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THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

February 1938

Vol. LIX, No. 5



THE REALITY OF THE MASTERS

OUR ELDER BROTHERS
H. S. OLCOTT MEETS HIS MAS-
TER

THE REGENT OF INDIA
THE ADEPT OF THE ROSES
H. P. BLAVATSKY'S GUARDIAN
THE VOICE OF TRUTH
EXPERIMENTS WITH KUNDA-
LINI

NEW LIGHT ON
H. P. BLAVATSKY
JOSEPHINE RANSOM

THEOSOPHY AND WORLD PROB-
LEMS HIRENDRANATH DATTA

THEOSOPHY AND CULTURE
C. JINARAJADASA

THE SPIRIT OF THE ETERNAL
RUKMINI DEVI

THE SPIRIT OF ART
GEORGE S. ARUNDALE

SON OF ENGLAND
HELEN VEALE

THE FUNCTIONS OF THE THEOSOPHICAL
SOCIETY
GEORGE S. ARUNDALE

A NEW VISION

Much more shall We be among you during the coming years, for We, too, are of that Universal Brotherhood from which sometimes We are sought to be excluded. Brotherhood does not stop short at humanity at either end, whatever some may think, and We hope that, as time passes, a place may be found for Us in your midst. We are content to wait your pleasure, for We can serve the world whether Our existence is recognized or not. Yet it is, perhaps, not too much to hope that The Theosophical Society, *Our* Society as well as yours, may some day recognize Us as facts, and not merely as plausible and logical theories. Some there are among you who know Us well, and whom We have instructed to testify to their knowledge among you and in the outer world, in the hope that more and more may cast aside the veils which blind them to the recognition of Those who love the world so well and whose treasure-house will open to all who bear in their hands the key of Brotherhood. But We impose Ourselves upon none. Those who so desire may seek alone, may tread alone their pathway; though We know that there will come a time when they will have had enough of loneliness. We do not thrust Ourselves where We are not wanted. Yet the world needs Us, and We could give even more abundantly could We but gain a wider welcome.

From A Message from an Elder Brother

We regret that this issue is late, owing to the pressure of Convention, and the inclusion of the Symposia addresses.—ED.

THE THEOSOPHIST

(With which is incorporated LUCIFER)

A MAGAZINE OF BROTHERHOOD, THE ETERNAL WISDOM, AND OCCULT RESEARCH

Editor: George S. Arundale

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

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

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

Adyar—The Masters' Home

(Thoughts for Adyar Day, February 17th)

Adyar is a veritable Mecca. Just as the Muham-madan thinks of Mecca, so should a Theosophist in a different way think of Adyar.

Adyar is a workshop. What a tremendous privilege it is to be here, even though we through ignorance may sometimes serve Adyar less well than we should, What a need there is for workers who will come to Adyar in a spirit of simplicity and efficiency.

Adyar is the hub of the Theosophical universe, and its spokes reach every country in the world. We here are working for and thinking of other countries. We are constantly eager to help them. We are trying as best we can to be worthy of the fact that we live in the heart of the Theosophical world.

Members should try to make a point of coming to Adyar in the spirit of a pilgrimage. Those who have been here have some idea of the holiness of Adyar. The Masters have come here from time to time. Very many of us feel the blessing of the Masters ever brooding over us in Their Home in the outer world.

Adyar is a sacred place. We seek to be worthy of it; and though all of us fail from time to time, everything we do is really and sincerely dedicated to the Masters' service.

We have no prejudices here. We are not for this country and against that country, though sometimes a warning may be needed as regards certain dangers. We are international, and every country has its honoured place at Adyar.

G.S.A.



1902

Annie Besant

+ E. W. Leadbeater.

Illustration to "Occult Investigations"



On the Watch-Tower

BY THE EDITOR

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

The International Convention

THE International Convention passed off happily and quietly. It was not a remarkable Convention—it was not a Convention remarkable for any special circumstance. But there was more peace and happiness than usual, and the delegates were much pleased with the various physical plane improvements effected at Adyar.

There was much preoccupation about India, as was inevitable with a majority of delegates coming from all parts of India, and advantage was taken of the opportunity of their gathering to consider what part Indian Theosophists could take in India's present renaissance. Mr. Jamshed Nusser-

wanji presided over a large assemblage, and it was felt very strongly that Dr. Besant's principles of Indian reconstruction should be increasingly emphasized. A later meeting of the principal workers resolved to establish study groups for the purpose of relating Dr. Besant's principles to the developing situation in all departments of India's life. It was felt that active propaganda could not be usefully undertaken, but that these study groups might publish their proceedings from time to time as these bore upon some matter of general public interest.

The four Symposia were much appreciated as giving a lead to modern Theosophical thought. The

principal addresses are being published in *THE THEOSOPHIST*, and will, I hope, arouse active comment.

* *

Symbolic Yoga

My lecture on Symbolic Yoga also aroused interest. Enlarged, it will in due course be published as a book, probably in July or August of this year. I hope to be able to give the lecture in London during the course of the English Convention, and in Chicago during the American Convention. For this reason I am not publishing it in any form until these addresses are over. The matter of the lecture has been the result of long study and experimental investigation, and hardly a day passes when I am not exploring the regions which the lecture covers. I think it opens out new ideas regarding Yoga, that is to say new ideas so far as students generally are concerned, and it certainly shows that the Yoga exploited by certain western travellers in the East is not real Yoga at all—as of course it could not be when placed in the hands of persons who do not hesitate to describe Yoga development in the public press. A somewhat ridiculous article on Yoga appeared the other day in a London newspaper, as if Yoga were for all and sundry!

* *

The Italian Section

I need hardly say that there were no references whatever to Italy during the course of the Convention, except that a General Secretary brought up for consideration by the General Council my own

personal statement and the correspondence with Signor Castellani. The following resolution was unanimously passed by the Council :

“Having received the Report from the President of the recent correspondence with The Theosophical Society in Italy, the Council upholds the principle of Freedom of Thought embodied in the official declaration of The Society, and, while not expressing any view as to the opinions stated by The Theosophical Society in Italy or the President of The Theosophical Society, asserts that in its opinion every member, whether an official or not, is entitled to his personal convictions or opinions on any subject or topic, political, religious or otherwise, providing such expression is performed with due courtesy and without prejudice or animosity.”

I may say that I did not bring up the matter, though I am glad that it was brought up and that the above resolution, eminently fair, I think, was passed.

* *

Our Advancing Movement

I think there is hope for a Society when, as in the case of The Theosophical Society, its general public opinion changes from time to time as the movement advances in years and at length attains a period of discretion.

I am for the moment thinking of the utterances by our Founders—H. P. Blavatsky and H. S. Olcott—with regard to Christianity. The language they used in, for example, 1877, 1878 and 1879 is language we should not dream of using now. It would be utterly foreign to the spirit of The Theosophical Society as it has now grown.

I reproduce four statements to show how much changed is the whole direction of The Society today.

(1)

An analysis of religious beliefs in general, this volume is in particular directed against theological Christianity, the chief opponent of free thought. It contains not one word against the pure teachings of Jesus, but unsparingly denounces their debasement into pernicious ecclesiastical systems that are ruinous to man's faith in his immortality and his God and subversive of all moral restraint.

We cast our gauntlet at the dogmatic theologians who would enslave both history and science; and especially at the Vatican, whose despotic pretensions have become hateful to the greater portion of enlightened Christendom. The clergy apart, none but the logician, the investigator, the dauntless explorer should meddle with books like this. Such delvers after truth have the courage of their opinions.

Isis Unveiled, part II (1877).

(2)

THE THEOSOPHICAL SOCIETY, ITS ORIGIN, PLAN AND AIMS

(PRINTED FOR THE INFORMATION
OF CORRESPONDENTS)

VI. The objects of the Society are various. . . . The Society teaches and expects its Fellows to personally exemplify the highest morality and religious aspiration, to oppose the materialism of science and every form of dogmatic theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious; . . . to counteract, as far as possible, the efforts of missionaries to delude the so-called "Heathen" and "Pagans" as to

the real origin and dogmas of Christianity and the practical effects of the latter upon public and private character in so-called civilized countries. . . .

(New York, 3rd May 1878)

(3)

If our Society has from the first declared itself hostile to the Christian Church, it is because it finds in that body so cruel, dogmatic and supercilious a spirit as to make it the common enemy of all those portions of mankind who do not acknowledge its sway. Its career has been one of selfishness, brutality, injustice and fraud. Its dogmas rest upon neither historic evidence nor logic; what truth they embody has been filched from older philosophies. It is but a discordant echo of the past. Its substitution of faith for merit saps morality and quenches spiritual aspiration. It begets hypocrisy, condones sensuality, and palliates crime. With a fiendish injustice it condemns to everlasting tortures not only those who reject, but even those who have never heard of its scheme. The practice of every virtue, the strictest obedience to conscience, the sublimest purity and disinterestedness of life, will not, according to its teachings, save from endless torment those who are outside its communion. While by cunning misrepresentation and brute force it is gaining converts by scores among the most ignorant and oppressed of the lower classes of so-called "Heathens," among the intelligent classes at home the number of its votaries annually diminishes by thousands. While the founders of other systems are persons of greater or less historic reputation, the existence even of its pretended Head is unsupported by any reliable record, and the code of ethics ascribed to him was propounded four centuries

earlier than the Christian era by
Gautama Buddha—Sakya Muni.

Executive Office, New York.

Sept. 1878.

By Order of the Council.

H. S. OLCOTT,

President.

Theosophical Society of the Arya Samaj
of Aryawart.

(4)

H.P.B., in a letter to the *Indian Spectator*, 2nd March 1879: ". . . India owes to the British Government its educational system, its slow but sure progress, its security . . . to Christianity it owes nothing—but the Mutiny. . . . Christianity should beware of aggressiveness—there are 64,000 mistakes in the Bible. . . ."

* * *

Deeper Meanings

Here we have uncompromising diatribes against the Christian Church, dogmatic Christian theology, and even against the very existence of the Founder of Christianity Himself. There are very few indeed among the present membership who would for a moment subscribe to the above statements. We do not rail against dogmatic Christian theology. On the contrary, we seek and perceive its true origins, however much these may be concealed by man's crass ignorance. We do not rail against the Christian Church. We recognize its greatness and high spiritual purpose. And we bow in deepest reverence before the Christ both as a Saviour and as an historical Personage.

Our late President has given us *Esoteric Christianity* and other splendid books on the glories of Christianity, while Bishop Lead-

beater has rendered even greater service to Christianity by restoring to the faith through the Liberal Catholic Church, the modern Christian renaissance, its true ritual and ceremonial, and by revealing the deeper meanings of the Christian faith.

I do not for a moment suggest that either H. P. Blavatsky or H. S. Olcott was wrong in their arraignments. I have no doubt that at the time it was necessary to use even their strong language—to awaken the Christians themselves out of their spiritual deadness, and to begin the great work of releasing India from a growing Christian domination.

Our President-Founder, in his Presidential Address to the 1891 Convention, saw fit, however, to modify the original views:

"My belief is that if less intolerance towards Christianity had been shown hitherto by the Founders of our Society and their colleagues, we should have suffered and been made to suffer less, and would today have had a thousand Christian well-wishers where we have one. We may truly say we have had cruel provocation, but that does not really excuse us for lacking the courage to return good for evil and so proving untrue to our ideal of brotherhood. So imperfect have we all been in our consistency of behaviour, that, years ago, the Masters told us that being a Fellow of The Theosophical Society was not at all equivalent to being a real Theosophist, i.e., a knower and doer of god-like things. To return, it is, of course, no more important to humanity as a whole

that Theosophy should be recognized and practised within the Christian, than within the Hindu, the Buddhist, or any other church: on the other hand, it is equally important; and our Society will not have fully proved its capacity for usefulness, until it has kindly and patiently helped earnest and willing followers of each and every religion to find the key, the one only master key, by which their own scriptures can be understood and appreciated."

This is certainly a change of views, and it is to the great credit of our membership that there is no orthodoxy of views or of actions to prevent changes taking place as the changing times demand.

*
* *

Stronger Than Ever

On the other hand, The Theosophical Society has grown since then. We are substantially different now from what we were then. We are indeed radically different. And this without losing the essence of Theosophical life as reflected in our Objects and in our Science. We are the same Society. We have lived our sixty years of life without a break in our traditions. We yield a reverence to our two founders even greater, perhaps, than before, since we are beginning to understand more and more clearly, as they physically recede from us, their heroism, their chivalry and their devotion, to say nothing of their wisdom.

We are stronger than we have ever been. Why? Because Life is ever more to us than any forms of it. The forms which our move-

ment assumed in its earlier years, the forms which at any time it assumes, matter to us infinitely less than its eternal Life; and running through every form we see the Life and rejoice in it, even though the forms must change as we ourselves change, as the world changes and needs the same Theosophy otherwise.

Were we a narrow orthodoxy we should still be imprisoned within these forms of 1877, 1878 and 1879. These would be our dogmas and our certainties today. And we elders would be the dour and cold figures emasculating the life of the younger generation. Or, maybe, orthodoxy after orthodoxy might arise from time to time—a rigidity around H. P. Blavatsky, another, perhaps, round H. S. Olcott, another round Annie Besant, and another round C. W. Leadbeater: one orthodoxy after another, one sect after another, as we see so often in religions. Of all these there would come to be no end, and at last The Society itself would collapse under the weight of all its "isms."

*
* *

Theosophy Remains

Grace be to God and to our Masters, such a catastrophe is impossible. We are alive. We grow. We change. We contain multitudes of beliefs and thrive on the very number of them. True, at any particular moment a certain interpretation may prevail among a majority of the members of The Society. But it comes and it goes—impermanent. We pass onwards and onwards, and The Society

increases in usefulness to the world. How far we are away from 1877 and the succeeding years! How far we are away from the various waves of life upon the crests of which our Society has been carried forward! How far we soon shall be away from the crest of any wave which may now be coursing through us! The Society needs all these waves, even though they sometimes threaten to overwhelm it under the unskilful sailing of some of its members.

We must learn to be thankful for them all, even though one or another may be uncongenial to us personally. We always have the splendid consolation that there are other waves to come, that even the highest and most potent of waves can have but its appointed day, and then must cease to be. We can afford to be tolerant of all waves, for they are in no small measure The Society's life provided they do not stay too long.

Wave after wave may come, but the *Theosophy of Isis Unveiled* and of *The Secret Doctrine* and of other mighty Theosophical classics—REMAINS!

Theosophy is the magnetic thread which keeps The Society alive and purposeful. And the more we concentrate on the original Theosophy *motif*, playing upon it such themes and variations as may be congenial to our differing individualities, the wiser and the nearer to the Masters shall we grow, and the more shall great waves of activity surge through us and keep us all dynamic and speeding on the course set for us from the beginning.

Women Against War

When one sees everywhere a fear of war which is unable to prevent the world from sliding down into war, one wonders if the women of the world are exerting themselves to the utmost to prevent war. We live in a man-ridden world. Everywhere men dominate, especially in the control of national destinies. Save with the fewest of exceptions the ministries of the world are ministries composed of men alone, and even in the case of ministries in which there are women they have very little power or influence.

I know well that there are various excellent organizations of women dedicated to the promotion of peace and to the abolition of war. But they are not active enough. They are not aggressive enough. They have not in them that spirit of doggedness so characteristic of the suffragists many years ago. We need Besants and Despardes and Pankhursts, and those great American women who did so much to improve the lot of American women and children. The cause of anti-war is as urgent as the cause of equality for women. Today women have won one battle. They must now win another, at all costs. They must say everywhere: WE WILL NOT HAVE WAR. And even though some misguided nations may not heed them, even though in some countries they will be persecuted for their courage and truth, still must women everywhere cry aloud this slogan: WE WILL NOT HAVE WAR.

The women suffer most when there is war. It is their families which are broken into pieces. It is their lot to undergo all the terrible

anxiety of not knowing what is happening. There is so little to distract them, to take their attention away from the horrors that are going on every day and every hour and minute. And since the women are the heart of every nation, it is the heart of the nation which gets broken, sometimes beyond all healing.

I think Theosophists throughout the world should stir the women to forbid war, and to cry "Halt!" to all men who speak so to compromise that war ever remains in the offing, or who are very advocates of war. I think that the vast majority of men do not want war. I feel sure that no women want war. And I know of a surety that it is a crime for children to have to face the possibility in the near future of being subjected to war. I do not for a moment say that war may not sometimes have to be—when the selfishness of man is such that it takes this terrible form. Sometimes, as I have already said in previous issues of *THE THEOSOPHIST*, it may be necessary to use force against the users of force. But we need not contemplate this supreme eventuality, and we must do all in our power to avoid it. We must avoid it at every cost save that of honour.

But the saving of the situation lies with the women, and in particular with women Theosophists, with women members of The Theosophical Society who, through their Theosophy, should know more than all others what war means. Whatever the various organizations may be doing, whatever may be done or be left undone, every woman Theosophist, I think, should

bestir herself to stir public opinion, and especially women's opinion, against war. Every effort is needed, however small, however apparently obscure and of insignificant value. Because of men, and because of the voicelessness of women, war pursues the world and from time to time overtakes the world.

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* *

The World Unsafe

The world is not safe while it is being governed almost exclusively by men, while its dictators are men, while its cabinets are men, while men dominate in its legislatures, where men are paramount in political organizations, where the leaders of a nation are mainly men, where the speaking is done mainly by men. Only where the women of the land are free, are determined, have at the very least an equal place with the men in directing all national affairs, will the land be happy, will the land be peaceful, will the whole world be peaceful and happy.

I very ardently wish that women members of The Theosophical Society could be so active against war that the world would become safe against war. I do not say that under existing circumstances we need not prepare for war, construct our defences against war. I think we should be committing suicide were we to abandon all thought of defence. But while we may have to do this, at the same time we must try to create a universal public opinion against war and against all war-mongers. And the women of the world alone can do this effectively.

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Reverence for Others

It has been suggested to me that this answer to a letter may be of general interest to readers of THE THEOSOPHIST, so I publish it here for what help it may afford :

“ However wrong we may think we know an individual’s opinions or actions to be, we must always respect him in his eternal instinct to the right. All of us go wrong, and in a measure are wrong, which is to say that few if any of us live to the fulness of the measure of our capacities. We live less when we might live more.

“ Fortunately, however, only in the rarest of cases does an individual do wrong knowing it to be wrong, deliberately doing wrong ; though cases do happen and perhaps are happening now. For the most part we are sincerely convinced that our opinions and actions are right, or at least are as right as we can make them. I would myself say that on the whole I am trying to do the best I can, and I must concede the same conviction to others who differ from me.

“ But this does not at all mean that each of us must go his own

way without seeking to cause his individual certainties to prevail. Each of us must, as a general rule, fight for his principles, in so far as he is convinced that these are essential ingredients of a greatest common measure of happiness. Each of us must also fight against those principles, by whomsoever held, which he sincerely conceives to be productive of unhappiness. We have the right and the duty to be wisely vehement and graciously denunciatory. Such wisdom and such graciousness are proper tributes to that Divinity which shines in all.

“ We may perceive ourselves to be fortunate in having a special clarity of vision with regard to certain principles of life. We must seek to share with the world our clarity of vision, our good fortune, so as to help the universal Right to prevail.

“ Yet others have their fortunes as we have ours, fortunes no less precious to them than are ours to us. Hence, while we must share our own fortunes, we must not forget that each has his own fortune to share with us.”

*WE DO NOT FAIL THOSE WHO GIVE
THEMSELVES TO US.—A MASTER.*

The Reality of the Masters

Dr. Arundale concluded his Presidential Address to the Adyar Convention on 26th December 1937 with the following passage on the Masters who gave Theosophy to the world and who founded and still sustain The Theosophical Society. It makes an appropriate introduction to the special columns under this heading. The earlier portion of the Presidential Address was published in our January issue.

Our Elder Brothers

Embodiments of Greatness

DEAR BRETHREN,

FROM time to time, for urgent remembrance, it is imperative that in the midst of the unreal, of our pre-occupations with our shadow-selves, there should be sounded the note of the Real, of those Selves of ours of which the shadows we know down here are but fleeting forms—here today, gone tomorrow.

For many of us the supreme note of the Real is the existence of the Masters and Their relation to the world in which we live. Around us we perceive the past from which we have emerged. In ourselves and in the rest of humanity around us lives our present. The Masters are our future—the future of all that lives.

Watching and working for the dawn, for the rising upon the world of a Sun of Peace and Brotherhood, our eyes are privileged, thanks to their unveiling through Theosophy and our membership

of The Theosophical Society, to gaze upon the Masters, not always as Persons whom we know, but ever as embodiments of greatness of whose existence we are certain because it is necessary to the fulfilment of Truth.

Yet so sacred are They, and so intent upon slowly but surely lifting life everywhere to Their stature, that They ask for no recognition, not even as plausible hypotheses, nor do They permit either the experience or the authority of Their Truth to influence in any way our own individual search for Truth. Freedom has made Them Masters. Freedom alone can make us Masters too. The Truth shall make us free, Freedom shall make us Kings.

But if, in the course of our search for Truth we find Them, and if, finding Them, we determine to ally ourselves with Them—knowing that They have discovered that which we ourselves still seek, then, such determination steadily growing stronger, we may win enrolment in Their Company of

Note

seekers of the Real and servants of Life, graded from the youngest recruit to the greatest Rishi.

Ever more fruitful thus becomes our free seeking. Ever more and more perfect thus becomes our freedom. When did anyone grow less by drawing near to Them? True indeed it is that in Their service lies perfect freedom.

Gifts of the Masters

But as we pass away from the earlier days of the founding of The Theosophical Society and of the reincarnation of Theosophy, and of the period succeeding these beginnings, there is great danger lest we forget our inheritance, our trusteeship, and our own free way to Truth.

What was it that gave us the Theosophy which means so much to most of us, all, indeed, to many of us? It was H. P. Blavatsky's own knowledge, not only of the existence of the Masters, but far more of individual Masters intent upon the helping of the world. Because of her relationship with Them, and therefore because of Them, we have Theosophy today.

What was it that gave us The Theosophical Society? The relation between H. P. Blavatsky and Colonel Olcott on the one hand and the Masters on the other hand. The early history of our Society is inexpressibly fragrant with the participation of the Masters in its growth. Well might an inner history be written of The Theosophical Society and of the gradual unveiling of Theosophy, forthshowing the part the Masters played in endowing the new age with these two great channels of Truth. Let our

great leaders have done what they may, and splendid indeed has been their selfless service, they themselves are the first to insist that without the Masters' strength and wisdom they could have accomplished little. And where would you and I be without the wisdom of our Theosophy and the strength of our membership of The Theosophical Society—each the gift of the Masters?

Look for the Light!

The Masters are the background of our Society and of our Theosophy, and in truth they are the background of each one of us. In Them we live and move and have our being, for through Them shines forth the Light of Truth Eternal, through Them is sung the Song of the Happiness of Life, through Them does the certainty of the future strengthen us amidst the perplexities of the present.

The Masters have brought us safely through some sixty years of strenuous and sometimes troubled, though ever joyous, living. If the Truth in Theosophy and in The Theosophical Society be vivid today for the whole world to see, and strong for the whole world to grasp, it is because the light and strength in the Science and in its channel have round about them the ceaseless protection of the Masters.

H. P. Blavatsky Speaks

From this great hall at Adyar, Headquarters of The Theosophical Society, goes forth a message to every member of The Society throughout the world, and to every Theosophist. It is from H. P. Blavatsky and from those who followed

after her in the work first given to her by the Masters and shortly afterwards entrusted jointly to her and to H. S. Olcott. It is indeed the constant message of these fore-runners of ours, and specially emphasized today—the beginning of a new year for The Society.

H. P. Blavatsky bids us be strong. She bids us be fearless. She bids us be wise. She bids us hold nothing back from our constant devotion to Theosophy and to The Theosophical Society. She bids us give first place in our lives to the cherishing of these great gifts to the world from the eternal Givers of Gifts. She bids us count all else less than the cherishing of these gifts, than the giving to them of the best that is in us. She bids us count all family attachment as less, all affection as less, all interests of whatever nature as less, all personal considerations as less, than our happy duty to Theosophy and to The Theosophical Society.

She tells us that if we will live individually as if upon us alone depended the life of The Society and the propagation of Theosophy, as if there were no one else with such gifts to give, then indeed will Theosophy soon illumine the world's darkness and The Theosophical Society become an unbreakable bond of living brotherhood between persons, nations, faiths, and races.

A Virile Challenge

We are thirty thousand strong, or is it weak—she asks. If we are thirty thousand weak, then the time has not yet come for the world's deliverance. But if we are thirty thousand strong, or even strong but in half the number, then can we in-

spire the world to conquer its self-created foes and move out from shadow-land into sunlight.

She asks each one of you here present—visible and invisible: has Theosophy so changed you that you have become supremely intent upon giving it to the world, has your membership of The Theosophical Society so changed you that to give it added dignity and power is one of the preoccupying purposes of your lives? If such be the case, then indeed are you drawing close to the Masters and to Their work, to Their Truth and to Their Freedom. But if you are not thus changed, if in you is not yet aroused the spirit of the ardent and steadfast pioneer, if neither Theosophy nor The Theosophical Society yet possesses you to the exclusion of all other interests contending for your sole preoccupation, if they are for your leisure and as a hobby, rather than so truly your life's work that all you *must* do comes second and Theosophy and The Theosophical Society first and ever first; if Theosophy and The Theosophical Society come less than first: then you are not yet the soldier the Masters hope you will some day become.

She tells you that it was her delight to hold nothing back which she had—money, comfort, health, time, reputation. She tells you that so was it also with her fellow-worker H. S. Olcott. She tells you that so was it with Annie Besant and C. W. Leadbeater. She tells you that so is it also with many, many humble members of The Society who give of their best and tremble lest their gift become known. She tells you that it is such as these whom the

Masters trust and to whom They give opportunities to draw near to Them in personal friendship, be their status in The Society or in any kindred organization what it may.

Because of Them

She tells you that if she has known Theosophy in such small measure as has been hers to know, it is because of Them. The books of hers we so greatly cherish today are books which They inspired and sometimes even dictated. The power H. S. Olcott was able to wield was because of Them.

She tells you that They have been, are and ever will be, the heart, the soul, the life, of The Society, and the mighty channels of Theosophy to the world.

Never, she bids us remember, has The Society been left without Them, not even when temporarily They withdrew from a certain mode of Their contact. The Society is in Their keeping today no less than yesterday, and will so remain so long as there are three in it worthy of the blessing of Their Lord.

Today They are guiding Their Society. Today They are able to use many of its members. Today The Theosophical Society is Theirs

no less than it has been Theirs before.

She bids you all be of good cheer. But above all she bids you honour the Masters and serve Them with all your strength, with all your wisdom, with all your hearts. Such is the memorial she would wish from all who feel grateful to her, and such, she says, is the memorial all would wish whom you hold in reverence, and who have passed onwards to be ready for the next call.

She is happy about The Society and about the increasing appreciation of Theosophy throughout the world. Goethe asked for "Light! More Light!" Light! More Light! is ours to give—the great Light of the Laws and Life of Theosophy, the great Light of their application to the crying needs of the world, the great light of a Universal Brotherhood shining in the very midst of the world in The Theosophical Society.

Therefore let us go forward into the New Year ever remembering the Masters and holding Them dear, for Theirs is that kingdom, that power and that glory into which we are privileged and blessed ourselves to enter and to help the world to enter into no less.

GEORGE S. ARUNDALE

Of the work of the Hierarchy, in every day of its public manifestation, may be repeated the wise counsel of Gamaliel, when the messengers at the last Coming of the Bodhisattva were haled before the courts of their time and evil entreated: "If this counsel and work be of men, it will come to naught; but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God."—ANNIE BESANT.

Who Are the Masters ?

BY ANNIE BESANT

The Hierarchy

THE most beautiful thing in the whole world is the fact that there is a Hierarchy, a sacred Government of the Best and the Wisest, who guide and direct all things to the final good of everyone. Things do not go by chance, they go by Law, and the Law is the Will of the LOGOS, the Ishvara, or God of our Solar System. His will for all sentient creatures is their happiness, for He Himself is Bliss, and Bliss is the end and purpose of all that He has brought forth from Himself. We make sorrow for ourselves by going against His loving Will, and by refusing to evolve into the perfection of our being; we do this because we are ignorant, and, therefore, foolish. The Hierarchy is composed of Men who have grown out of ignorance into knowledge and who, out of Love, remain in our world as its Guides.

Elder Brothers

Elder Brothers are They—it is the title They gave Themselves, when Their disciple and messenger, Helena Petrovna Blavatsky, came out into a mocking world to declare once more that They lived and loved. They are "Brothers," because They have realized the One Self, and know that the Self who lives in Them lives equally in the lowest and the vilest, though wrapped in a thicker and more opaque veil. They are "Elder," because They have hastened on along the road of evolution more rapidly than we

with our feebler steps, and, being thus ahead of us, They, our Elders, can aid our faltering feet.

Masters They are, because some of Them take pupils, whom They train to be Their helpers in the Service of the World. They lead these pupils along the road which they Themselves have trodden, and just because They have trodden it, They are able to guide Their pupils. They know its pitfalls and its difficulties; They have faced and overcome its dangers; They have suffered, so can help the suffering; They have triumphed, so can lead to victory.

The Flower of Evolution

What are Masters? They are men who have evolved during past ages, through hundreds of lives like our own; They, in the past, lived and loved and wrought and toiled as we are living, loving, working, toiling now. They are bone of our bone, flesh of our flesh; They belong to our own humanity, and differ from us in nothing save that They are older and more advanced than we are. They are not placid Gods in a far-off heaven. They are men on our earth, who have conquered death, who have won Immortality. By treading the Path of Holiness, They have reached Perfection. They have achieved Freedom. They live in the Eternal. But being perfect, They remain to help us who are imperfect; being free, They have put on the chains of Love which bind Them to suffering

humanity; having realized Eternity, They stay amid the shadows of time until we also realize. They have opened the gateway of Bliss, and they hold it open, standing beside it, that we may all enter in before Them, for They, who were the first to achieve, have made Themselves the last to enjoy. O perfect Love!

The World's Disbelief

You might think that men would love Them for Their great love to men. But that is not so. The world loves its own, and hates those who are of Their world. The world scoffs at the idea of Those who are so utterly unlike itself. The world mocks and derides Those who would help it, and calls Them ill names, nay, disbelieves in Their very existence. When one of Them comes out He is persecuted, since the greatest Teacher came as "the Christ," and was murdered by those whom He sought to help. The world gave the hemlock-cup to Socrates. It struck off the head of Paul. It chased Muhammad from home as a fugitive. It burned Bruno at the stake. It has slain its prophets, tortured its benefactors, trampled underfoot its teachers. It has ever a crown of thorns for its Christs, and saves its thieves while it crucifies its Saviours.

There is a Path

Despite all the materialistic folly of modern sceptics, there is a Path, and it can be trodden by the Brave and the Pure. The Masters stand at its Gateway, and none but They can throw it open to the aspiring candidate. It is the Path of Initiation, the Path that leads to the Per-

fect Service of the World. Happy, despite the stones and the thorns which await them, are they to whom the gateway is thrown open. "They shall see the KING in His Beauty, in the land that is very far off."—*Our Elder Brethren*, Annie Besant, pp. 3-4, 11-14.

World Teachers—and Others

The grade occupied by the Masters is the fifth in the great Brotherhood, the members of which have outpaced normal evolution. The four lower grades consist of initiated disciples, who live and labour, for the most part, unknown in the everyday world, carrying on the work assigned to them by their superiors. At certain times in human history, in serious crises, in the transitions from one type of civilization to another, members of the Occult Hierarchy, Masters and even loftier Beings, come out into the world; normally, although incarnate, they remain in retired and secluded spots, away from the tumult of human life, in order to carry on the helpful work which would be impossible of accomplishment in the crowded haunts of men.

Founder of Christianity

Jesus—during the first thirty years of His life, before His baptism, when the "Spirit of God" descended upon Him and thenceforth abode in Him, raising the human body to be the Temple of the incarnate Christ—was the purest and holiest of disciples, and thereafter, as man, achieved Masterhood, and became the Lord and Master of the Church founded by the Christ. It is significant that in the Church belief, the

reality of the continuing human body is laid stress upon, "*where-with* He ascended into heaven." Through all the troubled ages of Christianity, the Master Jesus has been the Guardian and Shepherd of His Church, guiding, inspiring, disciplining, purifying, century after century, and now pouring forth the stream of mystic Christianity which is watering the garden of Christendom and causing fair blossoms to flower forth once more. Clothed in a body He has taken from Syria, He is waiting the time for His reappearance in the open life of men.

Hilarion—once Iamblichus of the Neo-Platonic Schools, who gave through "M. C." *Light on the Path*, and through H. P. Blavatsky *The Voice of the Silence*, skilled craftsman in poetic English prose and in melodious utterance—is labouring also for the coming time, and will play his part in the drama of the New Age.

Founders of The Theosophical Society

Those who are named M. and K. H. in *The Occult World* by Mr. Sinnett, were the two Masters who founded The Theosophical Society, using Colonel H. S. Olcott and H. P. Blavatsky, both disciples of M., to lay its foundations; and who gave to Mr. Sinnett the materials from which he wrote his famous books—the one named above and *Esoteric Buddhism*—which brought the light of Theosophy to thousands in the West. H. P. Blavatsky has told how she met the Master M. on the bank of the Serpentine, when he visited London in 1851.

The last survivor of the Royal House of Rakoczi, known as the Comte de St. Germain in the history of the eighteenth century; as Bacon in the seventeenth; as Robertus the monk in the sixteenth; as Hunyadi Janos in the fifteenth; as Christian Rosencranz in the fourteenth—to take a few of his incarnations—was disciple through these laborious lives and now has achieved Masterhood, the "Hungarian Adept" of *The Occult World*, and known to some of us in that Hungarian body.

And there is the "Venetian," and the "Serapis" who taught Colonel Olcott for a while, and "the Old Gentleman of Tiruvallur," that H. P. Blavatsky named thus quaintly, visited in his Nilgiri retreat by Subba Rao and C. W. Leadbeater, the retreat some eighty miles from Adyar, where he lives secluded, watching the world as it changes, and plunging deeply into the abstruser sciences of which chemistry and astronomy are the outer shells.

These are some of the Masters, more or less publicly known, and to be known more publicly ere the present century is numbered with the past.

Where do the Masters Live?

They live in different countries, scattered over the world. The Master Jesus lives mostly in the mountains of Lebanon; the Master Hilarion in Egypt—he wears a Cretan body; the Masters M. and K.H. in Tibet, near Shigatse, both using Indian bodies; the Master Rakoczi in Hungary, but travelling much; I do not know the dwelling places of "the Venetian" and Master Serapis.

Dwelling places of the physical body seem to mean so little when the swift movements of the subtle body, freed at will from the grosser one, carry the owner whither he wills at any time. "Place" loses its ordinary significance to those who are free denizens of space,

coming and going at will. And though one knows that they have abiding places where dwells usually the physical body, that body is so much of a vesture, at any moment to be readily laid aside, that the "where" loses its interest to a great extent.—*The Masters*, Annie Besant.

H. S. Olcott Meets His Master

(Probably about 1877 or 1878, in New York)

A Master Materializes

I WAS quietly reading, with all my attention centred on my book. Nothing in the evening's incidents had prepared me for seeing an Adept in his astral body; I had not wished for it, tried to conjure it up in my fancy, nor in the least expected it. All at once, as I read with my shoulder a little turned from the door, there came a gleam of something white in the right-hand corner of my right eye; I turned my head, dropped my book in astonishment, and saw towering above me in his great stature an Oriental clad in white garments, and wearing a head-cloth or turban of amber-striped fabric, hand-embroidered in yellow floss-silk. Long raven hair hung from under his turban to the shoulders; his black beard, parted vertically on the chin in the Rajput fashion, was twisted up at the ends and carried over the ears; his eyes were alive with soul-fire; eyes which were at once benignant and piercing in glance; the eyes of a mentor and a judge, but softened by the love of a father who gazes on a son needing coun-

sel and guidance. He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abased in his presence, and bowed my head and bent my knee as one does before a god or a god-like personage. A hand was lightly laid on my head, a sweet though strong voice bade me be seated, and when I raised my eyes, the Presence was seated in the other chair beyond the table.

Mysterious Ties

He told me he had come at the crisis when I needed him; that my actions had brought me to this point; that it lay with me alone whether he and I should meet often in this life as co-workers for the good of mankind; that a great work was to be done for humanity, and I had the right to share in it if I wished; that a mysterious tie, not now to be explained to me, had drawn my colleague and myself together; a tie which could not be broken, however strained it might be at times. He told me things about H.P.B. that I may

not repeat, as well as things about myself, that do not concern third parties. How long he was there I cannot tell: it might have been a half-hour or an hour; it seemed but a minute, so little did I take note of the flight of time. At last he rose, I wondering at his great height and observing the sort of splendour in his countenance—not an external shining, but the soft gleam, as it were, of an inner light—that of the spirit. Suddenly the thought came into my mind: “What if this be but hallucination; what if H.P.B. has cast a hypnotic glamour over me? I wish I had some tangible object to prove to me that he has really been here, something that I might handle after he is gone!”

Visible Evidence

The Master smiled kindly as if reading my thought, untwisted the fehta from his head, benignantly saluted me in farewell and—was gone; his chair was empty; I was alone with my emotions! Not quite alone, though, for on the table lay the embroidered head-cloth; a tangible and enduring proof that I had not been “overlooked,” or psychically befooled, but had been face to face with one of the Elder Brothers of Humanity, one of the Masters of our dull pupil-race. To run and beat at H.P.B.’s door and tell her my experience was the first natural impulse, and she was as glad to hear my story as I was to tell it. I returned to my room to think, and the gray morning found me still thinking and resolving. Out of these thoughts and resolves developed all my subsequent Theo-

sophical activities, and that loyalty to the Masters behind our movement which the rudest shocks and the cruellest disillusioning have never shaken. I have been blessed with meetings with this Master and others since then, but little profit is to be reaped in repeating tales of experiences of which the foregoing is a sufficient example. However others less fortunate may doubt, I KNOW.—*Old Diary Leaves*, I, 379-81.

The Master on Horseback

This same Brother once visited me in the flesh at Bombay, coming in full daylight, and on horseback. He had me called by a servant into the front room of H.P.B.’s bungalow (she being at the time in the other bungalow talking with those who were there). He came to scold me roundly for something I had done in T.S. matters, and as H.P.B. was also to blame, he *telegraphed* to her to come; that is to say, he turned his face and extended his finger in the direction of the place she was in. She came over at once with a rush, and, seeing him, dropped on her knees and paid him reverence. My voice and his had been heard by those in the other bungalow, but only H.P.B. and I, and the servant, *saw* him.

Another time, two, if not three, persons, sitting in the verandah of my bungalow in the Girgaum compound, saw a Hindu gentleman ride in, dismount under H.P.B.’s portico, and enter her study. They called me, and I went and watched the horse until the visitor came out, remounted and rode off. That also was a Brother, in flesh and bones; but what proof is there of

it to offer even to a friend like yourself? There are many Hindus and many horses.

You will find in an old number of the *N.Y. World* a long account of a reporter's experiences at our headquarters in 47th Street. Among the marvels witnessed, by the eight or ten persons present, was the apparition of a Brother who passed by the window and returned. The room was on the second storey of the house, and there was no balcony to walk on.

But this, it may be said, was all an illusion; that is the trouble of the whole matter; everything of the kind seen by one person is a delusion, if not a lie, to those who did

not see it. Each must see for himself, and can alone convince himself.

My teachers have always told me that the danger of giving the world complete assurance of their existence is so great, by reason of the low spiritual tone of society, and the ruthless selfishness with which it would seek to drag them from their seclusion, that it is better to tell only so much as will excite the curiosity and stimulate the zeal of the worthy minority of metaphysical students. If they can keep just enough oil in the lamp to feed the flame, it is all that is required.—H. S. OLCOTT in *Hints on Esoteric Theosophy*, pp. 110-112, 115.

The Regent of India

By various names He is known—as the Rishi Agastya in the Hindu scriptures, as “the Old Gentleman of Tiruvalluvar” by H. P. Blavatsky, as the Master Jupiter in Theosophical books.

A Vivid Awakening

CAN any one understand my feelings upon discovering on a certain evening that I had unsuspectingly greeted the staid philosopher described in the next few sentences of the main text, with an hilarious levity that quite upset his usual calm? Fancying that I was addressing only my “chum” H.P.B., I said: “Well, Old Horse, let us get to work!” The next minute I was blushing for shame, for the blended expression of surprise and startled dignity that came into the face, showed me with whom I had to deal. . . .

This was the one of them for whom I had the most filial reverence. It was not alone for his profound learning, lofty character and dignified demeanour, but also for his really paternal kindness and patience. It seemed as if he alone had read to the bottom of my heart, and wished to bring out every little spiritual germ that lay there as a latent potentiality. He was—I was told—a South Indian personage of long spiritual experience, a Teacher of Teachers; still living among men ostensibly as a landed proprietor, yet known for what he was by nobody around him. Oh,

the evenings of high thinking I passed with him; how shall I ever compare with them any other experiences of my life!

Most vividly of all I remember one evening when, by half hints more than anything else, he awakened my intuition so that it grasped the theory of the relationship of cosmic cycles with fixed points in stellar constellations, the attractive centre shifting from point to point in an orderly sequence. Recall your sensations the first time you ever looked through a large telescope at the starry heavens—the awe, the wonder, the instant mental expansion experienced in looking from the familiar and, by comparison, commonplace Earth to the measureless depths of space and the countless starry worlds that bestrew the azure infinity. That was a faint approach to my feeling at the moment when that majestic concept of cosmic order rushed into my consciousness; so overpowering was it, I actually gasped for breath. If there had previously been the least lingering hereditary leaning towards the geocentric theory upon which men have built their paltry theologies, it was then swept away like a dried leaf before the hurricane. I was borne into a higher plane of thought. I was a free man.

It was this Master who dictated to H.P.B. the Replies to an English F.T.S. on questions suggested by a reading of *Esoteric Buddhism*, which was published in *The Theosophist* for September, October, and November 1883. It was at Ootacamund, at the house of Maj.-Gen. Morgan. . . .

One morning I was in her room reading a book, when she turned

her head and said: "I'll be hanged if I ever heard of the Iaphygians. Did you ever read of such a tribe, Olcott?"

I said I had not, why did she ask?

"Well," she replied, "the old gentleman tells me to write it down, but I'm afraid there is some mistake; what do you say?"

I answered that if the Master in question gave her the name, she should write it without fear as he was always right.—*Old Diary Leaves*, I, 247-9.

H.P.B. produced a portrait of a yogi she called "Tiravala," but since coming to live in Madras Presidency, I can very well imagine that she meant Tiruvalluvar, and that the portrait, now hanging in the Picture Annex of the Adyar Library, is really that of the revered philosopher of ancient Mylapur, the friend and teacher of the poor Pariahs. As to the question whether he is still in the body or not I can venture no assertion, but from what H.P.B. used to say about him I always inferred that he was. And yet to all save Hindus that would seem incredible, since he is said to have written his immortal "Kural" something like a thousand years ago. He is classed in Southern India as one of the Siddhas, and like the other seventeen, is said to be still living in the Tirupati and Nilgiri Hills; keeping watch and ward over the Hindu religion. Themselves unseen, these Great Souls help, by their potent will-power, its friends and promoters and all lovers of mankind. May their benediction be with us.—*Old Diary Leaves*, I, 369.

The Adept of the Roses

How the Masters Protect Themselves

BEGINNING with the 29th March (1879), there were a series of strange occurrences in which Mooljee Thackersey was an essential, sometimes the chief witness—excluding H.P.B. On the day in question she told Mooljee to fetch a buggy, and, when it came, mounted into it with him. She refused to answer his questions as to whither she was going, simply telling him to order the driver to turn to right or left or go straight ahead, as she might direct. What happened Mooljee told us on their return in the evening. She had directed the course by numerous windings of streets and country road, until they found themselves at a suburb of Bombay, eight or ten miles distant, in a grove of coniferae. The name is not written in my Diary, but I think it was Parel, though I may be mistaken. At any rate, Mooljee knew the place, because he had cremated his mother's body in that neighbourhood.

Roads and paths crossed each other confusedly in the wood, but H. P. B. never faltered as to her course, and bade the driver turn and turn until they came to the seashore. Finally, to Mooljee's amazement, they were brought up at the gate of a private estate, with a magnificent rose-garden in front and a fine bungalow with spacious eastern verandahs in the background. H.P.B. climbed down and told Mooljee to await her there, and not for his life to dare come

to the house. So there he waited in a complete puzzle; for such a property he, a lifelong resident of Bombay, had never heard of before. He called one of several gardeners who were hoeing the flowers, but the man would tell him nothing as to his master's name, how long he had lived there, or when the bungalow was built: a most unusual thing among Hindus.

H.P.B. had walked straight up to the house, had been received cordially at the door by a tall Hindu of striking and distinguished appearance, clad entirely in white, and had gone inside. After some time the two reappeared, the mysterious stranger bade her farewell, and handed her a great bunch of roses which one of the gardeners brought to his master for the purpose, and H.P.B. rejoined her escort, re-entered the buggy, and ordered the driver to return home.

All that Mooljee could draw out of H.P.B. was that the stranger was an Occultist with whom she was in relation and had business to transact that day. The roses, she said, he had sent by her to myself.

A Circle of Illusion

The strangest part of this story to us was that, so far as we knew, there was no possibility of H.P.B.'s having learnt anything about this suburb and the way to it, at any rate since our arrival at Bombay, for she had never left the house alone, yet that she had shown the completest familiarity with both. Whether any such bungalow existed or not, we had no means of

knowing save on Mooljee's testimony. He was so amazed with his experience as to go telling it to his friends in the town, which led one, who professed to know the suburb in question perfectly, to lay a wager of Rs. 100 that there was no such bungalow by the seashore, and that he could not guide anyone to it. When H.P.B. heard this, she offered to bet Mooljee that he would lose the other wager.

He did lose it. The Colonel called a carriage and he and H.P.B. and Mooljee entered it, Mooljee directing the coachman. But he did not find the bungalow and actually guided them in the opposite direction. Col. Olcott proceeds:

H.P.B. told all of us that Mooljee would have found the mystical bungalow if a glamour had not been brought to bear on his sight, and, moreover, that the bungalow, like all other spots inhabited by Adepts, was always protected from the intrusion of strangers by a circle of illusion formed about it and guarded and kept potent by elemental servitors. This particular bungalow was in the constant keeping of an agent who could be relied upon, and used as an occasional resting and meeting place by Gurus and chelas when travelling.

All the buried ancient libraries, and those vast hoards of treasure which must be kept hidden until its

karma requires its restoration to human use, are, she said, protected from discovery by the profane, by illusory pictures of solid rocks, unbroken solid ground, a yawning chasm, or some such obstacle, which turns aside the feet of the wrong men, but which Maya dissolves away when the predestined finder comes to the spot in the fulness of time.

This story coincides with all folklore tradition, and anyone who has seen even one of a hundred recorded proofs of hypnotic inhibition in modern hospitals and clinics, can readily accept the reasonableness of such a tale of mayavic engirdlement.—*Old Diary Leaves*, II, 42-44, 45, 46.

A Thrilling Touch

"At a Shrine" in a temple at Amritsar "where the swords, sharp steel discs, coats of mail, and other warlike weapons of the Sikh warrior-priests are exposed to view, in charge of akalis, I was greeted, to my surprise and joy, with a loving smile by one of the Masters, who for the moment was figuring among the guardians, and who gave each of us a fresh rose, with a blessing in his eyes. The touch of his fingers as he handed me the flower caused a thrill to run throughout my body, as may easily be imagined."—*Old Diary Leaves*, II, 255.

THE HIERARCHY

From God

✓ *Down to the lowest spirit ministrant*
 ✓ *Intelligence exists which casts our mind*
 ✓ *Into immeasurable shade.*—BROWNING.

H. P. Blavatsky's Guardian

BY THE COUNTESS WACHTMEISTER

A Meeting in London

FREQUENT mention has been made of H.P.B.'s Master, and I think that it will be interesting to some of my readers to hear how she first became acquainted with her Teacher.

During her childhood she had often seen near her an astral form, that always seemed to come in any moment of danger, and save her just at the critical point. H.P.B. had learnt to look upon this astral form as a guardian angel, and felt that she was under His care and guidance.

When she was in London, in 1851, with her father, Colonel Hahn, she was one day out walking when, to her astonishment, she saw a tall Hindu in the street with some Indian princes. She immediately recognized him as the same person that she had seen in the astral. Her first impulse was to rush forward to speak to him, but he made her a sign not to move, and she stood as if spell-bound

while he passed on. The next day she went into Hyde Park for a stroll, that she might be alone and free to think over her extraordinary adventure. Looking up, she saw the same form approaching her, and then her Master told her that he had come to London with the Indian princes on an important mission, and he was desirous of meeting her personally, as he required her co-operation in a work which he was about to undertake. He then told her how The Theosophical Society was to be formed, and that he wished her to be the founder. He gave her a slight sketch of all the troubles she would have to undergo, and also told her that she would have to spend three years in Tibet to prepare her for the important task.

After three days' serious consideration and consultation with her father, H.P.B. decided to accept the offer made to her and shortly afterwards left London for India. —*Reminiscences of H. P. B. and "The Secret Doctrine,"* pp. 56-57.

The Voice of Truth

BY ANNIE BESANT

BY the early spring of 1889 I had grown desperately determined to find at all hazards what I sought. At last, sitting alone in deep thought as I had become accustomed to do after the sun had

set, filled with an intense but nearly hopeless longing to solve the riddle of life and mind, I heard a Voice that was later to become to me the holiest sound on earth, bidding me take courage, for the light was near.

A fortnight passed, and then Mr. Stead gave into my hands two large volumes. "Can you review these? My young men all fight shy of them, but you are quite mad enough on these subjects to make something of them." I took the books; they were the two volumes of *The Secret Doctrine*, written by H. P. Blavatsky.

Home I carried my burden, and sat me down to read. As I turned over page after page the interest became absorbing; but how familiar it seemed; how my mind leapt forward to presage the conclusions, how natural it was, how coherent,

how subtle, and yet how intelligible. I was dazzled, blinded by the light in which disjointed facts were seen as parts of a mighty whole, and all my puzzles, riddles, problems, seemed to disappear. The effect was partially illusory in one sense, in that they all had to be slowly unravelled later, the brain gradually assimilating that which the swift intuition had grasped as truth. But the light had been seen, and in that flash of illumination I knew that the weary search was over and the very Truth was found.—*Annie Besant, An Autobiography*, p. 340.

Experiments with Kundalini

BY C. W. LEADBEATER

A Visit to the Nilgiris

I MYSELF can tell you of two occasions on which I have met a Master, both of us being in the physical vehicle. One of Them was the Adept to whom the name of Jupiter was assigned in the book, *The Lives of Alcyone*, who greatly assisted in the writing of portions of Madame Blavatsky's famous work *Isis Unveiled*, when that was being done in Philadelphia and New York.

When I was living at Adyar, He was so kind as to request my revered teacher, Swami T. Subba Row, to bring me to call upon Him. Obeying His summons we journeyed to His house, and were most graciously received by Him. After a long conversation of the deepest interest, we had the hon-

our of dining with Him, Brahman though He be, and spent the night and part of the next day under His roof. In that case it will be admitted that there could be no question of illusion.

An Adept in Rome

The other Adept whom I had the privilege of encountering physically was the Master the Comte de St. Germain, called sometimes the Prince Rakoczi. I met Him under quite ordinary circumstances (without any previous appointment, and as though by chance) walking down the Corso in Rome, dressed just as any Italian gentleman might be. He took me up into the gardens on the Pincian Hill, and we sat for more than an hour talking about The Society and its work; or

perhaps I should rather say that He spoke and I listened, although when He asked questions I answered.

An Encounter in Cairo

Others members of the Brotherhood I have seen under varying circumstances. My first encounter with one of Them was in a hotel in Cairo; I was on my way out to India with Madame Blavatsky and some others, and we stayed in that city for a time. We all used to gather in Madame Blavatsky's room for work, and I was sitting on the floor, cutting out and arranging for her a quantity of newspaper articles which she wanted. She sat at a table close by; indeed my left arm was actually touching her dress. The door of the room was in full sight, and it certainly did not open; but quite suddenly, without any preparation, there was a man standing almost between me and Madame Blavatsky, within touch of both of us. It gave me a great start, and I jumped up in some confusion; Madame Blavatsky was much amused and said: "If you do not know enough not to be startled at such a trifle as that, you will not get far in this occult work." I was introduced to the visitor, who was not then an Adept, but an Arhat, which is one grade below that state; He has since become the Master Djwal Kul.—*The Masters and the Path*, pp. 10-11.

The Masters Materialize

I spoke just now of the occasional materialization of our Masters in those days. It should be remembered that at that time (1885) no one among us except Madame

Blavatsky herself (and to a certain extent Damodar) had developed astral sight while still awake in the physical body. Nor could any one else bring through communications from the higher planes with the requisite certainty. So when our Masters wished to convey anything definitely to us they had either to announce it through Madame Blavatsky, to write it as a letter to be delivered by phenomenal means, or to show Themselves in materialized form and speak by word of mouth.

It was in such a materialized form that I first saw both of the Masters who have been most closely associated with The Theosophical Society. My own Master, whom we now know as the Chohan Kuthumi, I first met (on the physical plane) on the square of roof outside the door of our President's room, then occupied by Madame Blavatsky. The additions since made have so changed the appearance of that roof that it is not now easy to follow exactly the lines of the older building; but there was at that time a sort of balustrade running along the front of the house at the edge of the roof, and I happened to be looking towards that when the Master materialized in the very act of stepping over that balustrade, as though He had previously been floating through the air.

Naturally I rushed forward and prostrated myself before Him; He raised me with a kindly smile, saying that though such demonstrations of reverence were the custom among the Indian peoples, He did not expect them from His European devotees, and He thought that perhaps there would be less possibility

of any feeling of embarrassment if each nation confined itself to its own methods of salutation.

A Marvellous Change

The first time that I had the honour of seeing the Master Morya was . . . when He visited Madame Blavatsky and endowed her with renewed strength to support the burden of her arduous work. . . .

Our Founder herself lay in bed inside in a condition of extreme weakness, but she had just sunk to sleep, so that the lady who was nursing her had thought it safe to steal a few moments of respite, and had come out to sit with us. She was describing to us tearfully Madame's exceeding weakness when she suddenly checked herself to say: "Who can that be?" for we all heard a firm quick step approaching along what was then the open roof, beyond the bedroom. The footsteps came down from that higher level and passed quickly before the window which faced us as we sat, and then—the Master Morya entered the room; but the lady did not see Him, for as He entered, the startled look left her face, and she sank back upon her cushion as though in sleep. The Indian and I sprang to our feet and prostrated ourselves; but the Master Morya walked quickly past us with a bright smile and a benedictory wave of His hand and turned in to Madame Blavatsky's bedroom.

We heard an exclamation from her, a few words in His voice and then some reply from her, and in a few minutes He came out again with the same quick step, once more smilingly acknowledged our

salutations and passed out again by the way that He came. Only after He had left the room did the lady start up from her corner with the exclamation: "Oh, who was that?"

Before we had any time to discuss the matter our attention was distracted by a call for the nurse from Madame Blavatsky, in surprisingly loud and firm tones:

"Where are my clothes? I want to dress."

The nurse looked at us despairingly (for the doctor had prescribed the most absolute rest); but Madame Blavatsky was very much "She who must be obeyed," and of course she was dressed accordingly, and came forth looking much more like her old self. Her Master had asked her whether she would pass away then—she was very near to passing away, and she had had terrible suffering—or whether she would keep her physical body for some years longer, in order to write that great book *The Secret Doctrine*. She chose to stay. I do not think I exaggerate when I say that from that time onward she had scarcely an hour free from pain, but she fought it down splendidly. She wrote the book, and there it remains, as a monument which will stand all through the ages. She can never, I think, be forgotten while that and her other books remain to speak of her and for her.

Astral Vision Breaks

One day, however, when the Master Kuthumi honoured me with a visit, He asked me whether I had ever attempted a certain kind of meditation connected with the development of the mysterious power

called *kundalini*. I had of course heard of that power, but knew it to be absolutely out of reach for western people. However, He recommended me to make a few efforts along certain lines, which He pledged me not to divulge to anyone else except with His direct authorization, and told me that He would Himself watch over those efforts to see that no danger should ensue.

Certain channels had to be opened and certain partitions broken down; I was told that forty days was a fair estimate of the average time required if the effort was really energetic and persevering. I worked at it for forty-two days, and seemed to myself to be on the brink of the final victory, when the Master Himself intervened and performed the final act of breaking through, which completed the process and

enabled me thereafter to use astral sight while still retaining full consciousness in the physical body.

Masters Give Instruction

I lived there in the octagonal room by the river-side alone for many long hours every day, and practically secure from any interruption except at meal-times. . . . Several Masters were so gracious as to visit me during that period and to offer me various hints; but it was the Master Djwal Kul who gave most of the necessary instruction. It may be that He was moved to this act of kindness because of my close association with Him in my last life, when I studied under Him in the Pythagorean school which He established in Athens, and even had the honour of managing it after His death.—*How Theosophy Came to Me*, pp. 150-158.

St. Germain the Deathless

From Dr. Besant we know that the Master of Europe is the Prince Rakoczi, He who figured as the Count de St. Germain in the French Revolution. He is interested in European affairs today; He is the Head of the Masonic Order throughout the world; He is personally in touch with a number of His pupils, and it is known that some years ago He visited the Avenue Road headquarters of the English Section. In "The Theosophical Glossary" the following information is given:

ST. GERMAIN, the Count of. Referred to as an enigmatical personage by modern writers. Frederic II, King of Prussia, used to say of him that he was a man whom no one had ever been able to make out. Many are his "biographies," and each is wilder than the other. By some he was re-

garded as an incarnate god, by others as a clever Alsatian Jew. One thing is certain, Count de St. Germain—whatever his real patronymic may have been—had a right to his name and title, for he had bought a property called San Germano, in the Italian Tyrol, and paid the Pope for the title. He

was uncommonly handsome, and his enormous erudition and linguistic capacities are undeniable, for he spoke English, Italian, French, Spanish, Portuguese, German, Russian, Swedish, Danish, and many Slavonian and Oriental languages with equal facility with a native. He was extremely wealthy, never received a *sou* from anyone—in fact never accepted a glass of water or broke bread with anyone—but made most extravagant presents of superb jewellery to all his friends, even to the royal families of Europe. His proficiency in music was marvellous; he played on every instrument, the violin being his favourite. “St. Germain rivalled Paganini himself,” was said of him by an octogenarian Belgian in 1835, after hearing the “Genoese maestro.” “It is St. Germain resurrected who plays the violin in the body of an Italian skeleton,” exclaimed a Lithuanian baron who had heard both.

He never laid claim to spiritual powers, but proved to have a right to such claim. He used to pass into a dead trance for thirty-seven to forty-nine hours without awakening, and then knew all he had to know, and demonstrated the fact by prophesying futurity and never making a mistake. It is he who prophesied before the Kings Louis XV and XVI, and the unfortunate Marie Antoinette. Many were the still living witnesses in the first quarter of this century¹ who testified to his marvellous memory; he could read a paper in the morning and, though hardly glancing at it, could repeat its contents without missing one word days afterwards; he could

¹ The nineteenth.

write with two hands at once, the right hand writing a piece of poetry, the left a diplomatic paper of the greatest importance. He read sealed letters without touching them, while still in the hand of those who brought them to him. He was the greatest adept in transmuting metals, making gold and the most marvellous diamonds, an art, he said, he had learned from certain Brahmans in India, who taught him the artificial crystallization (“quickenings”) of pure carbon. As our Brother Kenneth Mackenzie has it: “In 1780, when on a visit to the French Ambassador to the Hague, he broke to pieces with a hammer a superb diamond of his own manufacture, the counterpart of which, also manufactured by himself, he had just before sold to a jeweller for 5500 louis d’or.” He was the friend and confidant of Count Orloff in 1772 at Vienna, whom he had helped and saved in St. Petersburg in 1762, when concerned in the famous political conspiracies of that time; he also became intimate with Frederick the Great of Prussia. As a matter of course, he had numerous enemies, and therefore it is not to be wondered at if all the gossip invented about him is now attributed to his own confessions: e.g., that he was over five hundred years old; also, that he claimed personal intimacy “with the Saviour and his twelve Apostles, and that he had reproved Peter for his bad temper”—the latter clashing somewhat in point of time with the former, if he had really claimed to be *only* five hundred years old. If he said that “he had been born in Chaldea and professed to possess

the secrets of the Egyptian magicians and sages," he may have spoken truth without making any miraculous claim. There are Initiates, and not the highest either, who are placed in a condition to remember more than one of their past lives. But we have good reason to know that St. Germain could never have claimed "personal intimacy" with the Saviour. However that may be, Count St. Germain was certainly the greatest Oriental Adept Europe has seen

during the last centuries. But Europe knew him not. Perchance some may recognize him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone.

(See *London Lectures, 1907*, by Annie Besant; *Traces of a Hidden Tradition in Masonry and Medieval Mysticism*, by Isabel Cooper-Oakley; *The Hidden Life in Freemasonry*, by C. W. Leadbeater for intimate glimpses of this Adept.)

How A Chela Found His Guru

THESE extracts are taken from a private letter written by S. Ramaswamier at Darjeeling to Damodar K. Mavlankar, Joint Recording Secretary of The Theosophical Society, Adyar. Mr. Ramaswamier was determined to find his Guru and spoke of his resolve to H. P. Blavatsky, who was living at Darjeeling, but received nothing but discouragement in response to his importunities. "In despair," he says, "I determined, come what might, to cross the frontier, which was about a dozen miles from here, and find the Mahatmas or—die."

Wearing the yellow garb and cap, he set out with nothing but an umbrella and a pilgrim's staff for sole weapons, with a few rupees in his purse. Most of the journey was over narrow footpaths through almost impenetrable jungles and forests. Every waking moment he concentrated his thoughts upon his Guru. The narrative proceeds:

"It was, I think, between eight and nine a.m. I was following

the road to the town of Sikkhim, whence, I was assured by the people I met on the road, I could cross over to Tibet easily in my pilgrim's garb, when I suddenly saw a solitary horseman galloping towards me from the opposite direction. From his tall stature and skill in horsemanship, I thought he was some military officer of the Sikkhim Rajah. Now, I thought, I am caught! He will ask me for my pass and what business I have in the independent territory of Sikkhim, and, perhaps, have me arrested and sent back, if not worse.

"But, as he approached me, he reined up. I looked at and recognized him instantly. . . . I was in the awful presence of him, of the same Mahatma, my own revered Guru, whom I had seen before in his astral body on the balcony on the ever-memorable night of December last, who had so kindly dropped a letter in answer to one I had given but an hour

or so before in a sealed envelope to Madame Blavatsky, whom I had never lost sight of for one moment during the interval. The very same instant saw me prostrated on the ground at his feet. I arose at his command, and, leisurely looking into his face, forgot myself entirely in the contemplation of the image I knew so well, having seen his portrait (the one in Colonel Olcott's possession) times out of number.

"I knew not what to say; joy and reverence tied my tongue. The majesty of his countenance, which seemed to me to be the impersonation of power and thought, held me rapt in awe. I was at last face to face with the Mahatma of the Himavat, and he was no myth, no 'creation of the imagination of a medium,' as some sceptics had suggested. It was no dream of the night; it was between nine and ten o'clock of the forenoon. There was the sun shining and silently witnessing the scene from above. I see him before me in flesh and blood, and he speaks to me in accents of kindness and gentleness. What more could I want? My excess of happiness made me dumb. Nor was it until some time had elapsed that I was able to utter a few words, encouraged by his gentle tone and speech.

"His complexion is not as fair as that of Mahatma Kuthumi; but never have I seen a countenance so handsome, a stature so tall and so majestic. As in his portrait, he wears a short black beard, and long black hair hanging down to his breast; only his dress was different. Instead of a white, loose robe he

wore a yellow mantle lined with fur, and on his head, instead of the turban, a yellow Tibetan felt cap, as I have seen some Bhutanese wear in this country. When the first moments of rapture and surprise were over, and I calmly comprehended the situation, I had a long talk with him. . . .

"I asked the blessed Mahatma whether I could tell what I saw and heard to others. He replied in the affirmative, and that, moreover, I would do well to write to you and describe all. . . .

"Before he left me, two more men came on horseback, his attendants, I suppose, probably Chelas, for they were dressed like Lamagylungs, and both, like himself, with long hair streaming down their backs. They followed the Mahatma, when he left, at a gentle trot. . . . In the afternoon I came to the Runjit river and crossed it. A bath in its cool waters revived me. I purchased some fruit in the only bazaar there and ate heartily. I took another horse immediately and reached Darjeeling late in the evening. I could neither eat, nor sit, nor stand. Every part of my body was aching. My absence had seemingly alarmed Madame Blavatsky. She scolded me for my rash and mad attempt to try to go to Tibet after that fashion. When I entered the house I found with Madame Blavatsky, Babu Parbati Chum Roy, Deputy Collector of Settlements and Superintendent of Dearah Survey, and his assistant, Babu Kanty Bhushan Sen, both members of our Society. At their prayer and Madame Blavatsky's command, I recounted all that had happened to me, reserving,

of course, my private conversation with the Mahatma. They were all, to say the least, astounded.

"And now that I have seen the Mahatma in the flesh, and heard his living voice, let no one dare

say to me that the Brothers do not exist. Come now whatever will, death has no fear for me, nor the vengeance of enemies; for what I know, I know!"—*Five Years of Theosophy*, pp. 284-6.

The Choice of Adyar

INTERESTING experiences of the Masters have been written down by Rao Saheb G. Soobbiah Chetty, an aged Adyar resident who joined The Theosophical Society in 1882, and in that year assisted the Founders to acquire the nucleus of the Adyar estate. It was while the Founders were inspecting the main residence of Huddleston Gardens, as the property was then known, that H. P. Blavatsky said to Mr. Soobbiah Chetty; "Soobbiah, Master says, 'Buy the property'."

Mr. Soobbiah Chetty has recorded that when in 1882 the President-Founder delivered his first Madras lecture on "Theosophy, the Scientific Basis of Religions," H.P.B. informed him a few days later that portions of this lecture were dictated by a Master.

Mr. Soobbiah Chetty was one of a small group of members who accompanied the Founders to Tiru-

valam, a railway village about eighty miles out of Madras, near which the Master Jupiter was said to reside. It is this Master to whom H.P.B. refers as "the old gentleman of Tiruvalur." (See "The Regent of India," p. 402).

During the summer of 1883 H.P.B. went to Ootacamund and spent some months as the guest of General and Mrs. Morgan. On July 17 she wrote to Mr. Soobbiah Chetty inviting him to spend a few weeks there; as it was Master's wish, He went, and there, living under the same roof as H. P. B., he witnessed many interesting phenomena, sometimes being present when Masters were communicating instructions to her.

After 55 years of uninterrupted membership of The Theosophical Society, Mr. Soobbiah Chetty recalls these early encounters with the Elder Brethren in a spirit of deepest reverence.

The Moving Finger Writes

THEOSOPHICAL literature abounds with narratives of the part which the Masters have played in laying the foundations of

The Theosophical Society, and in sustaining it. When *Isis Unveiled* and *The Secret Doctrine* were being written, it was They who did the

writing through the hand of H. P. Blavatsky. In *Old Diary Leaves* Colonel Olcott makes frequent references to the "Somebodies" who occupied her physical body and used it as an instrument for the transmission of the Ancient Wisdom, pointing out the differences of temperament which characterized these Adepts. "So each of the several Somebodies had his peculiarities distinctly marked, as recognizable as those of any of our ordinary acquaintances or friends. One was jovial, fond of good stories and witty to a degree; another all dignity, reserve and erudition. One would be calm, patient, and benevolently helpful, another testy and sometimes exasperating. One Somebody would always be willing to emphasize his philosophical or scientific explanations of the subjects I was to write upon, by doing phenomena for my edification, while to another Somebody I dared not even mention them." (I, 245.)

A Superman Speaks

There have been occasions on which Masters actually spoke, as they still speak, through advanced pupils or members of the Brotherhood. Col. Olcott records an occasion in which a Great One inspired Dr. Besant in her lecture to five thousand people in Calcutta in 1894 on "India's Place Among the Nations." Every President of The Theosophical Society and every prominent teacher has testified that the inspiration of the Adepts is a not infrequent experience with them, and that the work and progress of The Society are still under Their watchful guidance.

Visions of Poets

Nor have Theosophists alone any exclusive prerogative of the rapturous vision of a Master. In religious literature visitations of Rishis, Prophets, and Seers are now and again recorded, in the Christian Bible no less than in the scriptures of other faiths. Poets, musicians, scientists, statesmen, acknowledge the existence of Higher Powers who have rendered help. Emerson, Browning, Shelley, Byron, Goethe visualize a Celestial Hierarchy whose members have at times become visible to the physical eye.

Tennyson, in one of his early poems, "The Mystic," depicts a Master against a background of eternity:

How could ye know him? Ye were
yet within
The narrower circle: he had well-
nigh reached
The last, with which a region of
white flame
Pure, without heat, into a larger air
Upburning and an ether of black blue,
Investeth and ingirds all other lives.

Francis Bacon, according to the cipher story, was instructed by a Great Being to compose a history of his times, "and fold it into enigmatical writings and cunning mixtures of the Theatre, mingled as the colours in a painter's shell.

Dante tells in the *Vita Nuova* how "a marvellous vision" was presented to him, for in his room he discerned in a mist of fire "the figure of a lord of terrible aspect," who, speaking to him, said: "*Dominus tuus*" ("I am thy Master").

We could cite Plato, Justin Martyr and many other ancient and medieval philosophers who

have met extraordinary men who to them appeared as Masters, whether or not they were Masters in the technical sense of having reached the Asekha or Jivanmukta level.

The Brothers at Work

Anyone who reads the daily newspaper intelligently cannot but see the moving finger of the KING OF THE WORLD, or HIS agents in the Inner Government, writing the destinies of men and nations. In editorials and cable news They are writing. In the world's work they are planning. The Declaration of Independence and the framing of the American Constitution were obviously inspired by members of

the Hierarchy in definite relation to a magnificent Plan. Dr. Besant's work for the awakening of India was admittedly undertaken at the behest of her Superiors. We have already spoken of the revolution in the Australian Commonwealth ten years ago, which arrested a demoralizing decline and restored the governments of both States and Commonwealth to a stable equilibrium. We could quote a host of examples of the active intervention of the Elder Brethren who are the real rulers of the world, rather than the seeming rulers who are but pawns in Their game, yet more than pawns when they know the Plan and consciously co-operate in working it out.

THE OPEN GATEWAY

We cannot help you save by your own willing. We cannot give to you while your hands are clenched against the gift.

None can open the door of the human soul save the owner ; who alone has a right to the key.

But we bear you witness that the gateway to the higher is open and only yourself can prevent the treading. Come with us then, brethren, to those Higher Lands, but remember that you must leave the lower self behind.

ANNIE BESANT.

The Functions OF The Theosophical Society

A TWOFOLD PRESIDENTIAL POLICY

BY GEORGE S. ARUNDALE

Four great and productive Symposia were held during the Adyar Convention of 1937, treating of the functions of The Theosophical Society, and the re-presentation of Theosophy in relation to international problems, the promotion of culture, and the equipment of youth. Dr. Arundale presided over the First Symposium and opened the discussion with the following address :

What are the functions of The Theosophical Society, as such, in the outer world ?

Has it the duty of inviting adherence to its Three Objects ?

FUNCTIONS

1. IN TERMS OF THE FIRST OBJECT to emphasize the fact that there is no Truth higher than the Universal Brotherhood of all Life. No differences, of whatever nature, in whatever field, can ever fundamentally disturb the ceaseless solidarity of all growing life, be appearances what they may ; for wherever, through the ignorance of man, there arises disturbance, sooner or later it must be adjusted to harmony.

Brotherhood means friendship, goodwill, appreciation, service, re-

spect. It means these towards all, for all enjoy brotherhood as their birthright.

But brotherhood does not necessarily mean approval or acquiescence. In these days nations and individuals, because of their ignorance, give way to hatred, cruelty, selfish pride, contempt. They are not the less within the fold of the Universal Brotherhood of Life, but in the very name of that brotherhood they must, where necessary, be restrained from doing harm and encouraged to do good, be helped to regain their health, for they are suffering from disease. This disease must be prevented from spreading, and health must be restored.

The Theosophical Society is unique among other movements in the world in that its membership is open to all, for the Masters of the

Wisdom have established it in the world as a NUCLEUS of *Universal Brotherhood*, and to exclude any applicant for admission would be to deny and to frustrate the purpose for which the Masters established it.

The Theosophical Society, as such, is a living and growing nucleus of the Universal Brotherhood of all Life, and it welcomes all who seek to form part of such a nucleus. For this very reason The Society does not, as such, undertake any specific activities to promote brotherhood save the following two :

- (a) To help to call attention to its own existence as inclusive of the innumerable differences which separate races, nations, faiths, sects, individuals, one from another ;
and to invite individuals to enter upon membership in order to learn how more effectively to practice brotherhood amidst the friendly and constructive differences of their fellow-members, to speak, to do, to seek in freedom that truth which all members of The Society enjoy.
- (b) To stir its members to study the Science of Brotherhood so that they may promote brotherhood with ever-increasing wisdom ;
and to call the attention of members and the world to Theosophy as perhaps one of the greatest statements of the Wisdom of Brotherhood ever offered to men.

The Theosophical Society is not in any way concerned with anybody's opinions, beliefs, or certainties. The Society has no code either of ethics or morality. It

passes no judgments. Let each individual behave as he will. Let him be so-called criminal or so-called saint. Let him be the subject of opprobrium or be counted by the self-righteous as among the lowest of mankind.

Let him be unforgivable by man. The Universal Friendship ever includes him. In truth, even though under the distorting influence of ignorance he may be an enemy to many, essentially is he a friend to all things, *and essentially has the friendship of all things*. He may be regarded as an enemy by man, but he is ever the friend of God.

And The Theosophical Society is ever demanding friendship for him, understanding for him, help for him.

Religions divide mankind. Nations divide mankind. Opinions and beliefs divide mankind. The work of The Theosophical Society is to unite mankind, not by abolishing divisions, but by making a Rainbow of them, reflections, as all are together, and as each is in part, of the White Light of Truth.

2. IN TERMS OF THE SECOND OBJECT, and especially in the realms of Religion, Philosophy and Science, to encourage the search for Truth in the forms in which it is visible to the outer world, and the discovery of the One amidst the many and the different, thus distilling from the roses of Knowledge the attar of Friendship.

The creative frictions of difference speed the growth of individuality. But destructive frictions stultify it. The work of The Theosophical Society is to change the direction of friction so that it leads to Friendship instead of to discord.

The First Object of The Society declares a fundamental principle. The Second Object invites us to discover it as in truth exemplified in the outer world of religion, philosophy and science.

3. IN TERMS OF THE THIRD OBJECT to encourage the search for Truth where Truth remains veiled, in regions still unexplored or only very partially explored.

Truth is everywhere. It is where we can see it. No less is it where we cannot yet see it. We must seek Truth in the charted realms of Life, and also in Life's uncharted realms. We must realize that the Truth we have is but a drop from the Ocean of Truth, and that the very drop itself is but darkness faintly visible.

The First Object declares a universal principle. The Second Object bids us discover it in the apparently known. The Third Object bids us discover it in the vast unknown.

DUTIES

Therefore, The Theosophical Society has the duty of inviting universal adherence to its Three Objects. There can be no effective adherence to one Object without adherence to the other two. The work of The Theosophical Society, and entry into its membership, depends upon adherence to all three Objects. Brotherhood without Wisdom is not enough. Wisdom must be sought everywhere, and ardently.

Has The Society the duty of spreading a knowledge of the body of teaching known as Theosophy? If so, how shall we arrive at a definition of the nature of this body

of teaching such as shall be generally acceptable to our membership?

I hold that The Society, as such, has this duty, under all three Objects. It is true that in its earliest years The Society's purpose had a variety of expressions, and the name "Theosophy" finds, the more we go back, the more infrequent mention. But even in 1880 Colonel Olcott lectures on "Theosophy," while in 1882 he lectures on "Theosophy and The Theosophical Society," this being the first occasion on which the two come into juxtaposition. Thenceforward Theosophy becomes definitely associated with The Theosophical Society as an integral part of the latter's mission.

During the last decade of the nineteenth century the word Theosophy has constant currency, and the spreading of the science is positively stated to be the work both of individual members and of The Society as such. In *The Key to Theosophy*, when the question is asked if it be the duty of every member to teach others and to preach Theosophy, the answer is an emphatic, "It is indeed." Dr. Besant in *Lucifer*, December 1890, definitely declares The Theosophical Society's work to be the spread of Theosophy. Dr. Besant writes: If The Theosophical Society is not founded for the propagation of Theosophy, I, for one, feel no interest in its future. . . . On what foundation is its belief in Brotherhood laid? Surely on that unity of Humanity which is the central truth of Theosophy. Granted that The Theosophical Society has no creeds and teaches no doctrines, none the less it is without foundation unless it be built on the rock of the Hidden Wisdom.

In her first Presidential Address, in 1907, Dr. Besant declares :

The Society . . . goes forward on its new cycle of activity, with its elected President at its head, under the benediction which rested upon it at its birth, and is now repeated, as the chosen vehicle for the direct influence of the Masters of WISDOM on the world, as the standard-bearer of the mighty Theosophical Movement which is sweeping through all religions, all literature, all art, all craft, through all the activities of a humanity preparing itself to take a new step forward in civilization. . .

It is its function to proclaim and spread abroad Theosophy, the Divine Wisdom, the Brahma Vidyā, the Gnosis, the Hermetic Science—the one supreme Fact, the Truth of all truths, the Light of all lights, that Man may know God, may attain the knowledge which is Eternal Life, because he is himself of that Nature which he seeks to know. . .

Its platform is as wide as thought, its all-embracing love is as the sun which gives warmth and life to all, even to those who are blind to its light.

The condition of the continuing life of The Society is its perfect toleration of all differences, of all shades of opinion. . . Tolerance, even with the intolerant, must be our rule. . .

The Society, as a whole, by its very name, affirms the existence of the Divine Wisdom. . . Moreover, The Society would be without a reason for its being if it did not, as a whole, spread the Teachings which lead up to the attainment of that Wisdom, while leaving to its members as individuals the fullest freedom to give to any of those teachings any form which expresses their own thinking, and even to deny any one of them. Each Truth can only be seen by a man as he develops the power of vision corresponding to it ; The Soci-

ety, by refusing to impose on its members any expressions of Truth, does not mean that a man should remain blind, but declares that man's power of vision increases in the open air of freedom better than in the hot-houses of unreasoned beliefs. Hence The Society does not impose on its members even the truths by which it lives, although the denial of those truths by it, as a Society, would be suicide.

Dr. Besant then outlined a programme which would make the Lodge "the centre, not the circumference, of our work." "To the Lodge for inspiration and knowledge ; to the world for service and teaching." In part her comprehensive programme was that members should spiritualize religion, take part in outer organizations, and yet "replenish their own torch with oil at the Lodge meetings." Exchange visits should be made with kindred movements. Groups should be formed within the Lodge for study under each of the Objects. "The intellectual and social movements of the day should be studied, their tendencies traced out and their methods examined." Meditation groups were helpful. Books were to be planned, etc. She made her Presidential Pledge, so magnificently fulfilled : "I trust to make the Presidency a centre of life-radiating force, inspiring and uplifting the whole Society."

And in conclusion, her splendid affirmation : "Diversities of method, diversities of thought, diversities of operation, will enrich, not weaken, our movement, if love inspire and charity judge."

In her Convention lectures of 1912, Dr. Besant points out that the

Master K.H. said it was the mission of The Theosophical Society to bring western nations to drink at the pure waters of Aryan knowledge. It would not be a bad idea for eastern nations to take a sip now and then.

What Theosophy Really Is

My own view, therefore, is that it lies within the duty of the Society, as such, to afford in all possible ways the easiest access to Theosophical literature, its workers using their discretion as to the best means of effecting such access. It seems to me clear that The Society has been entrusted with the propagation of the Science of Theosophy, unfolded in a measure as the Science has been mainly through members of The Society, in particular by H. P. Blavatsky herself.

Theosophy is the natural corollary to the three Objects. Theosophy is the background, the essence and the root of The Theosophical Society. It is the Science of Universal Brotherhood. It is the foundation of religions, philosophies and sciences. It is the repository of the so far unexplained laws of nature and the powers latent in man.

The three Objects could not have been given without the accompanying gift of Theosophy, known under so many different names in the earlier days of The Theosophical Society until it came into its own.

But Theosophy is no doctrine, nor creed, nor dogma. No acceptance of it as a whole or in any part is demanded from any member of The Society. It is offered as a field for investigation, and for

acceptance or rejection as each individual member may deem fit. Theosophy is not one among the many religions. It is given as a comprehensive statement of the laws of the process of evolution and of their action upon all growing life. The statement is not complete. It could not be complete, or anything like complete, at our present stage of evolution. But it is the fullest statement so far available.

The Society must ever give it currency throughout the world as it has been revealed by those great Theosophists who have had the mandate to describe it. But membership of The Society is so free that only sympathetic acceptance of the three Objects is required for admission, and once acceptance has been given, nothing further is asked save in the implication that each member will strive at least to live brotherhood so that the nucleus may be pure and strong.

TWOFOLD PRESIDENTIAL POLICY

As regards a Society such as The Theosophical Society, is it not imperative that the President, if he is to fulfil his real functions, should have a twofold policy—one policy for The Society in its outer-world aspect, another policy satisfying the requirements of The Society's accepted origins?

THE FIRST POLICY involves the duty of emphasizing throughout The Society the spirit of Brotherhood, so that while on the one hand Truth is exalted, as in The Society's motto: "There is no religion higher than Truth," distortion of the

original though this translation is, on the other hand Freedom and Friendship become The Society's watch-words, to the inviolability of each of which every member offers his heartfelt allegiance. Friendship and Freedom are no less Laws of Nature than Karma and Reincarnation.

Further, my duty to The Society in the outer world involves the fulfilment of the implications of the Three Objects as they stand today, the encouragement of every member to express such Objects as may seem best to him, without disturbing that universality, that principle of including all themes and variations of the One Life in whatever field of living—belief, opinion, faith, race, nation, caste, colour, sex, activity—which the use of the word "nucleus" demands.

This policy also involves my giving the utmost publicity to the Science of Theosophy as it develops from its great and authoritative sources. A President of The Theosophical Society is, in my judgment, in duty bound to do his best to bring Theosophy into the most intimate touch with the outer world.

THE SECOND POLICY must fulfil the imperative need of maintaining in all strength and purity that link with Those who founded The Society, the breaking of which would deal The Society a disastrous blow.

I am of the opinion that the second policy demands from me the continuance of the policy of the President-Founder who gave to

H. P. Blavatsky's Esoteric School at first explicit, and subsequently tacit, recognition. This means a continuance of hospitality to the School at The Society's Headquarters, but, of course, nothing more. I have no responsibility for the teachings of the School, nor for its management, and no member can receive any advice from me as to whether he should or should not join the School.

On the other hand, the School is one of H. P. Blavatsky's greater gifts to those who are temperamentally suited to occult education as given in the School, and the School has maintained an unbroken link with her. The heads of the School have succeeded one another in authorized descent, and it is thus an outward and visible sign—though not the only sign by any means—of that special relationship of The Society with the Masters of the Wisdom which makes it different from all other Societies. And this difference I shall ever cherish, not in a spirit of superiority, but in order that we fulfil the functions which such difference imposes upon us.

Is there other activity in which it can properly engage, as a Society, it being borne in mind that the whole membership must needs in a measure stand committed to such activity, as it would also stand committed to the advocacy of the Three Objects and of Theosophy?

I have answered this question when referring to those activities which The Society, as such, should take to promote brotherhood.

Theosophy and World Problems

BY HIRENDRANATH DATTA

The Vice-President presided over the second symposium of the Adyar Convention on the 27th December 1937, and in opening the discussion made the following practical survey :

Immutable Truths

FRIENDS !

AS Chairman of this second symposium, I am to introduce the second problem, namely : The Truths of Theosophy and their representation, and I am expected to lead the discussion that will follow into profitable channels. Well, let us together do the best we can, and if we have as fruitful a symposium this morning as we had yesterday, I shall be more than content.

Now, Theosophy being the age-old Brahmagvidya—the eternal Ancient Wisdom—its truths are also immutable, so that age cannot wither them. They are and remain for ever perennial. But as with the process of the suns, the old order of the world changeth, yielding place to the new, and new conditions appear in the new age, so the Ancient Wisdom falls to be re-presented. So *Brahmagvidya* reincarnates from time to time, taking new bodies to suit the environment for the time being, but the spirit informing the bodies remains ever and always the same in essence.

Our President, you may recollect, recently sounded a note of warning as to the grave dangers at present menacing the whole world—not this or that country, but the entire world. These have given rise to diverse and difficult problems. What are we to do about them ? Theosophy, we are assured on high authority, is the root-base of all the Sciences and Arts, it is *Sarva-Vidya Pratistha*. That being so, Theosophy, rightly applied, ought to illumine life's darkest and most dismal problems, for is it not like a lamp in a dark place, *Ghanandha karesh iva, deepa-darshanam*, benignantly shining amidst those dark-nesses that encompass us around ? There are, for example, the problems of Death, Doubt, Disease, Desire, Despair, Destitution. Has Theosophy any solutions to offer ?

Theosophy, we may be quite sure, has no ready-made panaceas in its shirt-sleeves. It entertains "no sole-remedy delusion" and is without "the simple faith in the single pill." The inner purpose of The Theosophical Society is not to compound nostrums, but to serve as a smithy for the forging of souls

—of diamond-souls, who will solve those problems with which our civilization bristles, with their strong minds, great hearts, true faith and ready hands.

In the meantime The Theosophical Society, as a *spiritual* League, has its work cut out for it, which is to illumine the mind of the world—*Abirabih ma edhi*—to deepen its understanding of the eternal verities, and create conditions so that when the aforementioned diamond souls shall come, they may function with the minimum of friction.

The Fraternity of Faiths

Our President has suggested that at this second symposium we should concern ourselves specially as to how the truths of Theosophy are to be re-presented so that they may exercise more effective and potent influence, first in the great international problems of war, justice and unemployment, and secondly that they may produce harmony among the warring faiths of the world. Let me take up the second point first.

For the last sixty years and more, we have been proclaiming from Theosophical platforms the "Fraternity of the Faiths," showing how in all essentials they speak with a common voice—how "the many faiths are all one Holy Church"; how they are variants of the One Universal Wisdom—the *Purani Prajna*, and are thus "sisters in the one family of the Spirit." We have pointed out that if you blend complementary colours, you get white light, but try to superimpose them, one over another, and you have darkness, one

colour quenching the other. We have also pointed out that, as are the breaths in the nostrils of man, so are the paths of approach to God, or, in the words of the *Gita*: "In whatever way a man approacheth Me, I meet him on that same way—for all ways are ways of approach to Me," confirming the teaching of the Christ: "In my father's house are *many* mansions"—*Ruchinam Vaichitryat Rijukuti-lapatha-jusham*.

But have we succeeded yet in exorcising the spirit of religious snobbery, which haughtily insists that my "ism" is the only "ism," holding fast to what the *Gita* stigmatises as the heresy of the *Nanyadasti-Vadi*—"only this way—none other, none other"? May I in this connection remind you of a story which I am never tired of telling? A true-believing Roman Catholic—he was teacher at an educational institution in Calcutta—once said to a Hindu friend: "You Hindus are bad enough, but the Protestants! They are . . . unspeakable!" So there is yet much uphill work in front of The Theosophical Society.

May I make one definite suggestion? Some years ago our President-Mother (Dr. Annie Besant) compiled a *Universal Text-Book of Religions*, reverentially giving therein each religion an equal place and seeking to soften religious acerbities. She has been worthily followed by Dr. Bhagavan Das, who in *The Essential Unity of All Religions* has carried the work one step further. As you know, in our voluminous Theosophical literature there are scattered hints and suggestions in support of the thesis

that all religions are essentially one. What I suggest is that Theosophical scholars—and we have in the ranks of The Society scholars fully conversant with the scriptures of the different world-religions, ancient, medieval and modern—that they should put their heads and hands together and compile by their joint efforts an exhaustive treatise, which would probably run into several volumes, expounding our favourite theme of the Fraternity of the Faiths, so as to secure not merely wry-faced tolerance, but broad-minded appreciation from the general public of each other's faiths.

Economic Problems

Coming now to the first point, namely the international problems of war and justice and unemployment, let me first say a few words regarding the economic "dis-ease" from which the world is suffering, with its symptoms of unemployment and poverty in general. In this field we must work up a "creative revolution," not of course by violence, which is untheosophical, but by a steady change of heart and rousing of the social conscience. None can dispute that today we have a plethora of production; not only is there enough, but there is *too* much; yet the industrial shoes pinches terribly and there is not enough leather to make it a comfortable fit.¹ Thus you have grinding poverty amidst unconcerned plenty. Why?

Because we have so far failed to evolve the right technique of distribution; so that we have the paradox

of over-production and under-consumption. Added to this, we have a vicious system of currency, both national and international. Money was given to us to be used to make men, but no, we use men to make money and "crucify humanity on a cross of gold." In addition we have cut-throat competition and ruthless exploitation. A handful of industrial magnates accumulate multi-millions, while the sovereign people are left for the most part to starve, millions of them without work and almost all without proper leisure. So we must fit out an expedition for the conquest of bread, by the State control of the key industries, including agriculture, and of the means of transport, and by the proper regulation of work and leisure.

In a word we must engage ourselves, to the limit of our capacities, to establish what Madame Blavatsky used to call the "Socialism of Love"; not the socialism of hate, in which the Have-nots and the Haves snarl at each other and are ready to fly at each other's throats.

Federating the World

But what about the great and baffling problem of war and justice? When, if ever, are the war-drums to throb no longer and the battle flags to be furled? When is there to be international justice and appeasement—the Parliament of Man and the Federation of the World? Well, not until is established a World-State, cemented by a true and living consciousness of human brotherhood; a State not limited by national, geographical, racial or political frontiers; a State

¹ Prof. Armstrong.

not given up to parochial patriotism or hidebound by narrow nationalism, but a true League of Humanity, "where all peoples are a single nation," and not by any means a League of White-manity, wherein hand-to-mouth politicians periodically meet and talk peace but all the time think of war.

Such a *World-State* has to be formed by the organization of the whole world as a single Federation of States. Such a State, when formed, will be the United States, not of America, Asia or Europe, but of the entire World, wherein the constituent States, each keeping its individual uniqueness intact and developing along its own lines for the attainment of full self-realization, will be united together in an all-embracing unity, to serve as cells in a gigantic world-organism, working together for the accomplishment of a common end, inspired by the same ideal, guided by the same spirit, and energizing for a common purpose.

Such a World-State, based, as it is, on the ideal of integration (as opposed to isolation which kills), where integration is growing life, must make a strong appeal to the Theosophical mind, and as a Society it is our job to familiarize the world with this high and noble ideal and to point out its spiritual basis, its philosophical justification—to show how it is in accord with what Sir Ray Lankester calls "Nature's predestined plan."

What is that plan? To create, at all levels, higher and higher and more and more complex organisms or *Sanghatas*, in which the individual units, each with a distinct life and purpose of its own, are not

merely juxtaposed, but are linked together in a vital organic Unity to subserve the purpose of the whole; until ultimately is reached the *Viswarupa* of the Vedanta—"an organism great enough to express the *Unity* of the *Divine Life* (immanent in the world) and complex enough to give play to all its infinite multiplicity of manifestation."

Translate all this into terms of the State, and you arrive at the ideal of the "Federation of the World." We may be sure that this Rome will not be built in a day. It will have to be built brick by brick, stone on stone. Gradualness will be the keynote of the whole process, and the time-element will undoubtedly operate. Moreover, until the Diamond-Souls, of whom I spoke in the earlier part of this paper arrive—"tall men, sun-crowned, who live above the fog"—the ideal will not have achieved accomplishment, and we shall go on bungling and blundering. But while we await their arrival, let us on our part do our humble best; especially let us denounce in the strongest terms possible and without fear or favour, the unspeakable frightfulness, the rampant greed of power, apotheosis of "might is right," which has found painful expression in the rape of Abyssinia and the invasion of China, and the spirit of militarism and war-mentality with its inevitable concomitants of piled-up armaments on land and sea and in the air, and the manufacture and manipulation of chemical, synthetical and bacteriological impedimenta of modern warfare. May the Prince of Peace inspire us and guide us aright!

Theosophy and Culture

BY C. JINARAJADASA

Mr. Jinarajadasa delivered this opening address as chairman of the Third Symposium of the 1937 Convention, on December 29th, the subject being :

In what ways are the truths of Theosophy so to be presented that Culture, through the Arts and the Sciences, gains its rightful place among individuals and peoples ?

How can these truths so be presented as to develop an understanding of international culture as well as of the national cultures which constitute the power and purpose of nations ?

Who Is a Cultured Man ?

IN order to understand the relation between Theosophy and Culture, it is first necessary to define the two terms. There is little difficulty in defining what is Theosophy. Certainly some in the West imagine it is some kind of a psychic science dealing with the development of clairvoyance. But there is today a large literature, and any intelligent inquirer can discover that Theosophy is a great philosophy of life, covering all possible fields in religion, science, philosophy, art and the development of the resources of nature.

It is more difficult to define what Culture is, because sometimes the word is applied in a very narrow sense, as when King George III objected to Sir Robert Peel, the statesman, by saying: "He is no gentleman. He divides his coat-

tails when he sits down." Also the word culture has been so associated with certain forms of nationalism that, for instance, the German word *Kultur*, which did indeed signify something wonderful and attractive in the time of Goethe, became synonymous with "frightfulness," as exhibited by the Germans during the late War.

In a similar way, not so many years ago western idealists were strongly attracted to the high culture of the old Japanese Samurai, crystallized in their gospel of *Bushido*; but today, when one regards what the Samurai gospel is doing in China, the culture of *Bushido* has little attractiveness to the world.

Perhaps the best way to describe the term "cultured man" is to say that he is one who has *cultivated* himself towards a definite end. A

man of culture is not so labelled because of his birth but because of himself. Thus it happens that sometimes a person may have little or no education, yet may have a remarkably cultured outlook. For the cultured man has an outlook from a centre which is not himself but a larger self. It is this larger self which we can particularize as "our neighbour," and generalize as "all humanity." The famous saying of Terence, *Homo sum, humani nihil a me alienum puto*, "I am a man, and I cannot be indifferent to anything human," tells us what is real culture.

The cultured man is characterized by a refinement both of heart and mind. He is sensitive to the subtle appeal which life makes to his imagination. He is all the time growing in his heart and mind, so that he is not anchored to any one particular form of culture. Perhaps more than all else, he is characterized by his ability to lift all those below him to his own level, when they come into contact with him. All these various factors of culture urge him ever to seek consciously all that is best in life.

A Builder of Bridges

Theosophy presents an outlook to all life which can be described as "from the centre." Staying at that centre, the Theosophist is shown how to build a series of bridges towards such parts of the circumference as may happen to be separated from each other by seas of sectarianism or nationalism. Therefore, he builds a bridge from religion to religion, and stands at the centre as it were of all religion. Similarly, he learns to build bridges

from religion to science, from science to philosophy, from nature to art. The most lasting of all bridges is the bridge which he builds from man to God.

The result of his life at the centre, with bridges reaching out from him to all forms of life, is that he continually sees exquisite mysteries in life. Among these is the special mystery of beauty. He obtains a vision of the Divine Mind which builds all forms, but also builds them in such a manner that a beauty which is on high and not upon earth is revealed through the building.

One characteristic of the truly cultured man is that while he becomes more and more aware of the supreme mystery of God, he leaves that mystery undefined. The more cultured he is, the less he formulates his religion in any set form of creed or ritual. On the other hand, while he is less inclined to define the nature of God, his realization of man becomes more and more intimate and defined.

National Culture

There is a form of culture which can be called "national," since it characterizes the temperament of a people and their expressions towards the highest form of living of which they are capable. This culture is represented in their various arts and crafts, so that we have what can correctly be termed Hindu culture, Chinese culture, European culture, and so on.

While there are these dividing lines as between national cultures, those lines vanish as the forms of art cease little by little to be purely objective. That is to say,

wherever the artist goes beyond the external form, and senses the inner life beyond or within the form, and reveals it, his art becomes international. For true art ever reveals the movements of life, and those movements can never be limited by any single mould of nationalism. Therefore it happens that the highest culture of a people has the quality of art.

From this it follows that the artistic quality of the highest culture of a nation has a message for all other nations also. There was a time when the culture of Germany profoundly influenced other nations in Europe. The culture of France has had a wider influence, and that influence still persists. England equally has a high form of culture, though it is difficult for people of other countries to know it, until English homes are thrown open to them, and they enter into that intimacy of life which centres round the word "home," which is almost indefinable.

India, too, has a culture of her own, which in its highest aspects has a universal message. It is this message which first appeared to the West through the translations of the Upanishads, and through dramas like *Shakuntalâ* of Kâlidasa. Later, Rabindranath Tagore has done much to reveal Indian culture to the West. It is only a few decades ago that the culture of China began to be understood. So magnificent is Chinese culture, and less so, though equally exquisite, Japanese culture, that the West has realized that its conception of culture needs to be supplemented with the contributions of these two countries of East Asia.

Culture Transcends All Boundaries

He who studies Theosophy profoundly, and enters into its spirit, enters thereby into a new type of University. A University is supposed to be a place where the totality of thought, feeling and action is surveyed as a "*Universitas*," a totality. Through Theosophy, the Theosophist comes to the centre, whatever may be his limitations in the beginning through any lack of education; through Theosophy he becomes a man of the highest culture.

This transformation takes place when he discovers the light which is within him. It is the Theosophical standpoint and outlook to life which was described by Milton in two lines:

He that has light within his
own clear breast,
May sit i' th' centre, and enjoy
bright day.

When the Theosophist has lit the lamp which is within him, he then feeds it with the oil which he extracts from every nation, from every culture, from science, religion, art, business, and all that is best in internationalism. All possible activities of mankind give him the oil with which to feed his flame, and to make it shine out in ever-widening circles. It is then that he knows that his light is not for himself, but for all. He has become then both Theosophist and Artist.

The cultured man is both a hero as regards his strength, and also a child, with a child's integrity of heart and innocency of hands. He is both man and woman, so that the cultured man has something of the woman in him, as the cultured

woman has something of the man. The truly cultured men and women have passed beyond the boundaries of race, creed, sex, caste and colour.

It is the dissolving of these boundaries which is the task of The Theosophical Society. The wisdom

which Theosophy gives to the individual shows him how to pass beyond these islands and arrive at the continent of all life. Theosophy says to each: "I bring you Universal Brotherhood," but that also means, "I bring you Universal Culture."

DIVINE MEDIATORS

About such men as Apollonius, Iamblichus, Plotinus, and Porphyry, there gathered a heavenly nimbus. It was evolved by the power of their own souls in close unison with their spirits; by the superhuman morality and sanctity of their lives, and aided by frequent interior ecstatic contemplation. Such holy men pure spiritual influences could approach. Radiating around an atmosphere of divine beneficence, they caused evil spirits to flee before them. Not only is it not possible for such to exist in their aura, but they cannot even remain in that of obsessed persons, if the thaumaturgist exercises his will, or even approaches them. This is MEDIATORSHIP, not mediumship. Such persons are temples in which dwells the spirit of the living God.—H. P. BLAVATSKY.

The Spirit of the Eternal

In opening the Fourth Symposium at Adyar on December 30th Shrimati Rukmini Devi delivered an eloquent exhortation to Theosophists to give free expression to the life that is in them. The theme was, in brief: "What is to be our care so that the future may be in no danger of being imprisoned within the forms of its past—ourselves?"

All Things to All Men

WE must open our eyes, and what will help us so to do? Theosophy.

We are all apt rather to believe in internationalism only so long as nobody speaks a word against our own country. It is quite right that we should love our country, but may we not at the same time appreciate what is fine in other people? Knowing what is great in ourselves, cannot we appreciate what is great in others? But we must know how to love in the right way. Say an Englishman, or someone of any other nation, comes to India, and says, "I love Indians; I want to belong to India." Sometimes such a person becomes Indian in a very unpleasant and peculiar manner, wearing Indian dress in a strange and extreme way. Or, on the other hand, such a person, going to the other extreme, may be so restricted and afraid of lowering his dignity that if he even wanted for a change to be Indian, he would not dare to be.

Many Theosophists cannot appreciate Indian art or music or the

spirit of Indian life. They do not really want to understand. They have not the spirit of openness. When they come to a place they do not enter into the soul of it. They do not try to find the essence of its life, to know what is wonderful in every country. There is something great in every country and in every province. It is a great pity that in India we have so much of the provincial spirit.

For example, our North Indian friends may say: "Oh, this Madras music and art, there is no use in going to hear it." You are laughing because you know it is true. Or when we are in the North, we may say: "Oh, I do not like this North Indian fare, I wish I had Bhojanasala food." Why? Because even in small things we cannot adapt ourselves—we are not Theosophists.

Appreciate Greatness

I want to appreciate all art that is great. If in the North there is a person who is great, it is my business to go and listen to him until I find out the secret of that

greatness. If you do not like the art of a great musician, for example, it is all the more misfortune for you, not the musician. We who are ignorant are the only sufferers.

Though I happen to be born a Madrasi, when I go to the West I endeavour to find the beautiful that is in western art and life. To start with, I did not like European music at all. But I went on listening to it until I could appreciate it. I even learned the piano in order to understand western music—I desired so much to appreciate it. I really feel strongly that it is our business to try to open our minds to look for all that is great in all times, irrespective of our religious or other different opinions.

I should like very much that all of us who are Theosophists, who talk about brotherhood, should start to practise what it is to be an Indian. For example in the Bharata Samaj at one time we had thousands of people worshipping. There is no more the vision, but that does not make any difference to the temple or the Deity. He does not mind, because He Himself is there. What are we Hindus of The Theosophical Society doing for Hinduism? Is there any religion greater than Hinduism? I do not think so—it is magnificent. Somebody may tell you what is great, but you must see it for yourselves, irrespective of your leaders.

Some leader may appear in The Theosophical Society who belongs to some other religion than our own, and we will worship his way. Do you not realize that even leaders have temperaments and are individuals? There may be a Christian, a Hindu, a Muhammadan

leader. Each one is expressing his own individuality. Yet those leaders immensely appreciate the greatness of other religions. Dr. Besant was a Hindu in spirit, yet she appreciated all religions.

Keep Your Minds Open

This, I would say, is the chief keynote for us Theosophists, if we are going to do anything in the future. Let us keep our minds extremely open. Let us realize from moment to moment that we must live in terms of reality, that we must get into touch with greatness, and we must become one with all that is great. We must not merely talk about being Gods. We must become Gods, and feel ourselves to be Gods, and express ourselves as such, irrespective of what people around us are saying or doing.

If you have a great spiritual life flowing through you, you will become practical, and every Theosophist will become a great and inspiring individual. If each person expresses greatness and becomes inspiring, we are bound to help the young people of today. I do not care what forms you create, what music you have, what religion you adhere to, so long as it is real music, real religion, real philosophy. That is all that counts, because times change. It is this spirit which we must give to our young people, so that their eyes being open, some day they will become, if they are Indians, really great outstanding Indians, being able to adapt themselves to all the varying circumstance of life, to appreciate all greatness in any form from wherever it may come.

The Spirit of Art

BY GEORGE S. ARUNDALE

I

Perfect Art is perfect sacrifice, for it discloses the holiness of God in His innumerable diversities.

A Supreme Revelation

ART is one of the supreme forms of revelation, of the intimation of the more in the regions of the less, of freeing the imprisoned from their ignorance and fear-hardened limitations.

But Art is as dangerous to the artist as it is to him who looks upon the art.

An artist, instinct as he may be with all that is Art, intimate as he may be with the spirit of revelation, with the grandeur of the more, with the glory of release, may yet become a prisoner in his own home because he has allowed himself to adopt a posture of self-identification with the expression of himself in some particular form. He has become a prisoner because he has become a part of himself, and thus is lost in it, so that little by little he ceases to be able to find himself and can only find a part. He can play parts wonderfully. He can portray their forms. But he cannot forthshadow their life. He becomes a splendidly malleable static creature, with great capacity for flowing into a form, but with no capacity for flowing out of it, and, what is worse, with no capacity for revealing within the form the life, within the in-

dividuality its eternal movement towards its larger self.

An artist is ever in danger of losing himself, when he should ever be in process of fulfilling himself, and of revealing in his very portrayal of a part the universal spirit of fulfilment. The true artist is never satisfied with the depicting of Being. He must always paint around it the dynamic colours of Becoming, so that his picture is an inspiration because it accurately discloses facts. To the true artist a fact, a person, a creature, a tree, a landscape, a building, an object of any kind, is always more than it appears, is always "moving," and so must he paint it, play it, sculpture it, compose it. To the true artist form and sound are interwoven, so that in sound he hints at form, in form he hints at sound. How many artists, save those in the highest reaches of their science, thus reveal the unity of God to the diversity in man?

The true artist ensouls the object of his artistry. He displays at once its finiteness and its infinity. He paints its inevitable imperfection by dynamically contrasting this with its own individual more which he deduces from the less, animates

from the less, in the spirit of his own freedom and uniqueness. He reveals the more, intimates it, releases it even though it may be expedient to leave it in the shadow lest it distract attention from its less.

To hint heights in depths and greater heights in lesser is the apotheosis of all true Art.

The less must have its portrayal, but the true artist subtly suggests the impinging more, the release to be, even though but in utmost faintness. The artist is a votary of movement, and can never rest content with depicting less than movement. Even in the portrayal of a point there must be the intimation of a line.

Intimations of a Larger State

Furthermore, no interpretation of any kind is artistic save as in some measure it stirs to Reverence, or to Admiration, or to Compassion. Even when some horrible object has to be portrayed for the sake of art, also for the sake of art must the true artist evoke the silver lining of compassion round the darkness of the horrible. The light of the artist must ever shine even in the darkness appropriate to his picture. There must ever be to all artistry, whether it be in terms of sound or colour or form, a background of the goal of its fulfilment, even if the picture depict futility. As he paints the night, the true artist hints the dawning and the rising of the sun. And as he paints the day, the true artist hints its zenith.

Art is the messenger of release, and where art is great it hints at the larger state beyond the present

form of its embodiment. Thus does art ever create and make new, leaving its watchers with the impression of movement, never with a sense of futility, nor with a sense of gazing upon an inescapability, a tragedy out of which there is no release. The true artist always suggests a good ending to his stories. And let us realize that each one of us is an artist, a creator, a dynamic force, a depository of unimprisonable, because ever-growing, freedom.

Be any form of art what it may, the test of its truth lies in its declaration of resurrection as the inseparable concomitant even to the direct crucifixion.

As Truth itself never halts, ever speeding on its unfolding way, so art never halts, nor the artist with it. They move onwards and upwards, registering the less, but instantly acknowledging the more, limning the form but ever shadowing forth the evolving soul. It is dangerous to be true to form alone. Safety mainly lies in truth to life.

The true artist gives the sense of an ever-flowing river, or of unfathomable depths of lake or ocean, never of a stagnant pool, stagnant because of its quickly attainable limitations.

The true artist senses the glory of the growth in all things, and reveals the glory both to the living and to the dead—to those who are learning to revel in their glory, and to those who are still blind in it.

The true artist seeks, and disdains to achieve. Others may deem he has produced this, that or the other masterpiece. For him there is no masterpiece, only stepping stones on a way which to him is all the

more glorious because there seems to be no goal to be attained.

As an artist begins to tread the heights of his existing universe of art, he begins to perceive the necessity for form and colour and sound in every picture he paints. Even though he is unable actually to express sound on his canvas, or colour from his musical instrument, or movement in either, still he sees, and in every sound or colour he seeks to cause others to see also, one picture, in which movement, colour and sound breathe forth as one. In the lesser reaches of Yoga, sound, colour and form issue forth as one, while in the higher reaches they form, though the verb is entirely misleading, an intangible complex radiance from an all-pervading yet imperceptible nucleus.

The artist whose consciousness is not confined to the lower regions of manifestation must needs suggest the archetypal in his form, and the question may well arise as to how far the archetype for all forms of artistic expression is one. Light is doubtless the archetype for colour. Is the lotus the archetype for form? Is the bee the archetype for sound? Is there a descent from all these in the colours and forms and sounds we use in the outer world? According to his environment and temperament, each artist will, in all probability, use what may be called a sub-archetype of the essential archetype in his work. A western artist will be influenced by a motif different from that of an eastern artist. Only as the artist transcends local colour, local sound and local form, will he rise into what may be called

ultimates, though the word "ultimate" has no real meaning for us time-restricted creatures.

Masters of Life or Death

Modern forms of art are often struggles, some of them but vague gropings, to escape the conventional limitations of art. Art can have no limitations. There can be no man-formed code of art or of artistic appreciation. In art it cannot be said that this is right and that is wrong, for immediately a static condition thereby becomes induced. And, while from one standpoint a piece of art must convey form and colour and sound, even if there be form alone, from another standpoint there enters the element of self-expression and of perception. A child's so-called crudity may be far more full of meaning, may be far more artistic, than the so-called finished product of the conventional artist.

In what are called futurist or cubist or surrealist productions there may often be an apparent flouting of form or of colour or of sound, that is to say a flouting of the accepted conventions with regard to all these. Yet either they may be expressions of a longing to escape from the restrictions of existing forms and colours and sounds, or they may be gropings towards, possibly in, regions of consciousness normally shut off from the intrusions of man—explorations into, for us, virgin consciousness, or they may also be reflections of those downward tendencies in living to which a proportion of humanity seems ever to be addicted.

Epstein, for example, genius as he is, is a master of death rather

than of life. We cannot help being fascinated by his works, while we are turning away from most of them with the feeling that they are wrong, even though greatly wrong. It is because of the greatness in the wrong that we feel the morbid attraction. It is because of the wrong that we feel repelled. He takes our reverence, our admiration, our compassion, and smashes them to pieces against the impenetrable walls of his perversity. We are left greatly lifeless.

The Priesthood of Simplicity

Observing art as life, that is to say, observing in life its constructive positiveness, in its natural forthflowing, it seems that its truest expression, or should we say its most original expression, lies in a simplicity vibrant with complexity. The single note, purified into its essential simplicity, the single colour purified into its essential simplicity, the form purified into its essential simplicity—these are, perhaps, the truest reflections in these lower worlds of ours of life at its highest. But in each simplicity an infinite wealth must be inherent, to be revealed on due occasion.

To express this idea in common terms, it may be said that while a melody is the final simplicity in sound, yet unless it be vibrant with unrevealed yet immanent harmony it has not achieved its real purity. The creative spirit, and intimations of the creative spirit, must animate all things.

Hence, the true artist seeks the simple, but remains discontent until he has found that simplicity which throbs with unborn changes. His the priesthood of such simplicity.

At its altar he worships. Priest of its communion is he to those who have learned to kneel, even though they have not yet learned to minister.

Music of East and West

Simplicity must indicate the many, even though normally it reveals but the One.

Music in India, for example, most naturally tends to archetypal simplicities, to melody apparently unpregnant with harmony. In India we are always going back, or rather going inwards, to the One, be it through the avenue of philosophy, or of daily living, or of science, or of music, or any other of the science-arts, or of industry. Sanskrit, the very gift of the Gods to men, is greatest in its simplicity, as disclosed, for example, in the *Bhagavad Gita*, and its whole complexity is reducible to a single sound, to a single form, to a single colour too, no doubt.

Yet to the ears of the instructed, Indian musical simplicity is infinitely rich both in a multitude of overtones and also in a wealth of as yet unincarnated harmonies, which it will be the task of the future to reveal.

Music in the West, on the other hand, equally naturally invokes complexities, for ever does life go forth to seek the many and to give the many a rich manifestation.

Western music is marvellous in its complexity. Eastern music is marvellous in its simplicity. The West must seek the One in their music. The East must seek the many in theirs. Indeed, one of the greatest problems at present confronting the East is how to seek

and find the many without losing touch with the One. Simplicity must ever reign supreme in India, as in most other eastern lands, even while homage is offered to complexity.

The problem of the West is to establish the One in unrivalled splendour while rejoicing in the richness of its rainbow.

Any particular form of art must, therefore, be examined both in terms of the One and of the many. Even though it be an expression either of the Sunlight or of the Rainbow, it must be immanent with the other, as also must it hint at those essential forms other than the form or forms in which it finds expression.

A picture must not be colour alone. It must hint at sound. Music must not be sound alone. It must hint at colour. A picture must not be form alone. It must hint at colour and at sound. The intimations of the whole must mingle with the utterances of the parts or parts.

A gesture must be alive with all that is not expressed. A note must vibrate with its counterparts in form and colour, and with all the rest of its universe of sound. Infinity is everywhere, and the discerning must hear it, see it, feel it, sense it, in all that seems finite.

The Element of Graciousness

So-called modern forms of art, those which we should call revolutionary and bizarre, must be judged to no small extent less by that which they may seem to be and more by the nature of the individual responsible for their expression. The conventional code of

art as set forth in schools of art or in the decisions of the hanging committees of the Royal Academy or the Paris Salon have no eternal nor even essential value. They represent a landmark on the way of evolving art, no more than this. The fact, therefore that a picture is totally at variance with such canons of art in no way necessarily condemns it. The test of its real worth should not lie in the measure of the artist's cleverness, for an artist has no business to be clever unless he is many other things as well and pre-eminently. Nor should it lie in its conformity to approved standards. But it must lie in the extent to which the picture displays that element of graciousness the presence of which is the hallmark of true fineness, and the absence of which discloses a lack of art despite all cleverness with which the lack of art may be concealed.

Graciousness is one of the essential attributes of art, and only the hand in which gracious elements obtain can give expression to it through the brush. Graciousness covers a multitude of incapacities, but its absence is a denial of art. Graciousness may incarnate in many modes. Reverence is a mode of graciousness. Devotion is a mode of graciousness. Sacrifice is the apotheosis of graciousness. Good manners are graciousness in so far as they are natural and sincere.

Do surrealism, or futurism, or cubism, reveal graciousness in their exponents? Of what nature is the man or woman? Then shall we begin to know if she or he is an artist. Not "by their fruits ye shall know them," but by their

roots! Bohemianism is not art. It is too often a pose to hide a lack of art. The real greatness of his art depends upon the character of the artist, and by the word "character" is not meant conformity to some conventional moral and ethical code, neither does it mean a perfect avoidance of weakness and a perfect observance of virtue. It means an absence of all touch of sordidness and meanness, of pettiness and vulgarity, of selfishness and self-centredness, of all depreciatory pride and self-satisfaction. It means a full measure of generosity, of unaffected humility, of indiscriminating friendliness, of eager aspiration, of glowing enthusiasm, of happy graciousness, of constant search for inspiration, of life-giving discontent.

The Artist is Unique

All these will be in a state of instability, for the true artist, with the ever-widening swinging of the pendulum of his being, must for the time being pay for touching the heights by contacting also the depths. In the artist, the true artist who is reaching upwards, this instability is inevitable, it is part of the nature of his growth. He swings between the weaknesses of the depths and the virtues of the heights. But he swings.

In any case, the average individual should refuse utterly to be dominated, even though he may be influenced, by the canons of art as laid down by its conventional interpreters. We all are artists in one way or in another, of one type or of another. We must seek to release our own individual artistries, to give them their own freedoms, to stir them to their own fulfilments. An artist can never be part of a crowd. He must be alone. There should never be a "school" of artists, expressing the genius of some particular artist, establishing a particular line of art. An artist, if he be a real artist, must be unique, even though he may have personal ideals. There must always be something different about him, distinguishing him from all other artists, causing him to bring his own rare gifts to the world.

An artist is the consummation, in varying perfection, of the individuality. No individual attains his eternal flowering until he has become an artist *sui generis*, a God wonderfully different from all his fellows, bringing to the Universal One that which no other individual life can bring.

Perfect art is perfect sacrifice, for it discloses the holiness of God in His innumerable diversities.

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New Light on H. P. Blavatsky

BY JOSEPHINE RANSOM

In endeavouring to throw fresh light upon the life and work of H. P. Blavatsky, I have not attempted any interpretation of the wonder of what she taught concerning the profundities of existence, the cause and meaning of circumstances cosmic and human, but have taken a few of the less well known aspects of her character and have brought them forward to assist students in having a more complete picture of her than hitherto. I have chosen for this purpose: (1) H.P.B.'s ancestry; (2) H.P.B. as organizer; (3) H.P.B. as a practical occultist, i.e., the development of her will.

I. THE DOLGOROUKI ANCESTRY

An Imperious Spirit

WHEN Col. Olcott asked why permanent control was not put upon H.P.B.'s fiery temper, the Master M. told him that such a course would lead inevitably to her death from apoplexy; the body was vitalized by a fiery and imperious spirit, which had from childhood brooked no restraint, and if vent were not given for the excessive corporeal energy, the result must be fatal. He was told to look into the history of the Russian Dolgoroukis and he would understand what was meant.¹

Since a Master suggested the inquiry for the sake of a better understanding of H.P.B., it is of deep interest to trace, however briefly, this Dolgorouki ancestry. It is also the history of Russia.

Aristocratic Descent

The Dolgoroukis were directly descended from Rurik, a Scandi-

¹ *Old Diary Leaves*, I, 258.

navian or Northman, one of those fierce warrior-chief-tradesmen who roved far to seek profit and power, in whom was a strong will to rule, and who left no part of Europe in peace. The Greeks called them "Russ," and from this title eventually the whole of Russia took its name. The Slavs, who were migrant groups of forty to a hundred families, and always splitting up into new groups, had settled at Novgorod. It became a great trading place for Europe and Asia. Factions arose, and an elder advised them to call in some strong man from abroad to govern them according to their own laws. A deputation went to Rurik to ask him to come and rule over them. And he came, he and his two brothers. Thus was executive power introduced, without conquest, and independent of factions, 862 A.D.; and Russia's political history began.

The two brothers disappeared and were heard of no more. Rurik

remained and consolidated his power in Novgorod, built up the first civil government, and developed the town as a wealthy trading market for the East and the West. He ruled fifteen years, and during that time his son Igor and his nephew Oleg moved west and south, establishing the "Russ" rule over the country, and attacked even Constantinople. Igor made Kief his great centre and arranged treaties for his "Russian land" with the Greek Emperor.

A United Russia

The delight of Igor's son Sviatoslav was in war—a fierce and courteous warrior, blue-eyed and flattish of nose, who warned his enemies of his approach. He seized and plundered territory as far as Astrakhan. He made his three sons (of different mothers) the first Princes in Russia. They were fierce and proud and struggled among themselves, incited thereto by their advisers. Vladimir murdered his brothers and ruled alone. He was shrewd, self-willed and of limitless activity. A pagan, he realized the necessity of a consolidating religion for his country. He chose Christianity, because of the beauty and magnificence of the Greek churches. But he wanted no semblance of subjection to a foreign power. He sacked a town in the Crimea, then demanded in marriage Anne, sister of the Greek Emperor. But she could not marry a pagan. He replied he would become Christian; but the Princess and the priests must be sent without delay, or he would sack Constantinople (Tsargrad) itself. Vladimir and the army were baptized

and the marriage was celebrated. He overturned idols and compelled everyone to get baptized, and churches arose where the idols had been.

Yaroslav the Wise

Thus did Sviatoslav unite Russia. He died 1015, leaving twelve sons by various mothers, and one "nephew"—some think he was a son, Sviatopolk, who killed many of the sons and seized authority. But another son, Yaroslav II, known as Yaroslav the Wise, or the Law-giver (d. 1054), ruled in Novgorod, and after numerous battles captured and ruled at Kief for 38 years. From him all Russian Grand Princes descended. He survived all attacks. He framed the first code of Russian laws. He was orderly, austere, unbending. He married his three sons to Greek, Polish and German Princesses, and his three daughters to the Kings of Norway, France and Hungary. To prevent civil war among his proud, ambitious relatives and descendants he arranged that the succession should pass to his eldest son with the title of Grand Prince, who should rule at Kief, the best principality, carrying with it the sovereignty of Russia. The other four sons should have each a principality, graded according to age. Each brother in turn would pass to Kief on the death of the ruler, and each of the others would move up one principality nearer. Then the eldest son of each brother would in turn come to the headship. This plan led to jealousies and hatreds, disorders and destructive wars. The scheme had to be modified.

A Magician Ancestor

There was one Vseslav (disappeared about 1095), a son of Yaroslav II's elder brother, whose claims to succession were ignored. He was desperate in battle and swift beyond any man in marching. He was a "wizard," born, the people believed, of enchantment, a "devil's son," feared for his magic, yet loved and followed by the men of Kief, who made him their Grand Prince. He was credited with the power of turning into a wolf and racing in one night all across the country. When defeated, he disappeared, only to return to harry, raid, burn and escape. But never were his rights acknowledged, as sovereignty passed from one to another during his lifetime.

It may be this "adept"¹ in the "Magic Arts" to whom Hume refers when he says of H.P.B. in *Hints on Esoteric Theosophy*² that she possessed "in some degree, as an inheritance from an adept ancestor, the special capacity requisite for great success in occult studies."

Then came Vladimir II, Monomachus (1113-15), of whose eight sons the sixth, Yuri (George), was called Dolgorouki—meaning grasping or long-handed—a doughty warrior. Yuri (d. 1157) founded Moscow, ruled it, and became the ancestor of the northern line of Russian Dukes. One son, Mystislav, ruled in Kief, and assumed the title Grand Prince of Kief; and another, the youngest son, Vsevolod III, was treated as "Grand Prince of all

Russia." Both were powerful, and their rivalry finally ruined Kief, and the northern line became paramount. Acquisitive in temperament, the northern Dukes finally ruled all the country.

The Tartar Invasion

In the hands of the descendants of both these Grand Princes, Russia broke up into independent Principalities and Dukedoms, for ever waging war against each other. The prevalent disorders made it possible for the Mongol hordes to overrun the country, to conquer and to destroy all they could reach. They compelled the proud but disunited Grand Princes and Grand Dukes to yield to their authority. No one could live who did not bow down to them—the "Golden Horde." All property was at the disposal of the haughty chief Khan; all Princes had to appear yearly before him with tribute, to receive investiture from him, after every kind of humiliation.

And thus it was for 200 years, while the Dolgoroukis fought and quarrelled. But Ivan III refused the tribute, and in 1480 threw off the Mongol yoke and united all Russia. The Golden Horde broke up, and their once mighty empire melted ignobly away. Their last remnant was in Astrakhan, where H.P.B.'s grandfather, Fadéef, was Administrator and Privy Counsellor for the nomadic people of the Kal-muck and Kirghiz tribes.

Ivan the Terrible

After his successes, Ivan III thought the title of Grand Duke inadequate. His grandson, Ivan IV, the Terrible, assumed at seventeen

¹ "Adept"—a term loosely used in early Theosophic literature to mean one possessed of occult power, and linked in some definite way to the Occult Hierarchy.

² *Op. cit.*, p. 73.

the title of Tsar, and demanded to be crowned as such. In him the fierce and turbulent blood of the fighting line of Rurik seemed to burn out in too hot a flame. He left but an unfit son, Fedor, 1598. Thus ended the great Dolgorouki dynasty.

For about 15 years there was confusion. Then, in 1613, Michael Romanoff was called in to rule. He was a grandson of Ivan IV, and was regarded as a younger branch of the Dolgoroukis. He married a Princess Dolgorouki of the elder branch. Though the elder branch no longer ruled, yet they remained powerful Grand Princes and Grand Dukes. A Prince Dolgorouki was friend and counsellor to Peter the Great. Another was adviser to Peter II, to whom he had betrothed a Dolgorouki Princess, but Peter died before the marriage. This Prince, Serge Dolgorouki, was exiled to Siberia and afterwards recalled. He had two sons and a grandson, Paul, who married the Comtesse du Plessy and thus introduced French Huguenot blood into the family. Paul's daughter and only child was Princess Elena Pavlovna Dolgorouki, H. P. B.'s grandmother, who married Andree M. Fadéef. With her died the elder branch of the Dolgoroukis. Her daughter, Elena Andreevna Fadéef (H.P.B.'s mother) married Pierre A. de Hahn, of old German Mecklenburg crusading stock naturalized in Russia.

A Literary Heritage

This grandmother of H.P.B. was a great woman, not only by birth, but in character "well-known for her qualities of heart and

mind." She was the only one who could control the small rebellious Helena. She was noted for her erudition, for her works on natural history, archaeology, and numismatics, twenty volumes being preserved in the University at Petersburg (Leningrad). She corresponded with the *savants* of her day.

Not only did H.P.B.'s grandmother possess a literary gift, but her mother, who died early, wrote under the name of "Zenaïda R.", and was called the Georges Sand of Russia. Her uncle Rotislav, a Major-General, and Assistant Secretary to the Minister of the Interior, was a distinguished writer on military subjects. Her sister Vera became an "eminent woman of letters." As we know, H.P.B. herself, in no small measure, inherited this literary gift.

Strange Haunts

Because of the death of her mother and the absence of her father on military duties, H.P.B. and her sister and brother were sent to live with their grandparents Fadéef, at Saratov, where the grandfather was Governor, and an Administrator of the Caucasian States under the Viceroy.

They lived in an immense old castle-like mansion, where the long lofty halls were hung with portraits of Dolgoroukis and Fadéefs. There were gloomy caverns and corridors underground, haunted by ghosts of the unfortunate serfs beaten to death by the previous occupant's tyrannous steward. Alone of the children Helena dared to take refuge in these regions, when she wished to avoid lessons, and only

by force could strong-bodied servants, who would not face the caverns singly, fetch her out. She was not alone, she said, invisible companions played and talked with her. Sometimes she disappeared into the criminal-infested forest near by, utterly fearless of all danger.

In some of the great rooms her grandmother housed an extensive collection of antiquities, objects of *vertu*, relics, minerals, a collection so large that no palace could house it, and it was subsequently presented to the Government. In the apartments of her favourite aunt, Mlle N. A. Fadéef, was a remarkable private museum and a rare and precious library. All these collections were Helena's delight, and she could put herself in touch with the shells, the fossils, the stuffed birds and animals, the skulls and skeletons, and describe their long past history.

A Fearless Messenger

Above all—when her recklessness led Helena again and again into

serious physical danger, there was always One who rescued or protected her, and whom she knew to be her Guardian.

Thus do we see the hereditary forces and the circumstances that shaped the early life and character of H.P.B. They gave her vigour, imperious, indomitable will and the fighting spirit, combined with unusual culture and wide interests in intellectual pursuits, in government, in regard for the lowly, and thoughtfulness for all that suffered. In addition, she possessed the power to be herself, in defiance of all custom and convention such as would surround her family by virtue of its dignity and position in the world.

It was a great setting for the future leader, the fearless Messenger of the mighty and glorious Hierarchy, the Inner Government of the world.

(Next Instalment: H.P.B. as Organizer)

LION-HEARTED H.P.B.

For thirty-five years and more, ever since 1851 when I first saw my Master bodily and personally for the first time, I have never once denied or even doubted Him, not even in thought. . . . That is why I have stood it all. . . . Three times I was saved from death by Him, the last time against my will. . . . Therefore, I do His work and His bidding, and this is what has given me the lion's strength to support shocks, physical and mental, one of which would have killed any Theosophist who would go on doubting of the mighty protection.—H. P. BLAVATSKY.

Forerunners of the New Age: Bose

INDIA has a unique power to enrich the world in virtue of special aptitudes in science—the faculty of introspection, experimental skill and power of invention. In Sir Jagadish Chandra Bose these faculties were supremely merged in a spirit of original investigation, which enabled him to concentrate the main resources of the physical sciences on the central problem of the biological sciences, namely the essential processes of life itself. Mystic and mathematician, his genius flowered in the demonstration of the universality of life, establishing on a definite basis of physical facts the teaching of occult science.

Not only was Sir Jagadish Bose the greatest scientist of modern India, but he was one of the outstanding figures of this scientific epoch, as his compeers esteemed him who assembled in Calcutta in January for the Jubilee session of the Indian Science Congress.

Already a B.A. of Calcutta University, Bose went to England in 1880, and after acquiring at Cambridge and London a good all-round scientific education, returned to India in 1884 and was appointed officiating Professor of Physics in the Presidency College, Calcutta, on the recommendation of Lord Ripon, the Viceroy. The value of his work soon came to be recognized, and he was raised to the full professorial rank, holding this

office until 1915, when he retired with the distinction of Emeritus Professor.

Carrying on research in the midst of his onerous duties, Bose produced a series of papers on electrical subjects, which were communicated to the Royal Society by Lord Rayleigh, his former teacher, and he made his first appearance as a lecturer in England with a discourse on "Electric Waves" at the Royal Institution in 1896, afterwards repeating it in Paris and Berlin.

At this point came the widening of his horizon, with the discovery that the metallic coherers of his electric apparatus showed fatigue after prolonged service; that they regained their activity after rest, and, conversely, became inert after too long a rest, but could be revived by an electric shock; in fact, that heat and cold, stimulants and sedatives had the same effect on metals as on human beings, and that so-called inorganic or non-living matter possessed to a certain degree the "irritability" which had hitherto been regarded as peculiar to "living" protoplasm. He invented apparatus to measure the response of metals to stimulus, and found that the curves obtained from tin and those obtained from muscle were identical. A poison killed a metal; a stimulant increased response. "Among such phenomena," asked Bose, "how

can we draw a line of demarcation and say: 'Here the physical process ends, and there the physiological begins'? No such barriers exist."

Bose obtained similar results with plants. One of his detectors, of extreme sensitiveness, magnifies the movements of a plant ten thousand times, so that we can actually see it growing, as I saw it in his laboratory, recording its own evolution. A delicate tendril or a sturdy cabbage stalk or other vegetable body may be fatigued, excited, depressed, poisoned. There is something pathetic in watching the tiny ray of light which records the pulses in the plant, travelling in weaker and weaker curves when the plant is under the influence of poison, falling into a straight line, and stopping. The plant is dead. Or it shoots up into life again when an antidote is applied early enough to counteract the poison.

These experiments on vegetative life hint that some of the vivisection experiments on animals and human beings may be avoided by observation of plant reactions, so similar are the reactions in the living tissue in all the kingdoms. Vivisection it must still be, of course, but with less infliction of cruelty as we descend the scale into less sentient forms. Bose himself has observed: "We have seen how the whole plant is made one by conducting threads, so that the tremor of excitation initiated in one place courses through the whole, and how this nervous impulse, as in man, can be accelerated or arrested under the several actions of drugs and poisons. In these and many other ways the

life reactions in plant and man are alike: and thus, through the experience of the plant, it may be possible to alleviate the suffering of man."

Among the significant researches of Sir Jagadish Bose we must include, without going into too much detail, the discovery that the transmission of excitatory impulse along the stem of a plant is not hydraulic but nervous, the "nerve" tissue being certain elongated tubular cells of the bast in the vascular bundle. Only after ten years' experimenting did he convince the scientific circles of Europe, which were wedded to the mechanical, or non-vital, theory that the tissue concerned is the wood in which the capillaries by process of osmosis push the sap up. Today it is accepted that a rhythmic pulsation carries the sap even four hundred feet to the top of the tree.

The Bose Institute in Calcutta has shown what important results can be obtained by the combination of the logical and scientific methods of the West with the imagination and idealism of the East. Sir Jagadish saw all sciences as a single science embracing all available knowledge and viewing all life as one. His was a Theosophic vision. He saw life whole, and with laboratory apparatus helped to convince the world, through even its concrete mind, of the fundamental unity which is the distilled essence of philosophy. Many a step he cut for us in "that stairway of rock which we must all climb who desire to look from the mountain-tops of the spirit upon the promised land of truth."

J. L. DAVIDGE

The Indian Brotherhood

BY GEORGE S. ARUNDALE

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WRITING as a Theosophist it comes natural to me to offer my humble homage to Islam and to its founder, the Lord Muhammad. There is no greater joy for the Theosophist than to feel that there are many great shrines at which he can worship happily, no matter to what particular faith he may happen to belong. And for myself, I am always glad when my Muslim brethren in Madras ask me to bear testimony to my reverence for their Lord and for His Truth.

In the Besant Memorial School with which I am connected, we lay the greatest stress on friendship between faiths. Every pupil is educated to have real respect for religious beliefs other than his own, to try to understand them, and to perceive in them other colours of the sublime Rainbow of Truth.

And I do not hesitate to say that the great religions which dwell together in India have been divinely brought into close relationship that the One Truth, known by many names and seen in many garbs, may shine upon our land and illuminate our people.

India is a Fellowship of Faiths, and in such Fellowship lies her true strength, as it does no less in

her Comradeship of Castes and non-Castes. Her very freedom depends upon her solidarity, upon the respectful and appreciative understanding linking together in friendship all differences. India's wealth is in her differences. Where is the country within whose frontiers are gathered together so many aspects of the One life, so many different children of God, so many ways to Him?

Because of this I place in the forefront of all the obligations of every patriotic son and daughter of India the duty of fostering in all possible ways Hindu-Muslim solidarity. Until such solidarity is achieved there will be no real progress towards freedom. And I look to the Congress Party as being in power to be content with much less achievement in every other field so long as during the present term of office of their various Ministries they bring together Muslims and Hindus, as well as the members of every other faith, in common, in co-operative, service of the one Motherland. Prohibition has its great value. The establishment of a national language has its great value. But of still greater value is Hindu-Muslim accord and mutual understanding.

What are the Congress Ministries doing to this end? They have no title to the designation "national" unless and until they represent the Indian people as a whole, until they make all reasonable sacrifices to give the majority of their Muslim fellow-citizens a welcome into their midst with a very real partnership in the Government of the nation. The country is tired of all the discordant words which come from time to time from the lips of various leaders on both sides. India needs for her great future every single citizen of whatever faith, and in so far as the majority of Muslims remain outside the present political renaissance, it is shorn of much of its reality.

The differences that exist between the two great faiths must continue. Islam has splendours particularly remarkable in its followers. Hinduism also has splendours particularly remarkable in its followers. So has every faith its splendours. India needs these different jewels in the Crown of her Motherhood of the nations of the world. And if only Hindu and Muslim leaders were more conscious of their responsibilities, they would leave no stone unturned to come to a mutual agreement.

There surely must be wise men and women both among the Hindus and the Muslims. There surely must be some who know that estrangement between the two faiths is nothing short of suicidal. The Hindus, being in a majority, have the duty and the privilege of taking the first step and of making all possible sacrifices to the intent of securing the happy co-operation of what is after all a very large and

exceedingly important minority of the Indian people.

While we applaud all the good things that are being done in these days of national awakening, we wonder sometimes why one of the most urgent policies of the Congress is not the drawing together of the two faiths in political and in every other co-operation. Instead of wrecking the Constitution, Congress Ministries are in many Provinces working it productively. We hear nothing about wrecking these days, and the various Governors, and the Indian Civil Service generally, are making the ways of the Ministries smooth in a manner which must be accounted both wise and generous. What the Ministries have wanted to do in fulfilling the political policies of the Congress they are doing.

But the blot of estrangement between many members of the two faiths still remains, despite the fact that Muslims hold office in Congress Cabinets. It must be removed if India is to enter her new destiny. I do not think there is a single item in the present programme of the Congress Party with a tinge of the importance of Hindu-Muslim solidarity, for with that achieved all else will follow quickly.

We have inflicted on us all kinds of "Days" to call attention to this and to protest against that. We urgently need an "India Day" to draw together in comradeship the profusion of divergent elements whereby shall be fashioned a Crown of India more brilliant than she has ever worn before, more shining than any Crown the world has known.

Theosophy and the Commonwealth

BY HUGH R. GILLESPIE

"We are in the midst of a Universal breakdown and transformation of the whole financial and economic system," Mr. Gillespie writes, offering as a panacea the constructive elements in Social Credit; his ideal State is a democracy in which "both capitalistic and proletarian bosses are conspicuous by their absence." In our January issue he cited passages from the Communist manifestoes as exemplifying the tenets of Karl Marx; here he considers the fallacies of the Marxian conception.

The Fallacies of Marxism

THESE quotations give the essence of the Gospel of Marx as energized and clarified by the genius of Lenin. Consider it. Do not merely put it on one side like our stupid and ignorant Parliamentarians. Is it not plausible, compelling, hypnotic? Why even the uncouth rhythm of the words and sentences are enough to hypnotize a crowd of unthinking people! And people in the mass are always unthinking, and easily swayed; a fact of which Communists are cognizant and take full advantage.

But aside from the illogicalities and other defects of this conception of Marx, consider the profound thought, the concentrated power, the deep psychological insight that exude from every sentence. Compare this with our political party platforms and programmes, with their shallowness, their ignorance of crowd psychology and historical perspective, and their mean selfishness, and, if it does not stimulate

you to considered thought and action, then the Communists deserve to win. Indeed, the only counter that the politicians have for the Communist proposal is tirade after tirade of quite unparliamentary language!

Yet there is more sound thought and knowledge packed in the Communist programme than there is in all the bombastic effusions of all our political parties put together. Nor is there any need for the politicians to confine themselves to abuse, for the Communists are perfectly frank in their appeal to force and could not legitimately object if the authorities anticipated them in the use of force and suppressed them.

Again, compare with the Communist Manifesto the footling efforts of the churches. The comparison is so odious to the churches that one finds it impossible to refute the criticisms of the Communist. Short shrift is to be given, indeed, to the churches and religion when the time comes. Note these

quotations from Lenin and the Third Manifesto :

The new culture will bury forever all mysticism, religion, prejudice and superstition, and will give a powerful impetus to the development of all-conquering scientific knowledge.

One of the most important tasks of the cultural revolution, affecting the wide masses, is the task of systematically and unswervingly combating religion—the *opium of the people*. The proletarian government . . . (must) ruthlessly suppress the counter-revolutionary activity of the ecclesiastical organizations . . . (and carry on) *anti-religious propaganda* with all the means at its command, and reconstruct the whole of its educational work on the basis of scientific materialism.

Religion is *one* of the forms of that spiritual yoke which always and everywhere has been laid on the masses of the people crushed by poverty . . . Religion teaches such men . . . humility and patience by holding out the consolation of a heavenly reward. . . Religion is an opiate of the people, a sort of spiritual vodka, meant to make the slaves of capitalism tread in the dust their human form and their aspirations to a semi-decent existence.

Yet our clergy appear to be as supine and effortless as the politicians, while the people sleep. In fact, the clergy, in most cases, seem to consent to the people sleeping if they will only sleep in the churches and fill the empty pews. But there is an utter absence of any constructive or inspiring thought or action to satisfy the spiritual hunger of humanity, which is thus left open to the materialistic attacks of Communism.

Time will not permit of our dealing with the tenets of Marxism

in detail, but two quotations from G. B. Shaw will serve to indicate Marx's standing as an economist and philosopher. Shaw writes in *The Intelligent Woman's Guide* :

Two of their (main) tenets contradict one another as flatly as the first two paragraphs of Article 27 of the Church of England. One is that the evolution of Capitalism is predestined, implying that we have nothing to do but wait for it to occur. This is their version of Salvation by Faith. The other is that the (transformation of Capitalism) must be effected by a *revolution* establishing the dictatorship of the proletariat. This is their version, of Salvation by Works.

Shaw again remarks :

Marxism is not only useless but disastrous as a guide to the practice of government. . . . (Marxist) abstractions could not by themselves qualify anyone . . . to manage a whelk stall for five minutes, much less govern a modern State.

The contradictions of which Shaw speaks are explicit in many passages but are implicit in the whole formulae. Note :

The working class transforms its own nature *only in the transition period* . . . (and) the cause of Socialism itself *calls for a mass change in human nature, which can be achieved only . . . in revolution.*

The World Dictatorship of the proletariat comes *only as* the final result of the revolutionary process.

The True Scientific Idea

Thus the same change is to come about in the one case by the slow involuntary transition of Nature, and in the other case by the sudden voluntary and violent action of mankind! A change in human

nature is quite in accordance with Theosophical tenets, but it is an evolutionary, not a bloody revolutionary change that we look for.

It depends, not on sporadic outbursts of violence and class-war bloodshed, but on the natural and progressive development of man. In the last twenty years we have had forty-five revolutions in different countries in the world, and is the world any whit better?

H. P. Blavatsky writes: "To seek to achieve political reforms before we have effected a reform in human nature, is like putting new wine into old bottles. Make men feel and recognize in their innermost hearts what is their real true duty to all men and every old abuse of power, every iniquitous law in the national policy, based on human, social, or political selfishness, will disappear of itself . . . If the action of one reacts on the lives of all, *and this is the true scientific idea*,¹ then it is only by all men becoming brothers . . . that the real human solidarity which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction . . . in which each shall live for all and all for each, which is one of the fundamental Theosophical principles, that every Theosophist should be bound, not only to teach . . . (but to practice). (*The Key to Theosophy*).

Our subject naturally resolves itself under two headings—the State and the People—the Mass and the Individual, and when we analyse Theosophical principles and apply them, and contrast them in *their* potencies and effects with some of

¹ Italics mine.—H.R.G.

the panaceas offered by political schemers, such as borrowing ourselves out of debt, we realize that all the troubles and distresses that afflict man in society are the product of his own errors, stupidities and limitations. Unlike man's, Nature's departments of production, distribution, and exchange operate effectively at all times, and with cyclic regularity. Nature may withhold periodically, but she never suspends payment arbitrarily or permanently. And all man's troubles arise from the fact that he neglects to take pattern by nature. Man neglects to rationalize his thoughts and actions. He thinks and acts in the mass instead of thinking as an individual and acting as a coherent unit of the mass. Man in the mass emotionalizes when he should rationalize, and thus becomes an easy victim of the plausible demagogue and politician.

In his essay on *Politics*, Emerson aptly remarks:

In dealing with the State we ought to remember that its institutions are not aboriginal, though they existed before we were born; that they are not superior to the citizen; that every law and usage was a man's expedient to meet a particular case; and that they are all imitable, all alterable. . . .

Foundations of the State

In other words, institutions are man-made, and what man makes, man can un-make. Shallow thinkers like Marxists, for instance, are imbued with the idea that while they sow the seed of mortality in the Capitalist system, they, by the same act, plant the seed of

im-mortality in the Communist system which they advocate! They blind themselves to the fact that change is the very keynote of Nature, that ever in the heaven of political action there hangs the menace of mutability, and that at any moment the cloudburst of change may sweep away the whole elaborate political structure of their mass mentality. Emerson goes on :

But the old statesman knows that society is fluid ; there are no such roots (as of the oak-tree), but any particle may suddenly become the centre of the movement, and compel the system to gyrate around it, *as every man of strong will*, like Pisistratus, or Cromwell,¹ *does for a time*, and *every man of truth*, like Plato, or Paul, *does for ever*.

Society always consists, in the greatest part, of young and foolish persons.

In fact, it is a moot point whether the much vaunted enthusiasm of youth does not do much more harm than the over-deliberation of age. For age means experience, and experience means wisdom, and wisdom does things slowly ; and this fact adds an element of stability to social institutions that must be absent from the results of youthful enthusiasm. Age implies experience and wisdom, and it is only logical to expect that to age more beneficial effects will accrue than to youth, *inexperience* and *unwisdom*. Moreover, it is the natural tendency of youth to think and act impulsively in the *mass*, whereas age is almost compelled to deliberate and act in the *individual* (in association of course), and where individuals are to deliberate and

¹Or Marx, or Lenin, or Hitler, or Mussolini.—H.R.G.

act as individuals there is more likelihood of lasting success in any direction. This applies closely to politics, for politicians are always inclined to look on the State as an entity to the exclusion of the people who form the State.

Emerson writes again :

Republicans abound who believe that the laws make the city, that grave modifications of the policy and modes of living and employments of the population, that commerce, education and religion, may be voted in or out ; and that any measure, though it were absurd, may be imposed on a people, if only you can get sufficient voices to make it a law. But the wise know that foolish legislation is a rope of sand, which perishes in the twisting ; *that the State must follow, and not lead* the character and progress of the citizen ; *the strongest usurper* is easily got rid of ; and they only, who build on *Ideas*, build for eternity ; and that the form of government which prevails is the expression of what cultivation exists in the population which permits it.

The antidote to . . . abuse of formal Government is the influence of private character, the growth of the Individual . . . the appearance of the wise man, of whom the existing government is . . . but a shabby imitation. That which all things tend to educe ; which freedom, cultivation, intercourse, revolutions, go to form and deliver, is character ; . . . To educate the wise man, the State exists ; and with the appearance of the wise man the State expires. The appearance of character makes the State unnecessary. The wise man *is* the State.²

Or, if I may put it in another way : "When philosophers are kings and kings are philosophers,

² Italics mine.—H.R.G.

there will be no need for either." There can be no character in the mass. Character develops only in the individual.

It will be obvious that if we expand this thought to the extent of making every man a thinker, there will be no possibility of self-interested demagogues fomenting revolution and class hatred. With every one a thinker would come the full realization that *no particular form of corporate life and society can be pointed to as the be-all and the end-all of corporate activity*. The ultimate and inevitable object of every type of corporate institution is the betterment of conditions *for the individual*, and *not for the mass*, and no Five Year plan can alter this fact, nor the reactions arising from it. Nature shows no direct bias towards either a monarchy or a republic, a plutocracy or a social democracy. Nature, indeed, rather seems to favour a perfect system of democracy in which the liberty of each is limited only by the liberty of all, and where both capitalistic and proletarian bosses are conspicuous by their absence.

The Individual and the Mass

In all forms of society, both communistic and supercapitalistic, the ever dangerous tendency is for all to be regimented and modelled on the same lines. This is obviously fatal to individual development. Mass moralization or mass culture must be imposed from without by means of force, as in Russia, Germany, Italy, and that which is thus imposed from without can never become inherent and fundamental. Individual character can

only be formed by individual experience, the results and effects of which are indelibly incorporated in the functioning organs of the individual.

The materialist urges that man is a body, an assemblage of electrons and atoms, which function for but a short space and then disintegrate for ever. But man is much more than that; man is a triune being composed of body, soul, and spirit—a mortal body, an immortal soul, and an infinite spirit. His function on earth is to develop his power of spiritual thought and translate it into appropriate physical action having the approval and cooperation of Infinite Spirit. It is this power of thought with all its vast potentialities that moulds the destinies of nations. When there is right thought, right action follows. For examples of this we have but to con the pages of history, for, however we may view it, history remains the imperishable record of human achievement over almost overwhelming obstacles, spiritual, mental, and material. History is the record of the struggle between Spirit and Matter, between the Ideal and the Material.

Twenty-seven centuries ago Gautama Buddha taught: *Hatred ceaseth not by hatred but by love*.

Seven centuries later Jesus Christ taught: *A new commandment I give unto you that ye love one another*.

Today the warmongers are urging the nations to battle, the Communists are teaching, and the Fascists, the Nazis, the Japanese, are practising hatred, bloodshed, and organized murder. That such teaching and action are evil in the

extreme everyone but the Communist, the Fascist, the Nazi, and their blood brothers, the munitioneers, will agree. Also, that if the purveyors of such poisonous doctrines cannot be made to *see* the atrocious wickedness of such teachings, they should be made to *feel* the inadvisability of continuing to put them into practice in a community of rational-minded men and women.

Transition to a New Age

Let us not make the mistake of carelessly dismissing these things and this crisis as reactions from a transient trade depression. This crisis is the parting of the ways. We are in the midst of a universal breakdown and transformation of the whole financial and economic system. It is not a matter of cornering gold or any other commodity. It is, in fact, an actual transition from one type of civilization to another type of civilization. It is a change from the age of wage slavery and scarcity to the age of freedom and plenty. It is the inevitable succession of one economic cycle to another, and it depends on us largely whether that new cycle is of a higher or lower order. It cannot be cured. It must be endured. We must adapt ourselves intelligently or go under. This is our Theosophical interpretation of events.

Listen to this utterance of the late Sir Arthur Steel-Maitland, M.P., in the British Parliament (September 1930):

This crisis . . . will confront nearly every country in the world. It is not merely a difficulty that can be surmounted, leaving the world as it was before. These difficulties are

really pains that go before the birth of a new state of affairs, and that is a fact that everyone will be forced to recognize. *Within ten years from now there will be a regime of international agreement* on economics surpassing anything hitherto contemplated. The question will equal, if not surpass in importance, the question of armaments. Coal will have to be dealt with, as will the international lending of capital, and . . . concerted action for preventing undue fluctuations in credit. That kind of action will quite ultimately affect the masses of the people in all the different countries, and will affect intimately employment and the standard of life. People looking back some years hence will realize that (these things) were the inevitable outcome of post-war conditions, and that it was only the jealousies and suspicions of the nations that had made approach to them uncertain and fumbling up to now.

The Urgency of Action

But we have no time to waste if we are to make the best of the opportunities offered by this birth of the new age. And whatever we do, it must be fundamental and rooted in determination, for the opposing forces are ruthless and strong. Sitting with our heads buried in *The Secret Doctrine, Isis Unveiled, The Ocean of Theosophy*, or any other book, will not expedite the new era. There is an *ocean of misery* for us to work on, for this cause extends beyond all political, sectarian and social boundaries. The world army of the starving unemployed varies from ten to thirty millions, and is ever growing. In 1936 there were one and a quarter million suicides, and two and a half millions starved to death. Out

of every hundred men at the age of 65, one is wealthy, three are comfortably off, five are self-supporting, and ninety-one depend on charity.

Tinkering with tariffs will do no good. Converting loans will not suffice. Repudiation, inflation, deflation, are all useless. Reduction of wages, profits, prices, etc., are but dealing with defects of the age that is gone and ignoring the claims of the new. And in this extremity our money magnates, our politicians, our clergy, all to whom we looked for succour, have failed us. Not a single constructive proposal do they put forward. In fact, the only propositions that are both fundamental and constructive come from Communism and Social Credit. The latter is being widely discussed in our Theosophical journals, and this is an indication that thought-power is at work, but thought must be followed by action.

Social Credit

Let me emphasize in conclusion that the history of Capitalism is the history of a system of which the very worst has been made since the advent of the Industrial Revolution. Yet Capitalism has much good in it if only that good is drawn out. And the only way in which it can be drawn out is by the superimposition of Social Credit, as a controlling and directing agency. Social Credit will take nothing from Capitalism but the power to create money and exploit the community by the imposition of debt in the form of interest.

A. G. Hawtry, Assistant Financial Secretary to the British Treasury, writes: "When a Bank lends, it creates money out of nothing."

Now this right to create purchasing power or money "out of nothing" is the inalienable right of the community. It has been deliberately appropriated by the money-mongers and must be restored. To do this the Government of every country must assert the sovereign right of the community to create its own money or purchasing power, and distribute it in quantities sufficient to supply all the needs of the consuming public, that is, enough periodically to bridge the gap between the total price of the total product and the amount of purchasing power in the hands of the consumers. Apply it to Australia:

1. The Commonwealth Bank, as the National Credit Authority, shall open a National Credit Account and credit it with a sum representing the total financial value of all Australia's assets. The present value is about five thousand million pounds plus £10,000 for each member of the community. This will be the community's banking account;

2. It shall establish a system of National Book-keeping which shall each year credit the above account with the value of all production, capital appreciation (profits) and imports, and debit the account with all capital consumption, depreciation and exports;

3. The difference shall represent the credit balance or Social Credit of Australia and shall be used as follows, to:

- (a) finance all national undertakings and services;
- (b) pay a National Dividend or "all-age" pension over and above wages to every man,

woman, and child, whether in work or not ;

- (c) prevent inflation by fixing and adjusting prices, thus increasing the purchasing power of money ;
- (d) progressively reduce the National Debt and remove the need for taxation ;
- (e) all credits to be interest-free and issued against the real community wealth and productive capacity and not taken from savings or bank deposits.

Karma and Credit

Note how all these references to Social Credit and community credit force on our attention the close relationship between Social Credit and Karma and Reincarnation. Karma, as we know, implies the stored-up results and effects of all past thought and action, and what is that store but Social or Community Credit, the communal heritage of karmic results and effects. Karma is balance, balance is justice, and justice is the compensating phase of all past thought and action. And what is Reincarnation but the periodic recurrence and re-appearance on a higher cycle or plane, of phases of culture and development that succeed and may conflict with the old. Reincarnation represents the stepping-stones of our dead selves to higher things.

Again, what is the National Dividend but a phase of the payment of financial karma at the moment of periodic demand. And when we are

asked if people are to be paid this National Dividend without working for it, what can the Theosophist answer but that each one has *paid and worked in the past* and is but now reaping his financial karma? Each one pays what he owes and is paid what he is owed. What one sows, one reaps. Karma and Credit are synonymous terms, and our final words are, that given some such system as this, man would soon be freed from the bonds of want, misery and degradation. H. P. Blavatsky writes in the *Key to Theosophy* that through the teaching of The Theosophical Society "the development of the psychic powers and faculties . . . will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hotbed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal goodwill which will reign in his mind, instead of the discord and strife which is everywhere apparent around us today."

Theosophy thus comprehends all phases of human life and experience. Reincarnation provides the opportunity. And Karma provides the mechanism for the *distribution of the karmic dividend in accordance with Theosophical principles.*

The Age of Science

BY IRENE M. PREST

What power was behind the foundation of the Royal Society, the Order of Freemasons, the Industrial Revolution, the concept of evolution, or the current effort of the British Association to express science in terms of social betterment?

The Mechanical Revolution

BY the end of the eighteenth century the consciousness which had been awakened at the Renaissance had been fully objectivized and the principle of the rights of the individual was firmly established. This appeared in clear-cut form in the Proclamation of the Rights of Man by the French National Assembly in 1791, and the next step in the evolution of the consciousness of the fifth subrace had then to be taken. This was the recognition of Brotherhood as Co-operation, the recognition not only of the *rights* of man but also of the *duties* of the community to its members.

The Guiding Hand of the Hierarchy in this direction can be traced in the foundation of two societies whose activities are in no way diminished today: The Royal Society of London for Improving Natural Knowledge, and the Order of (speculative) Freemasons.

The mechanical revolution of the eighteenth and nineteenth centuries consisted in the replacement of human and animal muscle by the force of steam, in engines of iron and steel. "The influence of this

increase in the application of power to industry is twofold; it increases quantity and at the same time relieves the worker of more and more muscular effort, and gives his energies a chance to operate through his brain" (R. J. Roberts). Theoretically, then, the workers have more leisure; therefore they need education of the physical, mental and emotional nature in order that they may know how to use their leisure in developing some form of spirituality.

The Spiritual Element

The spiritual perception of the possibilities of mechanical power first appeared in the seventeenth century. Francis Bacon, in his *New Atlantis*, planned in somewhat fanciful language a palace of invention, a great temple of science, where the pursuit of knowledge in all its branches should be efficiently organized. From this Utopian story arose the Royal Society of London, which received its Royal Charter from Charles II in 1662. The essential use and value of this Society *was* and *is*, publication. Its formation marks a definite step from isolated inquiry

toward co-operative work, from the secret and solitary investigation of the alchemist to the open discussion and report of the modern scientific method. The Florentine Society was a similar institution. Both arose as a consequence of the socializing of thought and were the direct cause of the mechanical and social revolutions which followed.

The mechanical revolution has passed through three well defined stages which have given man an ever-increasing mastery over the physical world.

The first stage began with the invention of the steam engine, which was used for pumping water out of the newly opened coal mines in the north of England. James Watt improved the pumping engine and made it available for driving machines, and from this there developed the locomotive and the steamboat.

The second stage is marked by the application of electrical science to practical problems; to the development of electrical light, heat, telegraphy, telephony and traction.

The third stage is marked by the invention of a new type of engine, in which the expansive force of steam is replaced by that of an explosive mixture, thus making possible the construction of light engines for use in automobiles and airplanes.

Mastery of Matter

But the factor in the mechanical revolution which has brought about the most drastic changes in the modern world is the tremendous increase in man's power over the mineral kingdom—to be seen especially in the use of iron. Before

the middle of the eighteenth century iron was reduced from the ore by means of wood or charcoal, and consequently could be handled only in small quantities. In the eighteenth century appeared the first blast furnace, and with it began "the age of iron." The first sheet-iron was rolled in 1723, and it was not until sheet iron was available that the steam engine could be developed. The results of man's mastery over enormous masses of steel and iron, over their quality and texture, have been greater than we generally realize.

"The great steel ship or steel frame building is not a magnified version of the small ship or building of the past; it is a thing of a different kind, a thing of subtle and intricate calculation. In the *old* house or ship *MATTER* was dominant, the material and its needs had to be slavishly obeyed: in the *new*, matter has been captured, coerced, changed. Think of coal and iron and sand dragged out of the pits and banks, wrenched, wrought, molten, cast, to be flung at last, a slender glittering pinnacle of steel and glass, six hundred feet above the crowded city." (H. G. Wells, *Outline of History*).

The Industrial Revolution

The Industrial Revolution was inevitable—it was the natural social development arising from the mechanical revolution, but the indifference to the conditions of life of the workers in the newly developed areas, the oppression and the tyranny which accompanied it were *not* necessary. The strikes and labour unrest of the last quarter of the nineteenth century may be

traced to the heartless way in which during the preceding hundred years the workers had been regarded as "hands" rather than as "brothers." For, though nominally "free men," the factory workers of the early part of the nineteenth century were as much bound to their work and place as had been the serfs in the days of feudalism.

The first attempt to remedy these evils was made by Robert Owen (1771—1858), a wealthy cotton spinner of Manchester and New Lanark. The misery and wretchedness of the lives of the factory workers made a deep impression on him. He became a model employer. He installed in his works every necessity and comfort of which he could think, including provision for the education of the children of his employees. But in 1817 he announced that isolated experiments of this kind were of little use and that the *universal substitution of co-operation* for competition alone would save civilization. He was a pioneer of the New Age, but he was a century ahead of his time, and only very gradually did the sense of *social responsibility* become generally objectivized.

Freemasonry

Early in the seventeenth century Freemasonry, in something like its present form, appeared in England, and Vibert, in *The Story of the Craft*, says that by the end of that century it was "sufficiently clear that society had no longer any direct concern with the actual process of building, and that its objects were solely social, moral and philosophical." That the move-

ment was inaugurated by the Elder Brethren for the purpose of furthering the evolution of the ideal of Brotherhood in the fifth subrace is evidenced by its foundation on the principles of Brotherly Love, Relief and Truth, and also by the form of its government, which, though hierarchical in character, is based upon the choice of a restricted electorate. The formation of International Co-Freemasonry, to which women as well as men are admitted, affords an example of the development of the idea of "Brotherhood" from that of exclusiveness to that of inclusiveness.

Evolution

The idea which most profoundly influenced the thought of the nineteenth century was that of Evolution, and, arising out of this, the new feature which appeared in the structure of its civilization, namely Sociology.

On the subject of Evolution Mr. Jinarājadāsa has said: "Once in ten thousand years or more, an idea is suddenly born into the world that, like another Prometheus, ushers in a new era for men. In the nineteenth century such an idea was born, a concept of concepts, in that of Evolution. Like a flash of lightning at night, its light penetrated into every corner, and ever since, men have *seen* Nature at work, not merely felt her heavy hand," yet, "magnificently as modern science has developed the concept of evolution, it has yet to come to that breadth and grandeur which is revealed in Theosophy."

The peoples of Western Europe had learned the place of man in *Space* from the discoveries of

Galileo, Kepler and Newton, but they had not yet learned his place in *Time*. This had to be done through the study of geology and biology, and it was the discoveries made by investigation along these lines that led to the antagonism between the orthodox theology of the nineteenth century and the new science. Not that religion was challenged, as many people supposed, but orthodox theology.

The idea of evolution began with the work of such men as Lyell and Lamarck, who demonstrated the evolution of the vegetable and animal kingdoms. Their work was continued by Charles Darwin (1809-1882) in *The Origin of Species* and *The Descent of Man*, which placed man within the same grand scheme of evolution. Attempts were made to prove the evolution of man's consciousness by the same methods, but they failed because biologists were unable to observe any difference between the brain of a civilized man and that of a savage.

Herbert Spencer endeavoured to prove that the evolution of man's consciousness was due to his social environment. But his theory failed to account for heredity, and made the mistake of identifying man only with his thought and emotions. Nevertheless, his theory had a very great effect on contemporary thought and action.

Sociology

Arising from the new consciousness, which regarded man as a social being, there came the new science of Sociology. In all the countries of Western Europe a marked feature of the nineteenth century was the rise of social ques-

tions to a position of prominence at least as great as that of political controversies. Forms of government ceased to be regarded as of the *greatest* importance, and the vital question of the time became: "What influence has the form of government upon the conditions and life of the people?"

As illustrating the awakening of the Social Consciousness in England we note the abolition of slavery in the British Dominions (1833); the passing of the many Factory Acts for the amelioration of the conditions under which the workers suffered in the early days of the Industrial Revolution; the provision of facilities for education; legislation for the care of the poor, the aged and the unemployed; the introduction of maternity and child welfare schemes and the passing of the Housing and Town Planning Act in 1932. But the most significant development of this awakening is to be found in the Report of the Meeting of the British Association in 1936.

The British Association for the Advancement of Science was founded in 1831, and its history has been contemporary with the phase of the expression of the ideal of Brotherhood through the Social Mind. That many of the problems with which society is confronted today are due to the advances of science and the consequent responsibility of scientists for their solution was fully recognized at the September 1936 meeting of the Association.

In his Presidential Address Sir Josiah Stamp said: "If the impact of science brings certain evils they can only be cured by more science.

Ordered knowledge and principles are wanted at every point. . . . We have spent much and long upon the science of matter, and the greater our success the greater must be our failure, unless we turn also at long last to an equal advance in the science of man."

Not only were the problems stated, but many practical suggestions for solving them were brought forward. The speakers emphasized the necessity for a closer contact between scientists and society, so that the results of scientific research may be made constantly available for the eradication of social evils and for co-operation for the establishment of a more enlightened civilization.

This probably marks the culmination of the expression of the ideal of Brotherhood in the Age of Science.

The Next Step. . . .

Towards the end of the nineteenth century preparation for the

next step in evolution—the expression of Brotherhood within the cosmic phase of the fifth subrace—was made in the foundation of The Theosophical Society (1875) by two members of the Hierarchy. The introduction to the West of reincarnation as the *method* of evolution was part of the work for which The Society was founded, but the *new idea* which it introduced is to be found in the statement of its First Object, which is: "To form a nucleus of the *Universal Brotherhood of Humanity*, without distinction of race, creed, sex, caste or colour." The intellectual recognition of the "Universal Brotherhood of Humanity" has already become a fact, but its *realization in consciousness*, so that it can be expressed in action, has yet to be achieved, and this is the next step in evolution, the task of the immediate future, in which Theosophists should be pioneers.

THE GREAT ONES ARE NEAR YOU

Remember that in every stage of your life, the Great Ones are around you. No karma that you make, that They will not remember; no appeal that you utter, that They will not answer. If for a moment no answer seems to come, or if sorrow that you shrink from falls upon you, remember that the hand of Love allows it thus to fall, and that in bearing that sorrow bravely, you are swiftly working out your own deliverance. You are to be men, not children, in the future.—ANNIE BESANT.

Son of England

BY

HELEN VEALE

This story is an attempt to fit into a coherent frame many recorded facts about Lord Bacon, his friends and contemporaries. Alice Barnham, Sir Henry Wotton, Sir Toby Mathew, Lady Anne and Anthony Bacon, Rawley, Ben Jonson and other historical personages are faithfully dealt with so far as their characteristics and careers are known. Other characters are imaginary. Prince Henry's room in Holborn was, until recent years at least, open to visitors.

Prologue

IN the year of grace 1600, and of Her Grace, Queen Bess, nearing her stormy end, a maid of ten sat in an upper chamber of a house in Holborn, City of London, and wrote laboriously in a morocco-bound book. She was fathered evidently by a man of substance, for her dress of sober brown, quaintly elaborate in cut, was of stiff silk, with frills of finest muslin and costly lace. The room was of noble proportions, rich comfort its note rather than elegance. Through the open door came the sounds of chatter and laughter among handmaidens at work in an adjoining room, and the deeper voices of men, raised in dispute or merriment, from below stairs. To listen to these men the child would often suspend her labours, as if intent on distinguishing the accents of one loved voice in the medley; and truly a single voice, of great richness and power, seemed to dominate the chorus, serious or gay.

A voice called, "Alice," and she rose to turn to her mother, a lady of serene matronly comeliness, who came in. "Child, what art thou doing, this long while by thyself?"

"I am writing, Mother, in the book he gave me. See, I have covered eight pages already!"

"What, poppet! Master Bacon's birthday gift? Well-a-day, I should have thought thou would'st have cared more to nurse the fine doll thy father gave thee. What hast written, dear heart? Wilt shew me?"

"Nay, Mother, prithee! Did not he say as he promised it that all I wrote in this book must be secret, for no eye to see but God's? Thou wilt not ask me to shew it, even to thee!"

"Never fear, child, I will not force thy confidence. But I fear me the noble gentleman hath spoiled thee somewhat, making thee his pet. Now, prepare thyself in haste, for thy worshipful father is minded to take thee and me to the

play-house, to see Master Shakespeare's 'Hamlet.' It is thy birthday treat, but marry, I would fain it were a more cheerful spectacle, better suited to thy years."

"Nay, I am old enough, dear mother. Prithce let us haste to go!"

Hastily she locked the strong metal clasp of her precious book, slipping its tiny key on a cord round her neck, and took her mother's hand to leave the room.

So was begun the record from which this story is borrowed, of a great man, seen through the eyes of humble love; of a king denied his natural kingdom, only inevitably to win a worthier crown, of immortal sovereignty. Time has removed the sting of these confidences, though not their interest; so with spelling and idiom somewhat brought up to date, to make it the more comprehensible, Alice shall reveal the truth which history has laboured to conceal.

I. The Eleventh Day of June in the Year 1600.

Beginneth Alice Barnham her Book of Confessions.

*May prying eyes be stricken
blind*

*That try to read what here is
lined.*

It is my birthday, and I am ten years old, almost a woman grown. My revered father, who is of the Worshipful Company of Goldsmiths of this city of London, hath given me a great wax doll from Paris, and a golden coin to put in my purse. I had as lief he had omitted the doll though it is beautiful, as it is time I put away childish things, as the Holy

Bible doth enjoin. Besides, I have scant leisure for play, now that I am learning Latin and Geometry from my brother's tutor, Master Walsham, as well as reading and writing with my mother, and practising my lute. Today I have a holiday, so I have time to fill with this writing. My mother gave me a writing case, with a beautiful quill pen, red and black ink, note-paper edged with gold, and a thick piece of sealing wax withal. Truly it is a goodly gift, and I must bethink me whom to write to. My cousins, Patience and Mary, are too young, but I can write to invite them to come and play with my Paris doll. My brother Tom gave me lollipops. I fear he judgeth me yet a babe. But he hath confided to me that he is in urgent need of a loan from the gold sovereign my father gave me, and he must treat me with more respect, and not pull my curls, if I become his creditor. I love my brother Tom, but would fain sometimes have him with staid-er manners, like Master Bacon perchance.

And now I come to this, my best gift, this book of many fair-lined pages, bound in leather with brass corners, and a clasp that locks, with its own tiny key, that I can keep concealed in my bosom. I fear I must be wicked not to like best the presents of my revered parents, whom indeed I dearly love; but I confess that they fill me not with the delight I have in this token from Master Bacon, the goodliest, wittiest and kindest of the great gentlemen who oft confer and feast with my father, in his big room downstairs. He found me

last week writing my exercise, and commended my script, asking how old I was. When I told him that I was just finishing my tenth year, he smiled at me and said, "Sweetling, I will give thee as birthday token a book in which thou mayst write thy confessions and reflections every birthday. Promise me not to omit a single one, and to let no eye read it but thine own and God's. Would'st like to promise?"

"Yes, indeed!" I cried. "I will gladly promise. But shall I not write in it every day, as my mother doth her diary?"

He answered "No," saying that writing daily at nightfall was too irksome a duty to impose on childish fingers and sleepy eyes, but it was good to make a habit of reflecting on each year as it passed, and to gather in its harvest of thought and feeling before another began. "It will help thee, child," he said, "to strut the stage more bravely, and play thy allotted part worthily, in tragedy or comedy, as God wills."

I know not quite his meaning, for maidens do not become actors on the stage; but I curtsayed and thanked him, as my mother coming in bade me. So today this precious book came for me, brought by his secretary, Master Edmund Thring, and inscribed, "To Alice Barnham, from her loving friend," in his own writing. Truly, I prize it greatly, and feel as if all I write here is said to him, and must be the more true and worthy.

As this book is to be of confessions and reflections, perhaps I should now try to recall what I have thought about most this past year. I have oft been thinking of

my great-grandmother, Dame Margaret Roper, of whom my mother tells me stories, how she was taught Latin and Greek by her father, wise and good Sir Thomas More, whose head was chopped off and stuck up on London Bridge by cruel King Henry. But she went by night in a boat, herself to take down that beloved head from its place of shame. I sometimes wish that my father too were a great scholar, who could teach me instead of Master Walsham; but I don't really want him any different from what he is, and I would not have him accused of treason and beheaded, that I might be a heroine like Margaret Roper. But I do like to think what I would have done in her place, and to hope that perhaps something of those noble spirits may have descended even to me.

My father hath laughed much less heartily and often of late, and when he goeth not out of nights, many gentlemen come here to him, and sit and talk long hours with closed doors, not making merry with wine and song as they were wont to do, especially when Master Bacon was of the company. I have heard Father say that His Grace the Earl of Essex was bent on ruining himself and others, and that things looked black for the hopes of true Englishmen. My brother Tom admires the Earl, and angers my father by defending his conduct of the Irish war. Then, too, Tom wanted to go to sea with Sir Francis Drake, who has recently set out again for the West, but my father withheld his consent. I heard him say, "No, boy! The good days of adventure are over

now! Drake's heart is not in this journey, though he must do the Queen's will. You must bide at home, and be an honest London merchant, at least till things look brighter, at home and abroad."

Tom said, "His Grace of Essex hath promised me a place in his household."

My father's face reddened with anger, and he thumped his fist on the table, almost shouting, "By'r halidome, lad, no son of mine shall join that graceless braggart, in his Irish or English intrigues!"

Tom looked sullen, for he and his friends think much of the handsome Earl, against whom the Queen could not long hold her anger, they say, though he offended her sorely in his wilful pride.

May God bless England and the Queen's Grace, my father and his friends, and specially my own beloved friend, Master Francis Bacon.

II. Written on the Eleventh Day of June, 1601 A.D.

It is my eleventh birthday, and I have much to confide to this precious book, for truly the year hath been portentous, and oft hath my heart been heavy and my pillow wet with tears. Not for myself, or for parents and brother have I wept, for my honoured father doth prosper in business, and hath given me rich presents beyond my desire, as now, for a birthday gift, a necklet of fine rubies set in gold. My mother demurs, and saith such adornments are vain for a modest and honest maid; but my father laughs, telling her not to be a curst little Puritan, or make one of me.

Of a truth, I like to put on the necklet, and see myself with it in

the mirror; but only tonight am I to be allowed to wear it. Then my mother will put it safely away for me, and perhaps it is better so, for I would not willingly vex my mother by any vanity or lightness. She hath given me a copy of the Holy Bible, and that I may keep by me in my own room, to read a portion daily, both at uprising and retiring. Methinks some portions of it look difficult, and even lacking in interest, but perhaps it may not be sinful at first to pass over those passages and come to those I like, as Master Bacon adviseth; but I fear my mother would not approve.

But I have matter of far greater note to confide to my book today, a real secret that I came to know by accident. Whether to be more glad or sorry for the knowledge I know not, but I cannot forget it. I may not speak of it, even to my mother, but I think I may confide it to this book of secrets, as it hath a key, which I bear ever with me, night and day, making all safe.

It was soon after Christmas, a day when the streets were full of tumult, because His Grace of Essex had ridden into London with a band of wild young gentlemen, and called on Londoners to rise against Her Majesty the Queen. I knew not much about it then, for my mother and I stayed indoors, in a back room where I could not even look out on the crowded streets, and my mother sharply chid even my father, when he once entered hastily and started to tell her something grave. So I bent over my work and tried hard not to be vulgarly inquisitive, but, in truth, 'twas hard!

Mother told me that the trouble would soon be over, that Londoners were too sensible and loyal to follow the Earl in treason, popular though he had been. Only a few of the more worthless sort, and young hot-heads, were keeping up resistance, she said, but the Queen's Guards and the City Militia would soon restore order. She thanked God for that Tom was away staying with Uncle Roger in Oxfordshire, for Tom loved the Earl, and might have been drawn to his ruin.

Many men sought my father that day, and his face looked heavy with care, as if grave matters were being discussed in the great room downstairs. It was getting dusk already, and the streets were quieter, when I heard my father in an attic above, moving boxes as if searching for something. Suddenly the door downstairs was opened, and Master Shakespeare's voice, which I knew well, came loudly on the stairs, so that I could not choose but hear.

"I'll not be stayed!" he shouted, with a drunken oath. "I'll tell all London that our Francis is the old harridan's right eldest son, born in wedlock, and England won't see him done out of his rights by this impudent traitor, own brother though he may be!"

My father then came hurrying down, as fast as his girth allowed, and Master Shakespeare shouted at him, "Are you a craven coward too, Master Barnham, and won't draw a sword for your rightful king?"

"You're drunk, man," answered my father, "you are endangering all our heads with this mad talk. Wait at least till Master Francis comes, and we know his will. He knoweth that he hath only. . . ."

The door below was shut noisily, and I heard no more, but in sooth it was enough! I was alone, my mother having gone to the kitchen below stairs, and I could only sit and ponder, feeling both glad and excited. My friend was truly a Prince, and would be King, when his right was established. But why did my father fear that heads were endangered? Why was Her Grace the Queen not willing to acknowledge her own son, and such a son? Surely it could only be that she herself knew not the truth, that he had been stolen from her in infancy, as happeneth oft in tales, and now she would be glad to be told. But my father then came in and shut the door, looking very grave.

"Didst thou hear aught of that drunken fool, Alice?" he asked. "Nay child, I blame thee not, but tell me quick what thou didst understand."

"I heard him say," I answered, "that Master Francis was the Queen's eldest son and our rightful Prince."

"But thou knowest that Her Grace is unmarried, and so that cannot be," he said, looking at me shrewdly.

I answered slowly, feeling myself getting red and confused, "Aye, but I have heard Marjory, the cook, say to Elspeth that Her Grace had had her man, though she did not choose to acknowledge it, like other folks. Is she really married, Father, and is Master Francis her son?"

He groaned aloud and hid his face before answering. "Wench," he said, "I know not how to answer thee, for the secret is not mine."

But keep thine own counsel now, I charge thee, even from thy mother, and I will talk with thee again anon."

He kissed me more tenderly than usual, muttering in his beard, "Poor lamb!" But I know not why he should be sorry for me, instead of wroth at my listening to servants' gossip. Then my mother came, and required me to read to her as usual, and shew my written tasks. She had no knowledge of what had happened, but judged me excited over the tumult, and said I must go early to bed, with a hot posset to make me sleep. But even as I was protesting that I ailed in naught, my father came to fetch me down, saying that Master Bacon was there and wanted his little favourite. So she let me go, with a shake of her head, for she liketh me not to go when Master Shakespeare and Master Marlowe are there. But she will never oppose my father when I am present.

In the room below there were six gentlemen, two of whom I knew not, and Master Shakespeare sat humped in his chair, as in dejection. Master Bacon held out his hand to me in kindness, and drew me close. "Don't cry, sweetheart," he said, for indeed I was frightened at the stern looks of all. "It is not thy fault, but mine, for being in earlier years too free with my confidences to sots who cannot guard them. But my secret is safe enough with thee."

Master Shakespeare murmured, "It need be a secret no longer if you will but let us publish your claim, taking advantage of this present disturbance, when all

men's minds are unsettled, and they know not what to believe."

But Master Francis said, "Peace, man! Have I not reasoned this out before, and come to my conclusions, not to be shaken in their soundness by this madness of Essex? Were there any chance of my claims being proved, I would present them before Parliament and the City, but you know all legal proofs have been destroyed. I will be no Perkin Warbeck, to cause English blood to be shed to no purpose, and drag England's honour in the dust, with that of her Queen. Unless she choose to acknowledge her marriage, which is the more unlikely now that Robert hath again incensed her, I am no more, before the law and you my friends, than plain Master Bacon, but no man's fool! Cheer up, Will! You know your Hamlet, and the play must be acted out, you know. 'Twas from the first marked for pure tragedy, that admits no happy ending in the vulgar sense!"

All were silent awhile, till one whose name I knew not said, "That is all very well, Francis, but the situation is now changed, since others besides this child have probably caught wind of the truth."

Master Francis looked at me keenly. "Were others with thee, Alice, when thou didst hear—thy mother, or any wench of the household?"

"Nay, Sir," I said, "I was alone, for Master Walsham came not to-day, because of the stir in the streets, and Mother was shut in the kitchen with the maids, away down the passage. I am sure she heard not."

He nodded slowly. "So, Anthony, the situation seemeth unchanged, unless I choose to change it, and that will I not."

"At least, take a solemn oath of the girl, that she will not betray us," put in one hastily.

But Master Francis stopped him. "No, by Heaven, I will not, and nor shall you. Would you have her tender body racked to save our skins? Alice, try to forget what thou hast heard, as a night's dream, and speak of it to none, but promise me that, should any question thee on it, seeking information on these points, any officer of the law or Minister of State, thou wilt tell freely all thou knowest. Promise me, as thou art my friend."

I said, "I would liefer promise not to tell, and truly I never would, for aught they would do to me."

"I know, sweetling," he said so gently, "but then thou wouldst blast my soul to hell, and that forsooth would be worse than losing my head. Promise me that thou wilt withhold nothing if pressed to speak in Her Majesty's name; promise me, I say!"

He pressed my hands so strongly and looked so compelling that I had to say, "I promise," and then he kissed me and bade me go to bed and sleep soundly, for no one was likely to lose his head. So I had to go back to my mother, and try to appear to her as usual, though my heart was bursting. I hate to think of that promise that he made me give him, and judge indeed that 'twould be better to commit perjury than to keep it, if such a chance should hap. Surely then I should blast my own soul to hell and not his!

Soon after, we heard that the revolt was put down, and Lord Essex sentenced to death for high treason. Master Francis, my father said, had done all he could privately with Her Grace, to soften her wrath, but she would not this time forgive, and even made him to write the indictment at her command, as though he desired the death of this his friend and brother! Methinks the Queen's Majesty must be mad, or she could not be so savagely cruel. For Essex too was truly her son, my father said, born some years after Master Francis to her and the Earl of Leicester, whom she had married first in her sister Queen Mary's reign, and then again more legally in 1560, when the Earl's first wife, poor Amy Robsart, had died so tragically. Because of that scandal and of other matters of State importance, she would not then acknowledge her husband, and have him crowned King, and later he angered her more fatally, by his infidelity, so that she cast out her own children, Francis and then Robert, to be fostered as their own by ladies of her court, who in sooth dared not disobey her.

My Lord Essex was beheaded in February, and it was about two months before I saw Master Francis again, and his face looked drawn and grey. It was in the garden on a fine spring day, he drew me into the summer house to sit with him. "Is all well with thee, Alice, my child?" he asked. "Thy life should be unshadowed, whatever hap."

"Oh, Sir," I answered, "I care not for the shadows, if only I could serve thee in aught, but I am too young."

Master Francis laughed and said, "I know not what thou couldst do for me, even wert thou older, sweet-heart, unless thou wouldst marry me, and so have the right to share my secrets."

"How soon would I be old enough to do that?" I asked him, and he laughed again, but looked not displeased.

"Wait awhile, Mistress Alice," he said, "and thou wilt be courted by many a pretty youth more suited to thy years."

"I would care for none as much as for thee," I said, well knowing

that I was talking too boldly, and that my mother would have rebuked me had she heard.

"Is that so, my fair little lady? Well, in good sooth, I am unlikely to be seeking another bride, I promise thee, so if thou remain of thy present mind, I may claim thee some day."

He spoke lightly, seeking but to be kind to a child, but God may send me a chance to serve him one day; how I care not, for he is my king, whoever may chance to rule the realm.

(To be continued)

THE MAKER OF ENGLISH

"Bacon . . . when he returned to England after some years in Paris, set to work to reconstitute the English language . . . he constructed, out of the various dialects then spoken, English as we know it today. That he did largely by writing the plays attributed to Shakespeare, and also (perhaps chiefly) by editing the Authorized Version of the Bible, which was then being translated by a committee of forty-eight under the direction of King James I. Bacon, being Chancellor, kept himself in the background, but he superintended and edited the whole volume, so that absolutely the same style and the same type of language runs all through it. He wrote many other books also; altogether a vast amount of literature was put forth by him."—C. W. LEADBEATER, *The Hidden Side of Christian Festivals*, pp. 308-9.

Present Trends in Psychic Research

The astonishing progress which is being made in psychic research is indicated in a lecture under this heading which Dr. Nandor Fodor delivered recently in the Besant Hall, London. Mrs. Adelaide Gardner, who made these notes, describes it as an "extraordinarily useful address."

The Infra-Red Revolution

DR. FODOR is research officer for the International Bureau of Psychic Research, which has one of the best equipped laboratories in the world for the investigation of psychic phenomena. He spoke frankly, attempting to show, in a brief talk, the place at which psychical research has arrived today. He considers that the introduction of infra-red photography has revolutionized the whole problem of psychical research. In the old days photographs could be taken only by the introduction of a flashlight, and this startled the medium, sometimes to the point of severe shock. It also tended to break down any subtle structure which might have been built up during the séance. Hence, good photographs were almost impossible to secure under the old conditions.

Infra-red photography, on the other hand, permits a photograph to be taken under soft red light or even in the dark. The infra-red ray can also be used to locate invisible "structures. It has been used, as we all know, to guard jewels and other valuables exhibited in public. The

ray is invisible, yet the moment a form crosses it, the current with which it is connected is broken and an alarm is set in motion.

By the use of the infra-red light, photographs are now being made which have the greatest possible interest to the research student, although, when looked at superficially, their results might seem to be negative. The procedure is as follows: a small trumpet or other object is left resting upon a delicate balance which is connected with the infra-red light. If this object is lifted during the séance, the end of the balance drops and the connection thereby made illuminates the room with infra-red light, and at the same moment releases the shutter of a camera already placed in position. The result is a photograph, but in very many instances, although the object may be seen to be suspended supernormally in the air above the stand, no supporting structure is visible.

This same type of result has been obtained in one or two cases where a "haunt" has been under investigation. For instance, in one house steps were heard at intervals

on the staircase : an infra-red beam was placed across the stairs at night, and in the morning was found to have been broken. The photographic record showed nothing ; in other words, an object which was sufficiently substantial to break the beam had passed, but it was invisible. Dr. Nandor Fodor termed this "the photography of invisible substances." From the Theosophical point of view it would show that a non-physical entity had passed through the beam, since anything at the denser etheric levels would probably have been recorded on the plate.

Other experiments have been made with ultra-violet light, but the difficulty here is that there is a refraction of light from human bodies called fluorescence which occurs wherever ultra-violet light is used, and this disturbs the photography of subtle phenomena.

Cinema and Sound Records

Another method of recording psychic phenomena has been attempted by the use of cinema records, twenty or thirty photographs a second being taken. So far this has only given a photographic picture of movements of objects and of the medium's condition. Some of these, combined with sound records, have proved the very remarkable rapidity of breathing during the trance state.

The use of voice records has also brought extraordinary results. Dr. Fodor was very frank about the likelihood of self-delusion with regard to the spoken word during a séance. They had, he said, recorded communications from someone purporting to be a Red Indian

guide, speaking a Red Indian dialect. These records had been examined by experts at the Smithsonian Institute in Washington and pronounced to be sheer gibberish. They were in no known language or dialect. To counter-balance this, the voice of Confucius was said to have been secured, speaking archaic Chinese of 2,000 years ago. This record was examined by one of the few students of ancient Chinese texts, and it gave a very valuable key to the pronunciation of this language.

Dr. Fodor drew attention to the now well known instance of the medium Rosemary, of Blackpool, who had spoken ancient Egyptian during trance. He had secured similar records from her, but so far no reputable Egyptologist has been willing to examine them.

One of the phenomena of the séance room which has excited attention has been the apparent drop in temperature in a small crowded room presumably over-heated. The cool feeling has been attested by many sitters. Automatic temperature-recording machines have been installed during séances, and in one case a positive record of a drop in temperature has been secured. Curiously enough this happened at a séance where no phenomena took place.

Word Association Tests

Another line of investigation is that of word association tests. Whately Carington worked on the theory that word associations remained constant for a given personality, as this has been proved psychologically to be the normal condition. Hence, when Mrs. Garrett,

the well-known medium, was given a series of word tests in her normal consciousness, these were taken to be standards for the Garrett personality. For example, in her normal consciousness, she gave the association for the word "strand" as Trafalgar Square (a typical Londoner's association), but when entranced and under her Arabian control, the same word series was given to her, and for "strand" the immediate association was seashore.

This seemed to be conclusive, but the results were subjected to the strictest examination by Besterman and Thouless. By experiment it was found that if you *imagine* yourself to be an entirely different personality, word associations change. From all this it is deduced that the person of a communicator through an entranced medium is not essentially different in character from the medium, in other words, it may be the subjective self of the medium speaking.

From the Theosophical point of view, we can easily make allowances for the overlapping of personalities between the entranced medium and his guide, although in most instances it is almost certainly true that the unconscious mind of the medium supplies most of the material. Even were the communicator a different person, he would inevitably have to use the brain mechanism of the medium, and hence would pick up many of the latent automatic associations of the medium's personality.

Multiple Personalities

Dr. Fodor commented very wisely upon the difficulty of all this

investigation. We need, he said, to know much more about the psychology and physiology of dissociated or double personalities before we should be able satisfactorily to investigate a medium's condition. He freely admitted that psychic phenomena of this sort can only be induced by promoting a state of dissociation in one's mind, and there were grave dangers attendant upon it. He did not advise "sitting for development," unless there were some one present with a real knowledge of the conditions involved. He admitted that weak-willed persons were more likely to become insane than to develop psychic faculty, and that only those of strong will and active intelligence were suitably constituted for such work. He described the condition which we should call positive psychism, where the intelligence is used to switch the faculty on and off, and this he considered to be really skilful work.

In describing the evidence for survival he was again very frank; very rarely has he been really convinced of the existence of a given personality as the communicator. Twice, however, this has happened, and he feels sure that there is the evidence, provided that people will approach the problem sympathetically. He gave one or two instances at great length; one a very clever play on words which Edgar Wallace was supposed to have communicated in order to prove his identity, and which was characteristic of Wallace's type of mind and resourcefulness. An attempt to cross-check this communication through another source failed, however, completely.

Clearing a Haunted House

The difference between this approach to all this material as compared with the Theosophical is clearly illustrated by a story told by Dr. Fodor during the lecture. He took Mrs. Eileen Garrett down to a haunted house at the request of the owners. She went into deep trance and became rigid. Gripping Dr. Fodor's hand with almost paralysing force and talking at terrific speed, she poured out, in an early English dialect, the story of a murder at the time of the Tudors. Other material also came through, and a good deal was learnt about the present household. When asked if this psychic interview had cleared the haunt, Dr. Fodor gave a very interesting reply to the effect that either by that, or by its influence upon the people in the house, the haunt had disappeared. In Dr. Fodor's opinion this was the only thing that mattered—that the house should be made habitable. He

seemed to have no interest in releasing from his psychic prison the poor ghost!

The whole lecture showed the amazing ingenuity and persistence of the psychic investigator, but it also showed the need of an utterly different approach to the subject if we are to obtain results of positive significance. The attempt to measure super-physical phenomena by physical means is doomed to disappointment.

Probably the most useful information or evidence which the lecturer gave was that in which he described the interrupting of the infra-red ray by a body sufficiently substantial to break its current but invisible to the photographic plate. Here we begin to obtain positive evidence for the existence of matter, and structures built up in material form, at levels finer than the physical.

ADELAIDE GARDNER

THE BROTHERHOOD

Unswerving devotion to Him who embodies the duty traced for me and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit and cause of my success in occult philosophy.—H. P. BLAVATSKY

Notes and Comments

THE MOTTO OF THE THEOSOPHICAL SOCIETY

BY G. S. ARUNDALE

I SHOULD like to provoke a little discussion on the motto of our Society. It is, as we all know :

सत्यान्नास्ति परो धर्मः

and is the family motto of the Maharajas of Benares.

This is a slight variant of the wording as it occurs in the *Mahabharata*, namely :

नास्ति सत्यात् परो धर्मः

(*Santi Parva*, Chapter 160, Stanza 24). Our rendering of the Sanskrit usually is : "There is no Religion higher than Truth." But it seems to me that this must be a faulty rendering, or at least a rendering which does not bring out the finer implications of the splendid phrase.

We have the key words *Satya* and *Dharma*. Literally the wording would be : "Than *Satya* there is no higher *Dharma*." *Satya*, I am told, may be rendered Truth, though it has a thousand meanings. But *Dharma* is something very different from the word Religion, which only expresses a tithe of the meaning of *Dharma*. In fact, it is exceedingly difficult to translate the word *Dharma*. Essentially, I understand, it involves the idea of a perfect relationship between the individual and his surroundings—perfect relationship being the supreme objective of the evolutionary

process. I do not think we can conveniently use these words "Perfect Relationship." But I think we might use the word "Righteousness," so that our motto would run : "Than Truth there is no higher Righteousness." Here we have, it seems to me, the fundamental implication of the phrase as it occurs in the *Mahabharata*. The phrase, "There is no Religion higher than Truth" is not really what the original Sanskrit implies. What is sought to be brought out is the essence of the Hindu faith which lies in the keyword *Dharma*. There may be innumerable Righteousnesses, each the appropriate activity of an individual soul ; but the essence of all Righteousness is Truth. When perfect Righteousness is achieved, then all Truth is known.

So I would recast our motto, first to read as it occurs in the *Mahabharata*, second to re-translate it as "Than Truth there is no higher Righteousness," or "There is no Righteousness higher than Truth."

To thine own *Dharma* be true, thou canst not then be false to Truth. Of course, it would be best not to translate the word "*Dharma*" at all. "Than Truth there is no higher *Dharma*," leaving each individual to discover for himself the essence of a fundamentally untranslatable word.

JESUS CHRIST A NON-VIOLENT POLITICAL LEADER

BY M. S. RAMASWAMI AIYAR

With reference to "Jesus Christ's Kingdom of God" published under my name in THE THEOSOPHIST for October 1937, Mrs. Greta Eedle in "Notes and Comments" (pp. 277-278) of THE THEOSOPHIST for December raises two objections to considering Jesus as a political worker: (A) Pointing out that the practice of hurling hated epithets at disliked persons might have been as effective in olden times as now, she suggests that the epithet "King of the Jews" might have been hurled at Jesus by his enemies falsely with a view to get rid of him, though he had nothing whatever to do with politics; (B) The "meek" referred to in Mt. V. 5 might not be the poor people, but might be the evolved Elder Brethren who inherit the responsibility for the earth, i.e. for guiding humanity.

As regards (A): Points 1 and 23 of my article in the October THEOSOPHIST would show that it was not Jesus' enemies alone but his supporters also who called him King. Apart from this, as I have said in my article on "Jesus Christ's Work for a Change of Heart," published in THE THEOSOPHIST for February, March and April 1937, "Son of God" was a Jewish theocratico-political title. Therefore "Son of God" is the equivalent of "King of the Jews." Hence at the preliminary inquiry, when in reply to the High Priest's question whether Jesus claimed to be Son of God, Jesus answered him in the affirmative (Mt. XXVI,

63-66; Mk. XIV, 61-64; Lk. XXII 66-71), he thereby tacitly admitted his Kingship of the Jews. That was why the High Priest (as the native civil head) said that no further evidence was necessary, since Jesus himself out of his own mouth had confessed his leadership (against the Roman) as Son of God and indicted him before Pilate for claiming to be King of the Jews (Lk. XXIII, 2).

In addition, Jesus publicly demonstrated that leadership by making the triumphant entry into Roman Jerusalem at the Feast of the Passover, mounted upon an animal that was symbolic of royalty (Jn. XII, 15).

Though a small pro-Roman section of his countrymen worked against him, the people at large in fact looked upon him as the uncrowned King of the Jews, and Jesus by his words and actions accepted that leadership. It will thus be seen that the epithet "King of the Jews" was not hurled at Jesus by his enemies falsely.

I may mention here a curious coincidence that appears to have escaped the notice of Bible students. Jerusalem belonged to the Romans, the Feast of the Passover was a great festival that attracted many thousands of Jews, and the Crucifixion is usually dated 33 A.D. Now the triumphant entry was made a few days before the Crucifixion. Jesus had already announced his determination in furtherance of his work to perish if necessary (not in Herod's Galilee though he was a

resident of it) but at Roman Jerusalem (Lk. XIII, 31-35). The question is: Why did he select Jerusalem, the great Feast of the Passover and the year 33 A.D. for that purpose? Readers of Tacitus (*Annals*, VI, 16, 17) know that consequent on the contraction of the currency and the fall of prices, there was a big financial crisis in Rome in 33 A.D.

Now Saints are calculating men when great issues are involved, though their projects at times may miscarry. Jesus in all probability, regardless of the order issued for his arrest by the authorities (Jn. XI. 55-57), chose the Passover of 33 A.D. to make his triumphant entry into Jerusalem in order to win the city from the Romans with the help of the many thousands of Jews present at the Feast and to establish theocracy there, hoping that as the Romans were pre-occupied with their financial crisis at home, they would not be in a position to prevent him from accomplishing his work. True the project miscarried, but in any case there is the coincidence. It is a strange coincidence, and in my opinion it cannot be an accident.

As regards (B): Said Jesus: "But woe unto you that are rich, for ye have received your consolation" (Lk. VI, 24). What else is this than the cry of the socialist against the capitalist? "Blessed be ye poor; for yours is the kingdom of God" (Lk. VI, 20). So in the kingdom envisaged by Jesus, he proposed to give an honoured place to the poor. That was why he said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God"; and why

He said also: "But many that are first (i.e. the rich) shall be last; and the last (i.e. the poor) shall be first" (Mt. XIX, 24 & 30). If any thing makes a man meek or poor in spirit, it is poverty and hunger. When these facts are taken into consideration, along with the Bible references which I gave in Point 8 of my article of October 1937, it will be seen that by "poor" (Lk. VI, 20), "poor in spirit" and "meek" (Mt. V, 3, 5), Jesus meant (not the spiritually evolved Brethren but) the poor in goods, and that he looked to socialism to solve the problem of poverty.

As I said in my article on "Jesus Christ's Work for a Change of Heart," the Jews chafed under Roman domination. Consequently insurrections broke out, and Acts V, 35-39 and Lk. XIII, 1-5 refer to a few of them. Jewish insurrections and Roman reprisals filled the land with blood. Now the sword generates hatred, but self-suffering generates sympathy. So Jesus, as a great believer in love and non-violence, saw the futility of a handful of patriotic men fighting against the organized power of mighty Rome through hatred and violence (Mt. XI, 12).

Realizing the value of love and meek heroic suffering as a political weapon for winning freedom, he frequently toured the land to preach and instil his principle of love and non-violence. His tours and preachings seem to have had good effect on the people. For from Josephus' *Wars of the Jews* (Book II, chap. 9) we learn that, when a wrong remained unredressed, the people instead of showing violence

lay down prostrate and immovable on the ground for five days and nights at a stretch, regardless of the cordon of soldiers with swords drawn around them, and that they challenged Pilate to do what he liked; on another occasion he armed his soldiers with sticks and ordered them to beat the people, as a result of this beating many perished. Unless the people had been non-violent on this occasion also, many would not have perished by beating with sticks. The effect of Jesus' teachings lingered in the land, and violence did not rear its head again in Palestine till many many years after the Crucifixion.

Now if it is permissible for a Saint to be a religious or social revolutionary, why should he not

be a political revolutionary also, for establishing righteousness on earth? Since our notions of a political kingdom are moulded on sordid imperialistic lines, and our ideas of a political revolutionary picture him as a man revelling in shedding blood and imposing his will on others by violence, we cannot conceive of a Saint being a political revolutionary in a non-violent way. So when Jesus is presented as a holy leader who laboured through politics in a saintly way to establish Dharmarajyam (Kingdom of God) on earth, people find it hard to take it in. The defect is not in the picture, but in the vision.

(This correspondence is closed. ED.)

H. P. BLAVATSKY'S NIECES

Our attention has been drawn to the distressing situation of H.P.B.'s two surviving nieces—Mlle Jelihovsky and Mme B.—both aged, the latter particularly infirm and in the grip of a malignant disease. Both of them have, for some years now, been the recipients of a regular monthly allowance from an International Fund—"The H.P.B. Nieces' Fund"—inaugurated by the General Council of The Theosophical Society, and very kindly administered as Treasurer from London by Mr. A. Digby Besant.

In forwarding us, as has been customary for several years past, a statement of account relative to this Fund, Mr. Digby Besant invites our attention to its depleted state, due to the fact that while the sum expended out of the Fund was

£60, the income amounted to only £37-4-0, of which £30 represents The Theosophical Society's contribution from Adyar.

The English Theosophical Publishing House has been supplementing the monthly allowance to the sisters out of this International Fund by a gratuitous royalty in respect of the three volumes of *The Secret Doctrine*. "Nearly the whole of such royalties arise from the sale of *The Secret Doctrine*," comments Mr. Digby Besant, "and with the publication of the proposed cheap edition this source of income will automatically vanish." So that the prospect of the sisters' sustenance out of this International Fund, however inadequate as it is at present, is rendered very precarious.

Besides Adyar and Mr. Digby Besant, very few have contributed to the Fund to justify the international scope afforded to it by the General Council's sponsoring it. We are, however, very thankful to those who have helped to keep the Fund alive.

In their present state of distress the only surviving relatives of H.P.B. have an undeniable claim on Theosophists all over the world. All that Adyar can do is being done, but it devolves no less on

the part of those who love and revere H.P.B.'s memory to render her this concrete homage of relieving her relatives' distress.

We shall be very thankful if the General Secretaries of Sections will kindly give wide publicity to this matter in their Section journals, and in all other suitable ways.

All contributions may be sent to Mr. A. Digby Besant, 68 Great Russell Street, London, W. C. 1, England.

NOTES ON THE DECEMBER THEOSOPHIST

Mrs. Josephine Ransom writes from Adyar, 1st December 1937:

H. P. Blavatsky

Miss Charlotte Woods in her charming little article, "Memories of H. P. Blavatsky," in the December THEOSOPHIST (p. 227) remarks of H.P.B.: "Such a little woman she was, no more, I believe, than four feet ten inches. . . ." Most of the accounts I have so far come across give her height as being "average," and one, purporting to come from Dr. Besant, gives it as five feet eight inches.

Annie Besant

Since compiling the outline of The Society's history, I find that further research does not confirm the statement made on p. 242, December issue: "In 1908 Mrs. Besant publicly announced the coming of a World Teacher in the near future." This announcement was made about two years later.

C. W. Leadbeater

There is a printer's slip in the date of Bishop Leadbeater's last European tour, given as 1920 (p. 244); it should be 1930, of course.

FEARFUL MAJESTY

"Two things I am impressed with—the first the reality and activity of powerful, but not almighty helpers, to whom, in some direct and proximate sense, we owe guidance and management and reasonable control; and next with the fearful majesty of still higher aspects of the universe culminating in an immanent unity, which transcends our utmost possibility of thought."—SIR OLIVER LODGE.

Book Reviews

THE STORY OF HUMAN EVOLUTION

THE EVOLUTION OF MAN, by J. Emile Marcault, M.A., LL.B. and Iwan A. Hawliczek, B.Sc. The Theosophical Publishing House, London, 1937.

In this small book are presented the essential portions from the two booklets, *The Evolution of Man* and *The Next Step in Evolution* (published 1931), which have been brought up to date, while preserving the indispensable basis of the argument. This work has been done by Miss K. E. Conder, Miss I. M. Prest, and Miss E. W. Preston, and the book is issued by the Research Centre, London. Part I deals with the Psychology of Evolution, and under this heading includes Life, Consciousness and Form. We are here confronted by a question: Why "psychology" of Evolution? "Psychology" does not seem to be an exact word to fit the case. Part II treats of the evolution of consciousness through the early races of mankind, and Part III of the evolution of consciousness through the Aryan Race. One is inclined to think that Dr. Besant's recommendation to think of consciousness as "unfolding" whilst evolution of form proceeds is a nearer conception of the facts.

In this book is shown very clearly the process of evolution of the vehicles of consciousness in the progressive experiences in time of the races of mankind. It will prove very useful to students.—J.R.

MR. JUDGE ON THEOSOPHY

THE OCEAN OF THEOSOPHY, by William Q. Judge. The Theosophy Company, Bombay, 1937. Price, Re. 1 paper, Rs. 2 cloth.

This book was first published by Mr Judge in 1893. Like most of the Theosophical literature which came after the publication of *The Secret Doctrine*, it is based upon the teachings found therein, of which Mr. Judge gives his own interpretation. Some at least of his interpretations we might not agree with, as for instance that a Chain means a series of interpen-

trating Globes, and not a set of separate Globes, each with its own set of auras; also his views on "transmigration." But whatever one's opinion on Mr. Judge's rendering of Theosophic teaching, we must pay him tribute as to the clear and comprehensive style in which he expresses them; also, he handles Sanskrit terms with skill and judgment.—J.R.

A STUDY IN UNDERSTANDING

AN OUTLINE OF UNDERSTANDING. By Bhupatri Mehta and Rohit Mehta, Parsi Agiari Lane, Ahmedabad, India.

An immense mass of information is systematized in this handbook, which is not only a study in understanding, but covers, as far as the authors are able to cover it, the whole field of Theosophy. The book is based on the "septenary rule of series" in all their expressions, and every chapter and section is built up on this principle. The book is an attempt, and a successful one, to apply the principles of evolutionary psychology to every phase of the social organization. It shows not only a fundamental understanding of Theosophy and a wide range of knowledge, but also a painstaking faculty for exposition of the sevenfold principle. So far from easy reading, we find it a thorough-going textbook, illuminating every phase of human life with the touchstone of Theosophy, and a book that will appeal more to the student than to the general reader. The authors acknowledge help from various authorities, but the scheme of the book is essentially their own, and in the field of understanding it is a pioneer, a trail-blazer, working into new fields suggested by Dr. Arundale in his initial campaign book entitled *Understanding is Happiness*.

There is great promise in the work of these two writers, Mr. Bhupatri Mehta and Mr. Rohit Mehta, and their output would be much more effective if their books were printed in better style by a modern press. This book still needs proof-reading, and the title printed on the spine of the book.—J.L.D.

Who's Who In This Issue

THE leaders of the Convention symposia, whose opening addresses are published in this issue, are leaders also of The Theosophical Society. First, Dr. Arundale, the President. Second, Mr. Hirendranath Datta, the Vice-President, over forty years a Theosophist; by profession a solicitor practising in the Calcutta High Court, for many years legal adviser to The Society and the Indian Section; also influential in the Bengal Academy of Literature and Vishvabharati at Shantiniketan. Third, Mr. C. Jinarajadasa, author and lecturer, and at one time Vice-President of The Society. Fourth, Shrimati Rukmini Devi, President of the International Academy of the Arts and of the World Federation of Young Theosophists.

JOSEPHINE RANSOM, who discourses on H. P. Blavatsky, is doing special research on *The Secret Doctrine* at Adyar.

HUGH R. GILLESPIE is a Sydney Theosophist, whose article commenced in our last issue.

IRENE M. PREST has been Secretary of the Theosophical Research Centre, London; she is at present working at Adyar.

HELEN VEALE is a versatile Adyarian: She has been engaged in education in India for some years and is in charge of the National Girls' High School, Mylapore; she is President of the Adyar Lodge of The Theosophical Society.

J. L. DAVIDGE, Journalist and Associate Editor of THE THEOSOPHIST.

COMING FEATURES IN THE THEOSOPHIST

LITERARY EVIDENCE FOR THE MASTERS: In Bacon, Tennyson, Dante; Visions of the Medieval Mystics; Modern Views of the Superman.
CLAIRVOYANT DIAGNOSIS. Phoebe D. Payne.
THE MODERN MIND AND THE THEOSOPHICAL SOCIETY. Adelaide Gardner.
FORERUNNERS OF THE NEW AGE: LORD RUTHERFORD.

VISTAS OPENING IN THEOSOPHY. The President.
OCCULT INVESTIGATIONS. C. Jinarajadasa.
THE SPIRIT OF ART. George S. Arundale.
INDIAN EDUCATION: THE ASHRAM IDEAL. G. Srinivasa Murti.
CULTURE AND DEMOCRACY. K. S. Chandrasekara Aiyar.
FREEDOM AND DISCIPLINE. Catherine Gardner Mayes.

OUTSTANDING ARTICLES IN RECENT ISSUES

DECEMBER

HISTORIC EARLY CONVENTIONS:

Dr. Besant's Benediction.
The Real Business of Convention.
Conventions that Never End.
Opening of a New Era.
Adyar.

WORLD GOODWILL. George S. Arundale.

THE WORLD'S DISORDERED PSYCHE. Bhagavan Das.

THE AWAKENING OF THE WOMEN OF INDIA. Margaret E. Cousins.

THROUGH ITALIAN EYES. Tullio Castellani.

RAY JEWELS AND CRYSTALLOGRAPHY. Fritz Kunz.

JANUARY

ADVANCE AUSTRALIA! George S. Arundale.
THE SPIRIT OF YOUTH:

Our Attitude to the Younger Generation.
Youth Turns Homeward.
Youth and the New World.
Youth and Leadership.
"The Future is with the Young."
The New Type of Child.
Regenerating the World.
Cherish the Young.

FORERUNNERS OF THE NEW AGE: MASARYK. Josef Skuta.

THE GIFTS OF THE NATIONS. Francis Brunel.

THEOSOPHY AND THE COMMONWEAL
Hugh R. Gillespie.

Coming Special Issues
of
Absorbing Interest

Evidence for the Reality
of the
Masters

THE THEOSOPHIST

There is a mass of evidence in Theosophical and other literature for the reality of the Masters, those ministers of the Inner Government who control not only the inner, but the world's outer affairs also. Their authority down here is reflected in Kings and Cabinets, Field-Marshal of the Forces, Admirals of the Fleet, Chancellors of Universities, Primates of the Church, Grand Masters in Masonry, Princes of Philanthropy, Captains of Industry. That these Elders exist, we have shown in this issue, on the word of those who have met them, mostly Theosophists. In the March issue we shall produce evidence from non-Theosophical literary sources, and follow this up with information as to how the Inner Government actually works.

March :

THE MASTERS LIVE: LITERARY EVIDENCE

Moses and Melchizedek—Plato Meets a Master—Bacon Hears a Heavenly Voice—Tennyson's "Mystic"—Dante's Lord of Fire—Madame Guyon's Vow—Boehme, Eckhart and Others—Modern Views of the Superman.

April :

THE INNER GOVERNMENT AT WORK

The Destinies of Nations—National Karma: France, England, Russia, Spain—Queen Elizabeth Defies Her Ministers—Joan of Arc as an Instrument—Hunyadi Janos, the "Scourge of the Turks"—Disraeli and the Suez Canal—Joseph Chamberlain and the British Empire—Wilson's Fourteen Points—The Guiding Hand in Australia—The Future of Ireland.

May :

THE INNER GOVERNMENT AT WORK: AMERICA

The Adepts in America (1776)—Washington's Vision—The Unknown Speaker—A Mystery of the American Flag.

June :

THE MARCH OF SCIENCE

A special Science number: Contributions by members of the Theosophical Research Centre, London: Modern Views of the Evolution of the Universe—The Expanding Universe—The Fourth State of Matter—Physics and Chemistry in The Mahatma Letters—Atomic Evolution—Vitamins—Biology and Reincarnation—Problems of Anthropology (Man's Family Tree, Modern Races and their Distribution, The Problem of Population)—Education—Science and Society.

("The Inner Government" to be resumed in July)

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching

man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

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

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