

DIAMOND JUBILEE YEAR, 1875-1935

THE THEOSOPHIST



PRINCIPAL CONTENTS:

—
DOWN THE CENTURIES

BY FRITZ KUNZ

THE FUTURE OF
GERMANY

BY ANNIE BESANT

WHAT A THEOSOPHIST
OUGHT TO KNOW!

BY J. W. HAMILTON-JONES

THE DIAMOND JUBILEE
YEAR

BY G. S. ARUNDALE



JUNE 1935



THE THEOSOPHIST

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

Founded by H. P. BLAVATSKY and H. S. OLCOTT
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(WITH WHICH IS INCORPORATED LUCIFER, FOUNDED BY H. P. BLAVATSKY)

Editor: GEORGE S. ARUNDALE

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

CONTENTS, JUNE 1935

	PAGE
ON THE WATCH-TOWER. By the Editor	209
DOWN THE CENTURIES. By Fritz Kunz	219
THE FUTURE OF GERMANY. By Annie Besant.	226
WHAT A THEOSOPHIST OUGHT TO KNOW! By J. W. Hamilton-Jones	231
THE DIAMOND JUBILEE YEAR. By G. S. Arundale	236
THE COUNT DE ST. GERMAIN: HIS DEATH AND RESURRECTION (Concluded). By A. J. Hamerster	240
THE YOGA SUTRAS OF PATANJALI (Continued). By Manjeri Venkata Raya Iyer	248
WHITHER THEOSOPHY AND OUR SOCIETY? By Sidney Ransom and Geoffrey Hodson	252
GOD'S THOUGHT OF HIMSELF (Poem). By Annie Besant	257
"YOU"—THE PRESIDENT'S NEW BOOK	258
THE CULT OF OUR LADY IN RUSSIA. By E. Solovsky	263
A THEOSOPHICAL FORUM	267
WHERE DO WE STAND? By Peter Sedgwick	272
"OCCULT" TERMS AGAIN DEFINED (Continued). By Hamilton Stark	276
THE ANGELS SPEAK. (Play). By Isabel H. S. Devereux	280
SCIENCE NOTES. By W. Whately Carington	284
BOOK OF THE MONTH: <i>The King's Grace</i> , by John Buchan	286
WHAT OFFICERS DOES A LODGE OF THE THEOSOPHICAL SOCIETY NEED? By G. S. Arundale	290
THE THEOSOPHICAL FIELD	294
THE ADYAR LIBRARY	299
NOTES AND COMMENTS	301
ENTRE NOUS	306
AN EPOCH OF GREAT MEN	309
REVIEWS	310
SUPPLEMENT	ix

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement, Page x*a*



ON THE WATCH-TOWER

By THE EDITOR

May Celebrations

MANY Theosophists in all parts of the world happily participated in the rejoicings which took place on May 6th on the occasion of the Silver Jubilee of the King-Emperor who rules over the British Empire. In India, unfortunately, the political situation largely militated against the celebration, since the Indian people as a whole are indisposed to distinguish between British Rule and the King-Emperor himself. There was, of course, a celebration at Adyar, the Society's headquarters, for it is situate within the Dominions over which His Majesty reigns. And I must confess I could have wished there had been really popular rejoicings throughout India, for I am personally both a believer in the spirit of Kingship and in the very real beneficence of His Majesty's rule. But one has to recognise that India is in difficult case, and if the celebrations were hardly as heartfelt as could be wished; it was less a sign of any disloyalty and more an impatience for the early solution of problems

vitaly affecting India's well-being. How magnificent a gesture would have been an Imperial pronouncement summoning India's acknowledged leaders to declare the nature of the next step, to be taken without delay, necessary to satisfy all reasonable demands. Let the new Act be worked for what it is worth, but let the Emperor's pleasure be royally declared that no delay shall mark the passage to that final goal giving India her freedom and the Empire an unequalled power to ensure the peace of the world.

White Lotus Day

I am sure that all Theosophists everywhere thankfully celebrated on May 8th, H. P. B.'s Day, in gratitude to her as the Masters' first messenger of the new dispensation. When we think of the change Theosophy has made in the lives of us all, a change so radical as to substitute peace, understanding and confidence for anxiety, doubt and despair in all circumstances of life, however distressing, surely shall we agree

that our debt to H.P.B. outweighs all other debts. White Lotus Day is an annual occasion for remembering the debt gladly and affectionately, and I cannot imagine any Lodge or any individual member of the Society allowing May 8th to pass unremembered or unrecognised. It is our Day of Remembrance, both of H. P. B. and of those who have stood steadfastly beneath the banner of Theosophy, come sunshine, come storm. Some there are who come, who stay awhile, and who then find occasion to go. The Society is happy to have helped them. But there are some who come and who remain faithful to the end, faithful to Theosophy and to the Theosophical Society amidst all changes of leadership and mode of presentation. Their attachment does not depend upon persons, neither upon the way in which Theosophy happens at any particular time to be presented by those whose voices may temporarily dominate. Persons may come and go. Theosophy may be presented to the world in this, that or the other form. They love Theosophy. They love the Society. And nothing which in the outer world may happen either to Theosophy or the Society can for a moment affect their unalterable attachment to each.

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Looking Backward

Delving into the earliest records of the Society one sees how comparatively few have in them the spirit of stalwart steadfastness. Of the original fourteen members who joined on November 17th, 1875 at least nine either dropped

out or resigned. It is easy to become a member of the Society. It is easy to drop out or to resign. Expectation, enthusiasm, the craving for change, aid the former. The same craving for change, the inevitable waning both of expectation and of enthusiasm, producing the feeling that membership has not come up to expectation, lead sooner or later to the latter. It is difficult to be steadfast in membership, strong in the realisation of the value of membership even when the ebb is at its strongest. The Registers of the Society abound in the words "dropped" and "resigned". One is thankful for the word "dead" or for a blank. Still, probably it is better to have joined and resigned or dropped than never to have joined at all. We must be thankful to the first thirteen American brethren for joining, even though at least eight of them after a time ceased connection. We must be thankful to Mr. C. C. Massey for being the first non-American to join, even though he was later to resign. Interestingly enough, a Greek, M. Pasqualé Menelao, was the first European to join outside the original fourteen, and with him a number of very distinguished personages—Professor W. Stainton-Moses, Alfred Russell Wallace and Commandant Courmes of France, all in 1876. In 1877 comes the first member from Ceylon, the Rev. M. Gunananda, the first member from India, Mr. Tulsidas Jadavji, and then in 1878 a galaxy—M. G. Ranade, T. A. Edison and Dayanand Saraswati. In 1879 A. P. Sinnett. In 1880 the High Priest of Ceylon,

A. K. Sumangalabhidana, Camille Flammarion, the great French astronomer, and A. O. Hume, one of the founders of the Indian National Congress. In 1882 the name of Sir Subramania Iyer appears, without any title save that of "High Court Vakil", *i.e.*, lawyer, and with us still, from the same year, a present resident of Adyar, Rao Saheb Subbiah Chetty, with over fifty years of uninterrupted membership of the Society to his credit. Is he, perhaps, the Grand Old Man of the Society? Long may he live at Adyar as link between the Society's great past and this present time which, we hope, is the shadow of a greater future.

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The English Convention

Special congratulations are, I think, due to the organisers of the English Diamond Jubilee Convention for the kind of programme which seems to me to be particularly appropriate just now. On June 6th, for example, the Convention opens with a discussion on "Theosophy in London: Its Special Problems". There could be no more important subject for consideration, both for Londoners and for those resident outside London, for London is the heart of the Empire, and Theosophical activity in London must needs have its effect throughout the Dominions. Other Conventions might well note this title, and adapt it. "Theosophy in Paris . . .", "Theosophy in New York . . .", "Theosophy in Chicago . . .", "Theosophy in Berlin . . .". Then, on the 7th June there is the consideration of the science of propaganda in its application

to English requirements. On the 9th, "The Message of Theosophy to the Modern World", followed by "The Ethics of the Secret Doctrine", being the Blavatsky Lecture for the year. A dramatic entertainment in the evening closes the day's proceedings. On the 9th our able and devoted colleague, Miss Dykgraaf, gives a public lecture on "The Eternal Truths of Theosophy", while on the 10th there is a discussion on "The Theosophical Society: Past, Present and Future". What more could anyone desire as fare for a Convention? I hope full reports will be available for reproduction in *THE THEOSOPHIST*, though I fear that the Blavatsky Lecture will be published as a pamphlet. I say "I fear", not in a spirit of objection, for it should of course be so published, but in a spirit of pure greed.

May I, by the way, urge that it be remembered that we are The Theosophical Society, and not just the Theosophical Society? Henceforth, I shall endow the article "the" with a capital initial letter to signify the facts as they are and to indicate that our Society is The Theosophical Society and not the Theosophical Society.

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A Theosophical Enquiry Bureau

The Theosophical Society in Wales is undertaking a most excellent piece of work in the establishment of this Bureau, details of the organisation of which I reproduce below as of probable interest to other Sections:

With the purpose of being of greater help to Members and Friends an Inquiry Bureau is being inaugurated to deal with

questions relating to Theosophy and kindred subjects. We shall be pleased to hear from any Member at any time if we can be of service in this direction.

A few Members have consented to co-operate, and are prepared to send replies to any inquiries received.

The following Departments are now available :

1. **Library—Books—Magazines.** Our National Library now consists of over 2,000 books dealing with all aspects of Theosophical thought and is available for the use of Members in accordance with the Rules of the Library, a copy of which is enclosed. Inquiries regarding books dealing with any particular subject—by any special author—books suitable for study—material for lecturers—Theosophical novels, etc., will be welcome. The Library includes practically all the works of Madame Blavatsky, Dr. Besant, Bishop Leadbeater, Mr. Jinarajadasa, Dr. Arundale, Mr. Krishnamurti and others.

We also have a large number of Theosophical magazines from many countries which will be sent, when available, on application.

2. **Study—Research—Meditation.** Questions on elementary or more advanced Theosophy, Courses of Study, Inquiries on the "Secret Doctrine," Meanings of Theosophical terms, etc.
3. **The Spiritual Life.** The Esoteric School of Theosophy, etc.
4. **Health—Nature Cure—Diet—Relaxation, etc.**
5. **Psychological, etc.** (including Clairvoyance, Psychic or Astral experiences, etc.)
This will largely depend upon the nature of the inquiry, but an endeavour will be made to obtain the necessary information from reliable sources.
6. **Organisation, etc.** T. S. activities, Conventions, Summer Schools, Propaganda and general Theosophical information.

The General Secretary will welcome all such inquiries, and will always be pleased to hear from Members on any of these matters.

This service will be quite free and available for all F. T. S. Members may also recommend their friends. In the latter case the name of the Member recommending should be stated on the inquiry.

The following conditions will, however, apply :

1. Please write on one side of the paper only.
2. Write CLEARLY, or, preferably, in TYPE.
3. Write one question only on one sheet; and leave room for the answer on the *same* sheet.
4. Put questions as briefly and plainly as possible, but give all essential facts and information.
5. Enclose stamped addressed envelope for reply to each question if addressed to more than one department.
6. Envelopes should be marked "Inquiry Bureau" outside.
7. Send all Inquiries to: The General Secretary, c/o The Theosophical Society, 10, Park Place, Cardiff, who will allocate them to the respective Departments.

All information and inquiries will, of course, be regarded as *private and confidential*, and no other Member than those mentioned will be consulted without the permission of the Inquirer.

All replies will be made without prejudice or responsibility, but every effort will be made to be of the greatest service to Members and their friends.

No payment or other recompense will be expected or permitted, but all necessary expenses such as postage, etc., must be paid by the Inquirer.

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Thank you, Spain and Burma

I am grateful to the Spanish General Secretary for devoting the whole of the March issue of the *Boletín de la Sociedad Teosófica Española* to the International

Convention held at Adyar in December last, and to the General Secretary for Burma for similarly devoting the March issue of the *Message of Theosophy*. Both journals are excellently produced and are tangible evidence of the efficiency and enthusiasm of our Burmese and Spanish brethren. But let it not be thought that my gratitude is because the International Convention has received this much more publicity. It is because Burma and Spain and Adyar are thus drawn more closely together, with the result that Theosophy in Burma and in Spain will receive new life, and Adyar is a step nearer to becoming more truly international. I am hoping that some day every Section of our Society throughout the world will be represented at Adyar not merely by a liaison officer, but by a small committee appointed by each Section. I am hoping that some day our Vasanta Press may become sufficiently international to print, under the supervision of these Committees, different language editions of THE THEOSOPHIST, possibly leaving room for the addition of special matter according to local national requirements. I am hoping that some day the business of the Society may be conducted simultaneously in every language spoken by members throughout the world, correspondence being thus conducted, and international propaganda similarly. I hope that some day Adyar will be brought, through the agencies of these committees, into the closest touch with every Section, so that Headquarters may respond sensitively to the

requirements of the Sections, and even more that on due occasion the Society as a whole may function in the strength of the assent of every Section, an assent obtained through this machinery and not through the cumbersome process of lengthy and long drawn-out correspondence, with the constant danger of misunderstanding. I look to the time when the Society as a whole may make itself Theosophically felt in many of the urgent world-wide or even national or religious problems. I look to the time when the Society shall constantly be giving an effective, impersonal lead out of the confusion consequent on the general ignorance prevailing regarding the laws of life as disclosed in Theosophy.

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Neutrality and Universality

For the moment we are slowly emerging from the stage of Neutrality. We are beginning to realize that Universality, with, of course, its obligations, is the positive attitude which must replace the negative attitude. But we are still far from the time when in the very name of Universality we shall be able to lead the world in certain directions. The nearer Adyar draws to every Section, and the nearer every Section draws to Adyar, the sooner will The Theosophical Society be in a position to use the magic of its wisdom to pierce the darkness with its light. Today, the Society as such cannot make any pronouncements save those in the words of its three Objects. It cannot denounce, nor can it extol, save in the most general terms.

But the time will some day come when through the Society will come pronouncements which shall be both the delight of its membership and the salvation of the world. The Society is not only a body of students. It is also, in embryo, a body of leaders. The Society is not only a body of Truth-seekers. It is also, in embryo, a body of knowers of wisdom beyond the knowledge of the world. As soon as the power of Adyar flows backwards and forwards from centre to circumference, regularly, steadily, purely, strongly, so soon will our Society become the dominant note in the world's affairs, and its present task will then cease. The world will have become Theosophised, and our Society will move onwards to fresh fields and pastures new.

This is why I am grateful to Spain and Burma for their generous recognition of Adyar in their own individual lives. As they recognise Adyar, so shall the power of Adyar—a power entirely independent of those who live at Adyar—vitalise them, and the world thus be drawn nearer to peace.

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The Vice-President at Work

Mr. Hirendranath Datta is taking his new office very seriously. During the last Convention at Adyar he was indefatigable in giving Councils and individual members the benefit of his very wise advice. And since that time he has been presiding over a number of Theosophical conferences at which his presence has been immensely appreciated. He has been to Patna, Bihar, where he presided over a Theosophical

gathering; and then he went to Hazaribagh to preside over the Chotanagpur Theosophical Federation gathering, afterwards going to Gaya to deliver a number of lectures in that sacred place where the Lord Buddha attained illumination. He then went to Berhampore to preside over the Andhra Theosophical Federation gathering, and during Easter guided the deliberations of the All-Bengal Theosophical Federation in Calcutta. And later on, I hope, though not this year, I most earnestly trust he may be able to visit foreign countries, where his deep erudition and Indian culture will prove a very great asset in the promotion of our Theosophical cause. As many Sections as possible should receive a visit from the Vice-President, so that they may enthusiastically applaud my nomination.

* * *

Theosophy in Switzerland

Monsieur Tripet, the new General Secretary for Switzerland, is following finely in the footsteps of his predecessor, Madame Rollier. He realizes the unique position of his Swiss Section as regards influence over international affairs, and is doing all he can to strengthen the Section's international aspect. He writes to me that he has made arrangements whereby any Section desiring information on international activities in Geneva, as, for example, in connection with the League of Nations, or with the international Labour Office, or with the large numbers of organisations with international headquarters at Geneva, will be given thoroughly reliable reports. He will also

be glad to answer questions of international importance requiring accurate documentation. I hope that members who have need of such information in connection with their work will not hesitate to take advantage of the Swiss General Secretary's offer. He has sent me a number of booklets, etc., dealing with the international situation in Switzerland, as well as a handbook on the seventy-five organisations having offices at Geneva.

Monsieur Tripet has also sent me a number of leaflets dealing with some excellent Theosophical propaganda which the Section is undertaking to promote straight Theosophy. I have had translations made of them which will be found elsewhere in this issue, since it seemed to me that other Sections might be glad to issue similar leaflets. Doubtless many of the 240 members of the Swiss Section have work to do in connection with the many organisations working for brotherhood. Monsieur Tripet himself holds office in the League of Nations. But I sincerely hope that none of them forget the Theosophy it is their special duty to spread in the world's great international country. Every one of the seventy-five organisations, including the League of Nations itself, needs Theosophy for its effectiveness; and I look to members of the Swiss Section to be strenuous in spreading Theosophy—*pur et simple*. The whole world needs straight Theosophy. Who is to supply the need if not members of The Theosophical Society? I should specially like to congratulate the Lodges

"Giordano Bruno" and "En Avant" for their enterprise in organising "Une Heure Artistique" for the benefit of members of the Society. Eminent artists gave their very valued collaboration, including Mademoiselles Lebherz, of the Paris Opéra, and a pupil of Nijinska; Talbret, Professor of Dancing in Geneva, and Hussy, Professor of the Pianoforte. I feel sure that the function helped many of the members who had the good fortune to be present to make more rapid strides on their way to become Theosophists.

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Young Theosophists and Animal Welfare

I am thankful that the energetic Youth Lodge at Adyar, called Vasantha after Dr. Besant, is earnestly concerning itself with the wellbeing of animals. On the occasion of the birthday of Sri Mahavira, the noble and humanitarian Founder of Jainism, the members organised a special commemorative programme, including public lectures, processions, the ceremonial observance of the brotherly relationship between the human and the animal kingdoms, visits to local villages to spread the gospel of harmlessness, the distribution of leaflets in the vernacular, special worship in the Hindu Temple at Adyar, etc. Animals on the Estate were given a feast, and in all other possible ways the two kingdoms were drawn more closely together in friendship and goodwill.

Members sometimes express regret that the First Object of The Theosophical Society contains reference only to the human kingdom, forgetting that there cannot

be a real universal brotherhood of the human kingdom which does not include the sub-human kingdoms also. A Universal Brotherhood of Humanity must involve in its practice a brotherhood with our younger brethren. And I do not hesitate to say that no member of our Society is truly observing the spirit of the First Object who forgets brotherhood to animals, who forgets to try to be as brotherly to animals as he tries to be brotherly to members of his own kingdom of nature. Indeed, we can more afford, perhaps, to fall short in our brotherhood to our equals who can take care of themselves than to those who are younger and so much the more need our tenderness.

There is no truer expression of Theosophy than in reverent compassion, and Young Theosophists throughout the world should make brotherhood to animals and to all younger creatures their very special concern. An ounce of practical kindness is worth a pound and more of intellectual knowledge of Theosophy. The young can practise Theosophy in innumerable ways which require no formal knowledge of our literature. Time enough to delve into principles when they have been at work in their enthusiastic youth practising principles which they may not know as such. It is so often better to be a Theosophist without knowing that you are than to think you are a Theosophist and not to be as Theosophical as you think you are!

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Theosophy in Central America

I have received from the General Secretary of this Section a most

interesting letter detailing the situation with which our brethren in Central America have to deal. The Section is in fact scattered over six Republics far distant one from another. There is Guatemala, Salvador, Honduras, Nicaragua, Costa Rica and Columbia, the last named belonging to South America. The Section is indeed far-flung, and the General Secretary regrets that the great distances militate against the effective spreading of Theosophy. It seems to be impossible to have an annual Convention, with the result that plans for work can never be talked over but only written about, which is not at all the same thing. I sympathise most heartily with the General Secretary in all her difficulties, but am happy to note that she is full of enthusiasm and certain that Theosophy has a great future in Central America, especially if the Society as a whole pays more attention than heretofore to the needs of the Spanish-speaking countries. She writes that there are eleven Federations and no less than 150 Lodges in which Spanish is spoken, and she urges that there should be an official liaison officer at Adyar who would not only carry on in Spanish all official correspondence with Spanish-speaking countries, but would also be a channel for stirring with the life of Adyar the countries he represents. I certainly very much wish there could be at Adyar such a liaison officer, and shall be exceedingly glad when both funds and a suitable representative are available. Ten pounds sterling per month suffice for board and lodging on a simple scale. There is no doubt

at all that Theosophy in Spanish-speaking countries is very much alive. But these countries are very poor, and are already spending all they can possibly collect on most effective and dignified propaganda. Is there not somewhere a lover of Spanish culture who would be happy to provide an annual sum of £120, so that I may at once take steps to invite a suitable representative to help Headquarters in work the result of which will be greatly to strengthen Theosophy in lands extraordinarily receptive to Theosophy?

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L'Institut Monada

I do not know how many members outside Belgium know of this excellent and successful experiment in community living, at the Avenue de Floréal, Uccle-Bruxelles, Belgium, at the head of which is a very enthusiastic member of our Society—Monsieur Nyssens. A group of friends, under his inspiring leadership, have taken some houses in a suburb of Brussels and have converted them into a community building to which a school is attached. Monsieur Nyssens is a doctor and carries on his practice. Other members of the community have other professional occupations in the outer world, while some are, of course, engaged in running the whole establishment. All resources and earnings are pooled, and if any member needs money for clothes or for tram or omnibus fares or for any other personal requirements, he applies to the treasurer of the pool, and his needs are as far as may be satisfied. Out of the pool came

the cost of the charming entertainment to which Rukmini and I were treated when we were last in Brussels. Out of the pool comes the cost of any pleasures which the members felt disposed to enjoy. Out of the pool comes everything. Into the pool goes everything. And the community, as we could so clearly see, is very happy, very strenuous in pursuit of the real things of life, each member seeking the one Real in his own individual way under the fatherly and understanding appreciation of Monsieur Nyssens. There are no dogmas which have to be believed in order to qualify for membership. But each candidate for admission is expected to live strenuously in his own way, and to be happy that others should live strenuously in theirs. It is healthy, happy and hopeful living that unites the members of the community, not common beliefs and attitudes. And I think this is as it should be. People grow tired of their beliefs and sooner or later want to change them. And then if the community depends upon common beliefs there arises disintegration. But if the search for Truth be the binding element, then, as L'Institut Monada exemplifies, differences do not matter. Rather do they strengthen. I should advise all visitors to Brussels to make a point of seeing this beautiful little community, and the admirably conducted school attached to it. It is a point of honour with the members of the community never to ask for financial help. They prefer to stand on their own feet and pay

their own way, even though, like many of us, they know only too well the nature of a mortgage.

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The Diamond Jubilee Convention

Arrangements for this great event are already well on the way. A beautiful commemorative badge, especially for visiting delegates, but also for any members who desire to purchase one as a souvenir, is being prepared, and will be ready about July. I am asking the General Secretary for England to be good enough to act as distributor in the case of those members who will be unable to visit Adyar. Then we shall have a number of very distinguished lecturers, including, of course, Mr. Jinarājadāsa. Mr. Geoffrey Hodson will have as his title "Creation and the Gods: A Study in Creative Processes". Professor Marcault, General Secretary for France and one of our most erudite members, will also give one of the international lectures. Leadbeater Chambers and Olcott Gardens are in the throes of repairs, and everywhere Headquarters is being overhauled so that the Society's International Centre may be at its best for the welcome of those for whom it is in truth a home. And as the forerunner to the Convention I am hoping to bring out a special Diamond Jubilee issue of THE THEOSOPHIST on November 17th, commemorative of the Society's 60th birthday.

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Diamond Jubilee Pamphlets

As part of the Diamond Jubilee Year activities I should like strongly to recommend to every member

the admirable series of twelve little pamphlets prepared for widespread distribution by our newly established Publicity Department. The series has the following titles: *Brotherhood in Fact and Theory*; *Man's Life in This and Other Worlds*; *Sixty Years of Theosophy*; *The Plan—Where Science and Religion Meet*; *Fate and Freedom*; *Some Definitions of Theosophy*; *World Problems in the Light of Theosophy*; *Religion and Civilization*; *The Riddle of Life*; *How Reincarnation Answers Life's Problems*; *Freedom of Thought in The Theosophical Society*; *Art and Soul Evolution*. Each leaflet is in a coloured wrapper, contains four pages of extracts from relevant writings, and a list of books on the subject. The price is Re. one and As. ten per hundred, or three shillings, or seventy-five cents, post free. They may either be distributed free, or sold at one anna, one penny, or two cents each. If fifty are sold the cost is met, and the remaining fifty can be used for free distribution. Already the demand is considerable, and early application should be made for not less than a hundred at a time. The size is 5 inches by 4. Assorted hundreds are available as well as individual hundreds. A complete set of the pamphlets, one hundred each, one thousand two hundred in all, would be a very profitable investment for a Lodge from all points of view. I regret that these pamphlets are available only in English; but they may be translated with the approval, and under the supervision, of a General Secretary.

DOWN THE CENTURIES

THEOSOPHICAL MESSENGERS AND MOVEMENTS

By FRITZ KUNZ

The Secret Doctrine (III, 42) says: "Among the commandments of Tsong-ka-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the 'white barbarians', every century, at a certain specified period of the cycle." These century-end impetuses will be traced in *THE THEOSOPHIST* in a series of articles, by various writers, commencing with Roger Bacon in the thirteenth century and culminating in the Theosophical Society in 1875. Mr. Fritz Kunz's article, published elsewhere some years ago, is introductory to the series. We hope he will not mind our lifting of his excellent survey.

ONE sometimes meets people in our Theosophical movement who raise a problem. I refer to those to whom the Society is *an* organization, one amongst many. They belong to it very much as they would belong to a club or some other society for a specific, narrow, often selfish, purpose, and it is not easy to make them appreciate the difference between the Theosophical Society and all other Societies whatsoever. Such people are a real problem for the worker in the Theosophical field. How can we reach the mind and the consciousness of those who have that mistaken, extremely limited, and unappreciative point of view? None of us, of course, is in that state of mind. We feel, however vaguely, the uniqueness of the Society; and surely we can add something even to that. Let us see if we can discover for

ourselves the immense grandeur of our Theosophical cause, if we can understand why our Society is not *a* Society but *the* Society, containing within itself such infinite possibilities of good for the future that, when we understand those possibilities, the whole of our energies are at once commanded for its service.

First we must see the Theosophical Society in its true proportion against the background of history. We must realize that our Society is the result of a tremendous plan which the Masters are working out. We are familiar with the broad outline of that plan. We know how, since the foundation of the great White Lodge (the World's Inner Government), all the forces of evolution have been pressed down channels of expression through race, through religion, through cultural effort.

Bit by bit men and women had been drawn in certain directions, which our knowledge of the past reveals to us, until the time arrived for the launching of the Aryan Race. With the leading out of these white people from their Asiatic home into the West, and especially into Europe, there arose a situation quite new. Up to the time of the climax of the Fourth Root Race we had a background of evolution which fitted the foreground. Up to the middle time of the Atlantean Race, there was a triumph of spirit over matter adequate for the expression of the special race-principle; but when we came to the Atlantean Race we reached the end of the full service-ability of that background.

With the appearance of the Aryan Race, we find a people who demand for their expression something which the background of evolution cannot supply. Therefore, in a sense, we are a defective race (though we are the latest and most intellectual), because the background of evolution is not quite of a kind sufficient to give a proper culture to the mind. We are mind lost in emotion, whereas the Atlanteans were emotion in emotion, so to speak. So with the appearance of the Aryan Race, there was this problem before the great White Lodge—a race that must develop intellect, without a soil in which it could grow. The forces of our intellect might be likened to those plants which grow in the air on the moisture that is found there, and have no roots which sink into earth. We are a race with a fictitious mentality and, therefore, a kind of conceit,

a pride in its mind, which is unjustified.

So all problems of race and religion take on a new atmosphere in this race of ours, and all the preparations for the work of the race had to take a slightly different colouring. The development of this problem came to its climax only very recently; and when it became obvious in the career of our Aryan people, we are told, the Great Lodge undertook a new scheme for the helping of humanity, apparently in part to correct that defect which I have just described. They had long ago the arrangement of sending to the world a great Teacher at certain intervals of time; but now also they supplemented that by an additional effort to help the western world (that is the Aryan peoples especially) once in every century. The Theosophical Society is the climax of those efforts. It is the result of hundreds and hundreds of years of careful planning and scheming and working out of those plans down here in this world.

When I say it is the result of such a scheme, do not take that in a wooden and quite mechanical fashion. Do not think that it is all cut and dried for centuries ahead. It is not so; but out of the inner worlds, the worlds of reality, there are pouring down into the physical world tremendous streams of force, of a strength and splendour and glory which we do not fully understand. These are the enormous forces of the Archetype, which are expressing themselves in race and sub-race consciousness. As these forces pour down into being and

appear in the outer world as history, these great Beings, our Masters, poised in the worlds which are out of time and space, looking down on the march of events, interpose at certain points at the right time, and give these currents a new direction.

In that sense we have a mechanical system which is yet at the same time perfectly flexible, and in its flexibility there is the possibility for all of us to use our freewill as far as we possess any will. Human beings have always the right to express themselves freely according to the powers within them, but by that expression they adjust little by little these streams which the Masters are directing from above, and by that adjustment—sometimes little, sometimes important—They are slowly changing the course that They have outlined; and so from time to time it is necessary for Them to interpose and re-adjust all the forces. That re-adjustment is the constant care of the Elder Brethren.

In the physical plane we have also this special effort once every century for the western world. So our Theosophical Society is a channel or a receptacle down into which have been poured those forces which will correct the more important maladjustments of the past centuries and straighten out things for the future. Looking back at this effort in the past centuries, we see how our Society is not amongst many organizations, but is *the* organization, not only of this century but of many centuries yet to come. Let us go back at this stage in time, and

examine the last seven centuries of effort to help the world. We shall find the facts extremely interesting, and illuminating as regards the work of the Theosophical Society.

Let me first make clear a certain point which underlies the cycles of the work—a principle which will enable us to understand the whole thing rather better. Whenever we have a cyclic law working itself out, there is a curious phenomenon connected with it. One period of impulse will be concentrated in its nature, and the next impulse will be wide and broad or outspreading, and all through this century-end effort to help the world we may see that going on. Efforts are concentrated in many places in the world like seeds planted far and wide, and then a century later there is a tremendous gathering together of those forces to work out completely the effort which has been begun. It looks like an inbreathing and outbreathing too, but the analogy of the seedlings is better.

Let us go back to the thirteenth century, about 1275. I shall refer to the period of the latter part of the century by the year 75 each time, although you will realize that is just a proximate reference to the end of the century. So we begin with 1275, although the effort which was then made, of course, was begun before and was carried on a little time afterwards, just as in the case of the founding of the Theosophical Society; the effort began many years before the Society was founded, and it continued for several years afterwards.

The first of these efforts, then, was in 1275, and it was of the nature of restoring to the western world the mental culture which it had lost. In the West we had had the dark ages, which began to creep on not so long after the death of the body of Jesus. Because of the early cutting off of that work, it was impossible to state for the Christian religion the whole of the intellectual side which should have gone with it. An attempt had been made to graft on to that religion the principles of Gnosticism. The idea was rejected by the Early Christian Church, and so we had the dark ages in Europe—that time in the history of the European peoples when their ignorance was so profound. They were the most ignorant people in the world at that time, with the exception perhaps of some of the truly savage tribes, and hence they were called by the Masters "white barbarians". Even the Atlantean races then extant possessed a mental culture far above that of our Aryan Race in Europe during the dark ages.

In that period, when our Christian religion was at a low mental ebb, it was void of inspiration for its devotees, except of an emotional character. And so an effort was made, through the personality of Roger Bacon and his colleagues in the alchemical and secret societies, to restore to the western people the mystical knowledge through science linked to religion. The structure of the plant and cell life were matters of fact to Roger Bacon, although he is not supposed to have posses-

sed scientific equipment such as we have now. But he was an occultist, and by using the uraeus, a clairvoyant organ which projects from between the eyes, he and his colleagues made careful studies of the scientific basis of life, and they planted their knowledge in mystical societies all over the European world. They could not give this knowledge to the public, because the public was so ignorant that it would have been dangerous to give it out. The Church of the time would instantly have burned these men at the stake for attempting to draw into their hands the power of which the Church believed itself to be the proper custodian; so this work was begun all over Europe secretly by these small groups of mystics before and after 1275.

A century passed, and we come to the time when all these efforts, which were being made separately all over Europe, could be gathered together in a tremendous stream of life which should re-shape European culture. And that came as a well-known phenomenon, the Renaissance, the revival of learning, which was only an outward expression of the effort made a century previously by Roger Bacon and his colleagues.

When that was past, a new effort had to be made, and once more it was along lines which would work in the future more than at the moment. Let me mention one form of effort, the creation about 1475 of a mechanical device which was to liberate men from the dogmatic forms of religion. This step was the invention of printing. That does not sound like

a spiritual thing, but it had great possibilities, because it enabled men for the first time to have free access to the truth. The world approached democracy of knowledge, and the printed book was one of the steps toward the next effort made to help the western world. The work fell a century later into the hands of Francis Bacon and his colleagues. The democracy of knowledge made possible the liberation of men from the unintellectual dogmas of the Church. For the first time the Bible was printed, and many more men were able to read the reputed words of the Christ Himself, first in Latin and afterwards in English, until at last came King James's Authorized Version of *The Bible*, and then the great flowing out of knowledge through the printed book. So, first, was the liberation of the learned men from the grip of the dogmatic Church, culminating in the Renaissance; and then the beginning of the liberation of all European peoples from that tyranny, culminating in the Reformation.

Then came the third step, in 1675 and 1775, in the process which was pursued for the liberation of all mankind from the political domination of the Church. That began in the year 1675 in a number of groups of workingmen, who were attempting to bring back liberal ideas in the western world. There was a great movement based on Rosicrucianism; there was the movement in which the Royal Society was a central point; Freemasonry and other societies half secret in their nature, spread quietly all over Europe,

and then in 1775 the outburst of the democratic forms of government. The French Revolution, and later the American Revolution; the beginnings of freedom for all men from the domination of despotic powers, whether they be of the Church or of rulers.

All these stages, which are fascinating to trace, led up to a final effort of the great White Lodge to state the truths for the western world all over again. We find in the letter of the Mahachohan a reference in 1881 to this plan of the Masters. At the very beginning of His letter He points out that the time has come for a re-statement of the truth for the western world, and He says among other things that the Theosophical Society was chosen as the cornerstone, the foundation of the future religions of humanity.

The way in which the Theosophical Society was organized for that purpose is intensely interesting. In the beginnings of our Society the effort was made not so much to sway the world, as to prepare seed-beds for the changing of the whole world, which will come about a century after the Society was founded. So our work is the laying down of the Lodges of the Society, not only in Europe but all over the world, because the effort is to be on a large scale, not only in Europe but in America and Australia and in other parts of the world to which the Aryans have spread of late. It was also necessary to divide the several duties connected with this effort; so in 1875, along with the founding of the Theosophical Society there were three other organizations

founded for the world, each one of which is vitally connected with our own organization. They are the Society for Psychical Research, the old Catholic Church in Holland (and the Liberal Catholic Church, its offshoot) and the beginnings of the Co-Masonic Order. These movements are part of the work for this century. In 1872 a woman was admitted to Freemasonry for the first time, officially and properly admitted, and that draws the Co-Masonic movement into the life of these century-end efforts to help the world. And similarly the Old Catholic Church broke off officially from Rome and offered the sacraments without demanding assent to impossible dogmas.

Why was the Society for Psychical Research started? Because it was the purpose of the Great Lodge to make quite sure that these other efforts would not run down a channel related exclusively to Spiritualism; and therefore a channel was created for the scientific investigation of such phenomena. You may ask: "Why should we not have Spiritualistic work in our Society?" Spiritualism is well enough for people of a certain type, but we think that for our Aryan Race the proper road is occultism—a positive road and not a negative road, such as is Spiritualism. And so to be sure that the Theosophical Society should be free to work out its *dharma* of bringing back to the world its great spiritual truths, it seems that this special organization was created.

Such was the nature of the beginning of that work of the White Lodge to help the world at

the end of the last century, and the person chosen for the central position in that work was Madame Blavatsky. It is just over sixty years since Madame Blavatsky and Colonel Olcott met, and in December, 1935, it will be the Diamond Jubilee anniversary of the founding of our Society. Can we, in the light of the past, anticipate what is going to happen to our Society in the future? Glancing back, we see the seeds sown by Roger Bacon and his colleagues in and about 1275 blossoming into the Renaissance in 1375; the seedlings of 1475, through the work of Francis Bacon and his colleagues, burgeoned out into the democratizing of knowledge in 1575. And as a result of the founding of small movements in 1675, political liberation came (unfortunately by revolution) in 1775. Similarly, the work of founding the Theosophical Society in 1875, and the establishment of its small Lodges all over the world, will surely result in 1975 in a tremendous gathering together of all these forces and an outburst of interest in Theosophy, in esotericism, so that it will be the established philosophy of the world. Some of our young people will live to see it.

Our work in the Theosophical Society, then, is to keep the Lodges alive and growing by keeping occultism alive within those Lodges. In that way we shall make it possible for the world at large to gain once more the priceless heritage of this occult knowledge. It is for that reason that you and I live and work in the Society; and it is for that reason that it is *the* Society

and not a Society of modern times. The following summary of the foregoing may be useful :

EFFORT ABOUT	NATURE OF ADVANCE	ACHIEVEMENT
1275	Roger Bacon and the restoration of mental culture.	Democracy of culture Renaissance
1375	Christian Rosenkreuz and the spread of culture. Tsong-ka-pa in the East.	
1475	The printed book : fixation of knowledge : Erasmus, Sir Thomas More.	Democracy of knowledge Reformation
1575	Francis Bacon and science : English language the medium. Akbar in the East.	
1675	Union of classes attempted : secret societies. Royal Society founded : Boyle, Flamsteed, Halley, Newton.	Political democracy Revolution
1775	Political freedom, unfortunately mainly by revolution. French Revolution : Comte de St. Germain.	
1875	The Theosophical Society, Society for Psychical Research, Old Catholic Church, Co-Masonry. Evolution (Physical) : H. P. Blavatsky.	Democracy of Occultism Evolution
1975	Wide spread of what is now esotericism : Evolution (Spiritual).	

*As rivers run, and in the deep,
Lose name and form and disappear,
So goes, from name and form released,
The wise man to Divinity.*

THE FUTURE OF GERMANY

By ANNIE BESANT

In this portion of a lecture¹ delivered in Berlin on August 18, 1927, Dr. Besant unfolds her vision of a Teutonic World Power, comprising the British Commonwealth of Nations, Germany and the United States of America, which she believed would stabilize the peace of the world. In the first half of the lecture she dealt with "The New Race", which she had observed in America. Then she went on to say :

I COME to the second half of my subject—the Future of Germany. What is the connection of that with the new race? Now for one moment I must go along a line of thought which belongs to me as a Theosophist, but you can test it by history, if you will go back in the history of the great race to which we all belong. I will still call it the Aryan Race—the Mother Race. That Mother Race has had a number of branches, or daughter races. They all came out from Central Asia. That is ordinary history. And they went out at different times, as it takes time to develop a sub-race, and formed great emigrations which went out from Central Asia. That is a matter both of history, and more and more becoming a matter of archeological discovery; lately the Archeological Society in America has sent out an exploring and excavating party, which is making excavations in the Gobi Desert, where we assert—as all the

Hindūs assert—that the great City of the original Aryan civilization was built. You find that in the old Hindū books; they tell us about it. They call it Shamballa, and they say that the highest Rulers of the world are there—the Inner Government of the world, not the outer. And our American friends have begun uncovering the ruins of a great city—they say it will take many years before they will be able to complete their work—a large city, which has to be carefully examined. Now the emigrations went out from the city, but stopped in certain great valleys in the mountains that surrounded them, and there they differentiated one after another; for hundreds of years they lived in this way, separated by mountain ranges, and then they went out westwards. The first of these went to Egypt and founded a mighty Empire there. The second of them went to Persia and founded there a magnificent Empire. The third of those

¹ This lecture has not before been published, though it was "set up" for publication. Galley proofs, partly read by her, were found lately among Dr. Besant's papers. Her marks ended about the middle of this article. There is a memo attached, dated May 31, 1928.

emigrations went to Greece, and peopled the whole south of Europe; there grew up the great Empire of the Romans. All world-wide Powers, over the portions of the world that then were known. Then came the fourth of these emigrations; and I must now mention to you one numerical change which may confuse you; we count in these the original Mother Race of all as the first, so that the fourth emigration was the fifth sub-race, and that is the Teutonic. That race has not yet had its World-Power. Now the Teutonic race has separated, has scattered itself very widely, as you know. It not only peopled what we now call Germany, but the whole of the Nations allied by blood to the Germans; Austria also belongs to it; the northern countries of Europe are peopled by those called Scandinavians, but they are off-shoots of the Teutonic race; Holland belongs to it; Great Britain belongs to it, and all its widespread colonies carry on the same great strain of racial life and character. The United States of America are also of that same race; Canada is peopled from Britain; Australia and New Zealand the same. All over the world to-day that race has spread.

Now every race and sub-race has one great characteristic standing out, marking all its people. In the Mother Race, there you get the pure Hindū type. In the first emigration to Egypt you have Science of a special kind, "the wisdom of Egypt," as it was called, and that wisdom began with the higher worlds and not with the lower. I have not time

to go into that fully, but two points will show you what it means. They began with Alchemy and they worked down to Chemistry. They began with Astrology and they worked down to Astronomy. Chemists to-day are beginning to say that Alchemy is possible, if you catch the combinations soon enough. You can turn off from one line on to another.

Persia had for its great characteristic, Purity—physical purity of every kind: not to pollute the earth, or the water, or the fire, or the air; to be very pure in their lives and their physical bodies. Each adding, you see, one new thing. Then with the Greeks—if for the moment you will allow me to call them all in the south by the old name of Kelt, which takes the whole as one great family—they went northward into France, northward into Ireland; then the Teutons turned them out of England; the Highlanders in Scotland are the only remains, and Welshmen in Wales, within Britain itself. Their characteristic was Beauty, Art, and the quality of the high development of the emotions. You can see still, in what are called the Latin races, how Art flourishes amongst them, paintings, sculpture and so on. And their emotional character is the reason (coming down to political affairs for a moment) why England and Ireland could never get on together; and it is only, now that Ireland has been made a Free State, that they are beginning to be a little more friendly. For the Teutonic race developed the scientific mind—that is the great quality—the concrete mind,

the mind that observes, the mind that classifies, the mind that makes hypotheses; then experiments again to verify the hypotheses—step by step, step by step, till it makes discovery after discovery, and at last by induction reaches a Law of Nature. That is their characteristic everywhere, and when it goes on to the higher intellect—then philosophy. But that is not so common. You have it among the German people very very strongly; not so much among the other branches of the race.

Now think of that for one moment in the light of the hurried sketch I have given you. Most Theosophists believe in an Inner Government of the world, of which all your monarchs and emperors and admirals and generals play the parts down here on the stage, and are practically living figures pulled by strings from higher worlds, and rise and fall according to that great law of human evolution which is the Divine Will for man; Nations rise and fall, and Empires rise and fall, and those great Empires have passed away that I have mentioned, they rose and every one of them has fallen. Recall the countries which the Teutonic race has peopled. Think for a moment of Britain's widespread Empire with her colonies all over the world. Think of North America, the United States and Canada—not of the South, that belongs to the fourth and not the fifth—and see the vast numbers of human beings all of the same blood and the same type.

Now two types of World Powers were possible: one that belonged really to the past, a great Empire

of force, subduing other nations; or what has not yet been tried, a great Federation of Free Peoples, joined together by mutual service, mutual helpfulness, mutual affection, of the same racial type and recognizing that great bond of union.

One question comes in here to which I must allude, and that is India. India's freedom must be gained before the next great step can be taken. She does not want to separate from Britain, if she is allowed to be free within her own borders, self-governing in her own land; and that she must be and will be. There is a Bill for that now before the British House of Commons, and Labour has adopted it; and when the Labour Government comes in, it will pass. I say that is necessary first before the next step can be taken, because unless India, the greatest of the coloured Nations of the East, is in the Federation I am going to speak of, there will be a war of colour between white and coloured, between Asia, and Europe and America, and that would kill civilisation; that is why India's position is so important—with Britain, but free, there will be no war of colour; without it, there must be war. For Asia is tired of white exploitation, and will no longer calmly submit to it. You know what China is doing at the present time, and that will spread.

Now what is the future of Germany—the mother of the Teutonic race? I cannot tell how it will appear to you, I can only tell you what is coming in the near future. It may take long, if it is opposed. It may come quickly,

if it is welcomed, and that is, that there will be a great Federation of all the Teutonic peoples; a great defensive Federation, beginning probably with treaties that they will make no war on each other, and then linking themselves together into one great World Power, welcomed because it will serve humanity, not resisted because it tries to conquer and subdue by military force. And, friends, if you will permit me to say one word here as to the great war that desolated Europe, it was not the German Nation that was conquered; it was militarism in Germany. The German Nation has shown that it is not conquered by a military defeat; I have seen during the last three years a good deal of your young people, of your boys and girls, and I can bear witness to the fact that they are a splendid set of young people of whom any Nation might well be proud; no resentment and no anger, eagerness to serve and help, readiness to take up their part as they grow into manhood and womanhood. All that was destroyed in that war was the idea that an Empire was to be an Empire of Force, instead of a Commonwealth of Free Nations, joined together for love and mutual service. And I believe that Germany, Britain with her Dominions including India, and also the United States of America, will all join together in one great defensive alliance—with of course Austria, who is German, and probably Scandinavia—a great alliance of industry, of thought, of science, of philosophy, of all that makes Nations really great, and in

which your own Nation has been so high, so supreme. For what is really the greatness of Germany? Not her armies, but her philosophers, her scientists, her great thinkers, her poets, her great art, her magnificent music. While Germany has these, how can the world do without her, how can the world let her pass away?

And so I would put this to you to think of. I do not ask you to take it because I say it. I say it positively because I know the future that is coming, and the future is inevitable whatever the present generation may do. But I ask you to think if this does not open before you as part of a mighty World Power of love and brotherhood of thought, and science and philosophy, whether that does not open a future for Germany which will be greater than anything she has had, however great, in the past? And that is where the connection with the new race comes in, for that new sub-race is not your race but a different type. They will make a new civilisation, and for centuries it will go on, small, insignificant, little observed, little noticed probably in the Press, and through some of those centuries this great alliance of the Teutons will sway the future of the world. It will be what will fill the world's eye. We, working in our little sub-race, will be of very small importance; but the future is with us.

And so, friends, that is what I put to you—I am sorry not in your own tongue—for I have lost the habit of speaking it, although once I spoke it fluently, when I was young; I can still read it,

know how your thought is going, but I would not dare to insult you with my very primitive German now, for I have not spoken it for years. And so, my friend is going to tell you something—is going to translate for you and tell you something—of what I have been saying, and I will only hope

that it may fire you with new hope, with new enthusiasm, with new pride in that mighty race of which you are the mother, and that you may look forward to the future that I have dared to sketch of the place that the great Teutonic World Power will hold among the Nations of the world.

“THEOSOPHY should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations, *Theosophy must be made practical*, and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk . . . Theosophy, through its mouthpiece, the Society, has to tell the Truth to the very face of Lie; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. As an Association it has not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications. . . . The problem of true Theosophy and its great mission are: first, the working out of clear unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life as shall offer a field where they may be applied with most equitableness.”

—*Extracts from a Master's Letter*

WHAT A THEOSOPHIST OUGHT TO KNOW!

By J. W. HAMILTON-JONES

[This article is the first of a series of studies on Theosophy by an erudite student of Theosophy. I commend them for their clarity and as refreshingly straight Theosophy.—ED.]

IT is assumed that all Theosophists have a working knowledge of the laws of Karma and Reincarnation, for we have been talking about these twin doctrines for the past sixty years. The fact is, we are inclined to preen ourselves because we have made these ideas popular and acceptable to a large number of people in the western world who, but for Theosophy and the Theosophical Society, would still be living under conditions of abysmal ignorance such as were common enough in the early nineteenth century of our era. We are the exponents of these laws, yet we know very little about them ourselves. The generality of Theosophical students are not profoundly studied in these fundamental teachings, and it would be well for us all to probe a little more deeply into the mystery of man's existence, so that we may have a relatively clear idea in our own minds upon this important subject.

Life may conveniently be regarded as manifesting in three stages, namely, principles, causes and effects. These give rise in the mind to a conscious realization

of Science, Philosophy and Ethics. Science deals with a knowledge of the Universe, Philosophy with what we think and reason from that knowledge, whilst Ethics determines our conduct in life, Ethics being the result of our scientific and philosophical investigations. The virtue of Science is in its practical application, whereas Philosophy and Ethics tend to test the utility of scientific achievement. The idea of the laws of Karma and Reincarnation may hold little of value for the non-thinker, and hence cannot have any useful effect upon his conduct in life, but the man who thinks deeply will discern in any orderly statement of facts, and in any coherent system of thought, a possible means of self-adjustment to the problems of life, howsoever dimly apprehended. Theosophy, being such, gives a satisfactory reason for all action and may indeed be finally judged upon its ethical value.

It is said that there are seven principles in man, and we enumerate them from above downwards, or from the innermost outwards (purely relative terms)

as Atma, Buddhi, Manas ; Manas, Kama, Prana and the Physical. This is obviously incorrect or, as we would say, exoteric ; Manas is one but dual, and the physical body, we are told, is "no principle". Probably the best way to resolve this puzzle is to say that there are only three principles in man, *viz.*, Atma, Buddhi, Manas, and four aspects ; Lower Manas, Kama, Prana and Sthûla (physical).

This sevenfold human entity functions in four states of consciousness, again from above—Turiya (ecstatic oneness), Sushupti (dreamless sleep), Swapna (dream state), Jagrat (physical).

It will be seen that not one of the principles nor aspects can function alone, but all are interdependent upon vehicles through which to manifest. Atma means Breath—the Breath of Life ; it is just as free as the air which we breathe in the physical world, in fact physical breath corresponds on this plane to the Atmic breath of which it is the reflection. Air is universal. Nobody can say this is my piece of air and that is yours—no sooner do we inhale than we are compelled to exhale it, yet we cannot do without it and live. What a marvellous exemplification of Universal Brotherhood ! Atma is like that—its vehicle is Buddhi, through and in which the Atmic breath is constantly permeating and pulsating. The Buddhic vehicle is described as the seat of the Intuition. It is more than that—it is the fount of Wisdom and the home of Reason, for Reason, contrary to general opinion, is not one of the functions of the mind.

A highly intellectual man is not necessarily a wise person. The Master K. H. says : "Your greatest men count but as nonentities in the arena where greatness is measured by the standard of spiritual development." (*Mahatma Letters*, pp. 341-342). Manas is the builder—of ideals, of ideas and of forms ; hence its dual nature—the ideals are confined to its more refined (higher) vibrations and the forms are made in its coarser (lower) particles. Manas has many functions ; instinct (Ulla) in the animal world is one of them. The animal does not think ; it uses the vibrations of manas in its consciousness. The so-called intelligent domestic animal "feels" its master's vibrations through its manasic instinctual faculty, and that in turn operates upon its desire body (kama). In the case of beavers, bees or ants the Dhyan Chohan of whom they are the physical expression does their thinking for them. The same thing occurs in the physical body of man—what is it that marshals the white corpuscles to do their work when we have cut a finger but the manasic instinct of the physical elemental ?

Before we can know anything we must first build a form. This form is usually incomplete, hence erroneous. Then we use a symbol to express the form, *i.e.*, a word. That sounds concrete enough. Let us take one : "Table". What has your mind done with this word ? Stop and think for a minute. What is the form you have built to correspond to this word-symbol ? It is of oak-mahogany, walnut or deal ? Polished or scrubbed ?

Round, square, oblong, triangular, horseshoe? Three, four or six legs? Large, medium or small? Used for eating, reading, writing, ornament or for sitting upon? Or perhaps you were thinking about a multiplication-table or a table of weights and measures, or logarithms or a time-table. You perceive that in order to relate your table to another person's "table", more symbols (words) are necessary. Nevertheless all forms of tables are subservient to one Master-Form which you have built up in your mind, from continuous experience.

Ratiocination, Intellection and Re-collection are all functions of the mind in its different aspects. Ideals, Ideas, Forms, chasing one another in an endless series of changes—never still, more difficult to restrain than wild horses, such is the mind of man. It has been described as the playground of the senses, and the great slayer of the Real. Humanity in the mass is at present engaged in the development of Manas, a task which will take us until the Seventh Root-Race of the next Round to perform. And yet—note this well—Atma cannot function through Buddhi until Buddhi is also galvanised into activity by the essence of the purified Higher Mind!

We are now able to understand why Atma-Buddhi-Manas is spoken of as the Higher Self, the one permanent abiding self in man. The majority of Theosophists do not understand that this Higher Self or Inner Self is a *conscious* but not a *Self-conscious* being. For the vast majority of human beings the Ego is asleep, or

at least completely introspective, knowing nothing exterior to itself, unaware of its "existence" on its own plane of manifestation. Most Theosophists, and indeed most occult students, never reach this plane of Self-conscious awareness, either "alive" or "dead". The only Self-consciousness they know is on the physical plane when the body is awake. The Higher Self never incarnates, it merely overshadows a personality to whom it is attached. This personality is composed of an extrusion from the manasic principle of the Ego which becomes the lower mind—the mind being the link, bridge or antahkarana between the lower and the higher selves.

The quality of the concrete mind is determined by the skandhas (tendencies) which, we are told, await man upon the threshold of Devachan. This lower mind is conjoined to an emotional body or desire body, and the two become inextricably interwoven, they are known as the kama-manasic body, and finally this duality is guided to ensoul a physical body endowed with the breath of physical life (prana).

It is important to understand that up to the movement of birth, man is not self-conscious on any plane during his descent into matter: Self-consciousness begins when he has obtained possession of a normal physical body; and the conditions in which that body is born—that is, race, country, family, social status, sex, etc., are all determined by the karmic forces actuated by the agents of karma (Lipikas).

Each child born into the physical world is entrusted to two parents whose duty it is to nourish, protect, and teach it the laws and customs prevailing in order that Self-consciousness may develop and the child grow into an adult, able and dexterous in maintaining, preserving, and using a physical body. At the present stage of development the body is provided with five senses of perception: sound, touch, sight, taste and smell; and five organs of action—mouth, hands, feet, excretory and generative. Through these senses and organs man self-consciously finds himself in a world of hard, solid, physical reality upon which he must turn outwards: everything is exterior to himself and there is a fixed line of demarcation between him and his surroundings. This is the Jagrat or Rock-consciousness. He is unable to retain this precious Self-consciousness for long—eighteen hours usually finds him tired—which means that he has specialised too much Prana and his physical body is protesting against its potency. So he takes up a reclining posture, and by a process of auto-hypnosis abandons his body and also his Self-consciousness.

During the sleep of the body he is conscious in the next state, called Swapna—here he dreams: his consciousness is turned inwards, and he cannot function as he did on the physical plane because he has first to find sponsors who are willing to take the responsibility for waking him up. Each state of consciousness has an embodiment of ideas which are peculiar to it, with a language and customs

of its own; and as most of us are not yet sufficiently masters of the physical plane, it would be unwise for us to attempt to reach a higher state of Self-consciousness just yet.

The Swapna state of consciousness is also a world of forms, and these are all the product of Manas. If there are fairies, man made them; if gods, angels, devils, houses, churches, snakes and tigers, man made them all. Normally there are only the forces, but man built the symbols and forms, and the forces play through them. There are, of course, the natural superior denizens of this state of consciousness; just as man is the natural superior denizen of the physical plane, so ex-men, super-men or Angels have the Swapna state of consciousness as their Self-conscious habitat. The "bodies" which they use are also the creation of Manas (man). In some of the books these "people" are referred to as Shining Ones or Devas, and a Theosophist ought to know exactly what relationship there is between those "people" and our earth-humanity. The physical man is connected solely with the metallic, mineral, and earthly kingdom—a sweeping statement, which must be explained more fully in a later essay. The Super-men of the next grade of development are concerned with the physical, vegetable world. The method of progression, for humanity, from a physical state of Self-consciousness into the Swapna state of Self-consciousness is emblematically represented by the entrance of all men on this,

their mortal existence—they need “parents” or sponsors. These sponsors are usually humans who themselves have attained to Self-consciousness, and the method of attracting or meriting their attention is by service to humanity and aspiration.

The clairvoyant or medium who has not attained to Self-consciousness on the Swapna level (and most of them have not) attempts to interpret the forms he “sees” here, in physical plane terminology, which is useless; in the first place he does not understand what he sees, then he attempts to express it in a measure where no standards are comparable.

During the hours which he passes in sleep, man usually goes out of the Swapna state and into a deeper, more profound condition. This is the third state of consciousness, “Sushupti” in the books, and interpreted as “dreamless sleep”. Sushupti is also a state or condition or plane of Self-consciousness, to be conquered when humanity shall have evolved much further along its evolutionary road. Its natural superior denizens are responsible for the evolution of the animal bodies of our physical world which includes man’s bodies.

Turiya, the fourth state, has been described as a state of faultless vision, but that is a poor description, since it is not a question of seeing, but of “feeling” or merging. A Self-consciousness at this level means “to become That

Self”, to be at one with the All-Presence—Self-consciousness in the Ego with the Atmic Ray illuminating Buddhi and the Manasic Ray galvanizing Buddhi, man’s natural home.

The four states are summed up very clearly in the *Kavi Purana*: “That which is abiding in the breast of each is, first, a prophet and poet. Then he falls asleep and awakes as a blindfold logician and historian without material for reasoning or a world for events but groping towards them. Next a painter with an ear, too, for inward phantasmal music. At last a sculptor carving out hard palpable solidities. Hence the events destined to occur in this outer world can never be either foreshadowed or represented with complete exactitude in the sphere of dreams, but must be translated into its pictorial and fantastic language.”

Thus we see that the path of inward evolution begins upon the physical plane, and that until a relative conquest of Self-consciousness in a physical body has been achieved, very little can be effected upon any higher level. Man’s liberation, particularly for the western races, is through action, but that action, to be effective, must conform to the laws of Karma and Reincarnation, the understanding of which, through Science, Philosophy and Ethics, produces a self-imposed and strictly regulated discipline in the affairs of daily life,

THE DIAMOND JUBILEE YEAR

A ROOF TALK AT ADYAR

By G. S. ARUNDALE

THE main consideration on which I should like to lay a little stress is the fact that the Elder Brethren are gracious enough to be releasing a considerable amount of power during this Diamond Jubilee Year, as they released, cosmically, so to speak, a very great deal more in connection with the Golden Jubilee of 1925. Any of you who remember the inner life of 1924 leading up to 1925, will realise that the release on that occasion was a very cosmic release indeed, and a release quite distinct from any release which I imagine has happened for a very long time.

Nevertheless, even for the Diamond Jubilee Year, there is a tremendous release of power, and the difficulty is to work at the very necessary high pressure in order to provide channels for that release. You may find the days full to overwhelming, you may be almost overworked, since the Elder Brethren desire to utilise to every possible extent this particular occasion, so that we may move forward with definite resources for the next few years, which will be gradually leading us up to the seventy-fifth anniversary—which I hope many of us will see.

And then there will be another great release for the Centenary, for not only will it be an apo-

theosis, a kind of fulfilment, of the Society's work, and the sending of it on a new and splendid way, but it will be the beginning of a new impulse when one of the Elder Brethren will shine forth in splendour in order to give the world a new release of power in 1975. Preparing for all that splendour to come, we have our own individual blessings now, and I earnestly hope every one of you will contact that power and feel lifted out of the smaller self into these larger regions which are obviously immanent when the Elder Brethren release Their power.

That release has been working in its own particular way. One only contacts from time to time various modes in which the Elder Brethren desire that the release shall take place. One realises these things as one goes along, as one is able to retire into the recesses of one's higher self. Every one, however poor he may be, must have a certain amount of time when he communes as best he can with the Eternal in his own eternal. (I am not talking about the Cosmic Eternal). He must have a time every day when he readjusts himself with that unchanging Reality. If he does so, he will contact these tremendous waves of power. If he does not contact them, let him see into

what kind of emotional or mental obscuration he has allowed himself to drift. The fact of the matter is that every one can contact these finer forces if he will allow himself to do so, and while every one is moderately busy during the day, there must be a time when we adjust ourselves to these great realities which the Elder Brethren bring right down to us, especially in a year like this.

They take advantage of such a Festival as this—we may indeed call it a great Festival—in order to release more power. They feel that you and I rejoice more on such an occasion as this. We rejoiced in 1925. This is another occasion for rejoicing. We are for the time being resident in our higher consciousnesses, and if we are so resident we draw nearer to Them, and They release power for our using. If any one feels that he does not contact this increase of power, this breadth of outlook, this splendour of opportunity, there is something the matter with him. There ought to be a sense of growing, of scintillation, of the brushing aside of the small preoccupations of one's own personal life under the compelling power of these larger aspects of our consciousness. We shall thus not only be able to contact this release of power which the Elder Brethren are offering as a prelude to the celebration of the seventy-fifth anniversary, and then the hundredth, but also here and now to make the Society more vital, more true.

Let us meditate upon all this and take time for quietude to enter into these larger aspects, contacting

little by little what the Elder Brethren are expecting. I imagine that they are expecting many things, hoping for many things, trusting that we shall rise—the majority of us—to the realising of the many opportunities which will be afforded to us. Thus each individual will be able to utilize this release of power where he is and to his own purpose, and in his own world.

Now two objectives for this release of power during the Diamond Jubilee Convention Year stand out quite prominently. One is, of course, the strengthening of the individuality—the release of the individual from his restrictions, his narrownesses, his imprisonment, whatever that may be in the case of each individual. We must be freer. And that is of course where Krishnaji helps to no small extent. He knocks at the door of the prison of the individual and summons him, not to believe what Krishnaji says or the teachings that he gives, but to be in increasing measure his own individual self.

You see we have been brought up constantly to be like someone else, to fit ourselves to some particular bed of Procrustes. So that you will find many many people stating, for example: "That is the new Theosophy." Other people will say: "No; H. P. B. She is the eternal Theosophy." They will be always wanting a person or a teaching of some kind in order to become like it. The release must not be of anybody's Theosophy or teaching or outlook on life, but of one's own inner genius, whatever that genius may be. And the best

work any teacher can do, however much he may knock at the door of your imprisonment, is to lead you, *not* to enter into his freedom, but to enter into your own. Each teacher of any value has his own freedom which he can describe in compelling words, and many people who are still in the sheep stage in the human kingdom say: "That is the kind of freedom I want," and so they go into that freedom which is someone else's freedom, and do not yet discover their own. But there is nothing more glorious than with the aid of these other freedoms finally to find your own, and to feel that you have your own distinct place which you can emphatically distinguish from the place of everybody else.

If you think of those of us who are said to be all followers of Dr. Besant, remember that she did not want people to do what she did, to say what she said, but to contribute to the great work for which she stood their own great individualities, their own great differences, in order that she might have differences to aid her in her work. But if everyone did what she did, everyone would simply be an automaton, a very doer of the Will, but with only the karma of obedience to his credit, and not the karma of originality.

Our first duty is to be our own definite selves, our different selves. The only real value of anyone is to be his own distinct world and universe of self. That is one thing on which the Elder Brethren are laying stress, and towards which They are offering this release.

But there is another thing into which the release is poured, that

is into the Lodge idea of the Theosophical Society. If only every Lodge of the Theosophical Society could wake up. So many are asleep. If only they could wake up to this release, they would see what is being done. I have been trying for the last day or two to get it down into words a little clearer. But the moment you put a word to life, the life gets imprisoned and distorted and twisted, so that when one writes down life conception in terms of form one feels one has, so to speak, spoilt it, and almost to have done an injury to the life.

What is wanted is that the Lodges should be real Lodges. Now, what is the essential ingredient of a real Lodge? Of course, the family life, the family spirit. But supposing you look over the lecture records of the average Lodge, what will remain as an outstanding experience? We think of Sunday after Sunday and we make up our programmes, and we ask, "Whom shall we have to speak on that day?" So-and-so speaks on that day, and in nine cases out of ten no one is any the better. Nothing has happened. Of course, we must have our Lodges—they are sub-nuclei of the Theosophical Society, within a nucleus of Universal Brotherhood. But each Lodge ought to be a place where everyone can be happy, can feel the real brotherhood as much in terms of leisure as in terms of lectures or in terms of study. But you come to the average Lodge and the average programme is by no means always attractive. How many people are there who really enjoy a meeting, who go because they are so glad to go?

Well, now, a new dynamic is needed. I have endeavoured to make a suggestion or two in connection with a new dynamic. The form of it does not matter. It is the life of it that matters. One would like to go to a Lodge where one felt one was joining a group of people who were having a very good time, enjoying themselves together, studying together, being intensely happy together.

This Diamond Jubilee Year must be for us all a great year, a year in which we become more intense, more happy, in which we can spread Theosophy and drive away the fear and ignorance around us by becoming channels for the power which is being released for our own strengthening and for the drawing of the world nearer to happiness and peace.

THE PROPHET

HE said, "I see." And they said: "He's crazy; crucify him." He still said: "I see." And they said: "He's an extremist." And they tolerated him. And he continued to say: "I see." And they said: "He's eccentric." And they rather liked him, but smiled at him. And he stubbornly said again: "I see." And they said: "There's something in what he says." And they gave him half an ear. But he said as if he'd never said it before: "I see." And at last they were awake; and they gathered about him and built a temple in his name. And yet he only said: "I see." And they wanted to do something for him. "What can we do to express to you our regret?" He only smiled. He touched them with the ends of his fingers and kissed them. "What can we do for you?" "Nothing more than you have done," he answered. And what was that? they wanted to know. "You see," he said, "that's reward enough; you see, you see."

The Prophet, BY HORACE TRAUBEL

THE COUNT DE SAINT GERMAIN : HIS DEATH AND RESURRECTION

By A. J. HAMERSTER

(Concluded from p. 127)

THE next document, referring to the belief in the Count's great age, in his still being alive, and in his coming forth again soon, is an article in a Berlin monthly of January, 1785 (the year after his reported death), edited by Gedike and Biester. It contains a furious attack on the person of the Count. The article appeared anonymously but is probably from the pen of the second editor, who seems to have been known as very inimical to the Count. It is alleged to have been written on the occasion of a copy of the well-known copper-plate engraving of the Count¹ having fallen into the hands of the writer, and it opens with the following sentences: "This adventurer, who died two years [rather less than one year] ago in Danish Holstein was a worthy counterpart of the deceased Count Cagliostro" [who, however, did not die before 1795]. And some pages further on, it continues in this way: "I know that he was believed, even when partly he made others tell, and partly he himself, as if in thoughtlessness, gave away, and partly declared straightforwardly, that he was extraordinarily old. His age, however, was given differently, according to circum-

stances. Sometimes he had only written to and received letters from the Emperor Leopold [1658-1705], sometimes he had been a friend of Federico Gualdo,² the Gold- and Rosencreutzer Adept, since his childhood; sometimes he had even given the Lord Christ some advice as to his conduct." The writer further tells us in a note that a certain German work, *The Reliable Compass of the Wise*, asserts of Federico Gualdo "that he still lives to-day", after which he goes on to say of the Count: "I know that many, even now that he has died, believe that he still lives and soon will come forth alive!" I will not follow the writer any further, for in his wrath against what he deems to be the grossest superstition, he becomes indecently coarse.

There are three other sources of information, which are more specific, not contenting themselves with beliefs, but telling us definitely about the Count's still being alive and appearing as such to other persons, after his alleged death. But unfortunately two of them are certainly spurious, and the third is extremely dubious. We will begin with the latter. It is Masonic of origin, though reported by Catholic authors. One is an

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

Italian historian, who wrote that "when, in order to bring about a conciliation between the various sects of the Rosicrucians, the Necromantists, the Cabalists, the Illuminati, the Humanitarians, there was held a great congress at Wilhelmsbad,³ then in the Lodge of the *amis réunis* there also was Cagliostro, with Saint Martin, Mesmer, and Saint Germain." I. Cooper-Oakley in her book quotes this passage⁴ in proof of the Count having been at the Convention of Wilhelmsbad the year after his supposed death. But that Convention was held in the year 1782, and not in 1785, as she supposes. There is therefore nothing remarkable in it, if the Count had really been a visitor to that congress. I. Cooper-Oakley seems to have been led astray in the date by the following passage from a Masonic journal: "Amongst the Freemasons invited to the great conference at Wilhelmsbad, 15th February 1785, we find Saint Germain included with Saint Martin and many others."⁵

Now the conference of 15th February 1785 was not held at Wilhelmsbad but at Paris, as we may see from the book of a French Catholic historian, also very inimical to Freemasonry: "A general convention of Masons from France and foreign countries was summoned by the secret committee, under the name of the *philalèthes*, regular superiors of the right worshipful lodges of the *amis réunis*, in the Orient of Paris, for the 15th February 1785 . . . The names of the principal personages, delegated to the convention at Paris by the Masons in each

country . . . were, among the French delegates, Saint Germain, Saint Martin, Tonzay, Duchonteau, Etrilla the card reader, the great magnetiser Mesmer, Dutroussel, d'Héricourt and Cagliostro, to whom are to be added the names of Mirabeau, Talleyrand and other chiefs of the *philalèthes* among whom Savalette was chosen as the president of the convention, and the Marquis de Chefdebien, who had already been delegated to the convention at Wilhelmsbad by the lodge of the *philalèthes* as the secretary for the French language."⁶ It is important to note that the text only says that the Count was "delegated", but not that he was actually "present" at the convention, just as the preceding quotation also speaks only of "invited", which does not necessarily imply that the Count has also "attended" the meeting. The invitation or the appointment as delegate to the convention at Paris may very well have been sent out or made before the Count's death, or at any rate before the news of it had reached the French capital, and had become more widely known. I am sure that if the writer of the last passage had been acquainted with the fact of the Count's alleged death the year before the convention at Paris, he would have unambiguously qualified his statement. In proof of the Count's still being alive in 1785 it certainly cannot be adduced.

We must now turn to the other two spurious cases. The first concerns the so-called *Viennese Memoirs* by Franz Gräffer, written, so he informs us himself, in 1843.

I take from it one incident that is said to have happened in Vienna, when Napoleon was "still a child". If we assume him to have been, let us say, somewhere between 10 and 15 years old, the event would have occurred between 1779 and 1784, when the Count lived and eventually died in the latter year at Eckernförde. It is therefore possible that he visited Vienna in one of these years, when he was still alive. I am not certain if the writer knows of his alleged death in 1784. He does not refer to it, he simply specifies that "Saint Germain was in Vienna, in the year, '88, or '89, or '90, where we [Franz, the writer, and his brother, Rudolph Gräffer] had the never-to-be-forgotten honour of meeting him." But then, even in the first-mentioned year, Napoleon, aged 19, could not have been said to be "still a child", when in fact he had already held for three or four years a commission as artillery officer in the French army. From the sentence, "Towards the end of this [18th] century, I shall disappear out of Europe", ascribed to the Count between 1788 and 1790, one may conclude that the writer indeed was ignorant of his death in 1784.

But let us see now what Gräffer has to tell us and how he does this. The story opens thus: "One day the report was spread that the Count de Saint Germain, the most enigmatical of all incomprehensibles, was in Vienna. An electric shock passed through all who knew his name. Our adept circle was thrilled through and through. Saint Germain was in Vienna!" And the closing scene,

with which we shall content ourselves, runs as follows: "Saint Germain then gradually passed into a solemn mood. For a few seconds he became rigid as a statue, his eyes, which were always expressive beyond words, became dull and colourless. Presently, however, his whole being became reanimated. He made a movement with his hand as if in signal of his departure, then said: 'I am leaving; do not visit me. Once again will you see me. To-morrow night I am off; I am much needed in Constantinople; then in England, there to prepare two inventions, which you will have in the next century,—trains and steamboats.' These will be needed in Germany. The seasons will gradually change,—first the spring, then the summer. It is the gradual cessation of time itself, as the announcement of the end of the cycle. I see it all; astrologers and meteorologists know nothing, believe me; one needs to have studied in the Pyramids as I have studied. Towards the end of this century I shall disappear out of Europe, and betake myself to the region of the Himalayas. I will rest; I must rest. Exactly in 85 years will people again set eyes on me. Farewell, I love you.'

"After these solemnly uttered words, the Count repeated the sign with his hand. The two adepts [Rudolph Gräffer and Baron von Linden], overpowered by the force of such unprecedented impressions, left the room in a condition of complete stupefaction. In the same moment there fell a sudden heavy shower,

accompanied by a peal of thunder. Instinctively they return to the laboratory for shelter. They open the door. Saint Germain was no more there." And Gräffer ends his story with the assertion, meant to give more verisimilitude to it, that he wrote it "from memory throughout; a peculiar irresistible feeling has compelled me to set down these transactions in writing once more, after so long a time, just to-day June 15th, 1843." But who will be deceived? Who will accept such trash as historical truth? It is in the worst taste of the occult romances of the time; compare Alexander Dumas (*Joseph Balsamo* = Cagliostro), George Sand (*La Comtesse de Rudolstadt, Consuelo*), Felix Oettinger (*Saint Germain*), von der Elbe (*Brausejahre*), Félix Bungener (*La Fin d'un Siècle*). In the last-mentioned novel we find the exact counterpart of Gräffer's thunderclap at the Count's coming and going.

And yet I. Cooper-Oakley writes: "It is to be regretted that Gräffer's florid account opens the door to a slight (*sic*) suspicion of charlatanry . . . A more experienced student would probably have described the interview far otherwise, although he might have testified as strongly to precisely the same facts."⁸ Even to the thunderclap! One of the aims of these articles of mine, is to combat credulousness, not to speak of superstition; another, to bring the Count's biography back within the reasonable bounds of critical judgment brought to bear upon pretended historical documents. As little as we can accept such novels and romances (mentioned above)

as authoritative sources of information, so little can we receive as such Gräffer's sketches. This does not mean that the writer may not have reflected what people *believed* to have been the supernatural powers of which the Count was possessed, but only that we need not swallow them as well authenticated facts, nor even admit as probable that they would have been displayed in such a childish way, supposing the Count to have had those powers. Would ever a real Adept act and brag like a mountebank! Internal evidence suffices to condemn the whole story as fiction of the cheaper sort. And yet . . . what of the wonderful "coincidence", made so much of by Theosophists, that in fulfilment of the prophecy, "Exactly in 85 years will people again set eyes on me", the Theosophical Society was founded (1875), and the Count took an active part in the writing of *Isis Unveiled*, as we shall see in the next chapter?

Supposing that these facts are really what was meant by the quoted words (but where are the people of whom it can actually be said that they have "set eyes" on him?), and however much condemning the form Gräffer has found good to give to his story, yet I do not deny that, as a Mason and an "instructed Brother", he or his brother or both may have been in contact with the Count de Saint Germain *in propria persona*, and may have become possessed, along one or other of the occult lines of instruction of the eighteenth century, first of the knowledge of the existence of an Himalayan

Brotherhood of Adepts, and second of the law among them "that during the last quarter of every hundred years" they have to make a special attempt "to open the eyes of the blind world".⁹ I will even concede a certain probability for such knowledge having come to the writer, for it would be expecting too much of "coincidence" for him to have connected quite accidentally the Himalayas, as the Adept's retreat, with his return in the West towards the last quarter of the nineteenth century. But this is as far as I can go. It also constitutes the reason why I have dealt at such length with an account in which for the rest I cannot put any trust or value.

In much the same case we find ourselves with the next spurious recollections we have to consider. Elsewhere in these columns I have already explained that the so-called *Souvenirs* of the Countess d'Adhémar, written by de Lamothe Langon and published in 1836, are undoubtedly apocryphal.¹⁰ On second thoughts I do not even set much value on the possibility, there suggested, of the writer being possessed of inside information from the family of the d'Adhémar, one of whose members is alleged to have had intimate relations with the Count. But even conceding that he had some such information, that does not make the details of his story less apocryphal. There is sufficient internal evidence to mark the book as a clever compilation from other memoirs and souvenirs of the time, genuine as well as spurious,¹¹ which the writer here and there even pretends to

correct or to add to. I, therefore, do not intend to reproduce the passages telling us of the Count's appearing to the Countess d'Adhémar and others in 1788, 1793, 1804, 1815, 1820 and 1822, the last time just before she died. I do not believe all this, and therefore do not think it worth while. To me it is all fiction. Whoever cares may read of it in I. Cooper-Oakley's book.¹²

But here also, as in the case of Gräffer, I nevertheless suspect the writer to have been also an "instructed Brother", with some knowledge of the Brotherhood of Adepts, which guides the events of the world, and sends its agents to visit and help it at certain critical times. Indications of this are found for example in such sentiments, laid to the credit of the Countess d'Adhémar, as the following: "In frequenting the Count de Saint Germain, I have learned to admit the existence of such men who know more than we."¹³ Let this suffice.

One last witness remains. The scenes shift. Half a century has gone by since the Count's death. The French Revolution has swept away the old regime, and brought anarchy in its stead. The great Napoleon's hand of iron and mind of steel have created order out of chaos again. But he, too, belongs already to the past. A new era has dawned. Modern Europe is emerging from out of the entanglements of the Napoleonic wars. It is the year before the accession of Princess Victoria to the British Throne. Prince Charles of Hesse, the Count's last host, has lived through all this time, through all these changes, a link between the

old and the new, between the past and the future. Now, he is lying on his death-bed, aged 92. He passes away peacefully. We stand around his open grave to render the last honours to a noble Prince. And whom do we see, standing at our side, intent on the same act of piety, due to a protector and a friend?

The belief in the Count's physical immortality apparently did not die out with the century that saw him living. A French writer, Edouard Maynial, who in 1910 published a book, *Casanova and His Time*, informs us: "From documents and oral traditions, which we owe to the kindly communications of Mr. T. E. Bull and Mr. L. Bobé, we know that the remembrance of Saint Germain lived long in Schleswig and Eckernförde. The common people there were absolutely convinced of his immortality, and they believed they had recognised him at Schleswig—dressed in the costume he had been known to wear—in the funeral procession of the old landgrave of Hesse, his friend and protector, who died in 1836. Mr. L. Bobé had this fact from an eye-witness who still lives—His Highness Prince Hans of Schleswig-Holstein-Sonderburg-Glückesburg, grandson of the landgrave and brother of the late King of Denmark, Christian IX. Prince Hans, born in 1825, then eleven years old, was present at the funeral of his grandfather; he there saw the person in question and thinks that there has been some confusion with the Count de Rochambeau, a French *émigré* whose origin is as little known as that of de Saint Germain."¹⁴

This story, I think, may be accepted as a reliable testimony to the conviction of some at least in the longevity, if not immortality, of the Count, and in his reappearance so many years after his death, which was therefore by many held to have been only simulated. Personally I do not share that belief in the Count's reappearance, though accepting as perfectly genuine this record of it. There is one point in it which convinces me of the fact that it was not the Count de Saint Germain *in propria persona*, who walked in the funeral procession. The fact that he is described as having been "dressed in the same costume he had been known to wear," would mean that he was dressed according to the fashion of half a century before. This is not at all probable if he was an ordinary living person, however retiring of habits. He then would have had to keep pace with the changing fashions of the world. The late C. W. Leadbeater tells us how he met this Personage many years later, in Rome, and that he then was dressed as an ordinary Italian gentleman of that time, which is of course necessary when, mixing in ordinary society, he wishes to remain generally unnoticed and to keep the secret of his perennial existence unviolated.

The possibility, suggested by Prince Hans, that it may not really have been the Count de Saint Germain who attended the funeral of his grandfather, but a French *émigré*, the Count de Rochambeau, I judge to be an afterthought, to give some relief to an uncomfortable feeling of the supernatural,

or to excuse the attitude of incredulity in the Count's real presence. The old people who thought they recognised the Count, and who perhaps had some cause for gratitude towards him for his medicinal recipes or for other reasons, might not have been so easily deceived as to confuse him with a perfect stranger. Besides, what reason had that stranger either to appear in a dress of fifty years ago, on such an occasion, and especially among the fashionable classes!

What, then, is the explanation of the riddle? In my opinion, no other than that it was no doubt the Count de Saint Germain himself, but also that it was just nothing but an *appearance* of him, in the sense in which Theosophists use the word, when they declare that Adepts are able to appear and sometimes do appear to people in the physical world, in what they call by a Sanskrit term the *mâyâvi rūpa*, that is literally, an "illusory form" or a "body of illusion", made specially by superphysical powers for the occasion, and afterwards dissolved again as soon as it has served its purpose. I cannot enter into greater detail on this point, but refer the curious reader, for instance, to the so-called third volume of H. P. Blavatsky's *Secret Doctrine*, from which I quote here one single passage: "When a man visits another in his astral body, this cannot happen at any great distance. When a man *thinks* of another at a [great] distance very intently, he sometimes appears to that person. In this case it is the *mâyâvi rūpa*, which is

created unconsciously, and the man himself is not conscious of appearing. If he were, and projected his *mâyâvi rūpa* consciously, he would be an Adept."¹⁵

The fact of his having clothed himself in such an artificial, created body, may explain the Count's apparel of 50 years before. He must have chosen it on purpose, to let the ancient people present, who had known him of old, realise that he was still alive, and thus to intimate to them that his presence there was an act of homage to the remembrance of a kind Prince and benefactor. If he had appeared as an ordinary gentleman of the later period, nobody would of course have recognised him, or ever thought of doing so, even if they might have noticed some likeness in features.

Recapitulating, then: this last anecdote seems to me the only one worthy to be counted as a genuine testimony, not for the Count's continued existence in the same physical body, into which he was born towards the end of the seventeenth century, but for his continued existence as the same individual in some other than the physical state, and there possessed of the magic powers of an Adept, enabling him to make himself, when necessary, objectively known to people on the physical plane. Having weighed all the evidence well, I cannot commit myself to more than this. We touch here Theosophical theories of life and its manifestations on different planes of existence, and therefore this chapter constitutes the natural transition, as said in the beginning, from the first and purely historical

part to the second part of this book¹⁶, which will deal exclusively with the Count de Saint Germain in modern Theosophical literature. The ordinary limitations of man's mind and powers of perception do not admit of a categorical answer to the problems of longevity or immortality, but in the next part

we will let the leading Theosophists, who lay claim to a wider knowledge than that circumscribed by the physical senses, tell us what they think and know of that mysterious figure, called by the first among them "the greatest Oriental Adept Europe has seen during the last eighteen centuries."

NOTES

¹ Another copy of this somewhat rare old print is hanging in one of the upstairs rooms above the Eastern wing of the Library at the Adyar Headquarters of the Theosophical Society. It bears in the left hand bottom corner the inscription: "N. Thomas sculp. 1783", that is the year before the Count's death.

² Federico Gualdo, who is said to have been a German of the name of Friedrich Walter, was in Venice in 1680. Cagliostro is reported to have said "that for a time he had served the great *Koptha* under the name of *Friedrich Gualdo*", according to the story of *Cagliostro at Mittau* by the Countess von der Kecke. I retranslate from the Dutch translation, published at Amsterdam in 1791, p. 109.

³ A spa with brine springs in the neighbourhood of Aschersleben, a town in Prussian Saxony, south of Magdeburg.

⁴ Quoted by Cooper-Oakley on p. 154 from Cantù Caesare, *Gli Eretici d'Italia*, Turin 1867, vol. III, Disc. LII, p. X, 402.

⁵ Quoted by Cooper-Oakley on p. 153 from *Latomia*, vol. II, p. 9.

⁶ N. Deschamps. *Les Sociétés Secrètes etc.*, 2me éd., 3 vol., Paris 1880. Vol. II, p. 121.

⁷ The first practical steamboat was the tug "Charlotte Dundas", built by William Symington, and tried in the Firth and Clyde Canal, in 1802. Robert Fulton fitted the first steamer on the Hudson in 1807, and Henry Bell built in 1812 the "Comet", which ran as a passenger steamer

on the Clyde. George Stephenson's railway steam engine, the "Rocket", which beat all competitors of the time, was tried in 1829. Why the train and the steamboat should be specially needed in Germany is not clear.

⁸ Cooper-Oakley, p. 163.

⁹ See *The Key to Theosophy*, 2nd ed., p. 306, and *The Mahatma Letters*, p. 362. Is it another "coincidence" that on the very next page the names of the Count de Saint Germain and Cagliostro flow as it were naturally from the Master's pen. See further p. 51 of the same book, and vol. III of *The Secret Doctrine*, p. 412. In the next chapter we will enter in greater detail into this interesting problem.

¹⁰ THE THEOSOPHIST, June 1933, p. 374.

¹¹ An example of the latter is found in vol. II, p. 29, where an allusion is made to the spurious souvenirs of the Marquise de Créqui, written by a certain Cousen, and published in 1834-1835.

¹² Cooper-Oakley, pp. 106, 153; Adhémar, vol. I, p. 299; vol. IV, p. 260.

¹³ Adhémar, vol. II, p. 201.

¹⁴ Maynial, p. 64.

¹⁵ *The Secret Doctrine*, III, 588.

¹⁶ The book is still in the making. Its first part is entitled: "The Count de Saint Germain in the 18th Century", of which the above is the IXth and last chapter. The title of the second part is: "The Count de Saint Germain in the 19th and 20th Centuries."

THE YOGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

(Continued from p. 145)

अतीतानागतं स्वरूपतोऽस्यध्वभेदाद्गर्माणाम् ॥

12. *The Past-Future, really, is, from the difference of ways of the characteristics (of the Substance).*

The Past has vanished into the Present and there can be no Future without the Present. The Past as well as the Future is in the Present. For example, take a young sapling of the oak. The Past acorn has become the sapling and has vanished. The acorn exists as the sapling. Where is the mighty future oak? It is not yet. The mighty future oak exists as the sapling. Now, which is real, the Present or the Past-Future? It is the Present that lends reality to the Past-Future. *The Present is the vanishing point of the Past and the Future.* It is not Time that makes the acorn a mighty oak; but it is *the acorn becoming the mighty oak* that creates (the illusion of) Time. In our example, the acorn is "Atītadhvan," the Past Way; the sapling is "Vartamānādhvan," the Present Way; and the full-grown oak is "Anāgatādhvan," the Future Way of the characteristics or "Dharmas" of *the acorn becoming the mighty oak* or "the Evolution of the acorn into the mighty oak". This "becoming" is the "Dharmapariṇāmakrama," the succession of changes of the

characteristics of "something" which at once possesses all the characteristics which the acorn exhibits one after another as it *becomes* the mighty oak tree. This "something" is "static" in the sense that the changes in it occur with infinite velocity or in no time, or in the sense that every one of the changes in it endures throughout time, or in the sense that all the changes in it have occurred once for all. But the incapacity of the Individual Consciousness to comprehend them all at once necessitates "Adhvabhédas" or The Differences of Ways of the Past, the Present and the Future. Evolution is Individual Consciousness becoming Universal Consciousness *in time.*

ते व्यक्तसूक्ष्मा गुणात्मानः ॥ १३ ॥

13. *They, the existences of the characteristics are either distinct or subtle.*

The distinct characteristics are the Present and the subtle or indistinct, the Past-Future. The Past and the Future are real only when they are Present. If the Past-Future is real, it must be Present. Nothing, which is not, ever was or ever will be. Evolution is similar to the shifting of scenery before the eyes of the traveller in a train or to the moving pictures

of the cinema. Nature is a cinematographic presentation of the Absolute Consciousness to the Individual Consciousness by Īsvara. Absolute Consciousness is Individual Consciousness becoming Universal Consciousness in no time.

परिणामैकत्वाद्वस्तुतत्त्वम् ॥ १४ ॥

14. *From the singularity of (each) transformation, reality of things [objects.]*

Each transformation in Nature is unique in itself, and is the same for all Individuals, though they may be differently affected by it. For example, a tree is a unique and independent existence in whatever way Individuals may relate it to themselves. One Individual admires the beauty of it, another is concerned with its botanical characteristics, while a third thinks of its usefulness as timber, as another enjoys unconcernedly the cool shade it affords. Thus, the singularity of a transformation lends reality to it, though it may affect different Individuals in different ways. Hence, Patañjali says,

वस्तुसाम्येऽपि चित्तभेदात्तयोर्विभक्तः पन्थाः ॥

15. *Even in the sameness of the object, from difference in Mind (s), divided is the way (of relationship) between them [the Mind and the object].*

One and the same object, whatever it may be in reality, affects different Minds in different ways, and even the same Mind differently at different times, owing to differences between Mind and Mind and to differences in the same Mind at different times. Hence, Patañjali says,

न चैकचित्तन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥ १६ ॥

16. *The object is not the contrivance of an (Individual) Mind; for, does it become non-evident (to others) when it is not evident to that Mind?*

This aphorism refutes the idealism or the "Vijnānavāda" of the Buddhist. An external object, as it really is in itself, is not the contrivance or creation of the Individual Mind. If it is, it should disappear when the Mind thinks of something else. That it does not disappear is evident from the fact of its cognition by other Individuals and by the same Individual at another time. Further, what one Individual, for instance, knows to be a pot is never known by others to be a cloth or something else; nor does a pot cause the sensation of a cloth to arise in the same Mind at any time. But, at the most, it may be said that to an Individual an external object exists only as perceived by him. In this sense the external object may be considered as a "creation of the Mind" and the apparent sameness of the world may be attributed to the similarity of constitution and reaction of Individual Minds. But it should not be forgotten that what an Individual perceives is not the external object as it is, but only the impression or the image it produces in his Mind through the way of the Senses. So, it would not be accurate if one thinks that the external world is really what he perceives it to be. We know the external world only through the sensations and feelings which

it produces in us. Hence, it would be truer to say that the external world, instead of being our contrivance or creation, is something which is capable of producing sensations and feelings in us. As a matter of fact, sounds, touches, colours, tastes, or scents have no being outside us. But it is also a fact that none of these sensations would arise in us but for the external world of objects around us. The Buddhist is right if he means that the external world of objects is the contrivance or creation of the Universal Mind and not that of the Individual Mind. The objects are only known to us by the changes that they effect in us by modifying our Mind. So Patañjali continues,

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥१७॥

17. *The object is known or unknown, from its depending on the Mind's being "tinged" by it (or not being "tinged" by it.)*

The object is known when the Mind reproduces the object in the form of an image within itself. Otherwise, the object remains unknown. (See Aphorism 1. 45).

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥ १८ ॥

18. *The functions of the Mind are always known, from the changelessness of its Lord, the Spirit.*

The functions or the transformations of the Mind are always known because of the changelessness of the perceiving Self. A changeless background is essential for a true reflection of the mental images. It is also necessary that

the perceiving Self should be the same from moment to moment, from day to day and from life to life. This aphorism refutes the "Anātmavāda," the doctrine of the non-existence of the Individual Self, of the Buddhists, who say that a conglomeration of the twelve "nidānas" constitutes the human being, and that the idea of a permanent Individual Self is an illusion created by the continuous flux of these "nidānas". If it is true that there is no permanent, independent entity which perceives these "nidānas" which are really "chittavrittis," the functions or transformations of the Mind, and that the continuous flux of these transformations alone creates the illusion of I-ness or self-consciousness, what is it that bridges the gulf of memory when the flow of the "skandhas and nidānas" is cut off by sleep or temporary unconsciousness? How can a mere jumble and a flux of phenomena become self-conscious? How and why do they become centralised into karmically responsible units without getting themselves mixed up with one another? If there be no Individual Self which gains Experience and Knowledge of the Law, what is the purpose of Evolution? What is it that attains illumination and gets liberated from the Wheel of Birth and Death? None of these questions can be logically answered without postulating the Individual Self in Evolution. Perception includes both the subject and the objects. The very existence of phenomena is proved by the perceiving Self which bears witness to their occurrence. The

existence of the Self requires no proof and cannot be disproved; for proof and disproof alike depend on the existence of the Self itself. The Self is the immutable and eternal witness of the ever-changing phenomena of the Mind. Hence, the witnessing Spirit or "Purusha" is described as "Kūtasthanitya," changelessly eternal, and "Prakṛti" or Matter as "Pariṇāmīya," changelessly eternal. The Mind and its transformations, being material phenomena and objective, are always known to the subject or the perceiving Self by virtue of its changeless and immutable nature. *Perception of change presupposes at least a relatively changeless Perceiver.*

(To be continued)

INDIA AND THE EMPIRE

Mr. C. JINARAJADASA, speaking at the Anzac Hall, Perth :

"People were wrong who said that Indians could not govern themselves, for they had been doing so for thousands of years. Now the shock of Western civilisation had given them a sense of race, and a reaction against a position of inferiority, while introduction to the English language and history had given them their dream of liberty. It was regrettable that the Dominion movement had been so much ignored, the reaction being misguided acts of terrorism. Mr. Gandhi, with his demand of 'full freedom' had done a greater disservice to India than almost anyone, but while he had spoilt the masses, muddled Indian culture, and confused the issue, he had done well by rousing the women of India.

"It had been hoped during this jubilee year that India would be declared a Dominion. Statesmen like Mr. Baldwin were true friends of India, but they had to carry their party with them. As things were, it meant that for another 25 years, until dominion status was granted, the sore would remain open. The Empire would be unable to throw its full moral weight into the problem of peace until there was a real unity of the spirit, in a commonwealth governed by freedom and right dealing working out its common destiny under one Crown."

—*West Australian*, March 18, 1935

"WHITHER THEOSOPHY AND OUR SOCIETY?"

I

By SIDNEY RANSOM

MEMBERS of the Society may all be given credit for having endeavoured, in varying ways and degrees, to spread the eternal truths of Theosophy. Some of these ways have already been abandoned, some are still being experimented with, many others have yet to be tried. But the marvellous fact about the Society is that it is a living organism—and all that that implies, including the need for continual adaptation of forms to express the ever-unfolding life. A realization of this makes it evident that to be too critical of methods we may personally consider ill-conceived, or even unworthy, is hardly playing the game.

Theosophy, like Life, has often been likened to a tree: there must necessarily be many offshoots which diverge as they grow, many twigs which cannot join on to other twigs, though all owe their origin to the one Tree. We have too often demanded that unity should express itself in the twigs renouncing their separate developments, but twigs, as do individuals, need space for growth, if that growth is to be robust, healthy and fruitful.

The priceless contribution that The Theosophical Society could

offer, and to a large extent has offered, to the world, is in the establishing and making manifest of a brotherliness which owes its strength, not to uniformity in expression, or in any number of expressions, but to those Truths which are superior to any presentation. When members charged with this great undertaking begin quarrelling over methods and expressions, they defeat their own purpose. Let others call us names, if they must. But among ourselves can we not much more definitely play the game by joyfully giving to each other and to the world that goodwill and understanding which would solve so many pressing problems? Let there be friendly, though not too lengthy, discussion on methods; but let us remember that more than method is the goal we all accept.

A member should, surely, be free to accept any authority he wishes, or no authority if that pleases him? Can we not imagine H.P.B.'s wrath at members' acclamation of her as an authority, and yet also imagine her patience with some member who was passing through that stage of growth where reliance on authority is sought? If *The Secret Doctrine* teaches us anything, it is that there are seven

times seven interpretations, and more, of every symbol—and may not many of H.P.B.'s sentences be taken as symbols? Certainly, to quarrel over classifications, the meaning of words, the interpretation of cosmic happenings, and so on, should be utterly foreign to any serious student. In reading the letters of the Masters, the times and the circumstances in which they were written should be carefully considered before concluding that they can be applied to the problems of today. Many of the letters are, of course, of the nature of inspired scripture, in that they touch on things eternal, but some of them had a special and topical interpretation. In the recorded sayings of Jesus we see the same, as when the young man was told to sell all he had and give to the poor. The injunction was evidently directed to that particular man, and would no doubt apply to many other young men, both then and today; but it was obviously not intended for universal application. It would be intolerant to insist that everyone should obey such a ruling. The only sound thing to do if we feel it strongly, is to follow the injunction for ourselves, and to leave others to make their own decision entirely in their own way.

A good deal of criticism has been directed against the identification of the Theosophical Society with various movements. That such identification was never intended, is evident. What happened was that various movements and efforts were in their early days sponsored by interested members

of the Society, and these—perhaps unwisely, though not unnaturally at our present stage of growth—endeavoured to enlist the interest of fellow-members, and were so far successful that there arose what looked suspiciously like identification. The educational movement is a case in point. This was an essentially pioneer movement, and none but a Theosophist could have sponsored it. So with other movements. Orthodoxy may be waiting for a new step forward, but is rarely prepared to take it. A Theosophist, having no axe to grind, and having no orthodox status to be injured, is able to do the pioneer work. For the time being, many members lend a hand, the particular movement gets talked about, and it temporarily takes up a perhaps too big proportion of our Lodge life. But gradually the Theosophically inspired effort goes off on its own career, the Theosophical Society ceasing thereafter to have even the semblance of "identification" with it. This process has happened over and over again, and we should rejoice in, rather than condemn, the fact that the Society brought to birth so many pioneer movements. Nor should it be forgotten that the Society is ultimately quite free of such pioneer efforts. A certain number of T. S. members, having found their *dharma* in this or that particular movement, may possibly decide to leave the Society, not, we hope, subsequently to condemn it, but ever after to feel gratitude that their own way to service was revealed to them through their association with it.

Mr. Hamilton-Jones, in his article, says that members of the E.S. were threatened with expulsion if they did not "swallow a Church and a Saviour complete with Apostles". I entirely disclaim such description of certain happenings of a few years ago. Mr. Jones's way of putting it seems to me exaggerated and unfair. He is certainly not only jumping to conclusions which are not justified, but is also jumping away from generous conclusions to which a more sympathetic understanding would have brought him. E.S. members were not asked to "swallow" anything. They were merely asked to maintain a sympathetic attitude towards certain movements. Some members joined those movements, and some did not; and a member's decision in this and similar matters made not the slightest difference to his or her relationship with Dr. Besant. These movements are all going their own way, and not only has The Theosophical Society dropped any possible suggestion of identification with them, but the movements themselves have quite definitely indicated that they on their part desire no such identification. However, Mr. Hamilton-Jones knows quite well that the E.S. is a body of students whose whole aim is that they may, by such association, become more efficient members of the Theosophical Society. Some members of the Society may consider them misguided. Very well; each, after all, must form his own conclusions. But why not at least give E. S. members credit for good intentions, and leave them space and

freedom to grow in their own way?

In travelling round the world, I am amazed at the great things that have come about in the world owing to the inspiration of T. S. members. The Society, as such, is a powerful generating station. That the world does not so recognize it should not matter to members who are trying to live out the Light on the Path. With others they may ask, Whither the Society? But they know that a wisdom greater than the human steadily presses it towards its goal. I have the greatest optimism for its progress from strength to strength, not necessarily in actual numbers (though that may come), but in the leverage that is steadily and increasingly being exercised by it in the great departments of thought and action.

A South African friend speaks of having met several ex-members of the Society in the different countries he visited, and remarks that most of them are very bitter concerning past and present members of the Society, this being their main reason for having left the Society. We must all regret this, but is it not also a warning? Is there not a tendency to confuse the work of the Society with the personalities of members, to let our grip on that work be loosened by the supposed foibles of individuals?

It is true that none of us have yet risen to a conscious feeling of goodwill to all mankind; but a very definite step towards that accomplishment would be to feel goodwill towards *all* fellow members of the Society. At any rate, we can realize intellectually

that such goodwill would act as magic. Actively practised, it would lighten our many self-imposed burdens, would loosen our many tensions, would make us bigger. All this and more it could do for T. S. members. Having done it, what great purposes would the Society effect in the world at large? What, backed by such members,

would be the limits of its achievement? Such questions as these, members can answer only as they attain that bigness, that insight. What we do know already is that The Theosophical Society is the Masters' gift to the world, and that to all who will, is offered the opportunity of serving the world by means of that gift.

II

By GEOFFREY HODSON

In the days of our orthodox religious life, we were under the necessity of believing a religious statement "because it was in the Bible". There inevitably comes a time, however, when an awakened mind is unable to continue its subservience to such authority. The answer, "But it is in the Bible", has forced many of us out of orthodox religion.

The discovery of Theosophy and the Theosophical Society comes as a great light. Here at last is a Society and a mode of study which is free from Bibles and all that Bibles are wrongly made to mean.

But the student receives something of a shock when he finds that within the Society exist a number of members—a small minority, it is true—who are still markedly "Bible-conscious". The phrase, "But it says (or does not say) so in *The Secret Doctrine* (or *The Mahatma Letters*)", is used, not legitimately as a reference to a possible source of information, but as a final and unflinching test of Truth.

A "Back to Bibles" movement has appeared in recent years.

This title may not be quite accurate, but it is back to something beginning with "B" and would appear to mean much the same thing. Such a movement has a legitimate place in a free-thinking Society so long as its members concede to those who do not join it the freedom of opinion which they claim for themselves. But when they are heard denouncing those who differ from them, and declaring unorthodox, and therefore untrue, newly polished facets of the diamond Truth uncovered since their Bibles were written, they become a danger to the health of the Movement.

Such an attitude is, to this writer at any rate, a contravention of the root principle upon which the Theosophical membership is based. Freedom of thought and belief, within the limits of courtesy and of brotherhood, constitute that basis. Again and again our leaders have stressed the necessity for its preservation amidst differences which should enrich our work and without which it would be impoverished. Is it not the duty of every member also to guard

that freedom, and especially to guard his own thoughts and words lest he should fall into the untheosophical error of censuring and decrying those who differ from him in such matters as the interpretation of the Ancient Wisdom, and the choice of sources of information?

Mr. Hamilton-Jones would appear to have fallen into that error in his article in the February THEOSOPHIST. He tells us therein that the membership "will have to relearn what Theosophy is". Apparently the test of "what Theosophy is" is that it is Theosophy as originally revealed, all other and later interpretations being not Theosophy.

If Mr. Hamilton-Jones will forgive me, we here have Bible-consciousness *in excelsis*. The suggestion is put forward that because of the departure from original revelation the Theosophical Society is to be regarded as "A stranded carcass on some sandbank of thought", dead but not buried". Further, that "probably the present value of the Theosophical Society is negligible"; and "It is a sad fact that we have departed from the straight and narrow path and have wandered into the highways and byways of intriguing side-issues". As one who has visited and worked in Sections round the world, I affirm that the Theosophical Society the world over is very much alive and is exerting a profound influence upon the lives of thousands of its members and upon the thought of its time. The President's Address

reports progress in Section after Section—progress to which at first hand I can bear witness. True, it is not progress back to anything, but progress forward to ever newer and wider interpretations and expressions of Theosophy; it is an expansion, not a contraction, as a "Back to Bibles" policy would be.

Complete freedom of thought and belief and method of research within the limits of courtesy is the basis of the life Theosophical. Indeed, it is only in and by virtue of such freedom that individual discovery and illumination can be attained. Again and again our leaders have stressed the necessity for complete freedom and tolerance between students. In the first year of his office, our new President has forcefully struck the keynote of tolerance and inclusiveness. Those who voted for him—and surely most of those who did not—must rejoice in his evident intention to continue in the tradition of his predecessors in office in this particular at least, and to preserve and protect that freedom of thought and opinion for which the Theosophical Society so uniquely stands.

Despite the fact that Mr. Hamilton-Jones is an older student and worker than myself, I would venture, in conclusion, to remind him of the following great passage from the *Bhagavad Gita*:

Mankind comes to Me along many roads, and along whatsoever road a man approacheth Me, on that road do I welcome him, for all roads are Mine.

GOD'S THOUGHT OF HIMSELF

By ANNIE BESANT

*NEVER yet has been broken
The Silence eternal:
Never yet has been spoken
In accents supernal,
God's Thought of Himself.*

*We are groping in blindness,
Who yearn to behold Him:
But in wisdom and kindness
In Darkness He folds Him,
Till the Soul learns to see.*

*So the veil is unriven
That hides the all-Holy:
So no token is given
That satisfies wholly
The cravings of man.*

*But, unhalting, advances
The march of the ages:
To Truth-seekers' glances
Unrolling the pages
Of God's revelation.*

*Impatience unheeding,
Time, slowly revolving,
Unresting, unspeding,
Is ever evolving
Fresh truths about God.*

*Human speech has not broken
The stillness supernal.
Yet ever is spoken
Through Silence eternal,
With growing distinctness,
God's Thought of Himself.*

"YOU"—THE PRESIDENT'S NEW BOOK

Dr. Arundale's latest commentary on Theosophy is a challenge to "You". "You" is the title of his new book just being issued by the Theosophical Publishing House, Adyar. Every chapter is related to "You"—you and your family, your business and your leisure, your world in peace and war, you and death, you and your goal. The President has plotted out the whole Theosophical conception in terms of "You"—it is a fundamental book, which every "You" should have on his side-table. One of the chapters, "You and Love", is reproduced below, by no means the most striking in the book, but it may whet your appetite for more.

CHAPTER IX

YOU AND LOVE

THEOSOPHICALLY speaking, Love is the most wonderful power, the most wonderful quality, in the world. The greatest of all powers and qualities is Love.

Love is in fact the purest reflection both of the unity and of the creative power of Life, of God, of Nature. Love is the truest knowledge any individuality, of whatever kingdom of nature, can ever possess of all that life really is, of all that life can and shall be.

Love is the Great Experience, the mystical transcendence of the less, the mystic dwelling on Olympian heights, the splendid merging of time in that eternity which sent time forth.

Love creates the world, sustains the world, regenerates the world. Love is the beginning of growth, the way of growth, the end of growth.

Love is the heart of all things, and shines in and through them more and more unto their perfect unfoldment. There is nothing from which love is absent, however ugly, however seemingly debased. There is nothing which love does not glorify. Love is the golden chain which makes all things one. There is no one, nothing, ignorant or devoid of love, be it but the love Life has for him. While the love of man for man may fail, or the love of man for animal, or the love of man for flower or tree or weed or stone or earth, or the love of any one for any other, the love of Life for all never fails. For the love of Life knows no exclusions, is constant to all things, and is present in tenderness even where no love is seen by mortal eyes.

Love is the Law and its fulfilling. Love is Justice. Love is the

universal friend, and comforts all according to the measure of their need.

Love is the Real in the unreal, the Light in the darkness, Life in the midst of that shadow of life which we call death.

Love is Life, Happiness, Peace, Confidence, Endurance, Comradeship, Immortality.

Such is Love as Theosophy sees it. Such is the nature of *your* love, however feeble, however poor, however selfish, however narrow. It may be a passionate love, an exacting love, an aggressive love, a bargaining love. It may be a love that comes and goes, flitting from object to object, from person to person, from desire to desire. It may be a coarse love.

Yet amidst all the dross, the vulgar dross, the ignoble dross, the sordid dross, the ugly dross, the coarse dross, there is shining a diamond, however small, of sparkling beauty and infinite promise. It is the diamond of Life's sublime purpose and eternal meaning, and no external circumstances, no ignorance of man, no carelessness of man, no vulgarity of man, can ever dull this diamond of love, though they may hide its light.

Each one of us has experienced this love, somewhere and somehow. It has an infinite variety of permutations and combinations. It is a link between an infinitude of objects. It lives where we often think nothing is but death.

If you will look over your life, you will find love in a myriad circumstances. You will find it in love for relatives, in love for some cherished objects of childhood, for some little comrade just your own

young age, for some hobby, for a game, for a teacher. You will find it in hero-worship with its changing objectives; in those delightful boy-and-girl comradeships which come and go impermanent, but are indeed eternal while they last; in the adoration you may have had while young for some much older person who happens to be able to kindle your fire; in the beginning of a love for causes and chivalrous adventurings; in a love, even, for clothes and self-adornment.

And then comes the time for the *grandes passions* which also come and go impermanent, yet which, while they last, are never-ending. Hero-worship on a profounder scale will have its place, and admiration for teacher, professor, athletic genius, film-star, actor or actress. Fiery enthusiasm there may also be, for some forlorn hope, for some adventure against a passionately hated injustice or wrong. There may also be a love for the profession whereby you earn your livelihood, for some sport, for some leisure occupation.

And later on marriage, the conception of children, the bringing of them into the world, the guarding and guiding of them in youth, the proud watching of them as they begin to find their feet on the pathway of life, and then a happy-sad losing of them as they find, and go, the way all others have found and have gone. Then a love of memories to add to the love which needs must change, though not diminish, as change its cherished objects.

To all these should now come in its own due time the love of

the future, and, is it too much to say, even the love of death itself, at last recognised to be no demon of separation or loss but rather an Angel of the Larger Life. Ignorance forbids such love to most, yet it is one of the most splendid manifestations of love, in which some day we shall rejoice exceedingly. A mighty love indeed is the love of the glorious future, the eager looking forward to it, the impatience for the time when there shall be no more, even seeming, partings, when the lessons of the human world shall have been learned, when you and those near and dear to you shall move onwards together in undisturbable comradeship, and in ever-growing joy. That love, too, has yet to be experienced.

Let us exalt, too, that beautiful sign of Life's glory, deep and as yet unfathomable mystery, the sacrament of falling in love.

Nothing is more wonderful, indeed, than a falling in love, better were it called a rising in love, even though we may fall out as often as we fall in. While it lasts it is perfection. While it lasts we have never experienced anything like it. While it lasts it lifts us out of time into eternity, out of our smaller selves into an almost unbelievable, and certainly indescribable, infinity. While it lasts it is Divinity come down to earth. While it lasts it is earth ascended into Heaven. And it matters not that it endures but for an hour, but for a month, but for a year, to be succeeded by despair, devastation, disillusionment, darkness. While it lasts it is eternal, and that is enough.

And what of sex, that sex of which we are so much afraid that we endow it with fearfulness and taboo in order to justify our fear?

What is love, what is sex, what is even sexuality—using this word in its generally accepted meaning—but the instinct in the One of self-preservation, and in the individual of becoming more like Life, which is ever creating and reproducing? Is there aught more natural or more necessary than sex?

There is nothing inherently the matter, wrong, with sex or with sexuality. But there is frequently something gravely the matter with them in their expression in these lower worlds. Selfishness is the matter with them. Selfishness is the wrong we too often commit in the name of love, in the name of sex. And sexuality, of which none need feel ashamed, becomes an object of shame because it is selfish and sometimes cruel.

The purer the love, the purer the sex, the purer the sexuality, the more it gives, the more it guards and protects, the less it bargains for return, the less it is indifferent to its fruits. When we love for our small self-satisfaction, when we commit a sexual act because it fulfils a momentary craving, casting away the contributor to our convenience when we have no longer any need, then indeed is love ugly with dross, and we have poured dirt upon the diamond. The act of loving, be it sexual or of any other kind, is one of the greatest sacraments of life, making life holy that it may the sooner become whole. Birth is a sacrament. Puberty is a

sacrament. Entry into full citizenship of the Motherland is a sacrament. The engaging in a career for life is a sacrament. Marriage is a sacrament. The conceiving of children is a sacrament. Dying is a sacrament. And other great sacraments there are, known to the faiths of the world. But what greater sacrament than falling in love and the fruits of falling in love? What greater sacrament than the opening of the smaller life to a larger consciousness which is love in its truest meaning and most profound reality?

Is not the most wonderful mystery of life the One becoming the many, and then, out of the many, two becoming one, that once again the One may become the many?

It is the tragedy of today that love has become commonplace, a thing of little account, a commercial affair of giving and taking, of no giving without the quid pro quo of a return, a small pleasure which may be indulged at convenience, something to giggle about, to be clumsily mysterious about, to enjoy as one enjoys a cigarette, or some article of food, or some sensation of an everyday kind.

It is the tragedy of modern life that we are cowards enough to be the slaves of our desires and base deserters of their natural effects. There is no word more condemnatory of the way in which we live than "contraceptive". Some most rightly abhor the idea it involves. Yet in these days of semi-savagery the weak must somehow be protected against the cruel and reckless passions of the strong. Never should love be thus degraded and

debased. But it is debased. And weapons must be available against its ignominy, just as we need police to protect the law-abiding against the criminal.

It is the tragedy of modern life that the apotheosis of love in marriage is degraded into casualness and into an insignificant incident which we may assume lightly and break lightly. Marriage is, perhaps, the holiest act in which any human being can participate. It is a solemn dedication and consecration, prior to a divine creation which is only possible by the intervention of the very Heart of Life. Love invokes. Marriage prepares the way. Life descends. Through marriage we enter the sanctum sanctorum of Life, and therein should be infinitely reverent and abundantly happy. Yet, to such a pass has so-called civilisation brought us that marriage means little or nothing to most of us. It has become a playground for what is in fact the truest form of immorality, the lack of self-control, of honour, of dignity. Divorce is so easy. It must needs be, when marriage is even easier still. And dare we condemn divorce when we do not honour marriage?

Truly, the sacrament of marriage may exist outside its conventional ceremonial and religious forms. It is not necessary to go through a ceremony in order to be truly and reverently married. Yet the inner sacredness of marriage should surely find reflection in some noble outer recognition and form, in some external observance testifying to our reverence and to our will to live honourably in the new state vouchsafed to us.

Marriage—the Registry Office! From the sublime to the ridiculous, one might indeed say . . . to the blasphemous. There is little hope for the well-being of the world while we drag into the gutter some of life's most precious gifts.

We often talk, in other departments of life, of the need for reconstruction, for a new deal, for vital readjustment. Yet nowhere is there greater depression, greater misery, than in the realm of love. If the world had a new deal in love, if our educational systems were to take in hand seriously the education of the young in the true art of loving, soon would depression lift itself from all other fields of living. If our educational systems made education for service their keynote, love would soon return to its rightful place in the lives of men and women. But education has lost, or it may be has not yet found, its soul; and its soullessness is reflected in the ugly forms in which beautiful love is dungeoned.

Let us not be afraid of love, but let us place love in a sacred place and worship it.

Let us not be afraid of falling in and out of love, but let us fall in reverently and fall out gratefully and honourably.

Above all, let us cherish love's fruits as these may follow from actions which, in their results, show that after all we *are* Gods, even though but in the becoming. It is the Divine in us which causes us to be able to do the most marvellous thing in the world. Let us not fear our divinity, still less run away from it, desert it

basely. And let us ever remember that woman is the shrine of that which, in every kingdom of nature, is life's supreme event. She is the appointed guardian of all life as it treads, birth after birth, its pilgrim way; and she is the awakener in man of those noble qualities which it is, in part, his mission and purpose to show forth in kingly splendour.

That women should be treated as they are so often treated in this world of ignorance, that they themselves should often so far forget their womanhood as to prostitute their glories to the pursuit of ugliness, that men should prostitute their own priceless chivalry to cruelty and to horrors far worse than the most terrible circumstances of inquisitions and persecutions: all these condemn us as still infinitely far from even reasonably civilised living, and no less far from an understanding of the true nature of love.

Yet love still dwells in our hearts, and reigns as it can. Poor in dominion, indeed; yet never quite dethroned. And this is our certainty for the future amidst the darkness of the present.

Hatred often stalks abroad. Cruelty often seems to go unchecked. Selfishness would appear to be the most closely followed rule of life. The oppression of the weak by the strong seems as if it would never cease. Ugliness rears its head and pours its contemptuous gaze upon the beautiful. War ever threatens. Injustice remains unchecked. Discord flourishes.

Yet love is unconquered because unconquerable. All else shall pass away, but never love.

THE CULT OF OUR LADY IN RUSSIA

By E. SOLOVSKY

IN Theosophical literature and in particular in the teaching concerning the World Mother, we find more than once prominently mentioned the cult of the Holy Virgin in the Roman Catholic Church, and its absence in Protestantism. There is no reference to the Greek Catholic or Orthodox Church. But Our Lady is worshipped in the eastern branch of Christianity no less than in its western branch. Her cult in Slavonic countries is, one would say, no less deep, but not so much expressed in outer forms, not so deified; for instance, there are images of Her heavenly coronation, but not the dogma of Her coronation. The West knows Her more as the Holy Mary, the Holy Virgin (*la Sainte Vierge*); in the East She is more worshipped as Mother, God's Mother, and also as the Mother of the human race and its protector and defender.

Her holy name is always so near, so often used. "Divine Mother, Queen of Heaven," cries out an old woman, when she is either in sorrow or in danger. "The Divine Mother will guard me," says to himself a young lonely pilgrim before starting on his journey. An earthly mother confides her children to the Heavenly Mother, when obliged to leave them alone. Our favourite rosary, known as "Our Lady's rosary", is made from seeds of a plant—Coix

lacrimae—said to be the one grown out of the tears of the Divine Mother and specially brought to our lands from Mount Athos. A small and fragrant and healing plant—*Thymus Seprillum*—is called in North Russia the herb of the Divine Mother.

There are everywhere in Russia many churches in Her name. In Petrograd the St. Isaac Cathedral is the chief one, but the people prefer the cathedral of our Lady of Kazan. The chief cathedral in the ancient Kremlin in Moscow was Our Lady Ascension Cathedral where our Tsars were coronated. One of the four great Lents of the year is Our Lady Ascension which falls on the 1st of August and lasts for a fortnight. Our Lady's festivals are always held very sacred. There is an old Russian saying round the merry spring Festival of Annunciation, which tells us: "Even the bird does not make its nest, and the maiden does not make her tress" during this immortal festival. In olden times in some provincial villages girls dressed up their hair at the end of the day and then slept with some ribbons round their heads.

Our "Akathists," a kind of long litanies in ancient Slavonic languages, in honour of the Holy Mother, are especially poetical and touching. Many wonderful epithets, full of ecstatic exuberations, we

find in these litanies in Her honour. In other words, here the human heart is in its highest and best moods.

It would need a special article to deal with Her images, which are to us instruments to express our ideas or thoughts on the different aspects of the Divine Being. There is no home in Russia without Her images. No man in Russia will enter a house with his hat on; every home is considered a little private church; as a matter of fact we have images of Her in every room, even in vestibules, kitchens, stables. A small silver image of the Divine Mother is usually given to a child to carry round its neck together with its cross. Bride and bridegroom are blessed with holy images of Christ and Holy Mary before the marriage ceremony, and these images are brought to the church during the nuptial ritual and then kept reverently all through life. Miraculous are these images of Our Lady! To the left of the "King's door" or entrance of the ikonostase—a wooden partition of eastern churches between the sanctuary and the church itself—according to ancient tradition the image of the Lady of the Annunciation is always placed, annunciation being "the beginning (the door) of our salvation". To the right hand of the "King's door" is placed the image of Christ.

One of Her favourite ikones is also the image known as "The Veil of Our Lady," where we see Her, protecting the earth with Her holy veil. Her veil plays a large rôle in Her litanies and prayers.

Legends further tell us that when She honoured with Her visit the cell of a saint, the air was filled with the fragrance of roses after Her disappearance. A modern theologian and mystic dedicates his book "To the very pure and fragrant name of the Virgin Mary" (Rev. P. Florensky). The Russian philosopher and poet, Vladimir Soloviyav, ("Pater Marianus" of Russian poetry) always associated Her manifestations to him with rose fragrance—"Heaven and earth all around breathed with roses". In symbolical presentation, the Church is imagined as a majestic woman with the mystical rose on Her bosom.

The popular conception of the Holy Mother is more creative and mystical, and goes even beyond the limits of the theological dogmas of the Church. It goes even further than the Church art. To people in the mass She is the personification of the divine compassion, beyond all its limits and barriers. And as such She is held as an antithesis to Christ's justice, to Him as a right but inflexible Judge. Because, even when the scale of the balance shows clearly the burden of a sinner's deeds, even then She will try to find some way to save the condemned from the horrors of hell. Sometimes she finds that a single kind word or deed outweighs all life's sins. She is figured as throwing a fine silk thread into hell with the hope of helping some condemned soul to escape and to be free.

Wonderful are the popular legends about the Holy Mother; sometimes She descends from heaven and wanders on earth.

Once shelter and food were refused to Her in a certain village. When She gives this account afterwards, all in Paradise are filled with indignation and command that the uncharitable village shall be punished. But She descends again and protects the village under Her veil from the rightly deserved punishment. According to one legend, She has once for all gained grace from Her Divine Son with Her many prayers for the poor sinners in hell, and because hell's flame could not be abolished for ever, its fire is extinguished every year from Easter to Ascension Day—a period most holy in the Greek-Russian calendar. An old Russian apocryphal "Pilgrimage of the Divine Mother to the place of suffering" has a certain likeness to the Egyptian legend, "The Descend of Isis (or Ishtar) to Hell," and forms a cultural and religious link with Egyptian tradition.

According to clerical tradition the Divine Mother was very active in Apostolic work during Her earth-life and stood as Head in the small community of Christ's disciples after His death. When the twelve Apostles drew lots for the country in which each should preach the new gospel, it is said that she also took part in it and Her lot was for the ancient Iberia in the Caucasus.¹ Mount Athos in Greece is also under Her special protection.

Even after Her Ascension She has not left earth without Her

protection. Her greatest and dearest help is for dying persons, those who are to be born into a world new and strange to them; She accompanies them into the new regions, hiding them with Her veil from the horrible vision of "dog-like devils," particularly in the case of those who have mountain-loads of sins behind them. During Her visits to earth She is accompanied sometimes by St. John the Evangelist and St. John the Baptist, and sometimes by a procession of twelve holy virgins—St. Catharina, St. Barbara and others. Her most solemn Festival of Ascension is associated in the Russian Church with the mysterious Festival of St. Sophia Divine Wisdom². This Festival is the apotheosis of the third aspect of the Holy Trinity, the feminine aspect of the Deity.

I had once a happy occasion to visit an ancient Russian monastery in Petchory—now on the territory of Esthonia—where are preserved many documents of the time of Tsar John the Terrible (16th century). In the library are many manuscripts, and among them one giving the description of all properties belonging to the monastery. To our surprise we found among them inventories of the monastery written as though all were personal possessions of our Lady! For instance: "And also Our Divine Holy Mother has such and such a quantity of desiatins of land for the purpose

¹ According to one legend, St. Thomas received as his lot India, and there he preached the new teaching to the Prince Joasaph (Prince Gautama). Under this name the Prince was later canonised in the Russian Church in the 16th century; the life of St. Joasaph gives the exact biography of Prince Gautama, Lord Buddha.

² See the *Book of Solamo's Wisdom* in the Greek and Russian Bible—a non-canonical book absent from the Latin Bible.

of cultivation and so many priests' and one 'white'!"¹
 desiatins of meadows on the other side of the river . . . Further,
 Our Lady Divine Mother in such and such a village possesses so many cows and sheep . . .
 And in such and such a village Our Lady has two 'black

It seems to me that such description of earthly possessions attributed to the Heavenly Queen is the best expression of our relationship to Her and of our devotion and faith to the Holy Virgin.

¹ Our people call monk priests "black priests" to distinguish them from "white" or married (laic) priests, as generally are our priests.

THE VIRGIN MOTHER

*Who is that goddess to whom men should pray,
 But her from whom their hearts have turned away,
 Out of whose virgin being they were born,
 Whose mother nature they have named with scorn
 Calling its holy substance common clay.*

*Yet from this so despised earth was made
 The milky whiteness of those queens who swayed
 Their generations with a light caress,
 And from some image of whose loveliness
 The heart built up high heaven when it prayed.*

*Lover, your heart, the heart on which it lies,
 Your eyes that gaze and those alluring eyes,
 Your lips, the lips they kiss, alike had birth
 Within that dark divinity of earth,
 Within that mother being you despise.*

*Ah, when I think this earth on which I tread
 Hath borne these blossoms of the lovely dead,
 And makes the living heart I love to beat,
 I look with sudden awe beneath my feet
 As you with erring reverence overhead.*

A.E. in *Collected Poems*

A THEOSOPHICAL FORUM

This Forum is conducted by students of Theosophy, who will be glad to receive questions of public interest dealing with the application of Theosophy to the conundrums they pose. 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 be answered either more fully or differently. The questions will be serially numbered and will subsequently be referred to by their respective numbers. Questions from 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.

SUICIDE

1. Is suicide worth while?

Emphatically not. It is a case of out of the frying pan into the fire, for since each individual life has its own particular time-schedule you are simply throwing a spanner into the machinery by committing suicide, and you hang about on the other side of death till the time-schedule has been completed, impotent to do any good and with a very unpleasant sense of having shirked your physical plane obligations. You probably leave others to clean up the mess which you should have faced, and the effect of making the mess and of not facing it with courage will be waiting to descend upon you in due course on the physical plane itself.

It is always better to go through with the effects rather than to try to cut them short. For this reason Theosophists do not as a rule recommend putting an incurable sufferer out of his agony, though

from the ordinary point of view this would seem the most compassionate course. Better to see things through, though any alleviation may surely be sought which does not involve the individual in responsibility for suffering caused to others in the discovery of the alleviating substance.

If our own suffering be diminished through the adding of suffering to another, it is surely clear that other suffering must come to us in lieu of the suffering we have transferred to another. We may free ourselves from one disease, but we enmesh ourselves in another. We may vaccinate ourselves out of smallpox. We may stop up the smallpox outlet for ill-living. But ill-living will out, even if the smallpox outlet be denied to it. And thus doctors find new diseases to take the place of old.—G.S.A.

EFFECTS AND CAUSES

2. Can we postpone effects which are due to us?

Surely, up to a certain point. We can sometimes introduce what we may call new causes, and these will modify the effects either by changing their nature, or by postponing them. Death may normally be scheduled for a certain date. But we may actually die later, because causes have intervened which modify the death date. Even at very high levels of advancement there is by no means perfect foresight, since within the inevitable necessity there is a quite definite freedom which produces a certain uncertainty—the uncertainty sometimes being more certain than we should expect.

While we are in the midst of effects we are also generating causes, and these often affect the effects in the midst of which we live. Nothing is final at any time, since everything is continuing in the present and is going on into the future. Nothing is ever finished. We cannot say that we have finished at last with such and such an effect, for effects are powers and we are continually adding to them and tempering them.

Hence we may postpone, or anticipate, or substantially modify. Yet no effect is ever lost even to the slightest extent, for effects are wealth and we do not throw away wealth.—G.S.A.

DIVORCE

3. *Is divorce right?*

Who is anyone to set himself up as an arbiter for other people as to what is and what is not right for them? He has enough to do to decide what is right and what is wrong for him. With this re-

servation, however, it may be said generally that divorce is not natural to life. Marriage is one of the most beautiful reflections of the very essence of Life, and its beauty should last a lifetime. But in these days of confusion and ignorance marriage has largely lost its sanctity, is to no small an extent the outcome of artificial passion and sex-stimulation. Thus established in the fleeting, its beauty, such as there was, soon fades; and surely divorce is preferable to intolerable propinquity. We are at a very physical stage of the evolutionary process, and therefore all conditions and relationships must needs be impermanent. Hence the machinery of impermanence exists to fulfil it. On principle divorce is unthinkable. In practice it is very expedient.—G. S. A.

IS THERE PURPOSE IN PAIN AND SUFFERING?

4. *What worries me is man's cruelty towards animals, and vivisection especially. Why must animals suffer these terrible things? It seems logical to suppose that, in some way or other, they have also their karma. But is it already of such a nature that they have to suffer such pain? And what does it teach them? Fear towards man. I cannot see that it teaches them anything but fear and hate, because of the pains they have to suffer. What bad karma can a mouse or a dog have acquired by past deeds? And if it is not karma, but something entirely new, which is not the outcome of former actions, of what use is it then?*

Your difficulty seems to spring from the conception of pain and suffering as an evil *per se*, in all places and under all circumstances. You seem to think that pain and suffering in this world are justified only as the consequence of evil deeds done in the past. Is this your idea? Then let us try to look at the problem from the opposite angle, for do not forget that truth down here is at least a two-sided proposition, if not a many-faceted one.

Could you agree with me that pain and suffering may work *preventively*, may keep one in future from inflicting them on others? If so, would not they then be a blessing instead of an evil? Is it inevitable, or logical, that they only awaken fear and hatred, and the evil passions? I do not think so. May not they as well, or rather more so, arouse pity and compassion, and the resolve never to inflict them on others, knowing from one's own experience what misery they bring? This, at any rate, is the principle that underlies the idea of the law of Karma.

It is of great importance for you to realise this. We may call it the *corrective* power of pain and suffering, teaching the individual by his own sufferings not to give pain to others, rousing in him through self-pity the higher emotions of pity and compassion for others. If this is true, then fear and hatred, instead of being the normal reaction to pain and suffering, are much more the perversion of the latter's real intent.

It would be as wicked a perversion, of course, if in this

corrective tendency, we were going to look for reasons in order to justify our cruelties towards animals and our fellow-men. It is quite a different thing, on the one hand, to leave that correction as a prerogative to the impersonal, all-knowing and all-beneficent power of God or Nature or Karma; on the other hand to demand the right to it for ourselves, easily swayed as we are by selfish motives and led astray by ignorance. I entirely share your abhorrence of vivisection for example. Whatever reasons may be adduced in defence of it, they all have their roots in these two—ignorance and egotism, the former being the intellectual, the latter the moral negation of the unity of all life.

Pain and suffering are indeed the most potent aids toward the realisation of that oneness of all life. I have great expectation that by pain—even though “innocently” suffered by the animals, because they have not yet developed the discriminative faculty between good and evil—these our younger brothers may grow into better men, when reaching individualisation, than I fear our own race has been.

But I hear you murmuring that joy and pleasure may be perhaps more effective to the same end, because of the happy state of mind of which they are productive, and which therefore can only think of sharing it with others. For this is the quality of happiness that it is never self-centred. And truly, I must confess that you are right, though I might point out that the spectacle of the world shows rather a contrary scene, namely how pleasure or joy often hardens

more than it softens people's hearts, making them callous and indifferent to other people's sufferings. If only they could keep these—hardness and indifference—out of their own lives! I will put it this way: that, just as fear and hatred are a perverted reaction to pain and suffering, in the same way indifference and callousness and hardness of heart are a perversion of joy and pleasure.

What then, from the standpoint we have reached, is the use of joy and pleasure, considered as means for the law of karma to further the evolutionary process? If pain and suffering have a preventive and corrective effect towards evil-doing, joy and pleasure tend to keep us in the good ways. As the consequence of good deeds done in the past, and also in their own nature, they are a potent incitement to continue to do good. They may not guard us against doing wrong to others, but their power is to *entice* us so to do and *maintain* us in the good.

Both, pain and suffering, as well as joy and pleasure, are indispensable as the "pairs of opposites" through which all expressions of life, animal and human, mineral and vegetal, angelic and divine, are more and more sanctified and hallowed by the gradual realisation of deeper and deeper strata of the oneness of all life, and of the eternal happiness, free from ephemeral pleasures and pains, joys and sufferings, which is the essence of its being.—A. J. H.

SCIENCE AND THE TRINITY

5. *You refer to the Trinity as essential in religion and perhaps a*

fact in nature. Can you prove that assertion by Science?

I do not want to prove anything. You cannot prove anything worth while. I do not think Science recognizes that Trinity in life. Does anyone know if it does? What Science does recognize is the existence of the Spiritual Government of the World. I do not think it is necessary for anyone to enumerate examples, but Millikan is one that occurs to me. The greater scientists realize that a tremendous driving intelligence must be a great guiding force in the world. When it comes to details of that guidance, they will not have it. Science is not ultimate. Who is going to prove the fundamental realities of life?

Science only places before us a certain aspect of the truth which consciousness is able to realize. Beyond that, Science does not go, but Science realizes that there is an infinitude of discovery that is yet to be made. But it would not matter to me whether Science did or did not approve. Science is just as much unlearning as it is learning. The Science of today will be largely contradicted by the Science of tomorrow. Science is a fluidic thing. I am concerned with the fundamental realities which are far beyond Science, but which may none-the-less be true though Science has not yet discovered them. I do not want to be limited by Science, though one recognizes the marvellous splendours of Science. Science brings into the physical plane great truths and makes them real. I dare say Science will enter into the spirit of the Trinity later.—G. S. A.

ANGELS IN THE HUMAN KINGDOM

6. *If some angels are incarnated as men, are there any ways in which we can recognize them apart from clairvoyance?*

There have been cases where the higher kind of nature-spirits are incarnated amongst us, but they are very rare. Probably in your school days you may have heard the story of Undina, and how, for the sake of love of a man, she was drawn from her normal life beneath the water. There is a certain foundation for things of that sort. They have occurred, but they have always been very rare.

How would you know such a person? I have seen one or two in the course of my life—at least two of them. You would probably describe them as fairylike—inconstant, rather irresponsible, living not as the rest of us do, but very much attracted to all things in nature. I hardly know of a single word that would accurately characterize the type. It is that flying from one thing to another, a sort of irresponsibility, which we might call butterflylike.

I have read that at other times such people have been very sad, as if half remembering a previous state of existence in which they were far freer. But you are not likely to meet with any of these people, and I really think you do not need to spend much time in learning how to recognize them. But if you married one of them you would soon discover that they were different from the rest of humanity.—C. W. L.

AMERICA'S PURPOSE

7. *You say it is essential to know the purpose of every nation. What is the purpose of America in the spiritual plane?*

As I wrote in an article, "America: Her Plan and Purpose," America has to show the modern world that a rich man can enter into the kingdom of heaven; that spirituality is not incompatible with material prosperity, well-being, and comfort. There is no reason why we should not be comfortable, happy, enjoy ourselves and lead decent, spiritual lives. The whole of America's advancement is along the line of material well-being, and she has to realize that and must see to it that material well-being synchronizes with spiritual upliftment so that a rich man can enter into the kingdom of heaven and thereby pass through the eye of a needle.

Another work of America is through the youth of America to break down orthodoxy and superstition. I like to see young people shocking the older generation.—G. S. A.

* * *

QUESTIONS FOR JULY

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

What is America's greatest need?

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

What kind of philosophical outlook would you say the Theosophical outlook is?

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

Does the term "Buddhahood" mean the same as "Christhood"?

How do you justify war and all the horrors associated with it?

WHERE DO WE STAND?

By PETER SEDGWICK

[I am very glad Mr. Sedgwick is so concerned about the wellbeing of the Theosophical Society, and I gladly give room to his letter. But I must confess I wish his concern were strong enough to cause him to hold dear his membership, rather than to allow it to lapse. If this be the Society's time of dire need, why has Mr. Sedgwick deserted it, or why has he been so indifferent to membership as to allow it to lapse? I say this in no spirit of cynicism, but in a spirit of regret that a number of members hasten to desert a ship they think to be in danger of sinking. Surely that is just the time when it needs all available strength. I sincerely hope Mr. Sedgwick will realize that he can serve the purpose with which he writes his letter far better as a member than as one to whom membership has apparently no particular value. His views have their place within the Society. Why is he not within with them?—Ed.]

THOUGH not at present a member of the Theosophical Society—I “lapsed” in 1927—I have been in touch with Theosophy for the past ten years. I am twenty-six years of age and may therefore, presumably, be termed a “young Theosophist”. After leaving school I spent prolonged periods of study at various Universities on the Continent of Europe and eventually succeeded in passing the Foreign Office examination in 1930. Since then I have served as His Britannic Majesty's Vice-Consul, in several South American countries. I have had plenty of opportunity to judge, from the standpoint of the benevolent outsider, the extent to which Theosophy is studied and practised, and I venture to consider myself in a position to make a few remarks regarding the present position of The Theosophical Society. I hope I may be looked upon as one who speaks with very great sincerity.

What is Theosophy? At one time, not so many years ago, the answer to this question seemed comparatively plain. Theosophy was a body of teachings revealed to the world by H. P. Blavatsky and expounded with inimitable clarity and force by Annie Besant and others. Theosophy claimed to be the Ancient Wisdom at the back of all religions. It presented a coherent explanation of man's Whence, How and Whither. It opened the gateway to knowledge of other worlds. It gave us, above all, the certitude of Eternal Life. The Theosophical Society seemed, in those days, to have something to offer to the world. It acted as the custodian of priceless teachings and its leaders gave their lives to proclaiming, in no uncertain terms, that these teachings were sublime. Despite all the discreditable bickerings which had weakened it since the earliest days, the Society proved capable of fighting a winning battle.

Why? Because its foundations were firm.

These foundations, however, are no longer firm. The Society has become disorganised and is tottering on the brink of collapse. The loss of membership is caused by the feeling among former adherents that the Theosophical ship is sinking. On the one hand there are those who consider that H.P.B. has been betrayed by the numerous neo-theosophical movements which have sprung up around the Society. On the other hand there are those who follow Krishnamurti in wishing to be free from all organisations and believe that the new wine of his message cannot be poured into the old Theosophical bottles. "Back to Blavatsky" would probably never have developed into a movement of any great importance. The vast majority of Theosophists realised that the cause of Theosophy had benefited enormously under the leadership of Annie Besant and C. W. Leadbeater. It is Krishnaji who has disrupted the Society. This fact must be faced and something must be done about it. Quickly. Krishnaji was proclaimed as the Theosophical Avatar, but he failed, like Jesus Christ, to preach along the lines expected of him. Instead of bringing peace and unity to the Society, he brought a sword.

In an article in the January number of THE THEOSOPHIST, Dr. Arundale makes a number of statements in his usual placid style. Many people have wondered, with me, whether Dr. Arundale is really awake. Does he *really* believe that the Theosophical Society is "one of the most

positive, definite and effective movements in the world"? The whole trouble, as I and many thousands of others see it, is that the Society is so hopelessly *ineffective* because it is neither positive nor definite in the very slightest degree. Mr. Hamilton-Jones, in a most intelligent article in the February THEOSOPHIST says that "the present value of the Society is probably negligible". This is the plain truth. Why? Because, as Mr. Hamilton-Jones so well remarks, "we have to re-learn what Theosophy is."

The Society is doubtless right in emphasising the necessity for freedom. It would not be in accordance with Theosophical principles to insist that those who do not believe can never find salvation. But Theosophy, if it is to influence the world, must offer a definite and coherent message and the Society must be the meeting-place of those who believe in Theosophy and wish to spread that message. Only then will the Society be strong. The Catholic Church has survived, and goes on from strength to strength, because it is firm. The Church of England is dying because, begotten of compromise, it has no roots. Where are the roots of the Theosophical Society? When Annie Besant reinstated C. W. Leadbeater, large numbers of the most cultured and influential members seceded in high dudgeon; but I remember being told by a fervent Theosophist that storms of that nature might well be regarded as a purge. "We want to be strong and united", he said. "We would rather have a few who really believe than a

great number who take a mere intellectual interest". It is a far cry from that day to this. In those days Annie Besant, the President, had a right to speak for the Society. Nowadays everyone has a right to refute everyone else, but on no account must anyone claim to speak for the Society. An out-and-out materialist is every bit as good as any of us. Did not the Tower of Babel fall because those who tried to construct it were unable to understand each other's tongues?

Dr. Arundale persists in bolstering up the thesis that Theosophy cannot be regarded as a definite body of doctrine, and that the Society in no way consists, or should consist, of people whose opinions coincide. Very good. No one can, at the last, be brought to the Beatific Vision by any outside agency. Each must fight his own way to conscious union with the One Life. But Theosophists should have a common foundation on which to base their efforts. They must know where they stand. I, as a representative of the outside world, would be glad to learn where The Theosophical Society takes its stand. We had read and heard of Theosophy as something we could, if not accept or even understand, at least recognise as a body of teachings which presented a philosophy of life and a guide to action. Now, however, we are repeatedly told that those teachings have absolutely no more right to be regarded as Theosophy than the personal opinion of any materialist or atheist who, for some reason best known to

himself, elects to join the Society. "No specific school is entitled to regard itself as the school *par excellence* and therefore entitled to dominate the policy of the Society," says Dr. Arundale. "We welcome innumerable schools with innumerable divergencies, but no individual school is even *primus inter pares*." What attitude does the Society adopt towards the vital question of Krishnamurti? None. "Whatever Dr. Besant and Bishop Leadbeater may have declared him to be can be of no concern to the Society as such, even though Dr. Besant was president of the Society and Bishop Leadbeater one of its most prominent members." Who, then, has a right to speak for the Society? THE THEOSOPHIST states on its front cover that "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." What are the official documents of the Society and by whom are they compiled? Is the Society really so amorphous as to possess no belief or policy beyond vague aspirations towards brotherhood? Have the first leaders of the Society so fallen that the teachings to which they devoted their lives must be apologetically deprecated as under:

"It is a fact, of course, that The Theosophical Society has, ever since its foundation, been the repository of certain definite teachings called Theosophy, fragments of the Science of Life. It is a fact that the Society came into existence *partly* in order to be a channel for the dissemination

of those teachings. It is a fact that the attention of members and of the general public is constantly invited to those teachings as *in part* the *raison d'etre* for the Society's existence." (Italics mine).

I reflect a large body of reputedly intelligent opinion when I assert that the Society is in danger of falling to pieces by reason of the very broadness of its compromise. No one has any doubt of Dr. Arundale's integrity and zeal, but the impression he gives to observers of the Theosophical Movement is that of a man who is vainly trying to avoid facing up to the facts. He must face the supreme fact of Krishnamurti. He says that Krishnamurti "is in no way concerned to attack or to undermine anything or anybody". It is patently obvious to most people, however, that this is just precisely what Krishnaji has indeed come to do. He has come to undermine all our habits, all our preconceived ideas, all our old avenues of thought, all our comfortable places of refuge. He wants us to strip ourselves naked and make a completely fresh start. He denies that Gurus can be of any assistance and urges us to attach no importance to Karma and Reincarnation and other doctrines the validity of which he will neither affirm nor deny. He wants to undermine our Theosophy. Let there be no mistake about this.

The Theosophical Society will stand or fall by the attitude it adopts towards his challenge.

In his article entitled "Our Measuring Unit" in the January number of this journal, Mr A. P. Warrington strikes the keynote of the whole matter when he says that the Society has never been "an organisation exclusively for those bent merely upon research or study, whether scholarly or otherwise, important as such activities might be and in reality actually have been. Nor has it been merely a new group of fraternalists added to the many already in existence." He goes on to state that the object of the Society has been to offer guidance towards an acquaintance with the Masters. His article is full of references to the Masters. The Society must, he says, *hold to the fundamentals*. I understand the fundamental teachings of Theosophy to be Karma, Reincarnation and the Masters. Without these the whole Theosophical edifice falls to the ground. Yet Krishnaji dismisses them as utterly valueless. This situation MUST be faced. The Theosophical Avatar has disclaimed Theosophy. What is the meaning of all this? Some explanation is demanded, and Dr Arundale must supply that demand. He must cease to beat about the bush, for few are deceived by those tactics. We ask, and we have some right to ask, where the Society stands.

"OCCULT" TERMS AGAIN DEFINED

By HAMILTON STARK

(Continued from p. 182)

Number is the essence of all things, and the principle of rational order in the Universe. *Numeration*: by the system of the French and most European peoples, a billion is 1,000 millions, and each higher denomination is a thousand times the preceding one. That system is in use in the United States. But according to the English and German system, a billion is a million of millions; a trillion is a million of billions; and each higher denomination is a million times the one preceding. Probably that is the method used in calculating the great cycles-of-time that are found in Theosophical literature.

Nature is the Source-and-Sum of Manifestation, but is not the manifested and finite apart from the Uncreate Cosmic urge. Creativity, but not alone Creation. Mind or Ideation, transmitted centrifugally as laws-of-Nature, Karma, or Necessity. Nature is the one Element and the Great Whole, apart from which nothing can exist, comprising Motion and Matter. It is, therefore, Matter in Motion, unceasing motion being Life; and as regards the phenomenal world of Manifestation, Nature is the plane of material generation. The aspect of Nature known as *Akasa*, and which pervades the whole of the

Solar System, is the "record" of events—the Memory-of-Nature.

Manifestation comprises octaves of vibrational matter, and material, vibrational vestures for use by Consciousness, which harmonizes and becomes a relation between them. Consciousness is automatic or self-motivating previous to the point of Individualization, and reasoning after that turning-point. *Pralaya*: the subjective-half or night-time of any cycle or period, as night between two days; winter following summer; or the stage of rest of a heavenly body after its objective manifestation (the latter is in Esoteric Philosophy sometimes referred to as an "obscuration"). *Periodicity*: periodical return, as of an orb at a stated place in its orbit, due to its circling movement about its primary, or its central point. It is the mode of all Manifestation. Forms continuously return to their starting-places, and usually repeat the cycle many times. Their constituent matter is constantly evolving, and the same is true of the Life that ensouls them. Therefore, due to evolution, the circles may be said to be spirals, because at each return both Life and Form have in some degree improved in their respective ways of faculty and function. *Eternity*: a recurrent cycle-of-time; an

Age or Yug (Yuga), but not everlasting.

Karma: the fact or characteristic of Nature that may variously be termed equilibration; cause and consistent effect considered as parts of the same whole; continuous eventuation; logical growth; universal Becomingness; endless, inexorable, equitable adjustment.

Elemental-essence and Thought-forms: the form-building energy or ensouling Life of the Second Logos, known as Monadic-essence in its relation to the four "highest" or more tenuous Planes of the Solar System, becomes Elemental-essence when associated with the Mental and Astral-planes. A certain quantity of it is active throughout one Plane during the whole of a Planetary-chain, and then is withdrawn for reissuance at the vivification of the next Planetary-chain, but it descends to the next "lower" or denser Plane, where its already acquired capacities and tendencies then become active in producing more intricately organized forms for the fuller expression of Life. At the close of one Chain-period, that which has ensouled the Higher-mental Plane, and which is known as the First Elemental-essence, is ready to become the Second Elemental-essence and to ensoul the Lower-mental Plane at the beginning of the next Chain. Its place and function in the Higher-mental condition of Matter will then be filled by an inflow of Monadic-essence from the Intuitional-world and so on to the close of the seventh Chain of any particular Scheme-of-Evolution. At the inception of a succeeding "Scheme," this specialized energy

will resume its activities at the stage of specialization previously arrived at, and proceed as did similar "Essence" during all previous "Schemes". And so, the ensouling energy of the Second Logos gives to Mental and Astral Matter their peculiar quality of unflinchingly instantaneous response to impinging disturbances. "The faintest vibration caused in the Mental-world by a thought, or in the Astral-world by a desire, makes the Mental and Astral Matter swiftly generate shapes and forms, crystallizing into 'thought-forms'. . . . The Matter of the Mental and Astral-worlds, irrespective of a soul who makes a vehicle of it, is alive with a peculiar kind of life which is delicately sensitive, quick with Life (of the Second Logos) and yet is not individualized. . . . This 'Elemental-essence' is in a 'critical state': ready to precipitate in 'thought-forms' the moment a vibration of thought from a thinker's mind affects it. According to the type and quality and strength, is the thought-form made by Elemental-essence out of Mental or Astral Matter." Thought-forms are fleeting or lasting according to the energy involved, and as inhabitants of those worlds or octaves-of-vibration are called "Elementals".

Skandhas: embodied vibrations or vibration-entities, formed in the various grades of "Elemental-essence" of the Astral and Mental worlds—vitaly instinct with Life, and instantly affected so as to give appropriate form to each impulse of thought and of feeling, generated by all units of Humanity. "Karma is the guiding power, and

Trishna (in Pali, Tanha) the thirst or desire to sentiently live—the proximate force or energy—the resultant of actions, which, out of the old Skandhas, produce the new group that form the new being, and control the nature of the birth itself . . . It is the group of Skandhas that form and constitute the physical, emotional, and mental being we call man (or any being). This group consists (in the exoteric teaching) of five Skandhas: *Rupa*, the material properties or attributes; *Vedana*, sensations; *Sanna*, abstract ideas; *Sankara*, tendencies both physical and mental; and *Vinnana*, mental powers, and amplifications of the fourth—meaning the mental, emotional, and physical predispositions. Two more are connected with, and are productive of, *Attavada*, “the doctrine of Self, both of which (through the ‘lower-mind’) lead to the Maya of heresy and belief in the efficacy of vain rites and ceremonies in prayers and intercession.”

“Exoteric Skandhas have to do with physical atoms and vibrations, or objective Man; the esoteric with the internal and subjective Man. Skandhas are the germs of life on all the seven planes of Being, and make up the totality of the subjective and objective Man. Every vibration we have made is a Skandha. They are united to the pictures in the Astral Light—which is the medium of impressions—and connected irrevocably with their creators as links which attract the reincarnating Ego on his emergence from Devachan, and have to be picked up by him and exhausted in a new

Personality. A mental change or glimpse of spiritual Truth, may make a man suddenly change to spiritual Truth even at his death, thus creating good Skandhas for the next life-time . . . Karmic effects of the past-life must follow, for the man in his next birth must pick up the Skandhas, or vibrating impressions that he left in the Astral Light . . . Every Skandha that is formed by man must return to him sooner or later; since it is his own vibration. If as yet unexpended at the death of their originator, they remain crystallized in the Astral Light until his reappearance in physical-life, when, attracted by affinity, they are galvanized into activity again, and merge in his being, whether they are good or bad. In either case they can be paralyzed by his efforts of a reverse nature.” They are identical with elementals.

Elementals: thought-and-feeling entities created chiefly by mankind. Those that continue active after the death of the originators are the ones that have been absorbed by other people. All other creations which we have effected by influence upon Elemental-essence and which have not yet expended the energy provided them by us, remain dormant until our reappearance in the physical-world, when by reason of the inexorable law-of-Nature, that “like attracts like”, they are revived and drawn to us to be neutralized or still further strengthened and perpetuated. We are responsible for our share of the wrongs we cause other people to do, and in like manner, we share the karma of the good we influence others to

do. The term "Elemental" is also applied to the collective cell-life or ensouling-entity of each of the several bodies that compose the "Personality" of all human-beings. "Each of our three bodies has a life and consciousness of its own, quite distinct from the life and consciousness of the Personality who uses them. This "body consciousness" of each vehicle is known as the "Mental-elemental" of the Mind-body; the "Desire-elemental" of the Astral-body; and the "Physical-elemental" of the Physical-body. This Body-consciousness is the Life of the Elemental-essence of the Mental- and Astral-matter; and the Life in the Mineral, Vegetable, and Animal streams-of-life which make-up the Physical-body."

Elementaries: or "Brothers of the Shadow" (Pisachas or "two-principled" ghosts) are composed mainly of the dead among perverted scientists (sorcerers) and the more degraded of all people who have had "untimely", sudden deaths. They include also, Dugpas and other such living degenerates.

All "elementaries" are "Earth-walkers", confined to Kama-loka or the realm of coarse desire-thought: the densest stratum of Earth's atmosphere. They compose the chief part of the "dark forces", and exert an influence against sanity and common-sense progress in accordance with Evolution. Discipleship is especially beset with the dangers of both crafty and crude interference by the "black-magicians" and Brothers of the Shadow—the incubi and succubi of medieval times—the more depraved of which also become vampires, ghouls, were-wolves, etc., and any of the genus are apt at participating in *seance* make-believe, aided by "Elementals" that are readily adaptable for the purpose.

Elements: in the order of their increasing fineness of composition, they are Earth, Water, Air, Fire,¹ and Ether (Akasa); and also a sixth, connected with the process of the highest intellection (Will?). Each of these is an integral part of that which includes them all within all planes or octaves-of-vibration.

(To be continued)

¹ This is the order in western tradition. In eastern philosophy it is Earth, Water, Fire, Air. See Dr. Besant's lecture, p. 227.—ED.

THE ANGELS SPEAK

By ISABEL H. S. DEVEREUX

CHARACTERS

DOCTOR STANDISH, a typical American physician.

MISS THORNE, a mournful looking girl.

MR. RAWLINS, middle class man.

DEATH ANGEL, tall, majestic woman's figure.

BIRTH ANGEL, beautiful and slender woman's figure.

TIME

Present.

PLACE

Anywhere in America.

SCENE

The hall of an ordinary apartment house. Doors to two apartments, one to right and one to left of stage, with chairs standing near each door. Wide French window at back opening on a balcony. The open doors of balcony show sky and tops of buildings below.

Curtain rising shows Dr. Standish, surgeon's bag in hand, ringing the door-bell of the left-stage apartment. The door opens and Mr. Rawlins comes out, greatly excited, pulling the doctor towards the centre of the stage.

MR. RAWLINS: O, doctor, I'm so glad you've come! You are *sure* it will be a boy! You are *sure*? You can *promise* me that, can't you?

DR. STANDISH: Well, no—I can't promise you that exactly—but one thing you CAN be quite sure of—It will be either a boy or a girl! (*laughs*)

MR. RAWLINS: It will be a BOY! it MUST be a BOY! I've got everything PLANNED OUT. Of course, it HAS to be a boy!

DR. STANDISH: I hope so—I surely hope so for your sake. But now I must go to my patient. How is she?

MR. RAWLINS: She's fine—and such a nice nurse you sent. SHE says she just KNOWS it will be a boy!

DR. STANDISH: You are so excited. Suppose you stay out here awhile and calm down a little before you come in. This is serious business, you know!

MR. RAWLINS: All right—I'll pull myself together.

The doctor goes in, shuts door while Mr. Rawlins takes the chair, spins it around to centre of stage and sits on it rocking to and fro, smiling to himself. The right-stage door opens and Miss Thorne comes out, untidily dressed, dishevelled, and with a scarf about her shoulders.

MISS THORNE: Is Dr. Standish there? I phoned his house and they said he had just left to go to your wife.

MR. RAWLINS: Yes, he is here. Is your Mother worse?

MISS THORNE (*petulantly*): Yes, she's worse—I KNOW she is worse, though that shut-mouthed nurse doesn't seem to think so, and Mother lies there so quietly, with almost a smile on her face. But I know she's worse—much worse—in fact I think she is dying!

MR. RAWLINS: O, I'm so sorry! Won't you sit down a moment?

MISS THORNE: Yes, I'll take just a second's rest. I AM so miserable! Of course all this would have to happen right now, when I'm studying so hard at the Art School! To think that Mother should die and leave all this burden on me! It is always that way in my life. I never can do what I want to! I told her, over and over again, that she would kill herself waiting on Father the way she has, these past three years! These semi-invalids—they want you to do something for them, every minute, morning, noon and night—never give you any rest—and, of course, I couldn't help very much! I'm always so tired, when I come back from the Art School, and when I'd tell her so, Father would say: "Well, you only go there for your own pleasure". Just as though a person didn't have the right to do

SOMETHING she wanted. WASN'T ONE enough, anyway, for him to have waiting on him all day long?

MR. RAWLINS: Your Mother certainly was most faithful in her duty.

MISS THORNE: O Yes—that's it: DUTY. That's what she would always say whenever I tried to get her to listen to me, and not DO so much. She would always say it was her duty, because Father had ruined his health working so hard for us. And now I just KNOW she is going to die and I'll have to wait on him instead and give up going to the Art School and everything I like! (*She starts to cry*).

MR. RAWLINS: Come, come—maybe it won't be as bad as all that.

MISS THORNE: O yes it will! This is the most unhappy day of my life!

MR. RAWLINS: Now, isn't that queer! I was just thinking that it was the very happiest day of mine. You know, Miss Thorne, in just a little while now my son will be born—MY SON—think of that! And I have everything all planned out for him—EVERYTHING—I know even what kind of clothes I'll have him wear—and where I'll take him on Sundays—and the school he is going to—so when he finishes he will be ready to be a partner in the shoe business. I intend that he shall start right in at the factory, learning from the ground up. Then down will come the old sign—no more R. J. Rawlins Shoe Company, but Rawlins and Rawlins—Shoe Manufacturers. So much more elegant—classy I say. It's a great idea and all my own. But I must have the son, you see, to carry it out. Lucky boy he will be too. Mighty few kids have everything thought out like that for them, before they are even born. Eh?

MISS THORNE: No wonder you are so happy. It seems so funny when I am so miserable, but then birth is such a beautiful thing and death is so dreadful! That's just Life, isn't it—begins in joy and ends in grief! (*Rising*) You'll send the doctor, won't you?

MR. RAWLINS: Sure thing. I'll go tell him right away.

They both go to their own apartments, Miss Thorne's scarf remaining on the chair.

On the balcony behind the French window, as though out of the air, the Death Angel appears, a tall majestic woman's figure, with noble face and a radiant smile of great power and peace. She is dressed in long loose diaphanous robes shading from violet to lavender, with draperies falling from the shoulders at the back in such a way as to give the effect of folded wings. On her head a long veil of the same colours and material is drawn tight across her forehead, hiding her hair, while her whole appearance gives the impression of abundant joy.

She walks over to the closed door at the right and waits there, expectantly.

The Birth Angel then appears behind the window in the same way. She too is a beautiful woman, but of slighter figure, and her face wears a sad compassionate look. She is dressed in exactly the same manner, but in shades of blue, of light tones only. Her veil, arranged in the same way, extends over her right arm in which she carries something at which she looks tenderly and sorrowfully. She comes forward slowly and seeing the Death Angel smiles, and they walk to the centre of the stage.

BIRTH ANGEL: Greetings, my sister. It is not often that an angel of birth and one of death meet at the same place. Whom seek you here?

DEATH ANGEL: Mine is indeed a happy task today. I come for one whose loving selflessness shall bring her long and wondrous joy. Soon she will sleep, and sleeping, dream, awakening only to the timeless glories of the Heaven World. And what of the soul that you bring for birth?

BIRTH ANGEL: Mine is a sorrowful errand—and I almost falter in the doing! For see this yet unborn soul. (*The two look behind the veil.*) How marred with scars and stains, the deeds of other lives—the shameful thoughts, the low desires, the cruel actions sown in the past, but soon now to be reaped. Look at the scarlet glow of anger and these murky coils of hatred and of lust.

This soul is of a hot rebellious nature that will brook no restraint, but from his early childhood will cause only pain and

sorrow to those who give him birth. Of course, deep hid within, there is the spark divine, and if, from infancy, the child were very gently handled—his own will given free but careful rein—(*shrugging shoulder*)—but such is not to be! he has not merited such birth, and must needs learn his lessons in a rougher way and through conditions he has brought upon himself.

The souls to whom he comes owe him this debt of parenthood, but pay it badly, thinking only of themselves—what he shall do for them—not they for him, and oh, the sorrow and disgrace that shall be theirs through this wayward boy!

DEATH ANGEL: Yet there is much sweetness and the power of good hidden in this young soul, and after many lives. (*She lifts her arm in a rising gesture*).

BIRTH ANGEL: Meanwhile it is now my task to place him where his sleep of peace will soon be broken by the choking pangs of birth.

The left apartment door opens and Dr. Standish comes out dressed in his white surgeon's clothes, sleeves rolled up and face flushed. As he crosses the stage, Mr. Rawlins opens the door behind him and calls to him.

MR. RAWLINS: You won't be long, eh, doctor?

DR. STANDISH: No. No—not long—I shall be back, in time. The nurse knows what to do. Besides, there are a few minutes yet.

Mr. Rawlins has a broad smile on his face as he closes the door.

Dr. Standish rings the bell of the other apartment and Miss Thorne opens the door crying.

MISS THORNE: O, doctor, I was just coming for you! She's dying! I know she's dying!

DR. STANDISH: Be quiet then—be quiet.

As they disappear the door is left open, and from time to time sobbing is heard.

DEATH ANGEL: How queer, this human world! Such weeping when a noble soul goes to its great reward!

BIRTH ANGEL: Such smiling when an erring soul begins a sin-stained life!

The Death Angel listens intently and, smiling radiantly, goes towards the door.

DEATH ANGEL: My time has come!

She passes into the apartment—Presently a wail is heard from Miss Thorne and the Death Angel comes out again bearing something in her arms covered by her veil. She goes over to the Birth Angel.

See, at last, she sleeps, only to waken to a glory greater than she dreams.

BIRTH ANGEL (*looking behind the veil*): How beautiful!—the wondrous golden glow—the rosy tints of love! Her selfless life has indeed woven a rainbow mantle for the sleeping soul.

DEATH ANGEL: A treasure for the Heaven World whither I go. Farewell, my sister!

BIRTH ANGEL: Farewell, joyous one!

The Death Angel goes out of the window at the back, turning to smile before disappearing.

The Birth Angel walks towards the door at left, as the Doctor comes out of the door at the right and rings the bell, which Mr. Rawlins answers.

MR. RAWLINS: O, come quickly, Doctor!

As the Doctor goes through the door the Birth Angel follows and the door closes. Miss Thorne comes from her apartment, looking for her scarf on the chair, and sits there crying. Presently Mr. Rawlins opens his door and rushes over to her.

MR. RAWLINS: It's a boy! It's a boy! A boy! Just think—my little son is born! (*looking at her*) O, excuse me—me—I—I didn't see—er—your Mother—gone?

MISS THORNE (*wailing*): Yes, she's gone! I knew she would go and leave it all to me! Now I have to look after that cross old man—do for him all day long—and I can't go to the Art School. Oh, oh! (*Angrily*) But, believe me, I'll not work myself to death as she did! (*A voice is heard through the open door calling "Daughter!"*) There he is now, starting in already!

MR. RAWLINS (*shocked*): But you must do your duty—DUTY. That's the first thing in life—one's duty. See how I am going to do my duty to my little son. I tell you he's the finest kid I ever saw—has his little fists all doubled up already to begin to fight the world. Eh, Rawlins

Jr. of Rawlins and Rawlins Shoe Manufacturers—the biggest shoe factory in the U. S. A.

The Birth Angel comes out of the left apartment door which closes behind her, walking towards the back, but as Miss Thorne speaks, she stops to look at them both, with a sorrowful expression.

MISS THORNE: But suppose he doesn't WANT to go in the shoe business? Suppose he wants to do something else?

MR. RAWLINS: Something else—I guess not. He's MY son, isn't he? What do you think I had a son for, anyway? Why, I've got it all planned out—

MISS THORNE: Planned out—planned out to suit yourself! The poor kid. (*Angrily*) I've never been able to do anything I wanted to, in all my life! It will be the same with him. I'll bet that son of yours just HATES you by the time he is grown up!

MR. RAWLINS (*Bristling with rage*): How dare you! How outrageous! And

from you, you indolent, selfish, lazy thing who has never, never, done the least bit of her DUTY to her parents. (*Violently*): Say, young lady—I'd bet that your poor overworked Mother was glad—GLAD to die!

MISS THORNE: O, you horrid, horrid BRUTE! (*The voice is again heard calling plaintively "Daughter—Daughter".*) All right, Father, I'm coming.

She picks up her shawl and trails towards the door, turning to look angrily at Mr. Rawlins who is listening intently, his anger changing to a smile.

MR. RAWLINS: And there is Rawlins Jr. starting to cry for me already! He was a smart kid when he picked me for a father. All right, my son, I'm coming!

As both the doors close behind them, the Birth Angel shakes her head, as she looks from one side to the other—then slowly goes out through the window and disappears as the curtain falls on an empty stage.

IS THEOSOPHY DOGMATIC ?

A "TRUTH TRIAL" formed a feature of the South Indian Theosophical Conference at Adyar on Saturday.

It was amusing to hear Dr. G. S. Arundale, as counsel for plaintiff, arguing before a judge and jury that "Theosophy is becoming dogmatic," when one of his great purposes as President of the Society is to keep it free from dogma.

The trial brought 22 persons into play—judge, jury of twelve, counsel for plaintiff and defendant, three witnesses on either side, and the clerk of the court. It was an entertaining method of debate, with all the colouring and procedure of a court of law. A crowd thronged the "court", which was held in the Headquarters Hall.

Dr. Arundale introduced an element of humour. Brilliant though he was, and with all the semblance of trained counsel, the jury decided against him by seven votes to three, no doubt to his extreme satisfaction, "that there is no dogma in the Theosophical Society." The judge, Mr. N. Yegneswara Sastri, declared he was unable to accept the verdict and ordered a retrial.

Dr. Srinivasamurti, counsel for the defendant, conducted his case with skill and erudition. His witnesses were Miss Helen Veale and Mrs. Rukmini Arundale. The plaintiff's witnesses were Mr. N. Sri Ram, Mr. Felix Layton and Mr. T. G. Narayanan. Mr. J. L. Davidge was clerk of the court and Mr. A. Ranganatha Mudaliyar, M. L. C., foreman of the jury.

From *The Madras Mail*, April 22, 1935.

SCIENCE NOTES

By W. WHATELY CARINGTON

V

Tolerance, Relativity and Truth. Science and Theosophy are at one (and rightly) in praising tolerance as a primary virtue of civilized man. There could be no disagreement as to the impropriety of burning a man at the stake because his thought had led him to conclusions at variance from our own, yet there seems to be a certain divergence of attitude discernible which is worth exploring from the standpoint of scientific method.

We should all deplore, I suppose, the action of Tennessean "Fundamentalists" in refusing to allow the theory of Evolution to be taught in their schools, though we should certainly victimize—to the extent of dismissing, or refusing to appoint—anyone who proposed to teach, in our own schools, the doctrine that the Earth is flat or that the British nation is descended from the lost ten tribes of Israel. Nor should we consider ourselves intolerant in so doing, for we should say that of these two doctrines the first is demonstrably false, while the second is superficially preposterous and quite unsupported by evidence.

In other words, when we are considering relatively simple and concrete matters such as these, we tacitly if not explicitly assume the validity of absolute criteria of truth. The Earth is either flat or

not: the inhabitants of Great Britain either are or are not extensively descended from early Semitic tribes. We do not say that such statements may be true *for* so-and-so, but (by implication) false *for* somebody else.

Broadly speaking, the same is true for the whole *corpus* of mundane knowledge as summarized, for example, in the *Encyclopaedia Britannica*. Such a work may, of course, contain some small proportion of false or inaccurate statements; but no one, I think, regards its contents as being true (or false) in no more than some relative sense dependent on the particular reader concerned.

Yet in Theosophical circles, so soon as we leave the realm of "things that we can touch or see"—and sometimes even before that—we frequently find the very admirable notion of tolerance extended to a point at which any conclusion seems to be considered as good as any other. "You think one thing, I think diametrically the opposite: don't let us trouble to find out which view, if either, is correct—let us murmur 'Tolerance' and pass by on the other side".

For such an attitude, essentially amiable in intention though it be, the intent truth-seeker can have no tolerance at all! From glossing

over discrepancies, and even flat contradictions, by saying that a statement may be true from one point of view but false from another—and letting things rest at that—is but a step to admitting that we do not care whether we ever know the truth of the matter at all, or whether there is any such thing as a true statement in any absolute sense.

Not thus has human knowledge laboriously been won.

On the contrary, progress in knowledge-getting has depended largely on the systematic and ruthless elimination of personal or local factors and the substitution of statements which are absolutely and universally true for those which are so only relatively or with respect to particular times and places. Every schoolboy, as Macaulay would say, is taught to eliminate the effects of "parallax" (due to the position of the observer's eye, etc.) from his readings of the simplest instruments, while, at the other end of the scale, relativity theory has produced "invariants" which are altogether independent of particular circumstances. Primitive man saw the sun rise, move and set; for Copernicus the Earth spun as Rossetti's fretful midge; Newton made the mechanics of the story plain for a given frame of reference; but Einstein's equations hold for any observer moving in any manner whatsoever. Relativity theory does *not* conclude that all truth is relative—only that we have to look deeply into Nature before we find invariant truth that is absolute.

I have no doubt at all that, at this level of discourse, so to speak,

the principles that apply to the physical world apply also to any other there may be, so that there are invariant relationships discoverable which are of universal, and not merely individual applicability. But we shall not find these, as it is our business to do, by the exercise of politeness alone. It will be necessary to realize that, when we have made due correction for "the point of view", for linguistic aberrations, for the too frequent confusion of inference with observation, and for other exegetical pitfalls, we shall often find conclusions held which are definitely and unequivocally not in accordance with fact and therefore incorrect. And whenever this is rigidly demonstrable, there is nothing to be gained, but much to be lost, by pretending that there is no error where actually there is, or even by emphasizing, out of misguided kindness, that the conclusion would have been perfectly correct if only something had been the case which, in fact, was not!

Such a procedure, which is often the line of least resistance and maximum applause, is not tolerance in any proper sense of that term. It is, indeed, first cousin to cowardice, if not to dishonesty, and little more than a dodge—masquerading as a virtue—for avoiding the arduous task of finding out what the truth *is* and for enabling us to go on cherishing whatever form of words best pleases us, regardless of whether it corresponds with fact.

Without true tolerance, based on a recognition of the other fellow's goodwill, few of us—I suppose—would long survive, and certainly progress would become impossible.

THE BOOK OF THE MONTH

"GENTLEMEN—THE KING!"

"The King's Grace, 1910-1935". By John Buchan. (Hodder & Stoughton Limited, Warwick Square, London, E.C. 4. Price 5/- net.)

TO any royalist or believer in the spirit of kingship and in the very real beneficence of His Majesty's rule, Colonel Buchan's book in celebration of the Silver Jubilee of the King-Emperor will come as a literary and personal treasure. To both royalist and non-royalist it exhibits a Monarch whose relation to his people, as Kings lived in the old days among the Rajputs, is that of mutual help. Kings have rarely been what they are intended to be—reflecting the attributes of their Divine Archetype, the Lord of the World—models of experience, wisdom and practicality. Yet here is a King, George V of England, whose mode of life, innate sagacity, and sense of unity single him out as one of the great rulers of history. Read his speeches of recent years, broadcast throughout the Empire, and realize how deep and fundamental is his sense of brotherhood, his appreciation of "the growing kindness significant of the true nature of men and nations." In King George the kingly office has flowered, by virtue of this spiritual depth, into a vision of world unity.

Colonel Buchan, into whose hands this record of a momentous reign has propitiously fallen, is a distinguished novelist and biographer, who lived through the period he graphically depicts. As a biography

of the King, he rightly disclaims it, but it is a magnificent phase of such a biography, intimate and yet detached, figuring the King as pinnacled on the Throne, a "watch-tower" above his people, but at the same time "closer to the national consciousness than even the most famous Minister," and with all his hereditary nobility a "plain man" among his people.

The Throne as the symbol of Imperial power and stability is as vital an element in the book as the King himself: "the Throne as the continuing thing through an epoch of unprecedented change." The Throne has altered in constitutional practice, but not only that. "It has come closer to the lives and interests of the citizen. The king is today far more a people's king than when an Edward or a Henry returned in triumph from the French wars. The office has come into the light of common day without losing its traditional glamour. Its dignity has not declined, but affection has been joined to reverence. Since the Tudors the phrase has been the King's Majesty. Today the older form of words is the more fitting, the King's Grace."

What an uneasy heritage descended upon the King at his accession! In the world of religion, the creeds were in solution; there was a weakening of intellectual

foundations. In international relations a dawning sense of insecurity; "the old romantic nationalism had decayed, and in its place had come a new nationalism of the pocket." Europe was moving towards materialism and the self-contained and jealous state. Grave problems of foreign policy and defence existed side by side with heavy domestic preoccupations. In 1910 rumblings of war were already heard, but the atmosphere was thick with cotton wool which deadened the warnings. In 1914 war broke. War and a new British Empire.

Early in the book Mr. Buchan speaks of the Throne as "the point around which coheres the nation's sense of a continuing personality." At the end of the book he envisions it as "the one binding link that survived" the war—that war in which "the Empire may fairly be said to have come of age, and become an alliance of adult nations." What the Throne means to the race of Britons he thus declares: "During the controversies that followed it remained, except in one case, the cherished centre of unity, around which union could grow. As such its value was beyond price, for it provided a steadfast foundation on which a new working mechanism could be constructed and a new theory of Empire developed."

Following the course of the war we are mostly concerned with the part which His Majesty played, including his visits to the Front, heartening both the high command and the rank and file: "The King's visit was an appeal to his troops to 'take counsel from the valour of their hearts'." Then the

Armistice, and victory, and the King's reply to Parliament, indicating the spirit the nation must try to preserve in peacetime:

"It is on the sense of brotherhood and mutual goodwill, on a common devotion to the common interests of the nation as a whole, that its future prosperity and strength must be built up. The sacrifices made, the sufferings endured, the memory of the heroes who have died that Britain may live, ought surely to ennoble our thoughts and attune our hearts to a higher sense of individual and national duty, and to a fuller realisation of what the English-speaking race, dwelling upon the shores of all the oceans, may yet accomplish for mankind. For centuries Britain has led the world along the path of ordered freedom. Leadership may still be hers among the peoples who are seeking to follow that path. God grant to their efforts such wisdom and perseverance as shall ensure stability for the days to come."

The changing Empire brought a harvest of imperial problems in which the King has been the central and resolving personality—the Irish impasse which he himself solved, problems of Egypt and India. The King's interest in India is deep and fundamental, and far above chauvinistic or vested interests. "If any voice reaches any of the peoples of India," His Majesty said in his Christmas message, "let it bring the assurance of my constant care for them, and of my desire that they, too, may ever more fully realize and value their place in the unity of

the one family." Mr. Buchan's view is more conservative. "What is proposed," he observes, "is not a blind transference to alien conditions of a highly idiomatic kind of government, but an attempt to build upon the facts of modern India a special and appropriate type of polity. For a century we have been labouring to inspire India with our political philosophy, and we have largely succeeded. We have welcomed her as an organic part of an Empire which is based on that philosophy. We have helped to create in her habits of thought of which that philosophy is the natural outcome. We cannot exclude her from sharing in what we regard as our best." Better, of course, if the British element of which Mr. Buchan is the spokesman had permitted Indians to share in what they regard as their own best, which is all they ask and to all of which they are entitled.

The author traces the expanding Empire along with the new procedure—the Balfour formula, which made the Dominions autonomous communities; the Statute of Westminster which, having "removed, with a few small exceptions, every shackle from a Dominion's sovereign power, left the Crown as the sole legal link holding the alliance together, and provided, therefore, that any law affecting the Crown should require the assent of every Parliament in the Empire". The "tremendous meaning of the Crown" is "the foundation of the new doctrine, the one principle which gives unity to a vast growth whose destiny is unpredictable. Without it no tie of sentiment or blood or tradition would bind for

long. To the Empire it provides a centre for its long memories and a personality for its devotion."

The consummation of the book is a picture of Britain—the whole nation—and the whole Empire royalist "not only in constitutional doctrine but in personal affection". Yet the regard for the person of the King-Emperor goes far beyond his people. The universal sympathy shown him in his illness in 1928-1929 surprised the world and kindled in His Majesty "a new and moving hope. I long," he said, "to believe it possible that experiences such as mine may soon appear no longer exceptional; when the national anxieties of all the peoples of the world shall be felt as a common source of human sympathy and a common claim on human friendship."

In a moving peroration Mr. Buchan reveals the fundamental qualities of kingship and of King George V himself:

"Majesty and grace are in the royal office. Monarchy in some form is universal to-day, for it seems to be a necessity in government. Elsewhere it is elective and temporary, as in republics; or, as in dictatorships, enforced and undefined in term. But an hereditary monarchy is not only more enduring than such types, it has a special quality which they can never win. A king, who reigns not by election or by a sudden popular impulse, but by right, has a sanction behind him which no transient dictator or president can claim. His authority is interwoven with the life and thought of his people. If, as in Britain, his ancestry goes back to our dim beginnings, the

office embodies the whole history of the nation. Because it is beyond popular caprice, it is, as I have said, the centre of the nation's conscious unity, a link between its past and its future. It becomes a symbol, which needs no artificial sanctity to give it power. With this firm foundation Britain is enabled to be a bold pioneer in new construction, just as the man who would cast his spear far must first find solid footing. It preserves her from the wastefulness of revolution, and from the futile type of revolution which we call reaction.

"But the historian must record that the King has added to the duties of the Crown a graciousness which springs from his own character. He has given to ceremonial the bloom of friendliness. He has always possessed a high seriousness, and the note of faith and piety which he has often struck has not been the mere convention of his office. He has walked securely in more difficult constitutional paths than any of his immediate predecessors. He has faced courageously crises which imperilled both his people and his Throne. But, in addition to all this he has diffused a spirit of simplicity and charity which has profoundly affected the national temper. His quick sympathy and kindness have warmed the country, and done something to warm a chilly world. When nerve was breaking his steadfastness has restored it, and when strife was fermenting he has spoken the healing word. The power of the Throne lies in what it is: but the authority of the King lies both in what he is, and in what he has done. With the Queen and his

family to aid him, he has made Britain not only a nation but a household.

"Leadership does not consist only in a strong man imposing his will upon others. In that sense it has no meaning for a British sovereign. But in a far profounder sense the King has shown himself a leader, since the true task of leadership is not to put greatness into humanity, but to elicit it, since the greatness is already there. That truth is the basis of all religion, it is the only justification for democracy, it is the chart and compass of our mortal life. The King has led his people, for he has evoked what is best in them."

If kingship is a divine office, it has reached its apotheosis among the world's rulers in King George. Kingship is inherent in the world's government, and here the King-Emperor is seen at work, guiding as best he may the destinies of his far-flung Empire within the unfolding of the world-plan directed by that far greater KING, the Lord of the World. Mr. Buchan has enough vision and sense of unity to body forth in panorama, all unconsciously perhaps, the plan unfolding. And above all a King who is a "People's King," with a deep attachment subsisting between both. It is a worthy book, a masterpiece of literary craftsmanship, and a sensitive and noble appreciation of the personality of the King-Emperor and his reign. As for the book itself—it is enough to say the publishers have touched high-water mark: it is a delightful book to read and to handle.

J. L. DAVIDGE

WHAT OFFICERS DOES A LODGE

OF THE THEOSOPHICAL SOCIETY NEED?

By G. S. ARUNDALE

THERE are, of course, the obvious officers. A President or Chairman, possibly a Vice-President or two, but surely not more than two, a Secretary who has business instinct even if not business capacity, and a Treasurer who has the money sense even if not the money experience.

The President should have tact and sympathetic understanding of all sorts and conditions of members. He should be an expert in conducting meetings without appearing to conduct them, using silence as his gavel rather than words or hammer; and he should have learned the rudimentary art of presiding—to be brief, very brief, in opening a meeting, to look dignified while the meeting is going on, and to refrain from spoiling a meeting by the terrible "concluding remarks" from which we lecturers so often suffer agonies. He should know that he must refrain from *sotto voce* conversations with people while the lecture is proceeding, and should appear interested in the lecture even though in fact he finds it, as well he may, extremely boring. We lecturers are sometimes very boring. He should be able to maintain the necessary decorum among the members of the audience without even a suspicion of fuss; and he must always remember that the lecturer is the guest of the Lodge.

But there are other officers essential to a live Lodge in addition to those whose work is obvious. There should be a host or hostess, with the very important duty of making everybody feel at home—members of the Lodge, especially the new members, visitors, lecturers, and anyone who is at all prone to be ill at ease, shy, gauche. Unfussily, again, the host or hostess should make a bee-line for anyone who seems to be lonely, sitting perhaps far away from the rest. But there must be nothing of the "I-am-the-hostess-and-it-is-my-duty-to-be-doing-all-this" business. No one should be a host or hostess who is not constantly forgetting he or she is host or hostess, and only remembering the desire to be very friendly.

Then there must be the Publicity Officer, who keeps in constant touch with all that is going on in the outer world, in the city or town in which the Lodge works. He must be in touch with public opinion, and with the drift of the thought round about the Lodge. He must know what kind of lectures are likely to command public attention, and what lines of presentation are likely to be those of least resistance. He must also be able to make profitable outside engagements for visiting lecturers, so that they address movements

other than just the local Lodge. He should be keen on advertising and propaganda, even if not actually expert. He should be constantly intent on devising ways and means of giving at the least cost the widest publicity. The Publicity Officer is indispensable to a really virile Lodge.

I suppose the Librarian is a fairly obvious officer, but I single him out because I want him, or her, to be well posted as regards what is going on in the outer world and what are the latest and best books on the goings-on. He should be able to be all opinions to all visitors. Even though he may have a particular bee buzzing in his bonnet, he should have the silencer ready to cover the bee's mouth when some one comes along to say he is deeply interested in, and appreciative of, something against which the Librarian's bee buzzes most vituperatively. The Librarian must remember the Society's Freedom of Thought, and sincerely encourage it. Of course, the Librarian knows all about Theosophical literature, and what particular Theosophical book to prescribe for each inquiry. But he should specialise in books for young people, even though unfortunately he will have to go outside Theosophical literature for many excellent books. A Librarian must be a Jack of all Sciences, so that he may help everybody to get what everybody wants. Particularly, I am always anxious that a Librarian should not seem to be unapproachable. So often, Librarians have what I may call a little coterie of cronies, one or another of whom is always by the

Librarian's side, and conversation goes on in an apparently confidential whisper. A Librarian should appear approachable practically all the time. You never know when a visitor, shy and uncertain, may come in. Seeing a coterie, he will almost certainly disappear, and a valuable member may have been lost.

Then I should like to see in every Lodge the representative of the Theosophical Order of Service, whose business it is to give every possible facility to members of the Lodge to apply their Theosophy in practical service. He should know everything about all local movements working in one way or in another for the town's uplift. He should know when to suggest the joining of an existing movement, and when to recommend the starting, by members of the Lodge individually, of some new activity. He should be a liaison officer between the members of the Lodge and their service to the world in which they live. If possible, he should himself be active and well-known in the life of the community.

Further, I should like to see in every Lodge some officer who specially looks after the artistic side of the life of the Lodge, and also of the more social side, the family side in fact. A Lodge which is not definitely beautiful in however simple a way, is an ugly Lodge, and denies in fact the Theosophy it asserts in theory. It is not money that makes a Lodge beautiful, but just the sense of the congruous and the delicately simple. And those who do not possess this sense must be careful not to obstruct any who are more

fortunately endowed. Very few people in fact possess this sense. I do not think I possess it myself. But at least I have another sense—the sense to know where I am deficient, so as not to exalt my ignorance at the expense of others' wisdom. I lay stress upon the family life of the Lodge. Some Lodges are very cold affairs indeed. Lectures in plenty, formal social gatherings with formal refreshments, but nothing really light, and never the joy of laughing together, enjoying some kind of relaxation together. Why cannot the members of a Lodge really play together as well as study together? A Lodge of The Theosophical Society is just a family somewhat larger than the people who constitute the actual home itself. It must be a home from home, and have all the warmth of a home, the lightheartedness of a home. I hold that we fulfil the First Object of our Society far more in happy laughter than in learned lecture. If I had to make a choice between lecture and laughter, surely would I choose laughter. And when I go to my Lodge I must feel I am going home in every sense of the word. Is Theosophy merely the Science as we have it in our literature? Is Theosophy just the evolutionary process as expressed in terms of rounds, races, states of consciousness, rays, planes of nature, karma, reincarnation, and so forth? Theosophy is the joy of living, the warmth of living, the amusement of living, no less. And we know but little Theosophy when we know but the Theosophy given to us in lecture and in study class. Part

of the magic of Theosophy is that we are moved to laugh when otherwise we might be constrained to weep. Let us live lightly, entering into the soul of Life as well as into its moods.

And then I should like to see a member exclusively concerned with the drawing of young people into touch with Theosophy and the Lodge. I am eager that children, even young ones, should have their place in the activities of a Lodge. A Lodge which has no young people from time to time inundating it, surging through it with their zest and self-abandonment, stirring the older folk out of their complacent lethargies, is only a bit of a Lodge. I am not thinking of young members, but of young life which learns to associate with a Lodge of The Theosophical Society delight, friendship, and a set of elders who themselves know what the *joie de vivre* is, and are people with whom it is fit for the young to associate. Never mind about membership. It will come in due time, and in any case it is not of essential importance. What matters is that young people should be Theosophists. Whether they become members of The Theosophical Society is quite a secondary consideration. But a Lodge which makes little or no provision for the happiness of the young, for the happiness of the very young too, is a Lodge which is looking at Theosophy narrowly and is only half alive to its splendours. I look upon a Lodge as a playground for the young, within, of course, definite limitations, where they can learn how to play as the Masters would have them play, as much as

I look upon it as a place in which the older generation may grow awake to a Real heretofore outside the limitations of their consciousness.

But there is another officer whom I should like to see in every Lodge—the liaison officer with Adyar, Adyar the heart of the Society. There is not nearly enough of Adyar in the Lodges of the Society, and while the fault is no doubt largely Adyar's—we have failed in this particular—I want the Lodges to help Adyar to fulfil its duty by making a channel between Adyar and themselves. There is so much that Adyar can give directly to each Lodge, without in the least degree infringing the Section's autonomy, that it will be worth the while of every Lodge to establish a suitable channel, and to have periodically an Adyar evening—not merely on February 17th. As the head of Adyar I will send the life of Adyar flowing down the channel where the channel exists in the form of a special member who has been appointed its guardian, who receives the life and who also, be it understood, is on the alert to be of service to Adyar in the many ways in which Adyar would be thankful to be helped.

A Lodge of The Theosophical Society must be wonderfully real and scintillating, a place renowned for its joyous happiness, for its

very real interest in all those things which go to make up the lightheartedness of life, for its inherent youthfulness, for its comfortableness, and for its power to drive all manner of storms away, releasing the sunshine and the light. Please let us get out of our heads that Theosophy is a set of Laws, a number of scientific principles, a series of hypotheses, a subject for deep mental study, *and nothing more*. Please let us get out of our heads that Theosophy is to be confined within the limits of study classes and lectures, *and that it has no place outside these*. Please let us get out of our heads that Theosophy belongs to the mind alone, and to some vague regions which we are pleased to call the higher consciousness, *and has nothing to do with the emotions or with the physical body, and specially nothing to do with daily life in leisure and in work*.

A Theosophical Lodge is a little world, with all the appurtenances of a little world. And it exists to show how delightful a place a little world may be to live in—when permeated by Theosophy.

Perhaps some will be able to think of other ways whereby a Lodge of The Theosophical Society may be more intensely alive. But to me a Lodge needs all these expressions for its fulfilment of the name it has the honour to bear.

THE THEOSOPHICAL FIELD

MESSAGES TO INDIAN FEDERATIONS

"A YEAR OF POWER"

THE President (Dr. Arundale) dispatched the following message to the Conference of the Northern Circars Federation held at Berhampore, Ganjam District, in April:

BRETHREN :

I send you my most hearty greetings on the occasion of your Conference, and wish you a happy and a profitable gathering. I regret my inability to be with you, but the presence of our beloved Vice-President will be more than compensatory. I am sure you will hearken eagerly to his wisdom and derive great benefit from his advice.

There are two special values in the holding of a gathering of Theosophists—first, the strengthening in each participant of his attachment to Theosophy and to The Theosophical Society; Second, the planning of ways and means whereby to spread Theosophy more widely and to acquaint the public more effectively with the value of membership of our Society.

Addresses and lectures should, in my opinion, be largely directed to this end, so that the result of the Conference is to send members to their homes more stalwart than ever for Theosophy and better equipped to spread its message.

Attendance at Conferences is less for individual satisfaction and more for the gaining of added power to bring to the world the gift of Theosophy and The Theosophical Society. That which we have we can only appreciate as we share in increasing measure. You cannot really know Theosophy, you cannot really appreciate your membership of The Theosophical Society, save as you pass on to others the Theosophy you know, save as you bear constant public testimony to the privilege of your membership.

I earnestly trust that your Conference will be very successful in stimulating each one of you to give as you have received. And I particularly hope that you will all make a special point of commemorating this Diamond Jubilee Year in some signal manner. This is a year of power for our Society, and if you do not take advantage of it you will be losing a precious opportunity. At the very least let there be a record attendance from your districts at the Diamond Jubilee Convention at Adyar.

May the blessings of the Masters be upon you all as you seek to serve Them in wisdom and sacrifice.

"SPREAD THE TRUTHS OF THEOSOPHY"

The President sent his good wishes to the United Provinces Federation in the following letter :

I much regret that it is impossible for me to be present at the United Provinces Theosophical Federation to be held at Fatehgarh. I send to you all my very best wishes for a most successful Gathering. I am sure you will all do your utmost to take advantage of the release of power which synchronises with the advent of our Diamond Jubilee Year. First must the power help us to be better Theosophists and more active members of the Theosophical Society individually. Second, we must be more busy than ever in spreading the Truths of Theosophy and the many advantages of membership of our Society. I sincerely hope that during the course of the Federation Gathering you will plan a great Theosophical Campaign for the United Provinces, and when you thus gather from all parts of the Provinces you will surely be remembering your responsibility and be eager to discharge it more fully. Advantage should be taken of this Diamond Jubilee Year to spread Theosophy far and wide and to strengthen in every possible way each Theosophical

Lodge. You should be able to show through the devotion of your members, a substantial increase in membership of the Society and in the strength of your Federation. I sincerely hope too that you will exhort as many members as possible to attend the Theosophical Conference we shall be hoping to hold in Benares during the Dasara holidays. The Theosophical Society, especially in India, has a future before it even greater than its past. The Elder Brethren will be encouraged to place more power in our hands as we use to the utmost the power they have already entrusted to us.

* * *

ANDHRA FEDERATION RESOLUTION

The Andhra Theosophical Federation at its annual meeting on April 13 adopted the following resolution :

"This conference of the Andhra Theosophical Federation begs to convey its heart-felt greetings to Dr. G. S. Arundale, our new President, and offers its loyal and devoted co-operation to him, to Mr. Hirendranath Datta and to Mr. C. Jinarajadasa in all their efforts to promote the cause of the spiritual evolution of the world."

* * *

MR. JINARAJADASA IN AUSTRALIA

Mr. C. Jinarajadasa had an excellent reception in Perth, West Australia, where he arrived on March 12th. His main series of lectures was entitled "The Conquest of Matter and Spirit". Arundale Hall was packed to the doors, and excellent reports were given in the press.

In an interview with the *West Australian* Mr. Jinarajadasa said that during the last seven years he had visited many countries and spoken the languages of many peoples, and had been inspired to find how many idealists there were in the world, people who sacrifice themselves.

Mr. Jinarajadasa also delivered a lecture at the Anzac Hall on March 17th entitled "The Empire, India, and World Federation for Peace".

Mr. J. R. Wilkinson, President of Perth Lodge, writes :

"At the Reception we had about 250 present and everything went splendidly. Many people afterwards thanked me for the opportunity of being present. Mr. Jinarajadasa's talk was a real gem. At the first lecture in Arundale Hall, we had 350 present and that was a tight squeeze.

"On Sunday morning he delivered a sermon on 'The Bridge between Heaven and Earth.' There were 90 people present. Just before the lecture at night he delivered a broadcast talk over 6WF on 'The Child's Message to His Elders,' being the substance of the chapter on 'The Teacher and the Child' in his book, *Life! More Life!* This talk was rushed through the press as a pamphlet and 500 were sold at the Anzac Hall where the subsequent lecture was delivered to an audience of 600 people.

"On Wednesday evening Mr. Jinarajadasa spoke to an audience of over 100 members on 'The Work Ahead.' He left for Adelaide on the 19th.

"The activities in Western Australia have been much quickened by the visit of Mr. Jinarajadasa; he was sympathetically received by the press, and aroused an interest in our ideas among the public. The arrival of Miss Mary K. Neff should do much to crystallize this interest and deepen the interest of our members."

* * *

MISS NEFF IN PERTH

Miss Neff's lectures in Perth commenced on March 24th and her schedule was outlined as follows :

- | | |
|------------|--|
| March 24th | "The Message of Theosophy." |
| March 31st | "The New World Concept—The Solidarity of Man." |
| April 7th | "India's Oldest Religion—Hinduism." |
| April 14th | "Buddhism, The Light of Asia." |
| April 21st | "Man and His Bodies." |
| April 28th | "Man's Greatest Power—Thought." |
| May 5th | "Death—and After." |
| May 12th | "Australia and the New Race." |

In addition she gives a literary talk every Friday evening in the Arundale Hall, the subjects including readings from Tagore, readings from *The Light of Asia*, poets on Reincarnation, and H. G. Wells and Arnold Bennett on the New Education.

* * *

THE LODGE TRAIL FROM CALIFORNIA TO ADYAR

The big Trans-Pacific steamer, President Hoover, swung slowly into Honolulu Harbour at 6 a.m. January 2nd, and up to the Dollar Line pier, where a sleepy band droned "Aloha-Oe", and a few yawning friends of the passengers appeared with flowered leis on their arms. Frankly I felt very lonely getting off the steamer to wait ten days for the next. But a phone call soon informed me that Mr. Cook, our U.S.A. General Secretary, had written to the Lodge and Miss Alice Rice was coming to take me to her home. It is a most delightful household. We had an informal evening reception, presided over by Mrs. Claire Cottrell, the Lodge's President, who also explained much of the difficulty of their work, which their isolated position, extraordinary mixture of races, and the langour and ease of the equable climate produce, making interest in religious and philosophical subjects hard to maintain. But the valiant little group is doing its best and earnestly begs all T. S. members on passing steamers to let them know, as a visitor is a real treat.

The Lodge in Tokio, the only one in Japan, has among its group of many nationalities, some members of high intellectual qualities, and its secretary, Miss Eileen Casey, was a friend in great need to me, in that strange country. Well do I remember a cold afternoon of thickly falling snow, and a thin stream of visitors making their way down a narrow lane of Tokio's suburbs to Miss Casey's adorable little Japanese home. Twelve countries were represented, and for two hours I tried to put Theosophical truths into the simplest of phrases, though still satisfying to their mental calibre, for among them were the Lodge's distinguished Japanese president and his wife, a Legation member, a Buddhist priest, a University professor,

a Russian princess and a German psychometrist of amazing powers. Tea and cakes were served, darkness fell and outside passing lights bobbed up and down through the oiled paper panels—and still we talked on.

To Hong Kong I knew Miss Casey had written, so when a gentleman inquired at the purser's office, in a very Scotch voice for Mrs. Devereux, I knew it must be Mr. John Russell, Presidential agent for China, of whose many years of distinguished service to the Theosophical Society I had been well told. I had only one day and evening there, so being soon joined by Mrs. Parkinson, a charming English girl, we went through the amazing Chinese quarter and up the "funicular" for a marvellous view of the harbour. Luncheon gave us a chance for a long talk about the work, which is in many ways very difficult, having to deal with so many different Oriental and western types. Then we visited the Lodge room, just in the business section with a big brass sign to attract notice from the many passers-by. At tea later, at Mr. and Mrs. Parkinson's, I met a group of their Theosophical friends and tried to answer their many questions.

I was out on deck as we swung alongside "the biggest dock in the world" at Manila, expecting Capt. and Mrs. Ragan, stationed at Fort McKinley, to meet me, but little was I prepared for the reception I received—Mr. Ishmael Zapata and Mrs. Zapata, their daughter and several Lodge officers, over a dozen in all, with beautiful bouquets of lotus blossoms. The Zapatas, with their ten children and many grandchildren, have made their home an inspiring centre, and in the large garden have built an open-air lecture hall, where that evening I spoke to row upon row of eager faces, intent upon each word and so appreciative of my few phrases of poor Spanish. Here I met many of the fine Lodge workers of the ten Lodges that form the new Philippine Section, and I was especially impressed with the group of young people who are planning to take Theosophy into their political life and do great things when their national independence comes. There is Benito Reyes, with a brilliant University record and already a poet of note in English, Spanish and Tagalog, the native dialect;

and Dominga Lopez, his fellow-student, lovely in a yellow Philippine costume, and Cleopatra Zapata, with her political ambitions—"the little Senator" I called her, and why not? A feast came after the lecture and at midnight five cars full went back to the ship, to talk Theosophy for two hours more.

At Singapore, where the boat stayed three days, I was met by Mr. Menon, the distinguished President of the Singapore Lodge, and Mr. Pakiri, my guide and standby later. The Lodge has a nice large Headquarters and can surely be a wonderful host. Mrs. Prior took me to her most unique apartment in Temple House, a former Chinese temple with an amazing collection of porcelain figures on the roof, of dragons, animals and scenes from the life of the Buddha. With Mr. Gallistan I saw the most marvellous collection of orchids, literally hundreds of different specimens. A gay evening was spent at an Oriental replica of Coney Island, where imported western amusements vied with Malayan and Chinese open-air theatres with their incredible din of cymbals and drums. And a tour with Mr. Menon included a visit to a modern Malayan Buddhist temple, given by a rich Chinese merchant, the entrance being flanked by a pair of huge carved tigers; and inside one quaint explanation of Buddha's levitation reads: "He rised in the air and made them a preach." One day I attended an excellent study class conducted by Mr. Pakiri, and next evening there was a public lecture on "Man's Inherent Divinity", when my audience of well over a hundred showed keen interest. Here too we have a fine group of young people who are sacrificing much for their devotion to Theosophy.

Docking at Penang only at five and sailing at midnight, there was but time for tea on the lovely hotel terrace by the sea and a talk to the small group invited by Mr. and Mrs. Hughes, new-comers themselves, but such fine workers that before long we shall surely have a Lodge in beautiful Penang.

By this time the curiosity of the Van Buren passengers had been thoroughly aroused by all the attentions at every port and they asked for a lecture on "What is Theosophy?" It was very well attended

and a little group formed which met each morning thereafter.

At Colombo, where Dr. Nallainathan, General Secretary of Ceylon, lives, there was but time for an informal meeting at the Lodge's newly-built headquarters on a quiet road, away from the city's confusion. I had here the great pleasure of meeting Mr. Amaradasa, Mr. Jinarajadasa's uncle and "C. J.'s" two sisters and of drinking at their home to the health of their famous and well-loved kinsman.

Forty hours of endurance on an Indian "express train"—Madras station—the greeting of my daughter Kathryn—the quiet efficiency of Mr. Sundram, Dr. Arundale's right-hand man—a quick ride along the river and over the bridge—and then I entered the welcoming gates of Adyar, the Mecca of all Theosophists and the end of all Lodge trails.

ISABEL H. S. DEVEREUX,
*President, Brotherhood Lodge,
Louisiana, New Orleans, U.S.A.*

* * *

MUSÆUS COLLEGE, COLOMBO

Once described by the founder, Mrs. Marie Musæus Higgins, as a "mud palace," Musæus Buddhist Girls' College, Colombo, has developed into one of the finest educational institutions in Ceylon. A new block of class-rooms is being added to the English school, and the corner-stone of the block was laid on March 27 by Sir Philip Macdonell, Chief Justice of Ceylon. Sir Philip attributed the wonderful progress the College had made to the force of character of Mrs. Higgins, her energy and originality, and to the co-founder and manager since its inception, Mr. Peter de Abrew, who, he said, was following with a single purpose the high traditions set by the founder.

Sir Philip said that quite a large number of teachers in schools all over the Island had been trained at the College. That was a great acknowledgement of the value of the institution, and it had reason to be proud of the achievement. It was right and proper that they should praise great men and women who had gone before, and Mrs. Higgins was one of them. They owed much to her, and she had lived sufficiently long to see the fruits of her labours,

Mrs. Musæus Higgins passed over in 1926. She was a friend of Colonel Olcott and of Dr. Besant, who both visited her school many times.

* * *

A VIVID POSTER

Here is the splendid "lay-out" of a circular announcing a course of lectures in Theosophy at Geneva by Monsieur Tripet, the new General Secretary for Switzerland :

WHY ?

Why Life ?
 Why Death ?
 Why suffering, why material, physical and intellectual inequalities ?
 Why disease ?
 Why contentions between religions, philosophies, nations ?

WHY ?

IF

you have an open spirit, free from prejudice,
 you wish to enlarge your horizon,
 you do not understand life and sufferings have disabled you,
 you thirst for explanations,
 you are not satisfied with current conceptions,
 you "cannot" any longer believe,
 you are interested in psychology, education, the latent powers in man, in Life,
 you are not afraid of exertion,
 Whether you are old and fearing death, or whether you are young and wishing to build your aspirations on a practical foundation so that your life may become freer, nobler, more conscientious,

Then, please attend the introductory lecture to a COURSE IN THEOSOPHY which will be given, 14 Boulevard des Philosophes, by the new General Secretary of the Theosophical Society in Switzerland,

Tuesday 5 March, 8.15 p.m. subject : *Why I Am a Theosophist.*

Tuesday 12 March, 8.15 p.m. subject : *Reincarnation, Is It a Logical Hypothesis ?*

Theosophy, or the Ancient Wisdom, is not a religion, but a philosophy. It makes everybody the better understand his own religion and to live more nobly. It gives help to everybody, whatever his stage of evolution.

Its motto is: "There Is No Religion Higher Than Truth."

The first Duty of a Theosophist: Tolerance towards everybody.

Its "dogma:" Promote Brotherhood without distinction of race, of creed, of sex, of caste or of colour.

... ..

"If I had to give a definition of a westerner, I would say that he is an extraordinary being who does not believe in reincarnation."

(Schopenhauer)

... ..

Is Ford a visionary ? No ! yet he believes in reincarnation.

Edison, was he a realist ? Yes ! yet reincarnation was one of his deepest convictions.

Here is ugliness. There is beauty.

Here is misery. There is wealth.

Here is innate sympathy. There is antagonism.

Here is a dull spirit. There is the light of knowledge.

etc.

etc.

Why all these differences ? The theory of reincarnation will explain them all, and many other points. It is perhaps new to you, and causes you some wonder, but can you put against it a theory more logical ?

Tuesday 12 March 1935, 8.15 p. m. Lecture on Reincarnation, in the Hall of THE THEOSOPHICAL SOCIETY, 14 Boulevard des Philosophes.

Tuesday 19 March 1935, 8.15 p. m. Continuation.

Both evenings : *Questions and answers.* Youth will be particularly interested.

* * *

VOICES FROM NIGERIA

"Come over to this part of the world, Nigeria, and spread the seed of Wisdom, Truth and Light through Theosophy." The cry is from a group in Lagos, on the West Coast of Africa, who are anxious that Nigeria should come within the ambit of the world-wide campaigns which the President wishes to inaugurate during 1935.

[The President is indeed anxious to touch not only Nigeria, but every part of the globe. What we imperatively need is a battalion of lecturers who will

go out into all the world and preach the Theosophical gospel to every creature. After all there are only a handful of Lodges in Africa, which we have spotted on world maps in the Headquarters Office, and the nearest to Lagos are at Cairo in the north and between Salisbury and Capetown in the south—enormous distances away. But we must keep Lagos in mind, and bring it into any possible lecture tour of Africa, or induce travellers down the African coast to stop off at this port, and visit these "Voices from Nigeria" who are calling for the Light.—ED.]

* * *

JUDGE BRISTOWE PASSES

Another stalwart, The Hon. Leonard Syer Bristowe, better known as Judge Bristowe of the South African Supreme Court, has passed over, the London *Times* of April 8 reporting his death in London.

The *Times* says: "Bristowe was a Theosophist, and he had been long and deeply interested in Indian mysticism." Actually he was a staunch friend to the

Theosophical Society in South Africa, and one of its chief supporters during his term of office as a judge on the Pretoria Bench until his retirement in 1920, after 18 years' service. He was in his 78th year. Mr. Bristowe had been on the English Bench for 20 years specialising in mining cases when Lord Milner, looking for a "mining" judge, offered him an appointment on the Rand. "On the Bench," the *Times* says, "Bristowe was held in high esteem by public and Bar alike. His appointment was in every way fully justified. As a judge he was careful, patient, lucid. At the same time he formed a definite opinion quickly and firmly and was not to be easily moved. In private life he was entirely unassuming. He had the kindest of hearts, so that he was a generous helper of the unfortunate, and many came to him in their troubles. Towards the world he was entirely unassuming." Our warmest sympathies are extended to Mrs. Bristowe and her sons and daughters. The younger son, Mr. Francis Power Bristowe, has recently taken up professional employment as a chartered accountant in Johannesburg.

THE ADYAR LIBRARY

WHAT THE WESTERN SECTION NEEDS

FOR some time past the western section of the Adyar Library has not been quite up to date with modern learning. In this regard it stands in a somewhat unfavourable position as compared with the eastern section. This is not so strange as one would think. Adyar has been chosen as the head-centre of the Theosophical movement all over the world, just because of its "orientation". When the funds do not allow us to keep both sections quite up to date, it is only natural that the Occidental should be left lagging behind a little. But there is also every reason for a special effort—doubly special, I should say, because of the

Diamond Jubilee Convention Year we are now living in—to speed up the Occidental section till both are abreast again, and in the future to try to keep them side by side. It is on this ground that I am asked by the President now and again to note down from my readings the newly appearing and other books, which it were desirable that the western section of the Adyar Library should possess, and which it is therefore hoped that kind friends, endowed with more of the world's goods than the Library itself has got hold of for the moment, will supply from their generous hearts.

1. *Webster's New International Dictionary*. Second Edition, 1935.

We have of course the 1st edition in the Library, but that dates from before the Great War (1913). Of the new edition it is said that it "supplies the key to a vast fund of new knowledge, created during the past twenty-five years." That sounds very appetising. The price varies from \$ 20-35, according to the binding, I think.

2. *An Introduction to Logic and Scientific Method*. By Morris R. Cohen and Ernest Nagel, pp. XII and 467. London, George Routledge and Sons, Ltd., 1934. Price 15sh. net.

In a review of this book "by two American teachers of philosophy", it was said that it "helps to show how far the best representatives of logic in modern universities have travelled from the Aristotelian tradition which formerly prevailed. In an earlier generation Mill and Stanley Jevons, and later Keynes, did much for the reshaping of the old formal logic. For educational purposes an eclectic treatment of the whole subject is desirable. Such a treatment is accomplished in this admirable book. We think highly of the attempt of the authors to provide a sound introduction to the principles of logic and scientific method." The Adyar Library has not yet got beyond the stage of Mill, Jevons and Keynes in its collection, and will therefore much appreciate this very modern "Introduction". The eclectic treatment, suited to "educational purposes," is a good recommendation for the book.

3. *Electrons and Protons, Photons, Neutrons, and Cosmic Rays*. By R. A. Millikan, with 98 text-figures and 14 tables. Price 15sh. net.

The Library is in possession of the old edition of 1917, of which the new book is a revision, besides an expansion. There are six altogether new chapters covering no less than 200 pages. Considering the enormous progress our knowledge of the atom and its constituents has undergone in the last twenty years, there seems to be very much need for this book.

4. Sir James Jeans. *Eos, or the wider Aspects of Cosmogony. The Mysterious Universe. The Universe Around Us. The Stars in Their Courses. The New Background of Science. Through Space and Time*.

5. Sir Arthur Eddington. *Stars and Atoms. Space, Time and Gravitation. Science and the Unseen World. The Nature of the Physical World. The Expanding Universe*.

6. Prof. A. N. Whitehead. *The Concept of Nature. Symbolism, Its Meaning and Effect. Science and the Modern World. Adventures of Ideas. Nature and Life*.

I dare hardly confess that of the writers under 4, 5, and 6 the Library has not got even a single copy. And yet the books mentioned above should not be absent from any Library that respects itself.

7. So also the Library should be in possession of three other books by Bertrand Russell, besides the three it has already got hold of. I have especially in mind: *An Outline of Philosophy, On Education, and Conquest of Happiness*.

So far of books. Now of magazines.

8. Could any one supply the Library with a subscription to *Science Progress*, a quarterly magazine (publishers, Edward Arnold)? It would be especially useful because of its popular character, intended as it is for general readers who are not specialists.

9. Then there is the famous *Baconiana*. It is hardly believable that the Adyar Library has ever gone without it. And yet this has ever been the case. Who will remedy the defect, not only with a subscription to the English but also to the American *Baconiana*?

10. I will finish with another book in connection with the preceding item. I think the Library wants badly a modern and fully annotated edition of Shakespeare's works, like for example the *Arden* Shakespeare or *The New Cambridge* edition, the latter edited by Quiller Couch and Wilson.

And this will be enough for the present.

A. J. H.

NOTES AND COMMENTS

WHITHER THEOSOPHY?

IN the article written by Mr. J. W. Hamilton-Jones which appeared in the March issue of THE THEOSOPHIST certain statements are made which the Executive committee of the English Section consider to be unwarrantable, and since the writer is a member of this Section his remarks cast a slur upon its administration; as for example:

(1) "*Officialdom is frightened to hear what the 'black sheeep' and the 'rebels, have got to say.'*" p. 570.

Mr. Hamilton-Jones has had opportunities to speak, and has availed himself of them, but was asked not to attack "persons". Otherwise he was free to speak as he wished, and did.

(2) "*Balloting should always be straight and above board . . .*" p. 570.

Since this is a clear suggestion that balloting as conducted in this Section is corrupt, Mr. Hamilton-Jones must bring forward specific instances fully substantiated, and if a *prima facie* case is made out it will be investigated.

(3) "*. . . and an equality of rights should be accorded to all candidates for any position in the Society.*" p. 570.

Mr. Hamilton-Jones must put forward his evidence that candidates have been refused equality of rights, and what nature of rights.

(4) "*Money paid by members in subscriptions and in donations should be used for the purpose for which it is collected, i.e., to maintain the Theosophical Society and to propagate its teachings; to divert such money into other channels is dishonest.*" p. 570.

It is necessary that evidential support for this grave insinuation be at once produced by Mr. Hamilton-Jones, since to charge the Society or its Sections with dishonesty is an imputation not to be borne by any self-respecting community.

The Executive Committee of the English Section trusts that you will publish this

letter in the earliest possible number of THE THEOSOPHIST.

Yours fraternally,

JOSEPHINE RANSOM,

London.

General Secretary.

Some points not covered in the correspondence already published in THE THEOSOPHIST in reply to Mr. Hamilton-Jones's articles are contained in the following paragraphs from letters.

From Dr. L. J. Bendit, London: "It is perfectly true that, if the Theosophical Society is to fulfil its mission drastic changes must take place very soon: it would be a tremendous pity if this were not so, because if such drastic changes as have taken place continuously since the foundation of the Society were ever to stop, we should indeed be the failure which some of our disgruntled members believe us to be. Such changes take place all the time; and I feel that we are, in the hands of our President, carrying on the good work, and that we will go on doing so. I join with Mr. Hamilton-Jones in his hopes for the future, as well as in the slogan which is doubtless implied in his article: *Forward with Arundale!*"

From L. Furze-Morrish, Melbourne: "If there is one sure way of destroying the Theosophical Society, it is to do what Mr. Hamilton-Jones appears to suggest and carry out a narrow policy of 'speaking with one voice on the teachings'—to add to the already vast host of sects in the world which are convinced that their own attitude represents universal truth. The whole purpose of the Theosophical Society is contained in its three Objects—the first of which amounts to the formation of an organisation which will help members to *be* all things to all men, in other words brotherly. I would take the liberty of making two suggestions: (1) It is every bit as dangerous to try and limit the Theosophical Society to a class for studying the Secret Doctrine and Psychology, as it

would be to limit it to the Liberal Catholic Church. (2) Paraphrasing Mr. Hamilton-Jones's words, 'If we continue to promulgate any form of Theosophy (including that of Mr. Hamilton-Jones) to the exclusion of any other form, then, 'the usefulness of our Theosophical Society in any real sense is *already terminated*'. If any other form of 'Neo-Theosophy' were invented, I would cheerfully embrace it with an unbiassed mind, in the hope that it would help me to 'be all things to all men' and thereby show still more tolerance to those whose mental outlook differs from my own."

From Sada Cowan, Hollywood: "I feel that our public lectures give too much of those things at which the public still scoffs, whereas we have much to give that the world is ready to accept. The Ancients knew well why Mystery Schools existed. Possibly, having the ban lifted for us, we have swung too far in the other extreme. The general public are not ready for complete knowledge. They need to know the truth which will help them to live and to face death fearlessly. But there is much delivered from the lecture platform which smacks of sensationalism, catch-penny advertising, and is unworthy of a dignified and lofty message. If you throw in phenomena or psychic research into a lecture on, let us say, Karma, you are defeating your own ends. A scientist in the audience might possibly be convinced by a well-built-up, logical talk but if you ended by saying (I am taking a wild haphazard example) 'A fairy is sitting on your desk', even though your statement *might* be true, he would say 'The man is mad' and the whole value of all that had been expounded would be utterly lost.

"Another point: We are a group of many people having many creeds, ideas and beliefs. Let us keep our meetings open and free from grooves.

"I took a remarkable intelligent Jewish boy to hear one of our best speakers, some time ago. He was extremely impressed until a short prayer was uttered, completely Catholic in word and symbol. And the boy walked out of the hall. True he was narrow. But it does not seem to me that it is the place of a Theosophical lecturer to advance any cause,

any Church, any doctrine save the one he is placed upon the platform to utter: Theosophy.

"There is absolutely no criticism intended in this letter, no prejudice against personalities, and above all no lack of love for those very speakers against whom my voice is raised and who I feel are making a mistake. On the contrary, I feel that it may be their very eagerness to reach a larger public which is blinding them to the damage they are causing. Nothing prompts my writings save a burning desire to see Theosophy spread. To see it enter the lives of *intelligent* people as well as those psychics and mystics whose hearts and minds are already open."

* * *

THE NEUTRALITY OF THE THEOSOPHICAL SOCIETY

With reference to the questionnaire which appears on page 315 of THE THEOSOPHIST for January, Question No. 4, I should like to question the assumption, which has become traditional in the Society, that the Society should necessarily be *neutral* on any matter. The *neutrality* of the Society has always been the unexpressed major premise behind most of its activity, and it seems to me it is not warranted, although you give it as your opinion in the February *Adyar News* that we should "take our stand on pure Theosophy by which I mean the Truths of Theosophy as we may individually understand them, entirely apart from their resolution in terms of a specific application."

That the neutrality of the Theosophical Society is not axiomatic is, I think, shown, first, by its First Object, since "to form" something "without distinction" of other things, seems to indicate that *action* is required, and action in a definite direction. Secondly, there are the statements in the Master's letter, printed in *Theosophical News and Notes* for December, 1933, that "Theosophy must be made practical", that it has, "through its mouthpiece, the Society" to "tell the Truth to the very face of Lie," that the Society *as an Association* has "not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice

of its chosen lecturers or the printed word of its journals and publications."

In view of the underlining of the words "as an Association", I do not see how it is possible to maintain that the Society is intended to be a neutral body.

Thirdly, there remains the fact that certain teachings, e.g., the life after death, reincarnation, karma, the existence of the Masters, are given from our platforms as definitely Theosophical, and to this extent the Society is not neutral.

My personal opinion is that the Society was never intended to be an "omnium gatherum" of people, with conflicting views, which are reduced to the lowest common denominator of agreement whilst they are in the Society, but to which they immediately revert on going out into the world again. Neither do I believe it was intended to be a kind of philosophic academy or debating club, for discussing abstract issues, without reference to their application to life.

It seems that the Society was meant to be an organisation for inculcating the practice of Brotherhood, through its Objects, and it is therefore concerned with their specific application.

I would suggest that this matter of the neutrality of the Society and the question of the specific application of the principles of its Objects, the First in particular, might be thrashed out at the meetings of the General Council this year, since the immediate future of the Society will depend upon the policy it adopts to these questions. At the moment the Society has no general line which it follows on these. Consequently much time is taken up by officers and members having to decide, every time a matter comes before them with which the neutrality of the Society and the application of its Objects to specific instances is concerned, first, what is the policy of the Society, secondly, does the particular matter contravene that policy.

In order that this matter should be dealt with thoroughly and with deliberation, a series of questions might be drawn up, so framed that the answers had to be a plain "yes" or "no", and these discussed by the National Societies, and their considered answers sent in to the General Council for its guidance.

It is stated somewhere in a letter said to have come from one of the Masters,* that when They founded the Society, They did not intend it to be a kind of psychic club, or a college for the special study of occultism, but an organisation which would spread the principles of Universal Brotherhood throughout the world. Now if we are to do this, it is not enough to think and feel Brotherhood, and leave to others its practical application. Somewhere, sometime, thought, if it is to be effective, has to be put into action, and if the Society is to spread the principles of Universal Brotherhood it must show how those principles are to be applied in action. To say that it can spread the principles of Universal Brotherhood and yet not be concerned with their specific application is to observe the letter but not the spirit of the charge laid upon the Society by its Founders. It may be "straight Theosophy", but it seems very crooked reasoning.

LEONARD C. SOPER

[* See the Maha Chohan's letter in *Letters from the Masters of Wisdom*, pp. 9-10.—ED.]

* * *

"THE MASTER M. AND H. P. B.'S SMOKING"

The Editor has received two letters commenting on Mr. A. J. Hamerster's contribution to "Notes and Comments" in *THE THEOSOPHIST* for April (pp. 94-95) under this heading, with his annotations on the Master M.'s letter accepting a "tobacco-machine" from Mr. Sinnett. The Master's letter, reproduced in *The Mahatma Letters* (p. 374), was quoted by Miss Neff in *The Brothers of Madame Blavatsky*.

Mr. D. Srinivasa Iyengar (Bangalore) says it comes "with a shock and a jar" that such incidents "should be dragged forth after 50 years into publicity". He cites H. P. B., "subject to incessant acute physical pain", as having used tobacco to soothe her nerves. But with regard to the Adept, "what special difficulties there may be with such an old body, or what minor indulgence may be necessary for it, who knows? In any case, it is His own concern and not for promiscuous

broadcast or discussion". Mr. Srinivasa Iyengar, apprehensive lest such discussion should "unsettle or outrage" devotional feeling, concludes: "As to the great Adept in question: it is enough for us to know that a fragment of His glory and nobility and heroism dwelt among us in the person of our late Leader and Warrior Saint (Annie Besant). *L'etat, c'est moi*. The Society, it is Himself. We can surely be content with that."

On the other hand, Mr. Ronald Craig (Benares City) is "delighted" to read Mr. Hamerster's note. It is a topic, he says, which has been made "unduly subordinate" by historians of the Theosophical Society. "In a sense," he reminds us, "The Theosophical Society took esoteric birth in the flame of the match which Olcott struck for H. P. B. in New Jersey. The amount of tobacco they later consumed in setting down *Isis Unveiled* remains incalculable." Mr. Craig recalls Mr. Sinnett's "inveterate" smoking habit, and other living members of the Theosophical Society who either did or do smoke, also Bishop Leadbeater's "aseptic criticism of the practice." Mr. Craig concludes: "As a smoker and a T. S. member I have often found that members of the public, apt to regard us as an ascetic body, found a reassuring gleam of ordinariness in my addiction to a habit which they also shared."

Mr. Hamerster comments:

"Here are two opposite receptions of my article, the one disapproving, the other approving. I never foresaw that this would be the result. My aim was primarily academical, to correct a mistake, and incidentally to give an intimate glimpse into the life of the two Masters who stand at the back of our Movement. Blessed be Their Names!

"If I had expected any expression of feeling from my readers, it would have been their enjoyment of the latter effort—of the vision given into the Masters' sober and lonely life in a hut in the wilderness far from crowded human habitations, with wild animal life and a few silent chelas as their companions; into the undying love existing between these two Masters, and into *their generous and deeply humorous natures*.

"But alas I have failed, if this was not the predominant impression, and the blame is of course my own. I can only be sorry and apologise for the offence given to some, and the pleasure given to others, on a point which in the opening passage of my article I purposely excluded from discussion in the words, 'I will leave the Master's "fondness" for the nerve-soothing weed for what it may be'—whether truth or a lie or illusion, *I know not*."

* * *

MR. ERNEST WOOD

We publish below a comment from Mr. Wood on the omission from his letter in the November THEOSOPHIST of a passage declared in an editorial note to be critical of the Esoteric School of Theosophy. Mr. Wood writes:

"I do not wish to find fault with the Editor for deleting any portion of my article which he thought it wrong to publish, but he was certainly giving away E. S. secrets to say that I had been and had ceased to be a member of the E. S. This was especially disagreeable as the statement was obviously made to diminish my credit, as seen in the words: 'Mr. Wood has not been a member of the E. S. for some years, and as the E. S. is a private organisation his ideas of it are likely to be erroneous and misleading.' Incidentally, the Editor is evidently familiar with changes that have been made since my time!

"My only reason for referring to the E. S. was that Miss Albarus refuted my view by citing a different view as being taught in the E.S. and therefore right. In reply to this I did not criticise the E.S. at all. I simply referred to Madame Blavatsky's published articles about the E.S., to show that Madame Blavatsky's idea of the E.S. differed from that of Miss Albarus and agreed with mine."

We have omitted the reason Mr. Wood adds at the close of his letter for resigning from the Esoteric School, since its publication would involve a betrayal of confidential matter connected with a private organisation. But it may be said at once that Mr. Wood's reason for withdrawal was entirely honourable and reasonable.

We see no reason, however, not to publish the reference to the E.S. about the non-publication of which Mr. Wood complains. The present Editor was away at the time of the issue of the November THEOSOPHIST or he would have published Mr. Wood's letter as it was received. The omitted paragraph is as under :

"Miss Albarus also uses the establishment of the E.S. as a similar argument. Now, when Madame Blavatsky was starting the E.S. she explained her purpose in several articles published in *Lucifer*, which have since been published in a little book. Among those she particularly expresses her intention in the second article *Occultism versus the Occult Arts*, because her first article was not well understood. Therein, I commend to careful attention her statement about Atmavidya in relation to the Theosophist. One must also notice that her objective was to carry out the original purpose of the Theosophical Society shown in the third Object, formerly expressed by her (see the *Theosophical Glossary*) as 'The study and development of the latent *divine* powers in man.' (Her italics). She said nothing of the desire to form an army of superior and inferior officers for the purpose of carrying out orders from above. In fact, she was very careful to say that her school would not try to influence the workings even of the Theosophical Society."

* * *

KRISHNAMURTI'S TALKS

In his review of Mr. Krishnamurti's *New Zealand and Ojai Talks, 1934*, in the April THEOSOPHIST, R. W. C. speaks of "propositions more likely to be disturbing than familiar." On the contrary, these propositions should be perfectly familiar to Theosophists. The six "hard assertions" mentioned by R. W. C. can all be found in the *Bhagavad Gita*, as under :

Assertion 1. "Evolution is an environmental fact and yet utterly without significance to the Spirit."

See *Bhagavad Gita*, III, 18: "For him there is no interest in things done in this world, nor any in things not done,

nor doth any object of his depend on any being."

Assertion 2. "The concept of an individual Spirit is at any time and anywhere not merely an illusion but an especially unpleasant one."

See *Bhagavad Gita*, III, 27: "All actions are wrought by the qualities [Gunas] of Nature only. The Self, deluded by egoism, [Ahamkara, the separate 'I am'] thinketh: 'I am the doer.'" Also V, 7-8: "'I do not anything,' should think the harmonized one." "Whose Self is the Self of all beings." Also XVIII, 16: "He verily who—owing to untrained Reason [Buddhi]—looketh on his Self, which is isolated, as the actor, he, of perverted intelligence, seeth not."

Assertion 3. "To climb the hills of heaven with wasting (or joyous) feet is only to perpetuate the illusion of duality in the universe."

See *Bhagavad Gita*, II, 43: "With desire for self, with heaven for goal, they offer birth as the fruit of action, and prescribe many and various ceremonies for the attainment of pleasure and lordship." Also IX, 20-21: "The knowers of the three [Vedas], the Soma-drinkers, the purified from sin, worshipping Me with sacrifice, pray of Me the way to heaven; they, ascending to the holy world of the Ruler of the Shining Ones, eat in heaven the divine feasts of the Shining Ones. They, having enjoyed the spacious heaven-world, their holiness withered, come back to this world of death. Following the virtues enjoined by the three [Vedas], desiring desires, they obtain the transitory."

Assertion 4. "What we know as individual spiritual aspiration is merely a variant of the urge to flourish . . . Success."

See *Bhagavad Gita*, III, 39-40: "Enveloped is wisdom by this constant enemy of the wise in the form of desire, which is insatiable as flame. The senses, the mind [Manah] and the Reason [Buddhi] are said to be its seat; by these enveloping wisdom it bewilders the dweller in the body." Also XVIII, 34: "But the firmness, O Arjuna, by which, from attachment desirous of fruit, one holdeth fast duty [Dharma], desire and wealth, that firmness, O Partha, is passionate."

Assertion 5. "All ceremonial is motivated purely by gain to the individual who is an illusion."

See *Bhagavad Gita*, II, 44 (alternative translation in footnote): "(the speech) that offereth only rebirth as the (ultimate) fruit of action, that is full of (recommendations to) various rites for the sake of (gaining) enjoyments and sovereignty—the thought of those misled by that (speech) cleaving to pleasures and lordship, not being inspired with resolution, is not engaged in contemplation." Also VII, 20: "They whose wisdom hath been rent away by desires go forth to other Shining Ones, resorting to various external observances, according to their own natures." Also VII, 22: "He, endowed with that faith, seeketh the worship of such an one, and from him he obtaineth his desires. . . ."

Assertion 6. "However exalted our apotheosis for it, this is always so."

See *Bhagavad Gita*, IV, 12: "They who long after success in action on earth worship the Shining Ones; for in brief space verily, in this world of men, success is born of action." Also XI, 48:

"Nor sacrifice nor Vedas, alms, nor works,
Nor sharp austerity, nor study deep,
Can win the vision of this Form for man."

These few passages, I think, show that there should be nothing unfamiliar in these assertions. The Buddhist *Suttas* say the same things, and the same again can be found in the writings of Madame Blavatsky, Bishop Leadbeater, Dr. Besant and others. Mme. Blavatsky was most emphatic that *there is no karma which leads to liberation.*

J. CONIGRAVE,
London.

ENTRE NOUS

THE AUSTRALIAN OF THE FUTURE

THE *Perth Daily News*, discussing the new type of Australian, envisages the Australian of the future as he is reflected in his forerunners on the beaches today. With the great increase in surfing and outdoor life, a new type of bronzed manhood is now rapidly spreading in every part of Australia. Scientists say that the Australian has developed a definite feature type, predominantly Nordic and largely British in origin; he is tall, and as perfectly proportioned as these beach life-savers: blue eyed, with straight Roman nose and narrow jaw, giving a lean, hawk-like air to a handsome face; long, beautifully moulded limbs, and perfect carriage. This hatchet-faced type was distinguished by Dr. Arundale during his stay in Australia, and the President singled out as an archetypal Australian Sir Charles

Kingsford-Smith, aviator, and Crawford, the tennis player, as representatives of the new type.

While this new feature type is definitely marked, different parts of Australia are producing local strains. "The higher percentage of Southern Italians and other Mediterranean races in Queensland is believed to be responsible for the greater turbulence and instability which has characterised the political and economic life of that State, in contrast to South Australia and Tasmania, with a larger preponderance of Nordic blood, where political disruptions of a serious nature are practically unknown," comments the *Perth* paper. Climate is a most important factor in this sub-type and it threatens to divide the future Australian race into two sections—temperate and tropical. Dr. R. W. Cilento, foremost authority of life in the tropics, has forecast that the tropical Australian will be "tall and rangy,

with somewhat sharp features, long arms and legs, inclined to be sparely built, but not lacking in muscular strength, while his endurance in the tropics will be equal in his own circumstances to that of the temperate dweller in his." Even now one can single out the North Queenslander in a Brisbane crowd by his distinctive appearance. But beyond physical characteristics, the true Australian has the mark of the Australian upon him. He is open-hearted, he is sincere, he is simple, he has vision. The spirit of comradeship is deep in the essential Australian soul. It transcends all differences, and makes inherently for solidarity amidst all difficulties. This is the quality of the new race type. The spirit of the future Australian is already incarnated in the Australian of the present.

* * *

READY-MONEY KARMA

The following item, hitherto unpublished, was written by Bishop Leadbeater from The Manor, Sydney, on May 18, 1932:

"There is an item of news in this morning's paper which is so unusual that I think it is worth quoting. It seems that a man living near Daintree was out shooting in the bush one day last week, and fired at a cockatoo. He wounded the poor bird and brought it down to earth, where it lay struggling. He rushed forward and put his rifle butt on the bird to hold it down; the frantic creature's claws caught in the trigger, the gun went off and shot the man! Unfortunately millions of men have shot birds, but I should think this is probably the first time in history when the bird returned the fire and killed the man. They managed to carry him to the hospital, but he died shortly after admission. What becomes of the bird is not stated. A very curious instance of what Mr. Sinnett used to call 'Ready-money Karma', though the jury will have to call it accidental death."

* * *

GOLDEN AIRSHIP FROM LEMURIA

A golden airship carrying 150 persons from the ancient land of Lemuria, as it was whelmed under the waters of the

Pacific, landed near Santa Barbara 12,000 years ago, according to a story which Mr. Edgar Holloway told a group of friends at Ojai recently. In the midst of his prosaic, and successful, money-making, Mr. Holloway began to see pictures of a far-away land in a far-away time. As he gazed, he felt himself to be among the persons in the picture, which came to life and he walked among the people and talked with them. It is thus that he claims to have contacted life in ancient Lemuria. To Ojai he brought a picture of the airship which he said he had made from memories of his long ago trip to California. The plane looks like a great flying fish. It has several decks, and along each side are rows of windows of a glass-like substance. It is Mr. Holloway's story that two men of Lemuria received thought messages from God to gather their families and friends into the plane and to fly away. They had no more than risen a few thousand feet over the doomed city than they saw great waves swallow it up. After cruising for some time at a speed of about 200 miles an hour they sighted the shores of California and landed somewhere near Santa Barbara. Mr. Holloway "brought through" bits of writing in the language of ancient Lemuria, but he does not translate it—he derives his knowledge from catching the thought drift. He says he recollects having been in Ojai in the days of the settlement made by the people of the golden airship 12,000 years ago.

* * *

THE CHARM OF JULIUS CÆSAR

Here is a cameo from John Buchan's *Julius Cæsar* of the gentleman who is expected to reincarnate (if he has not already done so) in this twentieth century and form a confederation of the European nations:

Cæsar by his conquests staved off the descent of the outland hordes, while by his internal reforms he kept the danger from the urban mob within bounds, and safeguarded productive industry in town and country.

He gave the world a long breathing space and thereby ensured that the legacy of both Greece and Rome should be so inwoven with the fabric of men's minds

that it could never perish. He taught no new way of life, no religion—he was a child of this world content to work with the material he found and reduce it to order and decency. But he made it certain that the spiritual revelation for which man hungered would not be lost in the discords of a brutish anarchy. His standards were human, but the highest to which humanity can attain, and his work may well be regarded as the greatest recorded effort of the human genius.

The man who achieved it—and herein lies Cæsar's unique fascination—was no leaden superman, no heavy-handed egoist, but one with all the charms and graces. The burden of the globe on his shoulders did not impede his lightness of step. War and administration never made him a narrow specialist. His culture was as wide as that of any man of his day; he loved art and poetry and music and philosophy, and would gladly turn to them in the midst of his most critical labours. He was the best talker in Rome, and the most gracious of companions. There was no mysticism or superstition in his clear mind, but he was not without certain endearing sentimentalities. He was tolerant of other men's prejudices, and respected their private sanctities. Combined in him in the highest degree were the realism of the man of action, the sensitiveness of the artist, and the imagination of the creative dreamer—a union not, I think, to be paralleled elsewhere.

But the spell of his intellect was matched by the spiritual radiance which emanated from him to light and warm his world. He could be harsh with the terrible politic cruelty of a society based upon slavery, but no one could doubt the depth of his affections and the general benignity of his character. He had no petty vanity; the *Commentaries* is the most unegoistic book ever written. This man whose courage in every circumstance of life was like a clear flame, had a womanish gentleness and the most delicate courtesy. He never failed a friend, though his friends often failed him. He was relentless enough in the cause of policy, but he could not cherish a grudge and he was incapable of hate; his dislike of Cato was rather the repugnance of a profound intellect to a muddy and shallow one. In Cicero's

words he forgot nothing except injuries. When Catullus abused him he asked him to dinner, and when an enemy fell into his power he dismissed him with compliments.

* * *

WAS HELEN OF TROY AN INDIAN GIRL?

Just what we had long suspected. Tennyson models on Virgil, Virgil modernises Homer, and Homer plagiarises—whom? Now we know. An Indian professor has placed in a London safe deposit manuscripts between 3000 and 4000 years old which, he says, prove that the *Iliad* originated from the *Ramayana*, an Indian epic written centuries before Homer was born. According to this argument, Helen of Troy, the damsel with "the face that launched a thousand ships," came not from Troy, but from Ceylon. The "Trojan War" was fought between Lanka (the ancient name for Ceylon) and Ayodhya of ancient India. The *Ramayana* recites the conquest of Lanka by Rama, the object of the invasion being the recovery of Rama's beautiful wife Sita, who had been abducted by Lanka's King, Ravana. Homer, it is contended, changed the name of Rama to Menelaos, Sita to Helen, and Ravana to Paris.

The author of this announcement is Prof. R. A. Dara, lately of the Lahore University, and collector of Eastern art treasures. Prof. Dara also claims to have discovered that the Gorgon Sisters—Stheno, Euryale and Medusa—with their serpent tresses, were known in India centuries before Hesiod, Aeschylus, Diodorus, and Ovid wrote of them. The professor showed a pressman a picture of an Indian sculpture older than the Creek civilization, and unmistakably a figure of Medusa.

Prof. Dara is convinced that the Greek civilization was derived from India, that the Greeks migrated from the Indian province of Magadha, and that the name Magadha became Machada and then Macedon. "A clan of the Magadha were the Raj Greka, and it is easy to see how the name Greka became Greek. The affinity between the Greek language and Sanskrit is certain," Prof. Dara says; "idioms show that they came from the same stock."

AN EPOCH OF GREAT MEN

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

DR. NICHOLAS MURRAY BUTLER says: "There is in the world today no great poet, no great philosopher and no great religious leader. Human interest and the highest types of human capacity have shifted, for the time being at least, to other fields." Einstein says NO.

"*The individual is lost in the achievements of the many,*" is Einstein's convincing answer. "Who are your greatest contemporaries?" an interviewer asked him. "I cannot reply to this question," he said, "without compiling an encyclo-

paedia. I cannot even discuss intelligently the men who labour in my own field without writing a book. Unlike the Renaissance, (our time) is not dominated by a few outstanding personalities. The twentieth century has established the democracy of the intellect. It is the epoch rather than the individual that is important. Even in the nineteenth century there were still a few giants who out-topped all others. Today the general level is much higher than ever before in the history of the world."

GREAT DAYS IN JUNE

- June
2. Thomas Hardy, English novelist, born 1846.
 2. Garibaldi, Liberator of Italy, died 1882.
 3. KING GEORGE born, 1865.
 3. Richard Cobden, political economist, born 1804.
 3. Prof. Flinders Petrie, Egyptologist, born 1853.
 4. West Australia Day.
 5. Adam Smith, political economist, born 1723.
 5. Socrates, Greek philosopher, born B.C. 469.
 5. Lord Kitchener drowned 1916.
 8. Charles Dickens, novelist, died 1870.
 8. John Everett Millais, painter, born 1821.
 8. Charles Reade, novelist, born 1814.
 9. WHITSUNDAY.
 11. Roger Bacon, philosopher, died 1294.
 12. Charles Kingsley, novelist, born 1819.
 14. Death of Mohammed, Prophet's Day, (Bara-wafat).
 14. Death of Zoroaster (Zurhosti Diso).
 15. Magna Carta Day (1215).
 17. Sir William Crookes, scientist, born 1837.
 17. John Wesley, founder of Methodism, born 1703.
 18. Battle of Waterloo, Victory of Allies, 1815.
 20. Corpus Christi.
 20. St. Alban's Day.
 22. King George's Coronation, 1911.
 22. Giuseppe Mazzini, patriot, born 1805.
 22. Rider Haggard, novelist, born 1856.
 23. PRINCE OF WALES born 1894.
 24. St. John the Baptist Day.
 28. Peace Treaty signed 1919.
 29. Peter Paul Rubens, painter, born 1577.

REVIEWS

MEN OF GENIUS

"*Nicholas Roerich*", by R. C. Tandan.
(*The Roerich Centre of Art and Culture, Allahabad.*)

This monograph was read at the opening ceremony of the Roerich Hall of the Municipal Museum at Allahabad in February 1934. It is an appreciation of Professor Roerich and his work as artist, philosopher, explorer and scientist. Reviewing briefly his life and work, it is a useful book to give to anyone interested in this versatile genius whose cultural influence has radiated throughout the new and old worlds of our era. The book is nicely bound and is rich in illustrations. Roerich will probably be longest remembered by his works inspired by the Himalayas and their spiritual legends, and to this series many of the illustrations belong.

"*Darwin: the Evil Genius of Science and His Nordic Religion*", by H. Reinheimer (Grevitt & Co., Ltd., 119 Ewell Rd., Surbiton, England.)

This pamphlet is an attack upon Darwin and Darwinism. While quite in sympathy with the author's predilection to the co-operative evolutionary theory of life, we cannot but submit that he weakens his own case by his method of attack. Abuse never proves anything, and Darwin was doubtless, like ourselves, the product of his period, his upbringing and his heredity. The materialistic interpretation of life is inevitable at certain periods in the growth of the intellect, because that is just the way the mind works and not because of any inherent diabolism in the exponent. Materialism may be erroneous, or shall we say incomplete, as all partial explanations of life are erroneous and insufficient, but there can be no interpretation of life without a material basis. Nature is "red in tooth and claw" in one of its aspects. In another it is co-operative and beneficent.

A. E. A.

DANGEROUS YOGA

"*Yoga for the West*", by Felix Guyot.
(Rider and Co., London. Price 3/6.)

The subject of yoga for western bodies is occupying the thoughts of many students. It has become obvious to those who have seen the stream of physical, mental and moral wrecks, left in the track of those so-called swamis and holy-men, who have taken advantage of the recent increase of interest in the Sacred Science of the East, to exploit the West, that this is a subject full of danger for the neophyte. While it should be well known that no genuine holy-man would advertise his wares, nor charge for his teachings, many aspirants have taken courses in yoga with dire results.

Mr. Felix Guyot, it is true, duly warns his readers that many of the exercises he describes should only be taken—as is, indeed, the eastern practice—under the strict observation of a guru. This being so, one is at a loss to discover why he has taken the trouble to print directions for practices which he himself describes as "extremely dangerous". At the end, for instance, of a long description of an exercise designed to produce results, which most people would take some trouble to avoid, he says: "It is unnecessary to lay stress on the fact that the dangers of this experiment are either real physical death or the occupation of your body by another entity".

In spite of its tempting title, this book is not only useless, but dangerous, and it does not provide us with that true Yoga for the West which so many are seeking.

B. A. S.

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INDIAN ONE-ACT PLAYS

"*Cupid in the Slums*" and "*God on the Pavement*", by Hemchandra Joshi.
Priced respectively annas 4 and annas 8.
Published by the author, Seva Kunj,
Rambaugh Road, Karachi.

These two very readable one-act plays are meant for amateur performance. They deal with modern religious and social problems in India, and any attempt to bring these before the public in dramatic form must meet with sympathetic support, without too critical a view of dramatic technique. The theme of one is an aspect of satyagraha (self-abnegation) and of the other untouchability. The plays are perhaps not too happily named, but this should not prevent young Indian players from adding them to their one-act play repertoire.

A. E. A.

GREETINGS FROM ABROAD

The President (Dr. Arundale) is deeply grateful for greetings cabled during Easter by the Conventions of the Bengal Federation, the Java Section, the Porto Rico Section, the French Section, and the Finland Section. Mr. Rankka's message has quite a thrill in it: "Forward with Arundale to Diamond Jubilee Convention."

A message conveying loyal and affectionate greetings from the Australian Section returns thanks for the President's goodwill message to the Sydney Convention.

BOOKS AND PAMPHLETS RECEIVED

- The King's Grace, 1910-1935*, by John Buchan. (Hodder and Stoughton Ltd., London. Price 5/- net.)
- The Symbolism of Vidya-Sundara*, by Nitaran Chandra Basu. (Madhabi Press, Midnapore. Re. 1-0-6.)
- The Critic*, by Richard Brinsley Sheridan. Edited by Robert Sterring, M.A. (Macmillan & Co, Madras.)
- Paradise Lost*, Book II, by John Milton. Edited by Dr. M. Macmillan, Elphinstone College, Bombay. (Macmillan & Co., Madras. Re. 1.)
- Cheiro's Mysteries and Romances of the World's Greatest Occultists*. (Herbert Jenkins Ltd., 3 York Street, St. James's, London, S. W. 1. Price 3/6 net.)
- A Buddhist Roll Call*, by Miriam Salanave. (Western Women's Buddhist Bureau, San Francisco.)
- Miracle Workers*, by Frank W. Parton. (C. W. Daniel Co., London.)
- The Fifty-Ninth Annual General Report of the Theosophical Society for 1934*. Published by the Recording Secretary, Adyar, Madras, India. March 1935. Price Two Rupees.
- Life and Destiny*, by H. J. Swift. (C. W. Daniel Co., London. Price 5/- net.)
- Theories in Comparative Mythology*, Adyar Pamphlet No. 196, by Mohini M. Chatterjee. (T. P. H., Adyar.)
- Methods of Psychic Development*, by Irving S. Cooper. (Theosophical Publishing House, Adyar.)
- Krishnamurti*, Verbatim Reports of Talks and Answers to Questions, Adyar, India, 1933-34. (The Star Publishing Trust, Mylapore, Madras.)
- The Science of Dreams*, by W. B. Crow, D.Sc., Ph.D. (Theosophical Publishing House, Adyar.)
- Notes on the Bhagvad Gita*, by Subba Row. (Theosophical University Press, Point Loma, Cal., U. S. A.)
- Sri Aurobindo and the Future of Mankind*, by Adhar Chandra Das, M.A., with a foreword by Sir S. Radhakrishnan. (University of Calcutta.)

MAGAZINES RECEIVED

Advance India	April.
American Theosophist	April.
Beacon	April.
Boletin de la Sociedad	April.
Boletin de la Sociedad Teosofica Española (Madrid)	March.
Brahmin	March and April.
Bulletin (New York Theosophical Society)	January-February.
Bulletin Theosophique	April.
Calcutta Review	April.
Child, The, (Madras)	April.
Evolucion (Argentina)	March.
Gnosis (Montevideo)	March.
Hindustan Review	April.
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Kanarese Calender	April 1935-1936.
La Revue Théosophique (Paris)	February.
Liberal Catholic	April.
London Forum	April.
Lotus (Philippines)	December.
Lotus Bleu	March.
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ANNIE BESANT

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