid on me the responsibility of giving first-hand evidence in as broadcast a manner as possible of the barbarity, the

stupidity, the harmful psychic results of capital punishment, and the chance of it being inflicted on innocent victims. Theosophists must be leaders in the campaign for the abolition of the death sentence. A Bill is now before the Legislative Assembly of India to secure its abolition in India, where it is specially unsuitable to a religious people who believe in Ahimsa (non-killing) and in the inevitable working of the Law of Karma, and who also believe that "by your sacrifices you can expiate your sins," as the *Gita* says. Already the Maharajah of Nepal has prohibited capital punishment in his State for an experimental term of five years. I hope Theosophists in every country where it exists will make the abolition of capital punishment a primary objective of penal reform, and boldly express themselves in favour of purifying the legal system of the stain of blood and inhumanity.

WHATEVER else you may plan, never forget your young men and your young women, for they are the hope of the new world, just as Theosophy is its Truth.

—G. S. ARUNDALE

WHITE LOTUS DAY: A MYSTICAL ORGANISM

By G. S. ARUNDALE¹

WHITE Lotus Day, instituted by H. P. Blavatsky, in truth constitutes an annual international gathering of Theosophists both visible and, to most down here, invisible. Its main characteristic is, of course, its inner mystical organism—the form built by all those, wherever they may dwell and at whatever time they may be building, who yearly on May 8th respond to the call of H.P.B. Such organism is a unity, and when it becomes filled with the atmosphere generated by its builders it bursts as it were into spiritually fructifying life, flowing through its builders into the Theosophical Society, and through the Theosophical Society into the whole of the outer world. It is not, of course, to be compared with the marvellous and unique blessing conferred by some of the greater benedictions, as for example the festival of the Wesak or of Christmas. But it has its own beauty and splendour, and to us Theosophists is naturally of special significance. Be it remembered that the builders are dwellers on many planes, not alone those who happen to be in physical incarnation.

This inner mystical organism is the body in which every gathering taking place in the outer world is a cell, and its beauty and power,

therefore, are to no small extent determined by the beauty and power of its component parts. Not entirely, for there are inner gatherings as well as outer; and the former will to some extent make up for deficiencies in the outer gatherings. Yet much depends upon our enthusiasm and sincerity in conducting the outer world gatherings, upon our clear perception as to the purpose and power each gathering is designed to express.

The gatherings taking place today throughout the world are without exception cells in this inner mystical organism—some scintillating with light and fire, others dull, though none without some kind of form and life. At every gathering are present not only the visible participants, but many invisible participants. H. P. B. will surely multiply herself so as to be everywhere. Colonel Olcott and Dr. Besant, as Presidents of The Theosophical Society, will also look in upon every gathering. So will our great Brother Bishop Leadbeater, a veritable fire of wisdom and love; and many others to whom the Society has been dear. I think of A. P. Sinnett, of W. Q. Judge, of T. Subba Rao, of Subramania Iyer, of many men and women who have loved the Masters and their Society. And H. P. B.,

¹ An Address delivered by the President at Adyar on May 8th, 1935.

our Colonel, Dr. Besant and all other brethren, will give according to the measure of the vessel the gathering has been able to fashion.

But other brethren will also look in. Members who have passed away will, so far as lies in their power, look in upon the celebration conducted by the Lodge to which they belonged. Probably some of the officials of the Section, whether living down here or elsewhere, will also try to stimulate the life of the Section with which they are, or have been, concerned, by helping to vitalise the celebrations taking place within their erstwhile areas of activity. Ex-members, whose lower bodies alone have resigned from membership of The Theosophical Society, are likely to retain their real connection with the movement by taking part in the celebration non-physically. Then there will be non-member friends, and last but not least a host of appreciative denizens of the angel or deva kingdom, and of those kingdoms of Nature designed for the service of our younger brethren.

Thus the outer and physical gathering is but the visible fringe of a much larger assemblage of builders of that inner mystical body which, ere it bursts into glory as a rocket bursts into many-coloured stars, is likely to receive a benediction from our Elder Brethren so that it may go forth in Their strength and for Them. Let us think, as we are gathered here in the Great Hall of the Society's International Headquarters, of the building in which we ourselves are engaged, of the cell we here are contributing to that body which

White Lotus Day is creating for the helping of the world. Let us think of our invisible friends here assembled too, joining with us in our building. Let us think of those who all over the world are building as we are building. Let us remember that our purpose is the purpose which caused Colonel Olcott to establish the celebration—the service of Theosophy and the Theosophical Society throughout the world. H. P. B. did not wish us to commemorate her passing merely as a matter of grateful affection and reverence. She wished us to utilise the occasion as an opportunity to release an increasing measure of spiritual power. And so must we utilise it, with the help of those who specially represent other planes of nature, as we here represent the physical plane.

Finally, if we will, let us think of the inner mystical body to which we are helping to give birth as in its form the figure of that holy flower the President-Founder selected as a perfect outer reflection of the heart of the very Being of Life. White Lotus Day gives birth to a mystic Lotus which sheds its purifying fragrance upon the world, fructifying the Lotus seeds which have already found welcome in these outer abodes of Life, and sending forth new seeds to change prisons into gardens and deserts into oases.

We offer loving homage to H. P. B. for this gift of great magic. May we grow into a likeness of her strength, her tenderness, her warrior spirit, and above all of her perfect reaction to the Will of the Wise.

AN HONEST REPLY FROM AMERICA

TO THE PRESIDENT'S QUESTIONNAIRE

By MILDRED CROMLEY SMITH

THE Editor in the January THEOSOPHIST says he will be glad if readers care to send answers to the Questionnaire he suggested in London. It has not been my experience that people endure adverse criticism without reprisals, yet he has invited this by his action.

1. *Why did you join the Theosophical Society?*

Because it helped me out of the agnosticism acquired in my University course and gave me satisfactory answers to the problems of existence and nature; it united science and religion rationally. It gave me reason to believe, as I could not do before, that spirit is reality, not matter—oh, all the rest, with which I will not bother you. It was an illuminating experience, for which I am grateful. Then I joined because all this affected me deeply and I thought more would follow.

Also, I liked the Third Object of the Society, for at that period I was just beginning to get much interested in social co-operation, social justice and the like.

2. *Have your expectations in joining been realized? Have the Society's rightful expectations been realized?*

As to the first, yes and no; yes, because Theosophy did give me a bridge between intellect and

spirit, helped me out of the misery of agnosticism, gave me a reason for living. It enlarged my outlook, gave me a higher standard of thought and achievement.

No, because, as a practical matter, brotherhood in the Society is about the average of friendliness existing in less advanced organizations. Also, in the American Section, until recently, radical thought has not been in very good odour. Now that it is popular throughout the country, a tinge of advanced economic thought has appeared in our national organ. Why can we not be leaders, not followers?

3. *If not, why not, and what, in your opinion, could be done to remedy the disappointment?*

(a) As to brotherhood, well, that is a matter of development. We need to develop Christ consciousness, unity consciousness.

(b) I hold no one responsible for my own lack of spiritual advancement. I think now that I did not fit very well in the E. S., but then, no one asked me to join.

(c) As to the effect of Theosophy on Theosophists, I have a theory. To me, Christian ethics are higher than Theosophical ethics. From my experience, there is a lack of compassion, loving-kindness, truthfulness, forbearance, in the practical living of Theosophy. Many have their attention so fixed

on what they believe to be their own spiritual progress that they neglect certain principles emphasized in Christianity, nor do they feel culpable in so doing.

Since I have stopped trying to develop in the Theosophical way, I find I am more human, more liked, stronger and more self-respecting. I read Krishnamurti humbly and try to take advantage of his teachings.

What could be done to remedy the situation? I would suggest more emphasis on the teachings of Jesus and Krishnamurti. Christian orthodoxy is crystallized and ineffective, but Christian ethics are not.

4. *In what way, if any, do you consider the neutrality of the Society can be reconciled with the need for virility and progressive thought and activity?*

I find the question subtle, with implications that do not concern me. As for myself, I think that The Theosophical Society could furnish what I need. It is my Church. I love Masonry, but my Masonic membership is for me a thing apart from my Theosophical membership.

However, the virility and progressive thought and activity depend in reality upon the greatness of its leading members and are not crippled by the neutrality of The Society. The life of The Society flows through its highest officers as channels, and if these are full of the spiritual fire necessary, are human and tolerant, The Society will be virile, progressive and active. If they are not what they should be, why, they will find other obstacles than the neutrality of The Society.

As an occult Society, serving the Lords of Wisdom and Compassion, we should have Flame-Bearers; if we have the Living Flame, we can do anything required.

5. *In the light of your answer to the last question, can you formulate a programme which will combine neutrality with effective leadership?*

To my mind, we do not need programmes; too many programmes have been put forth, with a great shout and hurrah, and lost the next year. We do need the power of the Holy Spirit and people filled with that; we need actual contact with reality, contact with God.

6. *What, in your opinion, should be the work of a Lodge of The Society (a) as such; (b) in relation to the individual interests of its members?*

(a) It should disseminate the occult truths already held, and provide opportunity for research for greater truths, somewhat in the fashion of a branch of a university. It should be a reservoir for the spreading of goodwill and peace among men, a nucleus of human brotherhood. It should offer a place for the culture of all beauty, all skill, all grace, and encourage all such.

(b) It should be actively in touch with the great currents of thought and life from the inner planes continually being sent forth by Great Beings, so that these could be communicated to the members. There should be actual first-hand contact, if possible, in each Lodge. It should be a training school for prospective

Initiates. Actually, I found something like all this in the Columbus, Ohio, Lodge.

7. *Do you consider it possible to formulate in more precise terms the nature and scope of Theosophy—a Greatest Common Measure of Interpretation?*

Of course it is and will be so eternally. Do you mean also: Should the Objects be revised? I think so, or at least widely discussed.

8. *If an individual were to ask you what are the conditions of membership of the Theosophical Society, what would your reply be, precisely and comprehensively?*

First, he should be interested in occult matters. The Theosophical Society teaches occult truths and there is no point in membership if one is not interested in occultism.

Second, he *must* have goodwill to all men. We serve the Lords of Compassion and Wisdom, are distinctly "white", and a theoretical acceptance of goodwill and brotherhood is essential for a beginning.

Third, he should be willing to study and work for the dissemination of occult truths so needed in the world now; and he should desire to spread goodwill and live brotherhood.

9. *Can you suggest (a) any special dangers which the Society should be careful to avoid and (b) any special opportunities the Society should endeavour to seize?*

I used to think that external organizations sapped the life and finances of the Mother Society; dissipated the energies and time of the members. To a certain extent, this has been corrected.

However, compared with Co-Masonry, our T.S. members have a very poor sense of finance. They demand large sums of money, and waste them quickly. A course in the fundamentals of finance and economics would be useful. Our Theosophists certainly are not versed in the right use of money, have no sense of conservation. They certainly act like the temple servers Bishop Leadbeater said they were, with no outer world experience in other incarnations. Time after time various enterprises have been started, as all older members know, to dwindle down and become liabilities, then to be given up entirely.

Perhaps this is not a danger, but there is a tendency to discourage development of psychic powers and members go off and consult mediums and various sorts of psychics, spending goodly sums on such things, and then publicly condemn "psychism" and Spiritualism. Also, why can we not be friendly with Spiritualists? They often furnish us with good members, for we have so much more than Spiritualism can offer.

I think that unless there are a number of people in The Society who can actually view the inner planes, people who are in contact with Great Teachers who work chiefly on inner planes, who know Their will and try to serve Them, we should quit talking so much about these planes, life after death, etc. A number of people should develop first-hand knowledge or we should be silent. If first hand knowledge (and I do not mean sensitiveness or psychism,) were commoner, there would be less

foolishness about psychic visions, less personal vanity about it, less visiting of poorly educated mediums. Common sense should enable us to know when to talk about first-hand knowledge; perhaps some sharp experiences would teach us.

Special opportunities? I suggest that we study what real achievements the Spiritualists have made. We alienate goodwill unnecessarily by a certain superior attitude we often adopt toward all Spiritualists, good and bad.

Also, I suggest that in each Lodge some one be appointed "Watcher" to look out for opportunities and report at stated intervals. This may bring in many useless suggestions, but among them all, there are sure to be valuable hints.

10. *Can you suggest any special ways of Theosophical propaganda calculated to bring The Society and its message more effectively before the general public?*

May I get down to fundamentals? The Theosophical Society seems definitely out of tune with the real currents of American life; the essential nature of America. I suppose this is also the case in other countries, except, possibly, in India. There is a "Greater America Plan," but the name is misleading. It is really a "Greater Theosophical Society Plan". I do not criticize this plan adversely, for I think it is good, but some effort should be made to consider national psychology, national needs; there should be real American occultism, based on national and geographical con-

ditions, related to national heroes and devas; on American psychology. *An intensive study of American Indian occultism would be valuable.* Our American Indians were true occultists, and the "white" occultists among them were more powerful than the "black".

There should be an effort to develop in each country occultists whose power is based on the conditions of their own race and country.

The Theosophical Society is exotic. When it takes root in the soil of each country, is able to sound the national keynote, to serve in a vital way each country, it will grow strong. The old antagonism to Christianity should be completely stopped. After all, European and American civilizations are all based on Christianity. Christianity dropped occultism, except in the Roman Catholic Church, where it is kept secret; it should be restored generally. Theosophy can do that. Christianity developed separativeness and intolerance. We can show the fundamental oneness of all religions. For most Westerners, like myself, the Christian ideal of humanity is the highest and remains constantly in the background of our consciousness. Anyone less than Jesus in wisdom, courage, self-sacrifice, compassion, endurance, cannot supplant Him. We Theosophists should supplement, not try to supplant, Christianity.

11. *Has the Society as such a definite Message to the world vis-a-vis to the various problems confronting the world in every department of its life? Could you*

indicate the exact nature of some of such Messages.

No definite message can be given until there have been developed in The Society individuals who can catch the currents of thought continually broadcast from the inner planes by Those who serve the Logos, by the Logos Himself. There is a doleful lack of authentic first-hand knowledge. The keynote of the New Age is, of course, co-operation on all planes; in all departments of life. In other words, the unity of the Christ-plane is being developed in human consciousness. Krishnamurti is sending forth great floods of life, or is, perhaps, the main channel for the life sent forth by the World-Christ. That life includes more leisure for all; greater beauty and opportunities for culture; and the incoming of the Cultural System Dr. van Hook told us about so effectively.

The important thing is to listen carefully to what Krishnamurti says, try to understand it and apply it without being overwhelmed by the strange, devastating effect he apparently has on most people. As to the Message of The Society, the time has not yet come to deliver such a Message, as indicated in this question.

12. *What do you consider to be most lacking in the average individual member of The Society, as regards his usefulness to the Movement and to Theosophy?*

Not enthusiasm, not ability to talk; not desire to serve.

(1) There is some inability in the average member to carry on a vision without being constantly prodded and patted on the back from Headquarters.

(2) The average member is quite impractical and gets himself or herself into amazing messes which the children of the world would not get into. Also, he or she needs to study ways and means in order to be more effective—I think an understanding of Masonry would help in this. Things are taken up with a great amount of publicity, then gradually dwindle down to nothing. What is wrong with the World University—it *was* a splendid plan?

There are two attitudes in the Society that I think are harmful. One is a high and mighty, arrogant, superior attitude, like the Pharisees of old, "holier than thou." The other is a Uriah Heep attitude that is certainly not sincere.

A study of the revelations of modern psychology and how our sub-consciousnesses affect us on the exterior would be quite illuminating to the average member, including myself, whom it has already enlightened somewhat.

The greatest lack, the greatest need, is the Living Flame, knowledge of God, knowledge of truth when and wherever we hear it.

Well, here is another river of words to be added to the ocean you have wished on yourself, Mr. Editor. The gods be kind to you and may the devas help you!

THE ROBIN AND I

By BARBARA M. SELLON

OUTSIDE the three long windows of my beautiful room, loomed the dingy darkness of a London fog.

Inside there was light, warmth, comfort.

I looked at my charming surroundings—the dainty breakfast tray, the pile of letters, the book I had so much enjoyed before I went to sleep—and I wondered at the weight of depression under which I laboured. I, who had everything to make me happy; I, who knew that circumstances are opportunity; I who believed that depression was not only wrong but poisoned the atmosphere for those who shared my home.

I would have sworn, a few days ago, that depression was an experience which I had long since exhausted and would not need to meet again. Yet here stalked the old grey enemy, as muffling and oppressive as the fog beyond the windows.

I did not want to live in London; my heart was in a sunnier land; the work I was doing was not as important as the work I had left; of course I was unhappy—excuse followed excuse through my ready brain. Now if ever was the time to dig deep and find the truth about myself and my attitude.

It was not a pleasant process—it seldom is. My attention wandered. I looked out of the window

and, through the fog, saw the sleeping rose-garden shivering in a dirty drizzle. A robin hopped from the bird-table to the wet stone step, on either side of which a bedraggled rosemary bush dripped despondingly. He looked tousled and grimy and his beady eye gave me, I thought, a cynical glance.

I returned miserably to my digging, trying to think things through. The interior gloom deepened, it became almost physical. I longed to cry out that I could bear no more. Deeper and deeper into a loneliness such as I had never imagined, through utter disgust and loathing of myself into blankest emptiness.

Time stood still.

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Suddenly light welled up in me, in me and in everything about me. Light, warmth, effulgence—words mean nothing.

I saw again the robin, the rosemary, the stone steps, they were radiant with the same glory that filled my whole being to overflowing.

I knew us all—the stone, the plant, the bird and myself—as part of a greater wholeness, no longer separate beings, at different stages of evolution, but indissolubly one. I was no longer I, but was lost in that greater something, of which we were all equally important and essential parts.

Time stood still. There was not, and had never been, time. It was as though the whole circle of eternity were spread out. Relativity and growth were only apparent. Improvement, becoming, had no meaning, everything was as it inevitably must be, and that particular moment was apparent as a moment only because it was a cross-section of eternity, made for our convenience.

Difficulties and sorrows fell away, part of the illusion of separateness, difficult even to envisage from the new view-point of the whole.

I will not try to describe the bliss of that wholeness, there are no words to express its utter, its dynamic peace.

A sudden change of focus, a "flick". The robin hopped back on to the bird table, pecked at the food laid out for him, a nice cheerful, friendly robin, nothing more. The rosemary was as soot-

begrimed as ever. The yellow fog still filled the dripping garden. I was back in my limited self, but not the same, never, I hope, to be the same as long as memory lasts.

Those—and they are many—who have pushed through the shell of their limited selves, if only, as I did, for a moment, will recognise this experience. It is nothing new, it is nothing wonderful except to the person who experiences it. For that person it changes life. One may not be able to recapture the radiance, the certainty, the understanding, but the chicken can never return into the egg, and life has a new dimension.

It may not be easier to live well, though I think it must be, but there is a new and imperative reason for doing so, and one result of this glimpse is, curiously enough, an overwhelming certainty that because everything is well, *nothing matters very much.*

I do not believe in the supposed influence of books. I do not believe in the influence which comes from perusing the books about the lives and characters of men. For myself, I have used only one big book. For myself, I have had only one great teacher. The book is life lived. The teacher is day-by-day experience.—MUSSOLINI.

THE NEW SPIRIT OF LEADERSHIP

(NOTES OF A TALK AT ADYAR BY THE PRESIDENT)

AS I sit a good deal here in this room just going through more or less routine work, I am becoming increasingly impressed by the fact that this particular period in the year, and for all of us who are living at Adyar, has not a little significance and importance. I have been trying—of course, this is comparatively difficult for me because I am not expert in these matters—to see clearly what “irons” need to be placed in the fire of the outer world. One by one we can pick up these irons, but we must not imagine that because we have picked up two or three, therefore there are no more for us to pick up. We have two irons in our Theosophical fire on which dominant stress has to be laid. The one is solidarity within The Society, and the other is the spread of Theosophical knowledge, leading to experience both within the Society and without. We must be active with those irons all the time, and I venture to think that we are. Therefore, so far so good.

But we have also to remember that all that is generally and perhaps specifically only one aspect of the work. There are other aspects which need no less respectful attention, and with regard to each there is surely an iron or two which we could place in the fire of the outer world.

Now it is very interesting, very intriguing, and at the same time

in a way not a little difficult, to try to perceive clearly what exactly is needed from the real point of view in regard to the present situation in the outer world. I have been meditating every day, partly while going on with everyday work, on what is of immediate moment. I feel, as far as I can, for a response to my gropings, and it becomes fairly clear that there are certain outstanding duties which those who are capable of performing them should certainly attempt to fulfil.

Now, so far as I am able to judge, there are three main activities in addition to those specifically connected with Theosophy and the Theosophical Society in which it is desirable that those inclined should engage, some of us in one activity, some in another, and some in the third, some, perhaps, in more than one :

- First, what we may call the prevention of War ;
- Second, the diminution of Ignorance ;
- Third, the intensification of Beauty.

So far as the prevention of war is concerned the lead ought to be taken by a rightly-led British Empire. With regard to the diminution of ignorance, the world system of education needs drastic re-creation. As regards the intensification of beauty, that is for those to initiate and undertake and

guide who have a fundamental conception of what beauty really is. And I can see that in these three activities we have practically covered, as it were, the immediate needs of Will, of Wisdom, and of Activity, or however one likes to designate the Third Aspect of Life.

As regards the prevention of war: It seems perfectly clear that we are heading for war, and that Those in authority experience no little difficulty in trying to avoid a repetition of the debacle of 1914-1918. It is perfectly clear that statesmen who, for the moment, are responsible for national destinies have not learned the lessons of the war, have not in them the true spirit of leadership, are the slaves of traditions and parties and class. A new race of leaders must arise, and should first arise within this Empire so that to start with she may solve in a constructive and creative manner her own internal domestic difficulties. Our greatest dangers are, of course, Ireland, and obviously India. Unless Britain can put her house in order, we shall certainly find ourselves on the brink of another catastrophe. It ought to be possible for Theosophists, with their knowledge of Theosophy, to declare in no uncertain terms in what direction a real leader should lead the British Empire. Once we, with our added wisdom, can sound the right note, there will certainly be nations to co-operate with Britain and to form an adequate guarantee against conflict. The United States of America will thus be afforded an opportunity to co-operate with an Empire under-

standing and earnestly seeking to fulfil her duty.

The same opportunity will without doubt be open to Holland.

Germany has her own preoccupations to solve, before she will be able to participate in a great international world-movement. May she soon, full of her national spirit, take her rightful place in helping to lead the world to peace and prosperity.

Belgium should be able to co-operate without delay. France is in more difficult case because she has to face very acute economic problems, and feels the need to concentrate urgently upon her own economic situation. But if Britain is capable, together with India and with Ireland, of setting a great example, it would be an example in which other nations will be able, because of the power of the Empire, to co-operate. But Britain must begin.

We ought to be able to expect from some of the northern countries some kind of adhesion. But where the difficulty comes in is as to knowing whence we shall derive our leaders and with what they shall be equipped. If one could only obtain an adequate answer to that question it would make things so much easier.

I have not yet discovered the note of the new spirit of leadership. It will not come from those working in existing political parties. It will come from some other source. I shall hope to make tentative suggestions as to the various planks of the platform of such leadership for discussion and criticism.

When we come to the question of education, we are rather worse

off, because we are imprisoned in an utterly and completely futile system. One might almost feel inclined to say it is hardly worth while to have a school or a college nowadays, since it is impossible to give to the young students more than a fragment of what is right education. Still, a fragment is better than nothing, and apart from that we must hope that through our own efforts and those of our successors in the educational field there will be laid the foundations of success for those who will follow us in the tilling of the field. We may at least hope that we are sowing seeds, even if there is no harvest for *us* to reap.

Now in the educational activities there are one or two circumstances on which we may lay stress. First, refinement. Health of the body—of course, one takes for granted that this is attended to. But refinement, courtesy, right appreciation, character—all these first. Second, the spirit of service, with which one may associate idealism and hero-worship and the religious spirit in its largest and widest aspect, though set forth in the Faith to which the student belongs. Right patriotism, right internationalism, good citizenship generally—all these are vital. And thirdly, the development of the individual through craftsmanship; that is to

say, through the due expression of the creative spirit. Upon this we must to no small extent rely for the development of the emotional nature. All that is now taught in the curriculum can rightly but subserve these higher ends.

Then we come to the third need, namely, the need for the strengthening of the spirit of beauty. That is one of the major keynotes of the work of The Theosophical Society in the present dispensation. It needs on the part of its own special votaries a very intimate contact with the beautiful, with life as life really is and not as it appears to be, dimmed and distorted by the ignorance of humanity. There ought to issue forth from The Theosophical Society a great quest for the beautiful, and a great discovery of the beautiful, members of The Society sounding in all possible purity the note of the beautiful, the note of life as life is, amidst that apparent discord of life as life seems to be. It is difficult for me to understand much of this particular department, because I am less equipped for its understanding than for the understanding of the other two activities. But there is no doubt whatever that be the other activities in which we are engaged what they may, emphasis in all possible ways must be laid on this beauty aspect, on this life aspect.

POEMS OF INDRA LAYA

Straight from the Summer Camp at Indra Laya, Orcas Island, come the following verses, which far better than any prose letter tell the story. The leader of the camp is Mr. Fritz Kunz ; his wife, Dora van Gelder, also attends. Orcas Island is a delightful resort off the coast of Washington, U. S. A., just below Vancouver.

REALITY

FERNS, paths, an old apple orchard, the song of trees.
Tents hidden in cool shade.
Bedding in straw piles.
Happy groups loitering in the sun.
Fragrant odours from the camp kitchen.
Green tables, food served in granite-ware basins, yellow-jackets in the syrup jugs.
Discussions day and night carried over into dreams.
Early morning fogs drifting low upon the mountain, comes the sun, the wind, racing clouds, blue sky.
The rhythmic beat of waves against rocky shores, sea-gulls in lazy flight, sail-boats.
Camp fires, smoke in the eyes, moonlight, a story-teller of pirate appearance, flash-lights in the dark.
Ice-cold swims, sunburns, mosquitoes.
A bearded teacher wearing a peaked hat.
An elf-like lady sitting in a patch of moss teaching meditators.
Autos parked here and there, proud of their mileage.
Good-byes, the last car leaving camp, a swirl of dust :
Life ; Silence ; Peace.

L. B.

THE CATHEDRAL

A temple, nature-built,
As from the hand of God ;
Walled by slender pine trees,
Paved with earth's warm sod,
Groined with swaying branches,
Roofed by a star-strewn sky,
Filled with earth's sweet music
As wind and tide drift by.

Softly shadows gather,
Bright gleams the sacred fire,
Filling the air with fragrance,
Stilling the heart's desire ;
Angels shed their blessing
Within this hallowed place ;
Souls find strength and wisdom,
Through God's most holy grace.

A. J. H.

INVOCATION

O God, O Life, O Beauty of my soul,
Grant me but one vision of my goal
That Thou mayst rise within me, calm and still,
And give me understanding of Thy will.

Teach, O Thou sage and wisest one,
That like the daily passing sun
My ever-beating heart is keeping time
To the universal throbbing of Thy rhyme.

Teach that emotion, as the sea
Whose surface by each passing breeze may be
Tossed and disturbed, must ever know
Serene and tranquil silence just below.

Teach that each living thing is part
Of Thy all-including, wide-expanding, heart,
That any of Thy creatures, child or man,
Who truly wishes to become Thee, can.

E. E.

THE FIRST CATHEDRAL

THE GROVES WERE GOD'S FIRST TEMPLES.
THEY STILL CALL MAN TO WORSHIP AND TEACH IN
MANY PARABLES.

NOW LEARN A PARABLE FROM THE REDWOOD TREE.

HE WAS CENTURIES OLD IN ABRAHAM'S DAY.

HIS LIFE WAS HALF LIVED WHEN THE STAR OF
BETHLEHEM LED THE WISE MEN TO THE INFANT
SAVIOUR.

YET HE STANDS HERE IN OUR FORESTS STILL, SPEAKING
TO ALL WHO HAVE EARS TO HEAR.

THESE ARE THE THINGS HE TOLD ME—THE SECRETS
THAT HAVE MADE HIM THE OLDEST OF ALL GOD'S
LIVING THINGS.

TO BE CONTENT WITH SMALL BEGINNINGS, FOR HIS
SEED IS AS TINY AS THE MUSTARD'S.

TO BE PATIENT WITH SLOW DEVELOPMENT, FOR HE
GROWS BUT A FEW INCHES A YEAR.

TO STAND STRAIGHT, FOR ONLY LOW TREES CAN AFFORD
TO LEAN OR STOOP.

TO GROW SO TALL AS TO LIVE ALWAYS IN THE SUNSHINE,
FOR IT'S THE UNDERBRUSH THAT HIDES GOD AND
THE SUN.

TO OUTLIVE EVERY HINDRANCE, FOR WHILE FIRE, STORMS
AND LIGHTNING KILL OTHER TREES, HE SURVIVES
AND NEVER STOPS GROWING.

(From a bronze plaque in the Redwood Forest Reservation, U. S. A.)

CELEBRATIONS AT ADYAR

THE KING-EMPEROR'S SILVER JUBILEE

DUE honour was paid to the King-Emperor at the Adyar celebration of his Silver Jubilee in the central hall on May 6. His Majesty's Indian portrait was garlanded; as were also portraits of Dr. Besant and Bishop Leadbeater, and the statues of H. P. Blavatsky and Colonel Olcott in the background. The President announced the course of the programme.

The ceremony began with appropriate verses concerning Kingship from the *Bhagavat Purana*, recited by Dr. Srinivasa Murti, with translation and comment in English. Dr. Srinivasa Murti read the description of an incident in the reign of the first Aryan King (Adiraja) Prithu—a description which, he said, was not dissimilar to that which they were celebrating today.

Then followed a short address by Shrimati Rukmini Arundale on "His Majesty's Sub-Human Subjects," appealing for kindly treatment of all birds and animals, which, she claimed, were subjects of His Majesty's kingdom, and entitled to the same respect and reverence as human beings.

In the course of her address Shrimati Rukmini spoke of the King and Queen as splendid and wonderful persons—the King as the symbol of the KING OF KINGS and the Queen as the symbol of the HEAVENLY QUEEN. She then proceeded:

"Lady Willingdon, the Vicereine of India, has collected money for the alleviation of suffering in India and is expecting to collect lakhs and lakhs of rupees. But humanity is rather misguided and ignorant, and we do not realise that if we are to help the subjects of His Majesty the King, then we must help also his subjects in the animal kingdom and in all nature. In all our ceremonies in India we make offering to all the kingdoms of nature, because we recognise that happiness cannot come to human beings unless we prove our love and affection for the beings of other kingdoms. I cannot see the Devas co-operating with human beings unless we

give our affection and our happy love to the lower kingdoms—to the animals, to the birds, and to all creatures which are beautiful in life.

"Many animals are treated unkindly according to immemorial custom, but if the immemorial custom brings suffering to any of God's creatures, then the immemorial custom should be abolished. All of us who feel for animals must express our feelings on their behalf. The King speaks in his Christmas Message to his people of his 'great and widespread family.' I am sure his Majesty includes in this family the non-human creatures. I have read in the newspapers a telegram from the Bombay Humanitarian League requesting His Majesty to see that the Silver Jubilee is celebrated in such a manner as will enable His sub-human subjects to observe it with all freedom. It will be a great benefit to India if this Humanitarian League continues to protest against cruel sports. I sincerely pray that if there is any great blessing coming into this world today, it will be shared by the lower kingdoms, by the animals and the birds, especially in India."

Dr. Arundale's closing address on "The Spirit of Kingship" is published elsewhere in this issue.

The Headquarters was gaily decorated with the flags of all nations and at night with coloured illuminations, which, seen from the Elphinstone Bridge, shed a brilliant reflection in the Adyar River.

In the afternoon the President and Shrimati Rukmini were "at home" to Adyar residents; alms were distributed to the poor of the neighbour villages; The Olcott Harijan School children were entertained at a tea party; and in the evening Mr. Sivan, eminent composer of Indian music, gave a song recital in the Social Hall, Blavatsky Bungalow. It was a very loyal and happy day for every one at Adyar.

CELEBRATION AT AHMEDABAD

Dr. and Mrs. Solomon gave a party to the Ahmedabad Lodge and the Ananda

Youth Lodge jointly on May 6. Dr. Solomon was heartily congratulated on having been awarded the Silver Jubilee Medal by the King-Emperor. Mr. M. R. Dholakia and Mr. Meherjighai M. Ratoora also took part. Dr. Solomon offered the following striking prayer :

"May the Supreme King of Kings in His mercy preserve the King-Emperor in life, guard him and deliver him from all trouble and sorrow. May He increase the spirit of wisdom and understanding in His Majesty's heart and in the hearts of all his counsellors, that they may uphold the peace of the realm, advance the welfare of the Commonwealth and deal kindly and truly with all men. In his days and ours, may our Heavenly Father spread the tabernacle of peace over all the dwellers on earth and may the Divine Plan of the Hierarchy for the closest linking of Britain and India be soon materialized. Amen."

CELEBRATING GREAT SAINTS

At Adyar on May 7th the Hindu community celebrated the birthday of Shri Shankaracharya, the great sage and reformer who, in the fifth century B.C., supplemented the work of the Buddha Gautama, by uniting the various faiths of India under a synthesis of Vedic authority. According to T. Subba Row (*Esoteric Writings*), Shri Shankaracharya was born B.C. 510, and satisfactory evidence in support of this date can be obtained from inscriptions at Conjeevaram, Jagannath, Benares and Kashmir; Patanjali was his guru, though the Advaites regard Shankaracharya as a far greater teacher.

A large congregation assembled at the Bharata Samaj temple for service at 7 p.m., Shri Shankaracharya's famous hymn to Dakshinamurti was recited, as well as other stotras.

On the same occasion was also celebrated the birth of Shri Ramanujacharya, born 1017 A.D., and founder of the Visishtadvaita school of philosophy.

Ramanuja was a religious reformer as well as philosopher, and by associating him with his earlier life as Jesus of Palestine we can account for the intensely devotional trend of his philosophy.

Pictures of both saints were garlanded with flowers.

WHITE LOTUS DAY

Headquarters celebration of White Lotus Day, 1935, followed the traditional programme of the first anniversary commemoration arranged by Colonel Olcott in 1892.

In that year the President-Founder issued an "Executive Order" recommending that on May the 8th every year a meeting should be held at Headquarters commemorating his colleague according to the wish expressed in her last Will that some of her friends should assemble on the anniversary of her death and read extracts from *The Light of Asia* and *The Bhagavad Gita*. In this "simple unsectarian, yet dignified way," Colonel Olcott hoped that members of the Society throughout the world would express their loving regard for her "who brought to us the chart of the climbing Path which leads to the summit of Knowledge."

Colonel Olcott ordered that on White Lotus Day a "dole of food" should be given in her name to the poor fishermen of Adyar and their families. The President-Founder's order was observed on this occasion.

The President delivered an illuminating address, likening White Lotus Day to an inner mystical organism which sheds its purifying fragrance upon the world. (*Dr. Arundale's address is reproduced elsewhere in this issue.*)

Preceding his address came readings from *The Bhagavad Gita*, by Mr. Sitarama Shastri, *The Light of Asia*, by Shrimati Rukmini, *The Voice of the Silence*, by Mrs. Hamerster, and from the writings of H. P. B., Col. Olcott, Dr. Besant and Bishop Leadbeater respectively by Mr. Krishnamurti, Miss Watkin, and Vasant and Radha (two Young Theosophists).

Mrs. Hamerster conjured "a splendid picture of the way in which that warrior of warriors and that standard-bearer of our great Masters—H. P. Blavatsky—fought her battles for the Truth, for the conquering of sin, for the uplift of humanity, for liberation—a fight which will for ever be to us an heroic and beautiful example how to fight our battles in our own lives for the same Theosophical ideals."

The Great Hall was festooned, the rostrum was spread with lotus blooms,

the Founders' statues were garlanded, and gay puja flowers were offered with reverence before the images of great ones "gone before".

INDIAN CELEBRATIONS

Many of the Indian Lodges which observed White Lotus Day made a point of feeding poor people, following the example set by the President Founder at the first anniversary in 1892. Coimbatore

Lodge entertained 500 people, Brahma Vidya Lodge (Kumbakonam) over 400, Triplicane 100, and Sivaganga 700. Otherwise the celebrations were very much the same, with addresses by prominent speakers and readings from *The Gita*, *The Light of Asia* and *The Bible*. Reports of celebrations have come in also from Belgaum, Nellore, Salem, Cuddalore, Trichinopoly, Madura, and Besant Lodge, Hyderabad, Sindh.

HITTING THE MARK

"The man of mere talent hits a mark his contemporaries can see but cannot hit. The great man hits a mark they cannot see."—SCHOPENHAUER.

GREAT DAYS IN JULY

- July 1. Dominion Day, Canada, 1899.
2. Jean Jacques Rousseau, essayist, died 1778.
Joseph Chamberlain, statesman, died 1914.
Sir Robert Peel, statesman, died 1850.
4. Independence Day, U.S.A., 1776.
Garibaldi, Italian liberator, born 1807.
Swami Vivekananda, reformer, died 1902.
6. Richard Brinsley Sheridan, playwright, born 1856.
7. Sir Thomas More, statesman, beheaded 1535.
8. John D. Rockefeller born 1839.
P. B. Shelley, poet, drowned 1822.
9. Royal assent given to Australian Commonwealth Constitution 1900.
10. Hadrian, Roman Emperor, died B.C. 138.
12. Henry D. Thoreau, poet and naturalist, born 1817.
14. France's National Day. Taking of Bastille, 1789.
16. Asadha Festival (Greenwich time, 16.0 p.m. India, S.T., 10.30 a.m.)
18. W. M. Thackeray, novelist, born 1811.
20. Francesco Petrarca, poet, born 1304.
21. Belgium's National Day.
Robert Burns, poet, died 1796.
Robert Ingersoll, orator, died 1899.
24. Alexander Dumas, the elder, born 1802.
25. Thomas à Kempis, mystic, died 1471.
Arthur James Balfour, statesman, born 1848.
26. George Bernard Shaw, born 1856.
Sir Edward J. Poynter, President British Royal Academy (1896-1918),
died 1919.
Johann Sebastian Bach, composer, died 1750.
Robespierre, revolutionist, executed 1794.
30. H. P. Blavatsky born 1831.
William Penn, founder of Pennsylvania, born 1718.
31. Ignatius Loyola, founder of Jesuits, died 1556.

"Days of Greatness all remind us we can make our own Days Great."

THE THEOSOPHICAL FIELD

THE PRESIDENT'S TWO INSISTENCIES

ADDRESS TO INDIAN FEDERATION

THE President (Dr. Arundale), being prevented from attending a Convention of the Karnataka Federation at Bangalore on May 11-12, sent the following letter, which was read at the opening session :

Dear Brethren :

Once more karma has intervened, and I find myself unable to be with you during this week-end for your Federation gathering. Evidently, some of my karmic debts have recently been maturing one after another, till at last I find myself living on liquids and confined within the four walls of my flat at Headquarters. I think I should have quite definitely come but for the caveat entered in no uncertain language by Dr. Srinivasa Murti, to whose care and friendship I owe more than mere words can express.

But be sure that one man's poison is generally another man's meat. It was so in the case of the Central Provinces Federation at Akola a few months ago. At the last moment I could not go. Imperative telegrams demanded either myself or a substitute. There was no substitute available. I settled down to the conviction that the Federation could not possibly ever forgive me. Yet, lo and behold, the day after the Federation was over I received a delightful telegram to the effect that as a result of my defection at the last moment every delegate felt he must strain every nerve in his anatomy to make the meetings a success. And they were a triumphant success—the public meetings themselves, which were anticipated to be very poor affairs indeed, being finely attended and the lectures all that could be desired. In fact, Mr. Chip-lunkar was in a way glad I failed him at the last moment, because he had had so far no idea to what heights his fellow Federationists could rise in an emergency.

No, I am not exaggerating. I am telling you the plain bare truth, as you are now beginning to find out for yourselves. I shall, on Monday or on Tuesday, eagerly be awaiting a telegram—I can almost word it for you here and now: "Regret your absence but Federation a splendid success because of it"!

I am hoping you will not take advantage of my offer to send you someone from Adyar, but I am afraid you will feel that you must have a Bideshi rather than a Swadeshi prophet—of these you have in fact a specially fine number within the ranks of your Federation—so that, being foreign, he may the more be honoured in Bangalore, be the greater draw. If you rise above this temptation you will indeed deserve a glorious gathering. But if you do not, well, some other time when again I may be unable to attend you will run the risk and thereby gain a crown of satisfaction.

I suppose I ought to make a suggestion or two to my fellow-members who will have gathered to find fresh stimulus to serve Theosophy and the Theosophical Society.

First, let me insist that no member, no Lodge, of the Society can do better work, either for himself or for the smaller or larger organism to which he belongs, or for India, than to know his Theosophy and to spread it far and wide in purity and directness. Our Society was founded sixty years ago for this supreme purpose, though for other purposes too. And we weaken it today save as we remain constant to the flag which the Masters unfurled. I want to see members and Lodges throughout the world studying our teachings and spreading them. The whole world needs Theosophy first, though I agree that it also needs Theosophy applied.

Let members and Lodges largely, though not entirely, concentrate on the basic principles of Theosophy—karma, reincarnation, the planes of consciousness,

the evolutionary scheme, the super-human kingdoms, and other fundamentals—understand them, discern their presentation in Scripture, philosophy, science, and seek further knowledge, conscious that only a fragment of the veil has been lifted in our literature. Let there be regular addresses on these subjects, so that an enquirer, and still more an individual who joins the Society, may find Theosophy in our Lodges and students of Theosophy. Most people join in order to learn about Theosophy. But how many members or Lodges make such Theosophy the main theme of their activities and programmes!

Second, let me insist that with a deep understanding of such Theosophy our members strive to apply its truths to the solving of the problems which the world in its greater ignorance finds so impossible of solution. We Theosophists must lead the way. We know more. We can give more. We can do more. And we must not allow ourselves to wonder if we *do* know more, if we *can* give more, if we *can* do more, by the fact that the world ignores us or perhaps derides us. For myself, I know I have more power and more insight than the ordinary everyday individual, and this is no mere conceit or self-satisfaction. It is the plain truth; and it is the plain truth of every Theosophist if he will be as busy as he can about using the power his membership opens to his wielding. The world needs Theosophy, as I have already said. Therefore, it needs Theosophists as channels for Theosophy; and you and I are Theosophists. We must be such channels. We must understand well the exact nature of the world's needs. We must, as spiritual physicians, know well the nature of the various maladies from which the world is suffering. And we must be active about trying to help to heal, whether or not the world recognises us as regular physicians, whether or not the world takes our prescriptions. We may be called quacks. But we know we are the very healers the world needs.

I therefore insist that while we must first be students, we must also be practical Theosophists, showing that Theosophy changes us into better citizens, better friends, wiser and more useful members of society.

In these two ways we support the Theosophical Movement before the world and we strengthen it before the Masters. We have enough of fascinating material in our classical literature for many years of study, for many centuries indeed, and for many years of Lodge programmes. If we find Theosophy dull, it is we who are discovering ourselves to be dull. If we are no longer finding Lodge meetings interesting, it is we who are growing uninteresting. If we find we are losing keenness in Theosophy, it is we who are becoming dull. Let us at least not blame Theosophy, or even its mode of presentation. Theosophy ever sparkles and scintillates. But when dull eyes look at it, or dull hands hold it, it seems to grow dull and leaden. When an individual is alive and vital everything is alive and vital—the whole world is sparkling. But if we are dead, even though we may not have been cremated or otherwise disposed of, then everything seems dead, and we blame everything but not ourselves. There must be no dead members in our Theosophical Society. This is why we have Federations and gatherings—to make sure that nobody is dead, or, if he be dead, remains so. I have a feeling that our membership in your part of the world is particularly alive. There are probably fewer dead members to the square mile in your Federation than in some other Federations. So I put before you with confidence my two insistencies, which have so much to do with Life. I look to all of you to give a lead to the Indian Section in re-awakening enthusiasm for Theosophy and the Theosophical Society just as these have been handed down to us by our great predecessors.

A world adequately irrigated by Theosophy in all departments and with a strong nucleus of real brotherhood as expressed in the Theosophical Society will soon shake off its ills and its menaces of ills, and we shall move rapidly forward to the newer and truer life which so many movements and individuals are heralding today.

A SILVER JUBILEE AT BANGALORE

The President's message was read at the Bangalore Convention by Mr. Justice K. S. Chandrasekhara Aiyar (retired), who was seated by the side of a prominently

placed and garlanded picture of the "President that-was-to-have-been," and it was listened to with the deepest appreciation. It was a well attended, enthusiastic and businesslike conference. There were 126 delegates present, of whom sixteen were ladies—these are record numbers for this Federation.

The Conference adopted a resolution expressing affection and loyalty to Dr. Arundale as President, and the fervent hope that he would soon be restored to health and strength. Addresses were delivered by Mr. A. Ranganatham, M. L. C., who spoke on "Theosophy for Everyday Life"; Mr. A. Venkatesiah, Lodge Organizer of the Federation, who is seventy years young, made an extempore speech in Kannada on "India's Regeneration" which made a strong appeal to his audience, many of whom knew no English; this was followed by Prof. H. C. Kumar's learned and instructive address on "The Brotherhood of Religions." In commemoration of the Silver Jubilee ornamental trees, seven in number, were planted by different hands in the Lodge compound.

An address of welcome which was read in Dr. Arundale's absence indicated that the recognition of the autonomy of the Karnataka Federation dates from October, 1926, but its actual inauguration was in May, 1910 at the hands of Dr. Besant. From the address to the President we quote the following passage:

"To your unique experience as worker, teacher, and speaker, you add a hopeful spirit of enthusiasm, a fertility of constructive ideas and a magnetic power of enlisting co-operation, which, coupled with your devotion to the lofty ideals and constancy to the best traditions of the Society, must necessarily ensure successful results. We look for great things under your leadership; and as far as lies in us we, for our part, shall zealously and loyally second your efforts to make Theosophy a living reality and the Theosophical Society an increasingly active influence for human brotherhood and progress."

Shrimati Rukmini Arundale was referred to as "a gracious and talented lady. Shrimati Rukmini Devi is admired and respected everywhere as a shining example

of the best type of Indian womanhood, as a wise and inspiring leader of Youth, and as one who embodies the choicest elements of eastern and western art and culture."

* * *

MR. JINARAJADASA

After a most successful Australian Convention Mr. Jinarajadasa left Sydney on May 1st for Auckland. Between May 4 and May 30 Mr. Jinarajadasa's itinerary included Palmerston North, Wellington, Christchurch, Dunedin, and back to Auckland.

Our American brethren expected him to arrive in San Francisco on June 17 for a brief tour under the direction of Miss Marie Poutz, ending with his departure from New York early in October. Since he wishes to include a brief contact in Vancouver, a short trip into Mexico and a summer school and convention at Wheaton in August, his other engagements throughout the itinerary are necessarily limited. Mr. Jinarajadasa expects to pay a brief visit to England in October, before returning to Adyar.

In a Press interview Mr. Jinarajadasa said he thought Australians would find their summer much more bearable if they dressed to suit the climate, especially doing away with the stiff collar. The Australians were rather foolish to cling to the dress of their fathers. Britons in India were wearing shorts, and short-sleeved and open-neck shirts.

* * *

SOCIAL LIFE AT ADYAR

In order to increase the social amenities of Adyar, the President has approved the formation of a HEADQUARTERS SERVICE COMMITTEE, whose function is to provide hospitality, arrange entertainments and generally attend to the welfare of residents and guests. The chairman of the Service Committee is Mrs. Agnes Hamerster. The Service Committee consists in fact of three sub-committees, namely:

ENTERTAINMENT COMMITTEE: to arrange entertainment for Adyar and its residents, all the year round.

RECEPTION COMMITTEE: to look after the welfare of residents and guests.

INFORMATION BUREAU COMMITTEE :
to supply information on Adyar, through a Practical Information Bureau, and to provide well-instructed guides to show visitors over Adyar.

Pleasure and leisure and entertainment will be as much part of the future life of Adyar as study, research and organisation.

The social life will be centred in the hall of Blavatsky Gardens, close to the famous Banyan Tree and opening on a large space close by the Adyar River. In this hall entertainments will be given at regular intervals, drama, music and games, with just enough refreshments to prevent the evening from becoming "dry". The hall is furnished with a pianola, a gramophone, and a radio set; and an up-to-date reading table is provided to which residents contribute papers and periodicals.

One of the duties of the Service Committee, consisting of both Indian and European hostesses, is to welcome newcomers, particularly foreign brethren.

The Information Bureau is accommodated in a room adjoining the Social Hall. Adyar is recognised by tourists as a showplace of first-class historic interest, particularly the Library. Hitherto cicerones have been sent out from Headquarters Hall, but in future this service will be furnished by the Information Bureau.

What the Sirius Recreation Club has done to bring the residents of the compound together at the Tennis Courts, the Hospitality Committee promises to do in cultivating the social virtues. The new regime will bring a refreshing element into the life at Adyar. It was inaugurated on May 25 in the Social Hall with a humorous and happy speech by Dr. Arundale and an entertainment programme by residents.

* * *

ADYAR DAY FUND

The generous sum of Rs. 3,260 or \$1,200 has been received by the Treasurer at Adyar as a gift from the American Section to the Adyar Fund. Last year America's donation amounted to Rs. 2,600. This year's amount it is proposed to apportion between Headquarters, the Adyar Library and the Olcott Free School.

The American Adyar Fund has been contributing to Headquarters since February, 1922, when, acting upon a suggestion from Mme. Manziarly, Mr. Fritz Kunz and Dr. Ernest Stone formed the U.S. Adyar Committee and worked it for the purpose of lightening the financial burden pressing on Dr. Besant and a few others. H.P.B. once classed Dr. Besant with herself as "paupers with possibilities," as having neither property nor savings and giving all that came. Luckily, Dr. Besant said, "I can earn by my lectures and have generous friends". She was nevertheless glad to have America's generous support and each succeeding year was grateful for the donation contributed by the American brethren. Here are some choice passages by Dr. Besant concerning Adyar :

"The place of Adyar in the history of the Theosophical Society is unique, and centuries hence it will still be the spiritual centre of the Society.

"Looking to the future I can see a vision of Adyar becoming one of the great religious Centres of the world.

"Adyar has been made sacred by the presence of the Great Founders, the Supreme Teachers, who are among the guardians of mankind. It has been made sacred by countless memories of gratitude to Them, of work to spread the teaching They revived. And so when we come back in other lives we shall find our Adyar still lighting the world, shedding its rays farther and farther over our globe, drawing to itself a profounder reverence. Shall it not be that in such happier times the Great Teachers of humanity will again walk the paths of the world? They walked it in the olden days. They will walk it again, and Adyar shall still be a Centre and receive Their blessing."

* * *

CO-OPERATION IN U.S.A.

Very great encouragement is given to Adyar by telegrams such as the following which reached the President on May 15 :

Ohio Theosophical Federation Convention sends greetings to President and Rukmini Arundale and Adyar workers, promising loyal co-operation with the Diamond Jubilee programme.

In his reply Dr. Arundale felicitates the Ohio brethren on their National President and National Secretary, "two of the finest and ablest workers in the Theosophical Society," who, though at present pre-occupied with work at Wheaton Headquarters will, he hopes, become able to contact personally the various parts of the Section. "Their efficiency in the business affairs of the Section, their devotion to Theosophy, and their undoubted organising capacity are of the very highest order, as I am sure you all realise," comments the President.

* * *

EUROPEAN FEDERATION CONGRESS

The provisional programme of the European Federation Congress to be held at Amsterdam, July 24 to July 30, devotes two mornings, Friday and Saturday, to a discussion on Practical Brotherhood in Politics, Science, Education, Religion, Business, Art. The Sunday afternoon is given to a symposium, "Whither Europe?" which in the present confused condition of European politics should be a most provocative and profitable discussion. The President of the Congress, Professor Marcault, will sum up the proceedings on the morning of Monday the 29th.

* * *

SOUTH AFRICAN SECTIONS

An event of great importance to Theosophy in South Africa was the combined Convention of the two Sections—South African with headquarters at Durban and Central South African centred at Pretoria—which was held at Durban on April 20th. Eleven members from Pretoria spent a happy day with our brethren at Durban. It was agreed unanimously to form a Federation Board, consisting of the two General Secretaries and one other member. This Board will act as a unifying factor, and closer co-operation between the two Sections will be effected. This, we all feel, is a big step in the right direction. We hope many good things will result from it, such as a joint magazine and occasional combined Conventions.

M. CILLIE,
President.

A STALWART PASSES

All who know Miss Lilian Edger, M.A., will send sympathy to her and to Mrs. E. G. Hemus, of Auckland, on the passing of their sister, Mrs. Marion Judson, on the 16th of April, in her 86th year. Mrs. Judson was attracted to Theosophy in 1893, when she met Mrs. Cooper-Oakley, who was lecturing in New Zealand. About 1899 Mrs. Judson transferred from the original Auckland Branch (since disbanded) to the H. P. B. Lodge, Auckland, for which she lectured, in face of extraordinary difficulties. From 1900 to 1905 she lived with her husband in the bush on the western slopes of the Waitakeres, and to deliver her Sunday evening lecture she had to walk about six miles over the mountains to Waikumete, the nearest railway station, and take the train into Auckland, returning next day. During this period she and Mr. J. H. Simpson collaborated in the indexing of the third volume of *The Secret Doctrine*, the index being printed on thin paper loose leaves which were pasted in the current edition.

In 1905 Mrs. Judson joined Miss Edger, in Benares, where she remained until 1909, editing *Theosophy in India* very ably, and reported Dr. Besant's addresses at Benares to the Kasi Tattwa Sabha. Under the guidance of Upendranath Basu, General Secretary, she selected from many issues of *Prasnottara* the most interesting replies to questions and typed them out with a view to publication, but this has been delayed for lack of funds. Mrs. Judson was elected Secretary and Treasurer of the Nelson Lodge, New Zealand, and held this office until elected President in 1917. After eighteen months spent with Miss Edger in Darbhanga she returned to Auckland in 1921, and continued her Theosophical studies until a year or two ago. During these years she was also working for the Women's Christian Temperance Union, being Superintendent of the Peace Department. She was also an active member of the League of Nations Union in Auckland.

NOTES AND COMMENTS

OVERHAULING THE MACHINERY

MR. PHILIP BROCKLESBY, Conisburgh, Yorkshire, England, in reply to the President's *Questionnaire* makes, among numerous suggestions, the following :

Progressive Thought and Activity : National Societies should form committees for collecting and collating the latest psychological theories of their own lands : criticise and annotate with reference to what I call the "Marcault Psychology". Adyar to receive their work and edit it. From the result recommend the most suitable books for study by the Lodges, requesting that any special ideas that catch the imagination of a Lodge be recorded and forwarded to its own National Society.

Effective Leadership : Beware of strangulation by Tradition. Do not build pedestals for defunct leaders. The generation that follows may worship them. Remember that Death preserves the fluidity of Life, that the old forms die in order that the new forms may live.

Seizing Opportunities : The Society should not seek to seize opportunities. It should be something more balanced than an opportunist. So long as each member seeks to become a perfect channel for Life, there is no need to seek to impress others with the worthwhileness of Theosophy ; it becomes self-evident.

World Problems : How can The Theosophical Society as such solve the world's problems when not one per cent of its members have solved their own? The sole reason we incarnate is to solve our own problems. When those are resolved, the world problems cease to exist. To seek to solve another's problems is sure proof we have not solved our own.

The Work of a Lodge : The Lodge should be an open centre for the philosophically inclined to meet congenial companions, without the question of membership entering in. Leave the ex-

ternal manifestation of membership to follow the inner reality.

* * *

THE DOUGLAS SOCIAL CREDIT PROPOSALS

It was with pleasure that I found Col. Normand had replied with a letter in your issue of March, 1935, to my letter published in your issue of November, 1934.

It seems to me very reasonable that such a sincere supporter of the Douglas scheme as Col. Normand appears to be, should expect to explain my objection to the "Theorem of A plus B" by the suggestions he makes regarding the basis of my views. When he remarks for instance that I have probably "read or heard only those critics who have attempted to disprove Douglas", he expresses a view which might be expected in the circumstances, although it happens to be incorrect. If a personal note may be excused I have given far more attention to Douglas adherents than to opponents of the scheme, and practically none to the latter before my present conclusions were formed. Starting some years ago to examine the Douglas proposals sympathetically, I soon suspected the Theorem of A plus B of being fallacious, but proceeded with more Douglas literature till satisfied I had understood correctly. In September 1933 I distributed as widely as I could among those interested in these questions, a paper thoroughly analysing the Theorem in simple mathematical terms, and by no one were my arguments disproved. Unfortunately the paper is rather long, but it is not even necessary to quote it, for I later noticed most of the same arguments used in principle by well known writers and speakers.

I am obliged to Col. Normand for mentioning the chief criticisms of Douglas written during the last two years and the replies, for although I have not read either of the criticisms, I feel sure they will prove helpful to any readers who find

themselves in doubt. I have read and would recommend the reply of Major Douglas to Prof. Copland, *The New and Old Economics*; in this I have found an entire failure to justify the Theorem. Of the two debates mentioned I read an account of the first, and the facts undoubtedly are with Mr. Hawtrey.

When Col. Normand goes on to say without fear of contradiction by anyone who has followed both criticism and reply, that the "A plus B Theorem" has never yet been refuted, he takes up the usual Douglas line of argument. It has been refuted repeatedly, and the usual reply has been a mere reassertion. As I said in my previous letter, it is not possible in a few lines to refute the Theorem without leaving loopholes for misunderstanding on the part of those who wish to go on believing it sound, but a simple statement of the case was presented in a few newspaper articles by Geoffrey Crowther (*News-Chronicle*, May, 1934).

I am frankly puzzled as to why Col. Normand should regard as astounding my statement that "the deficiency of purchasing power which does exist is small compared to the supposed deficiency which forms the basis of the Douglas Proposals", but it seems natural enough that a believer in the Theorem should assure me so enthusiastically how "it is just this actual and inevitable deficiency which the Douglas proposals set out to remove". From my point of view the facts are simply these. If we take as a statement of the Theorem that given in *Credit Power and Democracy*, by Major C. H. Douglas, second edition, pp. 21-22, then the suggested deficiency of purchasing power due to and equal to the sum of B payments, and needing to be made up in some supplementary way, does not exist either theoretically or practically. On the other hand, other real causes of a deficiency smaller in amount have been pointed out by Major Douglas and others. To Col. Normand and others who find difficulty in appreciating this view I cannot do better than repeat the advice given in my previous letter, *i. e.*, trace the whole process of the production of goods, in terms of *all* the cash items involved from the *original* source, the solid, liquid, and gaseous matter of the earth, or briefly from land.

Finally, I do not wish to appear as necessarily an opponent of all the economic suggestions put forward under the Douglas scheme, but I consider that any scheme which is based, even in part, upon the "Theorem of A plus B" must be regarded as unsound.

England

W. A. CHITSON

* * *

The interesting letter on "The Douglas Theory" in the May number of *THE THEOSOPHIST* raises a point to which attention should be given much more prominently by the New Economists.

The natural course for a friend to take when first hearing about the National Dividend, is to make a hasty calculation of $30/- \times 52 \times 40,000,000$ (I write for England) and he arrives at the approximate total of £3,200,000,000 and quite reasonably asks "WHERE IS the money coming from?"

Had the "flow" of money been previously explained, the question would not have been necessary.

Presuming the total of the weekly payments for both National Dividend and National Discount to be say, £120,000,000, most of this sum would be back in the National Credit Office—via the retailer, producer and the banks—for *Cancellation* and *Re-Issue*, in 10 to 15 days.

The transactions in England and Wales which passed through the London Clearing House in 1930 are given in the Macmillan Report as M £65,000.

The total money—coins, bank notes and financial credit, is round about M £2,350; this would roughly give a circulation period of 27 days. But the National Dividend and Discount would doubtless circulate much quicker. The weekly wage is mostly spent within a few days of receipt.

In the wonderful rock gardens at our leading flower shows, where water comes tumbling down in falls, rapids and rippling streams, we have an excellent example of this process of circulation. Possibly but 2000 or 3000 gallons of water may be in use; it is the same water, circulating by pumping back to the head of the waterfall.

So with the money for the National Dividend and Discount; it would be the same money, flowing from, and returning to, its source.

WALTER M. DIMBLEBY

29, Craven Road,
Reading, England.

* * *

FIFTY YEARS AGO

In an address I gave in Belfast, last Sunday night, on "The Masters: Who Are They?", I informed the audience that it was about fifty years ago since I first heard of the Masters, and it is within a few years of that time I have been in the Theosophical Society.

In the *Pall Mall Budget*, edited by W. T. Stead, which I read in a public reading-room, I came across an obscure paragraph stating that a Colonel Olcott had come in contact with a Brotherhood of remarkable men in the East—the Mahatmas he called Them—and that between each member of the Brotherhood and the others there was a magnetic link, which was of such a nature that by sounding a bell-like note, one could attract the attention of another.

In later years, Theosophical literature began to make its appearance in an ever increasing stream. I read with interest what those had to say, who had been brought into contact more or less direct with one or more members of the Brotherhood. But nothing that I read or heard mattered so much as the influence or magnetism, call it what you will, that was realized and remained more or less with the first discovery of information concerning Their existence.

I am a little bit proud, I think, to be able to say that the first Theosophist ever I met and shook hands with and spoke to, was Mrs. Besant herself, and that was on a railway-platform where I was waiting for her.

(REV.) JOHN BARRON

Ballyhemlin Manse,
Ballywalter, Co. Down, N. Ireland.
March 4, 1935

* * *

ECONOMIC THEORIES

The correspondence appearing in your pages on economic theories ought, I think, to be followed by clearly written articles on these theories, Communism, Social Credit, and so on. Throw the magazine open for a whole year to thorough investigation from every angle. Does not the second object of the Theosophical Society centre round comparative religion, philosophy and science? Surely Economics is a science, and the study of all branches of it, comparative? Our spiritual search should include a way out of our present poverty and stupidity. Does not a *Upanishad* declare that "Brahman is Food"? Let us face up to facts. We have enormous production; we have power to increase production perhaps fourfold; we have less and less chance for human labour; we have vast armies of unemployed as a consequence; we have degrading, soul-destroying poverty, menace of war, spiritual and physical exhaustion knit together; we waste and destroy what Nature gives us—not through viciousness but through some economic delusion, *somewhere*; we love death more than we love life; we are full of platitudes while men are in anguish. H. P. B. in *The Key to Theosophy* spoke in approval of Edward Bellamy. He was the only economist she knew anything about. If she were with us to-day would she not urge on us the duty of seeking an end of semi-starvation while the world's granaries are breaking down with their loads of good things? Let future generations say of the Theosophical Society: "Those Theosophists did their share to create a new civilisation not only in the religious sense, but in the human as well."

E. V. HAYES

[*Editor's Note.*—Hardly an issue passes but the economic situation is discussed in these columns. The Editor welcomes articles and correspondence which have constructive purpose and value.]

* * *

FRESH START

At the age of sixteen, while still at school, I chanced one day upon an article in *Chambers' Encyclopaedia* entitled "Theosophy" and written by Annie Besant. I was keenly interested and sought

further information, eventually securing a copy of a little green book also called *Theosophy* and by Annie Besant, which formed part of a series published by Jacks, London. This book, though compressed in style and somewhat technical, struck me with the overwhelming force of illumination. I knew at once that what I read therein was true.

From that time onward I became immersed in Theosophy. I wrote to the headquarters of the Society in England. I ordered large quantities of books which I devoured with ever-increasing zest. I absorbed everything I read with the fanatical fervour of a devotee. While my school-fellows were fighting, playing the gramophone, or reading sporting and dramatic news, I was earnestly studying the qualifications for Arhatship. I imagined that I would reach that stage without undue delay. I began to regard myself as an advanced soul, steeped in the Ancient Wisdom, and to despise my friends and relations accordingly. My character, however, showed no signs of improvement. I grew more priggish and egotistical, and my moods became so peculiar that I believe fears were entertained as to my sanity. But I did not care. I was happy in my ivory tower, looking down from time to time with pity and contempt upon the petty activities of the ignorant non-theosophical world below me. I joined the Society in December, 1925, and the Order of the Star some days later. I went to Ommen in 1926. Then I began to travel and to study and to be touched by the fresh winds of life. The cotton wool in which I had wrapped myself began to unwind. I still retained, unassailably rooted in the depths of my being, the basic Theosophical view of the world, but I began little by little to realize the utter unreality of all my vaunted spiritual achievement. I had achieved nothing. On the contrary, I had much to un-achieve. I was daunted

for a while by this realization, but then the circumstances of my outward existence became so complicated and pressing and experiences crowded in upon me so rapidly that Theosophical study receded into the distant background and became a half-forgotten phantom. I soon ceased to make any effort whatsoever to follow the Theosophical path as outlined by those to whom I had looked up with so much enthusiasm and reverence. My spasmodic attempts at vegetarianism faded away. I drank alcohol whenever I felt inclined. I abandoned attempts at concentrated meditation and allowed spiritual matters to occupy less and less of my time. I gradually lost all control over my thoughts and emotions. My life seemed to possess no direction or purpose beyond an ever-present desire for personal comfort at the lowest cost. My shifting caprices, always dominated by that longing for prominence and ease which were my dual ambitions, led me into every kind of hypocrisy. I compromised with my soul until I began to wonder whether my Star, to which I still feebly tried to hitch a wagon, had not been extinguished. But I never really feared. Theosophy was greater than I had dreamed and had not failed me. It came into my life with blinding force and upset my personality completely. I caught at it to embrace it and even as I felt it in my arms it seemed to escape. My pursuit of it, being purely selfish, led me in the wrong direction. My spiritual struggles, my dark nights of the soul, had been unreal because begotten of the phantasmagoria of my boundless conceit. I am now at the bottom of the ladder again, but I am left with the priceless treasure that is not illusion and nothing can ever take away: The knowledge that there is One all-embracing eternal ever-present Life, and that nothing really matters but This.

PETER SEDGWICK,
Colon, Panama.

YOUTH TO YOUTH CAMPAIGN

YOUNG THEOSOPHISTS ACTIVITY

THE President of the All-India Federation of Young Theosophists (Shrimati Rukmini Arundale) is promoting through *The Young Theosophist* a Youth to Youth Campaign "to harness the Youth Spirit to the world's problems." The campaign is to be made effective not only in India, but among Young Theosophists all over the world. The purpose is to bring Theosophical Youth in touch with Youth outside The Society, and secondly to make a definite contribution to the solution of the world's problems. Among the publications immediately proposed are :

1. A series of leaflets on "The Value of Theosophy to Youth," and other Theosophical teachings, for example Reincarnation, Karma, The Existence of the Masters, Occultism, etc.

2. A series of articles in *The Young Theosophist* setting forth "What Is Youth Thinking About?": society youth, college youth, anti-war youth, everyday youth. What are youth's difficulties, dissatisfactions, remedies, desires? What are the most significant dates in history? The most catastrophic events in history? Who have been the greatest contributors to civilization in the fields of art, philosophy, statecraft, occultism, religion, education, war, leisure, seership, international brotherhood, inter-kingdom brotherhood, and so on. What is the matter with the Press, the picture houses, theatres, education, food, dress, the home, citizenship?

If it can make a vital contribution to the amelioration of conditions in the community and national life, the Young Theosophist Movement might become a very valuable thing. Here, at any rate, is an opportunity for Youth to understand Youth and its problems. Shrimati Rukmini is heading the campaign, and hopes it will spread to Young Theosophists in other countries, of whom she knows so many.

UNITING WORLD YOUTH

A movement to link up youth all over the world has been inaugurated by Miss Jean Glen-Walker, Theosophical lecturer and organiser, who travels extensively in Mid-European countries. Her aim is to get youth T. S. Lodges to work not only together but "with Youth in every department of life," so as to aid in the "work of reconstruction and bring in the ideals of the new age." She invites the youth of the Theosophical Society to unite in a world movement for the welfare of Youth, for "a strong centre of united youth in the Society should have a far reaching influence both inside and outside the Society."

Miss Glen-Walker has already formed (in 1934) two Lodges for Youth, Lodge Arundale and Lodge Rukmini at Zagreb in Yugoslavia, which will work on special lines: the Arundale Lodge will study Dr. Arundale's messages to Youth and attempt to apply these to daily life, the main object being to spread the ideals and influence of The Theosophical Society to non-members; Lodge Rukmini is devoted to the study of (1) Art, Music and Beauty; (2) Theosophy; (3) World Conditions and Problems—unemployment, war, crime, insanity, and the discussion of science and inventions, and political ideals and their constructive value.

Miss Glen-Walker has addressed a letter to youth leaders in many countries, seeking their co-operation in this effort to unite youth throughout the world. To the youth of Australia and New Zealand, "where you have the pioneer spirit and fire of enthusiasm," she suggests that someone should write a quarterly letter to be circulated among the Youth Lodges in the West, regarding (1) Methods for forwarding youth ideals; (2) Progressive methods in education, art, crime, medicine, etc.; (3) Youth's experiments and practical application of Theosophical teachings.

The letters should be sent direct to Mrs. Leins, 12 Gloucester Place, London, W. 1. Miss Glen-Walker adds: "It is

possible that your letter will be sent at once to Yugoslavia and there translated into German, Croatian and Serbian. A copy will be sent also to Roumania and there translated into Russian, Roumanian, German, French and Hungarian. In time we may be able to organize a *Youth Bulletin* with letters from all over the world, linking up Youth in its idealism and fiery enthusiasm for World Reconstruction."

Miss Glen-Walker encloses details of the organisation of the South African Youth Movement, founded by Mr. Geoffrey Hodson.

YOUTH AND CIVIC SERVICE

The positive need for young people to step in and seize their opportunities in local and national government was stressed by the Mayor of Richmond, Thames Valley, (England) in an able address which he delivered at the annual civic service

of the Richmond Brotherhood in St. Paul's Church in April.

In appealing to the young people to take some interest in the civic work of the town, the Mayor said many people sought pleasure, but he believed that if they gave up more time to societies which worked for the benefit of other people in the town they would become far more happy; the benefit to the country would be incalculable. More young men were wanted on the Council and in Parliament; some elderly men were necessary, but some young men full of energy and keenness, who would take a few risks so that we could get somewhere, would be very desirable.

Dr. L. Church, President of Richmond College, in an inspiring address, said that citizenship must extend beyond municipal borders. He was rather tired of following the lead of politics; Brotherhoods and Christian Churches of all shades of opinion should at least be leaders in all questions that affected the morals of the world.

THE ADYAR LIBRARY

WHAT THE WESTERN SECTION NEEDS

II

A generous Bombay friend has made a donation to the Adyar Library large enough to purchase the first list of needed books which Mr. Hamerster (curator of the western section) published in our June issue. Mr. Hamerster writes further:

FOR the first instalment of this series, I refer the reader to the June number of *THE THEOSOPHIST*, page 299, especially to the introduction preceding the list of books, which we hope some generous-hearted well-wisher will supply to the Adyar Library. And here follows the second list:

11. Under No. 5 of the first list I mentioned Sir Arthur Eddington's *Nature of the Physical World*. Meanwhile there has appeared a sequel to it in

a series of lectures delivered by him at Cornell University, and published by the Cambridge University Press (price 10/6), under the title of *New Pathways in Science*. The book contains the result of Sir Arthur's further study of modern science and of the philosophical outlook to which it has led in his mind.

12. Under Nos. 4 and 6 I also mentioned Sir James Jeans's *Through Space and Time*, and Professor Whitehead's *Adventures of Ideas*. I take this opportunity to emphasise the importance of these books, as revealed by the former passing now through its 23rd thousand, and the latter through its 3rd reprint. The price of the first is 8/6 and of the second 12/6.

13. To keep to science for the time, I will also beg for Albert Einstein's *The World as I See It*.

14. Also for *The Frustration of Science*, by Sir Daniel Hall and six other writers, with a foreword by Professor Soddy (price 3/6). Sir Arthur Keith writes of it: "There is no need to commend this book. Something is far wrong with the scheme of things when we have to destroy food and then seek for a remedy in the reduction of the birth-rate. Let the public read what Masters of Science have to say on the matter." Really, this seems to be a book of the greatest actuality.

15. We turn now to psychology, animal as well as human, and start by noting E. S. Russell's book on our "dumb and speechless" brethren, entitled *The Behaviour of Animals* (price 10/6). It announces itself modestly as "an introduction to its study", but a reviewer calls it "an excellent summary of the existing knowledge of animal behaviour." We need such summaries and surveys of special bodies of knowledge in our Library.

16. Another animal book is Dr. Raymond L. Ditmar's *Confessions of a Scientist* (New York, 15/-). "The writer has charge of the reptiles in the New York Zoo, and is a kind of chaperone for all its beasts. The assets of a keeper are observation, humour and pluck. Read the story of the mamba, a poisonous snake, of the 24 tarantulas, and the vampire," writes an appreciative bookman.

17. A popular book on human psychology is Dr. Raymond B. Cattell's *Your Mind and Mine*. It is "an account of psychology for the inquiring layman and the prospective student," as the sub-title tells us. "Charmingly written, easy to read", testifies a reader. That is what we want. (Price 7/6).

18. Under Nos. 9 and 10 of the former list I asked for a subscription to *Baconiana* and for the *Arden* or *The New Cambridge* edition of Shakespeare. I must correct the last item. What I meant was *The Cambridge* (without the adjective *New*) edition, constantly reprinted by Macmillan & Co, in nine volumes. To these items I now add the very avaricious request for Ellis, Heath and Spedding's edition of *Bacon's Works* in seven volumes and Spedding's

Life and Letters of Francis Bacon, also in seven volumes. I think they can be had nowadays only from an antiquarian bookshop. A more modest request is Bacon's *Philosophical Works*, collected from Spedding's edition, and published separately by Robertson in one volume.

I will finish this instalment with the information that the Adyar Library acquired last month two books by purchase. The first is the 2nd edition of Professor McDougall's *The Energies of Men*, "a study of the fundamentals of Dynamic Psychology". The book is "likely to be my last book on psychology," the old Professor informs us, and is an endeavour to present in one volume of moderate compass the most essential parts of the author's larger works, *Outline of Psychology* (10/6) and *Outline of Abnormal Psychology* (15/-), which the Adyar Library cannot count among its possessions.

The second book acquired is *A Picture Book of Evolution*, adapted from the work of the late Dennis Hird by Surgeon Rear-Admiral C. M. Beadnell, with a foreword by Sir Arthur Keith. The Profusion of pictures with very condensed text makes it an admirable book for illustrating lectures on evolution by projecting the pictures through an episcopes on to the screen, for all the audience to see. Has not Pope or another said that the eyes are better teachers than the ears. Lecturers should perhaps keep this more in mind.

It is evident from the last two paragraphs that the Adyar Library is very frugal in its purchases. In this connection I want to let readers know that we abstain from the purchase of any of the books mentioned in these monthly lists for six months after their publication in THE THEOSOPHIST. That will give our prospective donors ample time to decide and let us know which books they will eventually bestow on the Library. These we will publish immediately in THE THEOSOPHIST, as well as those which we will acquire ourselves after the period of six months.

All the books in the lists not thus mentioned as having been acquired, by donation or by purchase, remain open, of course, for donation.

A. J. H.

ENTRE NOUS

THE KING EMPEROR'S "SUB-HUMAN SUBJECTS"

WE are intrigued by the following resolution which early in May was telegraphed by the President of the Bombay Humanitarian League to the King-Emperor :

"On behalf of Bombay Humanitarian League, most respectfully beg to convey our heartiest greetings to His Majesty on the occasion of Silver Jubilee celebration. Also beg leave most respectfully to appeal to His Majesty on behalf of the humanitarians in India to issue instructions to those responsible for Silver Jubilee festivities to celebrate this auspicious occasion in such manner as can enable all human and sub-human subjects of His Majesty to observe it with all freedom ; that such inhumane festivities as that of public ox-roasting be discouraged, and it is humbly requested that His Majesty be pleased to express their desire to the public to refrain from such practices which involve cruelty to dumb animals who form a part of His Majesty's subjects."

Probably none but a Theosophist would have used the happy expression, "Sub-human subjects of His Majesty". How will our constitutional pandits in England like it? Will they object that no sooner have they dealt with "Votes for women," than another campaign is afoot for "Votes for sub-human subjects"—nothing less than votes by animal suffragists—gaols for sub-human suffragists—breaking of windows, slashing of pictures and smashing of heads, de-hatting or de-turbaning of Cabinet Ministers and so on, not to mention forcible feeding. The humane cry of the eighteenth century was the "rights of man"; the rights of women were conceded in the nineteenth, and the rights of animals is a civilizing battle-cry for the twentieth. The right treatment of animals is one of the world's progressive causes, and it is one way of making India—and no less every other country in the world—great.

* * *

"THERE GOES GOD!"

There is a remarkable individual, a full-blooded Negro in the United States of America, who is attracting a great deal of attention. He is called "Father Divine" and proclaims himself to be the revelation of God. "There goes God", his followers say as he passes. Among the Negro people and also on some whites he is having a remarkable effect. He is said to have raised the dead. From his New York centre his influence is felt in remote corners of the earth, from Germany to South Africa. His following in Harlem (the Negro quarter of New York) runs into several hundred thousand, although 20 millions are claimed throughout the world. An American F. T. S. writes: "As far as one can judge, 'Father Divine', the Negro evangelist, has extraordinary psychic powers. He claims to be the Deity in person, the first Person of the Trinity, and his disciples proclaim him as such with no qualifications. One of the most striking features is that he claims to have the power of materializing any amount of money needed. There is never any appeal made, yet there seems to be an unlimited amount available in his treasury. Hundreds of poor people are fed free every day and much good appears to have been done among down-and-outers, criminals and drink and drug addicts. The meetings are along the 'camp-meeting' type. They begin with a large feast. Most of the food—which is not vegetarian—is supposed to be materialized when he is present in person and sometimes when he is not. The meeting consists of talks explaining why he is God and what will happen to disbelievers, 'testimony' from converts, singing, shouting, rhythmic stamping and clapping and wild shouts of 'Father Divine is God'. Some sensitive people who visited these meetings became so ill by sensation in the solar plexus that they had to leave. There seems to be some analogy between the methods of 'Father Divine' and the Deity of the Old Testament, even to the 'smiting

of enemies', for it is reported that a judge of an American Court died suddenly three days after sentencing 'Father Divine' to imprisonment and fine. The best point about this amazing movement is that hungry people are fed and criminals are reformed. The religious expression is of a kind in which Negroes have always indulged, and which appears to suit their type of body and mind, but such terrific violence of emotion and such primitive forms of worship as are witnessed at his revival meetings in Harlem are hardly suited to the temperament or the vehicles of evolved and sensitive people".

* * *

ALWAYS ON DUTY

It reminds us of some of the world's great people, who are today no less incessantly working and no less accessible, to read the following story of the Emperor Ashoka told by Jawaharlal Nehru in a volume of letters written to his daughter. Ashoka was always ready for public business. "At all times and at all places," the Emperor gave orders, "whether I am dining or in the ladies' apartments, in my bedroom or in my closet, in my carriage or in my palace gardens, the official reporters should keep me constantly informed of the people's business." If any difficulty arose, a report was to be made to him immediately, "at any hour and at any place," for, he says, "work I must for the commonweal."

* * *

MAN, PROTECTOR INSTEAD OF KILLER

Seven years ago, so the story is related by Mrs. William Weigmann of Glenwood, Girl Scout leader, her brother, Charles Carroll, rescued a little fawn from a dog that was chasing it. He brought the animal to his home in Indian Lake Village, U.S.A., for safekeeping until the close of the hunting season.

When the roar of hunters' guns had ceased, Mr. Carroll released the fawn. Next spring he was astonished on opening his door one morning to find a deer contentedly browsing in his yard. It was the fawn, now a full-grown deer.

All summer the animal roved about the yard of the Carroll home. No tether was necessary until the sound of hunters echoed through the woods once again. Then Carroll, who has a government permit, penned up his pet for its protection.

When winter came the deer was released to roam in native haunts. On March 8 of the following year, it reappeared in Carroll's yard and the history of the preceding year was repeated.

Each year since, the doe has returned in the spring to spend the warm months at the Carroll home.

* * *

Here is the other side of the medal, of man as killer, treading the rich, young life under the iron heel of vested interest:

THE MUNITION MAKER'S PRAYER

Great God of Battle, hear us while
we pray

For greater profits than we now
receive,

Grant us another war without delay,
Since mothers now have almost
ceased to grieve

Because of sons whose blood we
sacrificed

A few short years ago. Their younger
sons

Are at the age, when, in the name of
Christ,

They can be used as fodder for our
guns.

So help us to arouse men's fear and
hate,

And let the tongues of pacifists be
dumb.

For us by war to make thy kingdom
come,

Great Lord, make haste, else it may
be too late,

And don't forget the profits that
accrue:

We'll use a tithe to build a house
for you.

From *World Events*, 1-3-35.

* * *

ABRAHAM LINCOLN AND THE UNSEEN

Though Lincoln never joined a church, he was a deeply religious man. His wife says "it was a kind of poetry in his nature,

and he was never a technical Christian". But he had a firm faith in God, and in the guidance of a will beyond his own. On one occasion he said :

" I have had so many evidences of God's direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have no sufficient facts upon which to found it. But I cannot recall one instance in which I have followed my own judgment, founded upon such a decision, where the results have been unsatisfactory ; whereas, in almost every instance where I have yielded to the views of others, I have had occasion to regret it. I am satisfied that when the Almighty wants me to do or not to do a particular thing, He finds a way of letting me know it."

How this fits in with definite direction from the inner worlds is indicated by Mr. W. Q. Judge in the following passage in *Echoes from the Orient* :

" Pillars of peace and makers of war such as Bismarck, or saviours of nations such as Washington, Lincoln and Grant, owe their elevation, their singular power, and their astonishing grasp upon the right men for their purposes, not to trained intellect or long preparation in the schools of their day, but to these very unseen Adepts, who crave no honours, seek no publicity and claim no acknowledgment. Each one of these great human leaders whom I have mentioned had in his obscure years what he called premonitions of future greatness, or connection with stirring events in his native land. Lincoln always felt that in some way he was to be an instrument for some great work."

Why he achieved was because he was true to his Higher Self. " I am not bound to win," said Lincoln, " but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have."

* * *

A SCENE AT HAWARDEN CASTLE

An extraordinary story of Mr. Gladstone is told in *Ghosts I Have Seen*, by Violet Tweedale, a born psychic. Mrs. Tweedale was not aware until she was a grown-up

girl that other people were not clairvoyant like herself. She writes :

" I was staying at Hawarden with the Gladstones whilst the Irish troubles of 1882 were at their height. One afternoon I saw Mr. Gladstone unfold what looked like a large poster, glance at it, then suddenly he dashed it to the ground and stamped viciously upon it. I could not fail to know he was desperately annoyed over something, for he was suddenly wrapped in a brilliant crimson cloud, through which sharp flashes like lightning darted hither and thither. I remember Mrs. Gladstone murmuring something about ' posters being torn down in Ireland,' but I was too thrilled over her husband's aura to pay much heed. I shall never forget that scene and the practical disappearance of Mr. Gladstone in the enveloping folds of a great red cloud. In a minute or two he emerged, and resumed his habitual aura, which extended to about two and a half feet beyond his head, and was largely tinged with purple."

* * *

LORD ROBERTS'S PROPHECY

Past, present and future were all one when Lord Roberts made the following remarkable prophecy in 1908, six years before the outbreak of the Great War, in a speech at Quebec :

They refuse to believe me, and we sleep under a false security, for I do not hesitate to affirm that we shall have a frightful war in Europe, and that England and France will have the hardest experience of their existence. They will, in fact, see defeat very near, but the war will finally be won by the genius of a French General named Ferdinand Foch, Professor in the Military School in Paris.

What high counsel did Lord Roberts share that enabled him to predict which side would prove victorious, and to name the man through whom the victory would be won ?

* * *

" IS IT REINCARNATION ? "

Under this heading the *Sunday Express* (London) reports that a committee of psychiatrists in Budapest are to examine

Iris Farczady, the seventeen-year old daughter of a Budapest engineer, who speaks only Spanish and cannot speak Hungarian, her native tongue. In 1933 she was dying of influenza: there was a moment when she was believed to be dead. Then she recovered—but forgot her native language, and through a Spanish interpreter declared:

"I am Senora Lucia Alvarez de Salvio. I was the wife of a working man in Madrid, and had fourteen children. I was forty years old and rather sick. A few days ago I died, or at least thought I was dying.

"Now I have recovered here in this strange country and wonder what happened to me. I am sorry I cannot speak Hungarian."

She is singing Spanish songs, preparing special Spanish food, and giving graphic descriptions of Madrid, where she has never been. She had not known a word of Spanish before her illness, as far as her parents know.

Mme. Farczady thinks her daughter has undergone the influence of some "spirit". Her father believes that she went mad.

Plainly a case of *avesa*, or the occupation by an entity of another body. Colonel Olcott describes several instances in *Old Diary Leaves*, and various kinds of *avesa*, the classic example being the occupancy of H. P. B.'s body by the Mahatmas who through her wrote *Isis Unveiled* and *The Secret Doctrine*.

* * *

ACHIMOTA'S GOODBYE TO GREAT LEADER

Achimota, the great educational centre for Africans on the Gold Coast, will soon be saying farewell to its founder, Alec Fraser.

For ten years this great educationist has been laying the foundations of a new Africa by providing, in co-operation with the Government, an opportunity to the sons and daughters of African chiefs and leaders which would help them to guide the destinies of their people into healthy channels.

While taking from the West, through European teachers, all the best the West has to offer, Mr. Fraser has been anxious that the African should not lose the best in his own race and traditions.

Mr. Fraser was fortunate in having as a colleague Dr. Aggrey, the great African teacher, who believed intensely that the White and Black races must co-operate for a better and nobler civilisation.

Dr. Aggrey used to say that, just as the piano has two sets of keys, white and black, and one cannot bring out good music by playing them singly but together, so must the two races combine to bring out a harmony of life.

The difference Achimota has made in racial relationships in the last ten years is evident from the fact that recently, at a reunion of the old boys and girls, a company of 300 white and black men and women, including officials and business men, sat down to a common meal.

Ten years ago, if a dinner party of this kind had been suggested, people would have laughed at the very idea; but Achimota has proved that friendliness is possible when men and women begin to look at life through higher and deeper motives and ideals.

Mr. Fraser's name will go down in African history as one of the great Britishers who tried to put into practice the doctrine that "God has made of one blood all nations of men to dwell upon the Earth."

J. L. D.

PRESIDENT'S MESSAGE TO SWEDEN

The President (Dr. Arundale) air-mailed the following message to the Swedish Convention held at Stockholm in June :

I GREET you all, my brethren in Sweden, and wish I could have been with you on the occasion of your Diamond Jubilee Convention. It has been necessary that I should remain in India and largely at Adyar during this Diamond Jubilee year. There has been very much to do to help your International Headquarters to regain some at least of the strength it knew many years ago, but has to some extent lost. As is Adyar, so in no small measure is The Society in the world. I have been staying at Adyar uninterruptedly during the last eight months, and have found my whole time fully occupied in working specially for Adyar and in fulfilling certain parts of my Seven Year Plan, with regard to which you will be able to read in the July THEOSOPHIST.

I hope next year that Rukmini and I will be able to make a fairly extensive tour of Europe, and perhaps, if convenient to you, to enjoy a Scandinavian Summer School in one of the many beautiful spots in your northern lands.

In the meantime, we must all work heart and soul for two great objectives : first, the most inclusive and unbreakable friendship among us all within The Theosophical Society, so that no differences, however vital, are permitted for an instant to cloud in any way that friendship which, on the outer planes, expresses itself in sincere mutual appreciation ; second, the spreading in all wisdom and enthusiasm of the truths disclosed to the world through the Science of Theosophy. The world needs Theosophy. But are the members of The Theosophical Society Theosophists? Are they, we will not say "learned", but at least students of the Science?

I urge every member to spend as much time as he can in studying Theosophy as revealed to us in our classic literature, so

that, having some knowledge of Theosophy, he may be able to spread far and wide its comforting, its healing, powers. In whatever aspect of life we may be interested, as members of The Society we must apply to it the light of Theosophy, or we shall have in vain become channels for Theosophy's fructifying waters.

All good wishes to you, dear brethren, and the hope that Sweden may send at least one or two representatives to the Diamond Jubilee International Convention which we shall be holding at Adyar in December.

Georges Arundale

A MESSAGE
TO THE MEMBERS OF
THE THEOSOPHICAL SOCIETY
on the occasion of
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by the President
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2GB—A DYNAMIC RADIO STATION

THE Theosophical Broadcasting Station—2GB Sydney, "The Nation's Station"—is publishing a monthly bulletin, *Broadcast Advertising*, which indicates the rapid progress of broadcasting in general and of Station 2GB in particular. 2GB has the greatest "punch" of any radio station in Australia, and it is all to the credit of the Theosophical Society that it is run by a dynamic Theosophical manager, Mr. A. E. Bennett. It is due in large measure to the efficiency of 2GB and its continuous propaganda that Theosophy and the Theosophical Society have won esteem in New South Wales, and indeed throughout Australia.

Well we remember Dr. Arundale at the opening ceremony eight years ago saying that 2GB would broadcast goodwill and would become a powerful factor in the life of the Australian people. It has, indeed, become integral to the national life. And what discomfiture he felt at the new sensation of having to stand still before the microphone—"this tin box", as he called it to everybody's amusement—"pouring words into it and never filling it up".

When 2GB went on the air, the staff numbered four. Today it is over sixty, and the Station boasts the most efficient engineering, artist, programme, advertising and advance copywriting departments of all the broadcasting stations in the Commonwealth. By the end of 1932 it became necessary to reconstruct the studio system and replace the control equipment. The exclusive services of first-class personalities George Saunders, Gladys Moncrieff, George Edwards, A. M. Pooley—began at this point.

In 1933 2GB extended the use of American transcriptions, introducing some novel features, and established exclusive sources of supply in America. On his visit to the U.S.A., 1933-1934, Mr. Bennett secured new supplies of these features and many sole agencies for Australia. In 1935 a new campaign is being put into effect which provides the Station with two more

studios and wide-range transmission giving depth and perspective to reproduction.

Mr. Bennett's way of keeping ahead is to think ahead. In 1933 he was thinking in terms of 1935. Today he is thinking in terms of 1937. He calls his staff together and talks to them thus: "2GB is not only going to keep pace with new developments, but it must keep in advance of the steady pace of most stations, and initiate these developments. It cannot be hampered in its progress by anyone who lags behind. The pace will be fast, and the staff can do one of two things—keep pace individually or fall out." It is this constant drive and pressure which keeps 2GB ahead.

2GB's customers have learned that radio announcements greatly improve the "pull" of their newspaper advertising. The April number of *Broadcast Advertising* records several renewals of contracts for extended terms and unusually successful advertising results credited to 2GB as compared with various other Stations.

One of the finest activities is the 2GB Happiness Club, which has over 10,000 members. Lady Hore-Ruthven, the State Governor's wife, following the lead of Lady Game, her predecessor at Government House, has granted her patronage, and attends the most outstanding of the Club's functions. The Club has 50 branches in Sydney and Newcastle, N.S.W. Mrs. Stelzer, President of the Happiness Club, reports that a branch which was started in Adelaide is flourishing, and that a branch has been opened at Exeter, England. The Club's motto is "Others First" and in helping distress cases the members certainly live up to it—they help hundreds of cases a year, unobtrusively, unostentatiously.

No less unobtrusive is the Theosophical output. It goes over through the women's sessions, through the Psychology Club, through the Happiness Club, through the Sunday night talks by eminent people, with all their implications of brotherhood,

through the service broadcast from St. Alban's every Sunday morning—these set the tone, the 2GB "vibration," which distinguishes 2GB from every other Station in the world.

There is an aura of historical romance round the call-sign 2GB. The postal authorities refused to sanction 2AB, because it would not "go over," so the manager

submitted 2GB, which was approved, and the Station made its determined link with Annie Besant, even though in an earlier life as Giordano Bruno. This remained secret history until the beginning of 1934, when the manager at a banquet "let it out"—and the radio papers displayed it with a picture—not of Bruno, but of Mr. Bennett.

DIAMOND JUBILEE CONVENTION

INFORMATION FOR DELEGATES AND VISITORS

1. The Sixtieth Annual Convention of the Theosophical Society will be held at Adyar, from December 26th, 1935, to January 5th, 1936. The programme will be announced later.

GENERAL INFORMATION

2. *Delegates.*—All members of the Theosophical Society *in good standing* are welcome as delegates. They must register their names not later than December 10th. Delegates not registered by December 10th cannot be guaranteed accommodation on their arrival.

3. *Non-Delegates.*—The Convention is open also to non-members who apply for and obtain the necessary permission from the President.

4. *Registration Fee.*—Every delegate, whether a visitor to Headquarters or a resident therein, must pay a registration fee of Rs. 2. Registration fee for Young Theosophists under 25 years of age, Re. 1. Registration fee for non-delegates from 12 years upwards, Rs. 3. Children from 5 to 12, As. 8.

5. *Requirements.*—Delegates, Indian and European, should provide themselves with bedding, mosquito-nets, towels, soap, drinking vessels and travelling lanterns.

6. *Payments* for registration, accommodation, or special huts (see below), to

be sent with the order to Mr. B. Ranga Reddy, The Theosophical Society, Adyar, Madras.

7. *Volunteers.*—Members who desire to give assistance are requested to notify their names as early as possible to the Inquiry Office. Volunteers must register as delegates and pay their own charges.

8. *Inquiry Office.*—All inquiries (including requests for permission from non-delegates noted in Paragraph 3 above) should be addressed to Dr. G. Srinivasa Murthi, the Recording Secretary, The Theosophical Society, Adyar, Madras.

9. *Arrival.*—Each person, on arrival, should promptly report at the Inquiry Office and there receive his envelope of instructions, which will include, in case of delegates, his badge as a delegate.

10. *Duration of Arrangements for Delegates.*—The arrangements for both Indian and European delegates will hold good from December 18th to January 8th.

ARRANGEMENTS FOR DELEGATES AND VISITORS DESIRING TO LIVE IN INDIAN STYLE

11. *Rooms in Bhojanasala and Quadrangles.*—Only a few rooms will be available, Rs. 9 to 16 according to size. Preference will be given to ladies and delegates accompanied by their families.

12. *General Accommodation.*—The charge for accommodation in the general sheds will be Rs. 2 for each person. Guests of permanent residents in family quarters who are not members of the Theosophical Society will pay Re. 1. Persons who are not members of the T. S., but who are members of the family of a permanent resident and have resided at Adyar for not less than 6 months previous to the Convention are exempt from payment of non-delegate fees.

13. *Special Accommodation.*—On previous notice being given, not later than November 15th, special huts will be provided:

An ordinary hut, 10ft. by 12ft., at Rs. 9 with mats.

A large hut, 20ft. by 12ft., at Rs. 16 with mats.

No furniture can be supplied, with the exception of some cots and chairs, on hire at Re. 1 per cot and As. 8 per chair.

14. *Reservation Fee.*—Reservation of room or erection of special accommodation will not be made unless the charges for the same are paid in advance.

15. *Meals.*—During the Convention days, two meals in Indian style per day will be provided to all registering for the Convention, and they will be charged As. 4 for an ordinary meal and As. 5 for a chappati meal.

Tickets for meals must be purchased at the Bhojanasala between 6 and 8 a.m. for the evening meal, and 2 to 4 p.m. for the next morning meal. Those who omit to purchase tickets within these hours cannot be given a guarantee that meals will be ready for them.

16. *Refreshment Stall.*—During the Convention period (from December 18th to January 8th inclusive) a refreshment stall will be open.

ARRANGEMENTS FOR DELEGATES AND VISITORS DESIRING TO LIVE IN EUROPEAN STYLE

17. *Charges.*—The charge for board and lodging, with meals at Leadbeater Chambers in European style, will be Rs. 5 per day. Separate rooms in Leadbeater Chambers, Blavatsky Gardens, or in the special huts near the Chambers cannot be guaranteed.

The charge for meals at Leadbeater Chambers, without accommodation, will be Rs. 4 for chota hazri, lunch, afternoon tea and dinner, and Rs. 3 for lunch and dinner only. Hot water for baths will be available, if required, on extra charge.

18. *Special Convention Concession.*—Where visitors share rooms in Leadbeater Chambers, the following reductions in charges will be made:

In respect of rooms in Leadbeater Chambers the rental of which is Rs. 45 per month:

Where two share a room Rs. 30 for each,
 „ three „ „ „ 25 for each,
 „ four „ „ „ 22½ for each.

Proportionate reductions will be allowed in respect of rooms in Blavatsky Bungalow and Leadbeater Chambers the rents of which are above or below Rs. 45 per month. The maximum number of persons allowed to live in any particular room will be fixed by the Executive Committee. The period of this concession will extend to six weeks only from 10-12-35 to 21-1-36.

19. *Reservation Fee.*—Accommodation will not be reserved unless a Reservation Fee (which will not be returned) of £2 or its equivalent is paid in advance. Credit for this amount will, however, be given when the final accounts of those attending the Convention are made up.

Delegates who register under this arrangement will be served all their meals in the dining-room of Leadbeater Chambers.

Adyar, Madras

7th May, 1935.

G. SRINIVASA MURTI,

Recording Secretary,

The Theosophical Society.

PROFESSOR MURDOCH'S UTOPIA

IT sounds like an echo of that splendid Who's for Australia-All for Australia campaign of a few years back to hear Professor Murdoch of Perth University endeavouring to stir Australia out of its apathy. Lecturing in Perth he said men flattered themselves that they were living in an age of progress, and did not care to ask in what way they were progressing. So long as they could look out of the carriage window and see the country flying past they congratulated themselves on the speed and did not care whether they were speeding to Geneva or to Moscow, up to Utopia or down to Gehenna.

Changes must come, Professor Murdoch said, and the thing to make sure of was that they should have so clear an idea of the Australia they wanted, and get so many people to agree to want the same kind of Australia that they could control these changes.

Personally, he believed they could have the Australia they wanted if they wanted it badly and wanted it unitedly. The Australia of the future would reflect their determination, if they were determined, and their apathy if they were apathetic.

Professor Murdoch visualised the following picture of the Australia he wanted to see, and we reproduce it here because it is an ideal for all countries. He said :

I want, first, a country of healthy men and women ; we must not flag in that war with disease and death, in which we have already won our medal.

I want a country of free men and women, free to be the persons they were meant to be ; for no two of us are alike, and a country that tries to force its citizens into one mould is a poor sort of country to live in.

I want a country where opportunities are equal for all, so that all may have a chance of finding their true place in society and the work they are fitted for.

I want a country where there are plenty of games—games as games, not as spectacles for crowds to watch—and in which the true spirit of sport prevails ; but a country where sport is given its true place among life's values.

I want a country which gives its children the very best education that human wisdom has yet devised ; and which gives to all its children, rich and poor alike, the very best education they are capable of benefiting by.

I want a country so educated that it can choose its best and wisest to govern it.

I want a country whose children are trained from the earliest age, not for competition with one another as at present, but for living together a friendly and helpful life, trained in social sympathy.

I want a country in which money is the servant and not the master ; an instrument used by all for the good of all, not by a few for the enslavement of the many.

I want a country which distributes its work fairly, so that none is demoralised by idleness and none is demoralised by overwork.

I want a country which provides abundant leisure—leisure not meaning the hours in which one does nothing, though these are useful, but the hours in which one does the things one is really interested in.

I want a country which is entirely tolerant of all religions and of all eccentricities of thought and speech ; a country not rent by perpetual discords, but one in which all regard themselves as comrades and companions-in-arms, marching together towards a common goal ; a country which has trodden underfoot all the old racial animosities, which dislikes no other country and which no other country has cause to dislike.

I want a country in which there are no classes as we use that term now ; in which character counts for everything and possessions for nothing.

I want a country which cares greatly for books, for music, for painting, for philosophy, for science, for all those higher activities of the human spirit which have raised men above the brutes and clothed life with splendour.

You will say that I have left out the most important thing—religion, and the work of the church. But the country I have tried to describe will be itself a church, a place where men are trying to make the will of God prevail, as in heaven, so on earth.

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BOOK REVIEWS

A NEW PRESENTATION OF THEOSOPHY

"You", by George S. Arundale. (*The Theosophical Publishing House, Adyar. Indian Edition, Rs. 2-8; Export Edition, Rs. 3-12.*)

The President's new book reveals him not only as philosopher, but as poet and musician too. Dr. Arundale lives to a rhythm, and his book is rhythmic. From his first plunge into the Theosophic stream, declaring what Theosophy is, then indicating who "you" are, what death is and what love ought to be, there is a rising crescendo into the author's kingdom of music—in the chapter headed "A Mode of Transcendence"—through "Your Search for Beauty" to the climax of "Your Goal"—the kingship to which we are all striving. Essentially the author is a musician, has been composer and executant, and to him, as it might be for each, music is a mode of transcending the less and entering the more, of looking over the edge of the world into the Infinite. Not only that, but for Dr. Arundale God Himself is music, the manifested universe His orchestra, and from His Heaven of Sound He sings the Song of Life in the lives of every living thing. Music is but one mode of interpretation of Life, however; he envisions the universe no less in terms of love, of death, of beauty, of Theosophy—since "all the worlds are alive with blossoming and flowering triumph," and "Theosophy is the science of Triumph, and therefore the precious heritage of all that lives."

This is a book that will stand more than one reading. It is more than opera or oratorio—it is a Song, the Song of Life singing through every one of us, and through everything that we do. It is a challenge, set to music, if you like—a kindly challenge, to test our ways of life with the touchstone of Reality and as soon as possible to burn away the undergrowth which impedes our progress to the Kingship which is our inevitable goal.

Dr. Arundale anticipates us by saying: "This book is a brief epitome of *my* Theosophy," and he has sketched his Theosophy in the hope that each student will be induced by reading it to find his own Theosophy for himself, however radically different it may be. The book is unique in two respects, in addressing "you" as an individual, and in stating Theosophy in the light of modern knowledge; it is a book of permanent value, and one which, I dare predict, will become part of our "classic literature."

J. L. D.

* * * IDEALS OF EAST AND WEST

"*Ideals of East and West*," by Kenneth Saunders, Litt. D. (*Cambridge University Press, 10/6.*)

Confucius said: "Men cannot work together until they have similar principles". Dr. Kenneth Saunders adds to this: "Or until they understand where their principles differ".

"What does each people mean by the ideal it has evolved? Where can one supplement the other?—If East and West are to enter into a real partnership, their Great Teachers must be understood by all men of goodwill to-day."

"It is very interesting to see how the ideals of these Teachers differ one from another. The Christian ideal of the suffering servant, drawn as it is from Hebrew vision and experience, is very different from that of the superior man of Aristotle and from the Chun-tse of Confucius, yet how closely at times it approaches the Mahatma and the Bodhisattva of India. The Buddha again has affinities with Jesus as well as with Confucius and Socrates, and in the long procession of the torch-bearers of each race, certain types of ethical ideals recur."

It is with this in view and at the suggestion of His Highness the Maharaja Gaekwar of Baroda, that this very valuable

book has come into being. The author has taken the ethics of the East—those of India and the Chinese, with their derivative, the Japanese ethic; and the ethics of the West—those of the Greeks and the Hebrews with their derivative, the Christian ethic, and after summing each up, very clearly and ably, has illustrated them with quotations from their Great Teachers, and also by the songs and proverbs of the common people. Those salty epitomes of everyday philosophies afford a novel and interesting commentary on the mountain-top utterances of the great Founders of the Religions.

One may not always agree with the author's conclusions, but his method is interesting and the book is written with sympathy and understanding and is, as well, stimulating and provocative of thought.

Dr. Saunders has a way of summing up his ideas in neat formulæ such as the following: "If the concern of Socrates was with truth, and that of Jesus with divine love, that of the Buddha was with the *Dharma* or nature of things, and each has become classical for humanity by his selfless devotion to his high quest. In each quest is developed a characteristic ethic of which the notes are—for the Greek, beauty—for the Christian, selfless service—for the Buddhist, self-control. These are three great ways—none of these three Great Teachers is outmoded and few have even sought to live at these heights."

Speaking of India the author says: "Can India retain her gentleness and add energy, preserve her devotion to god, in serving men, practise detachment in acquiring zeal? If so she can help to cure us of the worship of the machine, and can work out with us a more humane order of society!"

Of the Christians—and Mr. Saunders is essentially a Christian—he writes: "Humanity accepts the Lord's Prayer if it does not use it, and the Sermon on the Mount, if it does not practise it. It is beginning to be clear that some who do not call themselves by the name of Christians, are nearer to these ideals than the proud and aggressive peoples who are included under the name of 'Christendom', yet are still largely Pagan, refusing to subordinate their nationalism, or their pride of race to that

ideal Kingdom of God, which is central alike in the prayer and the sermon. Christianity is still in the making, each age that is faithful will get more light upon the meaning of Christ—in war upon war and oppression, in romantic yet realistic pursuit of truth and purity, in redemption of society from selfishness and greed the spirit of Jesus will find its greatest triumphs."

To students of Theosophy this book will be particularly interesting, for they can supply, as they read it, the links which connect the various philosophies and see them not as individual and often contradictory teachings, but as integral parts of a magnificent whole; and those differences which seem, sometimes, insurmountable to the author are *seen* in the light of Theosophy to be only the various facets of the Great Jewel of Truth.

B. A. S.

* * *

PSYCHIC DEVELOPMENT

"*Methods of Psychic Development*", by Irving S. Cooper. *Manuals of Occultism*, No. 1. (Theosophical Publishing House, Adyar, Madras.)

Bishop Cooper's first manual, published first in 1912 and justly popular for its practical utility and lucid language, is presented in a new edition. Now that its author has passed from our midst, many will want to possess themselves of one or other of his works, in memory of his attractive personality and clear integrity of soul. This is one of the most suitable books to put into the hands of a beginner, with its warnings against dangerous methods of psychic development, and its clear explanation of the relations between the visible and the invisible worlds. Especially beautiful is the Affirmation at the end, emphasizing the certainty of progress, to all whose wills are set to attainment: "Every lovely quality we develop, every capacity of the mind we unfold, every spiritual aspiration we awaken, brings us closer to that glorious consummation when the inward man shall be revealed in spiritual splendour in his temple of flesh."

H. V.

AUROBINDO AND HIS YOGA

"*Sri Aurobindo and the Future of Mankind*", by Adhar Chandra Das, M.A. (The University of Calcutta.)

Rather too much effort is expended by Mr. Das in defending Philosophy as against Mysticism, and one gets almost lost in a tangle of words which obscure realisation. A specially fine chapter, however, is that entitled "Religion and Life", in which different forms of self-discipline are examined. Hatha Yoga, the three paths of devotion, knowledge and work, even Raja Yoga itself, all are declared by Sri Aurobindo to be to some extent faulty, because they lead to "abrogation of our normal course of life", instead of "descending and possessing our whole experience". His integral, or synthetic, Yoga aims at the transformation of the lower nature and its elevation to the higher; it demands consecration of all the parts of our being, even our physical basis.

To the Theosophical student this "integral Yoga" does not seem to differ much from Raja Yoga as interpreted and exemplified by Dr. Besant, but perhaps there are schools of Raja Yoga in India which are not free from the faults here attributed to them.

The last chapter deals with the future of mankind, and Aurobindo's superman of the future is compared with Nietzsche's, and the dreams of scientists and novelists. The superman is to be "richer in his nature and fuller in his stature," not seeking to control nature by scientific implements and machinery, but able "to stem the tide of the tumult of empirical life by reducing the claim of the ego to the minimum, and by placing his being as a channel of divine puissance." Something akin, one gathers, to the Theosophical conception of supermen as Masters of the Wisdom.

H. V.

"*Lights on Yoga*", by Sri Aurobindo. (Arya Publishing House, 63 College Street, Calcutta. Re. 1/4).

These extracts from instructions given to his disciples by the great sage, Aurobindo Ghose, are of the greatest value to the earnest student of Yoga, all the more so to Theosophists because the terminology is

unfamiliar and has the charm of freshness. Sri Aurobindo recognises three types of Yoga, or union with the Divine: transcendental, cosmic or universal, and individual, but he claims a synthesis of the three for the Yoga of which this book treats. "It means getting into a consciousness by which one is no longer limited by the small ego, personal mind, personal vital and body, but is in union with the Supreme Self, or with the universal (cosmic) consciousness, or with some deeper consciousness within, in which one is aware of one's own soul, one's own inner being, and of the real truth of existence." Finally the book deals with work, as an integral part of this Yoga, keeping the balance between internal experience and external development. Certainly this is a book that is stimulative of increased effort towards self-understanding, self-dedication and joy in realisation.

H. V.

* * *

WHAT TO EAT

"*Merry Meals*", or *Sunshine Cookery*, by Christian Macphail. (The Moray Press, Edinburgh and London. Price 2/6.)

Another happy book from the pen of Christian Macphail from which children, for whom it is written, may learn, not only something of the art of making appetising and health-giving dishes, but also a great deal about the food itself and where it comes from. The information is presented in a most attractive way, captivating the imaginative tendency of childhood and full of the joy of sunshine, fresh air and nature. The book seems unique. We hope it will find its way into the nurseries and school-rooms of many intelligent and up-to-date parents and teachers.

"*Our Daily Bread*", by H. Valentine Knaggs. (C. W. Daniel & Co., 46 Bernard St., London, W.C. 1. Price 1/- net.)

Dr. Knaggs needs neither introduction nor panegyric. He is one of the most valiant supporters of food reform and healthy living. This brochure is a very necessary addition to the bookshelves of every Indian household, where modern conditions have brought "white" bread, with all its pernicious and devalizing effects. Dr. Knaggs explains why, when

and how we should choose wholemeal products for our diet, utterly condemning the ordinary "brown" bread of the baker as well as the "white", and indicating where the true value of wheat as food is to be found. It is a useful book and should be of practical value.

A. E. A.

* * *

NEW SECTION JOURNALS

The Philippine Islands Section has produced a journal called *The Lotus*, of which Mrs. Devereux brought to Headquarters a copy of No. 2—a bright paper edited by Mrs. Micaela S. Brillo and presenting an attractive menu of literary fare. The cover design is a typical island scene with a lotus blooming in the foreground.

The Aberdeen (U. S. A.) Lodge has ventured into the field of Theosophical journalism with a four-page journal, "printed every now and then", and named *The Dakota Theosophist*. The editor is Mr. M. C. Lasell, who is the President of the Lodge. It is a newspaper "heralding the glad tidings that Theosophy in the Dakotas is on the gain."

* * *

BOOKS AND PAMPHLETS
RECEIVED

Theosophy: Its Meaning and Value, by Annie Besant. (Theosophical Publishing House, Adyar. Price As. 6.)

Psychology of the Cotton Market, by Y. S. Thackerary. (M. S. Pradhan, 15 Hasali Tank Road, Bombay, 14. Price Rs. 2.)

Aspect of the Universe from the Ether Belt of Spirit Life, by Marianne Whitrock. (Arthur H. Stockwell, London.)

Revelation of Aquarius, by E. B. Atty. (C. W. Daniel Co., London. Price 2/6 net.)

You, by G. S. Arundale. (Theosophical Publishing House, Adyar. Price: Indian, Rs. 2-8; Export, Rs. 3-12.)

Krishnamurti and the World Crisis, a Contribution to the History of Modern Re-orientation, by Lilly Heber, Ph. D. (George Allen & Unwin Ltd., Ruskin House, 40 Museum Street, London, W.C. 1. Price 7/6.)

On Dreams, by William Archer. Edited by Theodore Besterman. With a Preface by Professor Gilbert Murray. (Methuen & Co. Ltd., 36 Essex Street, London, W.C.)

Blend and Cycle in Education, Notes offered to the Theosophical Research Centre Education Group, by William Watson, 25 Templars Avenue, London, N.W. 11.

* * *

MAGAZINES RECEIVED

American Theosophist	... Apr.
Animals' Friend (London)	... Mar.
Annuaire International De Geneve. 1934.	
Beacon	... Apr.
Bulletin de L'Eglise Catholic	
Liberale de France	... Apr.
Bulletin Theosophique (France)	... May.
Calcutta Review	... May.
Canadian Astrology	... May.
Canadian Theosophist	... Apr.
Chevalier Moderne	... Mar.
Deltion	... May.
Evolucion (Argentina)	... Apr.
Hindustan Review	... May.
Indian Library Journal	... Apr.
Jaina Gazette	... May.
Karachi Theosophist	... May.
Le Lotus Bleu (Paris)	... Apr.
Liberal Catholic	... May.
London Forum	... May.
Kalyana Kalpataru	... May.
Maha-Bodhi	... May.
Muslim Review	... May.
New History	... Apr.
News from Olcott	... Apr.
Norsk Teosofisk Tidskrift	... Mar.
Panama Theosophist	... Mar.
Persatoean Hidoep	... May.
Pionier	... May.
Revista Teosofica Cubana	... Mar.
Sadhana	... May.
St. Michael's News	... May.
Teosofi (Finland)	... Apr.
Teosofisk Tidskrift	... Apr.
Theosophia (Barcelona)	... Apr.
Theosophia (Netherlands)	... May.
Theosophical Movement	... May.
Theosophical News and Notes	... May.
Theosophical Path	... Apr.
Theosofie in Ned-Indie	... May.
Twentieth Century	... May.
Visva-Bharati Quarterly	... May.
Young Builder	... May.
Usha (Bombay)	... Apr.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

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The following receipts, from 24th February to 31st May, 1935, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

		Rs. A. P.
T. S. in England, dues to account (4 instalments) £95-4-1	...	1,255 14 8
" Cuba " (3 instalments) \$94.49	...	255 7 10
" Greece " per 1934, £2-5-0	...	29 10 2
Mr. W. H. Barzey, Freetown, dues 1934 & 1935, £2	...	26 6 0
Mr. M. M. Martin, Admission Fees & dues per 1935, £1-5-0	...	16 8 4
Mr. A. E. Bennett, dues for 1933, '34 & '35, £3	...	39 12 0
Indian Section, T. S., Balance dues per 1934	...	395 5 0
Mr. Ernest Leslie, Australia, Admission Fees and dues per 1935	...	18 5 6
T. S. in China, dues and Entrance Fees of one new member	...	6 9 8
		2,043 15 2

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		Rs. A. P.
T. S. in Bengal, Adyar Day,	...	20 0 0
Mr. Kabraji " "	...	7 0 0
T. S. in Java " "	...	380 9 0
Bhavnagar Lodge " "	...	15 0 0
Part of Daintry Legacy from The Manor Trustees	...	1,576 0 0
Ahmedabad Lodge, Adyar Day	...	11 0 0
Salem Lodge " "	...	9 0 0
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" Switzerland, Adyar Day	...	27 12 0
" Finland " £6-10-0	...	85 14 8
" Ireland " £4-12-6	...	60 0 0
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Mr. Myrtice Leggett " "	...	7 11 0
Indore Lodge, Adyar Day	...	16 0 0
Bro. S. M. Desai	...	25 0 0
T. S. in Bengal, Adyar Day	...	12 3 0
Mr. B. D. Mehta, Bombay	...	3 0 0
T. S. in Norway, Adyar Day, £5	...	66 0 0
" Spain " 14 sh.	...	9 0 0
Muzaffarpur Lodge " "	...	5 0 0
U. S. Adyar Day Committee, for Headquarters	...	1,660 0 0
" " " for Adyar Library	...	1,100 0 0
T. S. in Porto Rico, Adyar Day, £4-14-3	...	61 14 0
" Hungary " "	...	57 15 9
Vizagapatam Lodge	...	5 0 0
		5,248 11 8

ADYAR LIBRARY

	Rs.	A.	P.
Anonymous, Bombay	200	0	0

BESANT AND LEADBEATER MEMORIAL FUND

	Rs.	A.	P.
T. S. in Java	90	14	7
Anonymous	500	0	0
Claremont Lodge, West Australia, £5	66	4	0
T. S. in Finland, 10 sh.	6	9	9
T. S. in Spain, 5 sh. 7d.	3	10	0
Mr. Shiva Koul, Srinagar	7	0	0
	<hr/>		
	674	6	4

DIAMOND JUBILEE CONVENTION FUND

	Rs.	A.	P.
Pranjivan Odhavji, Bhavnagar, two instalments	1,000	0	0
2GB Broadcasting Station, Sydney, Australia, £119-11-7	1,575	4	0
	<hr/>		
	2,575	4	0

DISPENSARY

	Rs.	A.	P.
Pranjivan Odhavji, Bhavnagar	100	0	0

BENEVOLENT FUND

	Rs.	A.	P.
Mr. Natha Singh, through Mr. Kotwall, Karachi	50	0	0

PUBLICITY

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Capt. and Mrs. Sellon, \$60	161	6	0

HEADQUARTERS SERVICE COMMITTEE

	Rs.	A.	P.
Dr. G. S. Arundale, two instalments	135	0	0

Adyar, Madras

A. J. HAMERSTER,

31st May, 1935

Actg. Hon. Treasurer.

BESANT SCOUT CAMPING CENTRE

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Dr. G. S. Arundale	525	0	0

Adyar, Madras

V. S. RATNASABHAPATHY,

31st May, 1935

Camp Chief.

OLCOTT HARIJAN FREE SCHOOL

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Inder Mohan Verma, (in two instalments)	15	0	0
Pranjivan Odhavji, Bhavnagar	100	0	0
A Sympathiser	5	0	0
Olcott Lodge, Edinburgh	13	14	0
U. S. Adyar Day Committee, through the Treasurer, T. S. ...	500	0	0
Ahmedabad Lodge	5	0	0
Shanti Dayah Lodge, Moradabad	7	0	0
	645	14	0

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31st May, 1935

A. J. HAMERSTER,
Actg. Hon. Secretary-Treasurer.

NEW LODGES

LOCATION	NAME OF LODGE	DATE OF ISSUE OF CHARTER
Sydney, Australia ...	"Radio" ...	22-1-1934
El Salvador, Mexico ...	"Emmanuel" ...	11-11-1934
Orlando, Florida, U.S.A. ...	"Orlando" ...	23-1-1935
Enid, Oklahoma, U.S.A. ...	"Enid" ...	2-2-1935
Hurstville, N. S. W., Australia ...	"Hurstville" ...	4-2-1935
London, England ...	"Herakles" ...	6-2-1935
London, England ...	"Arundale" ...	6-2-1935
Brasov, Roumania ...	"C.W. Leadbeater" ...	21-2-1935
Buenos Aires, Argentina ...	"Mercurio" ...	28-2-1935
Milano, Italy ...	"Giuseppe Sulli Rao" ...	19-3-1935
Firenze, Italy ...	"H.P.B." ...	5-4-1935
London, England ...	"City of London" ...	17-4-1935

LODGES DISSOLVED

LOCATION	NAME OF LODGE	DATE OF RETURN OF CHARTER
London, England ...	"Forest Gate" ...	18-12-1934
London, England ...	"Osiris" ...	11-1-1935
London, England ...	"Christian Mystic" ...	2-3-1935
Newcastle, England ...	"Blavatsky" ...	2-3-1935
London, England ...	"Balham and Tooting" ...	29-3-1935
London, England ...	"Wood Green" ...	6-4-1935
Dorking, England ...	"Dorking" ...	6-4-1935
London, England ...	"City" ...	6-4-1935

Adyar, Madras
30th May, 1935

G. SRINIVASA MURTI,
Recording Secretary.

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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

ANNIE BESANT

THE THEOSOPHIST

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India : Theosophical Publishing House, Adyar, Madras.

Europe—(a) *Great Britain* : Theosophical Publishing House, 68 Great Russell Street, London, W.C. 1, England.

(b) *Netherlands* : N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam, Holland.

America : The Theosophical Press, Wheaton, Illinois, U.S.A.

Dutch East Indies : N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java, D. E. I.

READY IN JULY

Clairvoyance, by C. W. Leadbeater.

Old Diary Leaves, by Col. H. S. Olcott. Vol. VI:
1896-98.

Information for Inquirers, by Annie Besant.
Diamond Jubilee Edition.

LATEST PAMPHLETS

The Purpose of Theosophy, by Mrs. A. P.
Sinnott. As. 8.

Discipleship and Some Karmic Problems, by
Annie Besant. As. 4.

Theories in Comparative Mythology and
Answers to Questions, by Mohini Mohun
Chatterjee. As. 4.

Theosophy: Its Meaning, Value and Work
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1. U. S. of America	... Mr. Sidney A. Cook—Wheaton, Illinois THE AMERICAN THEOSOPHIST.
2. England	... Mrs. Josephine Ransom—12 Gloucester Place, London, W. 1 THEOSOPHICAL NEWS AND NOTES.
3. India	... Mr. Panda Baijnath—Theosophical Society, Benares City THEOSOPHY IN INDIA.
4. Australia	... Miss Clara Codd—Adyar House, 29 Bligh Street, Sydney, N.S.W. NEWS AND NOTES.
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